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PSYCHOLOGICAL FEATURES OF MENTALITY OF THE REPRESENTATIVES' IDENTITY IN THE REGIONAL COMMUNITIES OF UKRAINE AND POLAND

Shykovets S.O., Student of the Faculty of Psychology
Taras Shevchenko National University of Kyiv

Mambetova A.A., Student of the Faculty of Psychology
Taras Shevchenko National University of Kyiv

Стаття містить методологічне обґрунтування та досвід у практичному дослідженні щодо ментальності представників регіональних спільнот України та Польщі. Предмет дослідження визначає його особливе значення, оскільки серед безлічі особливостей психологічної ментальності існує зручна можливість простежити шляхи сприйняття, інтерпретації реальності та реагування на неї. Існує також можливість простежити процеси об'єднання шляхів сприйняття світу, ставлення до світу, світогляду та ідентичності поведінки представників регіональних спільнот. Ці факти дають можливість зрозуміти глибокі етнопсихологічні особливості регіональних спільнот і використовувати ці знання для консолідації українського суспільства та протидії «регіональному сепаратизму».

Ключові слова: етнопсихологія, психологічні проблеми регіоналістики, регіональні спільноти України та Польщі, представники регіональних спільнот, ментальність.

Статья содержит методологическое обоснование и опыт в практическом исследовании по ментальности представителей региональных сообществ Украины и Польши. Предмет исследования определяет его особое значение, поскольку среди множества особенностей психологической ментальности существует удобная возможность проследить пути восприятия, интерпретации реальности и реагирования на нее. Существует также возможность проследить процессы объединения путей восприятия мира, отношения к миру, мировоззрения и идентичности поведения представителей региональных сообществ. Эти факты дают возможность понять глубокие этнопсихологические особенности региональных сообществ и использовать эти знания для консолидации украинского общества и противодействия «региональному сепаратизму».

Ключевые слова: этнопсихология, психологические проблемы регионалистики, региональные сообщества Украины и Польши, представители региональных сообществ, ментальность.

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The article contains methodological justification and experience in a practical study regarding the mentality of representatives of regional communities of Ukraine and Poland. The subject of research determines its particular importance, because among the set of peculiarities of psychological mentality there is a convenient opportunity to trace the ways of perception, interpretation of reality and responding to it. And there is also an opportunity to trace the processes of uniting the ways of perceiving the world, attitudes to the world, worldview and the identity of behaviours. These facts give an opportunity to understand the deeper ethнопсихологические peculiarities of regional communities and to use this knowledge to consolidate Ukrainian society and counteract the "regional separatism".

Key words: ethнопсихология, psychological problems of regional studies, regional communities of Ukraine and Poland, representatives of regional communities, mentality.

The problem definition. The interest for research is due to the noticeable intensification of transformation processes in modern times in the globalized world. The intensification of these processes largely reflects their regional specificity and ethnic-regional characteristics.

In this case, the experience of European countries with a multi-ethnic composition of populations and significant regional differences convincingly suggests that the success of the European integration of Ukraine depends to a large extent on the practical implementation of ethno-regional policy. This is impossible without taking into account the psychological characteristics of representatives of regional communities.

The goal setting. The aim of the scientific research is to reveal the psychological peculiarities of representatives of Ukrainian regional communities (especially the peculiarities of the mentality) and to determine their influence on the formation of a holistic Ukrainian nation (the psychological component of this process is the creation of a common vector of consciousness). At the same time, the aim of the research is to compare the psychological peculiarities of the mentality of representatives of regional communities of Ukraine and Poland. Finding the key to an effective transformation of the personality awareness of representatives of regional communities in Poland can help the Ukrainian society to make its own important step towards unity, the realization of common national identity and successful progress towards development and European integration.

The results of the theoretical research suggest that an objective psychological examination of reality, which is reflected in the concept of "mentality" and its details, requires a clear and unambiguous interpretation of their content.

Analysis of recent researches and publications. The concept of "mentality" is understood as a basic feature of the system of psychological mechanisms of representation of experience in the consciousness of people from a historically defined linguistic and cultural community that reflects the functional, dynamic and semantic aspects of proper internal experience, meaning the mental world.

In order to explain the concept of "mentality" many authors use very ambiguous or even metaphorical descriptions, referring them only to the functional, dynamic or semantic aspects of the phenomenon, which unfortunately contributes to the unilateral interpretation of the concept [1, p. 106]. It should be noted that, with all the variability and diversity of the definition of what the mentality is and what

it is not, the following note by Ivan Danyliuk, professor of psychology of Taras Shevchenko National University of Kyiv was especially relevant: "When they want to explain something unclear, what seems ephemeral, with elusive sense, but nevertheless objectively exists, they say: "This is our mentality". When they do not want to explain something – they also find a refusal in mentality <...> There are many attempts to define and explain the phenomenon of mentality. But the limits of the first (and in some way still actual) scientific paradigm do not let to do it" [3, p. 23].

We are close to the view of L.Ya. Gozman and O.B. Shestopal who believe that the political mentality includes, with the exception of stylistic unity, and the commonality of the substantive side – "views, values, feelings, etc., that are combined in some sets" [2, p. 129]. Let us try to clearly define the structure of the political mentality, which includes together with a political consciousness also unconscious components (this is a kind of "political unconscious").

The motivational unit:

1. Needs (the needs shaping the motivational sphere of political psychology are the result of extrapolation of personal needs. The condition of extrapolation is their macro-social attribution).

2. Values.

3. Attitudes (cognitive, emotional and behavioral components) Types or forms of political attitudes - judgments, dispositions, beliefs.

Cognitive unit:

1. The interest (why people are interested in politics depends on what they are interested in and how they conduct the process of getting knowledge).

2. Informing.

3. Cognitive style (way of thinking).

4. The operating code (a structure of the operating code, according to S. Walker, contains some features of policy representation and updating of these representations at the behavioral level).

In summary, we determine that we will understand the concept of "mentality" not in simplified and mechanical way, as a relation of the whole to a part. The very concept of "mentality" as a set of semiotic embodiments of the image of the world produces its own specific content, which is thus an epiphenomenon of mentality [4]. Mentality is perceived by us as a group process of symbolic and semiotic modeling, which constantly appears, not understood by individuals, as a tool for structuring a stylistic cognitive-emotional monotony of the image of the socio-linguistic and/or socio-cultural community.



Presentation of the main research material. In the plan of content genesis, the mentality (political mentality) is the result of the combined influence of conditions, mechanisms and forms of reflecting objective (political) reality on the universal ways of perceiving the world, worldview, understanding and behavior that are universal to a certain ethno-cultural or socio-political community (in the field of interaction political subject-objective relations).

The mentality of the contemporary person presents him/her as an active person. If the depth of the human being was measured in the order of the steps of reflection in the classic schematic of the universe, now the ability to reflect reflects the dimension of activity, which consists mainly in the active unconsciousness, that contains the secret living conditions and creates the same ideas (mental forms) that were previously only indifferent copies of things [5, p. 105]. The human showed up where he/she had remained invisible until now. The specificity of the study was determined by the need to distance ourselves from the traditional interpretations of the concept of "subculture" in anthropology and sociology, and from the need to study the structure and content of this concept with the methods of social psychology. In the end, most likely, the concept of "political mentality" can be compared with the type of culture of society as a whole.

In contrast to anthropological and sociological approaches, the basis for the divi-

sion of subcultures was the consideration of activity and contemplation as two universal ways of human being in a culture. Measurement of the basic features of activity and contemplation – intensity and productivity – allows identifying subcultures and their representation in groups or social layers in a specific socio-cultural, economic and ethno-political situation. N.F. Kalina, E.V. Czorny, O.D. Szorkin, using the results of research, created the basic matrix of subcultures (Table 1), taking as their research subject the measure of "satisfaction-dissatisfaction" [6, p. 46].

In the study of political mentality on the basis of subcultures by N.F. Kalina, E.W. Chorny, O.D. Shorkin the taxonomy of subcultures was limited to six cells [6]. Four basic subcultures defined by a combination of activity intensity and its productivity (I – intensive and unproductive activity, II – non-intensive and unproductive activity, III – intense and productive activity, IV – non-intensive and productive activity). According to the above-mentioned researchers, this approach is adequate to the capabilities of the measurement tool developed by these researchers – two original questionnaires: TSD (the Typology of Subcultures of Dissatisfaction) – I (contains 49 statements) and TSD-II (contains 48 proverbs). It is TSD-I that was used in our research for the definition of the psychological content of political fields of mentality of representatives of regional communities of Ukraine. In the process of theoretical analysis of our problem,

Table 1

Matrix of subcultures

A	I Activity intense and unproductive	II Activity non-intensive and unproductive	III Activity intensive and productive	IV Activity non-intensive and productive
C				
Basic → Subcultures	Absurdist	Redundant	Master	Happy
Contemplation IV Eudaimonia (desire to achieve happiness / world of nothingness)	1 Redundant – aggressive / Absurdist	2 Redundant – mournful	3 Redundant – aggressive	4 Happy
Contemplation III The world of spirituality	5 –	6 Master – injured	7 Master – happy	8 Happy
Contemplation V The world of activity awakening	9 Redundant – mournful / Master - injured / Absurdist	10 Master – injured	11 Master – happy	12 Happy / Master – happy
Contemplation II The world of imitation	13 Redundant – aggressive	14 Redundant – aggressive	15 Master – happy / Master – injured	16 Happy
Contemplation I The world of egocentricity	17 Absurdist	18 Redundant - mournful	19 Master – happy / Master – injured	20 Happy

we adopted the technique and the procedure of the TSD-I.

In the process of experimental research there were revealed the next groups of sociotypes on the basis of the typology of subcultures. On these groups of sociotypes we will focus on analyzing data from the research to create a semantic field of political mentality of regional communities:

– Happy (representatives perceive themselves as a whole, they are lucky. Life problems are either displaced or processed positively. The success does not necessarily correlate with activities, with the results of work, although the work may be sufficiently productive or perceived as such at low intensity. It is the result of a constructive understanding of experience, in a sense such a person is a fatalist, but his/her fatalism is optimistic (in the matrix of subcultures the fields 4, 8 completely and, in part, 12, 16, 20 belong to this type));

– Master-happy (at work he/she is characterized by high intensity and appropriate productivity. The degree of success of life is correlated with job satisfaction and achievements in this area. This satisfaction of a person of this type results from the recognition of others or from self-sufficiency, autonomy (fields 7, 15, 19 and, in part, 11, 12));

– Redundant-aggressive. They do not want to get involved at all. This is the position of life “so I want” (as opposed one to “so it happened”). It is possible due to laziness and desire to live without effort. The belonging to this type can be explained according to the type of protective mechanisms: refusal, rationalization, compensation) for getting out of life – job loss, goals, perspectives, etc. It can be seen that they seek for the reason for generalizing some experiences, extrapolating the result of a certain life situation to the perception of the world as a whole. The described features aren't fully attributable to subcultures of dissatisfaction – they are characterized by ambivalence of experience (fields 13, 14 and partly 1 and 3);

– Redundant-mournful. Inaction and anxiety make his life grim and unbearable. The oppression by his own uselessness is the basis of all his experience. He complains. He is offended by fate and believes that he has a good reason: he would like to work. His dissatisfaction is hopeless, but it is potentially temporary (fields 2, 18 and, in part, 9);

– Master – injured (success of life and satisfaction with it are directly related to work and the impact of results on the quality of life). It is not calmed down by the universal maxim that you have to pay for everything. Low autonomy, lack of self-sufficiency are characteristic

features of this type of representative (field 6, and in part, 9, 10, 15, 19));

– Absurdist (his fatalism is pessimistic, with a minus sign). Perceiving his life as a chain of failures, he fiercely fights fate, adapting to its sad inevitability. Absurdist can be very active, and may not be – it does not matter. He can be stoic or he can hurry and try to become a Master. But the painful shadow of his worldview is invariably present in experience (field 17 and, in part, 1 and 9).

During the empirical research, the respondents were students of 1–6 courses from universities in four regions of Ukraine, namely: the Central Region; the Western Region; the Southern Region; the Eastern Region [7]. The sample contained 200 respondents – 50 from each region. Respondents were between the ages of 17 and 33. Analysis of the test results shows that: in the Central Region, the most common unconscious states of the respondent's mental identity are states that are characteristic for the next subcultures: “Happy”/“Master-happy” (40 % of respondents); “Happy” (23.3 % of respondents); “Happy”/“Master-injured” (10 % of respondents); in the Western Region – “Happy”/“Master-happy” (30 % of respondents); “Happy” (23.3 % of respondents); “Master-happy”/“Master-injured” (10 % of respondents); in the Southern Region – “Happy”/“Master-happy” (40 % of respondents); “Happy” (30 % of respondents); in the Eastern Region – “Happy”/“Master-happy” (20 % of respondents); “Master-happy” (20 % of respondents); “Happy” (16.7 % of respondents).

Polish experience in the development of a unified ethnic identity shows that contemporary understanding of national identity leads to the fact that national identity does not exist in its pure form. The fate of nations is very complex, developed at varying borders; the nations cooperated with each other, but also waged disputes and even fights. Representatives of the nations were influenced by neighbors, assimilated or emigrated outside the area of residence [8, p. 105].

The elite, called by Stanisław Brzozowski “cultural leaders”, i.e: writers, historians, ethnographers, artists and scholars and centers of their activity: universities, research institutions, cultural associations, scientific societies, exert the greatest influence on the character of the nation. Cultural elites shape the ideas of national identity, preferring specific values, norms, behavior patterns, traditions and symbols. A great influence on the shape of national identity is exerted by the existing cultural potential of the state: historical complexes, museum collections, traditions,



customs, works of art, resilience and importance of functioning cultural institutions, general level of education of the society, number and quality of schools and universities [9, p. 79].

For the preservation of national consciousness, the custom of celebrating various jubilees and celebrating anniversaries important for the nation's life, perpetuating its separateness and pointing to values important for the young generation was widespread. During the discussion of historians in the pages of "Newest Histories" along with national identity, the following were exposed: "national consciousness, attitude towards others, self-perception, propaganda and educational programs promoted by the vision of national history, nationalist legitimization of power, etc." [10, p. 21].

The conscious and symbolic values of national identity are exhibited in the literary form by Jadwiga Żylińska, writing: "walls can be torn down, plots over walls, inscriptions on the walls can be painted over, borders can be changed, people can be decimated, displaced or closed, but the world of symbols present in subconscious heirs cannot be destroyed" [11, p. 120].

The characteristic features of national identity are: the cultural heritage of the nation; permanent and conscious separation of people from a given territory; language community; characteristic customs and customs; emblems and symbols that preserve the memory of the community.

In Poland, the following are used interchangeably with the concept of national identity determine: national self-determination (self-identification); Polishness (Tadeusz Łepkowski, Czesław Stanisław Bartnik, Jan Kieniewicz); the Polish ethos (Feliks Koneczny, Antonina Kłoskowska); the spirit of the nation (Antoni Chołoniewski, Jerzy Surdykowski).

The notion of patriotism, homeland, national heritage, national consciousness and national character are self-identifying. These concepts usually capture phenomena in the perspective of "long duration", whereas modern mass culture is saturated with products of "quick consumption" [12, p. 105]. The analysis of national identity requires its own self-determination towards "others" and the identification of differentiating features, values and behaviors. As a rule, the way of integrating into a specific community is an expression of culture. A higher level of political culture development allows for greater tolerance for "otherness".

The artistic heritage and the lasting memory of the past are of particular importance in maintaining the national identity. In relation to them, one can speak about "otherness"

and "dissimilarity" of the presented contents, while political and propaganda relations more often introduce the factor of "alienation".

Conclusions from the conducted research. In the course of the research, theoretical views were developed, disseminated in contemporary domestic and foreign psychology (in particular ethnopsology and political psychology), political science, economic theory, sociology, culture, and even in such a contradictory, if not scandalous, science as regionalism in the matter objective reasons for the division of modern Ukrainian society into regional communities, results and, in general, the desirability of such a phenomenon. For psychological illumination of the basis of the regional division in the practical part, research was carried out by questioning students – representatives of the aforementioned regional communities with the help of reliable and validated psychological methods of home experts to determine the mentality and its content concerning members of regional communities.

The results of this study, that was analyzed above, show that, from the ethnopsychological point of view, at least at the level of students, there are no significant differences between representatives of Ukrainian regional communities. With the most vivid checking, one can notice only a certain similarity between the representatives of the Central and Western communities on the one hand and Eastern and Southern on the other. However, this does not increase the overall significant differences. On the contrary, the representatives of all regional communities show remarkable similarity and partly even the identity of the above-mentioned indicators. Thus, research highlights the natural ethnopsychological identity of representatives of all parts of Ukraine. All this speaks of the integrity and unity of the Ukrainian people, of a well-formed and capable Ukrainian nation, which does not express the least natural need for fragmentation, separatism, creating a separate territory of the community based on natural ethnopsychology.

However, the phenomenon of separatism and appeals to the diverse regional divisions of Ukraine has become our history. Our research is fundamental to expanding the study of political consciousness of the Ukrainian people which we intend to carry out in the future. This study will help to create a strategy for changing the world view and behavior patterns of Ukrainian society to those who can effectively counteract attempts to manipulate the rights and freedoms of the population based on its weakness (ignorance in important aspects of social existence and limited worldview).

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