



УДК 32:159.9:316.347

REGULATORS OF MASS CONSCIOUSNESS OF UKRAINIANS WITHIN THE FRAMEWORK OF SHAPING THE STRATEGY OF STATE-BUILDING

I. V. Polishchuk,

*Ph.D student of the Parliamentarism and Political Management Department,
National Academy for Public Administration under President of Ukraine*

The analysis of the concepts of «mentality», «collective unconscious», «archetypes» has been done as well as the dichotomies of national character and the structure of individual human nature have been defined. The peculiarities of mental contents of Ukrainians, the prerequisites of formation of Ukrainian mentality and the archetypes inherent in Ukrainian nation have been outlined. The basic transformation tools in the form of psychotherapeutic technologies as the regulators of mass consciousness of Ukrainians within the framework of shaping the strategy of state-building have been designated. *Key words:* mentality, collective unconscious, archetypes, Ukrainian mentality, psychotherapeutic technologies.

I. В. Поліщук,

*аспірант кафедри парламентаризму та політичного менеджменту,
Національна академія державного управління при Президентові України*

РЕГУЛЯТИВИ МАСОВОЇ СВІДОМОСТІ УКРАЇНЦТВА В КОНТЕКСТІ ФОРМУВАННЯ СТРАТЕГІЇ ДЕРЖАВОТВОРЕННЯ

У статті проведено аналіз понять «ментальність», «колективне безсвідоме», «архетипи», визначено дихотомії національного характеру та структуру індивідуального характеру людини. Виділено особливості ментальних сутностей українців, передумови формування української ментальності та архетипи, притаманні українській нації. Означено основний трансформаційний інструментарій у формі психотерапевтичних технологій як регулятиви масової свідомості українства в контексті формування стратегії державотворення.

Ключові слова: ментальність, колективне безсвідоме, архетипи, українська ментальність, психотерапевтичні технології.

И. В. Полищук,

*аспирант кафедры парламентаризма и политического менеджмента,
Национальная академия государственного управления при Президенте Украины*

РЕГУЛЯТИВЫ МАСОВОГО СОЗНАНИЯ УКРАИНЦТВА В КОНТЕКСТЕ ФОРМИРОВАНИЯ СТРАТЕГИИ ГОСУДАРСТВА

В статье проведен анализ понятий «ментальность», «коллективное бессознательное», «архетипы» и определены дихотомии национального характера и структура индивидуального характера человека. Выделены особенности ментальных сущностей украинцев, предпосылки формирования украинской ментальности и архетипы, присущие украинской нации. Определен основной трансформационный инструментарий в форме психотерапевтических технологий как регулятивов массового сознания украинства в контексте формирования стратегии государства.

Ключевые слова: ментальность, коллективное бессознательное, архетипы, украинская ментальность, психотерапевтические технологии.

Problem setting. Throughout the history of its independence Ukraine has failed to develop a clear strategy of state-building which would take into account mental features of the Ukrainian people. Its internal and external political activities are based on the patterns of behavior of dependent state, what is the result of years of occupation of its territory by other states. It's quite a challenging task to change this dependence, which is deeply rooted into the

minds of the Ukrainian people, only by means of time and alteration of generation, because mentality of the nation has powerful reservoirs of mindsets, which are disposed at the level of consciousness in the form of macro identity and self-perception in information and communication space. The crucial element of the efficient national strategy construction is realization by a particular nation of its historical role, characterological peculiarities, specific

© Поліщук І. В., 2015

features and intentional development in accordance with the priorities for this community through transformation technologies.

It is of particular relevance to consider this issue with a view to the development of mass media, because the opportunity arises to apply transformation technologies to modify mass consciousness and as a result of this process to bring Ukraine and its political activities to the conventional state.

Recent research and publications analysis. Such foreign scientists as M. Bloch, F. Braudel, R. Chartier, G. Duby, R. Emerson, E. Erickson, L. Febvre, M. Foucault, E. Fromm, E. Husserl, C. Jung, G. Le Bon, J. Le Goff, L. Levy-Bruhl, M. Proust, H. Steinthal, A. Toffler, M. Vovelle, M. Weber, W. Wundt paid considerable attention to the issues of mentality, collective unconscious, archetypes.

Theoretical foundations of psychotherapeutic technologies such as: neuro-linguistic programming, cognitive therapy, psychoanalysis and Christian psychotherapy, were laid by such foreign scholars: R. Bandler, A. Beck, A. Ellis, S. Freud, J. Grinder.

Paper objective is to determine the regulators of mass consciousness of Ukrainians within the framework of shaping the strategy of state-building.

Paper main body. The notion of «mentality» was introduced into scientific use by American philosopher R. Emerson in the 40–50-ies of the nineteenth century. Initially, this notion referred to the mystical sense and had quite a bit in common with the notion, applied in scientific use in future. But in the mid-twentieth century the research on the notion of mentality gained traction and was based on the concepts of historians and psychologists [10].

Mentality and its peculiar features were considered by the ethnopsychologists of the nineteenth century. Thus, guided by Hegel's idea of «objective spirit» H. Steinthal and W. Wundt published the book «Lectures on the Human and Animal Soul» (1863). In general the notions of «transpersonal psyche» and «public spirit» were rather prevailing in Germany at that time [15].

The scientific meaning of the notion of «mentality» was introduced in the 20-ies of the twentieth century. In particular, it was considered by M. Proust in his novel «In Search of Lost Time» (1921), L. Levy-Bruhl in his monograph «Primitive Mentality» (1923) that considered two types of mentality – pre-logical and logical – based on the revelation of the correlation of ways of thinking of Australian and African tribes with their inherent «law of participation» and examples of rational European thinking based on the law of contradiction [12].

Subsequently, the notion of mentality was contemplated by L. Febvre, who reviewed the collective

and individual mentality as specific, determined by biological laws constants of human reasoning. In a consistent manner the notion of mentality was starting to be investigated from the 40-ies of the XXth century in the works of L. Febvre («The Problem of Unbelief in the Sixteenth Century: the Religion of Rabelais») and M. Bloch («The Historian's Craft»), who represented the Annales School. In their research mentality is represented by mass individual historical reasoning, the specific historical form of «collective unconscious» [12].

The following scientists also belonged to the Annales School: F. Braudel, J. Le Goff, G. Duby, M. Vovelle, R. Chartier and others [17]. Le Goff defined mentality as a need for self-complacency in the face of fear, what is a rather interesting understanding of mentality, because it can be interpreted as an expression of the special spirit that unites a certain community and thus gives it tools to combat difficulties and is a guarantee of stability and harmony. The withdrawal of mentality from its conventional state turns to experience of distress that makes it impossible to develop for such a community.

At the present stage of consideration of the notion of mentality the theories that concentrate on the heredity of mentality are prevailing. They are based on the exploratory work of Carl Jung on archetypes of collective unconscious that are in the subconscious part of psyche and include historical experience of a race [13].

Let's consider in more detail the notion of collective unconscious. Thus, Jung concludes that collective unconscious is formed from the remnants of collective emotional upheaval of a certain ethnic group as definite unconscious reactions that appeared in specific to this group universal prototypes, forms, which subconsciously determine the behavior and nature of reasoning of each person pertaining to the group [3]. The following quotation of Jung best describes his understanding of collective unconscious: «A more or less superficial layer of the unconscious is undoubtedly personal. I call it the personal unconscious. But this personal unconscious rests upon a deeper layer, which does not derive from personal experience and is not a personal acquisition but is inborn. This deeper layer is the collective unconscious» [18].

The collective unconscious comprises primitive mental images – archetypes (innate ideas or memories that coordinate the way people perceive, experience and react to events) [6].

Archetypes are the structural elements of the human psyche that are situated in the collective unconscious. They are inherited the same way structure of the body is inherited. Archetypes structure the man's

understanding of himself, of the world and of other people. Archetypes are the basis of creativity and they promote internal unity of human culture, create the possibility of interconnection between different historical periods and mutual understanding of people. Archetypes manifest themselves as symbols – in the figures of historical heroes, in myths, folklore, rituals, traditions, etc. [7].

Jung emphasized the spontaneity of archetypes that come out independently of the will or consciousness, jump out where they want and when they want [14].

Archetypes form some sort of general aprioristic, psychic and behavioral programs. Prototypes, structural elements of the psyche, are kind of samples for activities, thinking, view of reality, which precondition the peculiarities of behavior, thinking and world view of a particular ethnic group. Archetype represents a symbolic formula that begins to function either where the conscious notions do not still exist, or where those are impossible at all due to internal or external reasons [3]. E. Erickson has repeatedly stressed the vital importance of symbols (Mother, Earth, Child, God) and myths in social integration in his book «Childhood and Society» [11].

Archetypes are inseparably associated with the dichotomies of national character: extraversion/introversion; rationality/irrationality; intuition/sensing; externality/internality; and gender dichotomy.

Thus, the character of a person consists of individual and collective parts. Individual part is formed during the socialization process, and collective part is represented by mentality. Mentality in turn is a transitional link between collective unconscious that produces archetypes and between macro-identity, where some elements of the collective unconscious pass into consciousness and serve as the characteristics of a nation both for the nation itself and for the world community. Archetypes are manifested in the mentality through the dichotomies of national character.

Consequently, mentality is multi-vector notion, which defines the basic preconditions of nation's activity within the framework of metaphorical perception. From understanding of mentality as mystical involvement and to the definitions that are based on a deep-laid level of collective and individual consciousness, the peculiar feature of mentality is its totality and uncontrollability by the ethnic and socio-cultural community. As a behavior sample mentality sets a nation for a certain historical destiny. Although initially mentality has an organizing goal, it does not always act in favor of the nation. So mentality acts as a regulator of social processes, establishing certain rules of conduct that are situated on the unconscious level of ethos.

The ground of mental principles lies in the fact that they act as ontological principles without involving phenomenological principles. Through individual psyche mentality reflects the specific features of historical development of the nation and is rooted through the archetypes in the subconscious of a person. Because of its deep-laid nature it is difficult to change, what requires well thought-out and logical strategy.

The notion of mentality is connected to the notion of consciousness, because conscious manifestations of mentality find expression in belief systems that constitute the national potential in self-actualization. State guidelines for policy conduct emerge from theoretical understanding.

Ukrainian mentality was being formed throughout the history of the state as disintegrated. Its peculiar feature is mosaic structure of labile nature. The numerous attempts to break Ukrainian spirit resulted in mental foundations of Ukrainians and caused non-systematic nature of the system.

The prerequisites for the formation of Ukrainian mentality are the following: 1) country's location at the crossroads of East and West, what initially influenced the splitting of the self-perception of Ukrainians, what was also caused by the following factor: 2) the historical development of the state. During its history Ukraine didn't have any lasting coherent period of independence, its territory belonged to different states, which resulted in such national trait of character as shifting the responsibility for all the troubles on others. In addition, the fact that Ukrainian lands were parts of different countries caused discrepancies in mental perceptions of the united state at the present stage; 3) natural segment of location, which granted Ukrainians humbleness, diligence and carelessness, but deprived of intentional and volitional traits, and national helplessness was strengthened by the imposed rulers who sought their own benefit, instead of benefiting Ukrainian lands; 4) forcible advancement of Byzantine version of Christianity. Dual faith, that exists in the perception of Christian practice till this time, was joined by the specific emotional perception of God, what in its turn caused further ritualism as the sequence of actions without spiritual content, emotions are the essence of all. Dual faith also correlates with the female traits in Ukrainian national character, which are characterized by the ambivalent attitude to things. This gender characteristic of Ukrainian mentality, which is represented by imitation, and not production, is associated with the dominance of a woman, what was caused to a certain extent by the cult of the earth. This in its turn led to emotionality as

the main feature of the Ukrainian nation. The figure of the father, which is associated with power, is perceived only as a source of violence, out of which one has to escape as soon as possible and to oppose him, what is manifested clearly in the Cossack movement. Perceiving a woman as a mother is linked to the attitude to nature as the symbol of motherhood.

One of the main features of Ukrainian nation is individualism, the foundation of which is selfishness and narcissism. Own interests are above the public interest, every citizen is a philosopher, not a slave. Ukrainian individualism manifests itself on internal level, when the decision is taken secretly, but openly there is the lack of courage to get rid of collectivism.

As both Eastern and Western models of patterns of creating content are represented in Ukrainian nation, there is a discourse as to which civilizational foundations Ukraine is closer. The essential ethno-psychological feature, which indicates the coincidence with the Western model, is individualism of both Western Europeans and Ukrainians. However, the nature of individualism is different. Western individualism has an explicit pragmatist nature: the intensively transformational human activity is aimed at reformation of the world in accordance with the needs of the human being and is in the first place the way of recognition of individual in the society. Individualism of Ukrainian ethnos assumed contemplative nature and is aimed at segregation of the individual from others and from the society. The efforts of an individual are aimed at creating his/her little personal world, in order to save him/her from the influence of other people and society.

Byzantium had a great effect on Ukrainian mentality, the main characteristics of which are the following: idleness, aestheticism, restraint, helplessness, sentimentality, quietism, irrationality, dependence on the past, sensitive instability, rigor, infantilism, non-standardization. Also, mentality of Ukrainian nation bears various archetypes of Byzantium, the most striking of which are: the archetype of eternal student (absurdity of any action, the rule of gerontocracy), the archetype of heroic criminal (manifestation of superiority over others, escaping from the routine through deviation), the archetype of dominance of the past over the future (prevention of future stress through stereotypes), the archetype of ritualism and imitation (passion for the form, not for the content), the archetype of educating (need for someone who makes decisions), the archetype of destiny (impossibility of opposition), the archetype of centralized guilt (weakening of will, and consequently, dependence), the archetype of eternal truth (running to extremes), the archetype of glori-

fication of fool (the need for maternal care). What concerns the dichotomies of parametric estimate of any mentality, in addition to the already mentioned female traits of gender dichotomy and emotionality, the following parameters are inherent to Ukrainian mentality: introversion (traditionalism, gradualness, restraint, drive for peace, excess of energy, relatedness to nature); irrationality, intuition (setting the mind on the past).

The nature of Ukrainian mentality is somewhat distorted in response to the experience of distress, while its fundamental principle is of constructive nature, therefore in order to dispose of the crisis state of mentality, which Ukrainian society is experiencing at the time, it should be regulated in such a way to be able to lead to rationalization and to going through the experience of distress in order for the society to reach harmony and peace, instead of being in the eschatological and existential, neuro-stochastic, stress state.

For this transformation tools are relevant, based on psychotherapeutic approaches. Psychic organization of a person has a complex structure, and the choice of psychotherapeutic technologies as transformational is based on the fact that psychotherapy is specialized in the reorganization of «psychological me» of a person. Through the application of psychotherapeutic techniques to society, not to the individual, the impact is produced on the collective unconscious and on the archetypal basis of societal psyche. Transformational technologies should lead Ukrainian nation to going through the crisis experience in order to get rid of its spiral retrieval.

In order for the influence on the mental essence of Ukrainians to be efficient we chose 4 basic transformation technologies, that account for different segments of influence – both conscious and unconscious: neuro-linguistic programming, cognitive therapy, psychoanalysis and Christian psychotherapy. These four basic psychotherapeutic techniques possess the modifying tools to implement psychotherapy of societal self. The main goals of these techniques are: the awareness of experience of distress and rationalization of existence, the withdrawal from trance state of consciousness and differentiating.

Neuro-linguistic programming. According to its founders R. Bandler and J. Grinder, neuro-linguistic programming is defined as a model of the human inner experience and communication, which allows to depict human activities and lead to deep and sustainable changes of these activities [5]. Neuro-linguistic programming works with mentality through the use of language structures. By modeling language on

a subconscious level, it models also deep-laid processes: the destruction of the traditional trance processes takes place and the transition to the conscious existence occurs, and the use of fewer emotionally colored vocabulary in language transforms the state of mind from abstract to concrete.

Areas of application of neuro-linguistic programming. This technology is quite difficult to implement due to the need to force society to monitor the linguistic patterns they use, what in its turn assures withdrawal from the state of trance, which is natural for Ukrainian society. The development of audio-digital modality would ensure the development of rational thinking and contrasuggestibility together with the judgemental dominance in the perception of information. If Ukrainian language stands out for its instability, outstretch, flowing, the use of terminology and everyday vocabulary from the conceptual framework of Germanic and Romance languages would contribute to rationalization.

Cognitive therapy. Cognitive therapy is aimed at the correction of erroneous information processing and at the assistance in modifying beliefs that support maladaptive behavior and emotions. In the process of psychotherapeutic work old (irrational) rules are eliminated and replaced by others – rational. Among the four groups of irrational attitudes that cause problems, which were distinguished by A. Ellis [8], dramatization is inherent to Ukraine.

Areas of application of cognitive therapy. As there is a need to bring mental profile of Ukrainians towards rationality, cognitive therapy, which acts at the level of beliefs, thoughts and consciousness, will efficiently influence the establishment of rational view of life. Cognitive therapy is directed at self-actualization of society, withdrawal from dramatization which is inherent to the female traits of gender dichotomy. Moreover, the perception of reality of Ukrainians is distorted, where reality does not match its perception by the society, therefore cognitive therapy, which focuses on the objectification of perception and thinking, is an efficient means of leveling this mismatch. Politicians, civic leaders and the media have to apply rational approaches to express their opinions.

Special attention should be paid to such cognitive distortions of Ukrainians: personalization (random events are perceived as a personal threat, for example: «I broke my leg, because God is punishing me for the past sins»); overgeneralization (conversion of short-term events into the eternal, for example: «I'll never be happy»); blaming (blame is put on someone or something, for example: «My husband is guilty in the fact that our family life does not go smoothly»);

black-and-white thinking (seeing things as mutually exclusive, for example: «In this world you are either a winner or a loser»); should statements (replacing of «want» by «should/must», for example: «I must be the best»); pretentiousness (syndrome of «unrecognized prince», for example: «Why should I stand in line like the others?»); self-absorption (the idea that you are the center of the world, for example: «I have to get everything from life»); subjectivism (the belief that he/she is the cause of behavior of other people, for example: «I make my husband miserable»); servility in front of authority (appeal to the individual as a source of truth, for example: «Famous professor pointed out ...»); competition (judgment of something only in comparison with others, for example: «You study bad because Tolia studies better»); mysticism (explanation of physical phenomena by metaphysical images); confidence in his/her saintliness [9].

Psychoanalysis. S. Freud considered psychoanalysis as an objective method of scientific knowledge, which is able to determine the part of unconscious projection in the formation of the system of understanding of the world [2]. Psychoanalysis is a technology that will assure the transfer of basic unconscious constructs to the consciousness, what in its turn is the first step towards purposeful change of behavioral patterns. It works with unconscious projections and psychological defence that are of interest for us in terms of relieving from defence mechanisms of repression of experience of distress by Ukrainians. This means that super-sensitive reality is in the state of conflict with the internal perception, but through psychoanalysis, this problem is solved. Quite interesting here is the understanding of emotion, which is believed to be expressed through the affective energy when psychic apparatus is unable to control it, which is the characteristic of Ukrainians.

Areas of application of psychoanalysis. As one of the schools of psychoanalysis is directly engaged in archetypal figures, the main task at this stage is to inform the society about the fundamental national archetypes. Specification and substantiation could have positive influence on the processes of worldview of Ukrainians.

What concerns the patterns that characterize a particular type of a person, the most relevant for Ukrainians are the following patterns: dependent type (core belief – «I am helpless»); strategy – attachment); avoidant type (core belief – «I can be hurt»); strategy – avoidance); passive-aggressive type (core belief – «Someone can feel me under his foot »); strategy – opposition); narcissistic type (core belief – «I am special»); strategy – self-aggrandizement); artistic type (core belief – «I need to impress»); strategy –

dramatization). These personality types can be analyzed by means of media with an attempt to change these mindsets using the techniques of counter-argument, contradiction or dissonance.

Christian psychotherapy: transition from dual faith to pure Christianity. According to Dennis Del [1] there is a continued integration of mentality and spirituality. Christian psychotherapy operates at the level of fundamental spiritual mindsets, where the main aspect in its effect is purification and withdrawal from the external ritualism of paganism as well as journey towards the rational transformation in the direction of self-development. Mixture of pagan ritualism and Christian principles do not let Ukrainians to fully unleash their potential.

The concept of Christian psychotherapy is based on rationalization, which is necessary for Ukrainian people. In the English-speaking world, this trend has deep roots, profound scientific, technological and practical bases [4].

Areas of application of Christian psychotherapy. Its peculiarity consists in the fact that it interacts with religious mindsets. This technology was chosen for the following reasons: faith not only heals the soul and directs actions, not only takes away social stress, what is very important for Ukraine, but also performs consolidating functions. Christian psychotherapy recognizes the absolute principles of morality and presents the Christian image of individual, the Christian understanding of his/her essence. It considers development as a way which a person should follow [16].

It is possible to disseminate psychotherapeutic methods in the following ways: through television (cognitive therapy, Christian psychotherapy, neuro-linguistic programming), by means of radio (psychoanalysis, cognitive therapy, NLP), via the Internet (psychoanalysis, cognitive therapy) through distribution of printed media: newspapers, magazines (Christian psychotherapy, cognitive therapy), with the help of theaters and cinemas.

Conclusions of the research. Each of the selected therapeutic technologies has an integral absorptive nature in relation to each other and stands at a certain level of deepness in terms of mentality. Thuswise, if neuro-linguistic programming involves linguistic and physical components to change the way the brain works (neuro), in other words it is a conscious influence, cognitive therapy handles the existing beliefs, targeted at present. The psychoanalysis works with the unconscious mindsets and past, whereas the spiritual level belongs to the Christian psychotherapy. As the first step on the way to change mental mindsets is apprehension, it will be useful to use psychoanalysis with going deep into the historical past of Ukrainian nation and detecting the traumatic events for the society. Apart from realization it is important to rationalize the thoughts, to what cognitive therapy is devoted. Language is a vital factor in mental performance, so its modification by means of neuro-linguistic programming can also potentially bring positive changes in bringing Ukraine as a the system to the conventional state. Christian psychotherapy is based on life in Spirit, and therefore in rationality. Thus, neuro-linguistic programming is responsible for organization of what we see, hear and feel, cognitive therapy – for getting rid of dramatization, psychoanalysis – for surmounting experience of distress, and Christian psychotherapy – for harmonizing life. All of these technologies can be implemented at community level through the media: original programs on research of history of Ukraine, its prominent figures; psychological counseling on television, special columns in newspapers that focus on the chosen technologies, radio addresses, posters, work on the presentation of Christian values to the nation and the elimination of paganism from religion. However the question remains open regarding the readiness of Ukrainian nation to such changes.

Список використаних джерел

1. Dennis Del (1995). Humanistic neuroscience, mentality, and spirituality. *Journal of Humanistic Psychology*. – Vol. 35(2). – P. 34–72. DOI: 10.1177/00221678950352003.
2. Freud S. *The Standard Edition of the Complete Psychological Work of Sigmund Freud / S. Freud*. – London: The Hogarth Press, 1953 – 1974. – Vol. 22. – P. 182.
3. Баронин А. С. *Этнопсихология / Анатолий Станиславович Баронин*. – К. : МАУП, 2000. – 116 с.
4. Бондаренко О. Ф. *Психологічна допомога особистості : навч. посіб. / О. Ф. Бондаренко*. – Х., 1996. – С. 137–148.

References

1. Dennis Del (1995). Humanistic neuroscience, mentality, and spirituality. *Journal of Humanistic Psychology*, Vol35(2).pp.34-72.DOI: 10.1177/00221678950352003.
2. Freud S. *The Standard Edition of the Complete Psychological Work of Sigmund Freud*. – London: The Hogarth Press, 1953 – 1974. Vol. 22. P. 182.
3. Baronin A.S. *Etnopsikholgia [Ethnical psychology]*, MAUP, 2000, 116.
4. Bondarenko O.F. *Psychologichna dopomoga osobystosti: navch. Posibnyk [Psychological help for the person: manual]*, Kharkiv, 1996, p. 137-148.
5. Bendler R. *Seminar po NLP [NLP Seminar]*, Moscow, 1997, p. 4.

5. Бэндлер Р. Семинар по НЛП / Р. Бэндлер, Дж. Гриндер. – М., 1997. – С. 4.
6. История философии : учебник / Ч. С. Кирвель, А. А. Бородич, У. Д. Розельфанд и др. ; под. ред. Ч. С. Кирвея. – 2-е изд., испр. – Минск : Новое знание, 2001. – С. 494–495.
7. Інформаційно-аналітичний відділ Характерного козацтва [Електронний ресурс] / Архетипи – основа духовного життя етносу. – від 01.01.2007. – Режим доступу : <http://kozaky.org.ua/index.htm?id=11>
8. Малкина-Пых И. Г. Психологическая помощь в кризисных ситуациях / И. Г. Малкина-Пых. – М. : Эксмо, 2010. – 928 с.
9. Малкина-Пых И. Г. Справочник практического психолога / И. Г. Малкина-Пых. – М. : Эксмо, 2010. – С. 186–260, 419–507, 664–767.
10. Мультиверсум. Філософський альманах. – К. : Центр духовної культури. – 2004. – № 40.
11. Современная западная философия : словарь. – М., 1991. – С. 772.
12. Соціальна філософія: короткий енциклопедичний словник. – К.; Х., 1997. – С. 232–234.
13. Столяренко Л. Д. Основы психологии : учеб. пособие для студ. вузов / Л. Д. Столяренко. – 2-е изд. перераб. и доп. – Ростов-н/Д : Феникс, 1997. – С. 111–119.
14. Стражний О. Український менталітет. Ілюзії. Міфи. Реальність / Олександр Стражний. – К. : Книга, 2008. – 368 с.
15. Философский энциклопедический словарь. – М., 1989. – С. 405–455.
16. Цигульська Т. Ф. Загальна та прикладна психологія. Як допомогти собі та іншим: курс лекцій : навч. посіб. / Т. Ф. Цигульська. – К. : Наук. думка, 2000. – 192 с.
17. Шенкао М. А. Основы философской танатологии / М. А. Шенкао. – Черкесск : КЧТИ, 2002. – 252 с.
18. Юнг К. Г. Божественный ребенок: аналитич. психология и воспитание / К. Г. Юнг. – М., 1997. – С. 248–249.
6. Istoria filosofii: uchebnik [History of Philosophy: manual]/ Ch.S. Kirvel, A.A. Borodich, U.D. Rozelfand and others, edited by Ch.S. Kirvei, 2nd edition, Minsk, Novoe Znanie, 2001, p. 494-495
7. Arkhetypy – osnova dukhovnogo zhyttia etnosu [Archetypes – the core principles of spiritual life of the ethnos], 01.01.2007, available at: <http://kozaky.org.ua/index.htm?id=11>
8. Malkina-Pykh I.G. Psikhologicheskaja pomoshch v krizisnykh situatsijakh [Psychological help in crisis situations], Moscow, Eksmo, 2010, 928 p.
9. Malkina-Pykh I.G. Spravochnik prakticheskogo psikhologa [Reference book for the practicing psychologist], Moscow, Eksmo, 2010, p. 186 – 260, 419 – 507, 664 – 767.
10. Multiversum. Filosofskii almanakh [Multiversum. Almanac on Philosophy], Kiev, Tsentru dukhovnoi kultury, 2004, No. 40, 14 p.
11. Sovremennaja zapadnaja filosofii. Slovar [Modern Western Philosophy. Dictionary], Moscow, 1991, p. 772.
12. Sotsialna filosofija: korotkyj entsyklopedychnyj slovnyk [Social Phylosophy: short encyclopedia], Kiev, Kharkiv, 1997, p. 232-234.
13. Stoliarenko L.D. Osnovy psikhologii: ucheb.posobie dlia stud.vuzov [Basics of Psychology: manual for higher education establishments], 2nd edition, Rostovna-Donu, Phoenix, 1997, p. 111-119.
14. Strazhnyi Oleksandr Ukrainyskyi mentalitet. Iliuzii. Mify. Realnist [Ukrainian mentality. Illusions. Myths. Reality], kiev, Knyga, 368 p.
15. Filosofskii entsiklopedicheskii slovar [Encyclopedia on Philosophy], Moscow, 1989, p. 405-455.
16. Tsygulska T.F. Zagalna ta prykladna psykholgia. Yak dopomogty sobi ta inshym/ Kurs lektsij: navchalnyi posibnyk [General and applied psychology. How to help to yourself and to others. Lectures: manual], Kiev, Naukova dumka, 2000, 252 p.
17. Shenkao M.A. Osnovy filosofskoi tanatologii [Concepts of philosophic tanatology], Cherkessk, KCHTI, 2002, 252 p.
18. Jung K.G. Bozhestvennyi rebionok: analiticheskaja psikhologija i vospitanie [Holly Child: Analytical psychology and upbringing], Moscow, 1997, p. 248-249.