

UDC: 159.92+ 159.923+ 1(44)(092)

DOI: <https://doi.org/10.32689/2617-2224-2019-18-3-403-416>

Sobolnikov Valery Vasilyevich,

Doctor of Psychology, Professor, Professor of the Department of General Psychology and History of Psychology, Employee of the scientific laboratory “Archetypal and addictive identity”, NSPU, Russian Federation, 630126, Novosibirsk, Str. Viliuiska, 28, tel: +7 (905) 951 1047, e-mail: vsobolnikovis@gmail.com

ORCID: 0000-0002-5880-7283

Собольников Валерий Васильевич,

доктор психологических наук, профессор, профессор кафедры общей психологии и истории психологии, сотрудник научной лаборатории “Архетипическая и аддиктивная идентичность”, НГПУ, Российская Федерация, 630126, г. Новосибирск, ул. Виллойская, 28, тел.: +7 (905) 951 1047, e-mail: vsobolnikovis@gmail.com



ORCID: 0000-0002-5880-7283

Собольніков Валерій Васильович,

доктор психологічних наук, професор, професор кафедри загальної психології та історії психології, співробітник наукової лабораторії “Архетипна й адиктивна ідентичність”, НДПУ, Російська Федерація, 630126, м. Новосибірськ, вул. Виллойська, 28, тел.: +7 (905) 951 1047, e-mail: vsobolnikovis@gmail.com

ORCID: 0000-0002-5880-7283

EUROPE DEVELOPMENT WITHIN THE CONFINES OF PSYCHOANALYSIS: METHODOLOGY, STATE OF BEING AND PROSPECTS

Abstract. The updating of national-regional specifics greatly complicates the problem of the sustainable development of Europe. Therefore, the purpose of the article is to study the archetypal roots as an infrastructure and a driving factor of the state of being and development potential of the EU based on the methodology of depth psychology and the genesis of the European archetype. The analysis of the “falling apart” architectonics of the EU was built on the identification of “two different mental status” setting political and psychoanalytic discourse. The fairness of the political field of events is objectified with the help of the psychoanalytic method, where tactics and means (psychoanalytic, phenomenological and

hermeneutic) performed identical tasks, enlarging and specifying the knowledge obtained earlier. The archetypal complex of Europe as a mentally shaped keynote of the cultural heritage of the “Goths epoch”, destined the peculiarity of the Germany historical curve and Europe archetype. Being a primary archetype, it is understood as a process of anthropological socio-genesis expressed by a symbol.

The analysis of the event-driven structure of the archetypal space as an irrational flow exposed the conclusion of a “functioning” with synchronicity collective unconscious. Accumulation of negative experience by the latter resulted in the understanding of the fractal as a means of transferring “mind and evil” from one generation to another. Therefore, synchronicity can be dangerous, which is being observed in the destructive tendencies of Europe development. The author’s approach concerning the comprehension of the context of evil “attraction”, the probability of its meaning-changing transformation and the transition to another state mechanism has been substantiated. The conceptualization of Europe archetype defines the objective of further scientific research of its development prospects.

Keywords: Europe, development, disintegration, methodology, depth psychology, trans generation, symbol, archetypes, archetypal space, synchronicity, historical pulse beat.

РАЗВИТИЕ ЕВРОПЫ В ГРАНИЦАХ ПСИХОАНАЛИЗА: МЕТОДОЛОГИЯ, СОСТОЯНИЕ И ПЕРСПЕКТИВЫ

Аннотация. Актуализация национально-региональной специфики многократно усложняет проблему устойчивого развития Европы. Поэтому целью статьи является: исследование на основе методологии глубинной психологии и генезиса архетипа Европы, его архетипических корней как инфраструктуры и движущей силы состояния и перспективы развития ЕС. Анализ “рассыпающейся” сегодня архитектоники ЕС был построен на выделении двух разных психических состояний, задающих политический и психоаналитический дискурсы. При этом достоверность политического поля событий объективирована с помощью психоаналитического метода, приемы и средства которого (психоаналитические, феноменологические и герменевтические) выполняют схожие задачи, дополняя и уточняя знания, полученные ранее. Архетипический комплекс Европы как психически оформленная доминанта культурного наследия “эпохи готов”, определил особенность исторического пути Германии и архетипа Европы. Являясь базовым архетипом, он воспринимается в виде свернутого в символ процесса антропосоциогенеза. Анализ событийной структуры архетипического пространства как иррационального потока обнажил вывод о “работающем” синхронистично коллективном бессознательном. Аккумуляция последним негативного опыта привела к пониманию фрактала как средства передачи одним поколением другому “духа и зла”. Поэтому синхроничность может представлять опасность, что просматривается в деструктивных направлениях развития Европы. Обоснован авторский подход в понимании контекста “притяжения” зла, вероятность трансформации его смысла и механизма перевода в другое

состояние. Концептуализация архетипа Европы определяет задачу дальнейшего научного исследования перспектив ее развития.

Ключевые слова: Европа, развитие, дезинтеграция, методология, психология глубин, трансгенерация, символ, архетипы, архетипическое пространство, синхронистичность, историческая пульсация.

РОЗВИТОК ЄВРОПИ В МЕЖАХ ПСИХОАНАЛІЗУ: МЕТОДОЛОГІЯ, СТАН І ПЕРСПЕКТИВИ

Анотація. Актуалізація національно-регіональної специфіки багатозово ускладнює проблему сталого розвитку Європи. Тому метою статті є: дослідження на основі методології глибинної психології і генезису архетипу Європи, його архетипових коренів як інфраструктури і рушійної сили стану і перспективи розвитку ЄС. Аналіз архітекtonіки ЄС, що сьогодні “розсипається”, був побудований на виділенні “двох різних психічних станів”, які задають політичний і психоаналітичний дискурси. При цьому вірогідність політичного поля подій об’єктивується за допомогою психоаналітичного методу, прийоми і засоби якого (психоаналітичні, феноменологічні і герменевтичні) виконують схожі завдання, доповнюючи й уточнюючи знання, що отримані раніше. Архетипний комплекс Європи як психічно оформлена домінанта культурної спадщини “епохи готів”, визначив особливість історичного шляху Німеччини і архетипу Європи. Будучи базовим архетипом, він сприймається у вигляді згорнутого до символу процесу антропосоціогенезу. Аналіз подієвої структури архетипового простору як ірраціонального потоку оголив висновок про “працююче” синхроністично колективне несвідоме. Акумуляція останнім негативного досвіду привела до розуміння фрактала як засобу передачі одним поколінням іншому “духу і зла”. Тому синхронічність може становити небезпеку, що проглядається в деструктивних напрямках розвитку Європи. Обґрунтовано авторський підхід у розумінні контексту “тяжіння” зла, ймовірність трансформації його змісту і механізму переходу в інший стан. Концептуалізація архетипу Європи визначає завдання подальшого наукового дослідження перспектив її розвитку.

Ключові слова: Європа, розвиток, дезинтеграція, методологія, психологія глибин, трансгенерация, символ, архетипи, архетиповий простір, синхроністичність, історична пульсация.

Formulation of the problem. The steady trend towards the formation of a united Europe was manifested in the form of the transformational restoration of the medieval Holy Roman Empire of the German nation. The European Union (EU), established

under the Maastricht Treaty (1992) as an economic and political subject of international relations, objectively became such a center. At the same time, the presence of systemic contradictions symbolizing the process of “crumbling” Europe brings challenges and a threat

to the stability of its state. The awareness of the underlying mental processes and the vision of a new basis for the existence of Europe actualizes the solution of the important scientific and practical problems. The problem of understanding the present, on the basis of studying the past for constructing the future of the EU within the limits of the analytical psychology, becomes relevant.

Analysis of recent research and publications. The unipolar world that has emerged but already “crumbling” continues to implement the political concept of N. Spykman “who dominates Eurasia, controls the destinies of the world” [1, p. 54]. The political discourse of the recent studies and publications in the EU’s “coordinate system” allows for the detection of contradictions indicating the fragility of its state [2]. So, if the party “Alternative for Germany” (AfG) requires withdrawal from the EU, then the UK has begun the Brexit procedure. At the same time, Hungary and Poland are counteracting the strengthening of the European integration. At the same time, Austria, Finland and the Netherlands insist on protecting their sovereignty and the market. The intensification of the contradictions between Italy and France led to the recall of the ambassador from Rome. However, Germany and France manifest themselves in different ways. Apparently, the keys to the future of the EU are located in an economically developed Germany and nuclear-armed France. Under these conditions France and Germany speak out on strategic issues as a united front, but national interests split them in different directions. In general, despite the risks of the existence of the union, in the opinion of most experts, the EU

members do not have the basis for consensus on the future. A. Bosoni, “...the national state rises from the ruins after European experiments with integration, and it is it that will play a key role in determining the future course of the continent” [3].

The behaviour of the elite of the EU members is very specific, which is obviously far from the necessity of its destruction, but is obliged, overcoming national interests, to make concessions on issues important for Europe. An alternative to this leads to weaker integration and the prospect of a collapse of the EU. The choice of the “golden mean” is likely to cause big problems in the future. The experts, analyzing the causes of the crisis, are convinced that “the European project reflects at the European level a policy without politicians, and at the level of the states politicians in the absence of politics” [4, p. 7]. At the same time, the archetyped political discourse exposes the hidden, deep (depth top) layer. O. Spengler believed that “...absolute monarchies, colonization of the entire Earth, emerging radical ideologies, all these features of the European politics, are explained by its great symbol” [5, p. 2–3].

The purpose of the article. The psychology of perception of the tops of the depths of Europe is revealed in the form of a subjectified virtual and illusory reality of the unbroken past, present and future. At the same time, the problem of analyzing the archetype of Europe in the context of its development is not visible in the available literature. A description of individual mythologies and archetypes is given, which determines an in-depth analysis and a due degree of novelty of the work. Therefore, the

purpose of the article is: a study based on the methodology of the depth psychology and the genesis of the European archetype of its archetypal roots as an infrastructure and driving force of the state and development prospects of the EU.

The presentation of the main material.

a) to the research methodology of the archetype of Europe.

The system-forming element of the European consciousness and culture is the life-sense archetype of Europe that reflects all the processes of its development. The archetype traces the main tendencies of the existence of the European community as a result of the genesis of culture and the analogies arising in the collective unconscious. The penetration beyond the material world with the help of consciousness or “quasi-consciousness” [6, p. 226–227] reveals the uncertainty of the values, their polyvariability. The rejection of the use of scientific tools can lead to the impoverishment of the meaning of research in the modern sense, opening the way for dogma, faith, etc. The search for new meanings of the mental world of European society has necessitated the construction of the methodological knowledge. Therefore, approaches to the study of the problem will be determined by the understanding that the archetype of Europe was formed in the culture of antiquity and the Middle Ages that was strengthened by the connection of the individual with the collective unconscious. C. Jung rightly believed that “...consciousness as a product of the unconscious in the material-causal world where the transcendental process ensures the connection

of consciousness with the unconscious, and causality with synchronicity” [7, p. 8–9]. At the same time, they consider synchronism as “a special class of natural events that define randomness as an eternally existing factor as the sum of individual acts of creation” [8, p. 305]. Decisive is the use of the phenomenology that is calibrated for the analytical psychology. The question of the hermeneutisation of the mythical reality of Europe due to many well-known myths (the archetypes of the Transformation, Hero, shadows, etc.), the boundaries, the use of which are established by introspection, is being updated. Therefore, taking into account the above, within the framework of the analytical psychology, the methodological toolkit is revealed, which allows to “disobject” the archetypal content of Europe. The complex nature of our research leads to the need to conduct it based on the concept (a) of the Ukrainian school of archetypal, with its significant position of “historical pulsation”; (b) fate analysis that justified the function of the clan unconscious; (c) the psychology of the depths (imagination) in which the process is distinguished, including its stages in the form of a specific reality. The scientific potential of a set of selected ideas, theories and concepts in a transformed form sets the framework for the formation of the psychoanalytic method of our research.

The statement of the collective unconscious, “inhabited”, according to C. Jung, by collective and innate archetypes [8] opens up another world in which the society lives in mythologems and myths. At the same time, the process of layering objective and subjective fragments on myths when they

infiltrate into consciousness generates “new” mythical images. Moreover, the mythology that has outlived itself and based on falsehood, revealing the “truth” of the past, can actively influence the modern society, giving rise to destructive behaviour. “From where, asks L. Sondi, suppressed claims of the ancestors that determine the fate of an individual through the choice of profession, illness and method of death”, etc., are places where both complexes and archetypes can be present” [9, p. 72]. Obviously, the myth, living in the “basements” of the psyche, breaks into consciousness sporadically — in the form of images, neuroses, psychoses and other mental disorders. Through awareness the position is refined and the individual can achieve significant changes in the hereditary dialectic of the motivations of the society [9]. Consequently, the overthrow of the myths can be associated only with the myth-making process in the form of creation and destruction, i.e., the cyclical repetition of “birth – eros” and “death – thanatos”. The cyclical nature of the events is largely beyond causality, but an explanation of this becomes possible using the principle of “synchronicity”. Synchronization (from the Greek. Synchronismos – simultaneity) is a mechanism that reveals the nature of coincidence in time of similar or similar in meaning and causally unrelated events [10, p. 320]. The principle is triggered where something more is involved than the probability of a blind event, which ultimately allows us to assume the presence of a deep connection. It is genotropism as a function of the tribal unconscious and the fate of the family, ethnic group, nation and

society that is at the heart of this connection. Here, the generic unconscious, formed by identical or related gene factors, attracts and holds people together [9] and becomes an important element. In “the psyche they personify the principle of the formation of the existence of communities, being the regulators of the motivating sphere” [10, p. 23], and, consequently, the motivating forces of the society. In the context of the above, the method of our research focuses on the semantic content of the archetype of Europe, where, on the one hand, the Transformation archetype, and on the other, relativization of the myth of the development of the continent reveals the depths top.

The topic (Greek. Topos – place) of the depth psychology of the European society causes the transformation of the spatial organization of the mental representation of its structural and semantic models. In this case, the collective unconscious continues to live in cyclical and linear time. The specificity of the two-story topics study and the possibility of realizing its depth are revealed by means of synchronism of the vertical axis [7, p. 195–307]. Here, the transformational vector of the social change sets a promising link between the present, past and future. His perception as an actor of “changes in the social space in a given dynamics, rhythms, cycles [11, p. 36–37] remains important. The awareness of the archetypal complex of Europe as a mentally shaped choice of the context of the interaction of psychophysical and spiritual principles becomes a “sweep” of the idea of society in space and time. As a result of its general movement, the historical path and particularity of the nation emerged, with

the powerful driving force of the psychology of the depths.

In these conditions, the method of analytical research through a topic involves the use of systemic and synergistic approaches, as well as a number of psychoanalytic techniques. Among them are the techniques of “reverse perspective” (P. A. Florensky, 2006), “arrows of time”, (I. Prigogine, I. Stengers, 2003), synchronies (C. Jung, 1916; S. Grof, 2000), anthropies (S. Cohen, 2012), virtual reality (N. A. Nosov, 1997) and others. A certain role in this will be played by the techniques of hermeneutics and the means of phenomenology. The perception of the archetype of Europe makes it possible to reveal its existence and development with the help of the Transformation archetype, which causes changes and transformations of the personality and society as a whole in the process of infiltration of the content of the unconscious. The transformation process leads to a significant change in the Ego and translates man into a being of a different nature. The spiritual or destructive consequences of the transformation manifest themselves in the totality of hereditary, unconscious ideas and images of the formation of a new society or its disintegration. Involving the methods of the analytical psychology allows us to perceive the archetype of Europe through the elements of the collective unconscious that are actively generating the archetypal space of the continent. Therefore, the influence of the Transformation archetype in relation to a European person who possesses a certain type of representative system is absolute. The rebirth of the fragments of the spiritual heritage in

the process of transgeneration based on the culture of the “era of the goths” becomes possible. This does not exclude the regressive withdrawal of the society to lower levels of the mental development, where an awareness of new needs, goals, etc., forms the basis for subsequent progress.

b) *fragmentary analysis of the event structure of Europe: a psychoanalytic context.*

The formation of the mass man and the elite in Europe is associated with the era of Enlightenment, the Reformation and the industrial revolution. The adaptation to new conditions led a person to a rupture of consciousness with the unconscious, being forced out of nature and the destruction of individuality. The priority of the rational mind and the state has led to the formation of conceptual and semantic architectonics of the “early logos as an archetype of power and the content of the mental mass man” [12, p. 46]. The accumulation of repressed psychic energy led to its release in destructive forms (mental insanity, diseases, “new” cults on a religious and other basis, etc.). However, “...the gods who once caused the thrill did not disappear, they only, clarifies C. Jung, changed their names: now they were ciphered to – “ism” [13, p. 275]. The state and the church, beginning from the Middle Ages and subsequently, began to initiate and use for their own purposes mass psychic phenomena, mental states, attitudes, reactions. For example, crusades and religious processions were initiated, and later political movements, revolutions, strikes, etc. Any crisis, including organized, as a rule, exceeds the level of the critical mass of the psychic energy and

its release in various forms could be observed at all times.

During the 20th century the European community, realizing the concept of Europeanism, reached its greatest development. However, two world wars, new challenges and threats (fascism, totalitarianism, etc.) led to the division of Europe. A number of archetypes (“father”, “mother”, “baby”, etc.) with a “margin of safety” smoothed the deformation processes and the force of the external pressure and instability of the established order. However, the lag of the evolutionary processes of the psyche from the pressing problems of epistemology. The repression of the unconscious directed the mass man to unite and demonstrate the universal will with its destructive content. The reduction of the repressed unconscious received its completion in the capture by the irrational of a significant mental “charge” that initiates aggression and destruction. At the heart of the meaning of understanding this is the archetype of Transformation. The transformation of the personality of a mass man that took place, under the influence of unconscious contents, actualized his condition “...to search for a leader who is able to define new landmarks, and then life perspectives” [13, p. 264–265]. Obviously, the “culture of the goths” possessing a rich mythological heritage, with the help of the supreme god Wotan, in essence, set the specifics of the European transformation. “Wotan, Jung notes, is a fundamental characteristic of the German soul, its mental, irrational factor, putting pressure on civilization and sweeping it in its path”. “The dualism of the human nature, he believes, in the well-known division of the Ger-

man nation that has found its manifestation, allows it to live in the real world and the imaginary world” [14, p. 283]. The infiltration of the expansion of the “Gothic culture” into the Western European “Faustian” culture imposed the form of the individual volitional “I” and the desire for territorial or other expansion of the zone of influence. C. Jung points to the mythological significance of the Wotan archetype as having an intuitive and inspiring side in shaping the psychology of the German people and the particularity of its path [14, p. 275]. The desire to unite the continent from the time of capture by the German tribes (Goths) has its continuation and is seen in the archetype of Europe. The genesis of the expansion of Wotan is revealed as the realization in the consciousness of the destructive potential of an archetype capable of manifesting and shaping the behaviour of the elite and the mass man. “The behaviour (of the Germans) is realized under the influence of the Wotan archetype that has magical power and turned into a “devil” [14, p. 276]. As a result, there is a shortage of deterring destructive tendencies and reveals the destructive experience of all the previous generations.

The Transformation as an archetype against the background of the post-war systemic crisis of Europe, the susceptibility of a mass man, giving rise to sacrifice, directed the German nation along the path of an unconscious psychological process. The pagan magic, that captured the imagination of the Germans, enslaved the spirit, soul and heart, but with defeat and the beginning of the crisis, Wotan “disappears”. The state of regression led the mass man to being spiritless, uniting by his own kind

and searching for a leader who showed himself. He became the spokesman of their lawless and chaotic desires and put the mass man in a state of breaking the individual morality and subjective control. A further “dehumanization” of the mass man provided the leader with the seizure of power, and then the forced integration of the “new” order into the unconscious. As a result of an incredible personification, he managed to transform himself into the “leader-symbol” of a number of European nations. The use of the “evil” by the irrational factor and immense power, C. Jung believes, led to an uncritical understanding of what is happening, and then to totalitarianism and slavery [8]. The unfulfilled need for world domination along with the urgent demand of the world led to the collapse of the spirit and greatness of Germany and its community. Once again, Germany suffered a crushing defeat in the war, but on a large scale [13]. Wotan being previously swift and active in new conditions disappears and becomes invisible. Hidden in the background, he can stay in this state for a long time, and then re-manifest himself.

A. Schutzenberger finds a good historical memory in the collective unconscious in the account of important events [15, p. 92] of the life cycle of the nation, the state and Europe as a whole. The transgeneration of the past of the German nation in the present, taking into account their mentality and collective psychology [16], can be justified from the position of the concept of fate analysis. Here, the generic unconscious [9] acts as an integrator of identical or related genes, determining the expansion of the object of the choice of a com-

mon fate at various stages of the history. The dynamic chaos in Germany at a certain stage by creating an attractor in the form of a fractal opened a universal, archetypal model of thinking. The archetypal structure of the fractal (from the Latin. “irregular in form”, “broken and “fragmented”) is explained by fracture and self-similarity; which may look like a whole, or with a small deformation” [11, p. 36–47]. It is known that the swastika, “fractal movements” and other signs of sacred and mystical significance were used to “connect” the mass man to the fractal.

Obviously, at the bifurcation point it is quite difficult to determine the direction of the further development of the nation. It can be assumed that the possibility of transition to a new, higher level of orderliness in its development has taken place. However, the “evil” of the Wotan archetype, reinforcing the state of chaos in the society, promoted a short-term “take-off”, and then its rapid aging with the pathology and death resulting from it. The archetypes that store the society’s way of life in the brain structure: love, family, home, gratitude, happiness, have been significantly destructive and depreciated. With their destruction there was a loss of the meaning of life and an increase in suicidal feelings. The collapse of Nazism was perceived by the society as the end of life and all that exists. As a result, along with the awareness of guilt, the “collective shadow” in the form of the lowest side of the consciousness of the nation was revealed by the elite to the mass man. The violent elaboration of its unconscious destructive principle, that had lost its “evil imagination” and unfamiliar with guilt feelings, gave

rise to mental impairment, putting society before a choice: death or mental evolution [17]. The latter implied the elaboration of the collective “shadow” notions through the transformation of guilt into personal responsibility.

“French Europe” has sunk into eternity, and then “German Europe”, the time of “pan-Europe” has come. With the conclusion of the Maastricht Agreement in 1991, the community got its name European Union (EU). The basis of the association was the problems of the economy, the development of the society, as well as threats to the security of humanity. In this connection, the “revealed” factor was in the form of powerful psychic forces rooted in the instincts of the man over the initial power. One of the ways to transform and balance the aggressive instincts C. Jung saw in the democratization of the society. Therefore, the transformation of aggressiveness in the subject of self-analysis contributes to the selection of shadows and the overcoming of the society by the overwhelmingly exciting force of the shadows [16]. For more than four centuries the psychic energy of the Western man rushed outward. The presence of obstacles in the conditions of the “sprinkled” world does not allow at the present time to do this, and the energy returns to its origins. A significant role in this is assigned to the archetype of the self which today reflects the evolution of the human psyche. However, the evil in the depths of the psyche is manifested in the desire to establish harmony between the conscious and unconscious parts of the mental at the individual and collective levels. M.-L. Von Franz points out the need to be prepared to prevent its destructive

impact. Moreover, she believes that the skills of recognizing the signs of destruction of a society will allow localizing hazards in the event that a control system is established [17]. Individuation according to C. Jung becomes a real alternative to the psyche massaging, putting civilization into a state of integration with the unconscious and the consciousness [18, p. 218].

In modern conditions, the rigidity, assertiveness and materialism of the German mentality continues to strengthen and dominate over the rest of the peoples of Europe. The weak influence of the Wotan archetype in the striving of the German nation to the economic mastery of the world is revealed. Understanding the myth and the archetype as an evolutionary process necessitates the formation of a common European policy to return to the original understanding of the archetype [19]. Important in this regard is the understanding of the essence of the probabilistic “historical pulsation” of the change of mental states of the archetypal space of the collective unconscious. The archetypal paradigm developed by the Ukrainian school reveals in time a shift in the mental states of the mass man and the elite. The manifestation of the archetypes of mythos and logos within the framework of the historical epochs of modern and postmodern have a different probabilistic perspective. Thus, the features of the archetypal space of the collective unconscious postmodern allow the logos to be realized in the innovation process, and the mythos to develop. With regard to modernism, the development of the logos is observed, and the mythos, in the form of individual subjects, realizes

itself as a representative of group and collective interests.

Consequently, the development of Europe in the postmodern era becomes sustainable in the conditions of the development of mythos and its implementation of the logos in the innovation process. At the same time, the processes in Europe proceed in very difficult conditions. Great innovations never come from above, they come from below, is sure C. Jung. "Since the upheavals in the world and in our minds are relative and a person of dubious nature, he believes, he looks at the distracted world, but his soul rushes to a decision that would reduce the chaos of doubt and uncertainty" [20, p. 490]. Apparently the current conflict between modern and postmodern should be considered within the framework of the identified mentalities and the fight against repressiveness and totalitarianism. M. Maffesoli pays attention to the process of mythologization of the mass consciousness (an increase in the number of subcultures, tribalization of the society, etc.). At the same time, despite the problem of contradictions, he believes, a new sociality is emerging [21]. The latter opens up the possibility of finding the basis of civilization development. It is not by chance that C. Jung singles out the archetype self, that "provides compensation in the conflict between the internal and the external. The archetype gives a sense of the goal of life and the fate of not only the individual, but the whole group, society, in which he complements others to a complete image" [22, p. 314]. From the archetypal point of view, the sought-for in its pure form does not exist, but its only function is to identify significant, "real"

events. The evaluation of the prospects for development and the future state of the EU should be based on the experience gained, the extrapolation of trends in the patterns of development. Outdated traditional values, M. Maffesoli believes, have the prospect of their return. Therefore, after a period of "unspelling the world", it is time to "re-coocon" it with the common component, which is the joint sensuality or common emotions. The question of power as a projection of the future determines the "conflict harmony" of the scattered communities with differentiated architectonics. It is the societal "thirst for life" and the power of Mother Nature that give a feeling of renewable globality [23]. The external indifference of the masses as a form of reorientation of the social life towards something more substantial, namely, "here-and-now" becomes the main value of the epoch of the future.

Conclusions and prospects for further research. The search for ways of resolving the contradictions of Europe is reflected in the logic of their development that is rather difficult for understanding. The study of the archetypal space captures the influence of the archetypes of Transformation, Wotan, the Ego-hero and the shadow on Europe. In modern conditions, the archetypes reveal their potential in the form of "historical pulsations", cycles, etc. The variants of responding to a crisis and other phenomena are seen in the archetypal field of the existence of Europe, the mechanism of survival and its development. Obviously, the process takes place in very difficult conditions, where the probabilistic result is not completely clear. The events-fluctu-

ations can change the direction of the development by choosing one of the available options. The attractor, at the bifurcation point, may not be reorganized in the most optimal way. Conceptually and methodologically a further study of the problem of predicting the existence of Europe through the lens of the psychoanalytic approach appears.

REFERENCES

1. *Spykman N.* (2016). Politicheskaya karta Evrazii. Chast 2 [Political map of Eurasia. Part 2]. Vestnik Rossiyskogo gosudarstvennogo gumanitarnogo universiteta. Seriya "Politologiya. Istoriya. Mezhdunarodnye otnosheniya. Zarubezhnoe regionovedenie. Vostokovedenie" — Bulletin of the Russian State Humanitarian University. Series "Political Science. Story. International relationships. Foreign Regional Studies. Oriental studies, 1 (3), 49–56 [in Russian].
2. *Zelikova Yu. A.* (2014). Stareyushchaya Evropa: demografiya, politika, sotsiologiya. Evropeyskie issledovaniya [An aging Europe: demography, politics, sociology. European studies]. Moscow: Nora [in Russian].
3. *Bosoni A.* (2016). Who Will Exit the EU Next? worldview.stratfor.com. Retrieved from <https://worldview.stratfor.com/article/who-will-exit-eu-next> [in English].
4. *Krastev I.* (2012). Paradoks evropeyskoy demokratii [The Paradox of European Democracy]. carnegie.ru. Retrieved from <http://carnegie.ru/proEtContra/?fa=48150> [in Russian].
5. *Shpengler O.* (2010). Zakat zapadnogo mira: ocherki morfologii mirovoy istorii [Der Untergang des Abendlandes]. Moscow: Eksmo [in Russian].
6. *Nalimov V. V.* (1989). Spontannost soznaniya: Veroyatnostnaya teoriya smyslov i smyslovaya arkhitektonika lichnosti [Spontaneity of Consciousness: The Probabilistic Theory of Meanings and the Semantic Architectonics of Personality]. Moscow: Prometey [in Russian].
7. *Jung C. G.* (1997). Sinkhronichnost [Synchronizität]. Moscow: Refl-buk, Kyiv: Vaksler [in Russian].
8. *Jung C. G.* (1991). Arkhetip i simbol [The archetype and the symbol]. Moscow: Renessans [in Russian].
9. *Szondi L.* (1969). Káin a törvénysegő, Mózes a törvényalkotó. Budapest: Gondola Kiadó [in Hungarian].
10. *Osipov G. V.* (Eds.). (1998). Sotsiologicheskii entsiklopedicheskii slovar. Na russkom, angliyskom, nemetskom, frantsuzskom i cheshskom yazykakh [Sociological encyclopedic dictionary. In Russian, English, German, French and Czech]. Moscow: Izd-ya gruppa INFRA-M-NORMA [in Russian].
11. *Mandelbrot B.* (2015). Fraktaly i iskusstvo vo imya nauki [Fractals and an Art for the Sake of Science]. (E. V. Nikolaeva, Trans). Fraktaly kak iskusstvoatey — Fractals as art (p. 36–47). Saint Petersburg: Strata [in Russian].
12. *Odaimyk V.* (1996). Psikhologiya politiki: Politicheskije i sotsialnye idei Karla Gustava Yunga [Psychology of Politics: Political and Social Ideas of Carl Gustav Jung]. V. Zelenskiy (Eds.). Saint Petersburg: Yuventa [in Russian].
13. *Odaimyk V.* (1996). Yung K. G. Ocherki o sovremennykh sobytiyakh psikhologii natsizma [Jung K. G. Essays on modern events of the Nazism psychology]. Psikhologiya politiki — Psychology of Politics. (p. 338). Saint Petersburg: Yuventa [in Russian].
14. *Odaimyk V.* (1996). Psikhologiya politiki: Politicheskije i sotsialnye idei Karla Gustava Yunga [Psychology of Politics: Political and Social Ideas of Carl Gustav Jung]. (p. 275–290).

- V. Zelenskiy (Eds.). Saint Petersburg: Yuventa [in Russian].
15. *Schutzenberger A.* (2001). Sindrom predkov. Transgeneratsionnye svyazi, semeynye tayny, sindrom godovshchiny, peredacha travm i prakticheskoe ispolzovanie genosotsiogrammy [Ancestor Syndrome: Transgenerational Psychotherapy and the Hidden Links in the Family Tree]. Moscow: Izd-vo Instituta Psikhoterapii [in Russian].
 16. *Bereczkei T.* (1999). Szondi és a modern biológia. K. E. Gyöngyösiné (Szerk.). Szondi Lipót. (p. 158–165). Budapest: Új Mandátum Könyvkiadó [in Hungarian].
 17. *Franz M.-L. von.* (1996). Protsess individuatsii [Process of individuation]. K. G. Yung. Struktura psikhiki i protsess individuatsii — C. G. Jung. The psyche structure and the individuation process. Moscow: Nauka [in Russian].
 18. *Jung C. G.* (1996). Struktura psikhiki i protsess individuatsii [The psyche structure and the individuation process]. Moscow: Nauka [in Russian].
 19. *Lebedko V., Orekhova D.* (2010). Evolyutsiya mifa i arkheta [Evolution of myth and archetype]. www.kafedramtai.ru. Retrieved from <http://www.kafedramtai.ru/almanac/341-daria-smith-anna-ilyina-qexperience-a-new-manifestation-of-the-archetypal-discourse-the-myth-of-the-neurotic-practical-application-in-the-space-of-the-magic-theatre-q.html> [in Russian].
 20. *Jung C. G.* (1997). Soznanie i bessoznatelnoe [Consciousness and the unconscious]. Saint Petersburg: Universitetskaya kniga [in Russian].
 21. *Maffesoli M.* (1991). Okoldovannost mira, ili Bozhestvennoe sotsialnoe [Le réenchantement du monde — Morales, éthiques, déontologies]. (I. I. Zvonareva, Trans). Sotsio-Logos. (p. 133–137). Moscow: Progress [in Russian].
 22. *Jung C. G.* (1994). Sobranie sochineniy. Psikhologiya bessoznatelnogo [Collected Works. Psychology of the unconscious]. Moscow: Kanon [in Russian].
 23. *Maffesoli M.* (1996). The Time of the Tribes. The Decline of Individualism in the Mass Society. London: SAGE Publications; New Delhi: Thousand Oaks [in English].

СПИСОК ВИКОРИСТАНИХ ДЖЕРЕЛ

1. *Стикман Н. Дж.* Политическая карта Евразии. Ч. 2. / пер. с англ. // Вестник Рос. гос. гуманитарного ун-та. — Серия “Политология. История. Международные отношения. Зарубежное регионоведение. Востоковедение”. — 2016. — № 1 (3). — С. 49–56.
2. *Зеликова Ю. А.* Старейшая Европа: демография, политика, социология. Европейские исследования. — М. : Нора, 2014. — 217 с.
3. *Bosoni A.* Who Will Exit the EU Next? / Copyright ©2019 Stratfor Enterprises, LLC. Oct 4, 2016.2 p.
4. *Крастев И.* Парадокс европейской демократии // Pro et Contra. — 2012. — Т. 16. — № 1–2. — С. 7. — Режим доступа : <http://carnegie.ru/proEtContra/?fa=48150> (09.03.2019)
5. *Шпенглер О.* Закат западного мира; очерки морфологии мировой истории. — М. : Эксмо, 2010. — 800 с.
6. *Налимов В. В.* Спонтанность сознания: Вероятностная теория смыслов и смысловая архитектура личности. — М. : Прометей, 1989. — 288 с.
7. *Юнг К. Г.* Синхроничность / К. Г. Юнг. — М. : Рефл-бук, К. : Вакслер, 1997. — 320 с.
8. Архетип и символ / К. Г. Юнг. — М. : Ренессанс, 1991. — 300 с.
9. *Szondi L.* Káin a törvénszegő, Mózes a törvényalkotó / (Cain the law-breaker,

- Moses the lawmaker). — Budapest : Gondola Kiadó, 1969. — 175 p.
10. Социологический энциклопедический словарь. На русском, английском, немецком, французском и чешском языках / Ред.-коорд. ак. РАН Г. В. Осипов. — М. : Издат. группа ИНФРА-М-НОРМА, 1998. — 488 с.
 11. *Мандельброт Б.* Фракталы и искусство во имя науки // Фракталы как искусство. Сборник статей / пер. с англ., фр. Е. В. Николаевой. — СПб. : Страта, 2015. — С. 36–47.
 12. *Одайник В.* Психология политики: Политические и социальные идеи Карла Густава Юнга / под ред. В. Зеленского. — СПб. : Ювента, 1996. — 382 с.
 13. *Юнг К. Г.* Очерки о современных событиях психологии нацизма / В. Одайник. Психология политики. — СПб. : Ювента, 1996. — 283 с.
 14. *Юнг К. Г.* Вотан. / В. Одайник. Психология политики : Политические и социальные идеи Карла Густава Юнга / под ред. В. Зеленского. — СПб. : Ювента, 1996. — С. 275–290.
 15. *Шутценбергер А.* Синдром предков. Трансгенерационные связи, семейные тайны, синдром годовщины, передача травм и практическое использование геносоциограммы. — М. : Изд-во Института Психотерапии, 2001. — 240 с.
 16. *Berezkei T.* Szondi és a modern biológia // In Gyöngyösiné K. E. (Szerk.). Szondi Lipót. — Budapest : Új Mandátum Könyvkiadó, 1999. — P. 158–165.
 17. *Франц М.-Л. Фон.* Процесс индивидуации / К. Г. Юнг. Структура психики и процесс индивидуации. — М.: Наука, 1996. — 269 с.
 18. *Юнг К. Г.* Структура психики и процесс индивидуации. — М. : Наука, 1996. — 269 с.
 19. *Лебедко В., Орехова Д.* Эволюция мифа и архетипа [Электронный ресурс]. — Режим доступа : <http://www.kafedramtai.ru/almanac/341-daria-smith-anna-ilyina-qexperience-a-new-manifestation-of-the-archetypal-discourse-the-myth-of-the-neurotic-practical-application-in-the-space-of-the-magic-theatre-q.html> (02.03.2019).
 20. *Юнг К. Г.* Сознание и бессознательное: сб. / пер. с англ. — СПб. : Университетская книга, 1997. — 544 с.
 21. *Маффесоли М.* Околдованность мира, или Божественное социальное / пер. с фр. И. И. Звонаревой // Социо-Логос. — М. : Прогресс, 1991. — С. 133–137.
 22. *Юнг К. Г.* Собрание сочинений. Психология бессознательного / пер. с нем. — М. : Канон, 1994. — 320 с.
 23. *Maffesoli M.* The Time of the Tribes. The Decline of Individualism in the Mass Society / M. Maffesoli. — London : SAGE Publications ; Thousand Oaks, New Delhi, 1996. — 176 p.