

Natural Environment and its Influence on the Psyche of the Ukrainian Ethnos

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The article is devoted to determining the role of the natural environment in shaping the mental foundations of the Ukrainian ethnos. It is argued that a specific locality in Europe determines the psycho-ethnic basis of Ukrainian society, which undergoes a multi-vector genesis precisely in the special natural conditions of 'the integrity of space and time.' The geopsychological influence of the biogeographical and specific biocenotic environment on the somatopsychic state of the human mind and the regional features of such influence, which are manifested in specific ethnic psychotypology, have been determined. These psychotypological characteristics are embodied in the way of thinking of representatives of certain communities, which today is referred to as "mentality". We approach these states of the human psyche after coming from the archetypal foundations or prototypes of the human mentality. Therefore, we move on from various archetypal foundations that significantly influence the peculiarities of behaviour and economic activity (in particular, archetypes "man-plant" and "man-animal") to the consideration of societies dominated by the so-called "agricultural consciousness". Such societies always progress because, after having ensured their hunger-free living, they always strive to creatively improve their well-being, namely comfort, and actively resort to art in the form of the creation of a specific product. In return, people with the collecting consciousness and their own original "art", evolve into the selective or appropriating consciousness, when the creative approach leads to the encroachment not only on the Nature, but also on those societies that generate the product the selectors steal. The agricultural reasoning instead offers agrotechnologies, pottery, cattle breeding, cooperage, agricultural inventory and many other things such as art, writing, literature, etc.

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Introduction

Ethnopsychology studies the psyche and behaviour of a certain ethnic group. Within its limits, there is one section aimed at the study of those environmental features that contribute to the separation of a certain human community from others, i.e. the emergence of an ethnos. This section of ethnopsychology is called psychoethnic ecology. I am dealing mainly with the inherent consequences of the long historical process of the formation of ethnic mentality. At the individual level, this process of creating collective stereotyped behavior is recorded by nonesuch intellectuals, with the product of their activity arts and crafts, urban kitsch, aristocratic aesthetic debate, etc.

At the same time, the challenge is to identify the worldview sources of this process in the historical past. The origins of the study of the natural environment as a psycho-ethnic factor in the formation of the Ukrainian ethnos can be found in works of M. Maksymovych back in the 19th century. M. Maksymovych was a natural scientist, so it is quite understandable that he chose exploration of the Ukrainian terrain as the basis of his hypothesis. In the future, the formation of the Ukrainian ethnos has been studied on such a foundation.

At the beginning of the 20th century, the influence of the Ukrainian terrain on the emergence of the collective

psyche of the Ukrainian people was studied by S. Yefremov, V. Vynnychenko and others. S. Yefremov then published the book "Ukrainian Studies" (Yefremov, 1920), which turned out to be a signpost in the further study of the global Ukrainian community, concurring in time with the issue of the book "Revival of the Nation" by V. Vynnychenko. The advanced "biosphere-noosphere theory" was proposed by academician V. Vernadskyi (Vernadskyi, 1996). Heuristic ideas about an inextricable connection between the environment and the psyche of the ethnic group were expressed by the Mechnikovs (Lev and Illia), L. Symyrenko, M. Kholodnyi, the Hrodzynskyis (Andrii and Dmytro), D. Dontsov (1991), I. Lysiak-Rudnytskyi (1994), etc.

At the end of the last century, P. Kononenko (2006) significantly expanded the above problem statement and deepened the idea of the inextricable connection after having become aware of the determining role of the natural environment as a landscape on which the genesis of the population of a certain geobotanical area took place under the influence of the presently observed geopsychic features. In the future, culture, language, understanding of God, worldview principles, literacy, art and other features that make up the foundation of an ethnos were gradually formed. P. Kononenko synthesised a great number of achievements of various science fields into a structure with



a systematic and comprehensive study of Ukrainians worldwide.

Separate aspects of the environmental impact on the ethnic mentality were analysed by M. Chmykhov, S. Sehedra, M. Popovych (2006), V. Krysachenko (2002), R. Dodonov (2022), V. Pavlenko (1999), I. Polishchuk (2001), I. Hrabovska (1997), L. Otroshko (2006), etc. The creative use of their beliefs contributes to the creation of scientific Ukrainian Studies and the philosophy of the Ukrainian identity.

The **aim of the article** is to determine the role of the natural environment in the formation of the mental foundations of society a local group of people in a direct unity with the natural region of today's Ukraine.

Research methods

Before understanding and transforming individual thinking into collective one there is a need for (1) a unique natural environment and (2) "consumers" of an intellectual individual social-oriented product who have to "digest" it on a conscious-subconscious level. Such an action is a originative process of people's psychology gradually manifesting itself in folklore, in particular in various interpretations of tales and applied art. These psycho-aesthetic studies similar to this one should explore those natural characteristics that contributed to the formation of a symbolically visualised worldview as the core basis of the unification of people into an ethnos (Snizhko, 2010).

Mainly, these are stylised plants that were included in ornaments, interior decoration of premises (and previously present in cave paintings), clothes and shoes, ceramics as well as in crafts of various metal and wood. Later, without denying the vegetal ethno-aesthetic symbolism the primacy was taken over by the images of animals, thus prioritising fauna symbolism in ethno-aesthetics as an artistic "animal" style. Symbols that were the visualisation of a certain social worldview have lost their depth and content informativeness due to changes in this worldview being a constant ethnoforming natural process, simultaneously remaining a symbolic characteristic of society and existing together with borrowings in the active process of cultural genesis. However, regional ecology (currently defined as bioregional ecology) has had an important psycho-shaping effect on the general civilisational genesis of mankind. In this way, I unite the above directions of our research with the concept of "natural", and resort to the psycho-philosophical research method in the scientific structure of the Ukrainian Studies.

Results and Discussion

Over a long period of its influence on the conditions of different areas of the world, natural selection has formed a significant number of adaptation processes that force different organisms to adapt in a specific way to similar conditions. Long before the formation of each ethnic group, the original system of social unity was the "tribe-clan" one, where the initial idea was not a person, but a special, sacred creature which was the most typical in the natural environment of the group: a bird, an amphibian, other animal or a plant. At this historical stage, taboos (morality) and totems (a regulatory idea) were born, which formed a system of certain relations of a particular society. Only in a span of time such systems were transformed into traditions specifically within ethnic groups. The natural "taboo-totem" system upheld and organically consolidated "blood kinship" (genetic heredity) formed by a significant "complex of the greatest perfection" which included a considerable number

of conscious and even more unconscious signs. The densest social grouping, as it seems now, has been the family: parents and children.

However, such a structure was neither the first nor the most resilient one in the socio-natural sense. It is likely that the family structurally developed in a long-term process of the improvement of human relations, in particular among people in general, between men on a personal and social level, between women on both levels. The family also developed in human partnership on the personal level ("male-female", "female-male") as well as on the personal level in the clan and later in the tribe as social units of a mixed society were connected by "blood" ties and especially by totemic natural right. It is most obvious that the family was finally institutionalised due to property obligations.

The selfsameness of myths may indicate not the succession of traditional mores or the foundations of the worldview by one nation from another, but the similarity of the conditions of existence which determine the ways of ethnic formation. In a scientific comparison of the impact made by homogeneous natural phenomena on societies different in their geographical location and eras of their historical formation, it is possible to determine patterns of influence and changes that are unique throughout the examination of collective features of the mental functioning of the society.

Today, we are sure that science is a direct product of a creative intellectual activity that arose in the process of the genesis of mankind as a means of cognition of the world and moreover as a confirmation of worldview concepts, theories, hypotheses or extrapolations. Science as the exploration of various vectors of the genesis of the Planet and Nature, was differentiated into multiple cognitive approaches which continue to increase quantitatively, thereby creating different science fields. Modern science now forms so-called interdisciplinary research structures that create original methodologies of analysis and unique methods of observation and experimentation in the course of their practical and theoretical activities. There is no doubt that this latest scientific research activity is significantly different from the previous one, especially with the new equipment. However, the basis is the creative and intellectual activity of the human brain, as it was a thousand years ago. Currently, the brain is expanding the boundaries of knowledge not only about the World, but also about the immediate purpose of humanity's existence on the Planet and in the Universe precisely because of the constant increase in the volume of information and pictures of the imagination and because of the 'inclusion' of everything (even new centers). Every achievement of the intellect (such as the formulation of certain natural laws of the genesis both of the Living and the Planet itself) obtains its visualisation in symbols which necessarily have their verbal definitions.

Nevertheless, with the passage of time and the change of psychoideas, the definition of many symbols or their linguistic meaning as terms loses its certainty, sometimes acquiring a new meaning or definition, in most cases disappearing meaningfully and remaining only as a graphic "sign" as a symbol of something. There are presently definitions with new meaning, for example, "physics", "atmosphere", "ecology", "archetype", "anarchy", "positivism", "psychoanalysis", "biosphere", "noosphere" etc. After having determined and directly affirmed its main sections and having developed original research-analytical and experimental methodologies, modern scientific Ukrainian Studies

have been aimed at fundamental designs and explorations. For example, the natural science section of the Ukrainian Studies builds the framework of its research on the solid foundation of biological, psychological and philosophical achievements of Ukrainian and the world sciences. What is important is that when any progressive society has ultimately identified its social way of thinking, it is bound to find itself unable to comprehensively grasp all that the collective way of thinking offers, however perfect and generalising the theory of knowledge may be.

Only those who concretely understand this extremely unstable and subjective model of the "soul of the people" are able to embody all the abstractly existing social product ("the soul of the people") in the form of reality. Those who do this are going to become direct bearers of the reified soul of the people as a certain national (ethnic) psychoidea. At first, they are carriers through the subconscious and then gradually and consciously transition to the "purity of ideas". These are the individuals who are now defined as intellectuals, as those who feel, understand and sympathize and who necessarily convey all this understanding to others as ideals of Beauty tightly intertwined with Benevolence, not only being proclaimed, but those being in essence a part of life.

A certain mental activity under the conditions of a specific natural region results in a certain way of thinking which soon acquires a completely generalized form (now defined as "mentality") in the process of natural selection, i.e. natural design, in particular the desire for perfection. In other words the formation of a regional psycho-subjective worldview is taking place. In the development of such a worldview, the issue of intelligence, namely the existence of the intelligentsia, is and has always been relevant for modern Ukrainian society. Nowadays, this problem is acute in a new way as there is an independent Ukrainian state, but there is no true national intelligentsia that would determine anything in the country, except criticism, which is an unfortunate tradition for Ukrainian society. Currently, the society of intellectuals must place itself within the limits of the English-speaking consciousness in order to attract attention, as it was before with the Russian-speaking consciousness, which will require (as it has already required) the same generalisations, conclusions, preferences and behaviour.

It must be noted that intellectualism as a psycho-philosophical state of certain figures or social layers is able to contribute to overcoming the disagreements in a difficult situation for society. On the contrary, in such a situation intelligence sometimes leads to immediacy and is able to overcome a harmful situation only at the expense of sacrificial thinkers, with society suffering significant losses. The Ukrainian intelligentsia under the political structure falls not only into the trap of immediacy, but also into spiritual and mental depression which is marked by a behavioural tragedy and as a result in the loss of leading positions, "Little Russianness" and even the betrayal of national aspirations and ideals. Such a careless attitude combined with excessive commitment to all-round criticism did not contribute to the successful formation of a prosperous country and instead led to the war that has been taking away many intelligent and courageous individuals, "passionaries".

Genesis does not conduct comparative experiments. Each empire is composed of different peoples (even in a racial divergence) and representatives of societies with sufficiently dissimilar household system and understanding of God, for example. "Unified" peoples (in the literature unification is evidenced as "voluntary actions") are in fact

united by compulsion, to a much lesser extent naturally, into one whole in the form of a new society and a new nation. The societies of the United States and Canada are not supporters of Anglo-Saxon unity with the English, Irish, Scots or with Danes, Norwegians, Icelanders, Swedes and others. All above autochthonous northern and western European peoples have certain natural and terrain psycho-ethnic roots which exist among them and form a natural kinship (with the addition of a linguistic one) that cannot stand along with the USA, Canada, Australia, Zimbabwe or South Africa. It is this psycho-ethnic behaviour as a manifestation of natural geophysics and behavioural features that differentiates and therefore separates Ukrainianness and Russianness with a psycho-ideological border similar to one between Germans and Austrians. And while M. Gogol brought novelty to Russian literature through the intellectual depth that was frankly foreign to the Muscovite consciousness and made Russian literature world-class with its brightness (the same way D. Conrad made British literature world-class), F. Dostoevsky instead stood very close to the Western European psycho-philosophical shores of intellectualism and was very far from the fertile groves of the Slavic intelligentsia in his wandering search for the intelligentsia of the Russian society (Gogol did not look for it because he knew that there was nothing to search for) due to the Slavic immersion in the "self" of an individual.

The Slavic intelligentsia has always assumed that there cannot be too much altruism and humanism. It's a pity, but only a human being consciously uses cruelty and also disguises it as the "art of war". Ukrainian intellectual Oleksandr Dovzhenko very aptly described such art as schizophrenia. I note that such schizophrenic art called war resists natural processes the most and is also opposed to science because, as I mentioned, science is a direct product of a creative intellectual activity that arises in the process of the genesis of humanity as a sincere inquiry into the World, while war cannot be either an inventive process or exploration of the World. The war is an evident destruction of the mind, creativity and cognitive processes and a shameful phenomenon being purely human-led and completely contrary to everything natural because it fiercely destroys life (Snizhko, 2001).

One professional survey conducted in the USA identified a group of the most violent films in the history of cinema, most of which turned out to be the heritage of English-speaking societies. These are the same societies that award representatives from their circle with the highest artistic awards, be it "Oscar", journalistic and scientific prizes (the Pulitzer Prize, the Nobel Prize) as well as many other awards and titles, thus confirming the status of the extent of its language-conscious and psychosensory and psycho-behavioral model as an actively intellectual one. Everything else falls under the statement from ancient times that goes: We are hellenes and they are barbarians. I am not a supporter of the Soviet ideology, and that is true not only for now, but I must admit that in the USSR there were not frankly cruel works neither in the cinema nor on the theatre stage, even when political opponents were depicted. Nowadays, this would be considered a mistake of lagging behind in the capture of reality and resorting to socialist realism before neorealism. On the other hand, I am convinced of a distinctive feature of artistic creativity, where there is a different world perception and a particularly different intelligent and intellectual world sensation. It seems strange to the average observer that unique humanistic works of art can be born in totalitarian countries ruled by dictators.

It is not only in the movies that the brutal hopelessness of cruelty is proclaimed. This hopelessness is realistically established in Russian society through cinema which the leaders of the USSR considered an important factor in the education and generation of the Soviet people as a common whole. However, it is certain that in general, there has been a moral decline and surprising sexualisation of art with general connivance in the art of the Russian Federation which is stolen from the USA.

Nowadays, when the global confrontation between the USA and the People's Republic of China is outspoken, psychologists believe that Asian intellectualism (in particular, Chinese one) embraces and globally promotes the idea of giving great importance to context. On the contrary, it is inherent for contemporary American intellectuals to focus their analytical search on a central object. These experts presume that these differences are caused by the social system.

I should note that every social system is, first of all, a collective way of regional thinking. Even a multiracial society united by a common psychoidea necessarily and gradually comes to feel the new territory of its settlement not only as a material location, but at most as a 'psycho-aesthetic' image of a landscape as the deified Teren. Unfortunately, such a state cannot last forever. After a certain period of energy upsurge and a sustained common psychoidea of stability (i.e. a state of, as it were, natural-social balance), coming generations appear to strive to extract much more from the environment than they invested in it. Approximately from the third generation, the psycho-emotional state of searching for the dream (motivated by either "past times" or "future times") awakens in some individuals and groupings based on the principle of "memory of the landscape" or "chosenness" are formed. Afterwards, the "idea of exit" and searching for the "dream" become dominant, which is always far from being marked with concreteness (Snizhko, 2010).

Nowadays, among Ukrainians prevails the idea of "tragic consciousness" in evaluating the achievements of modernity, which makes it possible to avoid the realities of the present and be instead fascinated by the past. This is prompted by a kind of ontological basis in the form of the failure to realise various large-scale historical opportunities and embodied in the despair of a modern Ukrainian who is now deprived of the depths of the universality of the intuitively inspired perception of the World. The same state of thing characterizes the current situation, where the first part of society is actively involved in the process of military confrontation and the second one is in a different position. It is necessary to understand that a war is not an unambiguous event for everyone in the society, especially when there is a long-standing war and the whole terrain is not involved in the process of war.

An important aspect is that war significantly promotes migration. The protracted war currently taking place in Ukraine proves this argument. Previously, experts emphasised that active migration never remains in a state of integration of significant numbers of human beings for a substantial period of time. This process, in their belief, has had the principle of "ebb and flow", and the period of rest has been characterised by considerable physiological and biochemical adaptation of human organisms to the new conditions of the natural environment. The most pronounced adaptive action known as the transition of the population of certain regions to a reproductive economy hugely determined the active engagement connected to the natural environment, which in turn required unique innovations from

the human genesis in biochemical, anatomical and structural and especially mental processes in an individual organism.

Let us give an example from our era. More or less from the turn of 1370, the temperature in Western Europe has begun to rise slowly. After the rains of the first half of the 15th century passed, in the middle of the afore century a above warming began alongside the active spread of agrarian technologies, further diversification of nutrition, reduction of gastrointestinal diseases, etc. This caused significant migrations, launching the entire adaptation complex of biochemical, anatomical and structural and mental changes in organisms of all migrants. Different regions of the World undergo many adaptation processes that take place in accordance with systemic natural laws. For example, I can mention convergence which implies that the environment forces each organism to adapt in a similar way to analogous conditions owing to an amazing similarity in the functional and anatomical structures of species. We encounter the same process in a society, where convergence is the similarity of sociohistorical events and processes that take place in regions related by their geological, weather and biogeographic features. Relevant events may not even happen simultaneously, but occur in different periods and be stretched out throughout the general formation of humanity. The brain determines a certain system of ideas about both the generalised and the surrounding World at each stage of its development, while providing two mental and neurobiological interpretations of the same reality. Only mental one defines the human essence as collective shared thinking.

The natural precursors of the emergence of ethnic groups are, first of all, natural, climatic and biogeographical conditions of a specific region in which the collective unconscious (mentality) unites societies with a common inherited worldview which has a universal meaning. Such collective unconscious is the foundation upon which the all mankind have been growing. It is structured in the form of ancestral images that remain in the unconscious and, for that reason, they end up appearing in the psyche as the collective unconscious, which reminds of, as it were, the remnants of the construction of ancient human memory.

However, migration can sometimes stand as an important obstacle. The migration of Ukrainians in the 19th century and in the 1st half of the 20th century was characterised, among other things, by a firm perseverance in preservation of loads of national traditions which substantially distinguished them from the local population or other migrants. The national food occupied an important place among such traditions. For example, the Japanese, wherever they are must eat rice grown in their homeland and prepare it according to all the canons on the day of every national holiday. The same was the case for the Ukrainian migration for a long time. In the food ration of such a diet, the consumption of a large number of vegetables (beetroot, cabbage, carrot, parsley, lovage, celery, horseradish, garlic, onion, etc.) was mandatory, because the intake of them and necessarily of lard had saved the oldest ancestors from increased natural radiation background on the territory of the Ancient Ukraine. The Ukrainian diet also included essential non-vegetable products (honey, lard, ham, jelly, fish). Obtaining them required special economic management which the Ukrainian migrants implemented in new areas of settlement.

In the end, such an activity hugely benefited the migrants and contributed to understanding among the locals thanks to the natural tolerance. We should pay attention to

such a important circumstances as the conflict avoidance among Ukrainians in emigration, and the lack of aspiration for some kind of autonomy, be it one in Canada, Brazil or Australia. The Ukrainian tradition also preferred adhering to the therapeutic and preventive use of herbs (oregano, thymus, fireweed, angustifolium, hypericum, galangal, etc.), which had a very great psychological effect for ethnic self-preservation. That was why people necessarily took with them seeds and, if possible, cuttings, roots, shoots or seedlings of these wild plants when moving.

I have been told before that during the eviction of the sentenced to Solovki, prisoners hid some seeds in their mouths so that the NKVD security officers could not find them. As of now now, the rebirth of fifth- and sixth-generation Ukrainians in the diaspora is palpable either in the eastern regions of the Russian Federation, Kyrgyzstan and Kazakhstan or in the western of Europe, the USA, Canada, especially Australia and Brazil. Although young people graduate from Ukrainian Sunday schools and can communicate with each other in the Ukrainian language, but not all of them do so because tremendous changes are noticeable regarding them. They have mentally adapted in different ethno-communities and have mentally adapted traditions, while the older generation has already irretrievably disappeared. A change of diet (in favour of hamburgers, Big Macs, hot dogs, pizzas, etc.) causes an initial subconscious spurn. The spurn has not happened in the Balkans and in the Zeleny Klyn of the Russian Federation for a long time, due to the consumption of the traditional food among local Ukrainians.

The phenomenon of the human brain is its desire for intelligence and a confirmation that one lives on the Planet in order to protect it, when it becomes possible to do so. Not to preserve the globe in the current frozen and canned form or to return it to the state of "naturalness". God seems to have wanted humanity to be kept in "paradise bushes" such as rosehip and without pants. There is no doubt that the "memory of the Planet's past" should remain not only in genes, but also in the realities of life. However, both the humanity and the Planet are rapidly following the path of the globalization of progress, which must be realised and one should not stick a "stick" in the wheels without upsetting the applecart with appeals to, for example, "return to primordiality and the first creation". At present, the Planet is steadily transforming into a large "village" in the still unfathomable Universe, but even in this village geopsychological regional features are valuable with the need to be preserved as they have made the World of the planet Earth.

Conclusion

To sum up, specific terrain and its natural environment determine the psycho-ethnic foundation of society which undergoes multi-vector genesis precisely within special natural conditions of the "integrity of space and time". It was the rhetorical recognition and the practical neglect of the basic principles of studying natural history as the backbone of Ukrainian Studies that did not raise it to the scientific level in the 20th century and, on the contrary, lowered it to the state of "contradictory interpretation and methodological helplessness".

The geopsychological influence of the biogeographical and particular biocenosis environment on the somatopsychic state of the human mind and the regional specifics of such influence which manifest themselves in a concrete ethnic psychotypicality are quite defined. The embodiment of these psychotypical characteristics is the way of thinking

of representatives of certain communities which today is more commonly labeled with the term "mentality". On the other hand, I consider the term "spirituality" derived from "spirit" as more accurate and appropriate for usage. We approach these states of the human psyche after coming from the archetypal foundations or prototypes of the human mentality. Therefore, we move on from various archetypal foundations that significantly influence the peculiarities of behaviour and economic activity (in particular, archetypes "man-plant" and "man-animal") to the consideration of societies dominated by the so-called "agricultural consciousness".

Societies prevailed by people with the agricultural consciousness always progress because, after having ensured their hunger-free living, they always strive to creatively improve their well-being, namely comfort, and actively resort to art in the form of the creation of a specific product. In return, people with the collecting consciousness and their own original "art", evolve into the selective or appropriating consciousness, when the creative approach leads to the encroachment not only on the Nature, but also on those societies that generate the product the selectors steal. Such creativity requires the inevitable modification of a stick not into a hoe, but into a spear that pierces through not only a board, but also through a person, or the transformation into an axe for the same murderous purposes. In the future, the selective mindset prompts gradual improvement of devices for murder, torture, punishment, etc. The agricultural reasoning instead offers agrotechnologies, pottery, cattle breeding (cattle are needed not for slaughter, but for obtaining manure, milk, cheese and towing assistance), cooperage, agricultural inventory and many other things such as art, writing, literature, etc.

The stereotype of the way of group thinking is the function of adaptation to specific regional environmental conditions. It has an individual ability for self-preservation and further joint survival which has developed throughout the evolutionary progress in the conditions of a specific natural environment and prioritizes the social in order to preserve the personal. Collective intellectual activity is initially a mechanical unification of individuals into a human group by agreeing on the principle of "likes and dislikes". After that, there is a long path of the following natural and later artificial selection, where memory (both conscious and subconscious) acts as a core unifying element which materialises itself in symbols, language, clothes, food, hairstyle, body and face decoration, primary art at the stage of so-called "magic", legends and poeticised stories (myths). All of the abovementioned is accumulated and presented to the participants and especially to the descendants in a multifaceted and visualised form. The stereotype, as shared understanding and worldview, is an important social structure. The political suppression of the national stereotype of thinking first results in the degradation of the self-realisation of an individual and later eventually causes the freezing of all progressive shifts in society due to artistic depression and cultural slowdown.

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Природне середовище та його вплив на психіку українського етносу

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Стаття присвячена визначенню ролі природного середовища у формуванні ментальних основ українського етносу. Доводиться, що конкретна місцевість в Європі визначає психоетнічну основу українського суспільства, яке зазнає багатовекторного генезису саме в особливих природних умовах «цілісності простору і часу». Визначено геопсихологічний вплив біогеографічного та конкретного біоценотичного середовища на соматопсихічний стан людського розуму та регіональні особливості такого впливу, що виявляються в конкретній етнічній психотипології. Втіленням цих психотипологічних характеристик є спосіб мислення представників певних спільнот, який сьогодні позначається терміном «менталітет». Автор підходить до цих станів людської психіки, виходячи з архетипних основ або прототипів людської ментальності. І далі переходить у своїх міркуваннях від різних архетипних основ, які суттєво впливають на особливості поведінки та економічної діяльності (зокрема, архетипи «людина-рослина» та «людина-тварина»), до розгляду суспільств, в яких домінує так звана «аграрна свідомість». Такі суспільства завжди прогресують, оскільки, забезпечивши собі життя без голоду, вони прагнуть творчо поліпшити своє благополуччя, а саме комфорт, і активно вдаються до мистецтва у формі створення конкретного продукту. Натомість люди зі збиральницькою свідомістю та своїм оригінальним «мистецтвом» еволюціонують до збиральницької свідомості, коли творчий підхід призводить до посягання не тільки на природу, але й на ті суспільства, які виробляють продукт, котрий вони привласнюють. Натомість сільськогосподарське мислення пропонує агротехнології, гончарство, розведення худоби, бондарство, сільськогосподарський інвентар та багато інших речей, таких як мистецтво, писемність, література тощо.

Ключові слова: навколишнє середовище, архетип, флора, фауна, етнопсихологія, менталітет, Україна, Європа, українознавство.

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