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# PSYCHOLOGICAL DETERMINANTS OF NATIONAL AND CULTURAL IDENTITY OF A PERSONALITY

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**Abstract.** *The article considers national and cultural identity as a multi-level socio-cultural formation, namely: a macro phenomenon that reflects the mentality and culture of the Ukrainian people in general and creates a national framework; a mesophenomenon that absorbs the peculiarities of the mentality of a certain region of Ukraine (regional identity) and a microphenomenon that is related to the national self-concept of an individual and involves identification with the nation, a sense of belonging to the Ukrainian people. It has been proven that national-cultural identity is a socio-personal construct that synthesizes socio-cultural and personal, that is, it reflects both the national and cultural experience of a certain people, which are factors of national unity, and also involves the identification of oneself with a certain nation, the perception of oneself and others as bearers of national qualities, a formed national self-concept of the individual. The structure of the national-cultural identity, which contains an axiological component based on the national idea, is characterized; cognitive component reflected in national intelligence; an emotional-sensual component based on feelings-values – “I-Ukrainian” – “We-Ukrainians”; a praxeological component related to the subjective activity of an individual in the practical implementation of the ideas of national and cultural identity. The interdisciplinary nature of national-cultural identity, in particular, its integration with basic psychological phenomena, has been established. The following groups of psychological determinants are singled out: 1) motivational and axiological, based on the motivational and value-meaning spheres of the individual; 2) praxeological, based on the subject sphere of the individual; 3) analytical, based on the reflective sphere of the individual.*

**Keywords:** *national-cultural identity, socio-cultural formation, feeling-values, “I-Ukrainian” – “We-Ukrainians”.*

## INTRODUCTION, PROBLEM STATEMENT

National and cultural identity is a defining value of modern society and a significant indicator of its social maturity. In addition, national and cultural identity has a personal dimension, and in this context, it is a determinant of a person's lifestyle in all its manifestations. The problem of national and cultural identity has become extremely relevant in the context of the challenges of today's full-scale war, which have maximised the role of involvement and responsibility of Ukrainian citizens for its fate.

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Our country has a unique national identity that shapes its domestic and international image. However, Ukrainian national identity is still in its infancy and is going through a stage that developed European nation-states went through during the modern period. For most of them, it ended with the creation of a stable national identity. As for Ukrainian identity, it is still an “unfinished project”. In Ukraine, a national narrative continues to be formed, national information and communication, cultural and symbolic spaces are being created, and other processes characteristic of the period of national identity creation are taking place (Pelahesha, 2008).

It is worth noting that the educational policy of our country reflects current objective events and is associated with patriotic, national and cultural dimensions, preservation of historical memory, as well as with guidelines for the formation of national ideals, national dignity, and national identity of young people. These circumstances determine the importance of studying the problem of national and cultural identity of the individual at the theoretical and practical levels.

## MAIN RESULTS

Let us present in a brief format the conceptual positions on the interpretation of the essence and structure of national and cultural identity, which have been covered in detail in previous studies (Zhelanova & Matviienko, 2022).

1. National-cultural identity is a macro-phenomenon that reflects the mentality and culture of the Ukrainian people as a whole and creates a national framework; a mesophenomenon that absorbs the peculiarities of the mentality of a particular region of Ukraine (regional identity) and a micro-phenomenon that is associated with the national self-concept of the individual and implies identification with the nation, a sense of belonging to the Ukrainian people.

2. National and cultural identity accumulates all the basic spheres of society as a whole (socio-cultural, political, economic) and of the individual, namely: motivational and value, emotional and sensual, cognitive, reflective and subjective.

3. National and cultural identity is a socio-personal construct that synthesises the socio-cultural and personal, namely: on the one hand, it reflects the national and cultural experience of a particular people, which are factors of national unity, and on the other hand, it implies the identification of the individual with a particular nation, the perception of oneself and others as bearers of national qualities, and the formed national self-concept.

4. The structure of national identity includes such components as:

- *axiological component* (value attitude to the culture and traditions of the Ukrainian people, national symbols, customs, rituals, folklore, native language; respectful attitude to the ethnicity and culture of different regions of Ukraine, historical memory; moral values that characterise national and cultural identity (patriotism, freedom, love, responsibility, dignity, justice, national independence);

- *cognitive component* (national intelligence; basic values of modern Ukrainian society; knowledge of culture and traditions of the Ukrainian people; knowledge of ethnic peculiarities of certain regions of Ukraine; awareness of oneself as a representative of a certain nation, understanding of one's place in the life of the country, responsibility for one's own actions, which is accumulated in the national self-concept; knowledge of building effective communication and interaction with other representatives of the Ukrainian nation, understanding of their assessment; knowledge of the Ukrainian language;

- *emotional-sensual component* (feeling of values – “I-Ukrainian” – “We-Ukrainians”, feeling of national unity and solidarity, intuitive anticipation of prospects that will open up for citizens of Ukraine after the war;

- *pragmatic component* (subjective activity of the individual in the practical implementation of the ideas of national and cultural identity; experience of activities aimed at

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studying the cultural heritage and traditions of the Ukrainian people; activities for the welfare of the homeland, initiating actions for its restoration.

Therefore, an analytical consideration of the essence and structure of national and cultural identity makes it possible to state its psychological nature. That is, we can hypothetically assume that the quality of this socio-personal construct is determined by the motivational, value-semantic, subjective, and reflective spheres of personality. So let us consider them in the context of national and cultural determination.

*The motivational sphere of personality.* It is considered to be the core of the personality. The modern scientific discourse represents the research of a wide range of scholars, whose works consider various aspects of the problem of motives and motivation (Vilunas, Zaniuk, Kostiuk). The analysis of the studies of famous psychologists suggests that the research of the outlined problem is characterised by complexity and contradictions. We share the opinion of Heckhausen, who insisted that “there is hardly any other field of psychological research that is as vague and can be approached from so many different angles as the psychology of motivation” (Heckhausen, 1989).

In the context of the problem of our study, it is appropriate to interpret the motive as any root cause of activity. At the same time, a motive is any external or internal circumstances under which a certain action is performed or an activity unfolds. Derived from it is the term “motivator” as motivational determinant. It is about psychological factors (mental formations) that take part in a specific motivational process and cause a person to make a certain decision. In the context of a person’s national and cultural identity, motivators are a sense of patriotism, a value attitude towards one’s country, its independence, and a desire to defend its sovereignty.

Thus, in view of the analysed scientific approaches, we consider it appropriate to understand *motive* as a complex hierarchical formation of a personality that integrates goals, needs, motivations, and the internal position of a person as a representative of a particular nation and a carrier of a particular culture.

We define *motivation* as a multi-level, multi-component dynamic formation of a personality that contains a system of motives, as well as situational factors that encourage a person to master national intelligence, basic values of modern Ukrainian society, knowledge of the culture and traditions of the Ukrainian people, knowledge of ethnic characteristics of certain regions of Ukraine.

The question of classification and typology of motives is also ambiguous. We will address only the types of motives that are of scientific and practical interest to us. Zanyuk differentiates social motives into motives of self-affirmation, self-development, identification with another person, achievement, prosocial, and affiliation (Zaniuk, 2002). These are the motives that stimulate a person to assert himself/herself as a representative of a certain ethnic group, to develop himself/herself in the format of certain national traditions and culture.

It is worth noting the effectiveness of the affiliation motive in modern circumstances, which involve the need for an individual to be with other people who find themselves in similar conditions. In this case, the motives of affiliation are social comparison, anxiety reduction, and information acquisition. The well-known American psychologist Festinger studied the phenomenon of affiliation within the framework of the social comparison theory. Here are some of her positions that are relevant to us today:

- in uncertain situations, communication with others in the same situation makes it possible to compare one’s reaction with the reaction of others and thus assess its appropriateness;
- sufferers choose not just any company, but contact with similar sufferers;
- uncertainty in one’s reactions favours affiliation;
- the less confident a person is in himself/herself and that he/she is okay, the more actively he/she tries to establish contacts with others, especially with those who are in the same situation;
- a person involved in discussing his or her fears in a group where the majority is also afraid, as a result of the discussion, becomes even more afraid (Festinger, 1957).

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It should be noted that the multidimensionality of motive and motivation, as described above, is realised in their multifunctionality. In the context of national and cultural determination, it is worth paying attention to the motivational, guiding, corrective, and meaning-forming functions of motives. We believe that all these functions of motives are synthetically realised in the national and cultural identity of the individual.

It is also worth referring to the logic of building a motivational process, which is a sequence of stages with a certain functional load. We consider the following scheme for describing the motivational process to be appropriate.

1. *The emergence and awareness of the motive.* This stage is associated with the emergence of an impulse, with sources of activity. However, as we have already noted, an impulse is not yet a motive. The first step in the formation of a real motive is its awareness. It is the key point of this stage.

2. *Acceptance of the motive.* The main content of this stage is the identification of the motive with the motivational and semantic formations of the individual, i.e. the realisation of the meaning-forming function of motives.

3. *Realisation of the motive.* The content of this stage is related to the transformation of motives in a particular situation.

4. *Fixing the motive.* At this stage, in the process of steady repetition of the same type of situations to stimulate certain needs, the motive is consolidated as a character trait.

5. *Actualisation of the motive.* This stage is associated with steadily recurring situations of actualisation and satisfaction of relevant needs, which leads to the consolidation of a certain motivational tendency as an internal need, a habit.

If we adapt this stage-by-stage approach to the process of formation of a person's national and cultural identity, we can explore the following logic of the formation of motives for this process:

1) in pre-school and primary school age, the motivation to study certain peculiarities of the mentality, traditions and customs of the Ukrainian people begins to form;

2) in adolescence, this motivation is realised and becomes a motive, and it is accepted, i.e. a sense of belonging to a particular nation is formed;

3) in adolescence, motives are already being realised in certain life situations based on feelings of patriotism and a desire to be useful for one's country, i.e. the motive is already becoming a need;

4) the student age is characterised by the consolidation and actualisation of motives, which is currently observed in the active student volunteer movement.

Thus, when motives become stable and conscious, they turn into needs, and then turn into values and meanings.

*The value-sense sphere of personality.* The phenomenon of values is one of the most widely studied in contemporary scientific discourse. According to the research of the well-known Ukrainian sociologist Ruchka, today in the scientific literature there are more than a hundred definitions of the concept of "value", which reflect the ambiguity of value phenomena, the possibility of their analysis from different angles, in different planes of human attitude to the world (Ruchka, 2012). It should be noted that the interpretation of values is more specific in psychology. However, we focus on psychological approaches to the interpretation of values that are appropriate in the context of national and cultural determination.

Rokeach defines value as "a strong belief that a particular course of action or ultimate goal of existence is better from a personal or social point of view than the opposite or the opposite course of action or ultimate goal of existence" (Rokeach, 1976, p. 170). In addition, Rokeach identifies three types of beliefs, namely: 1) existential; 2) evaluative; 3) predictive. However, he refers to values as the third (prognostic) type of beliefs, which allows us to navigate the desirability-undesirability of a way of behaving (operational, instrumental values) and existence (semantic, terminal values).

Bech's approaches to the consideration of values in the plane of "personal value" (Bekh, 2003), which determines the further behaviour of an individual and is defined by the scientist as "a psy-



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chological formation that expresses the most directly significant for the subject generalised form of the environment, through the attitude to which he distinguishes, realises and asserts himself, his “I”, and as a result, this sphere becomes the space of his activity” (Bekh, 1999, p. 11). The well-known theorist of education focuses on the motivating force of personal value, which will be constant if it has signs of dominance, that is, when personal value as a semantic experience distracts the internally directed attention from other subjective phenomena (Bekh, 2003, pp. 31–33).

Thus, values in the psychological interpretation are associated with activities, behaviour, needs, motives, attitudes, meanings, relationships, and communication.

Taking into account the above positions, we interpret values as a socio-personal formation that is associated with the motives, needs, meanings of the individual and is a guideline and valuable standard in all areas of his or her life, in particular the need to understand the mentality and mentality of the Ukrainian people; the desire to understand the value orientations of modern Ukrainian society; the sense of identity and value attitude to the Motherland, the need to work for its benefit on the basis of patriotic values; the identity and belonging to the Ukrainian nation.

Therefore, the basic positions in the context of the national and cultural determination of values are as follows:

- values reflect the positive significance of certain phenomena of the system of national and cultural activity of society; society’s requirements to the behaviour of people as representatives of a certain ethnic group; normative and evaluative side of the phenomena of national consciousness;
- values as a socio-cultural formation of the individual, which is associated with ideals, principles, meanings, worldview, determines the life goal setting of a person and gives meaning to his/her life in the context of national and cultural affiliation;
- values regulate interpersonal relations of people in the subject-object and subject-subject dimensions on the basis of moral values that characterise national and cultural identity (patriotism, freedom, love, responsibility, dignity, justice, national independence);
- the values of society are seen through the prism of national consciousness, in particular the self-concept of the individual, in which they are hierarchised.
- values are an essential unifying link between society, national and cultural environment and the individual, his/her inner world, mediating the formation of the national “self-concept”;
- the system of values is the internal core of the national culture, which is of great importance for the majority of citizens of a given society.

Given that the values of a person are an essential component of his or her stable meaning formations, it is logical to turn to the meaning sphere of a personality.

As is known, the category of “meaning” in its psychological and pedagogical context was introduced into scientific use by Vygotsky in the process of developing the “path from thinking to speech”, which allowed the prominent psychologist to solve the problem of the transition from the internal to the external plan; to characterise the way of embodying the internally compressed meaning in the externally expanded system of meanings; to understand the processes of exteriorisation and interiorisation more deeply (Vygotsky, 1987).

Therefore, the *meanings of the individual* are stable formations that reflect the subjective significance of objects and phenomena of the surrounding world for him or her, which is expressed in the value attitude to the national intellect; culture and traditions of the Ukrainian people; ethnic characteristics of certain regions of Ukraine; effective communication and interaction with other representatives of the Ukrainian nation and other cultures; and the Ukrainian language.

Thus, the national and cultural determinant functions of the value-sense sphere of the individual are accumulated in the following conclusions:

- personal values are stable semantic formations that determine the qualitative and quantitative indicators of a person’s national and cultural identity;

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- personality values determine its meanings (semantic attitude to the national and cultural achievements of society and people as carriers of a particular ethnicity and culture);
  - the semantic orientations of an individual determine his or her value-based choice of life path, which is based on a sense of national unity and solidarity, on an understanding of the prospects that will be opened for Ukrainian citizens after the war.

Thus, it is logical to continue the presentation of motivational and value-semantic determinants of national-cultural identity, which are defined as motivational-axiological, by revealing the pragmatic determinants related to the subjective-activity aspects of personality.

*The subjective sphere of personality.* The concept of “subject” originated in Greco-Roman philosophy and is derived from the Latin “subjectus” – the one who is below, at the bottom). That is, the etymology of the concept of subject allows it to be interpreted as a carrier of activity, consciousness and cognition.

We interpret the *subject* as a carrier of activity, productively performing certain activities and possessing the ability of conscious self-regulation and self-development as a representative of a particular nation and a carrier of its culture.

The issue of clarifying the *typology* of the subject is essential. In this regard, the research of Abulkhanova-Slavskaya is thorough, in which she distinguishes the subject of mental activity, the subject of life, and the subject of specific activity.

It is worth noting that the meaningful and dynamic characteristics of a person as a subject are integrated into his *subjectivity*, which “potentially includes the entire set of manifestations of human psychology and constitutes a special kind of integrity” (Payne, 1968; Rybalka, 2003). The basic feature of human subjectivity is its multi-level nature and variability of manifestations, which are realized in the understanding of subjectivity in the context of the subject of activity, subject of knowledge, subject of communication, subject-subject relations, subject life (Abulkhanova-Slavskaya, Ananiev, Lomov, Rubinstein). That is, the subjectivity of an individual reflects the qualities of a person to be active, independent, capable of carrying out specifically human forms of life.

Based on the research of Yamnytskyi (Yamnytskyi, 2006), we single out the following characteristics of subjectivity, such as:

- conscious activity, in particular, supra-situational;
- the ability to know the world and oneself in the world;
- the ability to set goals;
- the ability to reflect;
- the possibility of implementation in adaptive (adaptation) or creative (creativity, knowledge) directions;
- focus on self-discovery, self-development, self-regulation, self-realization.

Thus, we consider “*subjectivity*” to be an integrated quality of a personality that includes a subjective position, conscious activity, subjective experience, and the ability to reflect, aimed at the practical implementation of the ideas of national and cultural identity; experience of activities aimed at studying the cultural heritage and traditions of the Ukrainian people; activities for the welfare of their homeland and its restoration.

The structure of the subjectivity of the individual includes the subjective position (Gogoberidze); activity (Abulkhanova-Slavskaya); subjective experience (Osnytskyi), with the capacity for reflection and anticipation (Derkach).

Therefore, the *subjective position* implies a system of “subjective, initiative and responsibility” attitudes towards other citizens as subjects of activity, communication and cognition in the format of the mentality of our country and the mentality of certain regions, as well as an attitude towards oneself as a subject of one’s own activity for the benefit of the Motherland. The active characteristics of these attitudes are initiative and responsibility.

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We consider *personality activity* to be an essential subjective quality, which is the ability to independently determine one's life path and choose it in accordance with one's own values and life meanings. The attributive characteristics of activity are as follows:

- situationality is activity within the framework of activity in a particular situation;
- supersituationality is purposeful, arbitrary activity as a special form of goal-setting in which an individual builds an image of the possible;
- integrative ability involves an active position in all its manifestations.

The activity of the individual within the framework of the realisation of the value and semantic aspects of national identity is manifested in all of the above characteristics. Since the modern format of life in our country requires the activity and initiative of the individual both in certain situations and in setting goals for the future revival of our country, preserving national culture and traditions.

*Subjective experience* is a condition that determines the directions of subjective activity, in which a person is the author of his or her own activity. In our opinion, subjective experience is a combination of the following components:

- value experience that guides human efforts in the context of national values and meanings;
- experience of reflection, which is realised by correlating knowledge about one's capabilities with the requirements of society, which are fulfilled through experience; experience of habitual activation, which guides one in one's own capabilities and focuses one's efforts on solving significant tasks;
- operational experience, which combines certain means of transforming the situation and one's capabilities;
- experience of cooperation, which is formed in the process of joint activities, provides for a willingness to cooperate, promotes the unification of efforts in joint problem solving.

The *ability to reflect* and anticipate implies, on the one hand, the analysis of the results of one's subjective and activity manifestations; the ability of the subject to correlate his/her actions with the subject situation; determination of the effectiveness of intersubjective interaction; on the other hand, the ability to predict and anticipate the results of one's activity and interaction with other people.

Next, let us consider the analytical determinant of the national and cultural identity of an individual, which is reflection.

*Reflective sphere of personality.* In the modern interpretation, reflection is a complex interdisciplinary construct that is studied in philosophy (Bazhanov, Ladenko, Lectorsky, Mamardashvili, Spirkin, Yudin), psychology (Boryshevsky, Zak, Karpov, Maksymenko, Slobodchikov, Kholodna), pedagogy (Bekh, Bibik, Kulyutkin, Marusynets, Savchenko, Khutorska, Yablonska) and acmeology (Anisimov, Derkach, Polishchuk, Semenov, Stepanov). At the same time, philosophy explores reflection in a general scientific context as a methodological tool for interdisciplinary developments. Pedagogy and psychology interpret the specialised scientific context of reflection. Acmeology connects reflection with a certain level of professionalism of the individual and considers it in the context of reflective competence.

The most generalised definition of reflection is substantiated in the studies of Bech. He defines reflection as a reflection of oneself, one's inner world and one's own behaviour in the mind of an individual. It is the basis for the development of self-awareness and combines the processes of self-knowledge, experiencing one's attitude towards oneself and self-regulation of one's behaviour (Bekh, 2011, p. 31).

In general, psychology distinguishes the following approaches to the interpretation of reflection.

Interpretation of reflection as one of the *explanatory principles* of organisation and development of the human psyche (Ananiev, Vygotsky). Reflection as an explanatory principle makes it possible to understand the essence, structure and logic of the formation of national and cultural identity

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Understanding reflection in the context of *reflective thinking, the principle of theoretical thinking*, a criterion of a high level of development of mental processes (Davydov, Zak, Piaget, Rubinstein); a factor of productivity of mental activity (Ladenko, Ponomarev). This format of reflection provides an understanding of the limits of knowledge and ignorance of national culture, mental characteristics of the Ukrainian people in general and knowledge of the ethnic characteristics of certain regions of Ukraine.

*Activity-based* definition of reflection, according to which reflection is a significant component of activity, a principle of its deployment, as well as an independent *reflective activity* (Antsiferova, Vygotsky, Leontiev, Shchedrovitsky). In this context, reflection contributes to the conscious practical implementation of the ideas of national and cultural identity, the initiation of activities for the benefit of one's homeland (Vygotsky, 1987; Leontyev, 1977/2009; Leontyev, 1978/2009).

Consideration of reflection in the format of *consciousness and self-awareness* of the individual (Ananiev, Asmolov, Bekh, Boryshevsky, Vasylyuk, Isaev), that is, in the context of reflective consciousness. At the same time, reflection through the processes of self-analysis, self-awareness, and rethinking determines the formation of a national self-concept as a set of ideas about oneself as a representative of a particular ethnic group, and contributes to the internalisation of national and cultural experience (Boryshevskiy, 2012; Bekh, 2008; Bekh, 2011).

Study of reflection in the context of *personality self-regulation*. According to this approach, reflection determines the volitional processes of a personality that provide a certain model of behaviour in accordance with its beliefs.

The interpretation of reflection in the context of the *subjective approach* (Abulkhanova-Slavskaya, Kotyk, Tatenko) allows us to interpret it as a significant component of the subjective sphere of the individual, as a source of development and self-development of the individual in the context of identifying oneself with a particular national culture (Tatenko, 2017; Tatenko, 2021).

The study of reflection within the processes of *communication and cooperation*, in which reflection ensures mutual understanding and consistency of actions of partners in the conditions of joint activity on the basis of the realization of such personal qualities as: insight, sensitivity, tolerance, invaluable acceptance and understanding of another person, etc. (Andreeva, Kondratieva, Petrovska, Rubtsov). This format of reflection makes it possible to implement the mechanisms of national unity, cooperation, and perception of representatives of one's own and other nations.

Therefore, it is obvious that the spheres of realization of reflection are activity, thinking, self-awareness, self-regulation and meta-processes of the individual, namely: communication and cooperation; its polyfunctionality consists in performing the functions of comprehension, self-knowledge, form of theoretical activity, principle of thinking, category of consciousness, basis of communication and perception. So, reflection is an integrated, multifunctional category.

Taking into account the above opinions on various aspects of the phenomenon of reflection, we define this concept as a complex interdisciplinary phenomenon, which is an individual's appeal to himself (to his consciousness, thinking, results of activity, to the perception of himself through the eyes of other people) and appears in the context of reflective consciousness, reflective thinking, reflective activity, reflective communication as a synthetic reality, which is a process, property and state that determine and ensure a certain level of national identity. The components of reflection are the following:

- *cognitive component* as identification of oneself in the context of a particular national culture;
- *affective component*, which is an attitude towards oneself;
- *behavioural component* as self-regulation of personal behaviour;
- *socio-perceptual component* as the basis for adequate perception and understanding of others.

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In the context of the problem of our study, it is worth paying attention to the *types of reflection*. There is a certain variation in approaches to identifying types of reflection. We believe that the typology of reflection developed in the study by Semenov & Stepanov is more appropriate. We present it here.

*Cooperative reflection* as the subject's withdrawal from the process of joint activity into a position external to it in order to analyse its procedural and effective features, identify the causes of difficulties in it, and correct the way of activity.

*Communicative reflection*, which is the process of one person's reflection of the inner world of another person; reflection here appears as the subject's awareness of how he or she is perceived by the partner in communication, as a "reflective expectation", as the intersection of mutual assessments and self-assessments.

*Personal reflection* as a process of rethinking oneself and one's subjective and social relations with the outside world, differentiation of individual substructures in each developed and unique self.

*Intellectual reflection*, which is interpreted as knowledge of the grounds of one's own thinking; the ability of the subject to identify, analyse and correlate his/her own actions with a certain subject situation, to determine the limits of his/her knowledge and ignorance.

Shuhai's study identifies *national reflection* as the ability to look at oneself as if through the eyes of representatives of another national community. For national reflection, the priority is the nation's awareness of itself, its national interests and goals, as well as creativity and action aimed at self-preservation and self-development of its national identity. In other words, the object of this phenomenon is the national idea, in other words, "reflection of Ukrainianness" based on national culture (Shuhai, 2002).

In our opinion, the position of Bech, who gives priority to personal reflection and distinguishes four types of it, is sound, namely:

- regulatory reflection aimed at consciously regulating the course of mental processes; defining reflection, which manifests itself as the subject's comprehension of his/her self in order to be aware of changes in his/her own internal personal structure and recognise everything that distances from personal perfection;
- synthesising reflection, which consists in gathering the formed spiritual values into a holistic spiritual self;
- creative reflection, the function of which is spiritual and moral development and self-development of the individual (Bekh, 2008).

According to the time criterion, reflection can be of the following types:

- *situational* (related to the motives and meanings of the subject's involvement in a particular situation and involves self-control of behaviour in the current situation, analysis of what is happening, the subject's ability to correlate his/her actions with the situation);
- *retrospective* (expressed in the analysis of activities already performed and events that took place in the past);
- *prospective* (analysis of future activities, behaviour, as well as planning, forecasting of its likely results).

Thus, personal reflection is a synthesis of reflective thinking, reflective activity and reflective consciousness aimed at self-analysis, self-awareness, rethinking of oneself, one's own and joint activities, as well as looking at oneself "through the eyes of others" in the format of the features of a certain national and cultural identity.

## CONCLUSIONS

Based on the above, we note that the national and cultural identity is a multi-level socio-cultural formation, namely: a macro-phenomenon that reflects the mentality and culture of the Ukrainian

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people in general and creates a national framework; a mesophenomenon that absorbs the peculiarities of the mentality of a certain region of Ukraine (regional identity) and a microphenomenon that is connected with the national self-concept of an individual and involves identification with the nation, a sense of belonging to the Ukrainian people.

National and cultural identity is a socio-personal construct that synthesizes the socio-cultural and the personal, that is, it reflects both the national and cultural experience of a certain people, which are factors of national unity, and also involves the identification of the individual with a certain nation, the perception of oneself and others as bearers of national qualities, the formed national self-concept of the individual.

The structure of national and cultural identity contains an axiological component based on the national idea; cognitive component reflected in national intelligence; an emotional-sensual component based on feelings-values – “I-Ukrainian” – “We-Ukrainians”; a praxeological component related to the subjective activity of an individual in the practical implementation of the ideas of national and cultural identity.

This format of interpretation of national and cultural identity made it possible to ascertain its interdisciplinary nature, in particular, its integration with basic psychological phenomena and the necessity and expediency of clarifying the psychological determinants of this socio-personal construct. The following groups of psychological determinants are singled out: 1) motivational and axiological, based on the motivational and value-meaning spheres of the individual; 2) praxeological, based on the subject sphere of the individual; 3) analytical, based on the reflective sphere of the individual.

The aspect of dynamic phenomena of the specified psychological spheres of personality in the context of their deterministic function regarding national and cultural identity requires further study.

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