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Lapina Viktoriia Viktorivna,

Candidate of Sociological Sciences, PhD (Social Psychology), leading sociologist, Faculty of Sociology, Taras Shevchenko National University of Kyiv, 01601, Kyiv, Str. Volodymyrska, 64/13, tel.: +380506451807, e-mail: v.lapina39@ukr.net

ORCID: 0000-0002-1071-2971

Ланіна Вікторія Вікторівна,

кандидат соціологічних наук, PhD (соціальна психологія), провідний соціолог факультету соціології, Київський національний університет імені Тараса Шевченка. Україна, 01601, м. Київ, вул. Володимирська, 64/1, тел.: +380506451807, e-mail: v.lapina39@ukr.net

ORCID: 0000-0002-1071-2971

Ланіна Вікторія Вікторівна,

кандидат социологических наук, PhD (социальная психология), ведущий социолог факультета социологии, Киевский национальный университет имени Тараса Шевченка. Украина, 01601, г. Киев, ул. Владимирская, 64/13, тел.: +380506451807, e-mail: v.lapina39@ukr.net

ORCID: 0000-0002-1071-2971

ARCHETYPE OF THE PEASANT: THE PROBLEM OF ACCUMULATION AND PRACTICAL USE OF THE HUMAN CAPITAL IN UKRAINE

Abstract. The analysis of the existing theoretical approaches to the research of the attributive features of the peasant archetype which determinate the social factors that cause the need to study the social reproduction of these features as the stimulus for the preservation, accumulation and use of human capital is presented in the article. The author pays attention upon the disputable character of the problem that is connected with the identification the social status, the place and the social role of a peasant in the system of the contemporary social relations and communications. It is argued that the political and economic transformation by the XX–XXI centuries have been caused the radical socio-economic changes in the rural culture and changed the peasant's traditional way of life. Underlined that these circumstances one must have to take into account trying to obtain the relevant scientific evaluations of the prospects for the further development

of the human resources in the rural communities. It was emphasized that at present time there is no exists the special sociological theory of rural culture, which corresponds to the global challenges of the new forms of management, and of the innovative changes in the territorial structures of the contemporary societies. Therefore, the problem of the formation and the use of human capital in Ukraine requires innovative scientific understanding in the aspect of justifying the need in developing the new forms of business in the rural regions with the obligatory account of the progressive sociocultural experience. The importance of the conceptual reconstruction of the ideas by C. Jung, who in his studies proposed the definition of the attributive features of the peasant archetype was argued. The system of the social factors that determine the process of the sustainable reproduction of these attribute features of the peasant archetype especially in the mono-functional nature of the peasant's labor is investigated by the author. Proved that such features of the peasant archetype as the ability for self-activity, calculation and belief in the ultimate efficiency of own work, self-supporting and informal care not only about the welfare of members of the family circle, but also about the security of other people in crisis time during the wars and catastrophes are the important social factors for the preservation, accumulation and the rational use of the human capital in Ukraine.

Keywords: peasant as a social actor, peasant archetype, attributive features of peasant archetype, agricultural labor, human capital, globalization, Ukrainian society.

АРХЕТИП СЕЛЯНИНА: ПРОБЛЕМА НАКОПИЧЕННЯ І ВИКОРИСТАННЯ ЛЮДСЬКОГО КАПІТАЛУ В УКРАЇНІ

Анотація. Проаналізовано існуючі теоретичні підходи до визначення атрибутивних рис архетипу селянина та ідентифікації підходів змісту соціальних чинників, які зумовлюють потреби в соціальному відтворенні даних рис як стимулів збереження, накопичення та використання людського капіталу. Приділено увагу дискусійному характеру проблеми визначення соціального статусу місця та соціальної ролі селянина в системі сучасних суспільних відносин та комунікацій. Аргументовано, що політичні та економічні трансформації ХХ–ХХІ ст. спричинили кардинальні соціально-економічні зміни в сільському господарстві та повністю змінили сам спосіб життя селянина, що необхідно враховувати при здійсненні наукових оцінок перспектив розвитку потенціалу людських ресурсів в сільських громадах. Констатовано, що в умовах сьогодення ще не існує спеціальної соціологічної теорії сільського господарства, яка б відповідала сучасним викликам нових форм господарювання, змінам територіального устрою та новітнім глобальним викликам. Тому проблема формування та використання людського капіталу в Україні потребує інноваційного наукового осмислення в аспекті обґрунтування доцільності розвитку нових форм господарювання на селі з обов'язковим урахуванням набутого прогресивного соціокультурного досвіду. Наголошено на важливості концептуальної реконструкції ідей К. Юнга, який запропонував

певне визначення атрибутивних рис архетипу селянина. Також з'ясовано систему чинників, які зумовлюють процес стабільного відтворення атрибутивних рис архетипу селянина та монофункціональний характер селянської праці. Надано докази, що такі риси архетипу селянина, як здатність до самодіяльної активності, розрахунку та віри в кінцеву ефективність власної праці, режим самозабезпечення та неформальне піклування не лише про добробут членів свого родинного кола, а й про долю інших людей у кризові часи війн та катастроф — є важливими соціальними чинниками збереження, накопичення та використання людського капіталу в Україні.

Ключові слова: селянин як соціальний суб'єкт, архетип селянина, атрибутивні риси архетипу селянина, сільськогосподарська праця, людський капітал, глобалізація.

АРХЕТИП КРЕСТЬЯНИНА: ПРОБЛЕМА НАКОПЛЕНИЯ И ИСПОЛЬЗОВАНИЯ ЧЕЛОВЕЧЕСКОГО КАПИТАЛА В УКРАИНЕ

Аннотация. Проанализированы существующие теоретические подходы к определению атрибутивных характеристик архетипа крестьянина и идентификации подходов содержания социальных факторов, обуславливающих потребности в социальном воспроизводстве данных характеристик как стимулов сохранения, накопления и использования человеческого капитала. Обращено внимание на дискуссионный характер проблемы определения социального статуса места и социальной роли крестьянина в системе современных общественных отношений и коммуникаций. Аргументировано, что политические и экономические трансформации XX–XXI в. вызвали кардинальные социально-экономические изменения в сельском хозяйстве и полностью изменили сам образ жизни крестьянина, что необходимо учитывать при осуществлении научных оценок, перспектив развития потенциала человеческих ресурсов в сельских общинах. Констатировано, что в настоящее время еще не существует специальной социологической теории сельского хозяйства, соответствующей современным вызовам новым формам хозяйствования, изменениям территориального устройства и новейшим глобальным вызовам. Поэтому проблема формирования и использования человеческого капитала в Украине требует инновационного научного осмысления в аспекте целесообразности развития новых форм хозяйствования на селе с обязательным учетом накопленного прогрессивного социокультурного опыта. Подчеркнута важность концептуальной реконструкции идей К. Юнга, который предложил характеристику атрибутивных черт архетипа крестьянина. Также выяснена система факторов, которые обуславливают процессы стабильного воспроизводства атрибутивных черт архетипа крестьянина и монофункціональний характер крестьянского труда. Предоставлены доказательства, что такие черты архетипа крестьянина, как способность к самодетельной активности, расчетливость и вера в конечную эффективность собственного труда, режим самообеспечения и неформальная забота не

только о благополучии членов своего семейного круга, но и о судьбе других людей в кризисные времена войн и катастроф — являются важными социальными факторами сохранения, накопления и использования человеческого капитала в Украине.

Ключевые слова: крестьянин как социальный субъект, архетип крестьянина, атрибутивные черты архетипа крестьянина, сельскохозяйственный труд, человеческий капитал, глобализация.

Target setting. It is known that among the innovative scientific researches in the contemporary social sciences the problematics on identification and determination of the social role and place of the peasant's archetype in preserving and using human capital in the rural regions and the related problems of scientific study of the causes of the social decline of the Ukrainian villages are the urgent subject-matter for scholars. It should be noted that at the present stage of the transformation of the Ukrainian society, the processes of changing the economic interactions, agrarian reform, and the emergence of the new territorial communities determine the importance the problem of protection of the collective and individual interests in these communities have become the new objects of scientific studies. It is also important to underline that the question of accumulation and preservation of human capital has the specific cognitive significance in shaping the strategy of sustainable development of society, especially in the aspect of the preservation and development of the human resources and their cultural identity. On the way to global integration, it is important to create the resource base for social progress, democratization and humanization of society, and of the rural regions.

This resource base one should regard as the stimulus for the successful solution of the problems of economic and social development such as: the rise of the living standards, professional qualification, educational level of the rural population, the modernization of the natural, scientific, technical, agricultural and industrial potential and the preservation of socio-historical and cultural traditions of the people of Ukraine. Today these unsolved tasks become the subject of scientific discussions both in Ukraine and abroad.

That is why, as we believe, in modern theoretical sociology the urgent scientific problem is the analysis of existing theoretical approaches to the identification of the attributive features of the peasant's archetype and also to the identification of the special approaches to the research of the social factors of the preservation and development of the human capital in the rural settlements. Taking into account these circumstances, it is important to emphasize that development of the theoretical approaches to the identification of the attributive features of the peasant's archetype will be the important stimulus for modernization of the technologies of social management in the aspect of humanization of public life.

Analysis of recent research and publications. The problems of the rural sociology was the object of the scientific attention by the Ukrainian sociologists. V. Tarasenko [1] was the first who turned to the problem of scientific study of the causal factors which determinate of the social decline of the Ukrainian villiges. In his publications and reports, he argued that there is a big mistake the radical division of the rural settlements into “perspectives-unperspectives”. The the results of sociological studies of the rural life in Ukraine under conditions of the contemporary social transformations were presented in publications by A. Shatokhin, M. Sakada, V. Chigrin, and other Ukrainian scholars, who focused their attention upon the situation in the agrarian sector of the national economy and also upon the current state of the rural regions after radical reforms of the political and economic systems in Ukraine [2–4].

It should be noted that the overwhelming majority of recent researches were based on the tradition of theoretical study of the problems of the rural population in world science, which dates back to the 19th century (A. Gellen, P. Sorokin, K. Zimmermann). The first attempts to comprehend the problems of using the human potential of the rural population in the wbyorld scientific thought were initiated in historical studies in economics, and later in political economy, sociology and social psychology. In Europe, mostly in the its easten and southern regions, where agriculture was the most developed at that time, the first attempts to provide the scientific studies of the peasantry problems begun at the beginning by the 20th century. The most progressive ideas

were formulated by F. Znanieski, who as the founder of the Western agrarian sociology, initiated a sociological study on the problems of the social differences in the rural culture and traditions [5]. The results of theoretical and empirical studies by P. Sorokin, O. Chayanov, and V. Bolshakov of the problems of the peasantry were presented in the sociological publications by the end of the 19th and by the beginning of the 20th centuries. These studies were the influenced factors of formation of the specialized trend in the researchers of rural life, represented in the works by T. Shanin, R. Redfield, P. Stirling, R. Dumon, B. Galensky, K. Dobrovolsky, J. Skotta and by the another scholars [11–14].

Thus, the analysis of the presented scientific sources one should regard as the valid foundation for development of the perspective studies of the peasant's archetype in the aspects of identification of the opportunities and prospects of agricultural labor in the processes of accumulation and use of human capital in Ukraine.

The purpose of the article. The main purpose of this article is to analyze the existing theoretical approaches to the identification of attributive features of the peasant archetype and also to the identification of the special approaches to the research of the social factors, which determinate the need in social reproduction of the attributive features of the peasant archetype as the stimulus for the conservation, accumulation and use of human capital.

The statement of basic materials. First of all, it should to pay attention upon the circumstance that in the contemporary societies the indentification

of a peasant's role in organization of social relations is rather indefinite. The peasantry is traditionally understood by the scholars as "a specific group, as a part of the population that employed in the rural economy, and which organizes the resource basis of own existence by using an individual, family estate or cooperative-collective forms of agrarian labor, which determinates the system of social ties and the specific way of life, spatial and territorial localization, as well the social relations that are formed at the same time, as the organic unity in its vital attitude to the natural-biosphere conditions and in organization of productive forces" [6, p. 509].

From my point of view, this traditional interpretation of the peasantry does not fully explain the content of the scientific fact that the concept of "peasant" reflects the complex and historically variable forms of social self-determination of the rural worker. Therefore, it is important to take into account the point of view by L. Kogan who writes: "It is important for a sociologist to take into account the fundamental difference between the concepts "rural population" and "peasant", which are often mixed in contemporary researches. In the villages (especially in the contemporary period) there is a large number of people not directly engaged in agricultural labor, that at any level of its mechanization, will never become a "kind of industrial labor". Some part of the rural population has traditionally been employed in the specific agricultural industry, construction, transport and communication enterprises and also in the sphere of culture and management. Therefore, some townspeople are not the rural residents in spite

of that they have own homes in the villages. Finally, in suburban villages there is a large number of people who work at enterprises in neighboring cities. Speaking of rural culture, we mean the culture of the peasantry — the bulk of the rural population. At the same time, in the concept of "peasant" we include all people professionally engaged in agricultural labor, independently of the forms of ownership and organization of their labor [7, p. 42–43].

This explanation, as I believe, separates the status of a peasant from the status of a human person, which only indirectly relates to the peasant way of life and the organization of socio-cultural relations in certain social groups in a specified territory for a specific period of time.

Political and economic transformations by the 20st–21st centuries. caused radical socio-economic changes in agriculture and completely changed the peasant's own way of life. Thus, the processes of collectivization, cooperation, and the development of farms have substantially changed the mass perceptions of the image of the peasant as the landlord, and as an active social agent engaged in agricultural activity. In this connection, the question arises: is the contemporary resource basis of the peasant's way of life now integrates and reproduces some essential features from the traditional peasant culture, and is it possible to preserve the ethnocultural identity of the archetype of the Ukrainian peasant?

A definite answer to this question can be found in the specialized literature of encyclopedic character: "By changing in different socio-economic formations, the peasantry passes through

all formations and epochs of human existence, while preserving its own socio-cultural archetype, its purpose of family or collective-public management. Industrialization and, especially, the automation of agrarian production of the peasant economy does not reject, but uses the most rationally, in the sizes acceptable to rural production in accordance to its own scale" [6, p. 509]. However, the problem seems to require a more detailed study and an explanation of the perspective of developing the human resource potential of rural communities.

It is important to pay attention upon the circumstance that at present time there is no special sociological theory of agriculture that would be relevant to the contemporary challenges of the new forms of management, and to the changes in the territorial structure under conditions of globalization. Obviously, the problem of the formation and use of human capital in Ukraine determines the need to elaborate an innovative scientific reflection in the aspect of substantiation of the new trends and forms of business in the village, taking into account the progressive socio-cultural experience.

Therefore, the research attention should be paid to the complex forms of direct and indirect dependence of the existing state of economic relations in the villages from the certain archetypal conditions of the traditional way of life of peasants that has been formed during the many centuries. Unlike the urban market, which is more technologically advanced, innovative and dynamic, the rural market is different in its conservatism. Such differences can be entirely explained by the contrasts of the rural

and urban mentality, as well as the customary rules of reproduction of the certain way of life. The difference in rural mentality is determined by the propensity to folk traditions, enhanced religiosity, which determinate the respect to the cultural heritage that is translated from generation to generation. As E. Giddens argues, "traditional cultures are characterized by the reverence of the past, and the symbols are valued for containing and perpetuating the experience of generations" [8, p. 101–102].

A significant difference one can observe in the consumer behavior of the peasant and urban dweller. For citizens, consumer behavior is most acceptable as a member of the "consumer society". This behavioral stereotype arises from economic and cultural globalization and exists as the specific adaptation to the new patterns of consumption, in particular, to the symbolic consumption. The consumer preferences of the rural residents are closer to the traditional consumer experience and are more ascetic.

It should be noted that in the last three decades in the Ukrainian society new socio-economic categories of people have emerged that differ significantly in terms of incomes and accumulated wealth, which indicate a deep gap between rich and poor groups of people. Another problem, which in recent years has become quite acute — is the lack of workers in the rural settlements. It is quite certain that the difficulties of constructive solution of these problems, are the essential obstacles for progressive formation and development of the individual farms and farming in Ukraine. At the same time, mass perceptions concerning of the prestige

of professions and the social status of the urban citizen have significantly expanded, and this factor now stimulates the outflow of the young people from villages to the city, and this situation led to a decrease of the labor potential of the village.

And here it is reasonable to recall that in the 50–60 years by the last century the ideological policy was oriented to active propaganda of the social prestige of the peasant, which was reflected in popular films, songs and fiction. The collective farm's status was presented as the perfect archetype of a rural woman who working in the fields, on the farm, and even as the head of the collective farm. And this status was greatly respected by the state and represented woman as the lord not only of her own home but as the co-owner of collective farms. Unfortunately, but now the social status of a peasant has obtained a new negative form. That is why in the mass consciousness the peasant defines as the person who — undeveloped, inexperienced, deprived of information and even the word “village” began to use in the sense of stigmatization.

Obviously, it is quite realistic point of view that there are certain social conditions for the mass evaluations of the negative social image of a peasant in a society. Taking into account this circumstance, it is useful to recognize that the scientific identification of the content of these conditions is important have not only theoretical, but also the practical significance. First of all, it is important to draw attention to the differences between the integrative foundations of the urban and rural culture, which significantly affect the sustainable reproduction of certain ways of

life. Paying attention upon this aspect, it is important to recognize that the resource base of urban and rural cultures causes the quite different opportunities for social integration of the big groups of population. The labor process in the city and the villedge is characterized by various possibilities for the distribution of the system of labor functions. Obviously, the archetype of peasant labor is characterized by a certain monofunctional routine. And this circumstance, as we believe, was very important for K. Jung, who tried to identify the attribute features of the peasant's archetype, when he has emphasized the features of this archetype as: reliability, predictability, consistency, workability, endurance and patience. As we consider, these features of the peasant's archetype were defined by K. Jung in a purely masculine projection. Therefore, as the certain addition to these features can also be some characteristics of the archetype of a woman as a mother-worker [9, p. 235–246].

It is important to emphasize that the process of sustainable reproduction of the attributive features of the peasant's archetype and the monofunctional nature of peasant labor are significantly influenced to factors such as: 1) the seasonal character of labor; 2) the structural peculiarities of labor, due to processes of the specific time distribution during the day (for example, caring for cattle, which is forcedly carried out in the morning, at lunch and in the evening); 3) the the real difficulties to obtain the additional compensations for the work on weekends and during holidays; 4) the preservation of the patriarchal structure of the family, in which the representatives of several generations

coexist (so the care for elderly people is important); 5) the conservatism of socialization practices based on the experience of the older generations, due to the poor development of the network of preschool educational institutions; 6) the demonstrative nature of openness to communications as a factor that conceals the real competitive interactions among peasants, which arise as a result of the monofunctional routine of their work.

Taking into account the content of these factors, it should be useful to underline the significance of the sociological researches conducted by the group of Ukrainian sociologists under the leadership by V. Tarasenko. The results of these studies convincingly testified to the importance of developing land relations and peculiarities of the peasant labor in the rural economy under the context of contemporary market reforms in Ukraine. These studies allowed to identify the complex of the dramatic realities of the rural life, which are generally caused by the monofunctional nature of the rural labor and its poor resource support both from the peasants' own funds and from state and non-state commercial institutions. Therefore, now the following conclusion is not losing its scientific sense: "The general picture of events both in the system of land relations and in the sphere of political struggle around them is very controversial. On the one hand, the black market of land is growing and reproduces itself on the basis of certain "imperfections" in the land legislation; and also due to the corruption by the state officials and by the local government officials, legal "darkness" of the peasants and by the illegal actions by

dealers. This market testifies that today the main target of the shadow buyers, first of all, is to obtain the land shares of those peasants who can not effectively use them. The owners of these preferred shares, taking into account an incredible jump in land prices especially not far from the cities, try them to sale suffering of hopelessness and poverty. And for peasant in this situation is important the common sense: what is the use from such land that does not give the expected income, and the tax for this land one must to pay" [1, p. 137].

It should be emphasized that the spontaneous nature of market transformations was considered by V. Tarasenko as the most significant factor in the dehumanization of public life in Ukraine. A particularly important topic of his researches was the scientific study of the causal factors of the social decline of the Ukrainian village. It is reasonable to recall that in his studies he argued that the radical division of rural settlements by the authorities into "perspectives — un perspectives". As a sociologist, he analyzed various situations that led to the disappearance of more than 500 villages on the map of Ukraine and, therefore, he was painfully experiencing the contradictory realities of "wild capitalism" in the rural life.

Therefore we support the scientific argument, according to which the land that has been received by the peasants was not the factor of becoming of the real owners, because peasants could not independently use the fruits of their labor on own land. From the beginning, the state did not create the special agrarian bank for them, which would provide loans to farmers at least in the initial setting up of farms. Therefore,

the peasants were forced to give their shares to agrarian holdings. Therefore the new master who actually owns the alien hectares of land, turning the real landlord into a “paper” owner [1, p. 131–148].

Thus, taking into account the presented argumentation, it is important to conclude that the traditional preservation of the monofunctional nature of work in the rural settlements is a significant factor in the further uncertainty of trends in the development of the rural infrastructure. And this factor, as we believe, is the most deterrent to the development of human capital. It is useful to pay attention to the official website of the Ministry of Agrarian Policy and Food of Ukraine that presents the shocking statistics on the declining infrastructure of Ukrainian rural settlements. “Today, more than half of the total number of villages lack paramedic and obstetric stations, only one third is provided with kindergartens, schools – 41 %. Only 58 % of villages have solid roads, road lighting – 33 %. That’s not to mention the fact that gas equipment is 84 %. The inhabitants of many villages do not have guaranteed sources of quality water supply, and the number of unorganized landfills of domestic and industrial waste is increasing. Unresolved housing problems are one of the reasons for the outflow of young professionals from the village, most of the villagers are not able to afford their homes. No one will go to work in the countryside if there is no housing, medical care, education and infrastructure. And all the figures say that there is a lot to be done in this direction” [10].

As a result of the analysis of the presented digital data, it is quite reason-

able to put the question: whether the Ukrainian village will have the chance to be a resource base for the preservation and further accumulation of human capital.

It is important to pay attention upon the intensive discussions in the contemporary socio-humanitarian knowledge, which are connected with identification of the essential characteristics, structural features and functional specificities of human capital. Taking into account this circumstance, we consider it important to support the opinion of those researchers who emphasize that human capital – is the ability of people to participate in a system of the effective and productive interactions and communications, as well as their ability to learn in order to obtain the quality education and mastering the knowledge that serves as the basis for the active lifestyle, self-employment, self-provision and participation in the various practices of civil society [11, p. 309–312; 12, p. 9–49; 13, p. 249–284; 14, p. 52–69].

From our point of view on the attributive features of the peasant’s archetype, it is important to consider such features of this archetype as: the ability to self-employed activity, calculation and belief in the ultimate effectiveness of one’s own work, self-sufficiency and informal care not only about the well-being of members of a family circle, but also about the destiny of others people in times of wars and catastrophes. Practical promotion of such qualities taking into account the latest trends of economic, political and cultural globalization, as we consider, is the one of the most promising trends in the development of the contemporary civilization.

Conclusions and perspectives of further research:

1. The presented analysis of the existing scientific approaches to identification of the social status, the place and social role of the peasant in the system of the contemporary social relations and communications, made it possible to find out that the traditional interpretation of the peasantry does not fully explain the content of the scientific fact that the concept “peasant” reflects the complicated and historically changeable form of social self-determination of the rural laborer. Therefore, it is important to investigate the cognitive peculiarities of scientific approaches to the identification of attributive features of the peasant’s archetype and the process of reproduction of these features as essential for the conservation, accumulation and use of the human capital.

2. The political and economic transformations by the XX–XXI centuries substantially changed the traditional basis of the peasant’s life, which passing through the all stages of socio-economic development still retains its own socio-cultural archetype and its practical experience of the family or collective-public management in the rural economy. It is important to emphasize that this circumstance one must have to take into account trying to obtain the relevant scientific evaluations of the prospects for the further development of the human resources in the rural communities.

3. The nature of labor in the city and the village is characterized by the various opportunities in the system of distribution of the labor functions, which greatly affects the integration of the rural population groups in the cities. The-

fore the problem of the preservation of human capital in the rural settlements becomes as the important problem of social management. The constructive solution of this problem requires innovative scientific reflection in the aspect of substantiation of the need to develop of the new forms of farming in the village with the support of the progressive socio-cultural experience.

4. The processes of the sustainable reproduction of the attributive features of the peasant’s archetype and of the monofunctional nature of the peasant’s labor are determined by the following factors: 1) the seasonal character of labor; 2) the structural peculiarities of labor; 3) the real difficulties to obtain the additional compensations for the work on weekends and during holidays; 4) the preservation of the patriarchal structure of the family; 5) the conservatism of socialization practices; 6) the demonstrative nature of openness to communications as the factor that conceals the real competitive interactions among peasants, which arise as a result of the monofunctional routine of their work.

5. Thinking about the prospects for further development of the of human capital in the rural regions, it is necessary to continue the scientific search in the applied aspect of humanitarian knowledge and also to take into account the existing theoretical researches that are oriented to the overcoming of the existing difficulties in the economic, social and cultural spheres of the peasant’s life in order to create the favorable perspectives for the rural life and also to elaborate the effective social technologies for the democratic changes in the globalized Ukrainian society.

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