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ARCHETYPES OF ECONOMIC BEHAVIOUR AND THEIR ORIGINS IN SCIENTIFIC-PHILOSOPHIC THOUGHT OF MIDDLE EASTERN COUNTRIES

Abstract. Article represents author’s attempt of implementation archetypal paradigm in its classical and modern interpretations for analyzing economic behaviour of marginals in the field of scientific-philosophic thought of Middle Eastern countries. Also in the frameworks of the article we represent our idea of reinterpretation of some European approaches and models in the frameworks of archetypal paradigm according to economic objectives of mental, cultural-religious and intercultural components of consumer behaviour and key elements of spiritual-social modus conflicting nature. Represented in European social-philosophic discourse most popular theories, models and instruments of archetypes analysis can be implemented for intercultural research purpose for comparative analysis inside of homogenous and multicultural Muslim communities in the different parts of Middle East, but to gain success in research and for getting valid and objective results we propose to use additionally instruments of correct and equivalent interpretation for mediation between european and oriental clerical and marginal social-philosophic discourses. Islamic (or clerical) philosophy, Al-Kalam, by its nature is close to Christian theology, and Muslim (usually marginal) philosophy (based on different visions and interpretations of local customs and religious dogmas) is more close to schism and alternative interpretations of classical or modern non-Islamic ideas, theories and concepts. Thus, our article is just attempt to analyze and to interpret modern European theories to propose valid instruments for socio-philosophic analysis of economic behaviour in Middle Eastern countries.

Keywords: economic behaviour, Middle Eastern ethos, interculturality, archetypes, adat and Sharia, conflictive nature of spiritual-social modus.

АРХЕТИПИ ЕКОНОМІЧНОЇ ПОВЕДІНКИ ТА ЇХ ВИТОКИ У НАУКОВО-ФІЛОСОФСЬКІЙ ДУМЦІ БЛИЗЬКОСХІДНИХ КРАЇН

Анотація. Стаття репрезентує авторську спробу застосування архетипної парадигми у її класичній та сучасній інтерпретаціях для аналізу економічної поведінки маргіналів на тлі соціально-філософської думки близькосхідних країн. Також у межах статті представлено ідею щодо реінтерпретації деяких

європейських підходів та моделей архетипної парадигми відповідно до реалій ментального, культурно-релігійного та міжкультурного компонентів поведінки споживачів та ключових елементів конфліктної природи духовно-соціального модусу. Представлені у європейському соціально-філософському дискурсі найпопулярніші теорії, моделі та інструменти архетипного аналізу можна вжити для інтеркультурного порівняльного аналізу гомогенних та мультикультурних мусульманських спільнот у різних частинах Близького Сходу. Проте для досягнення успіху в дослідженні й отримання реальних та об'єктивних результатів ми пропонуємо використовувати додатково інструменти коректної та еквівалентної інтерпретації для подолання розбіжностей між європейським та орієнтальним клерикальним і соціально-філософським дискурсами. Ісламська (або клерикальна) філософія, Аль-Калям, за своєю природою близька до християнської теології, а мусульманська (зазвичай маргінальна) філософія (базується на різних трактуваннях та інтерпретаціях локальних звичаїв та релігійних догм) є більш наближеною до схизми та альтернативних інтерпретацій класичних чи сучасних неісламських ідей, теорій та концепцій. Таким чином, наша стаття є лише спробою проаналізувати й інтерпретувати сучасні європейські теорії, щоб запропонувати дієві інструменти для соціально-філософського аналізу економічної поведінки у близькосхідних країнах.

Ключові слова: економічна поведінка, близькосхідний етос, інтеркультурність, архетипи, адат і Шаріат, конфліктна природа духовно-соціального модусу.

АРХЕТИПЫ ЭКОНОМИЧЕСКОГО ПОВЕДЕНИЯ И ИХ ИСТОЧНИКИ В НАУЧНО-ФИЛОСОФСКОЙ МЫСЛИ БЛИЖНЕВОСТОЧНЫХ СТРАН

Аннотация. Статья репрезентирует авторскую попытку применения архетипной парадигмы в ее классической и современной интерпретациях для анализа экономического поведения маргиналов на фоне социально-философской мысли ближневосточных стран. Также в рамках статьи представлена идея относительно реинтерпретации некоторых европейских подходов и моделей архетипной парадигмы относительно реальности ментального, культурно-религиозного и межкультурного компонентов поведения потребителей и ключевых элементов конфликтной природы духовно-социального модуса. Представленные в европейском социально-философском дискурсе наиболее популярные теории, модели и инструменты архетипного анализа можно использовать для сравнительного анализа гомогенных и мультикультурных мусульманских сообществ в разных частях Ближнего Востока. Однако для достижения успеха в исследовании и получения реальных и объективных результатов мы предлагаем использовать дополнительно инструменты корректной и эквивалентной интерпретации для преодоления несоответствия между европейским и орієнтальним клерикальним и соціально-філософським дискурсами. Исламская (или клерикальная) фи-

лософия, Аль-Калям, по своей природе близка к христианской теологии, а мусульманская (обычно маргинальная) философия (базируется на разных трактовках и интерпретациях местных обычаев и религиозных догм) является наиболее приближенной к схизме и альтернативным интерпретациям классических или современных неисламских идей, теорий и концепций. Таким образом, наша статья является лишь попыткой проанализировать и интерпретировать современные европейские теории, чтобы предложить действенные инструменты для проведения социально-философского анализа экономического поведения в ближневосточных странах.

Ключевые слова: экономическое поведение, ближневосточный этос, ин-теркультурность, архетипы, адат и Шариат, конфликтная природа духовно-социального модуса.

Target setting. According to traditional scientific and philosophic European classical notion about Islam and its history, Muslim culture is usually represented as greater and unified modus or recently ethos that is equilibrium between marginal and sacral sphaeras of human being. Leading role of Sharia (norms of divine law) and domination of marginal aimes in real behaviour and thinking way of person let for Muslim culture to secure constant connection between marginal and spiritually-ethical discourses in social continuum. Mentioned duality became background for numerous ideas and ways of interpretation so-called “non-muslim” philosophy science or “falsafa” that represented Antique social-philosophic thought as natural part of Muslim culture, as like as later in some of Muslim communities was used concept of “islamization of knowledge” (reinterpretation in Islamic rhetoric tradition borrowed elements of social institutes or norms of Western civilization) to became modern. In this case scientific interest is focused on studying the scale of influ-

ense of Islam as livestyle, world view and religion on economic life and contemporary culture in different Muslim communities and countries. Traditionally Islam around the world (not only in Muslim countries of Middle East) defines not only spiritual life of believers, but also their economic behaviour and social connections (neo-tribalism). In the Quran as like as in Sunnah (collection of true stories about life of Prophet Muhammad (S.A.S.) that is also known as Hadiths) and in medieval Muslim literature we can find a lot of records (chapters or even books), where were mentioned tribal customs (adats) and marginal interpretations of religious dogmas that usually reglament economic life in different Muslim societies. Mentioned key elements are defined as social-economic doctrine with its sources – Quran and Sunnah, – and order of its implementation into practice of economic behaviour by norms of Sharia.

Analysis of researches and publications. Classical concepts on which is based contemporary archetype paradigm, are represented in works of Karl

Jung and his followers, and their elements in relevant theories of Fransis Fukuyama, Elvin Toffler, Gorgio Agamben, Julian Reiss, Peter Belohlavek, Jihad Mohammad, Noor ul-Ain Ilyas, etc. But methodological base for our archetype analysis of economic behaviour in Muslim Middle Eastern countries we can borrow from works of Michel Maffesoli (especially elements related with deconstruction of future community's ethos and attempts to predict development of society considering future transformations of its mental-social modus in postmodern epoch) [11] and Edward Wadi Said, who criticizes so-called "orientalism" as product of imagination and false discourse of representation the Eastern (especially Middle Eastern and Muslim) viewpoints, culture, science, behaviour, social life, social instituts and law norms, that was product of colonial hegemony of leading european countries in Middle Eastern and Northern African lands [7]. We also must additionally to underline one main constant and essential element (divine-social) of Muslim social-economic behavioural modus that is tribalism and neo-tribalism (Michael Herb) or like it is described in political discourse – neopatrimonialism. Rethinking modernity (Faztur Rahman) and post-modernity (Michel Maffesoli) as socio-political and cultural phenomenon in the spirit of contemporary intellectual tradition we can find out that despite symbolic borders between civilizations and cultures they are still colliding and reshaping under influence of globalization, its antagonist process of glocalization and renovation of local and tribal identity, that causes its conflicting nature [5].

Research objectives. Our research focuses on analyzing and modelling optimal instruments considering to ideas of archetype analysis to define key elements of archetypes and ratio between tribal-traditional, moral, ethical and sacral elements in rational and formal constructs of economic behaviour culture in the context of formation and development of Muslim secular and clerical philosophic thought. Subject of our research is continuum of economic behaviour aspects in secular ("falsafa") and clerical ("al-kalam") philosophy discourses through the prism of archetype paradigm that stays for most of scholars-orientalists a new and non-developed area in field of interdisciplinary applied social and philosophical research.

The purpose of the article is based on assumption that economic behaviour around muslim countries are more influenced by local customs and level of spiritual faith rater than from hierarchy of essential human needs (according to Mike Maslow's theory). Nowadays Muslim communities we can meet in different parts of the world (they live in and beyond historical areal of Muslim civilization), and in the same time traditional communities change their attitude to modern forms banking and enterprenership because of they change live values and priorities despite of their piety level. Here we have fixed our second assumption that main contemporary archetypes of economic behaviour are based on local customs (adat) that were incorporated in general religious law (Sharia) and than interpreted according to traditions of main five Mazhabs (law-religious schools).

The statement of basic materials.

Let us to start the representation of our research outcoms from methaphor prived by Michael B. Wilkinson that it is impossible to build good-working mousetrap without absentee of any clear understanding of mouse nature [10, p. 212]. Anyhow each interdisciplinary research as like as intercultural or inter-religious analysis should have valid instruments, priority ranks and semiotically equal objects for comparison. That is why we start from description of differences between Western and Middle Eastern viewpoints on socio-cultural space and its derivative category – economic behaviour – as objects of our philosophic analysis.

1. Symbolic Orient: between real elements and illusive assumptions.

There were a lot of useless attempts to introduce and interpret most of sacral and formal elements of Orient ethos through prism of European viewpoint that bases on Christian beliefs and stereotypes according to attitude to representatives of non-european nations or other religions. Actually since 18th century in European philosophical and sociocultural discourse was originated so-called Orientalism as numerous succesfull attempts to reinterpret through prism of romantic shade all obtained experience of slight acquaintance with exotic elements of Middle Eastern culture like philosophy, poetry, religious faith, customs, music and art. Blunders of orientalists especially in interpretation of main essential elements of Middle Eastern social structure, political and economic behavior were criticized in works of Edward Wadi Said and his followers. Thus, European researchers can

be symbolically divided into two camps: (1) orientalists, who describe imaginary Orient through neo-colonial (Eurocentric) matrix of social institutes and processes, and (2) scholars-practitioners who aspire to discover real and unique elements of other cultures using valid instruments for their field research.

But in our case we must to underline the main features of difference between Western and Muslim philosophic matrixes. The first difference is that there is no any church as social institute in Islam as it we have in Christianity. In Islam we have five law-religious schools (Mazhabs) and two principles of perception and recognition the event within their frameworks.

First principle can be described as blind immitation and application of archaic ethical norms (taqleed). Taqleed closes way to social and cultural progress and often indicates existance in community of numerous customary or archaic-tribal archetyps that are general motives and reasons of social and economic behaviour. For example, the case of real kinship, destrubution of power and income in Gulf oil monarchies Michael Herb describes through borrowed in Persian epos “Mirror of princes” metaphor: “One obedient slave is better than three hundred sons, because sons will desire their father’s death to get his throne, when slave will wish just his master’s glory”. Also scholar underlines that: “Ruler’s relatives can overthrow him in several ways. His relative who governed a fiefdom can lead a territorial attack on the ruler, defeat his forces and supplant him. Alternatively a member of the dynasty, with the help of his slaves or other confederates, cans assassinate the ruler. This assassinations

bloody the history of most Gulf dynasties. Third, a member of the ruling family can simply assume the prerogatives of rule, building a bodyguard, judging cases and demanding a share of the customs revenue, thereby gradually recreating a rival state and usurping the ruler's position" [3, p. 26]. Here we have faced with archaic pre-Islamic tribal customs (adats) that was fixed in mentality and social institutes of Muslim communities in the Gulf countries. Another bright example from Gulf is related with historical confrontation between Shia and Sunni camps in Bahrain due to oppression of Shia citizens (native people) by Sunni minority (royal family) who are supported by Saudi Arabia and other Gulf monarchies. Officially Arab Spring begins in Tunisia, continued then in Egypt and spread around other countries of the Middle East and Northern Africa, but only few observers have described events of winter 2011 in Bahrain also named "Pearl Revolution". Bahrainian people (Shia) have peacefully protested against tyranny of king Halifa, who limited their human, economic and social rights in the same time when provided citizenship and economic support to invited Sunni people from other countries. Halifa's policy was aimed on increasing the number of loyal and depended of him Sunni community. This example describes to us another key archetype that characterized Muslim communities — social and political loyalty due to economic and personal dependence.

The second of mentioned earlier principles of perception and recognition the event through prism of clerical philosophy is "ijtihad" or independent legal opinion that is based on inter-

pretation of law (civic) and religious (Sharia) norms. Progressive Muslim scholars from Shia and Sunni camps agree readily that ijtihad opens gates to social modernization and integration of Muslims into global community. But in the same time ijtihad due to its high transformational potential and controversial nature (there are five mazhabs and a lot of local customs and traditions (adats) that usually contradict each other) often is rejected in traditionalists communities, where religious radicalism and archaic customs are background of their social ethos. For example, in Iran and Lebanon, where traditionally live Shia majority, social equality and democratic principles (as essential body of each contemporary state — author's note) those are results of ijtihad have created more dynamic and, thus, more suitable for needs of modern society political, economic and social institutes, that are based on democratic norms incorporated into everyday practice. Case of Lebanon is a little different from Iran, because of despite that both countries are republics by constitutions, Lebanese political and economical systems are based on equilibrium between interests of multicultural community where leading roles play Christian (Maronites) and muslim (Shia and Sunni) communities that are majority of country population. According to economic system, Lebanon as like as most of post-colonial countries [8, p. 154–155] has two sectors: one oriented on Western economic matrix and another one that is oriented on Islamic economy. Such liberal character of its economic model, which is characterized by open trade and investment policy, free market price formation and

highly developed international economic relations, has made Lebanon so-called “Middle Eastern Switzerland”.

Lebanon has chosen in the mid-forties the way of development which is based on the principles of state intervention in economy for assistance to local and foreign private business, providing equal opportunities to foreign with local capital and preservation of liberal currency and customs regulations. As a result of civil war that was started in 1975 and ended in 1990, many branches of national economy have seriously suffered: infrastructure of country was ruined and its position as important economic, trade and bank center of the Middle East was destroyed. Civil war in Lebanon became precondition of galloping inflation, high level of external debt of the state, budget deficit. Key role in the overcoming of consequences of war and improvement of economic system was played by financial support from Saudi Arabia, France, Germany, Italy and other western countries. International loans and attraction of foreign investors promoted acceleration of reconstruction of Lebanese economy. Within ten years after end of civil war at the beginning of the 2000th Lebanon starts to occupy key position in trade and banking sectors in the Middle East again. Lebanon becomes the center of economic cooperation and trade between the European, Middle Eastern and African countries. Today in Lebanon contemporary sector of market services includes: tourism, IT services, Internet banking, insurance and other traditional financial services.

Before Syrian war banking sector of Lebanon was considered as one of the most effective in the region. Current

Syrian crisis has made extremely negative impact on the Lebanese economy: totally were ruined such key articles of its income as trade and tourism. Closing of transit corridors through the Syrian territory extremely minimized Lebanese export and re-export to Gulf countries, Iraq and Jordan. Syrian refugees are now more than one third of the population of small Lebanon. Because of refugees today in Lebanon we can see lack of workplaces, unemployment and growth of political tension. At the same time despite current regional conflict, banking and financial sectors still keeping their high international reputation and continue their positive development. In the past Lebanon has paid high price for civil war of 1975–1990 and today the state seeks abilities to minimize negative influence of regional political conflicts for improving its economic development and well-being of nation.

Example of Lebanon shows us the main difference between traditional (based only on blind replication of adats and norms of Sharia even in twenty-first century) economic model and modern economic system, where are balanced contemporary economic trends, Islamic historical heritage and economic rationality. But to continue our discussion about archetypes of economic behaviour, we need also to pay additional attention to symbolic borders and dimensions of socio-cultural space, where exists and economically acts each individual.

2. Contemporary interpretation of socio-cultural space and classical theory of archetypes through prism of economic behavior

Classical theory of archetypes, represented in works of Carl Gustav

Jung and followers of his school, can be supplemented by extended version of Coase theorem about monetary dimension of different kinds of conflict confrontations. This theorem stated that: "There is no so important on which sphere of socio-cultural life depends current conflict that is related with external negative factors. Thus, optimal solution of conflict can be gained if we focus on its monetary nature. Under conditions of free market competition the right to operate and control mentioned above negative external effects will be in hands of those economic actor, for whom this right is maximal strategic value and vision". Such vision was proposed in works of M. Granovetter, R. Swedberg, O. Favereau, P. Bourdieu and others, who observed theory of sociological imperialism in economic interpretation that based on principles:

1) Economic behaviour is derivative case of social action that is key point of sociological analysis according to Maks Weber's tradition;

2) Every economic action is embedded in social institutes, so why economic institutions are social constructs rather than products of invisible hand;

3) Demand as like as rules of market competition is derivative of confrontation between different actors (state, lobby, consumers, social associations, etc.).

Interpretations of economic and sociological imperialism describe attempts to spread "rules of game" of main sphere of modern society on other spheres as like as society, politics, religion and culture [4, p. 148–149]. Socio-cultural space and economic reality in light of mentioned above theories can be analyzed through prism of classical theory

of archetypes if we can fix the three pillars of Middle Eastern socio-cultural modus (see Figure 1).

Idea about building structural model of Middle Eastern sociocultural modus was based on social dimension of Shmuel N. Eisenstadt's theory called "multiply modernity". Actually each person has multiply identity, which is caused by his/her social roles. Thus, behaviour and activity of person are depended on institutional spheres and groups of factors that make influence on actor's self-identity and choice. Our model is also based on axiom that every participant of economic interaction can act in different dimensions of socio-cultural modus in the same time. It means: each actor in the same time gets potentially equal access to different dimensions, but to have equal potential each participant should be open for getting new knowleges and skills about changing rules of current game – the conflict interaction between coherent interests and different values that have institutional, ethical and functional domains. Mentioned social processes form appropriate background for development of various political (formal and non-formal) bodies that can be defined as tribes or neotribes, which form usually under conditions of urban life.

According to M. Maffesoli, the term "tribe" can be used for movements within youth subculture in post-modern epoch. Tribalization as trend of post-modern social transformations means returning from society to community and to clan ideals. Such transformation occurs in the spirit of postmodern society through critical rethinking, reshaping, and reinterpretation - but never through extension.

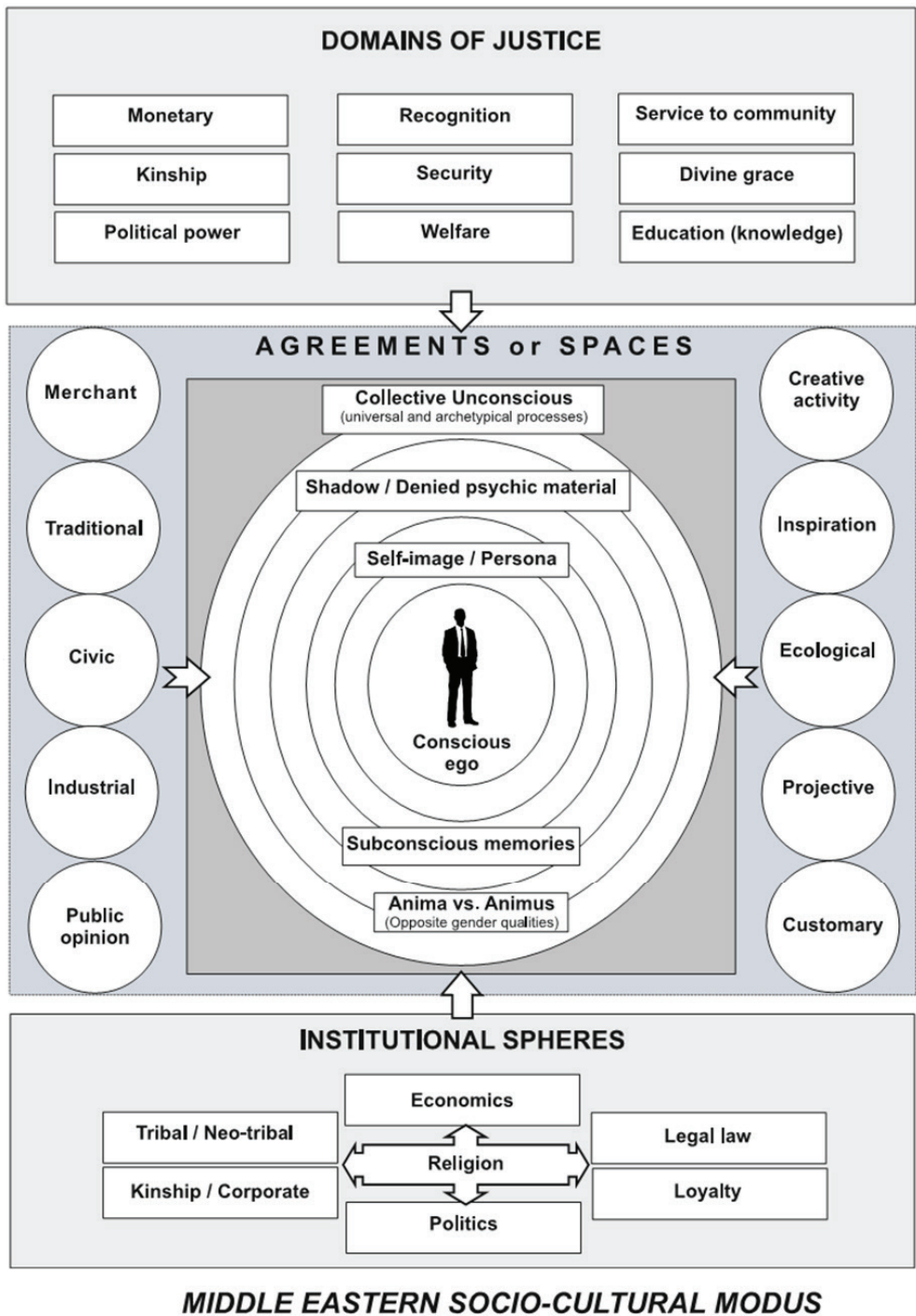


Figure 1. Pillars of Middle Eastern socio-cultural modus

Medieval Arab scholar Abu Zayd ‘Abd ar-Rahman ibn Muhammad ibn Khaldun al-Hadrami, known in the West as Ibn Khaldun, has described a cycle of community transformations and social order renovation caused by balancing between two kinds of formations: with tribal and urban mentality.

Ibn Khaldun was the first of Muslim scholars who has made successful attempt to search and describe nature of social conflict in concept of “asabiyyah” in *Muqaddimah*, that is also well-known in the West as Introduction to “*Kitab al-Ibar*” or “Book of Lessons, Record of Beginnings and Events in the History of the Arabs and the Berbers and Their Powerful Contemporaries”. Arab definition “asabiyyah” can be translated as equivalent to “social cohesion”, “group solidarity” and “tribalism”. In his dichotomy of sedentary urban life versus nomadic life scholar describes nature of conflict between generations and inevitable loss of power in case if desert warriors conquer the city. Here we can see other oriental archetypes as like as kinship, solidarity, loyalty and individualization (tribe, clan, temporal union, community), that are related with such spheres as politics, urban life, economic behaviour and knowledge.

It is interesting that even nowadays the nature of social cohesion in the Middle Eastern communities still persists constant. Social unity emerging spontaneously in tribes and other small kinship groups (clans); it can be improved by spreading common religious ideology, like it was in case of initiation under aegis of Great Britain in early twentieth century new Middle Eastern state – kingdom of Saudi Arabia [9, p. 360–361].

Puzzle of social cohesion that traditionally carries groups to power contains different psychological, sociological, economic and political elements that define old group’s downfall and arise on their place new groups, dynasty or empire build on stronger or younger but more vigorous cohesion. Other popular idea of Ibn-Khaldun explains to us how society transforms into great civilization and why this high point is often changed by decay period. Some of contemporary scholars interpret such idea as attempt to create original business cycle theory, based on examples from history of Ottoman Empire. Medieval scholar also described frameworks of political economy and Islamic monetary system, based on golden dinar and silver dirham as valid and common for all Muslim countries currency that should be used according to Sharia for payment of charity, taxes and fees.

Ethical dimension of economic behaviour we can find also in works of medieval scholars as like as Abu-Hamid Al-Gazali, Ibn-Qayyim, Al-Farabi and Al-Razi, who in their works have paid attention to various topics related with nature of mind and motives of our behaviour. If medieval scholars like Al-Farabi and Al-Gazali have discussed in their works topics related with social evaluation of economic utility, moral economic behaviour based on knowledge about allowed and prohibited actions and required Islamic instruments for economic influence and regulation. In their works we can meet such categories as: “nafs” (self or ego), “fitrah” (human nature), “ruh” (spirit), “aql” (intellect), “irada” (will), “riba” (usury), “ijma” (consensus of scholars) and “qiyas” (analogy). But regarding to

motives of our economic behaviour we use another terms like: “al-idara” (management), “hizbah” (socio-economic administrative institute) and “maslaha” (welfare).

According to numerous Muslim works on philosophy (Al-Kalam and Falsafa bouth) in the field of socio-economic philosophy, human behaviour in general can be analyzed through prism of five catagories: (1) obligatory acts – “fard”; (2) reccomended acts – “mandub”; (3) acceptable acts – “mubah”; (4) disliked acts – “makruh” and (5) forbidden acts – “haram” [2]. In the same time we must to underline that the dominant type of economic behaviour is patron-client relationships, causes variety of archetypes that are depended on economic actor’s personal needs and values, resourses, risks, aspirations and goals.

3. Clientalism, neo-tribalism and their interpretation by archetypes of economic behaviour.

Clientalism or patron-client relationships are essential and permanent background of economic, political and socio-cultural interactions for Middle Eastern ethos. In dimension of political economy, clientalism can be interpreted as patrimonialism or neopatrimonialism, which are based on kinship, loyalty, tribal or neo-tribal identity (corporate culture) and dependency. Thus, if we wish to analyze archetypes of economic behaviour in Muslim perspective and try to compare its kinds in different countries of Middle East and beyond, we must to fix common for all Middle Eastern people tendency – aspiration to create appropriate infrustructure (even in Western countries), based on traditional economic needs and cultur-

al values, social roles and customs. Such aspiration usually realized by incorporation of Islamic banking sector into national (western) economic system (see Figure 2).

We were inspired by idea to check and compare the level of domination mentioned archetypes in economic behaviour of citezens in Muslim countries and beyond. Thus, for our research we have used Internet (social networks) for data collection and methodology of data processing, proposed by Moataz A. Fattah [1].

According to M. A. Fattah, there are three groups of respondents who identify themselves as Muslims: traditionalists, modernists and secularists [1, p. 26–27]. Researcher describes traditionalists as people who consider that for something to be Islamic it should be consensually accepted by Sharia and ulama (Islamic scholars, representatives of clerical philosophy). Traditionalists also consider socio-cultural exchange with non-muslims as human innovation and imitation of nonbelievers (non-muslims or representatives of opposite ideological Muslim movement or sect). Modernists can accept and adopt for their needs only those new things, that do not contradict the Sharia, and in question about possibility of socio-cultural exchange with non-muslims they prefer to search for rational wisdom. Secularists consider that it can be possible to adopt new things for their needs if they are in the interest of society regardless of holy texts. And in opinion about possibility of socio-cultural exchange with non-muslims they totally agree that communication and collaboration is better than blind imitation of ancestors.

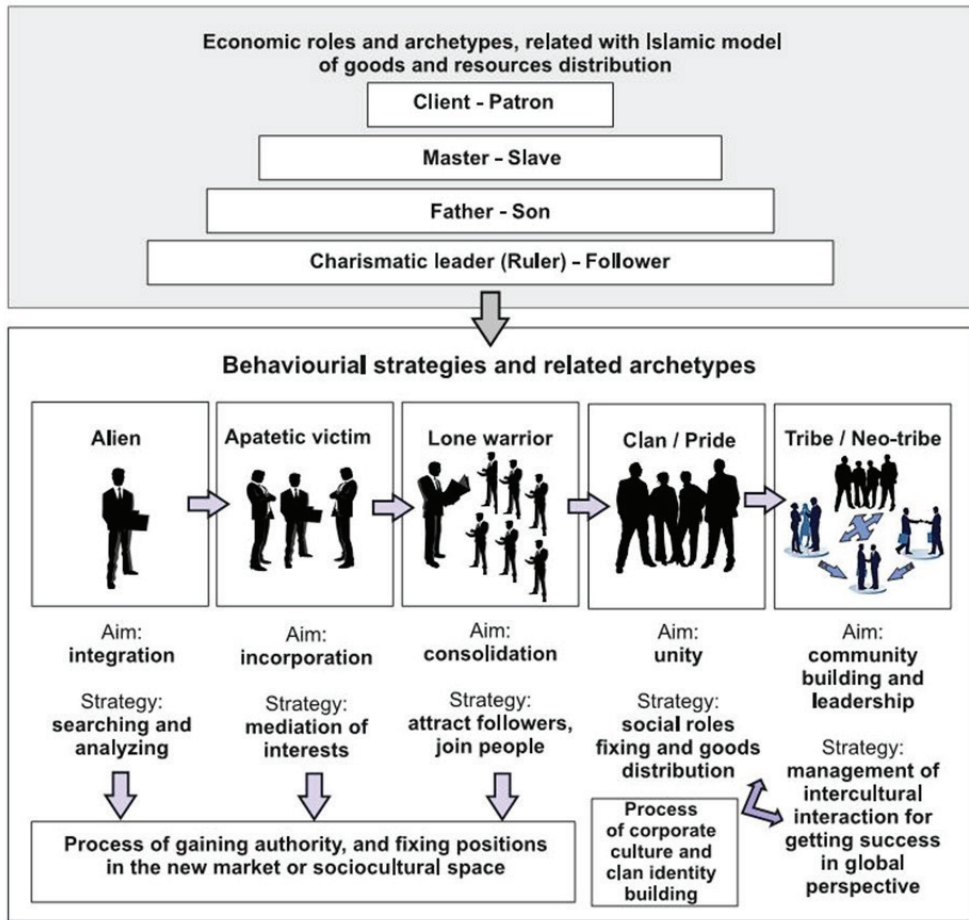


Figure 2. Archetypes of economic behaviour in Islamic perspective

Our research was conducted in winter 2016 – spring 2017 in Lebanon and Ukraine (Lebanese diaspora) among 280 respondents. The key points of our research were: religious and socio-cultural self-identity, educational level and social status, income level, economic activity, social distance or openness and readiness for collaboration with representatives of other cultures. For evaluation character of social activity and social interaction we have used Bogardus’s Scale [6, p. 71–73] (see Figure 3).

Discussing obtained results of our survey in perspective of archetypes

theory, we should accent: archetypes of economic behaviour as like as attitudes to representatives of some ethnical groups or nationalities are depended of socio-cultural space and economic conditions in which must to serve individual. This argument directly contradicts with assertion of Michel Maffesoli that in postmodern epoch religion as like as politics in their classical meaning vanishing from sight and in many segments of sociocultural sphere they are replaced by universal constructs of “divine-social”. Exactly in Ukraine as like as in Lebanon we can find differ-

| | Lebanese diaspora in Ukraine | Citizens of Lebanon |
|----------------------------------|--|---|
| 1. Religious identity | Muslims (46,5%), Christian (30,5%), Others (23,0%) | Muslims (Shia - 34,5%, Sunni - 24,8%), Christian (34,4%), Others (6,3%) |
| 2. Socio-cultural identity | Lebanese (56,4%), Arabs (43,6%) | Lebanese (89,7%), Arabs (10,26%) |
| 3. Education | Higher education (73,5%), High education (25,0%), Other (1,5%) | Higher education (35,7%), High education (45,0%), Other 19,3%) |
| 4. Social status | PhD Student (10,2%), Student (63,3%), Businessman (23,5%), Other (3,0%) | Student (32,9%), University Staff (2,8%), Businessman (49,4%), Other (14,9%) |
| 5. Level of income (monthly) | 1000 \$ (48,5%), 5000 \$ (35,0%), more than 5000 \$ (16,5%) | Less than 1000 \$ (32,4%), 1000 \$ (36,0%), 5000 \$ (26,0%), more than 5000 \$ (5,6%) |
| 6. Economic activity | Insurance (2,1%), Credit (68,9%), Securities (2,0%), Other (27,0%) | Insurance (45,4%), Credit (34,5%), Securities (17,3%), Other (2,8%) |
| 7. Social distance | Ukrainians (28,5%), Russians (28,5%), Syrians (42%), Others (57,1%), Jews (100,0%) | Europeans (28,5%), Syrians (85,7%), Others (57,1%), Arabs (42%), Jews (100,0%) |
| 8. Social and political activity | Religious NGO (68,2%), Civic NGO (11,8%), Other (20,0%) | Political party (69,2%), Religious NGO (20,8%), Civic NGO (9,0%), Other (1,0%) |

Figure 3. Frameworks and factors that determine archetypes of economic behaviour

ent subcultures that are rather modern and marginalized reinterpretations of traditional social instituts or politically loaded religion (Islamists movenments, Christian, Shia or Sunni political parties in Lebanon) unities. Islam is more than just religion as like as Christianity or any other monoteistic cult: it is essence of lifestyle, viewpoint, social doctrine and inclusive sociocultural framework for economic and personality development. That is why in diaspora even those who are Muslim or non-Muslim but was born in Muslim country, shares Islamic opinion about allowed and prohibited things, supports philanthropy and his/her fellow citizens despite difference in religion or political viewpoints. But in case of Ukraine, where we have big Lebanese diaspora, we can see also strict deferentiation between way of explaining social events and economic behaviour from the outside (in this case we can see unity and

consolidated community or diaspora) and from inside, where we can identify patron-client relationships and traditional for most of Middle Eastern communities tribal (political party, religious group) and neo-tribal social associations (civic NGO, student's unions, etc.). In case of Lebanon, where political system is based on equilibrium between interests of Christians, Muslims (Sunni and Shia) and representatives of other religious minorities, the most widespread type of social association is clan or pride. Tribe or neo-tribe is archetype that describes rather Lebanese diaspora in Ukraine than citizens in Lebanon, because of difference in economic, political and social factors inside and outside country have different influence on members of the same community in dependance on if they live in Lebanon or develop their business in Ukraine. In common words, citizens are joined in clan that is dominant archetype in their

social and economic behaviour, members of diaspora are neo-tribe, where different (faith, social status, nationality, ethnicity, income level) people have common reason for consolidation and protecting their unity – to serve for future development.

Conclusions. Archetypes as unique instruments of critical and objective analysis are mostly used in western psychological, gender and philosophical surveys, so why our research is attempt to apply European theory for discovering reasons and preconditions of economic behaviour and social associations within Middle Eastern modus. Archetypes as derivatives from historical memory, permanent behavioural patterns, essence of natural needs and aspirations, can be constant within limits of traditional society (clans or prides in Lebanon), when in the same time they can be reinterpreted, reshaped or adopted to conditions of new culture concerning to social needs.

Archetypes of economic behaviour are based on: rational choice, utility, religiosity level, cultural and social diversity, readiness for collaboration and coexistence with representatives of other cultures (case of Syrian refugees in Lebanon and in Ukraine). Negative attitude to Syrian refugees in Lebanon nowadays is related with caused by Syrian war economic stagnation and unemployment. In case of Ukraine attitude to Syrian refugees is better due to equality of start socio-cultural conditions for all foreign citizens who officially get Ukrainian residentship permit. Traditionally in each regional administration in Ukraine we have special departments on work with foreign citizens. Task of such department is to conduct

and to improve social networks within communities and social associations of foreign citizens to protect their human rights by providing them law support. But in the same time work with foreign citizens are very hard because due to lack of correct and actual information about dominant archetypes of their economic and social behaviour. Through economic instruments (Islamic banking sector, philanthropy) representatives of radical sects or groups and their followers (like Muslim Brotherhood, ISID, Hizb -ut-Tahrir, etc.) usually try to incorporate into Western societies, where there is weak or lack of control on origin of external investments or philanthropy capitals those came there from Middle Eastern region. Islamic banking sector as instrument for inviting rich investors from Middle Eastern countries into Ukraine should be incorporated only when national financial system will be balanced and improved. That is why perspective research field of economic behaviour archetypes will attract not only theorists like philosophers and sociologists, but also practitioners as like as economists, managers, governmental officials and diplomats, who deals with Middle Eastern investors and muslim communities

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