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# SOCIAL DEPRIVATION IN CONTACT AND MUTUAL CONDITION TO MENTAL ARCHETYPAL FACTORS IN THE STUDY OF THE NATURE OF SOCIAL TENSION IN UKRAINIAN SOCIETY: THEORETICAL RESEARCH

**Abstract.** In this material, the search aspects of analysis and explanation of the nature of social tension. In the analysis of various "acceptable" theories re- lating to this subject, it is assumed that the greatest validity is the integrality of the deprivation component, derived both by direct arguments of modern foreign researchers and by the theories involved in them: The theory of deprivation, frus- tration, theoretical correlates of poverty, marginalization and deprivation, ideas on the phenomenon of mistrust, which allow us to state the formation of a mo- dern deprivation theory that most appropriately explains the mechanism of de- velopment of social tension, acceptable by Ukrainian society. Besides, theoretical

studies were carried out in the analysis and formation of new projections of the construction of an interpretative model of social tension taking into account the sociocultural features of people's vital activity, in the aspect of using the archetypal approach and mentality components. Latently these projections reveal the so-called "missing links" in cognitive constructions, appearing as peculiar indicators in the problems of comprehension, the mechanism specifics the changes in transforming societies.

**Keywords:** social tension, deprivation, archetypal analysis, mentality.

## СОЦІАЛЬНА ДЕПРИВАЦІЯ У ДОТИЧНОСТІ ТА ВЗАЄМООБУМОВЛЕНОСТІ ДО МЕНТАЛЬНО-АРХЕТИПНИХ ЧИННИКІВ У ДОСЛІДЖЕННІ ПРИРОДИ СОЦІАЛЬНОЇ НАПРУЖЕНОСТІ УКРАЇНСЬКОГО СУСПІЛЬСТВА: ТЕОРЕТИЧНІ РОЗВІДКИ

**Анотація.** Відображено пошукові аспекти аналізу та пояснення природи соціальної напруженості. Проаналізувавши різні "прийнятні" теорії, що стосуються даного предмета, припустимо, що найбільшу валідність становить інтегральність деприваційної складової, виведеної як прямими аргументаційними положеннями сучасних зарубіжних дослідників, так і дотичними до них теоріями: теорія депривації, фрустрації, теоретичні кореляти бідності, маргінальності і депривації, ідеї щодо феномена недовіри, що дають змогу констатувати про формування сучасної деприваційної теорії, яка найбільш доступно пояснює механізм розвитку соціальної напруженості, прийнятної українському соціуму. Крім того, були здійснені теоретичні розвідки в аналізі та формуванні новітніх проекцій вибудови інтерпретаційної моделі соціальної напруженості з врахуванням соціокультурних особливостей життєдіяльності людей в аспекті використання архетипного підходу та менталітетних складових. Ці проекції латентно виявляють так звані "бракуючі ланки" у пізнавальних конструктах, постаючи своєрідними індикаторами у проблемах осмислення природи, механізму, специфіки змін трансформуючих суспільств.

**Ключові слова:** соціальна напруженість, депривація, архетипний аналіз, менталітет.

## СОЦИАЛЬНАЯ ДЕПРИВАЦИЯ В ОТНОШЕНИИ И ВЗАИМООБУСЛОВЛЕННОСТИ К МЕНТАЛЬНО-АРХЕТИПНЫМ ФАКТОРАМ В ИССЛЕДОВАНИИ ПРИРОДЫ СОЦИАЛЬНОЙ НАПРЯЖЕННОСТИ УКРАИНСКОГО ОБЩЕСТВА: ТЕОРЕТИЧЕСКИЕ РАЗВЕДКИ

**Аннотация.** Отображены поисковые аспекты анализа и объяснения природы социальной напряженности. В анализе разных "приемлемых" теорий, которые касаются данного предмета, допускается, что наибольшую валидность представляет интегральность депривационной составляющей. Последняя — выведенная как прямыми аргументационными положени-

ями современных зарубежных исследователей, так и касательными к ним концепциями: депривации, фрустрации, теоретический коррелят бедности, маргинала и депривации, феномена недоверия, что позволяют констатировать о формировании современной депривационной теории, которая наиболее приемлемым образом объясняет механизм развития социальной напряженности, приемлемой украинскому социуму. Кроме того, осуществлены теоретические разведки в анализе и формировании новейших проекций построения интерпретационной модели социальной напряженности с учетом социокультурных особенностей жизнедеятельности людей в аспекте использования архетипного подхода и менталитетных составляющих. Эти проекции латентно обнаруживают так называемые "недостающие звенья" в познавательных конструктах, представляясь своеобразными индикаторами в проблемах осмысления природы, механизма, специфики изменений трансформирующих обществ.

**Ключевые слова:** социальная напряженность, депривация, архетипный анализ, менталитет.

**Target setting.** The system of Russian social and humanitarian sciences for twenty-five years in the post-Soviet space has given and gives an opportunity to realize the immanence of our society as a phenomenon of social tension. The deterministic of dissatisfaction with the diversity of people's needs, it is considered a reflection of the qualitative properties of the social system. And the fact that it has become an inalienable attribute of modern life, a characteristic of our society as a resource of social change, it updates its research and studies. However, in this research field there are many problems, primarily in the search for appropriate valid and verified means of cognition.

Due to the conceptual and methodological underdevelopment of methods for investigating social tension, prior to sociological and other sociological research, the task is to identify and solve relevant research theoretical and methodological problems and tasks. On the one hand, sociology, as "pragmatic" among the social science, is operated by its own rigorous methodological means of cognition, which exhibit a certain "linearity" in the correlation of the interaction of social factors, levers in explaining the development of various processes and phenomena. This refers to the positivistic context of the cognition of social phenomena. On the other hand, due to the circumstances of the epistemological crisis of sociology, this "tradition" of cognition of specific processes and phenomena does not always manifest, in the final analysis, a sufficient level of scientific verification.

The rationality and pragmatism of sociological thinking is not always synchronized with other latent characteristics of society, and, accordingly, by the methods of their subject-theoretical institutionalization. In this case it is about the archetypal and other similar approaches to explain certain processes and phenomena. Social development as

a whole is closely connected with the sociocultural features of the life activity of people, but these features are not sufficiently integrated into the classical rationality of cognition, but rather into the nonclassical and post-nonclassical. The so-called Jung's "collective unconscious", interpreted as the universal principles of the psychic life of individuals, the innate patterns that encourage people to perceive reality and react in a specific way to life events that are inherited, or co-formed on the basis of a generation of experience — are not always perceived as latent indirect "regulating" factor of social development and change. However, putting forward this theoretical and methodological construct as an epistemological dominant, putting it mildly, is not correct. Therefore, it seems advisable to try theoretical and methodological intelligence in researching and building a conceptual model of social tension of the current Ukrainian society, which is based on social deprivation in contact with her mental-archetypal factors and their mutual conditioning. Thus, the dualism of the subject of research takes place: deprivation and mentality factors.

**Analysis of recent research and publications.** The problems connected with the analysis and comprehension of social tension in our society are relatively new for Russian sociology, but still quite a lot of experience. The selected theoretical and applied aspects of its study were presented in the studies: E. Chairmen, N. Panina, L. Bevzenko, I. Bekeshkina, A. Vladyka, V. Nebozhenko, A. Balakireva, M. Mishchenko, E. Klyuenko, M. Slyusarevsky, N. Khodorovskaya and others.

The components of the theory of deprivation were significantly and differently developed by T. Harr [1], J. Davis [2], J. Donnald, E. Azar and J. Burton [3; 4] (the theory of basic human needs), R. Merton Theory of stress) [5] P. Shtompki [6], G. Lassuel, N. Miller, L. Berkowitz [7] and others.

Many ideas and characteristics of the mentality and modern social archetype of the Ukrainian society were expounded by philosophers and public figures of the past. However, for the time being, a separate set of interdisciplinary studies (social psychology, philosophy, sociology, history and government), this topic is revealed in the presentations of E. Afonina, E. Golovakhi, J. Romanenko, I. Shklyar, A. Ruchky, A. Zlobin, Donchenko, S. Krymsky, M. Popovich, Yu. Narizhnoy, A. Sushi, M. Shlemkevich and others.

**The purpose of the article.** An incomplete list of research practices points to their substantive diversity and structure. Each of them in its own way is worthy of attention and a certain use of the relevant research experience.

**The statement of basic materials.** The experience of the study of social tension indicates that without a definite system of initial theoretical representations of the system's theoretical foundation, analysis of historical experience, it is incorrect to talk about the content of the conceptual model. The very problems connected with the analysis and comprehension of social tension in our society are not new enough for Russian sociology. From the late 80's — early 90's the society of the former USSR, including Ukraine, found itself in a deep systemic crisis, with a characteristic, in

our view, social tension. Its main features were and are: anxiety, dissatisfaction with the existing state of affairs, distrust of power and so on. Apathy to what is happening, aggressiveness, panic, and even, to put it metaphorically — "expectation for a miracle" — all this became characteristic features of society. The authorities did not think about the circumstance that in the transition from one formation to another the society is in a marginal position, and not for a short time. The status, role behavior of people, the scale of social values changed. The quality and standard of living, as significant factors that determine social tension, we have chronically been at a low level. A polarization of layers according of position was so sharp that it still is a colossal conflict factor. Therefore, it is believed that the priority in the development of the notion of "tension" in post-Soviet sociology began to emerge in psychology, social psychology that was closer to social "diseases", where "mental tension" usually meant "a state of prediction by a subject unfavorable to the development of events" or "A condition that accompanies activities in unfavorable conditions" [8; 9].

Practice has shown that in subsequent years this term quite accurately reflected the state of public relations and mass consciousness, and very quickly entered into scientific, journalistic and household vocabulary, becoming a reflection of the unfortunate and acute situation. Later, the identification of the concepts of "social tension" with "conflict", "tension", "social crisis" and "instability" — as quite acceptable characteristics of our "sick" society was formed.

Today, a distinctive feature of many expert assessments of the situation in Ukraine is the statement of the deepening of the crisis manifestations, the deepest for all the years of independence. In the analytical report of the National Institute for Strategic Studies under the President of Ukraine "The Systemic Crisis in Ukraine: Preconditions, Risks, Ways of Overcoming", the situation in Ukraine is characterized as a systemic crisis — a crisis of basic relations in the political, legal and socio-economic spheres [10, p. 11]. As a result, there is a deepening of depression in the economy, a sharp drop in the standard of living of the population, the demand for social justice, growing socio-political tensions in the regions, the level of the poor and marginalized strata of the population, and the deterioration of the people's social well-being remains unsatisfied. The Ukrainian society is in a state of uncertainty and variability in the choice of value evolution [12]. This is evidenced by all available sociological studies [13; 14].

In Ukraine, at a fundamental level, social tensions have been virtually neglected. And the foreign experience is quite different from ours. Comprehending this phenomenon, on the basis of an analysis of relevant scientific sources, it can be argued that the study of social tension has formed several traditions of its "vision" and comprehension. In the West, this "traditionality" was formed through the prism of the social well-being of a completely "healthy" society, in our antipode [15]. Historically, since the post-war years, almost all European countries (societies) have not experienced chronic problems in any field. And his relationship with the state

institution has always been based on trusting relationships, although sometimes not always simple. Our practice of studying (already as a tradition) social tension began and continues to be formed in the future through the prism of an "unhealthy", "sick" society — the actual tension as a permanent feature. Therefore, accordingly, its study, with the construction of appropriate methodology and tools, has traditionally evolved according to other principles. With this, scientific and sociological problems acquire a clear formulation, the solution of which is identified with the search for appropriate theoretical interpretations that will form its integral concept in particular. The deprivation is one of the central elements in various explanations of social tension and associated possible protest actions (as one of the interpretative models). It is known that this is a kind of psycho-social position of the subject, determined by the lack or deprivation to satisfy some of its basic (vital), both material and spiritual needs, in sufficient measure, for a long time. This leads to various moral and psychological deviations in the behavior and activities of man. After "deprivation" went beyond narrow boundaries, it began to be considered more broadly from the point of view of spheres of public life. A conclusion was made about the negative impact of various social modernization on social behavior. In the epistemological field of our problems, it is a kind of interpretative bridge between the psychological state of the absence of the actual needs of the individual, and the social-individualistic reconstruction of the mechanism of social tension. As a rule, it is tied not only to a fall in the standard of living, the emergence of a real problem of impoverishment of the population, but also to the massive alienation of citizens from a system of socially significant stable normative ties, political and spiritual frustrations, etc., which ultimately leads to an aggravation social tension in particular. It is at the same time and the process (psychosocial context), and the result (social context). This concept refers to multifactorial problems, and the theory deals with the gap between subjective expectations for a number of values and the real opportunities for accessing them to them [16]. In the context of our social problems, "deprivation" is applied as a social property that deals with social problems and factors. Therefore, it occurs in the social format (in a broad sense, not Interactive), spiritual, psycho-cultural identity. That is, from the variety of its interpretations, depending on the field of manifestation and the field of application as an explanatory resource, it has many "adjectives".

One of the significant factors of instability of public consciousness is the deterioration of the situation of people. The feeling of dissatisfaction is typical today not only for those living below the poverty line, but also for many representatives of small and medium-sized businesses. Different people perceive and understand differently the same social conditions. As a result, even within the same social groups, there is a different understanding of one's own interests. The instability of people's positions in a specific social, territorial, demographic, professional and other community leads them to a state of irritability, latent aggression. In the boundless combination of factors of the formation of social tension, they become intertwined and su-

perimposed, so it is acceptable to use the *integral format* of deprivation.

Deprivational background can be the result: a decrease in real opportunities amid rising expectations; Decrease of opportunities against the background of keeping expectations at the same level; The growth of expectations (claims) in the absence of opportunities [17, p. 9–29], while singling out: "deprivation of life standards", "deprivation of hope", "deprivation of the expected pace of change" [18].

Thus, the acting factor of tension, there is a subconscious and conscious dissatisfaction of the individual about the absence of a habitual and stable social environment. As a result, the conviction is formed that they deserve better, and the integral social conditions are not in a position to guarantee them, therefore the only variant of socio-political changes is the struggle (usually — forcible).

First of all, it is experienced by those who can not adapt to social changes due to high prices, a decline in incomes; because of fear of losing their job, status, or because of a "breakthrough" syndrome, that is, the inability to change the world picture, stereotypes, views and beliefs that have developed. Resistance to this process leads to an increase in internal tension, discomfort, and ultimately leads to the realization of these motives. Therefore, the points at which tension is concentrated is the material and social sphere of social life (which is more characteristic for our conditions).

Although among a considerable number of researchers of tension there is a tendency to ignore some forms of social deprivation, however, it is widespread since the 1970s. This concept allows us to expand our epistemological potential. In addition to the political and psychological theory of deprivation, other socio-psychological theories, in this vein the most relevant theory, which has an epistemological potential, is the theory of basic human needs that was developed in the works of E. Azar and J. Burton [3; 4] and etc. An important contribution of this theory is a refined formulation and a comparative analysis of the categories of "position", "interests", "values" and "needs", which are of a certain universal character. So, the basic needs allow us to see the deep roots of socio-political contradictions (tension). And here is the question: the attitude of this to deprivation. The answer is obvious — direct. All these theories have a common "denominator", namely, "deliverance" to satisfy.

Separate theoretical studies on poverty, marginalization and deprivation from the middle of the twentieth century have become very popular nowadays, thanks to the studies of R. Atkinson, T. Barchardt, F. Farrington, S. Paugam, F. Tocudsa, R. Levitas, A. Sena and others [19–21]. In addition, in modern sociology, the concept of social exclusion (A. Sen, R. Levitas, S. Paugam) [22, p. 41–62], political mistrust (M. Dogan) is described in combination with the state of multidimensional relative deprivation of individuals and social groups [23]. Thus, deprivation "expanded" in a multidimensional and relational connection with other participial phenomena and the corresponding concept, the mechanisms of social deviation, destruction. This is a manifestation of poverty opportunities, lack of participation in the main types of society activities, the phenomenon of mis-

trust, the multifactorial limitation of life opportunities. We find confirmation of this in Russian sources [24; 25]. It is interpreted as one of the integral, effective forms of the loss of social stability of the subject, a violation of the stability of the social system.

After all, however, some or other manifestations of deprivation have always been associated with the historically determined forms of alienation of people from different aspects of social life, social institutions, processes of their own activity, from those that surround themselves.

In search of new mechanisms and models of social tension, at least its individual aspects, are increasingly gaining attention as an epistemological component, the theory of subtextual interpretation. In sociology, determining the problems of the person's active capabilities, its status-role characteristics, constructive and destructive life strategies, value preferences, etc., social effects of the egocentric manifestation of individualism were investigated. It is generated by the material and value levels, and none of them can be fully interpreted without regard for its relationship to the other. Although it is more correct to distinguish between the level of needs, interests, values. As we see, this subjective feeling of dissatisfaction with respect to his present has acquired more and more factors.

All these built-up positions represent a clear rationality, pragmatism, linearity of modern sociological knowledge. But, as already recalled, this character of cognition of social processes and phenomena is not an absolute verification leader. Not infrequently and latently are the so-called "missing links"

in cognitive constructs. They have not yet gained full-fledged scientific insight in the modern scientific knowledge, but they turn out to be peculiar indicators in the problems of comprehension, the mechanism of the specifics of changes in transforming societies. This raises many questions, in particular: on the correlation of social tension and its possible development into protest; Concerning factors of social tolerance, strengthening or easing of social tension with changing deprivation and so on.

It is known that not a single country in any epoch came out of the crisis solely because of economic circumstances. After all, the basis of economic activity is a certain psychoculture [26]. For the Ukrainian, this, at least — the preservation of the traditional foundations of life, the dominance of conservatism. The predominance of the heart over the mind, over rational calculation (which is emphasized by the representatives of the cultural direction of the study of the features of the Ukrainian society), determines all spheres of the life of the Ukrainian people. Archetype domination of the past over the future, which is associated with the mythologization and idealization of the past, to some extent inhibits the ability to constructive thinking, the introduction of relevant changes in life [27]. This kind of situation correlates with the results of sociological studies of the value system of the Ukrainian society, in particular, "Sociological Monitoring", the ESS [13; 14; 28; 29].

Although many aspects of the mentally-archetypal continium of the Ukrainian society reveal not its "progressivist" characteristics (so as not to give such an impression), nevertheless,

to some extent this is the case. Historical features of Ukraine's development contributed to the formation and the assertion of a kind of individualism Ukrainian, which, according to the culturologist M. Shlemkevich, determines the elimination of a person from solving problems of society, limiting her connections with other people. It is connected with the limited, closed, locality of the circle of communication. It causes the avoidance of effectiveness, the dominance of isolation, isolation, introversion and the rejection of any dependence [30].

On the other hand, the Ukrainian mentality is characterized by a kind of ineffectiveness; They avoid responsibility, profess passivity, non-interference in solving problems of an external order. In this regard, social problems, their solutions have never been a priority for the Ukrainian, focused on his own household, to achieve their self-sufficiency. Social conditions largely led to the fact that the introvertedness of Ukrainians led to immersion in personal problems, reflects external passivity and self-absorption [31].

History shows that perpetual, constant threats of spiritual and cultural suppression, the destruction of conscious, active representatives of the Ukrainian people, as well as the betrayal of their own people by the Ukrainian elite, the people who acted as its leaders, characterizing the life of the nation are those processes that have become identical for Ukraine. This led the Ukrainians' striving for self-preservation, disbelief in power because of the formation of destructive forms of organization of power, "on someone else's psychoculture" (O. Donchenko, Y. Romanenko)

[32]. Therefore, they are distinguished by their closeness to the "small group", primarily in the family, the internal rejection of power under external subordination to it, the inferiority complex, the second-rate, the excesses [31]. However, in our opinion, this "alienation" is based on the imposition of a symbiosis of artificial, false, false, which, unfortunately, again came from the new government. This is manifested in factors of tension factors. Many of the Ukrainians (and not only with him) thought: "Why do we live so badly?" And we were constantly imposed, contrary to common sense, an incomprehensible policy of constant illogical changes. Only boundless credulity and compliance, "hesitations in decision-making" (O. Donchenko, V. Ermak) [33], as well as the lack of awareness of the need for strong adhesion of all members of the state — each time destroyed and destroyed all the gains of Ukrainians. This is reflected both in the historical past and in the recent past, according to which, in particular, the "orange revolution", the "revolution of dignity" became not only a consequence, but also a cause.

The peculiarity of tolerance inherent in the Ukrainian people "closes his eyes" to him on all the turmoil, so his tolerance can grow into an impatience, which acts as a kind of protection of his security, in compliance and meekness. All these moral and ethical qualities of individuals, such that it is expressed as modesty, kindness, tolerance and patience, indulgence, humility, and mildness represent a person who is peace-loving, not a quick-tempered, loving person. It is clear that these are only Weberian ideal types, however, these characteristics in

the integral continium are very characteristic of the Ukrainian mentality. Mediocre and non-linear these provisions find their confirmation in the values of Ukrainians.

On the other hand, Gorbachev's "perestroika" discovered that most of the Soviet citizens did not want freedom, but satiety. They viewed the collapse of the Union as a means to achieve a capitalist material paradise. But liberal, and consumer values came out on top. Since our then "pro-Soviet" society, out of signs of chronic "insatiability" and a deficit of both material and freedom-spiritual needs, has chosen a completely natural character of development, with its inherent logic and goals. This has to do with both the natural striving for material well-being (both recognized progress) and in terms of peculiar traits (with the inherent non-linearity of understanding the interdependence) of the Ukrainian mentality and its individual archetypal characteristics [34; 35]. As a sociological argumentation above — the study of the value transformation of the Ukrainian society in the trajectory "traditionality — modernism" (according to the R. Inglart system) show that the traditional values are dominant in the structure of the value consciousness of the population [12–14; 36; 37].

The socio-historical way of Ukrainians for several generations of the Soviet and post-Soviet era have become decisive in the conditions of the formation of a peculiar character of the Ukrainian people and its mentality. In addition to this, you can give another argument. Russian sociologist Yu. Levada in a large-scale sociological study of the phenomenon of the Soviet man (*homo*

*soveticus*) listed the inherent negative personal qualities, including paternalism, *suspiciousness and isolation, cynicism and an increase in the level of aggression.* According to the scientist, these negative changes were again the result of the restriction of public freedoms, as well as distorted economic and moral incentives, which were introduced every time by the power of a new era. And although from a critical point of view, the researchers did not attempt to empirically establish the existence of a "Soviet man", but simply a description of his features, it was "announced" that the post-Soviet society is a conglomerate of people of a certain "anthropological type", in contrast to Western society [38]. This position, albeit indirectly, is a well-reasoned tool based on the signs of a certain "traditionality" of society as a construct of archetypal and mental characteristics.

**Conclusions.** Increased discontent (that is, a subjectively-estimated individual gap between the actual and desired life situation), according to the classical nouakovoy rationality, should be accompanied by an increase in the willingness to act, including destructive, which, logically, contribute to the achievement of the goal, increases the likelihood of a violation of the balance of social System. However, in practice this situation is not characterized by an appropriate degree of verification. Therefore, we are inclined to the opinion that the comprehension of social tension in general and of Ukrainian society in particular acquires a new dimension of the scientific problem. In this aspect, we are talking about the deprivational concept, the possibility of an archetypal approach with mental components. These aspects

not only retain the insufficient studies, but begin to acquire an actualization status in the knowledge of certain problems of the development of society.

We tried to show that the development of the society is really determined by many factors, but the mental archetypality of social groups also takes on a special significance. And the motivational characteristics of social activity are to a large extent mutually determined by the nature of the components of archetypal. This concept explains a special way of behavior, activity, culture, worldview. The invasiveness of archetypes, determines the individual characteristics of the mentality, affects the specific nature of this activity, its direction. In the possibility of identifying the specifics of social activity, there is a search for answers to the question: "why do these or those other processes have exactly this character?" Also new heuristic possibilities are revealed, the concept of archetypality, mentality, in comparison with traditional categories for sociology, social philosophy, social psychology.

In turn, the components of social archetypality, mentality, possessing social inertia and conservatism, can hinder the emergence of new social relations. In the contradictory dual nature of archetypal character, traditions and the opposition of innovation are embodied, than simultaneously, social progress is made, restraining or stimulating the redundancy (scale, speed, nature) of social changes. And the deprivation component in social tension, as a kind of reaction — is quite valid explanation.

Perhaps it is important to note one more circumstance: that modernization, in whatever phase or format it would be, without recognition of national traditions, is recognized as incomplete, risky, fragmented, and produces an undesirable, contradictory shift, in particular, socio-cultural development. Sh. Aizenstadt and a number of other representatives of the postmodern conception, asked questions about the importance of preserving the national socio-cultural traditions, hearingly emphasis on taking into account specific historical conditions, the civilizational context in this or that trasformed society, for possible prevention of internal contradictory tendencies.

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