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ARCHETYPE AS THE FOUNDATION OF THE UKRAINIANS' WORLDVIEW

The main archetypes of the Ukrainian mentality are considered in the article. The main component of the formation of mentality are archetypes, which in turn form an artistic worldview, and reflected in ethnic cultures (folklore, rituals, folk customs). According to Jung, archetypes are manifested through the collective unconscious, which has not an individual but a general nature. Archetypes are symbolic images that correspond in real life to the stereotypes of conscious human activity, they form the collective unconscious, which reflects the universal experience of the nation, and determine the behavior of the whole nation. Archetypes help to consider culture and ethnicity in terms of their essence of existence, in addition, to find ways to preserve and further promote archetypes as traditions in different eras of history. Archetypes act as a gene pool of spiritual culture, generate new intuitive, intellectual meanings and emotional states that lead to an understanding of culture. The issue of archetypes of the Ukrainian mentality among its researchers is considered by S. Krymsky, in his opinion the archetypes of the Ukrainian mentality consist of three archetypes «House – Field-Temple»; these are spiritual genes formed over the centuries in accordance with the geographical location of the people, its history, in different eras and are characterized by images that form certain prototypes. The mentality of the Ukrainian people manifests such archetypes as the dominance of the materialized over the procedural, annihilated equality, the monarchy of existence, destiny, the Earth, personal freedom, poverty and the educational archetype. That is, archetypes form mental and behavioral programs, affect the behavior, thinking and vision of the world. The spiritual life of an individual is closely connected with archetypes, because in the process of creative activity of people with the help of archetypes a corresponding sequence of images is formed. Archetypes are the basis for such formations: behavior, personal development and understanding of the world. The collective unconscious is experienced in universal mental forms, which are manifested in collective and individual behavior namely archetypes.

Keywords: archetypes, collective consciousness, mentality, identity, ethnicity, nation.

The term archetype was introduced into psychological theory by K. Jung in his work «Archetypes and the Collective Unconscious»¹, which was published in 1934. According to K. Jung, the archetype is the original image that serves as the basis for subsequent formations in the collective consciousness. That is, each person is already born with acquired archetypes, which in turn are passed down from generation to generation. The archetype forms the collective unconscious, which reflects the universal experience of the nation, which has been acquired over the years and determines the behavior of the whole nation. Archetypes are the psychological heritage of the nation and are preserved in myths, legends, fairy tales, religions.

K. Jung paid the most attention to the following archetypes: Shadow, Anima and Animus, Wise Elder, Great Mother, Baby, Ownership, Spirit, Trickster. These archetypes are in the mind in a personified form, they can be characters of dreams, serve as a source of such cultural symbols as gods and goddesses, enter into interpersonal experience, often projecting on other people. Each archetype can express itself in a great variety of personifications.

In the psychological sense, archetypes are universal images or symbols contained in the collective unconscious. In the cultural sense – these are archaic cultural prototypes, ideas-symbols about man, his place in the world and society; normative-value orientations, which determine the patterns of life of people

¹ Юнг, К. Г. (2018). *Архетипи і колективне несвідоме*. Львів: Астролябія.

who have «sprouted» through the centuries-old layers of history and cultural transformations and preserved their meaning and significance in the normative-value space of modern culture. These are deep cultural attitudes of the «collective unconscious», which are difficult to change. Archetypes, on the one hand, are inherited, on the other are formed in early childhood. They stand at the origins of recurring motifs of human myths, fairy tales, traditions and customs, eternal themes and images of world culture.

S. Krymsky considers the problems of the archetype of the Ukrainian mentality in his work «Archetypes of the Ukrainian mentality»¹. According to S. Krymsky, the archetypes of the Ukrainian mentality consist of three archetypes «House – Field – Temple». In his work, S. Krymsky characterizes the archetype as a spiritual gene of the nation, formed over the centuries in accordance with the geographical location of the people. Archetypes permeate the entire spiritual life of society and, at the subconscious level, influence worldviews, provide a link between generations, and determine further vectors of social development.

For every Ukrainian family, the archetype «House» is the most important component of their lives, because the house is perceived as the formation of a special space. The house is not only a place of personal space, but also a variety of meeting places, in particular, weddings, births, farewells to military service, farewell to a dead person before burial. From time immemorial, the house has been the face of the owners, so the owners sought to paint an original Ukrainian house, which in turn is a work of fine art. The house for Ukrainians is not only a home or a room, but first and foremost is the discovery of their identity and family values. The house is also a spiritual temple, a symbol of family reunion, the connection of people with history, certain rituals, motherhood, etc.

Thus, «House» is identified with a person who has a decisive influence on his spiritual condition and vision of himself in the world, determining his place in the world not only today but also on the line of temporality.

In the Ukrainian mentality, the archetype «Field» is identified with the Ukrainian land and is the connection between man and nature. Ukrainian life depended on the land that served as a breadwinner, because the future of the people depended on the harvest.

In the Ukrainian consciousness, the archetype «Field» has two interpretations, on the one hand, it is perceived as a cultivated peasant field on which Ukrainians performed rituals. On the other hand, the archetype «Field» is perceived as a steppe region where various wars took place and are associated with the death of people. The archetype «Field» introduced such features as agricultural, historical, social, cultural and other characteristics of the nation's life. With the spread of «the field» phenomenon in Ukrainian culture the formation of ethnic consciousness are being held. In the foreground is not the opposition «city – steppe» (as an alternative to order and chaos, sophistry and the abyss), but the comparison «steppe – hamlet», where the last symbolizes the transformation of the steppe element into an inhabited corner, personally won in nature².

The archetype «Temple» occupies a certain place in the Ukrainian mentality, it is a sacralization concept in the life of Ukrainians and is a manifestation of the national idea of Ukrainians. The church is a spiritual home for Ukrainians and a factor through which there is a connection with God, the union of heaven and earth. «The temple» is the temple of the soul, the center of holiness and spiritual existence of man. «Temple» as an idea is a revelation of heavenly forces, the religious protection of a particular community of ethnic groups.

The archetype of the «Temple», according to S. Krymsky, is «shrines professed by man», which are connected with the national peculiarities and ethnic traditions of the people. And the traditional Ukrainian spirituality is connected with the specificity in Orthodoxy, where Sophia in the sense of the Lord's wisdom is the foundation of the Temple, showing the unity of the divine and the earthly³. Thus, the concept of «Temple» combines certain, historically formed archetypes not only of Christianity but also paganism, tries to create a cult of sacralization of certain values, such as ontological concepts such as world, spirit, spirituality, as well as material such as mother, earth, which has its reflection on the worldview existential self awareness of the ethnos and the constitution of cultural identity.

¹ Кримський, С. Б. (2006). *Архетипи української ментальності. Проблеми теорії ментальності*. Київ: Наукова думка, 342.

² Ковальчук, Н. (2016). «Дім» – «Поле» – «Храм» як екзистенціали української культури. *Збірник тез за матеріалами Міжнародної наукової конференції. м. Київ, 253, 44.*

³ Кримський, С.Б. (2006). *Архетипи української ментальності. Проблеми теорії ментальності*. Київ: Наукова думка, 45.

V. Lypynsky paid a lot of attention to the study of the foundations of the Ukrainian national archetype, he pointed that national emotional commitment can have a bad influence on political state formation and all Ukrainian life in general. Excessive sensitivity, with a weakened will and planned actions, leads to easy enraging and rapid chilling up, also leads up to increased attention to unnecessary things and indifference to really important things¹.

The mentality of the Ukrainian people manifests such archetypes as the dominance of the materialized over the procedural, annihilated equality, the monarchy of existence, destiny, the Earth, personal freedom, poverty and the educational archetype.

The archetype of the dominance of the tangible over the procedural is manifested in uncriticalism, conservatism in action, undesirable thinking, comprehension of the new, quasi tolerance². This archetype is considered as the dominance of the past over the future, including the preservation of the nation's historical memory and awareness of the world through the prism of aspects of the past. In turn there is a passivity to constructive thinking and lack of change.

The archetype of annihilated equality is characterized as indifference, sociophobia, neglect of strategic interests, conformism³. That is, the manifestation of individualism, seeks solitude with oneself, focusing on their own problems and the problems of the family, which is due to not letting other people into their lives. She is not interested in social problems and shows carelessness towards other people.

The archetype of the monarh of being is manifested in psychocultural egocentrism, irrational hedonism, infantilism, suppression of intentionality⁴. It is characterized by introversion, i.e a person is focused only on his inner world, putting himself at the center of the universe. A person's life is subject to sensual pleasure and unwillingness to take responsibility.

The archetype of destiny is manifested in particularism, epistemological and ethical nominalism, apoliticalness⁵. The desire to separate oneself from others, all events are determined as pre-planned and which cannot be changed.

The archetype of the Earth significantly influenced the formation of psychological optimism and harmonious worldview of the Ukrainian nation. The archetype of the «Earth» is a manifestation of the emotional connection between man and nature. The main feature of the Ukrainian people is anteism that is, related with the native land.

The archetype of personal freedom is the basis of the freedom loving spirit of the Ukrainian people. It is characterized by the principle of life, that each person must live his own destiny and his own long way. The desire to isolate oneself from society and to rely only on one's own strengths, abilities and one's own initiative.

The archetype of poverty is manifested in the unconscious fear of being rich in the desire not to take personal responsibility. This archetype was formed by the lack of self-government, when Ukrainian lands were ruled by other states and people were slaves on their own land.

The educational archetype is a reflection of respect and knowledge of proper intellectual activity, faith in learning as a criterion for changing lives, the need to find the meaning of their own existence; It should also be noted that this archetype pays attention to the search for new knowledge that will be the driving force of change not only of the individual and will help to achieve a higher level of development.

Conclusions

Archetypes help to consider culture and ethnicity in terms of their essence of existence, in addition, to find ways to preserve and further promote archetypes as traditions in different eras of history. Archetypes act as a gene pool of spiritual culture, generate new intuitive, intellectual meanings and emotional states that lead to an understanding of culture. The basis of cultural phenomena is the archetype that forms the artistic worldview in the early stages of formation of the ethnos, and later find their expression in folklore, rituals, folk customs. According to Jung, the archetype is manifested through the collective unconscious, which has not an individual but a general nature. According to S. Krymsky, the archetypes of the Ukrainian mentality consist of three archetypes «House – Field – Temple».

¹ Липинський, В (1954). *Листи до братів-хліборобів. Про ідею і організацію українського монархізму: писані 1991-1926 р.* Нью-Йорк: Булава, 470.

² Донченко, О. (2001). *Архетипи соціального життя і політика : Глибинні регулятиви психополітичного повсякдення.* Київ: Либідь, 263.

³ Ibid.

⁴ Ibid.

⁵ Ibid, 265.

An archetype is a mode of action, the influence of the unconscious on consciousness. These are also universal innate mental structures that originate from instincts and are inherent in human nature; these are components of the collective unconscious, which are recognized in our experience and are usually in the images and motives of dreams. They are represented in certain patterns of behavior that find their reflection in everyday life. We can say that this is a kind of signal from antiquity and the powerful unconscious. Ukrainian national archetypes manifest themselves as symbols in myths, fairy tales, folklore, rituals, traditions, and are a generalization of the experience of our ancestors. Ukrainian culture and national archetypes have undergone a long time of formation and development from ancient times to the present. Development was influenced by natural conditions of geographical location, territories, migration processes, history, neighbors, influences of other cultures.

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