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THE ARCHETYPE OF CONSUMPTION AND ITS CONTRADICTIONS IN THE CONTEMPORARY EUROPEAN SPACE OF ECONOMIC AND SOCIAL INTERACTIONS

Abstract. The analysis of the theoretical interpretations of the contradictions of the consumption archetype in the contemporary European space of economic and social interactions is presented in the article. The importance of the further development of scientific research on the newest consumption practices under the context of globalization and European integration is substantiated. The scientific understanding of consumption as the fundamental civilizational transcultural archetype which defined as determining factor for organization and technological development of contemporary production systems of production and as the stimulus of resource exchange between individual and collective subjects of public life is proved by the author. Also presented argumentation that the development

of main practices of consumption reproduce in the globalized public space of the separate regions, and the European public space is the evident example of such region. It is proved that the main contradictions of the functional manifestations of the consumption archetype in the European public space of economic and social interactions are determined by the processes of real competition of various models of consumption, and by the increased manipulative influence of the media and advertising, which translate the values of the ideology of consumerism and the standards of elitist consumption without taking into account the existing deep socioeconomic inequality in most European societies.

In this article is presented by the author the scientific argumentation of the conceptual position that internationalization of individual and collective practices of consumption determines the radical changes of the spatial conditions of social reproduction of these practices. Under contemporary conditions of the intensive global resource exchange, which is caused by the activities of TNCs and by the global migration, the development of basic consumption practices stimulate the new social transformations in the globalized public space of the different regions, and the European public space is also the one of such regions.

Keywords: globalization, consumption, archetype consumption, models of consumption, culture of consumption, global ideology of consumption, consumerism, media and advertising.

АРХЕТИП СПОЖИВАННЯ ТА ЙОГО СУПЕРЕЧНОСТІ В СУЧАСНОМУ ЄВРОПЕЙСЬКОМУ ПРОСТОРІ ЕКОНОМІЧНИХ ТА СОЦІАЛЬНИХ ВЗАЄМОДІЙ

Анотація. Здійснено аналіз теоретичних інтерпретацій суперечностей архетипу споживання в сучасному європейському просторі економічних та соціальних взаємодій. Підкреслена важливість розвитку наукових досліджень новітніх практик споживання в умовах глобалізації та європейської інтеграції. Доведено доцільність наукового розуміння споживання як фундаментального цивілізаційного транскультурного архетипу забезпечення організації та технологічного розвитку сучасних виробничих систем, ефективного ресурсного обміну між індивідуальними та колективними суб'єктами суспільного життя. Аргументовано, що розвиток основних практик споживання відбувається в глобалізованому публічному просторі окремих регіонів, наочним прикладом якого є європейський публічний простір. Доведено, що основні суперечності функціональних проявів архетипу споживання в європейському публічному просторі економічних та соціальних взаємодій обумовлені процесами реальної конкуренції різних моделей споживання, посиленого маніпулятивного впливу ЗМІ та реклами, які траншують цінності ідеології консьюмеризму і стандарти елітарного споживання, не приймаючи до уваги існуючі глибокі соціально-економічні нерівності у більшості європейських суспільств. У статті надані докази, що посилення процесів інтернаціоналізації індивідуальних та колективних практик споживання суттєво змінює наукові уявлення стосовно просторових умов їх соціального відтво-

рення. В умовах інтенсивного глобального ресурсного обміну, спричиненого діяльністю ТНК та процесами глобального переміщення людей, розвиток основних практик споживання відбувається в глобалізованому публічному просторі окремих регіонів, наочним прикладом якого є європейський публічний простір.

Ключові слова: глобалізація, споживання, архетип споживання, моделі споживання, культура споживання, глобальна ідеологія споживання, консьюмеризм, медіа, реклама.

АРХЕТИП ПОТРЕБЛЕНИЯ И ЕГО ПРОТИВОРЕЧИЯ В СОВРЕМЕННОМ ЕВРОПЕЙСКОМ ПРОСТРАНСТВЕ ЭКОНОМИЧЕСКИХ И СОЦИАЛЬНЫХ ВЗАИМОДЕЙСТВИЙ

Аннотация. Осуществлен анализ теоретических интерпретаций противоречий архетипа потребления в современном европейском пространстве экономических и социальных взаимодействий. Подчеркнута важность развития научных исследований новейших практик потребления в условиях глобализации и европейской интеграции. Доказана целесообразность научного понимания потребления как фундаментального цивилизационного транскультурного архетипа обеспечения организации и технологического развития современных производственных систем, эффективного ресурсного обмена между индивидуальными и коллективными субъектами общественной жизни. Аргументировано, что развитие основных практик потребления происходит в глобальном публичном пространстве отдельных регионов, наглядным примером которого является европейское публичное пространство. Доказано, что основные противоречия функциональных проявлений архетипа потребления в европейском публичном пространстве экономических и социальных взаимодействий обусловлены процессами реальной конкуренции различных моделей потребления, усиленного манипулятивного воздействия СМИ и рекламы, которые транслируют ценности идеологии консьюмеризма и стандарты элитарного потребления, не принимая во внимание существующие глубокие социально-экономические неравенства в большинстве европейских обществ. В данной статье автором представлены доказательства, что усиление процессов интернационализации индивидуальных и коллективных практик потребления существенно меняет научные представления о пространственных условиях их социального воспроизводства. В условиях интенсивного глобального ресурсного обмена, который вызван деятельностью ТНК и процессами глобального перемещения людей, развитие основных практик потребления происходит в глобальном публичном пространстве отдельных регионов, наглядным примером которого является европейское публичное пространство.

Ключевые слова: глобализация, архетип общества потребления, общество потребления, консьюмеризм, реклама, социальный конфликт, социальная напряженность, социология потребления.

A problem statement. It is known that among the actual disput problems in the contemporary social sciences are the questions of consumption, consumer behaviour and the culture of consumption. It should be noted that the consumption phenomena at the present stage of the global and regional social transformations plays it's an increasingly important role in shaping the value orientations of the population and becomes the special subject-matter of scientific discussions both in Ukraine and abroad. In the public consciousness the concept of consumption is strengthened as one of the most important identification criteria of social differentiation of society. Numerous scientific sociological and economic studies confirm the close dependence of the contemporary stratification processes on the certain sustained patterns of consumption and reflect the significance of consumer practices for the stable reproduction of social relations. The consumption process itself is one of the most important universal processes of organization of social life and is the fundamental element of economic interactions between people. Therefore, consumption should be recognized as the transcultural archetype of the human civilization for providing the resource exchange in any society.

Consumption as the social phenomena is the subject-matter of interdisciplinary studies, and this circumstance also explains the plurality of interpretations of this concept. That is why, due to the plurality of functional manifestations of the consumer practices, it is impossible to find the explicit identification in the sociological and the economic definitions of the ar-

chetype of consumption, but it is possible to classify the scientific approaches to its definition, depending on which criteria for the study of the consumption phenomena and process are used. The general economic approach is based on consideration the archetype of consumption by using such criteria as "the levels of consumption" and the "structure of consumption", which give opportunity to elaborate the general meanings concerning the concrete forms of consumer activity and behavior. The sociological approach to the study of the archetype of consumption is marked by the different conceptual contradictions because in the main sociological paradigms the concrete type of functional, conflict and interactive manifestations of the consumption practices are characterized as essential for the empirical sociological research.

Analysis of the recent sources and publications. The latest scientific areas of study of the problem. The increasing interest among Western scholars who study the consumption problem was largely due to the rapid economic development and consumption growth in Western countries by the 19th century. The ideas of consumption have been analyzed in the works of the classics of sociology by the late of the 19th and by the beginning by the 20th centuries. M. Weber, T. Veblen, G. Simmel, V. Zombart carried out in their investigations the theoretical substantiation of the processes that took place in the field of consumption, revealing some of the basic concepts associated with this phenomenon such as "demonstrative consumption", "elite consumption", "money power", "standard of living", "impregnation effect",

“fashion”, etc. American sociologist T. Veblen proposed a serious analysis of the socio-psychological aspects of consumption, paying heed to such motivational mechanisms of consumer behavior as social rivalry and social imitation.

The famous American economist J. Caton, who is considered to be the founder of consumer researches, has divided all consumer spending and savings into obligatory (contractual) and optional (discretionary). The modern society was defined by this scholar as “a society of mass consumption”, for which the increase of the share of discretionary costs was the essential characteristic. He believed that consumer behavior in the market is determined by the general economic climate in the separate country and also by the consumer's own situation, including their psychological readiness to buy goods.

The contemporary directions of the consumer practices studies research are presented in a specialized thematic book, edited by H. Goodwin, F. Akerman and D. Kiron [1] In this book the set of more 80 articles which reflect the most significant and the dispute researchers of the consumer society are presented.

Scientific attempts to investigate the specifics of the organizational foundations and trends of functional changes in the institutional systems of consumption in postmodern “consumer societies”, as noted in our scientific publication [2, p. 26] are characterized by J. Baudrillard, P. Bourdieu, Z. Bauman, A. Giddens, D. Lyon, S. Miles, M. Featherston and others. These scholars point to the danger of the increasing institutional autonomy of the general

consumption process and its separation from the production systems. They also note that in the postmodern society the symbolic function of consumption is intensifying. Among the contemporary scholars who continued the scientific search for the problems of consumption is Ukrainian sociologist V. Tarasenko who in his monograph “Sociology of Consumption” developed the sociological approach to the consumption studies [3, p. 14–33]. Ukrainian scholar I. Nabrusko in her works tries to analyze the consumption phenomena through the status measurements of the different consumer groups. In the recent scientific publications by F. Jameson, M. McLuhan and others was determined that mass media have a significant impact toward the consumer actors.

Thus, a detailed analysis of the above-mentioned cognitive sources indicates to the significance of the study of the archetype of consumption in the contemporary European space.

The purpose of the article. The purpose of this scientific article is to carry out the analysis of theoretical interpretations the contradictory manifestations of the consumption archetype in the contemporary European space of economic and social interactions.

Presenting the main material. The statement of basic materials. First of all, we consider that modern researchers who study the social manifestations of the consumption archetype, invariably attempt to analyze of its social significance. The cognitive interest by sociologists arose primarily with their need to identify the actual “social” characteristics of the consumption concept as the economic category. This

interest manifested itself in the study of such aspects of consumption as the fashion; the models of consumption, the culture of consumption within a certain style of life. The research emphasis was also placed on clarifying the specific of social relations that take place and develop in the process of consumption of material, spiritual and social goods. Most authors also note that in the post-modern societies strengthens the symbolic function of consumption. Consumption becomes the part of a wider symbolic exchange, in which all members of society are involved.

Consumption as a “consumer force” is the basic element of expanded reproduction of productive forces. Individual needs are subjected to the status, prestige and symbolic factors of consumer practices. The symbolic consumption distinguishes and unites people. Everything becomes the objects of consumption: things and relationships, nature and culture. This situation evidently explains the archetype of the economic nature of consumption.

It is important to pay attention into the fact that sociological thinking, unlike the economic one, is not the “naturalism” in approach to the product, but is the perception of it as “the carrier of indexed social values” [4, p. 19]. The growth of the service industry, the emergence of new organization forms of consumption caused the certain changes in theoretical approaches to the interpretation of the social role of consumption. Thus, the basic statement of the J. Baudrillard’s postmodernist theory of consumption is that things take on the character of signs that form a specific discourse. Consumption in its general sense is the

symbolic practice of manipulation by signs, which embrace the human consciousness. J. Baudrillard his drew attention to the duality of the object of consumption: the commodity exists in the field of economic exchanges under the conditions of the market forces, but the consumption process of this commodity demonstrates the realities of the non-economic process but the symbolic exchange. The present situation of the over-consumption values reflects the symbolic basis of contemporary practices of the consuming behavior. Therefore the consumption process, as J. Baudrillard believes, is the specific auction, where the consumer properties of the goods are not important, but their prestige is the determinative motive for consumers [5, p. 119–122]. It is quite possible that the scholar to some extent overestimates the symbolic basis of consumption as “the activity of systematic manipulation by signs”, but this point of view indicates to the phenomenon of intensifying virtualization of the consumption process and fixes, as we believe, the idea of the global network development of the institutional systems consumption.

This idea is being developed in the works by G. Ritzer [5], who investigates the new elements of consumption (fast-food restaurants, credit cards, supermarkets, online consultation), which has become widespread in the last decades by the XXth century.

It is also worth to point out the works by French sociologist-poststructuralist P. Bourdieu. His main work on the consumption problem is “Distinction: A Social Critique of the Judgement of Taste” [6] (the first French edition was published in 1979). In this

book, the author argues that active constructive character of consumption manifests itself in the such practical direction of social life as a construction of the class identity. P. Bourdieu writes that the tastes and abilities of the social classes to consume the goods (material and/or symbolic) “classify the practices that determine their lifestyles” [6, p. 21].

The styles and status identities manifest themselves in the personal differences of consumption which are the part of the post-industrial code of honors and of the social demarcation (the different real possibilities to buy the expensive commodities (cigarettes, business-class cars, homes and villas etc.). The social hierarchy as the system of human interactions practically transfers to the world of commodities. Things are not evaluated according to their real consuming value because their symbolic value is the simple indicator of higher or lower social status in the system of social stratification.

P. Bourdieu tries to study the new tendency of the transformation of things into distinctive symbols of consumption. He uses the concept of taste because “taste transports the differences recorded in the physical order of bodies [ordre physique], into the symbolic order [ordre symbolique] of the meaningful differences” [6, p. 33]. It should be noted that the research position by P. Bourdieu became the important cognitive stimulus for scholars who study of the consumption processes in the globalized world. In particular, the American social psychologist and sociologist E. Goffman tried to research the styles of consumption as a specific practices of social presentation

by the individual and collective actors in their social arrangement [7].

Ukrainian scholar I. Nabrushko in his works considers consumption in terms of analysis of the relationship between the status identity of social actors and their need to select the concrete model of the consumption styles. She writes that the analysis of consumer strategies of the Ukrainian population in terms of the status positions allows to distinguish three main models:

First, it is *the conformist consumption*, due to the effect of joining the majority of people and to their desires to follow the common current standards of the fashion.

The second model is *the demonstrative consumption*, which is primarily expressed in the purchase of the most expensive goods and services, the quantity of which exceeds the real needs.

And, finally, the third model is *the traditional ((habitus-based) consumption*, which is the result of a long life, within certain status positions and which leads to the formation of certain preferences and habits [8, p. 373–376].

It is reasonable to agree with this point of view taking into account the fact that the all three models of consumption reflect the main tendencies of global changes in consumption, the basis of which is reproduced in the internationalized public space of developed European societies. But the studies of the consumption practices in contemporary Ukrainian society require the special analysis of the post-soviet transformations in this society.

It is important F. Jameson [9], M. McLuhan [10] in their works try to prove that significant information influence towards consuming beha-

avior is carried out by mass media. These scholars also underline that advertising is an important stimulating mechanism for the transformation of institutional systems of consumption in contemporary societies. Advertising tries not only to satisfy the current needs, but tries to bring to the human life the constant need to use innovative goods and services as the determinative factor for the successful individual and collective social actions. Thus, the social role of advertising clearly manifests itself in changing the structure of preferences in the consumer demand. Often, only advertising can move goods and services to a higher level of consumer preferences, because only it is able to present these goods and services in the forms of an attractive image.

Archetypal advertising symbols create in the consumer consciousness the specific illusion that the consumption (and the use) of the offered good is the effective factor for increasing the personal prestige and for achieving the positive changes in social status. This circumstance is taken into account by the creators of advertising who first of all want to address advertising messages and appeals to the young generation because the consumer tastes and preferences in this age community are formed under the influence by the rich social groups.

It should be noted the role of advertising in the formation of the homogeneous social interactions and communications. It occupies an important place in unifying not only the structure and the models of consumption. But also advertising unifies the way of thinking, the human habits and mentality. Advertising promotes the strengthening

of public control over people, encourages the individual to follow fashion not only in the consumption domain, but also in social and political life.

According to the Ukrainian researcher I. Chudovska, advertising constructs the specific picture of the social structure of society, denoting those or other status positions, acting as an attribute of the daily practices of the actor. Goods become markers of the social position of the each individual, his personal and cultural qualities. "Advertising not only reflects the existing social reality in all its manifestations, but actively modifies it, transferring norms, values, ideals from one culture to another, providing new semantic loads to already known signs of culture, constructing a new philosophy of consumption in a broad sense — the philosophy of the consumption of things. This new philosophy provides unlimited consumption and frees people from the cultural restrictions and desires that were traditional for society and underdeveloped production. As a form of social practice, advertising is rooted in the sociocultural space"[11, p. 395].

Obviously, the contemporary advertising is the specific form of social practices A advertising is rooted in the sociocultural space. Therefore the scientific studies of such "rootedness" of advertising in the global sociocultural space indicate to the certain range of important problems.

Firstly, it is the problem of the globalization of advertising practices in the contemporary world. The important subject-matter of the scientific analysis is the phenomena of global expansion of advertising in all types of socio-historical systems. The theory of

world-system analysis by I. Wallerstein proposes to distinguish these systems into postindustrial center, industrial semi-periphery and agrarian periphery.

Secondly, it is important to elaborate the new conceptual interpretation of the positive constructivist public mission of advertising. The contemporary advertising provokes and creates between social actors the “new interest” in innovative transformations of public life. [12]

Thirdly, the contemporary advertising supports the values of the internationalized certain lifestyle by increasing towards the people who present different cultures. Therefore, it is important to study the problem of humanizing advertising practices under the context of identifying and interpreting their direct connection with the phenomenon of the “over-consumption”.

It should be noted that the constructive conceptual solution of this set of problems reflect some theoretical and methodological difficulties that connected with introduction of the concept of globalization into the context of the contemporary scientific discussions.

It is reasonable to assume that globalization is the main trend in the development of the modern civilization. At the same time, it should be noted that the theoretical views by sociologists on globalization are significantly different. This circumstance explains the emergence of the two conceptually opposite sociological theories of globalization:

1) the sociological theory of global modernization;

2) the sociological theory of global dependence.

As we have underlined before, these two theories form the main ways of conceptual explanation of the unequal distribution of wealth and power in the contemporary world. So the sociological theory of global modernization is “a model of economic and social development which explains the global inequality by technological and cultural differences between societies.” The sociological theory of global dependence is “a model of economic and social development that explains the global inequality of the historically determined exploitation of the poor countries by the rich countries” [13, p. 79]. The fixation of the conceptual differences between of the two these theories we regard as an important cognitive stimulus for a more detailed analysis of the manipulative social influence by modern advertising practice. According to A. Touraine, the further progress of the global capitalist system will ensure the intensive development of science and technology. However, he believes that the greatest risks of this system arise in the field of consumption. The spontaneous character of the consumption process leads to a reduction in the integrative potential of interactions and communication between people [14, p. 419].

In general, our analysis that is presented in this article testifies the increasing scientific interest to the study of the specific manifestations of the archetype of consumption and its contradictory functions in the system of the economic and social interactions in the contemporary European societies.

Conclusions and recommendations for further research:

1. The development of scientific researches of the newest practices of

consumption under the contemporary conditions of economic, political and cultural globalization and European integration today constitutes the innovative direction of social and humanitarian studies. The modern scholars now investigate not only the scientific ideas concerning the determination of the place, role and functional specificity of consumption in the system of economic relations in different societies, but they try to elaborate the innovative research strategies which are oriented to the analysis of social determinants of consumer practices, to the identification of the models of consumer behavior and to the fixation of qualitative changes in the culture of consumption.

2. The main results of scientific research of consumption as social [phenomena and process testify the importance of its understanding as a fundamental civilized transcultural archetype which stimulates the organization and technological development of the modern production systems, and also stimulates the effective resource exchange between individual and collective actors of social life.

3. Strengthening factors of the internationalization of individual and collective practices of consumption lead to radical changes of scientific ideas of these towards the spatial conditions of social reproduction of these practices. Under conditions of the intensive global resource exchange, which is caused by the activities of TNCs and by the global migration, the development of basic consumption practices takes place in the globalized public space of the different regions, and the European public space is also the one of such regions.

4. The main contradictions of the functional manifestations of the archetype of consumption in the European public space of economic and social interactions are caused by the processes of the real competition between different models of consumption. This competition is increased by the manipulative influence of the media and advertising, which translate the values of the ideology of consumerism as the ideology of the elite consumption, without taking into account the existing profound socio-economic inequalities in the European societies.

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