
CHAPTER «PHILOSOPHICAL SCIENCES»

UKRAINIAN CULTURAL IDENTITY AS A FACTOR SHAPING THE OUTLOOK OF THE NATION

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Abstract. The purpose of the article is to study the structure of cultural identity and its impact on the formation of the people's worldview. In the process of consideration of this problem, the following methods have been applied: the unity of logical and historical, historical-comparative and structural-functional analysis, existential, as well as sociocultural and semiotic approaches. The research has been carried out on the basis of an interdisciplinary approach that has made it possible to create a historical and philosophical basis, within which crossed the fields of scientific knowledge – philosophy, cultural studies, sociology, psychology, ethnopsychology and ethno-anthropology. The Ukrainian cultural identity, based on which the core of culture, which determines the place of all visible functions and cultural institutions, is highlighted. This core is the archetypes of Ukrainian mentality. Archetypes are not only the treasury of culture, but also the basis of building new vital meanings. By absorbing the most important historical and socio-cultural values, they have the property of restoration at the right moment to solve issues that are related not only to the present, but also to the future. The archetypes of cordocentrism, freedom, individualistic-personalistic, ideological tolerance and existentialism of the House – Field – Temple form a unified psychosphere of the Ukrainian nation. It is this archetypal frame – the basis of the true existence of the culture of the Ukrainian people, in combination with various socio-cultural entities in the processes of modern globalization, gives an opportunity to build the future of the Ukrainian community. They provide the structural integrity of human identity and national culture, which is a factor in shaping the outlook of the Ukrainian people in a globalized world. The essence of the factors of the

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national-cultural identity of the Ukrainian people is an essential expression of the basic features of its mentality, which are realized in the language, culture, traditions, customs, aspirations of the Ukrainian people for freedom and state independence. The development of the cultural identity of Ukraine requires a balance between the cultural heritage of the Ukrainian people and the effective use of the benefits of other cultures in a globalized world.

1. Introduction

The Ukrainian socio-cultural system characterized by a significant acceleration of changes such as a transformation of values, the awareness of the transition era and its influence on life. Along with the globalization integration processes, there is an important process called glocalization, in the context of which in Ukraine we can note the growth of national consciousness, the renaissance of cultural identity. The daily reality of Ukrainians linked to world transformation, especially which has a local location at the crossroads of Western and Eastern socio-cultural influences. Another aspect of interaction is the process of modernization of culture and the emphasis value of values of Genesis of the Ukrainian people, his living space that is an echo on the influence of cultural and symbolic space of globalization. Our state today is a series of questions in search of answers to which we must find a new model of socio-cultural stability. This will give you the opportunity to find benchmarks for exit from the crisis that engulfed major areas of life and will contribute to the formation of national consciousness, vitravene worldview of the Ukrainian people on the basis of their own cultural identity.

The desire to become part of the European Union should be based on the idea of European culture and flair of Ukrainian shit. Therefore, it is important to study components of the national culture, the study of problems of national life. For the Ukrainian culture the core of spiritual existence was the awareness of their cultural identity. Awareness of self-identity, integrity is the Foundation that should ensure the stability of our culture with changes in the modern globalized world, their effects on the formation or transformation of the worldview of our people.

2. The origins of the Ukrainian situation: from the complex of inferiority – through the «sovok»- to the Revolution of Dignity

Ukraine is in a “frontier” and appears to be a kind of geopolitical boundary. The position has a number of features, because it is a long time

was an independent cultural and political entity. In addition, the problem of identification here affected not only the top of society and the nation as a whole, covers almost all levels of national identity. Extremely strong was an external factor that set and puts the Ukrainians to choose between East and West. This set of influences and challenges to put Ukraine on the crossroads, where it actually remains today. This underlines N. Yakovenko: “the Space, which today is the territory of Ukraine, for many centuries shared permanently sman internal boundaries: between language and ethnic groups, States, religions, political and cultural systems, habitats radically different economic order. It made him a pronounced contact area with a very mixed range of social and cultural phenomena” [33, p. 333].

Cultural identity of Ukrainians suffered large losses and deformities in connection with long-term sustained rusificatory policy as in tsarist Russia and in Soviet times. Russification acted as a set of actions and conditions, aimed at strengthening of Russian national political supremacy in Ukraine and other countries of Eastern Europe, through the transition or transfer of persons not of Russian nationality in the Russian language and Russian culture and their subsequent assimilation. The main goal of Russification has the support of the myth of the so-called “Russian world” the Russian language and culture.

Samuel Huntington in his labour of «Collision of civilizations» [35] believes that after the global conflict of communism and capitalism have been exhausted, there comes a clash in which the essence of the basic conflict in modern history. The author suggests that it may be a situation when in the same country at the same time there are two or more civilizations – different cultural identity. Huntington refers to countries such as split. From the point of view of Huntington, the conflict which divides Ukraine is the conflict between Western and “Russian” or “Eurasian” civilization, conventionally divides it into East and West.

Mykola Riabchuk writes even about “two Ukraine” where there are “different worlds, different civilization”, differing in «way of speech and way of thinking of local inhabitants», which «are guided by completely different cultural models, civilization and geographical centers, profess others, fundamentally irreconcilable and incompatible historical myths and narratives, see not only the past but also the future of the region in a completely different way» [22, p. 97].

He emphasizes: “Ukraine is deeply immersed in economic crisis and weakened by difficult language and cultural confrontation with the mighty

former metropolis. Century stateless existence, associated with colonization and assimilation caused in the Ukrainian society, significant demographic, mental and civilizational changes” [22, p. 63]. Note that any attempts of transformation of the Ukrainian society, vnutren cause conflicts, because of the denationalized Ukrainians fear change, considering his current state is normal.

According to N. Skrynnik «in today’s ordinary individual, a personality identity is usually conditioned by life circumstances and changes its meaning under their influence» [24, p. 5] In the modern world culture formed a type of human consciousness in which the ability to change over time and under the influence of external factors is identified with the variability of the choice of life meanings. The loss of these universal meanings, led to feelings of inferiority and inner emptiness, an experience of social and cultural loneliness. This reinforces the inferiority complex or incompleteness of Ukrainian culture, which is inherent in our ethnic group given his mental characteristics.

The difficult historical fate has formed the Ukrainians an inferiority complex. The consequence was that a considerable layer of Ukrainians rejects the linguistic and cultural definition for the benefit of “popularized” languages and culture, when the Ukrainian was reported as flawed and backward. Historical glory of the Ukrainian people chiravalle like achievements of Russian culture, was carried out the bending of the philosophy of history and distorted and falsified historical facts. The result of such manipulation was the introduction into the consciousness of the Ukrainian national inferiority complex.

S. Andrusiv, focused on inferiority and the inferiority, condemning the anti-Ukrainian policies of the totalitarian regime, which significantly influenced the national consciousness: “We cultivated a sense of national inferiority, poverty complex, when a person and people do not feel themselves masters in their own house, in their native land, only the poor relation, unwelcome, and to speak loudly dare not” [1, pp. 82–89]. Researcher urges to cultivate a sense of national pride.

Historically formed social and cultural boundaries, do not coincide with state borders. Therefore, today, we can observe that an independent Ukraine can not get rid of the “heritage” of the former colonial dependencies. Especially painful it is manifested in the context of national identity and mentality. Culture and language is constantly suffering from “achievements” of the post-colonial position, which are multiplied by means of information

and communicative manipulation. Unfolds the problem of two cultural traditions – Ukrainian and Russian.

In the Soviet Union, our nationality has never had any significance for us. In order to creation of homo sovieticus, citizens were deprived of dignity and identity, the peoples of the USSR were deprived of their own histories and cultures. This was done by physical terror: the artificial famine of 1932–33, which left about a quarter of Ukrainians mostly rural populations, which, in fact, unlike the cosmopolitan, Russified city, was the bearer, keeper of Ukrainian cultural identity. This, in essence, meant its destruction – a breakthrough in the popular ridge. Therefore, the question now arises: to which cultural-historical, civilizational type belongs to the Ukrainian ethnos – European or Russian-Slavic Orthodox, Eurasian, or Asian-Asian civilizations [18, p. 184].

Ukrainian nation-building process is at a crossroads, facing the choice of the way to a brighter future. Researcher I. Pasko expresses the opinion: “there is a state, but there is no corresponding national culture, which determined the democratization of society and the formation of personalities. No single ethnic group, but have the vortex of the irrational collective unconscious in public and political life. Because the three ethno-social components of our society – the Ukrainian, Russian and Soviet people – is not sympathetic to each other and collectively to the state. All of them operate on a subconscious level” [17, pp. 108–112].

In the era of intensive globalization processes and transformation, many people will suffer uncertainty. Remain in large groups, which rely on Soviet ideas and values, fearing to give new meaning to his life. But, the other – opposite-minded, progressive citizens, in search of new socio-cultural meanings, a new system of values and norms, and strive to interpret their collective past, to strengthen and stabilize themselves in the present, and, on this basis, to build their future.

The lack of independence of social, economic and political situation negatively affects the development of Ukrainian culture, which significantly hinders its progress and forms its structural deficiency, resulting in accumulation of unrealized cultural tensions. Reflecting the modernity of the Ukrainian culture, you need to consider the specifics of the modernization processes in Ukraine are taking place under the pressure of world cultural and transformational change. These processes are reflected in new socio-cultural reality that is developing today in Ukraine, and are associated with

the revaluation of values modernstitches way of life of the early XX century. and interweaving postmodernistic trends.

The necessity of modernization of Ukrainian culture is obvious, because noticeable imperfection, a certain lag in socio-economic, technological, legal and socio-cultural spheres of our state, in particular from countries of the European Union, which, in the future, plans to join the Ukraine.

Modern socio-cultural transformations in the Ukrainian society is characterized by ambivalence is distinct yet sufficiently stable formations of Soviet culture, as well as the playback of the fundamental pillars of ethnic culture, the formation of a new national-cultural identity and the development of the world globalization of cultural space.

Ukrainian society is directly involved in global processes. Being the center of Europe, Ukraine is at the crossroads of cultures, which reinforces the need to strengthen national ideas and cultural identity, especially considering the recent totalitarian past. Openness to qualitative changes irrevocably draws her into the main contradictions on a global scale. Thus, Ukraine faces a choice of their own integration, which in the future will determine the future character of the socio-cultural, socio-political and economic-technological change.

We emphasize that the cultural identity of Ukraine is mostly interpreted on the basis of historical victimhood, the crisis and political problems. The image of Ukraine in the international arena is formed on promoting the tragedy of the Ukrainian history. At the same time, we are constantly svertas in various European and international institutions, which has the form of a cry for help, recognizing their own inadequacy to address internal and external political and economic problems. In fact, the correct solution is to appeal to one's own cultural identity and modernization of Ukrainian culture through the analysis of modern world trends in the context of globalization.

At the present stage the formation of the independent nation with a solid core, a national cultural identity continues, but it is determined by a certain number of problems. The latter are connected with the uniformity of the principles of social consciousness inherited from the ideologies of historical periods, in relation to the national question, the diversity of approaches of political forces to the problems of the nation and other issues of development of Ukrainian society. The creation of the nation can only happen on the Foundation of error analysis and revaluation of properties of the national character, to enable full competition and cooperation

in today's post-postmodern, multicultural environment. According to O. Zabuzhko, "the rise of national consciousness in the rank of the subject of philosophical reflection characteristic of the peoples, turn-by coming up here with in the course of world history, reveal a distinct tendency to political self-determination... and the act of self-consciousness" [7, p. 66]. If the Ukrainian people are committed to become the subject of historical process, it needs to realize their national idea of cultural identity.

3. Cultural identity as a factor in the development of outlook

Note that in connection with the peculiarities of historical development in Ukraine, the problem of cultural identity has a strong ethnic and national overtones. Ethno-national component companies – formatori factor of the Ukrainian national state. It is in a dynamic state due to these or those historical circumstances, greatly affecting the social processes and socio-cultural reality in general.

In connection with the essential transformations in lifestyle, consciousness, et nonnal structure, the mentality of the Ukrainians appears to be the subject of increased attention since the formation of the new order is accompanied by changes in national ideology. The problem of human identity in the era of global globalization is significant for Ukrainian culture, because the national consciousness of the Ukrainian people continues to emerge. In these processes become topical philosophical aspects of life that are directly related to mentality, which appears as a factor of revival and formation of national consciousness of the Ukrainian people.

The vector of socio-cultural development of Ukrainian society significantly influence understanding of the world, mirootnosheniya and attitude that clearly you rugayutsya in the national worlview. The culture of a nation goes a long path of formation, taking the beginning with proobraz Ukrainian mythology to the present. The attitude of our ancestors has joined the mentality of their descendants. It is worth noting that the worlview of Ukrainians – it is something intimate, mostly internal in relation to the Ukrainian culture. That's what she nakopychuval, vgsllhomelocal, concentrated and exasperated at the level of understanding, there are some important features of the national character of Ukrainians. The Foundation of national ideology can be considered the realization macroecono ethno-national identity of the Ukrainian people, which, according to the researcher. Kapitsa, "directions led to creative self-realization of the Ukrainian macaenes

in the nation in a single national society. This process went against many ancient cultural and regional centres that needed unity, according to dinm macrobranchium ethno-territorial existence of the Ukrainian superethnos. It is being carried out to integrate the life of the nation on the basis of macrobranchium a single historical culture for rzeplinska, but controverting spatial-time national formation” [9, pp. 371–372].

The formation of national consciousness of Ukrainians is the determining factor in its development, which allows to realize their own identity, to separate their I’m not denying the involvement of the international community. This awareness appears to be the highest form of consciousness, that is, worldview.

In modern philosophical literature, worldview is defined as a system of principles, beliefs, values, ideals and beliefs that determine the direction and attitude of the subject – the individual, social group, class, or society as a whole. Researcher O. Darmoris notes, “if we are talking about the national worlview, the subject serves the nation. The national ideology reflects the attitude of the ethnic group to the world and myself that arises in the course of his life. And the importance here is not only philosophical elements that creates this community at the present stage, but also a compound that has a traditional origin, that is, those that the community have inherited from previous generations, and elements transformed from worldviews of other national communities” [6, p. 194].

The ideology of the people arises as to the definition of oneself in the world of spiritual and cultural coordinates. The main content of the ideology is the value aspect of the objective world. The famous Ukrainian researcher of national culture and national character, by D. Chizhevsky, defining the worldview of the Ukrainian people, and stresses that it in fact coincides with the definition of mentality. He notes: “It would be nice to start a feature of the historical development of any national philosophy outline of those national principles on which this philosophy grows. These foundations are what we might call “people’s worlview”. People’s i worlview is predetermined stagnation of the people for peace and life. It also manifests itself in the fact that this people loves the world, what he avoids in his life, that he values the highest in man, to which he is negatively exposed” [31, p. 18].

He also focuses on the transformation of the world, as a result of historical progress and the various external and internal factors: “It is understood that over the centuries, the people’s worldview is not all the same. And the influence

of other people's cultures and the great changes in their own lives—all of this imposes a reflection on the mentality of the people. The folk ideology is thus a combination of certain over-historical and historical elements. Historically predetermined elements, understood, are easier to undergo changes than predetermined by a certain mental state of the nation. But both of these and others at each moment impose their imprint on the philosophical creativity of the representatives of this nation" [5, pp. 17–23].

The national worldview is a necessary component in the development of consciousness of the people. People, ethnic group consists of a community of people United by culture, personality traits, cultural identity, expressed in language, values and norms of behavior, traditions, folk art. Their study provides an opportunity to anticipate the reaction of people to various unforeseen life situations, in order to coordinate people's actions on consolidation. In particular, "the essence of the national worldview, formed under the influence of various factors throughout the history of the people, determines to a certain extent and the manner of the actions of a modern man" [10, p. 235]. Features of the national ideology determine the specifics of people's culture, emphasizing its originality and ability to defend their ideals in the most severe conditions.

Regarding the factors shaping the ideology of Ukrainians, it may be noted that they affect him throughout history, changing and giving one or another vector of development. Among these semantic factors can distinguish objective and subjective, which, in turn, can be divided into natural and social. A natural objective is geographical and the physiological. Natural subjective – is, first of all, «age» of the ethnic group and its position. Social objective – history, type of social ties, level of development, ethno-cultural factors. Social subjective – local ethno-national inner world (mentality, knowledge, values), individual life experience, socio-cultural activity.

In proposing this classification of factors of formation of worldview, we note that, in our opinion, of greater importance and influence acquire social factors than natural. This view can be explained with a historical retrospective: the natural factors are formative for the worldview of ancient societies, the beginning of man as a biological species, dependent on the forces of nature and the understanding of them. Also, a distinguishing feature appeared to be settling, consolidation and development of the land which was mined or defended with blood and sweat. In this period laid the foundations of archetypes that, in the future, form the mentality of the

people. Acquiring properties of historical community, that is, “we”, society affects the formation of the world, pushing certain factors – namely, territory, language, values, social institutions, symbols, which can be organized in a certain structure and cultural identity of the community.

The subjective factor – is a fundamental axis that combines a variety of features and phenomena in one – that is, in the worldview. Subjective factor in the worldview of the Ukrainian people expresses the essential certainty of cultural identity, which is realized in language, culture, traditions, archetypes, and the desire of the Ukrainian people to freedom and independence. Substantiam factor in the worldview of the Ukrainian people, its vital force can be considered the cultural identity of Ukrainians.

The consciousness of man paints a world that is filled with meaning. The identity distinguishes the desire for knowledge of the world in its semantic significance. That’s why the cultural world for closer worldview than an objective reality. Worldview is a person’s Outlook on themselves and the world through the system of value-culturing definitions.

As the highest form of human consciousness, ideology helps the individual to see themselves in the bigger picture of the world. It is obvious that this vision is an individual, each person forms their own hierarchy of values, their worldview and creates its own unique picture of the world. Every society is a kind of organism that produces its inherent common types of ideological orientation, forming a cultural tradition plays a certain configuration, attitude to reality, by which man carries out his ideological choice.

The formation of the ideology of the Ukrainian people takes place in the same time with the development of a kind of “philosophy of spirit”, in which the emphasis is on the synthesis of the natural and the supernatural, notes on the touch-pochutla and contemplative-intuitive basis. In this philosophy one can trace the connection between the spirit and the heart – cordocentrism, to distinguish the «soul-man». As V. Kapitsa rightly observes, «National Spirituality is directly» an integrative spirit «in the discovery of various forms of human spirituality, in the living» spiritual synthesis «of universal human generations, mind and heart, being and knowledge, which is, as we consider, the basis of the national mentality» [10, p. 105]. The Ukrainian mentality serves as a substantial factor in the unique universal attitude of the people, which ensures the cultural identity of the ethnos throughout its history.

4. The universal sense of Ukrainian culture

Self-realization in society, socialization of the individual and interweaving it into a certain type of culture is possible under the condition that they have created a good springboard for the assimilation of philosophical universals. Introduction of human culture, the personality requires mastering the entire picture of the world and of man's place in it. Worldview universals interact with and affect holistic image of the human world. They are transmitted in the communication process as a kind of matrices. These educational universals are highlighted as the fundamental basis of those or other samples of activities, norms, ideals and knowledge coordinate socio-cultural life of a certain type of culture. Thus, the system of universals of culture – a kind of web of social and cultural life. Universal culture form the structural integrity, provide a display of a certain type of social life, with nasirovna in their social experience, transforming or transmitting it to the contents of the worldview of the people.

As I. Bushman notes, «the intentions of universal culture must be mastered by the individual in the process of its formation, personal formation, as a result of learning, upbringing and life in society. They become a kind of building material of the internal intellectual world, the world of consciousness – that spiritual basis, through which the individual interacts with the outside world» [4].

In the era of globalization for the development of national culture requires assimilation of human values. That is, the cultural identity of Ukrainians are increasingly important in the structure of humanity, revealing the essence of their national archetypes in conjunction with their universal context. Such a process indicates a rich archetypes of Ukrainian culture.

By expanding our understanding of the mechanisms of the existence of culture, academician V.S. Steopin notes that universals of culture simultaneously perform at least three interrelated functions in human life. First, they provide a kind of quantifica and sorting diverse, historically variable social experience. This experience evaluates and relate to those or other columns, according to the meanings of the universals of culture, charges in your mind in unique clusters. Due to such a «categorical grid», it is included in the broadcast process and transmitted from person to person, from one generation to another. Second, the universals of culture are the basic structure of human consciousness in each concrete historical epoch. Thirdly, the relationship of the universal forms in the mind of the people

a collective picture of the world – what is called the worldview of the era. This painting is expressing the common view of man and his surrounding reality imposes a certain scale of values adopted in this type of culture and, therefore, determines not only understanding, but also the emotional experience of the world [8, p. 30].

The universals of culture can highlight the original layer unchanged, a General meaning which is inherent in different types of cultures and forms the deep structure of human consciousness. A feature of this content is the impossibility of its detection in its purest form. He always connected with the specific meanings inherent in the culture of a historically specific type of society that Express the characteristics of the communication and the storage and transmission of social experience, the features adopted in this scale of values. These meanings characterize national and ethnic particularities of each culture, an inherent understanding of space and time, good and evil, life and death, the attitude to nature, work, personality. They determine the specificity of different cultures.

The universal meanings of human existence are integral parts of belonging to a sociocultural entity – nation or ethnic group. M. Skrynnik writes: only in this case, we can talk about the diachronic identity of the person, that is her personal, spiritual and cultural identity throughout life. The indifference of the Postmodern man in the universal sense of being which are archetype formations, inevitably entails focusing individuals on the current circumstances and situations of everyday flow of life, expressed simultaneous personal identity. Ukrainian cultural identity should be seen symbolically referring to the sense of national cultural identity” [24, p. 2].

Question substantial core of Ukrainian identity for the first time in the history of Ukraine violated the narrative practices of the Ukrainian romantics. Their texts, their content spiritually represent any particular historical time, however, reveal deep praosnovy of Ukrainian life. Meaning-the images that create the vital framework the language of everyday experience of Ukrainian, as models of his world view, in fact, are powerful national identities. The perception of romantic texts ethnoforum-reader that is carried out through *chuvanna*, experience, comprehension of structures of Ukrainian gitara, is the content of narrative identity and allows romantics to point out its existential meaning. Under buttwise sense of identity we understand the field’s value of values of Ukrainian life-world, through which the individual learns rootedness in their cultural and national basis

[24, p. 2]. Cultural identity of Ukrainians is the bearer of universal cultural meanings, which can be considered the Foundation of national ideology, therefore, it appears as a substantial factor in its formation.

«The analysis of narratives,» M. Scrnnik continues, «expressing the peculiarities of the Ukrainian identity of the age of Romanticism, revealed one extremely important circumstance important to our contemporary, in which the word of the text is an indication of the Ukrainian life's world. The reader, who is in the communicative process with the text, finds in him the values of the empirical world, which are both the existential meanings of national identity. In this dimension, the native word emerged for the individual as a powerful identifier of socio-cultural self-sufficiency, which manifests the inextricable connection of a separate human unit with a holistic social organism, which is a nation» [24, p. 7]. It is worth noting that Ukrainian cultural identity, which is part of the Ukrainian language, as the bearer of the «native word», is a contributing factor to the development of the Ukrainian ideology.

Universal meanings of Ukrainian culture that form the world our people have its archetypes. The conviction of most researchers, they arise already at the early stages of the formation of ethnic groups. Archetype – a type of culture, carry ideas, experiences, human nature personified society. They are embodied in the cultural code and passed down from generation to generation, and completing the modification process. However, there remained a constant mental axis that opredelytsya in shared linguistic, cultural and emotional-moral-ethical basis. It preserves ethnic identity, somatotonic people in the maelstrom of all the historical transformation processes. This pivotal axis is nothing but, as the peculiarities of national character, sformo-Vani-level archetypes of world perception and behavior, which can be defined as the “national spirit”.

K. Jung conveys the archetypes of culture in the notion of collective unconscious, and states: «This is the deepest layer of the human psyche, a kind of reservoir that accumulates human experience that is subconsciously transmitted from generation to generation; it is the potential of a person, the sphere of a long-term memory of consciousness, from where it derives, when necessary, its most ancient images» [32, p. 305]. Collective subconscious – a certain historically constructed social information, the content of which includes prabras, which form a way of behavior. His presence is identical to all people, and therefore it is a peculiar foundation for everyone's spiritual life.

Researcher O. Strazhny notes: «Archetypes show themselves always and everywhere. But apparently they are recognized during periods of crises – in full measure, as the channels of the dried up year, are filled with raging floodwaters during wars, calamities, reorganizations and revolutions» [25, p. 6]. He rightly emphasizes the importance of the archetypes of the Ukrainian mentality, which are plunged into our nation's history, which were formed on the territory of Ukraine and built up Ukrainian mentality.

Features of national archetypes influencing specific worldview of the Ukrainian people. Archetypes of Ukrainian culture manifest themselves as characters in myths, fairy tales, folklore, rituals, traditions, and is a generalization of the experience of our ancestors. Mishchenko's opinion seems to be satisfactory: «The study of Ukrainian archetypes is conditional on their modernization in connection with the new realities in which Ukrainian society and Ukrainian culture develop. These realities in the twenty-first century have a negative character associated with the crisis of culture and spirituality against the backdrop of political and economic problems. Appeal to national archetypes is an opportunity to find oneself in the ethical dimension – at the level of an individual, in the national one – at the level of the relation between himself and his people, his nation, traditions, and in the world, which manifests itself in the relation of the national Ukrainian mentality with universal, universal values» [15, p. 9–90].

The researcher O. Kohut expresses the view that «the uniqueness of the archetype is that it appears not only in the context of the wise past, but also helps to build the landmarks of modern» [11, p. 23].

Realizing the archetypal analysis, it is possible to allocate a certain cultural code, substantiate the core of which is the mentality of the people. Cultural code – a set of cultural archetypes, which is reflected in the ethnic characters. Defining features, traits of a people are embodied in cultural archetypes. A profound study of the archetypes of Ukrainian culture was carried out by S. Krymsky. The scientist understands invariant cultural structures, historical foundations – archetypes that characterize the socio-cultural development of mankind. The Ukrainian philosopher notes, «the actualization of such an invariance means that the subject field of historical action on an ever-increasing scale becomes a comparison of all times, through which the comparison is removed from the steel, that it does not fall under the power of fluidity» [12, p. 70]. To universal archetypal meanings,

he included the phenomenon of triumph of being, «the philosophy of the heart,»Sophia, religiosity, and also isolated the concepts of «Home», «Field», «Church».

The famous German philosopher, M. Heidegger believed that the characters of human being – House-Field-Church define the deep rootedness of national existence. The thinker expresses the opinion that the immersion of modern man is in danger of losing, of forgetting the narratives of his native land that emerges from the trends of the modern globalized society, the spirit of postmodernism. M. Heidegger writes: «Now the threat of self-immolation is today's man. Moreover, loss of roots is not caused only by external circumstances and fate, it does not occur only from the negligence and superficiality of the way of life of a person. The loss of rooting comes from the very spirit of the century in which we were born» [28, p. 107].

Since ancient times, people have identified the space as «their» and «alien» excellent. The notions of home, native land, fields are «archetypal» for Ukrainian culture. I. Naumets emphasizes: «The image of the field is the image of the native land – the mother of Ukraine, and hence his home. The archetype of the land in the Ukrainian mentality corresponds to the agrarian principles of Ukrainian civilization, economic structures of land, rituals and calendar cycles of rural life, stone and burial memorials of consecration of land. The native land remains the field of life, the maternal birth of all living things. It was believed that the earth retains and passes to the Ukrainians the strength and glory of the ancestors» [16, p. 114]. A special assessment of the land, hard work, due to natural, geographical and climatic factors, caused a special respect for the land-nurse.

A kind of cult of the earth iformulas in ancient times. A handful of the native land was considered a charm against all evil. Her respect and belief in her miraculous power and healing properties became the Foundation for folk magic and certain medicine. Relationship to the land as conclusive value is one of the most important features of the Ukrainian mentality, the source of diligence, respect for a hard-working person. The value of the work related to the cult Ukrainian family. The credibility of deprivation of mother earth for the whole period of history of the Ukrainian ethnic group was transformed into the archetype of the Ukrainian collective unconscious, becoming one of the foundations of the attitude of the Ukrainians.

The concept “Home”, usually meant for humans something sacred, nvariant associated with family and home, presented as a symbol of family warmth.

He was always an intermediary between man and chaos – forest, field, steppe, who mastered the people, causing the House became a niche order, part of an orderly cosmos. S. Krymsky notes that the «Symbol» Home «characterizes anthropocentric existence from family to national solidarity. «The house is a man's niche in the Universe» [13, p. 274]. One of the most significant archetypes of the Ukrainian mentality, which formed the concept of the “Home” can be considered the archetype of freedom, which is leading to the Ukrainian nation. Freedom permeates the entire history of our ethnic group, is a fundamental archetype of the Ukrainian mentality. The archetype of freedom directs the Ukrainians throughout history, forming the way of life and activities.

The archetype of Home is a figurative representation and cultural expression of the micro and human macrocosm. The concept creates a sense of the phenomenon of the Motherland as a basic national values, embodies the national-existential meanings, appears a certain philosophical-ideological constant, the spirit guardian of the nation. It stimulates the adoption of the national-cultural identity of the people, denying the Imperial installation, and stresses originality of their own culture, forming the fullness of national life, overcoming the incompleteness of national existence.

The archetype Home is a figurative representation and cultural expression of micro and macrocosm of man. The house also is the spiritual temple, the symbol of the spiritual unification of families, of generations at the altar home of the cult, which is expressed as a fireplace, furnace, hearth and home. As a housing for the community, in its multifaceted company, the House represents the social structure or symbolic representation of his bodily structure, and about the man in General. Despite the transformation processes of the modern globalized world, the concept of the House remains invariant in the Ukrainian culture, embodying features of the mentality and life of the Ukrainian people.

Symbolism of the «Field» concept is also crucial for Ukrainian culture. S. Krymsky, distinguishes «Field», not necessarily the designation of the steppe; It is a semiotic of nature (it can relate both to the forest and the mountain landscape). This is primarily about the «field of life», the source of wealth, the economic space of survival. «Field» is a common denominator of the origin of the ethnic group, «native land», homeland, roots of the family, etc.» [13, p. 275].

For the Ukrainian Field associated with archetypically the image of the earth as a source of wealth and national unity. The image field is considered as the “Mother-Earth”, and is associated with maternal early life. Emphasizing

this, S. Krymsky writes: «Native land remains a field of life, the holy women's beginning of the birth of all living, invariant value with all the transformations of power. It preserves and passes to the Ukrainians the strength and glory of their ancestors» [13, p. 277]. The concept of the earth is the conceptual core of shaping the mentality of the Ukrainians. The worship of the earth is inherent in the Ukrainian national world view, because it is a kind of spiritual substance of the Ukrainian ethnos.

Ukrainian archetype of the Earth reflects the experience of world history. Interesting is the fact that the oldest word in the Bible is “eres”, that is, the earth, which is associated with the foundations of civilization because the development of ancient cultures directly influenced the fertility of them belonging to the site. Thus the concept of the earth, inherent to the Ukrainian mentality, woven into the civilizational matrix of world history.

The leading place in the Genesis of the Ukrainian nation has always held the religion, therefore, we can assume that religiosity is one of the essential features of the Ukrainian mentality. As Y. Blazheevskaya notes, «religion contributes to the development of state landmarks, the formation and preservation of features of the national character, views on the world» [2, pp. 162–165]. Religion is a backbone factor of development of the Ukrainian ethnos, because it is entitled to carry out ideological and regulatory functions. Religiosity is an important factor natin, national unity, preservation and development of national traditions.

In the modern period of formation of new socio-cultural reality of the Ukrainian society religion also gets one of the first roles. V. Melnyk emphasizes: «The waves of democratization and the awakening of national consciousness are accompanied by the rise of religious life and the growth of religiosity» [14, p. 352].

Religion is one of the powerful factors that actively woven into the socio-cultural matrix of modern Ukrainian culture. On the phenomenon of religiosity, as an archetype of Ukrainian mentality, the historian V. Yaniv drew attention. The scientist notes: «The religious posture of a Ukrainian as a certain long internal disposition and piety of the society as its temporal appearance was often established and found to be appropriately reflected in memories, literature, journalism or travel essays by strangers» [34, pp. 243–273]. The relevance of religion in Ukraine has a special significance, because it is merged with the whole spiritual structure and spiritual originality of the Ukrainian.

Environment for Ukrainian religion always was a temple, the ideological basis of which is associated with the innermost, the depth of the shrines of man and kindred ethnic group. S. Krymsky writes: «This is an expression of the blessing of the supreme powers, heavenly patronage for a particular community. It is combined with a national idea and in this sense means the connection of the heavenly and earthly, the ideology of the sophie, sanctified by the wisdom of being. Historically, the status of the shrines of the Ukrainian people was associated with the national idea, with the archetype of the Word (language) and with the arch-type of Sophia, signs of the wisdom of life, lit by grace» [13, p. 275]. The image of the «Temple» is a kind of manifestation of the blessing of the supreme powers, heavenly intercession of the Ukrainian community. For Ukrainian culture, the archetype of the temple is the same as an intelligible atom of the national idea, which emphasizes the sacred connection of the heavenly and earthly, emphasizes the pre-image of the sophie that expresses the meaning of wise being in the world.

In our opinion, the form of the conscious existence of the Ukrainian ethnos, the concepts of Home-Field-Temple, it is the fundamental assistenziali, providing identification of the Ukrainian community and reveal the content of self-identity of the Ukrainian people. The Trinity Home – Field – Temple can be defined as a certain unity, which is formed in the minds of Ukrainians and represents a reliable support – native land, Homeland. These concepts form a unified mental field of the Ukrainian nation. It is the frame of the archetypes of kordotsenteza, freedom, natio-personalstudio, ideological tolerance and the concepts of Home – Field – Temple, interacting with different socio-cultural formations in the contemporary globalization processes, provides the ability to build the future of the Ukrainian community.

5. Opportunities and prospects of Ukrainian society

The process of adoption by Ukraine of its sovereignty and independence, development of the state requires significant transformation of the ideological orientations and identity of the nation, the revival and preservation of traditions and cultural values of the Ukrainian people, the cultivation of its best qualities: love for his native land, diligence, tolerance, belief in justice, the pursuit of individual liberty, respect for women, connection with nature, all of which constitute the deep foundations of the national character

[21, p. 1]. Modernity gives the message to scientists, politicians and public figures, to acknowledge the importance of problems of formation and development of consciousness of the people, processes, national identity, the rise of cultural identity on the highest step of the state cultural policy, in fact it should be the primary basis for the formation of the world Outlook of the modern Ukrainian.

It is important to determine the benefits and future prospects of transformation of our operating trends that stimulate the development of Ukrainian culture and worldview of Ukrainians today. The fundamental can be considered democratic sentiment aimed at the positive transformation and development of society, the acquisition and preservation of national values. The will of the people to sovereignty which has led us to independence, and then the Orange and the revolution of Dignity, began with a cluster of radical changes in Ukrainian society that has received the imprint on the culture. The formation of a new socio-cultural reality, our society is at a tipping point, trying to change the type of your organization existence, inherited or planted post-colonial dependence. Changes in society form a new social and cultural reality with new human relations, create new conditions of development with its system of values and norms. In order to reliably functioned in a certain sphere of society, got stability, it is necessary that for each person, these norms and rules of program behavior.

In our time questions of national and cultural identity, national identity is relevant because we are talking about a conscious choice of the future historical destiny of the people. The researcher Hashijeva notices that national and cultural identity plays a special role as a factor of building value systems consolidating, unifying types, orientations, and socialization on the basis of interaction. Social groups are only strong when their members voluntarily United around the values of the culture. That culture is the genetic code that ensures the development of mankind in the direction he created for long-term evolution of traditions and values [29, pp. 276–283].

So, we can distinguish cultural identity as snowplow the axis of development of society and its worldview. French philosopher P. Ricker writes: «The coefficient of distribution between different functions within one society is determined by the hidden core, and it is there that one must seek the uniqueness of each culture. A deeper level of consciousness of a society is a non-transparent core, which is not determined by empirical laws and norms. It is impossible to characterize

it in the parameters of transparent models, because it was formed before the appearance of all kinds of means of expression in ideas and symbols. Only through analysis and understanding of the properties of this rod you can find the main mitopoethic core of society. Self-analysis of society in the concepts that dictate its core core – is the only way to self-knowledge, to the critical identification of their own characteristics» [20, p. 217]. Commenting on Ricoeur's relative to the core of culture, it can be noted that myshlennik defines its ethical and mythological. He argues that the identity of a particular individual or community identity formed from the web, which are based on values, norms, ideals, cultural models, heroes, in which a person or a community know who they are. In our opinion, we are talking about archetypes, or universal sense of mentality, cultural identity.

N. Chernysh, singling out the core of culture, formulates the thesis: «The unity of any culture in its synchronous (territorial) and diachronic (temporal) sections is ensured by the existence and continuity of the value nucleus of culture in its unity with the symbolic code in the whole regional variety of its manifestations, revealed in sacredly rich collective rituals, cultural artifacts (folk and artistic), philosophical creations, etc., and concentrated in the features of national character and mentality» [230, pp. 114–118].

In the context of modernization of Ukrainian society a valuable core of mass youth consciousness is constituted mainly by the universal values and modernist in nature, there may be an important prerequisite and at the same time an indicator of the adaptation of youth to the social conditions which are constantly changing [3]. This is especially important in the growth of national consciousness of Ukrainian youth, because the youth is the future of our country.

In the Ukrainian history, culture has always played a decisive role. It is an incentive, thanks to which you saved the continuity of the Ukrainian cultural tradition. Comercial, industrialization, global transformation and the urbanization of society, increasing pressure on national and regional features of culture. It is therefore important to study and keep, and further to efficiently promote acquired generations of knowledge and traditions.

As already noted in our study – the core of culture are values and norms. Therefore, we can say that transformation in the Ukrainian society require a re-evaluation of values and their meaning. The national culture becomes

a driving force, a symbol of social change, the key to a bright future of the Ukrainian national idea. In the Ukrainian society, culture appears to be a factor that can affect the quality of his promotion. Culture is the Treasury, which holds and maintains the national existence, which is understood as namitome the property of the nation.

A human being is his existence in the world culture as a specific national-cultural life-world, and therefore an important indicator of the development of culture itself is a cultural identity and of the vector of needs of its citizens [19, p. 133]. Every man inevitably raises philosophical questions about the world and its meaning, the meaning of life and its purpose. Each person is looking for answers, there is the formation of a unique personal worldview. Attempts to find an answer regarding the existence pervade the entire history of mankind. Study and development of this history provides our philosophical quest for validity, the possibility of ideological cultural-ideological choice. It is worth noting that the promotion of Ukrainian culture is dependent on the cultural activity of its representatives, and, accordingly, the state of their mentality.

At the present stage of development of Ukrainian culture there are many obstacles from the past: unfortunately, centuries of statelessness have taught many Ukrainians to see themselves through the eyes of strangers, to assess themselves in the categories of other people's identities. However, there is another, modern, image of the Ukrainian nation. Millions of citizens are proud of their belonging to the Ukrainian political nation, as a nation, modern, European. In their Ukrainian dominated by a desire of freedom and development of the Republican, democratic beginning, the rejection of any despotism, respect for human dignity and sufficient individualism, traditional values and, at the same time, tolerance, openness to the modern world, the perception of otherness and otherness [26, p. 212].

Note that our society needs to produce and develop their own values, symbols and meanings. You need to create, in the words of Lina Kostenko, humanitarian aura of the nation, in which Ukrainian citizens would be able to comprehend themselves, their country and the world [27, p. 20].

Ukrainians may lose their young independent country it is because they use a non-Ukrainian world. Political forces that not identificeret themselves with the Ukrainians, using Soviet stereotypes in the struggle for the soul of Ukrainian citizens who openly oppose the formation of the Ukrainian

state and its independence [23]. The Outlook for the nation's survival in the modern Ukrainian realities is crucial. Urgent is the need for a clear recognition of national-cultural community. Necessary the rise of national idea in Ukrainian society based on the understanding of the positive and negative features of the national mentality of the Ukrainians.

6. Conclusions

Parallel with the “cultivation” and strengthening of its own core of culture, Ukraine found oneself in the socio-cultural pressure of the system of global values. An important value in the decision of this problem belongs to the cultural identity. In our opinion, the development of the cultural component of identity in Ukraine requires a balance between the cultural heritage of the Ukrainian ethnos and the ability to efficiently use the achievements of other cultures in a globalizing world.

It is possible to mark that the process of globalization can contribute to the strengthening of Ukrainian culture, when this process ensured proper control of the state cultural policy. The formation of a single national, cultural information and communication space, the provision of which is possible through the use of a common (Ukrainian) language and a network of effective cultural ties that permeate the whole society, is crucial for us. In our opinion, communication in a common language and cultural plane is a factor of national consolidation and the formation of national identity.

Despite the critical situation of social and cultural spheres of life, it is still possible to note some positive changes. In modern Ukraine formed the features of the new socio-cultural reality, which claim the national culture a determining factor in the progress of society. Only the development of a culture based on the universal meanings of archetypes can contribute to entry into the European community, the full development of personality without losing its own identity, especially in the center of globalization processes.

The archetypal framework is the basis of real being culture of the Ukrainian people, in collaboration with various socio-cultural formations in contemporary globalization processes provides the ability to build the future of the Ukrainian community. They provide structural integrity to a person's identity and culture, appears to be a factor in the formation of the world Outlook of the Ukrainian people in the context of globalization.

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