

MENTALITY OF UKRAINIAN PEOPLE AS THE BASIS FOR TRANSFORMATION OF INSTITUTIONAL SYSTEM OF THE STATE: REQUIREMENTS FOR PROCESS'S OF EFFICIENCY

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Abstract. *The article presents the results of theoretical studies of the need to address the subjects of public administration to the main characteristics and trends of people's mentality manifestations in the planning and administration of the institutional system of the state transformation. In addition, the article describes some of the approaches to the determination of the content of the category «mentality», as well as highlighted the conceptual basis of its positioning. The article contains the conclusions regarding the place and role of the mentality of the people in the process of transformational change of the institutional environment of the state, as well as the activities of its authorities.*

Key words: *mentality; public administration; change management; people; ethnicity; traditions; transformational change; cultural and religious doctrine; institutional space.*

1. Problem setting

The development of management science, like any other sphere of economic, legal and socio-political knowledge is a result of the identification and resolution of contradictions. Despite the fact that each of the directions of scientific knowledge has a (unique) sphere of competence in the study of certain laws, processes and phenomena in the development of society, operating at the same time, as a rule, specific to a particular branch of knowledge system of conceptual-categorical apparatus, should pay attention to the existence of so-called universal trends, the contents of which not only brings together different in content research schools, and individual associates and scientific paradigms within a single scientific perspective. According to many scientists, one of the most interesting and versatile in terms of the simultaneous positioning in selected areas of scientific knowledge and phenomena of the last decade is mentality. The phenomenon of the mentality, based on the complexity of its content and diversity of vectors manifestation, cannot be objectively considered solely within a single scientific paradigm or school, hence the need for his research on an interdisciplinary level. The proposed International School of Practical Psychology format of discussion concerns the mentality of a permanent international scientific and practical seminar brings together not only the efforts of scientists from different countries, but also the possibility of a few areas of scientific knowledge in the direction of explaining the place and role of the mentality of the social object in various aspects of the functioning the company and its business groups. The evidence of the urgency of this issue, even at a rather indirect level, is the fact that the phenomenon of mentality is increasingly selected as the object for the organization of scientific research in the framework of philosophy, management, psychological, sociological, economic and pedagogical sciences. In addition, problems of mentality further actively considered within the curriculum of

higher education institutions at the level of a single academic discipline. Understanding the content of the phenomenon of mentality opens fundamentally new horizons in social cognition of the world.

2. Recent research and publications analysis

The issue of updating the mental capacity of human resources in the context of its value for the further development of the theory of most of the humanities (philosophy, management, psychology, sociology, economics, education, etc.) and the importance of management practices (socio-economic, socio-political etc.) in the development of society, reflected in scientific studies of many scientists. To date, many of the known scientific schools have accumulated considerable experience in the study of the relevant issues. Noteworthy achievements of the Institute of Psychology of the Russian Academy of Sciences – Moscow, Russian Federation (Laboratory of Psychology and mental abilities of their resources, named after V.N. Druzhinin, Psy.D., the head of the laboratory prof. M.A. Kholodnaya), International Higher School of Applied Psychology – Riga, Republic of Latvia (the faculty under the leadership of MAPP, Psy.D., prof. J. Mikhailov), the Institute of Philosophy of the G.S. Skovoroda NAS of Ukraine – Kiev, Ukraine (Department of Religious Studies under the direction of Doctor of Philosophy., Prof. A.N. Kholodny; Department of philosophical problems of ethnicity and nation), National Technical University «Kharkiv Polytechnic Institute» – Kharkiv, Ukraine (the Department of pedagogy and psychology of social systems management, Prof. O.G. Romanovskyy. Mainstreaming human mental resources in the social and philosophical aspects of the relevant issues were disclosed in the works of contemporary Russian scientists: M.M. Akulich, A.A. Ashmahova, B.S. Gershunsky, N.N. Gubanov, Z.T. Golenkova, A.P. Davydov, B.A. Dushkova, T.V. Ivanova, E.A. Klimov, A.I. Forest, R.V. Manekin, T.V. Naumova, I.K. Pantin, A.V. Petrovsky, V. Pishchik, N.A. Prokopishin, A.A. Sokolova, L.G. Tulchinsky and many others.

Among the latest developments in the area affected by the problems we should pay attention to work of Y.N. Moskvich (monograph «Intelligence, mentally and spiritually in a globalized world», 2008), M.V. Pimenova (monograph «The mentality and the changing world», 2009), V.I. Pishchik (monograph «The mentality of generations: psychological studies», 2010), M.U. Oleshkova (monograph «Discourse, culture, mentality», 2011), V.V. Kalinovskaya (monograph «The mentality in the etymology», 2012), E.K. Cheranyova (monograph «The mentality and the ability to socially perceptive foresight as factors of professional development during training in high school», 2013). Questions on mentality reflected in the works of Ukrainian scientists, including O.V. Bondarenko (monograph «The essence, the history and modernity of Ukrainian and Western European economic mentality», 2005), S.A. Hripko (monograph «The Ethno-cultural sphere of the spiritual and religious contours of Ukrainian mentality, sustainability and innovation», 2009), V.I. Kryachko (monograph «Socio-diagnostical angle on Ukrainian mentality», 2012), M.S. Doronin (monograph «The mental factor is the collective capacity», 2013), A.K. Bychko (monograph «Ukrainian mentality: sources of formation», 2014) and many others.

Despite the relatively high degree of research of the topic mentality, its relevance in the context of management theory content, not only has not lost its importance, but also acquired fundamentally new aspects of his position.

3. Paper objective

Taking into account the complexity and diversity of manifestations of the issues of place and role of mental resources of the social object in the development of the institutional environment of its existence, and also taking into account the limited volume of this publication, we decided to focus on some of the peculiarities of manifestation of the mentality of the Ukrainian people in the context of the content of modern society's social transformation.

4. Paper main body

Taking into account the complexity and diversity of manifestations of the issues on the place and role of mental resources of the social object in the development of the institutional environment of its existence, and also taking into account the limited volume of this publication, we decided to focus on some of the peculiarities of manifestation of the mentality of the Ukrainian

people in the context of the content of modern society's social transformation.

5. Paper main body

The study on the issues of human's mental resource involves handling some specific definitions, the content of which, in a particular context of their content, can affect both the depth and the vector of the consideration of the subject of scientific research. The most significant in terms of content for the study of the phenomenon of human mental resources and, therefore, critical to the practice of its use, is the category of mentality. It should be noted that at this stage of the development of scientific knowledge, scientists have been unable to come to a common understanding of the content of this complex in its structure and methods of its multifaceted manifestations category. According to L.A. Sandyuk, a mentality to be understood sustainable way in specific worldview, characteristic of large groups of people (ethnic groups, nations and social classes), which makes them a special way to respond to the phenomenon of reality, it brings people together in a social and historical community. According to scientists, the mentality is a «deep level of collective and individual conscious individual or social group to encourage a certain type of perception, thinking and acting» [8, p. 26]. In the context of the results of research by V.P. Andryushchenko can say that the mentality is a multifaceted concept for its content, which is used to «refer to a deep level of human thought, the content of which is not limited to deliberate positioning including in the sphere of the unconscious» [1, p. 443]. In turn, S. Krinsky said that the mentality can be seen as characteristic of the specifics of perception and interpretation of the world in the spiritual life of a people, nation, social groups, which are determined by certain socio-cultural phenomena [5, p. 369].

Taking into account the contents of the above consideration of certain mentality can distinguish the concept of the relevant category in the following semantic elements:

- tradition of perception of reality and the universal world, which form the basis of the model's (system's) behavior of the person, group, society;
- the dominant features of the socio-cultural and spiritual perception and interpretation of the world, manifested in the reflection of the social object to changing the institutional (economic, political, social, etc.) conditions of positioning the main structural elements of society;
- the level of consciousness of the social object, based on reflection that is necessary historical and philosophical, socio-political and religious-cultural heritage of the relatively large size and relatively stable structure of a group of persons;
- a set of semantic units, behaviors and ways of thinking that determine the form and content of both the social object and the results of its development.

Undoubtedly, the list of semantic concepts presented above is not exhaustive, and therefore may be supplemented, in the context of the content discussed the definitions and interpretations of those who remained beyond our immediate attention. It should be noted that the approaches of Ukrainian scientific school in studying the phenomenon of mentality is not much different from those of European and American scientific schools, and even more so from a Russian school. Despite the absence of fundamental differences in the scientific examination of the phenomenon of tradition, should pay attention to some of the features of each of them in the examination of certain aspects of the manifestations of mentality. Whereas we have formulated the concept of the semantic content of the phenomenon of mentality, in the framework of this publication, we will look at some features of its manifestations in the context of modern Ukrainian realities. This is where our publications, we must focus on the fact that the manifestation of the phenomenon of mentality at the level of nations and ethnic groups is not only a variety of contexts positioning of its content, and sometimes radically different vector of its research. We do not share the position of academic scientists who identify the contents of these categories, although, of course, in the broadest sense of the perception of these phenomena, their interpretation can be synonymous. The category of «people», in relation to the category of «ethnic group» is broader in content concept and, consequently, its consideration in conjunction with the phenomenon of mentality seems to be more difficult as a scientific methodology and a scientific and practical point of view, task. On the other hand, the term «ethnicity» is «generic» for such concepts as tribe, ethnic group, a people, a nation" [3, p. 55], which in turn creates the preconditions for the possibility of

considering people as the aggregate ethnic groups. This focus is essential to the development of the content of the object of our attention, namely the mentality of the social object. In the role of such an object can act as a people, as evidenced by the existence of a stable idiom «the mentality of the people» and ethnicity, in relation to which the phenomenon of mentality is much more logical semantic positioning. By ethnic group, we understand «stable group of people who belong to particular peoples living in the territory or in another nation, while maintaining their culture, way of life, language and psychological characteristics» [2, p. 185]. The question is, can we talk about the mentality of the people in the diversity of traditions and aggregate perception and interpretation of the world in the system of its spiritual life, provided that the history, faith, thinking, etc. of its constituent ethnic groups are not only not the same, and in some cases diametrically opposed? It is obvious that the desire of the subject of management, as a representative of the people, to present certain initiatives (legislative, cultural, economic, etc.) at the level of the dominant mentality of the people, can not be perceived by some social groups (ethnic groups). The higher the chance of critical perception of the management subject's initiatives proposed, the more social groups, such as ethnic groups, are members of a particular nation. For example, the Strategy for Sustainable Development «Ukraine – 2020» provides for full integration into the European institutional space. It should be recognized that such a direction of development of the state has a very informative historical and cultural studies, which, unfortunately, are not without some controversy.

Firstly, in the relatively recent past, part of the territory of modern Ukraine was within the institutional space of the European states (Transcarpathian Ukraine was a part of Czechoslovakia - a total of Saint-Germain peace treaty 10.10.1919 year; Western Volyn, Polissia, Kholm, Galicia and other land North-Western Ukraine is a part of Poland – a result of the Treaty of Riga 18.03.1921 year, etc.). A deeper insight into the history of the Ukrainian state will only confirm the fact of European roots, and hence the European traditions (mentality) of the Ukrainian people. However, we should not forget that a relatively large area and in its resource potential of the territory of modern Ukraine were under the protectorate of the Russian Empire, a mental paradigm of which is definitely different from Europe:

«There are millions of you, but multitudes of us
Come try and overcome us!
Yes, we are Scythians! Yes, Asians we are
With squint and lusty eyes!
... ..
The Sphinx is Russia, exulting, grieving,
Oozing black blood,
It gazes, gazes, gazes into you
With hatred and with love!»

(A. Blok «The Scythians»)

«Pan Mongolism! The name is monstrous
Yet it caresses my ear
As if filled with the portent
Of a grand divine fate. »

(V.S. Solovyov «Pan Mongolism»)

Based on the fact that the comparison of the contents of mental archetypes of Ukrainian and Russian peoples is beyond our scientific research within a specific publication, consider it appropriate to confine the thesis about their difference, both at the level of the people in general, and at the level of individual ethnic groups.

Secondly, «belonging to the Western Ukraine (Europe), the development of proven, in numerous philosophical, historical, sociological, etc. researches and opinions on the subject – stand in the modern domestic science» [4, p. 51]. Such a point of view in a meaningful aspect of its manifestation, is not without its controversial moments. For example, in the context of legal traditions, according to Y. Oborotova, Ukraine rather belongs to the so-called Eurasian model of

rights than the European [7, p. 7]. According to A. Slobodian, the civilizational choice of some of the Slavic republics of the late twentieth century is due not so much the will of the people involved, but the dominant geopolitical position of the Russian Federation. According to the scientist, «Among the post-Soviet peoples with the exception of only the peoples of Estonia, Latvia and Lithuania, which have retained their identity modal structure of consciousness. Moldova, Ukraine, Belarus and in particular Russia faced the need to first formulate their own modal structure of political consciousness, and only then, be determined by the type of civilization as the prospect of historical development» [9, p. 224]. Thus, based on a relatively long stay in Ukraine within the Soviet Union, its citizens have been formed a special mental archetype, the study of which requires a separate direction in the organization of scientific research. In the context of the subject of our research, it should be noted that the formed during the soviet times mentality is not only unidentical with European, but is fundamentally different. Moreover, it should taken into account that some territory of modern Ukraine has a relatively short period of stay in the institutional space of the USSR (here we are talking about the lands of the Western Ukraine and North Sides, which were annexed to the Soviet Union as a result of the rules of the Protocol to the Treaty of Non-Aggression between Germany and the Soviet Union (Molotov - Ribbentrop Pact) – 23.08.1939 years), and, consequently, their «way of specific perception of the world», as well as «deep level of collective and individual consciousness» differs significantly from the content of the relevant phenomena have been developed within the framework of the USSR. Here we can draw a parallel between the experience of staying in Estonia, Latvia and Lithuania in the institutional space of the Soviet Union and the relevant experience of the Western Ukraine and North Sides. Taking into account the above, we can say that the cause of heterogeneity of the mentality of the Ukrainian people is not only the presence in its structure fundamentally different ethnic groups, which in fact is typical for most multinational countries, including the presence of different in their content experiences stay within the framework of another institutional environment. In our opinion, this factor may be one of the reasons for the emergence and development of the crisis in modern society of Ukraine.

Thirdly, assessing the prospects of the European vector of Ukraine's development, we should pay attention to the fact that, despite the presence of Western Europe in stages of relatively sustainable development, according to some researchers, it is experiencing a fundamental crisis, the content of which is related primarily to the so-called fullness of life [10, p. 148]. Of course, this crisis cannot be considered solely in the context of the ideas of Oswald Spengler, who said that the development of cultural-historical type of society takes place in analogy with the development of a living organism, such as: birth, youth, maturity, old age, death. The contents of this paradigm involves the inevitable «Decline of the West», the dynamics of which depends on the spread of the internal loneliness. That inner loneliness, as one of factors of manifestation of the dialectics of unity and contradictions of public and private, spiritual and material, social and individual can become an indicator of the passage of a certain stage of development. Thus, the phenomenon of inner loneliness, as well as the phenomenon of internal freedom, may be represented at the level of one of the fundamental values that reflect (characterizes) the mentality of society. Taking into account the contents of the above presented thesis, we can state that the existing «deepest level of human thinking» contradictions, the essence of which is not defined as belonging to a particular ethnic group, as the presence of experience of being within a specific institutional framework, as well as the prospects and potential of its development can be considered at the level of a catalyst of transformational change directly on the social object, and the institutional system as a whole. In other words, the contradictions inherent at the mental level, on a condition of effective administrative processes to resolve them, can guarantee a controlled change in the quality of all, without exception, subjects and objects of social development. Returning to the example of the Ukraine, namely the heterogeneity of its society (the presence in the Ukrainian people in several fundamentally different ethnic groups), you should pay attention to the significant potential for the development of the institutional system. The issue of launching the mechanism of corresponding development is, on the one hand, the quality of the subjects of management activity (willingness and desire to change and be changed), and on the other in the stability of mental social subject to influences from outside.

Fourthly, referring to the mentality of the people, the existence of which in the framework of a multinational state was put in doubt, you should pay attention to the content of fundamentally different cultural and religious doctrines, which are represented on the territory of modern Ukraine. Each of these doctrines has its own system of sacred truths and the mechanisms of their relay through the stages of human development. It is possible that the religion is a basic public institution, although of the second order (with respect to a method of life support, family, practice, education and socialization of children) is the most important issue in the mentality of a particular ethnic group. Some of the religious and cultural features, the manifestation of which can be viewed in the context of the content of the mentality of a particular ethnic group, have been investigated by us earlier at a sufficiently deep theoretical and methodological level [6, p. 190–263]. The results of this study allow us to formulate a statement regarding the key role of determining the place and the mentality of the social object in its development. In addition, we can assume that the mentality is both a source and a product of the ethnic group, and therefore its institutional system. The content of the latter thesis, in the context of the subject of our research is key to understanding the place and role of mentality in social transformation of society. The problem of identification of religious and cultural doctrines at the level of the source is determined, above all, their flexibility to perceive the realities of a changing world. It should be noted that not all have the same symbolic systems on the force and content of the reflection of conditions to change the facts on the functioning of the system, and therefore each of them has its own potential for development of appropriate social object. Some of the branches of orthodox religious doctrines such as Christianity, Islam, Hinduism, Buddhism and Confucianism, are not considering the possibility of transformation of its dogmas, depending on changes in the conditions of their perception of social objects. Perhaps it is through the prism of norms and traditions of Orthodox Christianity (the contemplative nature of the orthodox paradigm of Orthodox Christianity) as one of the orthodox doctrines of attitude can be explained by the relative passivity of the social facilities in question transformational change.

6. Conclusions of the research

Taking into account the contents of the above discussed theses can formulate the following conclusions.

1. In the context of the choice of the Ukrainian people of a particular variant (direction) of transformational changes in the existing institutional framework, based on the heterogeneity of the ethnic structure of the society of the state, we can assume that as one of the criteria for assessment of prospects for the implementation of an appropriate strategy can be not so much the result of functioning of reference models of institutional arrangements as potential for the development of a model, the content of which can be effectively implemented in the framework of the «deep level of collective and individual consciousness».

2. The existing and largely pegged conflict in the modern Ukrainian society can be explained through the prism of how the content of religious and cultural doctrines (the tradition in the perception of changes in the Catholic and Orthodox branches of Christianity), and in the context of readiness to perceive the social object introduced from the outside the new ideas and norms. Furthermore, it should be noted that the mentality of each of the above cases may be considered at the level of one of the key factors that influence the effectiveness of the dialogue which influences both within a particular ethnic group, and within the Ukrainian people as a whole.

3. Mental resources of social objects can be addressed to the source for their development. These socio-cultural traditions and existing mechanisms within their boundaries broadcast socio-cultural experience, which is fundamental to the transformation of the institutional system of society. The role of the entities of public administration is determined on the one hand, by the possibility of the formation and presentation of the society of such a paradigm of socio-political and socio-economic structure of society, in which the contents of the vector of transformation changes in line with the practice of translation of social and cultural traditions of the people, and on the other - the ability to provide «start-up» mechanisms of self-development of social and institutional norms in accordance with their dominant (common to all ethnic groups) values of the society.

The above findings, based on the complexity of content and diversity of positioning

perspective of the phenomenon of mentality, cannot claim the full scientific objectivity and representativeness, and therefore should be considered by the scientific community only as an element of the debate around the issues of unity and contradiction between the content of the dominant socio-cultural traditions and practices of social transformation. Among the promising areas of discussion of this problem, you should pay attention to those that are associated primarily with the study of issues of philosophical and anthropological subjects, as well as a manifestation of its content in the mental structures of the social object.

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