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## **COMPETITION OF REPRESENTATION OF VALUE ALTERNATIVES TO SOCIO-POLITICAL REALITY OF UKRAINE**

**Abstract.** The article presents an analysis of the competition between the imaginations of value alternatives relative to the socio-political reality of Ukraine in the context of the archetypal approach. The study of this problem is based on the works of French sociologists – Gilbert Durand and Michel Maffesoli, as well as developments of scientists of the Ukrainian school of archetypics. According to the changes in the psychosocial nature of modern society and man, the expediency of applying the archetypal approach to understanding social and political phenomena, processes, and also the characters and types of managers is proved. Archetypes, manifested through imagination, symbols and images, provide an opportunity to see the diversity of socio-political life holistically, without dominating one or other of its sides.

It is noted that a social system of any scale presupposes the existence of a system of certain values shared by the majority of society, since it is in them that the answers that this or that society gives to fundamental worldview problems are contained. Thus, in the epoch of postmodern, the valuable semantic structure of plurality with a priority of self-realization of the personality and expansion of the sphere of its individual choice is characteristic for this time. At the same time, a significant role in this process is played by symbolic capital — prestige, reputation, image, which, in the main, is modeled and supported by virtual reality and igroization. In such conditions, people not only define varieties of ideal values, converting them into each other, but retain them in the social imagination as an imperative, norm, ideal.

It has also been confirmed that any accumulation must be used, since the multiple values of social imagination, realized in the psychosocial concepts of people and society, lead to the development of public opinion and in solidarization. It is established that the competition of multiple value representations is a person-internalized idea that has a transpersonal character that influences the creation of a socio-political reality in Ukraine.

**Keywords:** values, imaginary, real, archetypes, alternative, competition, simulacra.

## **КОНКУРЕНЦІЯ УЯВЛЕНЬ ЦІННІСНИХ АЛЬТЕРНАТИВ ЩОДО СОЦІАЛЬНО-ПОЛІТИЧНОЇ РЕАЛЬНОСТІ УКРАЇНИ**

**Анотація.** Проаналізовано конкуренцію уявлень ціннісних альтернатив щодо соціально-політичної реальності України в контексті архетипного підходу. Вивчення окресленої проблеми ґрунтується на працях французьких вчених-соціологів — Жильбера Дюрана та Мішеля Маффесолі, а також наукових доробках учених української школи архетипіки. Відповідно до змін психосоціальної природи сучасного суспільства і людини доведено доцільність застосування архетипного підходу щодо розуміння соціально-політичних феноменів, процесів, а також характерів і типів управлінців. Архетипи, проявляючись через уяву, символи й образи, надають можливість побачити багатоманітність, множинність соціально-політичного життя цілісно, без домінування тих чи інших його сторін.

Наголошується, що соціальна система будь-якого масштабу передбачає існування системи певних цінностей, що розділяються більшістю суспільства, оскільки саме у них містяться відповіді, які дає певне суспільство на фундаментальні світоглядні проблеми. Так, в епоху Постмодерну виявляється характерна для цього часу ціннісна смислова структура множинності з пріоритетом самореалізації особистості та розширенню сфери її індивідуального вибору. Значущу роль у цьому процесі відіграє символічний капітал — престиж, репутація та імідж, що здебільшого моделюються та підтримуються віртуальною реальністю й іґроізацією. У таких умовах люди не тільки визначають різновиди ідеальних цінностей, конвертуючи їх одна в одну, а зберігають їх у соціальній уяві як імператив, норму, ідеал.

Підтверджено, що будь-які надбання необхідно використовувати, оскільки множинні цінності соціальної уяви, реалізуючись у психосоціальних концептах людей і суспільства, приводять до вироблення громадської думки та солідаризації. Встановлено, що конкуренція множинних ціннісних уявлень є особистісно інтеріоризованими ідеями, які мають надособистісний характер, що впливає на творення соціально-політичної реальності в Україні.

**Ключові слова:** цінності, уявне, реальне, архетипи, альтернатива, конкуренція, симулякр.

## **КОНКУРЕНЦИЯ ВООБРАЖЕНИЙ ЦЕННОСТНЫХ АЛЬТЕРНАТИВ В СОЦИАЛЬНО-ПОЛИТИЧЕСКОЙ РЕАЛЬНОСТИ УКРАИНЫ**

**Аннотация.** Проанализирована конкуренция воображений ценностных альтернатив относительно социально-политической реальности Украины в контексте архетипного подхода. Изучение обозначенной проблемы основывается на трудах французских ученых-социологов — Жильбера Дюрана и Мишеля Маффесоли, а также разработках ученых украинской школы архетипики. Согласно изменениям психосоциальной природы современного общества и человека доказана целесообразность применения архетипного подхода к пониманию социально-политических феноменов, процессов, а также характеров и типов управленцев. Архетипы, проявляясь через воображение, символы и образы, дают возможность увидеть многообразие социально-политической жизни целостно, без доминирования тех или иных ее сторон.

Отмечается, что социальная система любого масштаба предполагает существование системы определенных ценностей, разделяемых большинством общества, поскольку именно в них содержатся ответы, которые дает то или иное общество на фундаментальные мировоззренческие проблемы. Так, в эпоху постмодерна проявляется характерная для этого времени ценностная смысловая структура множественности с приоритетом самореализации личности и расширению сферы ее индивидуального выбора. Значимую роль в этом процессе играет символический капитал — престиж, репутация, имидж, который, в основном, моделируются и поддерживаются виртуальной реальностью и игроизацией. В таких условиях люди не только определяют разновидности идеальных ценностей, конвертируя их друг в друга, а сохраняют их в социальном воображении как императив, норму, идеал.

Подтверждено также, что любое достояние необходимо использовать, поскольку множественные ценности социального воображения, реализуясь в психосоциальных концептах людей и общества, приводят к выработке общественного мнения и в солідаризації. Установлено, что конкуренция множественных ценностных представлений является личностно-интеріоризованими ідеями, которые имеют надличностный характер, что влияет на создание социально-политической реальности в Украине.

**Ключевые слова:** ценности, воображаемое, реальное, архетипы, альтернатива, конкуренция, симулякр.

**Statement of the problem.** A characteristic feature of the contemporary socio-political reality is the increased competition, however, not only concerning the presence of natural and economic resources or the use of advanced technologies, but also in terms of competitive advantages, which are determined by the value alternatives of individuals and societies. Today this trend is crucial because it is associated with the increasing role of the human factor, the growth of creative capabilities of each individual, as well as distribution of resources, wealth and influences. This obviously leads to competition which, in turn, evokes sympathy, antipathy and other evaluative attitude of some members of society to others, which often leads to conflicts, including political ones. Attempts to overcome this discomfort determine the need for integration of value conceptions of the system of objective, subjective and inter subjective components of the socio-political reality.

**Analysis of recent researches and publications.** The phenomenon of modern socio-political realities requires a significant conceptual upgrade of the classical foundations of the science of public administration. Accordingly, the need to rethink the multiple changes of values of postmodern Ukrainian society by applying the arch-typical approach is actualized. A significant contribution to the development of the latter was made by the scientific work of the founder of Ukrainian school of archetypics E. Afonin, and a considerable number of scientists-representatives, the researches of which allow to delineate the edge of understanding of socio-political phenomena, pro-

cesses and characters and types of managers.

Our research is also based on the writings of French scientists, namely sociologists, Gilbert Durand and Michel Maffesoli. So, The G. Durand notes that the imagination is primary, and that it creates internal measurement objects and entities in the world. The scientist separates the contents of the imagination into myths, archetypes, symbols and subjects [12].

Research and development by Michel Maffesoli, a student of G. Durand were devoted to the problems of the postmodern era, in particular, the cross-cutting issue of his research is the phenomenon of the imaginary, its embodiment in social and symbolic forms. The scientist emphasizes that Postmodernism after Modernism cycle restores, but on another level, the relationship with the values of Premodernism when otherness was the starting point of social relations. Therefore, the common will, which over or above intelligent constructions provides strength to the society based on the power of the mind, that is, intangible asset, may be called the social imaginary. Therefore, not only the mind but also emotions, imitation, and viruses with the assistance of interactive communication of a different order became our everyday realities [13].

The study of the phenomenon of formation and development of new socio-political value orientations remains the subject of research of modern scientists, presented in the monograph by researchers at the Institute of Philosophy named after G. S. Skovoroda of the NAS of Ukraine "Value orientation of the modern information society" [7],

the study of processes of change of human values in a postmodern age “Values and post-existential thinking” [8], the study of values as a system-forming factors of national security “Security is the most important value for Ukrainians” [9], the most important social and humanitarian values regarding the preservation of security in the socio-political processes [10], and to the phenomenon of authority to the type of value and archetype [11].

However, despite the fact that scientists accumulated considerable theoretical, methodological and applied scientific groundwork for the dynamism of modern processes of change and development of the system of values and their influence on the processes of socio-political reality, the application of the arch-typical approach is actualized.

**The article aims** to justify archetype framework of competition of ideas of value alternatives, to determine their impact on the social and political reality of Ukraine.

**Presentation of the basic material.** Values are defined as ethical ideals and beliefs. According to M. Weber, value is something that is important to us, at what we focus in our life and that we take into consideration [1]. As we know, V. Dilthey was at the origins of the concept of cultural-historical relativism, which is characterized by is the idea of multiplicity of equal value systems. His followers (A. Spengler, A. Toynbee, P. Sorokin) used personified (intuitive) approach for interpreting of the value meaning of the cultures. Thus, P. Sorokin considered any interactions in the unity value of communication: first, people as the subjects of the interaction, and secondly, society

as aggregate of individuals that are interacting, in the third, culture as a set of meanings, values and norms that are owned by interactive individuals, that objectivate, socialize and reveal these values [2, p. 429].

According to the concept of structurally functional analysis of T. Parsons “values are integral parts of the social system, common ideas about the desired type of social system” [3, p. 368].

American school of social biology offered two varieties of human values – “primary” and “secondary”. Accordingly, the first values are those that are formed genetically, that is, they are innate, and the second values are “products of rational thought”; that is, the initial values determine the motivation of assimilation by the person of those or other types of secondary criteria. This position received further elaboration by F. Hayek, who notes that “these two kinds of values are the only types of human values” [4, p. 183]. There is also the point of view that values are not only material objects and their properties, but also spiritual formations [5, p. 116]. Values are defined in such forms of existence:

- values – ideal or dream produced by social psychology and consciousness, they contain the idea of the necessary and the good;
- values are manifested in objectified form – in works of material and spiritual culture, human actions and social movements that is the embodiment of certain ideals of values – political, economic, ethical and so forth;
- social values, being refracted through the prism of individual life and experience are included in the psychological structure of the personality as

personified values that are important sources of motivation of behavior of individuals [6, p. 4].

Modern domestic researchers S. Pazenok, Liakh V. and O. Sobol focus on the process of formation of “new” values of modernity, such as the need for lifelong education, creative and innovative way of thinking and productive activities, tolerance, solidarity, formation of self-esteem, compassion, and so forth [7]. Thus, values serve an important regulatory function in society. The importance of these functions cannot be overemphasized, since the objectivity of value is a means of human existence, because it lives in the environment that we through our practical activities empower with the property to be a value, and only in this environment people are able to live as human beings.

Thus, in the above-mentioned interpretations the term “value” is determined by their overall value. However, the field of the rule of values is opposed to the natural world, where there are laws that indicate what must inevitably be, values say about how to be correct, that is, the values constitute a different mode of being from that seems to be illusional. But it is known that the civilization lives, while there is immutable law, norms, traditions and moral laws. The social system of any scale implies the existence of a system of certain values that are shared by the majority of society. They contain the answers that a certain society gives to fundamental philosophical problems: who is the man, the relationship between the man and nature, the determination a certain measurement of time (past, present and future) as the supreme value, which is the hierarchy of human activities, per-

ception and evaluation of existing social relations and social order.

In the Postmodern era the value semantic structure of a plurality of provided priority of self-realization, expansion of individual choice typical for this time appears. Under such circumstances, people not only define the kinds of ideal values, converting them into one another, but keep them in the social imagination as an imperative, a norm, an ideal. M. Maffesoli emphasizes that it is the “law of the brothers”, where the collective knowledge and rituals associated with this knowledge, interact to form strong social ties [13].

The concept of “ideal” comes from the Latin “idealism”, from the Greek “ἰδέα” – image, idea, the highest value. It is well known that we call the ideal the representation of the objects and phenomena; the ideal is the highest goal to which people strive. It is obvious that the word “ideal” means “best”, “perfect”. The embodiment of our ideas of the perfect man are the physical, aesthetic, mental and moral qualities. At all times people aspired to determine what is the ideal set of virtues. Jesus Christ, Buddha or Mohammed were definite moral ideals for many people, they have the best moral qualities: sacrifice, mercy, courage, forgiveness, wisdom and selfless love that are the symbols of spirituality and humanism, which is based on the recognition of man as the supreme value. In these figures the traits of the ideal man are combined with the divinity to which people strive to be the best. Perfect figures of humanity are also saints, prophets, leaders and devotees.

During the four-century way to independence Ukraine had several types of bright personalities. This is Bogdan



Khmelnitsky with all the traits of the leader, who became the founder of the nation and state, Taras Shevchenko, the prophet and guide in the spirit, Ivan Franko — the ascetic, who was raised the Ukrainian values. It is well known that in the collective experience of the Ukrainians there are other examples of ideal figures that represent best moral character, high quality examples of certain virtues or abilities: this is Kozak Mamai, Baida, Samiylo Kishka etc. However in the views on ideals, there is no consensus — some think the ideal is a society where all people are provided with material assets, others defend the view that in an ideal society everyone has the opportunity to develop the ability to work creatively and to be happy.

The remark of E. Fromm is important, he points to the need to distinguish genuine ideals from fake ideals. All genuine ideals have one thing in common — they strive for something that is not yet achieved, but is necessary for democratic development and, most importantly, non-forced coexistence of individuals. In our opinion, the development of democratic societies is not meant to cause a clash between the universal and the particular, and to live in the tension that currently exists between them, however maintaining all of them, as a change in the basic conceptual characteristics determines the transformation of ideas about the value of general and specific.

So, in the scientific work “Anthropological structures of the imagination” (G. Durand) based on the ideas of C. G. Jung about collective unconscious (archetypes) introduces the concept of l’imaginaire into scientific circulation — imaginary, empowering

it with the following senses: imagination as the ability (instance); imaginary, artificially reproduced through the imagination; the origins (source) of the emergence of fantasy; imagination; that which is common to all. G. Durand notes that the imagination is primary, because it creates an internal measurement of the subjects and objects of the external world. The researcher stresses the self-phenomenon — trajet anthropologique — anthropological journey — a trajectory that lies between subject and object [12]. That is, the social consciousness and the collective unconscious happen, occur due to the person. So, according to the fact that society is a common social tractor, we can talk about the persistence of the ideal values in the social imagination. However, it is well known that any accumulation should be used, so the multiple values of the social imagination, being realized in the psychosocial concepts of people and society, lead to the unity which, in the opinion of M. Maffesoli, has nothing to do with unanimity. This is the unity of opposites, the tension which already contains the power and essence of human existence.

Since that time otherness is the starting point of social relations. Not the awareness of yourself and thus the world is primary, but the external to yourself, and the “yourself” is broader — the one, which contains natural and the social world — “ecosophy” as the universal wisdom, the wisdom of undeniable and the ultimate secular entity. Ecosophy is manifested in interaction and in reverse ability and in the other, so to speak, “representations”; it is a form of postmodern unity, unity. To be united with others who are different

in nature (cosmos), community (microcosm), religious (the macrocosm) identity. Conjugation, unity, which is manifested in the feeling of belonging, emotions and collective indignation, a process of empathy, the many manifestations of which can be seen during various events (sporting, musical, religious or political) [13].

Thus, during such community practices the entire value the potential of people is used, so the range of possibilities that open, occurs and recorded as ideal, as a synthesis of the desires and needs that should be implemented, and that meets the individual and collective values. This ideal of the imagination, is reproduced from generation to generation, towering moral and spiritual standards, the priorities for the development of the real socio-political values, clinging to the collective unconscious as a set of primitive innate motives that make up the content of “archetype”. However, its value nature is characterized with some special influence or power by which the archetype fascinates and inspires action, deeds and the like.

As it was noted above, Postmodernism has implosive, the explosive nature of the process, directed inwards, which can be linked with the “triumph” of personal identity, that is happening in the background of his inner awakening – the awareness of their responsibility for the processes occurring in society and state. The postmodern era instead of the the belief in the uniqueness of progressive social development revives the image of cyclical socio-historical time as a new trend in the cultural and psycho-social awareness of developed societies, where perceptions,

denial and confrontation are manifested in full. Accordingly, the thought of E. A. Afonin that the new phenomenon of the era of socio-psychological formations requires a significant conceptual upgrade of the classical foundations of the science of public administration by applying the arch-typical approach is actualized [14].

Obviously, in such a dynamics the most worthy and respected members of society should be those who most fully represent the exemplary person, common interest, collective knowledge and public commitment, that are fixed to the contents of the collective unconscious. Under these conditions, competition of perceptions of values is largely shaped by the media using signs and symbolic images that allow to create a political symbolic capital – prestige, reputation, image.

The political prestige (from the French. “prestige” – credibility, respect) started to be talked about in the late XIX century, its influence was based on respect and enthusiasm of citizens. This phenomenon can be explained by a peculiar motion of fashion as a result of imitation of the politician-hero. Further studies have shown that people do tend to identify themselves with those who have social prestige, leading to attain a prestigious occupation, to borrow the tastes and opinions of its speakers. Being secured to the stereotype, the image is transferred first to the entire professional activity, then – to its typical representatives, forming the prestigious rating. The process of forming the prestige of the estimates is the result of a complex interaction of two factors: evaluation of professional activities policy and society groups,



and the formation of assessments of separate individuals. If the image of the politician has a strong negative connotation, enhancing the prestige of his activities is inextricably linked with the destruction of the stereotype, which was formed, if positive — with the need to maintain it. However, both the first and the second can be unstable and temporary.

The common meaning there is in the term “authority” (Germ. “Autorität”, from lat. *auctoritas* — power, influence) and “reputation” (Fr. “réputation”, from lat. “*reputatio*” — thinking, reasoning), since reputation and credibility as a social phenomenon are functionally linked to such a notion, as trust that helps people to reduce in time the process of formation of authority and reputation. So, a politician can have advantages, if he is characterized by a positive reputation, which requires the immediate establishment and accumulating in the real image, allows to reduce the distance between people.

Unlike reputation, the unreal image — the image (eng. “image” from lat. “*made, imitari*” — mimic) — artificial imitation or reproduction any image of an object, especially the personality. The image of a politician is the opinion about him that people formed in their minds as the image of this man, which was formed as a result of their direct contact with that person or due to the received information about him from other people. The image is an imaginary image of reality, steadily reproducing in the individual or mass consciousness, likeness, copy, symbol, sample, characteristics of the object represented in the ad and able to program a specific behavior of people. According to the

mentioned definitions, the concept of “image” is associated with such means of communication as manipulation. Manipulation is a way of influencing people through programming their behavior. This influence is exercised in secret and aims to change the thoughts, the motives and goals of people and their behavior in the desired direction. The manipulative nature of the image is reflected in the fact that in some cases it is necessary to change the nature of man or his views, and the impression it makes, and it often depends on the media. One of the first theorists of the image. N. Machiavelli, identified its meaning as the ability to build interpersonal communication, anticipating reactions from other people and correlating their actions with these reactions. So, as part of the process of imaging — a series of deliberately constructed patterns of behaviour — a positive interaction is set.

Today’s socio-political and spiritual life became theatrical, where it is difficult to find the truth or reality, because basically instead of them the show policy, show justice and show culture dominate. A feeling of theater of transparency, the unreality of life emerged in the 80 years of the twentieth century, and it also stimulated the process of redefining of the individual identity in postmodern society.

Usually people, including politicians, choose their roles that are close to them in this sense, however, this is not a complete image of the selected role, as there is still the reverse side that concerns the unconscious and is called the Shadow. The Shadow is the subconscious that is incompatible with social standards, it is a lower level of consciousness in relation to modern so-

ciety, and this is someone who wants to do things that a man does not allow to himself. Often a person suspects someone else's identity inside when entering into a rage, then he justifies himself: "It's not me". And the fact is that was the primitive, uncontrolled, and animal part of the personality – the Shadow. In other words, the virtual reality, game can detect the "shadow" of a person and thus become its "supplement" through the creation or destruction of virtual image and transfer it into real.

Therefore, a substitution, an indication of another – that is invisible but can be implied. In other words, the symbol is like a lack of reality, but also the existence of a reality – imaginary, virtual.

Signs, images and symbols are called by Boudriar with the word "simulacra" and he interprets them as symbols of a self-sufficient reality. The scientist believes that simulacra has spread to all spheres of public life and became the reality. Therefore, the world in which we live, is replaced by a copy world, where we find only artificial incentives – simulacra and nothing else. However, a simulacra is not what hides the truth – this is the truth that conceals that it does not exist. The simulacrum is the truth [15].

J. Boudriar is sure that the vast majority of values that have emerged in recent decades, is nothing more than simulacra – whether it is about popular politics, something about a new brand of drinking water. The origins of the word "simulacra" is contained in the notion "copy of a copy", introduced by Plato, which indicates that repeated copying leads to a loss of identity of the image. According to the specified idea, simulacras

acquire autonomous meaning, which does not coincide with reality. However, in modern society, they are perceived due to the fact that reality is replaced by signs, and thus asserts the illusion of reality. So, the truth is that people live in symbolic environment surrounded by images and simulations, that in modern society are perceived due to associations with specific objects, phenomena and events. In other words, the replacement of reality with signs provides a real opportunity for the illusions of reality to exist. Movement in this direction has led to the complete independence of the sign symbol from reality, to hyperreality, which is the concept of post-modern philosophy and means the imaginary world of consciousness, which is not able to distinguish reality from fantasy. We emphasize that hyperreality is a world which is dominated by simulacra – self-sufficient characters-characters that already do not reflect external reality, do not refer to the subject, now they make up the only reality. From this understanding we can conclude that any reality becomes missing, on the contrary, it is filled with qualitatively new content that creates a person. Not always there is a possibility to put into words all that we feel and understand. There are values, states and events, the essence of which it is impossible to "sort through", to rationalize, because in the depths of the human soul the collective unconscious "lives" – the archetypes, the primary natural images, ideas and emotions inherent to the person as a subject of the collective unconscious, which contains "a thousand and one" content of value experiences and mysteries, which at any moment can be implemented, having accumulated in the

imagination — the ideal image or symbol.

In his book “The problems of soul of our time” C. G. Jung writes that he understood that the symbol was not an allegory or a simple sign and an image, which should, wherever possible, describe only dimly perceived nature of the spirit. The symbol does not imply and does not explain, but shows through itself to the meaning lying on the sidelines, unclear, only dimly predicted.

So, archetypes, manifesting through imagination, symbols and images provide an opportunity to see the diversity, the multiplicity of socio-political life holistically, without domination of certain parties. Signs-symbols, images and patterns are natural for humans, and the illusion is one of the facets of his world, which successfully converts the model to the reality, and the reality to the model. Therefore, in such social dynamics, there are other possibilities — “making copies from the original” when the copy is not worse than the original. Thus there is duplication, and competition of values, represented by symbols, like losing reality. However “virtual reality” that causes the illusion, allows to create the necessary symbolic capital — reputation, prestige, image. Obviously, the choice is a positive development, but one that creates the complexity. However, the demand for virtual reality helps to overcome this complexity, as the work of modern society is determined not by production, but by the consumption (through hitsis images, manners and styles).

The consumption can occur through igruzation — the introduction of the principles of the “game” and its elements in a pragmatic socio-political life

of the strategy [16, p. 156]. There is a difference between the terms “game” and “igruzation” there. So, the first one is not what is real, formal; the game involves usually people who are close in age and of one social status, it happens within certain the time. The igruzation involves all the layers of people, it is involved in the workforce. Thus, politicians become in-game characters, rescuers, leaders, chiefs and the like. And they start to play differently what: someone bathes in the hole, someone with a pitchfork appears at the airport and someone calls to blow up the Parliament, believing that through violence we can change lives for the better.

We will analyze the latter in the context of the objectives of this investigation. As already noted, values are the primary factors that determine the vector of development of society, affecting the quality of politicians, and some of them are the results of outside influence or in the process of significant historical shocks can qualitatively be ahead of its time. However, the Ukrainian society shows mostly the values, incompatible with the development of the country: loyalty to corruption, the perception of power as an instrument of personal enrichment, low participation, intolerance towards minorities, a sense of unhappiness, a narrow radius of trust and the like.

The logic of our reasoning requires recourse to the characterization of the concept of “trust” as one of the main sources of political thought, an important factor determining the political situation in the society and political atmosphere of the country. Trust forms a perfect spiritual space of politics and power, filling them with ethical, moral

evaluations, creates social-psychological space of the sentiments and civil positions in relation to politics and power. However, the results of studies regarding the phenomenon of trust, particularly trust to the institutions of representation of interests of citizens, reflects the disappointing results. Thus, 35 % of citizens with high incomes the most in terms of their representation in public processes trust to public organizations and less – to political parties (8 %) and politicians (7 %). The citizens also trust more to public organizations (24 %) to represent their interests than to the parties (17 %). The level of confidence in trade unions as a potential representative of the interests of citizens in social processes does not seem to be too high. A relative majority (46 %) of citizens sees political leaders who could effectively govern the country. Almost half (49 %) of citizens did not see such political parties and movements who can be trusted with power. In all regions and among different socio-demographic groups the proportion of those who do not see the country's political leaders able to govern effectively, parties who can be trusted with power is higher than the share of those who see them. The only exception is the West, where the proportion of those who did not see leaders and those who saw them was equal, and a group of elders (60 and older), where there are more of those who see the country's effective political leaders (47 % vs. 42 %). This state of public opinion can be a consequence of the disappearance of "old", familiar to informed political forces after the events of 2014, and the frustration of large part of society in the new "post-Maidan" parties, movements and lea-

ders [17, p. 8–9]. This fragment of the study lets, though not fully, to explain the request of the Ukrainian society to support the call of violence.

As it is known, K. G. Jung identified the following six main archetypes, among which the archetype of the Child plays a significant role, since it often appears in myths, fairytales and folklore, in which, in addition to baby Jesus, there are many stories with children who initially have a divine value. The image-symbol of a "Hurt child" is one of the most enduring images of world literature, where most often we are talking about the negative effects on the child, which usually needs the assistance of an adult. Another side of this archetype is the death of a child or its dead birth that symbolizes the absence of future, the destructive principle, the need of significant changes, death, static. Sometimes the child appears in the image of the Hero, which after separation from the mother should enter into the conflict to defeat the dark forces, receive an award of the Kingdom as a new unity, because, according to the idea that the purpose of each person is the process of individuation, identity formation in all aspects of its capabilities, it is based on the idea of self. However, the burden of childhood injuries and disappointments, lack of attention to this self slow down individualization that does not allow a person to actualize the identity, creating the archetype of the "Hurt child". Therefore, the call to violent destruction of the Verkhovna Rada of Ukraine is correlated with the personality of a character created by this very archetype, which is in dire need of help and attention in order to heal the personality.

**Conclusions and prospects for further research.** Competition analysis of representations of value alternatives in terms of socio-political reality of Ukraine proves the feasibility of the archetypical approach, as the current social changes actualize the psychological context of functioning and development of state-management systems. It is proven that competition of values of imaginary alternatives, in which the image, reputation and prestige as symbolic capital are modeled and supported by virtual reality and igruzation, effects the public opinion. Thus the competition of multiple perceptions of values is personally interiorized ideas that have over personal nature that affects the creation of social and political reality in Ukraine.

Prospects of further studies lie in interdisciplinary surface with the archetypical application of the developed tools for the analysis of managerial activity in the context of a new psychosocial type of man and society.

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