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MENTALITY OF UKRAINIAN SOCIETY AND ITS IMPACT ON MODERN PROCESSES OF INSTITUTIONALIZATION (ARCHETYPAL APPROACH)

Abstract. The article deals with the concept of mentality of Ukrainian society, its peculiarities and role in formation of typical life reactions of society, which reflect the ethno-psychological and socio-cultural features of Ukrainian society. The influence of mentality on development and effectiveness of national and foreign policy implementation, management of internal social processes, cultural development, etc. is analysed. The examples show the role of historical experience in mentality formation of Ukrainian society.

Separate archetypes are distinguished – toiler, nomad, teacher, victim and warrior, as those having significant influence on the formation of the Ukrainian men-

tality, and through it have a direct impact on the processes of institutionalization in Ukraine, the processes of state-building and nation-building. It is noted that due to the experience of the previous generations of Ukrainians, the behavioural and defensive reactions of the generations of the current ones have been largely formed, as well as certain fears and complexes in the society have been generated.

Through the archetype of the toiler the state and prospects for development of labour resources in Ukraine are studied. The nomad archetype explores migration processes in Ukrainian society. The role of the intelligentsia in state-building and nation-building processes is analysed through the prism of the teacher archetype. In the context of the victim archetype, the peculiarities of the worldview of Ukrainians as representatives of post-colonial society have been studied. And through the archetype of the warrior the most active, passionate part of society and its role in state-building and nation-building are characterized.

The diversity of Ukrainian society and the factors that influence it are noted. The elements necessary for the formation of a healthy civil society and the harmonious development of the state and the creation of the nation are identified. The relations between the mentality of the society and the leadership qualities of the top public officials chosen by such society are emphasized.

Keywords: mentality, society, archetype, state-building, nation-building.

МЕНТАЛЬНІСТЬ УКРАЇНСЬКОГО СУСПІЛЬСТВА ТА ЇЇ ВПЛИВ НА СУЧАСНІ ПРОЦЕСИ ІНСТИТУЦІОНАЛІЗАЦІЇ (АРХЕТИПНИЙ ПІДХІД)

Анотація. Розглянуто поняття ментальності українського суспільства, її особливості та роль у формуванні типових життєвих реакцій суспільства, що відображають етнопсихологічні та соціокультурні особливості українського соціуму. Проаналізовано вплив ментальності на розробку та ефективність впровадження внутрішньої та зовнішньої політики, керування внутрішніми соціальними процесами, культурним розвитком тощо. На прикладах показано роль історичного досвіду у формуванні ментальності українського суспільства.

Виокремлено окремі архетипи — трудівника, кочівника, вчителя, жертви та воїна як такі, що мали суттєвий вплив на формування української ментальності, а через неї мають безпосередній вплив на процеси інституціоналізації в Україні, процеси державотворення та націєтворення. Відзначено, що через досвід попередніх поколінь українців значною мірою сформовано поведінкові та захисні реакції поколінь нинішніх, а також згенеровано певні страхи й комплекси у суспільстві.

Через архетип трудівника розглянуто стан та перспективи розвитку трудових ресурсів в Україні. У межах архетипу кочівника досліджено міграційні процеси в українському суспільстві. Роль інтелігенції в державотворчих та націєтворчих процесах проаналізовано через призму архетипу вчителя. У контексті архетипу жертви вивчено особливості світосприйняття українців як представників постколоніального суспільства. А через архетип воїна

схарактеризовано найактивнішу, пасіонарну частину суспільства та її роль у розбудові держави та творенні нації.

Зазначено строкатість українського суспільства та фактори, які на це впливають. Визначено елементи, необхідні для формування здорового громадянського суспільства та гармонійного розвитку держави, творення нації. Підкреслено зв'язок між ментальністю суспільства та лідерськими якостями перших осіб, яких таке суспільство обирає.

Ключові слова: ментальність, суспільство, архетип, державотворення, націєтворення.

МЕНТАЛЬНОСТЬ УКРАИНСКОГО ОБЩЕСТВА И ЕЕ ВЛИЯНИЕ НА СОВРЕМЕННЫЕ ПРОЦЕССЫ ИНСТИТУЦИОНАЛИЗАЦИИ (АРХЕТИПНЫЙ ПОДХОД)

Аннотация. Рассмотрено понятие ментальности украинского общества, ее особенности и роль в формировании типичных жизненных реакций общества, которые отражают этнопсихологические и социокультурные особенности украинского социума. Проанализировано влияние ментальности на разработку и эффективность внедрения внутренней и внешней политики, управления внутренними социальными процессами, культурным развитием и т. д. На примерах показана роль исторического опыта в формировании ментальности украинского общества.

Выделены отдельные архетипы — труженика, кочевника, учителя, жертвы и воина, как имевшие существенное влияние на формирование украинской ментальности, а через нее имеют непосредственное влияние на процессы институционализации в Украине, процессы формирования государства и нации. Отмечено, что через опыт предыдущих поколений украинцев в значительной степени сформированы поведенческие и защитные реакции поколений нынешних, а также сгенерированы определенные страхи и комплексы в обществе.

Через архетип труженика рассмотрены состояние и перспективы развития трудовых ресурсов в Украине. В рамках архетипа кочевника исследованы миграционные процессы в украинском обществе. Роль интеллигенции в процессах формирования государства и нации проанализирована через призму архетипа учителя. В контексте архетипа жертвы изучены особенности мировосприятия украинцев как представителей постколониального общества. А через архетип воина охарактеризована самая активная, пассионарная часть общества и ее роль в развитии государства и создании нации.

Отмечена пестрота украинского общества и факторы, которые на это влияют. Определены элементы, необходимые для формирования здорового гражданского общества и гармоничного развития государства, создания нации. Подчеркнута взаимосвязь между ментальностью общества и лидерскими качествами первых лиц, которых такое общество избирает.

Ключевые слова: ментальность, общество, архетип, формирование государства, формирование нации.

Target setting. The concept of mentality can be characterized as the specifics of the perception and interpretation of the world, proper for particular people, nation, social subject, personified by certain sociocultural phenomena. Mentality is formed through behavioural stereotypes, the specificity of forms and methods of their expression, intellectual and emotional reactions based on historical experience, as well as through archetypes of culture and socio-psychological mood of social subjects. Mentality forms the typical life reactions of society, reflecting the ethnopsychological and sociocultural characteristics of certain societies. It is mentality that unites the material and spiritual in the life of society [1, p. 369].

The mentality of society forms a kind of scenario that combines historical, cultural, traditional, behavioural and emotional, conscious and subconscious elements, according to which the development of such a society takes place. It is on the basis of the mentality of an individual people that its losses and victories, foreign and domestic policies, economic growth and cultural development, state- and nation-building are based.

Understanding of the mentality of Ukrainian society plays an important role for development and implementation of effective policy, management of internal social processes, cultural development etc.

The experience of previous generations of Ukrainians is richly reflected in archetypes that are embedded in Ukrainian traditions and culture. It is this experience that plays a leading role in shaping the mentality of modern Ukrainian society, that has a rath-

er variegated character, and which has both positive and negative features.

If we analyse the mentality of Ukrainian society, then we can predict further prospects for the development of the Ukrainian state in order to avoid mistakes that in the past have already led to the loss of freedom and independence.

Analysis of basic research and publication. National mentality, national identity and national character have repeatedly become the subject of research by scholars who approached the study of Ukrainian society from different points of view. The developments in this area in the works by M. Hrushevskiyi, D. Dontsov, S. Krymskiyi, V. Lypynskiyi are separately distinguished.

At the same time, the issues of the formation of national consciousness and mentality of society remain relevant in the processes of state- and nation-building in Ukraine.

The purpose of the article is to study the mentality of Ukrainian society and its impact on modern institutionalization processes within the framework of the archetypal approach.

The statement of basic materials. Ukrainian society is distinguished by its traditionalism, conservatism. Ukrainians, for the most part, are reluctant to accept changes and reforms, subconsciously fearing them, often justifiably, holding on to long-established social systems and norms. As a result, a certain inertia is inherent in Ukrainian society, expectations of a certain external stimulus, “thunder” in order to “cross oneself”, that is, to take concrete active actions.

At some point a very appropriate description of the Ukrainian society and

its mentality was given by Mykola Holohol, noting its peculiar inconsistency, combination of two opposite colours of the spectrum, where they joined the “European cautiousness and Asian carelessness, naivety and cunningness, strong active principle and utter laziness and bliss, desire for development and perfection – and meanwhile, attempts to seem as one that neglects the perfection” [2].

The Ukrainian mentality successfully adapts to the challenges of our time, but it is precisely this flexibility that becomes an obstacle to the effectiveness of managerial processes in the state. Inconsistent domestic policy, and with it political, economic, cultural and even territorial uncertainties increase the level of anxiety and suspicion in society.

The historical experience, on the basis of which the Ukrainian mentality is based, predominately had a rather traumatic character – only in the last century, Ukrainians have survived two world wars, gaining and losing independence, Holodomors, forced collectivization and russification, mass repressions, ethnic cleansing etc. Own history taught Ukrainians to beware not only of strangers, but also of their own. Ukrainians who have betrayed not only their people, but also themselves are still called *mankurts*, people without historical memory [3].

The formation of the Ukrainian mentality was greatly influenced by archetypes traditional for Ukrainian society, which combined the experience and patterns of behaviour of previous generations. Among the archetypes that are especially relevant for the development of the Ukrainian state today,

we can distinguish, in particular, the archetypes of a toiler, nomad, teacher, victim and warrior. It is they who form the colourful image of modern Ukrainian, whose character, although it has certain differences depending on the region, but as a whole combines a number of traditional archetypes.

The mentality of any person has certain scenarios, the expected results – from the state, society and themselves. However, the experience of previous generations of Ukrainians not only forms the behaviour and defensive reaction of current generations, but also generates certain fears and complexes in society. Reflection of such a situation is a whole series of risky trends for the further development of the state and its institutionalization, which over the years become more and more threatening.

Ukrainians are traditionally considered a hardworking nation. In Ukrainian literature, the archetypal image of an industrious Ukrainian peasant, a grain farmer, and a true master has been firmly rooted. And even as a hireling, a Ukrainian is usually portrayed as a skilled craftsman. The modern average Ukrainian is no longer a farmer. However, he is still distinguished by professionalism and hard work.

Unfortunately, our state is currently going through a rather difficult period in the field of labour resources. Ukraine remains one of the poorest European countries, where wage level is one of the lowest in Europe. At the same time, highly skilled workers from Ukraine are highly valued in the countries of the European Union, where they are now actively going to work, the same as numerous unskilled

workers. The lack of European labour resources is replenished by Ukrainian guest workers, while the Ukrainian labour market remains at a loss, as is the Ukrainian economy as a whole.

The Soviet period of Ukrainian history also had a negative impact on the quality of Ukrainian labour resources, when Ukrainians worked for the state and not for their own wealth, therefore the sole “motivation” was only punitive methods of the state, such as dekulakization, forced collectivization, workdays, lack of passportization of peasants etc.

The modern labour market in Ukraine is a logical continuation of reality already laid down by the preliminary centuries. While some of the citizens are ready to work and develop, create their own business and create new jobs, pay taxes to the budget of their state, another part of the society is not interested in this and still hopes to receive a certain guaranteed “iron rice bowl” from the state. And if in the Soviet period the income level practically did not distinguish representatives of various professions among themselves, today the situation has changed dramatically. The gap between the incomes of the rich and the poor is enormous. Weakness of state control over the origin of incomes of individual citizens, permissiveness of the oligarchy, work “in the shadows” and salaries “in envelopes”, manipulations with tax payments generate tension and discontent of society.

An important role in society is played by the subconscious fear that remained in many generations of Ukrainians, which have not yet forgotten how the state was taking away

businesses of their great-grandfathers-entrepreneurs, NEPmen, and how the same state scooped out all provisions from the storerooms of their great-grandfathers-peasants, grain farmers. The unpredictability of public policy puts modern small and medium-sized businesses in a vulnerable position.

In the situation that is taking place, the state does not act as a guarantor of stability, as the protector of the interests for the active part of its population, but rather as an unpredictable punitive machine that holds back not only the development of its own entrepreneurship, but also prevents the foreign investor from entering the Ukrainian market.

Such negative trends indicate the weakness of the controlling and regulatory functions of the state. Fear and uncertainty about tomorrow hinder the development of Ukrainian business and the Ukrainian economy as a whole.

The issue of labour resources is closely related to another threatening trend for Ukraine – external labour migration.

Due to political, social, economic or ideological factors, many generations of Ukrainians decided to leave their own home in search of a better fate in other places, turning to the archetype of a nomad – a person who is free to choose his own path and move forward, leaving his previous life in the past.

Several waves of Ukrainian emigration, especially the second – between the world wars and the third – after the World War II, had an extremely negative impact on Ukrainian society. A part of the most active and productive strata of the population was lost: these were representatives of the intel-

ligentsia, church, pro-Ukrainian political figures and military personnel who at the time supported the idea of Ukrainian independence or as former prisoners of war were not needed to the Soviet command, and ordinary Ukrainians who were doomed to destruction or emigration only because of their nationality.

At the same time, over the course of the decades of emigration for modern independent Ukraine many brilliant scientists, highly qualified specialists and simply able to work people have been lost. Labour migration brings billions of dollars for Ukraine annually [4]. However, this figure is an indicator of a catastrophic economic and social situation in the country, because it indicates millions of its citizens who could not find work with decent wages at home and were forced to go to work in other countries [5]. Some of them will return to Ukraine, but the rest will be lost for the country. Such prospects hit not only on economic development, but also on the demographic potential of Ukraine. After all, the Ukrainian nation is not only rapidly aging, but also stably demonstrates a negative natural population growth [6].

If for previous generations of migrants, the reasons for going abroad were more likely to be politically and ideologically motivated, then for migrants today, financial factors play a leading role. And the loss of a young, able to work population is disastrous for the state, that has already faced personnel shortages and a demographic crisis. The state does not provide basic social needs for social protection, employment, decent payment for labour etc.

However, along with basic needs — physiological, safety and social, in a certain layer of society there is a steady demand for meeting higher needs [7]. From the point of view of mass management, the scenario, where society is content with the satisfaction of only basic needs, is much more promising. Such a society is much easier to rule. A society interested in learning new things, in spiritual development and self-improvement, becomes an uncontrollable force, capable of analysis and self-development. The percentage of such citizens is always relatively small, but they are characterized by great activity, passionarity, sufficient to “ignite” other fellow citizens, to change the political course of the whole country or to protect its independence.

In each developed community, there are certain authorities who, by virtue of their own experience or knowledge, are able to significantly influence not only public opinion, but social processes as a whole. Traditionally, such a role is assigned to representatives of the intelligentsia — scientists, researchers, inventors, writers, artists, doctors etc. We are talking about the very same archetype of a teacher, mentor, who, due to the own experience, is able to share wisdom, to fulfill an advisory function. But today, the consciousness of Ukrainian society is controlled by media characters, self-styled one-day experts, bloggers etc.

In the age of information technology, Ukrainian society is accustomed to consuming informational “fast food”. The information is presented in a profitable, easy for consumption form, that does not require analysis or reflection. Modern Ukrainian society is highly

emotional, which is easily used in a hostile information war. The lack of effective state control over unsystematic, and often openly hostile, information flows directed to Ukrainian society through the mass media has led to a number of systemic defeats of Ukraine in the informational confrontation with the enemy.

The reasons for this situation can be found by looking again back at Ukrainian history, where a glitch in the worldview of society crept in. Representatives of the intelligentsia have long been considered the most thinking segment of the population. This is due primarily to the fact that it is a person of intellectual labour, with a thorough education and life experience — a teacher, a doctor, a priest, who was traditionally considered an authority in Ukrainian society. In the Soviet period, the attitude towards the so-called intelligentsia was rather dismissive. At the same time, representatives of the Ukrainian intelligentsia, especially artists who, through their own creativity, spoke to people in the language that they understood, were considered hostile, blatantly harmful elements, spokesmen of bourgeois nationalism.

Thinking intelligentsia plays an important role not only for the state-building, but also for the creation of a nation. Not for nothing that in the Soviet period, the destruction of the intelligentsia as the bearer of the Ukrainian mentality occurred especially harshly and cynically. Only the executions of the Ukrainian intelligentsia in the Sandarmokh massif inflicted irreparable losses on Ukrainian culture, the consequences of which are felt to this day. In one day, the half-educated

executioners-chekists, possibly not by one bullet for two, as the popular myth about the murder of Mykola Kulish and Les Kurbas tells, but deprived Ukrainian society of a large share of its thinking, active elite [8]. With their hands, the Soviet occupation authority changed the course of Ukrainian history forever.

The archetype of the teacher to some extent echoes the archetype of a leader, hetman, authority, to which the entire nation listens. Unfortunately, figures like Bohdan Khmelnytsky or Ivan Mazepa rarely happen in Ukrainian history. Most modern hetmans cannot keep the hetman's mace.

The Ukrainian mentality, still in a completely monarchical Europe, rejected the principle of continuity of power, focusing on the electoral system, which provided for the change of the former hetman, as soon as he ceased to be an exponent of the interests of society and its defender. The same mentality today does not allow meekly accepting externally imposed patterns of behaviour. As soon as people are disappointed in moral authority or in a leader, then without further delay they are thrown off the pedestal. The search for the Ukrainian hetman is an endless process, like a naive faith in a good master who will quickly restore order in the state. However, draconian measures are necessary to restore order, which immediately provokes fierce resistance from those who yesterday voted for the above-mentioned restoration of order. It is almost impossible to hear the voice of common sense behind the chorus of marginals and mankurts, which are crying out now especially loudly.

Centuries of colonial oppression, territorial and cultural occupation left a significant imprint on the mentality of Ukrainian society, awarding it with a large list of complexes and psychological barriers. Fear of actual destruction and the fear of taking responsibility both for oneself and for the fate of one's own country activated the archetype of the victim in the mentality of Ukrainian society. A person does not recognize oneself as a victim, is not aware of oneself as such, refuses to see the problem as a whole. Moreover, the victim justifies the offender. Ukrainians can also try on the inferiority complex and even attribute a peculiar social Stockholm syndrome etc. It is otherwise impossible to explain why, after years of the actual Russian-Ukrainian war and the deaths of thousands of military personnel and civilians, Ukrainians still see a friend and partner in a neighbouring state. The number of Ukrainians, who are positive-minded towards Russia, is up to 57 %. At the same time 77 % of Ukrainians are positive-minded towards Russians, whom the respondents obviously perceive separately from the aggressor state where they live and which they create [9].

Even after the invasion of Russian troops in Ukraine, the occupation of Ukrainian lands, murders, tortures, information war, lies and betrayal, Ukrainians are not able to call things by their right names, but continue to naively believe in friendship of peoples and fraternal peoples.

No actions of the aggressor are able to open the eyes of the "mentally shell-shocked" victim. One gets an impression that every second ordinary carrier of Ukrainian mentality just urgently

needs to consult with the "elder brother" on every at least slightly important decision, be content with the second roles and silently watch serious international partners solve his problems for him, without being particularly interested if such a decision suits the Ukrainian himself. The gained experience of victories does not add confidence to such Ukrainian, but makes him doubt himself even more, be ashamed of own successes and downplay them. As Volodymyr Sosiura wrote in the introduction to his "Mazepa" poem, "I sing both anger and boundless flour these days of sorrow when lackeys go up and the slaves are silent ..." [10].

But such a kind of insecurities of part of the Ukrainian society is opposed by its second part, not struck by the slave mentality. High stakes in the struggle for their freedom and independence have always inspired Ukrainians, activating the warrior archetype in the public mind. An external threat has always been the best catalyst for identifying victims and warriors, slaves and heroes in society.

The archetypal warrior is quite capable to resist the enemy not only on the physical level, but also on the mental one – to resist his fears, external infusions and artificial patterns of behaviour. In modern Ukrainian society, for a long time there has been a confrontation between two worldview systems, two mentalities, one of which is based on the archetype of the victim, and the second – on the warrior archetype. And if the carriers of the first definitely miss the past and are eager to reunite with their executioner, who is sincerely considered a saviour, then the carriers of the warrior's mentality are

ready to take responsibility for the fate of their own country, make decisions independently and, if necessary, defend themselves in the Donbass heaps or in the field of diplomacy, culture, science, sports. The battlefield for every warrior is Ukraine.

It happened so historically that Ukrainians of different generations were forced to fight with their neighbours and confront their imperial ambitions. This gave rise to a kind of mental attitude, as a result of which, in case of an enemy threat, “grandchildren grabbed their grandfather’s sabre from the wall”. Such reactions are inherent for active, passionate representatives of society, who are the first to respond to the challenges that arise before society in times of trial. At the same time, they are the most vulnerable, because they pose a direct threat to their opponents – internal and external.

Really interesting and encouraging for Ukraine is the fact that now not only military personnel and volunteer battalions directly fall into the category of defender of Ukraine. That is, the warrior archetype was activated in the mentality of all citizens, regardless of gender, age, education or material wealth, who devoted themselves to other types of struggle – volunteering, information resistance, patriotic education etc.

Conclusions. In military combat, Ukrainian society has lost a great part of its military elite. The repressive Soviet machine has substantially shrunk the ranks of the Ukrainian intelligentsia. Emigration led to losses among active and able to work layers of the population. Anti-Ukrainian domestic

politics has led Ukrainian society to begin to lose its national identity.

A huge number of factors influence the worldview of modern Ukrainian, including origin, upbringing, education, region of residence, profession, income level, etc. This is the reason for diversification in political views, level of readiness for changes, vision of desired goals and ways to achieve them.

A successful state is, first and foremost, a harmonious state, which is created not only by representatives of the pro-Ukrainian political elite, but also by conscious citizens, thinking intelligentsia, creative artists, a combat-ready army. In every society there are farmers and warriors. Society cannot consist solely of warriors; someone must grow bread to feed their army. The prosperity of their own strong state and the satisfaction of the material and spiritual needs of its citizens should be the goal that will truly unite different layers of the population into a single civil society.

And tradition, succession of generations, good reputation, experience and education play an important role here. In the processes of state-building and nation-building, in managerial processes, these factors should be taken into account in the first place. It is impossible to turn a boor into a gentleman, as they say. Unfortunately, in order to understand this simple truth, and the voter should be not a representative of the population, that looks only for “bread and circuses”, but a thinking citizen. The nation receives the leaders it deserves. It is not surprising that the population is trying to elect an equal leader, not understanding that for the development of the state and its well-

being, the leader of the state cannot be mediocrity without knowledge and experience. To build a house, first of all, you need an architect, and only then a foreman and builders. It was only in Soviet times that a “lady cook” could rule the state. Little Russian cannot rule the Ukrainian state either, since this is already a direct threat to national security, state interests and independence itself.

The true leader of the state, the same archetypal hetman, must have three “Ps” — probity, professionalism and patriotism. And this rule should be extended not only to the first person, but to all public servants and local self-government officials, to officials of all levels.

Ukrainian society is gradually getting rid of the artificial mental tabs of Soviet production, slowly returning to its own roots and traditions. Bitter medicines give the best result for the recovery of Ukrainian society. Only strong citizens can build a strong state, and they are in Ukraine, and they have already taken their decisive step towards the successful creation of the Ukrainian state and nation. Further academic research should take place in this direction.

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