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COMMUNICATIVE COMPONENT OF CONFLICT IN THE MODERN WORLD: THE BIRTH OF THE ARCHETYPE OF THE SELFNESS (DAS SELBST)

Abstract. The article is analysing communication component of the conflict in the modern world. This topic is very important and relevant for modern public administration in the world and Ukraine. The author believes communication in today's transparent and open world as the main component for conflict resolution, influential feature that is important for the formation of individual archetypal patterns of "selfness" (das Selbst). The author defines the conflict as a permanent part of human life and the opportunity for development and existence in diversity. The communication has seen as major component of tolerance, empathy and understanding people of other cultures, traditions, opinions, different ideologies, values and characters. Interdisciplinary approach for relief archetypal methodology helps author of the article to conclude that the most important structural mental image of "selfness" (das Selbst) is activated and developed under the influence of communication that gives the hope for humankind growing

up, and the possibility of finding new tools for resolving conflicts through cognition of cultural and personal diversity.

Keywords: communication, conflict, archetype “selfness” (das Selbst), public space, openness, empathy, tolerance.

КОМУНІКАТИВНА СКЛАДОВА КОНФЛІКТУ В СУЧАСНОМУ СВІТІ: ЗАРОДЖЕННЯ АРХЕТИПУ САМОСТІ (DAS SELBST)

Анотація. У статті розглядається комунікативна складова конфлікту в сучасному світі, її важливість та актуальність для сучасного державного управління у світі та Україні зокрема. Автор вважає комунікацію в сучасному прозорому та відкритому світі як основну складову для врегулювання конфліктів, впливову особливість для формування важливої архетипної структури особистості – “самості” (das Selbst). Автор визначає конфлікт як постійну складову людського життя і можливість для розвитку та існування в різноманітності. Комунікація вбачається основною складовою формування толерантності, емпатії та розуміння людей інших культур, традицій, думок, різних ідеологій, цінностей та характерів. Міждисциплінарний підхід за допомогою архетипної методології дає можливість зробити висновок, що найважливіший структурний образ психіки “самість” (das Selbst) активується й розвивається під впливом комунікації, що уможливорює дорослішання людства та знаходження нових механізмів врегулювання конфліктів через пізнання культурної та особистісної різноманітності.

Ключові слова: комунікація, конфлікт, архетип “самість” (das Selbst), публічний простір, відкритість, емпатія, толерантність.

КОММУНИКАТИВНАЯ СОСТАВЛЯЮЩАЯ КОНФЛИКТА В СОВРЕМЕННОМ МИРЕ: ЗАРОЖДЕНИЕ АРХЕТИПА САМОСТИ (DAS SELBST)

Аннотация. В статье рассматривается коммуникативная составляющая конфликта в современном мире, ее важность и актуальность для современного государственного управления в мире и Украине в частности. Автор считает коммуникацию в современном прозрачном и открытом мире как основную составляющую для урегулирования конфликтов, влиятельную особенность для формирования важной архетипной структуры личности “самости” (das Selbst). Автор определяет конфликт как постоянную составляющую человеческой жизни и возможность для развития и существования в разнообразии. Коммуникация представляется основной составляющей формирования толерантности, эмпатии и понимания людей других культур, традиций, мнений, различных идеологий, ценностей и характеров. Междисциплинарный подход с использованием архетипной методологии позволяет сделать вывод, что важнейший структурный образ психики “самость” (das Selbst) активизируется и развивается под влиянием коммуникации, позволяет взросление человечества и нахождение новых

механизмов урегулирования конфликтов через познание культурного и личностного разнообразия.

Ключевые слова: коммуникация, конфликт, архетип “самость” (das Selbst), публичное пространство, открытость, эмпатия, толерантность.

Target setting. The whole real, imaginary and informational spaces are permeated with the theme of conflict. Convergence and interactivity help in spreading the virus outflow of information material of different plan of conflicts, problems, terrorist acts, wars. Therefore, the formulation of the issue is very relevant, but at the same time it is difficult for it to give a new and exclusive scientific and theoretical justification, but only the factual information sound. The foundation of conflict confrontation lies in the very nature of the existence of biological species on the planet, including man, as the most developed being from the point of view of intellectual and cognitive filling. For Ukraine, the topic of conflicts, conflicts, confrontation, the diversity of human nature is very important, because it defends its independence and is in a state of open military conflict with its nearest territorial neighbor, the Russian Federation. The confrontation, which provoked the accelerated formation of a clear national character, the allocation of archetypal, value differences. At the same time, this happens in an open communicative space, accelerates the coil and spreading of truth and false information, the world has become less real, but more communicative. The communication, if it is congruent in an open space, performs an important function in the conflict resolution process, seeking

compromises and moving to cooperation, allows a person to solve any problems and resolve contradictions. It lies at the basis of humanity, the element makes conventional biological creature in the intelligent person, forms the human “selbst” (from him – das Selbst, as K. Jung defined it). Therefore, the formulation of the question in this way seems to us logical and relevant in the framework of the archetypal methodology and practice of modern conflict-time.

The analysis of recent research and publications. To understand the problem posed, the author used the work of K. G. Jung and his followers, in particular Maria-Louise von Franz, on the problems of development and explanation of archetypes, the structure of the psyche, and the isolation of the mental and material. The experts of practical communication and conflict resolution at Harvard Law School and Helena Cornelius Shoshany Fair, The author of the communication model, built on the theory of autopoiesis of Nicholas Luhmann, the communicative theory of “face” in the negotiations of Stela Ting-Tumi. The work of Ukrainian scientists and representatives of the Ukrainian school of archetypics E. Afonina, A. Bandurko, E. Golovaha, O. Donchenko, V. Ivanov, V. Karpenko, A. Martinova, O. Sushiy and others.

The goal of the article is to theoretically view the communicative com-

ponent of the conflict as the origin of the archetype of the “selbst” for the individual and the formation of the rational and the adult for the social. To uncover features of “selbst” (das Selbst), as a composite structure of the psyche, its features for the development of society in the conditions of postmodern turbulence and shifts. To prove the importance of communication in the development of social and individual “selbst” to create a balance in the society, to realize this goal, we must consider the essence of definitions: conflict, communication, “selbst” (das Selbst). To analyze their current content and make sure that the statement of the problem in the proposed interpretation has a scientific justification.

The statement of basic materials.

The modern world of human life is becoming more chaotic, unpredictable and conflicting. And this state is inherent in many states, including Ukraine, which strives for active reforms. The conflict in the socio-political space has already reached such proportions that some scholars who analyze the social situation, have lost faith in the possibility of achieving stability.

A characteristic feature of the conflict as a socio-psychological phenomenon is its duality, which is inherent in the essence of the concept in terms of consequences. And the consequences can be both positive and negative for all parties to the conflict. And this characteristic, as never before, is modernized and substantially reflected in the contradictory, multidimensional, multicolored and ambiguous world of the information age, where we all got. And it should be noted that today the conflicts have taken their usual place,

inherent in them, from the point of view of development and progress, in everyday life. They are many, they are different in content, subject matter, internal and external content, elements of influence and decision methods, but they are, and this means that we are at the very center of our lives “The sad truth is that the real life is filled with relentlessly acting opposites: the day is replaced at night, the birth is death, happiness is grief, and the good is evil.

And we can not be sure of the victory of one over another – that good will conquer evil, and joy will surpass the pain. Life is a battlefield. It has always been and will be, and if not – then life will end”, – Wrote K. Jung in his last work “On the Subconscious” [16, p. 83]. This is the basis of life, the contradiction, the struggle, the competition, that laid down from nature both within the person himself, and in external circumstances. Therefore, we can argue that the conflict is a natural phenomenon and there is nothing surprising in the conflict nature of society, another question is its tension and the scale of the destruction of the societal space. Wilhelm Reich, a German psychologist, analyzing the origins of fascism in his work “The Psychology of the Masses and Fascism” wrote that “in the animal kingdom there are no wars within one species, and war with oneself like sadism is the property of a “civilized man” [12, p. 322]. As history shows, humanity has acquired insane experience in destroying the life of another and punishing oneself like that. The fear, the ideology and the inadequate of socio-economic explanations always lie at the heart of conflicts, according to Reich. To settle differences

and find common points of contact in different ways, one must study the “characterological structures” of peoples [12, p. 46].

The specialists of mediation and conflictology identify common “signals” of conflicts that will help to recognize it earlier and prevent a hot phase: the psychological discomfort, emotional tension, misunderstanding based on the inherent in the subconscious archetypes and stereotypes, cultural differences and traditions, the last phase is the crisis [14, p. 36]. But to understand the nature of social conflicts and wars in some cases we need to listen to Reich’s advice and study the nature of societies.

The methodology of archetypes allows us to analyze the social and political phenomena, taking into account the external and internal components of the personal and social psyche, that is, the nature of peoples and nations, traditions and cultural differences inherent in archetypes. The influence of the psychic on sociopolitical processes has always been significant. Losing the meaning of life from his saturation and stresses and, not understanding what is happening, a man was searching ways in different ideologies and world-rejecting ideas [16, p. 83]. Today, the confirmation of the Jungian thesis can be observed in the widespread demand for shamans, fortunetellers, psychics and various other charlatan fun, replacing to human the harsh truth of life. The information space helps this actively, broadcasting instead of scientific knowledge, the search experience of all sorts of psychics, miracles, phenomena like that. This facts also reflect the research of sociologists, mea-

asuring the level of confidence in social institutions in Ukraine, and studying the issue of tolerance for immoral behavior. And these studies indicate the inconsistency and certain contradictions in the realization of desires and public inquiries. On one side, research point to the desire of people of strong power and order. On the other hand, people do not want to obey the rules, in particular, pay honestly taxes and fulfill laws, do not respect the authorities, do not trust officials. The highest level of trust among social institutions in Ukraine has a church (56,7 %), volunteers (53,5 %), the armed forces of Ukraine (53,1 %). Public authorities are enjoyed by trust less that implement reforms and change the system of relationships in society [4]. This reflects an inadequate attitude towards the authorities, on the one hand, it is archetypal for the Ukrainian society, on the other hand, to acquire for the time of independence because of the slowness of reform and the immorality of politics. The phenomenon, which consists in a certain bifurcated attitude to morality about themselves and politicians, states in his studies the Ukrainian sociologist Eugene Golovakha, he called it the phenomenon of “immoral majority” [3]. In our opinion, such knowledge about the Ukrainian society is a meeting with the “shadow”, its unconscious archetype, which is important for the formation of “selbst”.

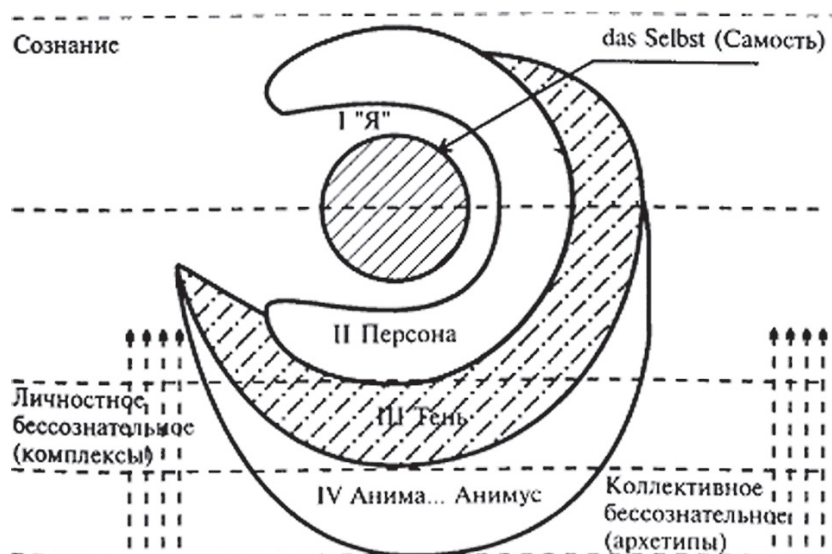
The structure of the personality according to Jung includes the conscious, unconscious and collective unconscious. The collective unconscious is filled with the memory of ancestors, traditions, rituals, the heritage of all humanity, is reflected in the individual ar-

chetype of each person. Consciousness is “face” and “it”, roles, saturated with symbols, myths, personal and social duties and thoughts, emotions, ideas, it is filled. The archetype of “shadow”, as Jung defined it, is a subconscious, hidden entity, with which it is sometimes difficult and not very pleasant to meet. Awareness and understanding of oneself with all its open and hidden advantages and disadvantages is the hard way to develop the “selbst”.

The individual unconscious is shown in Figure. We see that the archetype “selbst” is the center of the individual unconscious, the development of this archetype for a person is very important, it means achieving inner harmony, goodness. It combines all the archetypes, by Jung’s definition, the archetype of the Selbstis God in us “the realization of oneself as an omnipotent being. In the selbst, there are all the opposites of life: the masculine –

the female, the good – the anger, the mind – the dullness, the joy – the sadness, the beauty – the foolishness, etc. It unites the conscious and the unconscious, brings it to the totality and describes the personality itself. This is a structured image of the psyche, harmony, peace of mind and the main purpose for a civilized person. The formation of “selbst” is a difficult and long process, not every person comes to its realization.

The awareness of the multicolored, variegated world, social relations, their differences and the existence of different ideas and opinions, brings us closer to the development of the most important archetype in ourselves. And the new information world, formed by the speed of delivery and dissemination of information, in our opinion, contributes to the formation of this important archetype. The information space together with social networks shows us



The structure of the personality according to K. Jung,

is used from the source: <https://sites.google.com/site/tohabiblio/the-team/analiticeskaa-teoria-unga/struktura-licnosti-po-ungu>

the whole diversity of life and introduces us to previously unknown phenomena and events.

The formation of this archetype takes place under the influence of communicative technologies actively. We can assert that communication becomes the main factor in the formation of “selbst”. It includes the development, training, formation of ideas, mental states and the like. We can not talk today about the development of the individual in isolation from the accumulated knowledge of mankind, symbols, traditions, opinions, ideas, rituals of verbal and non-verbal communicative manifestations, values. And the development of information technology accelerated all the processes of personality formation in general and, in part, dulled the formation of “selbst”. Since the personality forms the societal, and the societal forms a feature, this process of the plasma process is constantly occurring. It is also displayed on the archetype “selbst”, which with the development itself can generate “shadows”. Jung metaphorically compared this archetype to a butterfly, which has two states of tares and butterflies when it spreads its wings. But it’s impossible to be constantly with the wings spread out, sometimes you need to close and be alone.

The communication makes it possible through images, language, symbols, signs to understand and learn the reality. It is direct the vector of influence on the development of “selbst”-knowledge, self-awareness. This thesis provides an opportunity to understand why humanitarian knowledge is so necessary in the field of psychology, philosophy, political science, sociology, po-

litical analytics, and the like. The world becomes so informationally saturated that it becomes more difficult for a person to understand the essence of events and information leaks. To know oneself, the philosophical knowledge that comes out for the first plan. At the same time, along with differentiation and self-awareness as a society, uses signs for communication, there is a problem of delusion and lies, “unintentional and deliberate abuse of signs”. This means that sometimes communication is not, comes to a standstill, forms false knowledge and thinking, but society always encourages more moral things, such as openness and truthfulness and the trust of the communication process [9, p. 43].

The post-non-classical approach in communicative science defines some models of communication that are relevant in the world of social networks and global communications. This approach is determined by the model of the German philosopher Nicolas Luhmann, who claimed, that communication is a product of the system, and therefore has interconnected links and is subject-subjective, and society in fact it is a network of communications where everyone has value with their thoughts, ideas and values. Therefore, a person, being limited in its capabilities and time of existence, needs to simplify this multiplicity. Three systems lie at the core simplifications – social, psychic and organic (biological) – which in their structure are universal and capable of leading the world as a structural one, suitable for a typical mastering by man. In fact, the Luhmann model provided for the modern world, where there are enough places for ma-

ny pictures of the world, images and emotions. Each information message is not one-sided, it opens and closes the system and requires understanding. Thus, the system through the receipt of communicative messages capable of restoration is built on the principles of self-referentiality and autopoiesis (the term proposed by N. Luman, borrowed from biology from the Greek Auto – the train itself – the creation, production) [7, p. 108–115].

The theory of autopoietic communication N. Luman and the development of information technologies, social networks, the accumulation of large volumes of information led us to identify a new communicative phenomenon that will form new rules of relationships and create conditions for finding better forms of interaction in the communicative space, reduce conflicts and create conditions for a broad dialogue. We ascertain the emergence of the phenomenon of new social relations in the communication process. The author defines it as convergent interactive communication – a kind of unlimited in time and space of multilateral information interchange, in which convergence or merging of functions, channels of means, forms and types of relations between communication participants occurs. This phenomenon becomes a new type of communication in the public space, creates more opportunities for a different plan of contacts and influences, communicative transactions through which humanity can solve common problems. Factors, influencing its development: 1) the availability of technology, simplicity of dissemination of information; 2) the ability to broadcast events in real time;

3) mobility of communication participants, the ability to send and receive messages in real time from anywhere and everywhere; 4) instantaneous and avalanche (virus) distribution of any information; 5) ease of searching and access to information (multi-channel and multi-format); 6) interactivity – involvement of various communication channels and their functioning in real time; 7) direct participation in communication with the authorities, absence of intermediaries; 8) simplification of access to services, state institutions; 9) the disappearance of privacy. Features and basic rules of convergent and interactive communication for modern government can be determined: the honesty, the meaningful fullness of content, the system, the proactivity, the tolerance, the intelligibility [11, p. 312]. Of course this phenomenon has the reverse side of the process, today actively intervenes in our lives – these are fake news, information wars, the spread of inaccurate information, the distortion of the real world. We can also write off this on the problems of growth and maturation in the new conditions of the fourth technological revolution.

Another important theory of communication, which influences the formation of a conflict-free environment and is actualized in the modern world for Ukraine, is the an Update Fase-Negotiation theory of Communications Professor of California State University Stalla Thing-Tumi Fullerton. She believes that people during communication, having different cultural and value origins, always talk about a face (English – face). This term is a metaphor for our social image of our “I” – how we want to be seen or accepted

by others. Work on the preservation of the face called “specific verbal and non-verbal messages that help preserve or restore their reputation and preserve the reputation of another stranger” [15, p. 558–559]. The identity of a person can always be questioned, which leads to uncertainty, mental and mental disorders, makes peoples and nations vulnerable. In different cultures, the theory of the preservation of reputation is interpreted in different ways, based on its cultural, value, characterological and archetypal content. But this theory allows us to expand the consciousness of people to an understanding of the opposite, the formation of a tolerant attitude to another, a stranger, which becomes possible only by expanding their personal self-concept, understanding and fully studying themselves as individuals.

The structural “selbst” that has developed is distinct and unique, it will not use others to achieve its goal, it will not destroy other people’s lives, solve wars in such a fragile modern world, it does not need it. “Selbst” is actually an independent self-identity, full of fullness, confidence, development, actualization of one’s inner world and its balance with the environment. It is actually the beginning of our life and its end, it depends only on ourselves. In this context, the formation of a new personality with a high level of moral values, emotional intelligence, which includes tolerance and empathy are regulating factors.

The modern world provides an opportunity for such development, including, with grace to information technology, it is becoming more common. For Ukraine, a military conflict

with Russia has ambiguous consequences, on the one hand the country loses its best people, on the other it became a breakthrough to the identification of self-awareness, of its cultural and multi-colored identity, the formation of a new patriotic consciousness. Understanding its importance in nature and the world has become a unifying force for society. And any unifying force of the society is “the epicenter of the integrity and conditions of the real existence of the collective psyche, the common spirit, the living collective soul”, as O. Donchenko asserts [5, p. 300].

At the same time, the lack of clear, understandable explanations for the actions of the imperious administrative system leads to misunderstandings and a decrease in trust, does not allow the collective psyche to form in the moral, advance to the “selbst”. It inhibits the development of the spirit of society, the development of its integrity.

Conclusions. Of course, in such a short review it is impossible to cover all the tendencies of the formation of “selbst” as the main spiritual treasure for Ukraine, which occurs under the influence of increasing information about themselves, their problems, shortcomings and achievements, development of communications, sooner or later change attitudes towards the conflict and will contribute its solution. The formation of open public discourse, which is reflected by a new phenomenon of social relations of convergent interactive communication, will become the basis for the formation of a new moral communicative practice built on the truthfulness of understanding the other, tolerance and empathy. The field for further scientific research is wide and branched.

At the same time, within the framework of the article, we can conclude that society is developing unevenly and slowly. The more open the system of social interaction, the more it communicates, the multicolored and the influences, the more the misanthropic bagatocnic space becomes, in which for each person the model of “preservation of the face”, understanding and truthfulness of information works.

The display is a “shadow” – this is the political class of which we choose and until we realize and process the “shadow” features of a collective nature, and this accumulation, greed, falsity, superfluous consumerism, the tolerance to manifestations of corruption, the disrespect for others, the inequality, the lack of empathy and compassion for another, we will not be able to move to a higher level of development of the social psyche. Awareness of itself as a nation capable of growth and influence on changes not only on its territory, but also on its neighbors on the planet.

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