

UDC 316.4

[https://doi.org/10.32689/2617-2224-2021-1\(26\)-61-70](https://doi.org/10.32689/2617-2224-2021-1(26)-61-70)

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INFLUENCE OF PERCEPTION ON PUBLIC CONFLICT

Abstract. The influence of human ideas on the perception of the situation, problem, action, which generates an action that flows against the interests and goals of other people, groups of people and creates a conflict that results in a “public conflict”.

With the development of the information society and technologies, the product in which this information and knowledge appeared became a tool in making choices, choosing behavior when conflicts arise and resolve. Information and knowledge contribute to the formation of the attitude of the subject of the conflict to the object of the conflict. It is the possession of information about the object of conflict and knowledge, as a rule, determines what strategy of behavior a person will choose in a particular conflict. Individual and collective life experience gives recipes for optimal behavior in conflicts.

Education and upbringing based on the received education can influence the creation of ideas of the individual, which will influence the decision-making and choice of behavior in different situations that will affect the conflict – the birth and resolution or prevention of conflict.

Therefore, it is important to make education accessible to the interests of the people, taking into account international law and the principle of multilateral relations. Such goals have been developed and declared in the Millennium Goals.

The declared Millennium Goals must achieve the goals of obtaining and using the knowledge produced and accumulated by mankind with free access to sources of information and its use. Information and communication technologies enable the realization of human rights and freedoms, the rule of law, the development of civil society and “can give humanity a way in which they can change the activities, relationships and lives of people and, consequently, strengthen confidence in the future” [7, p. 5], which will significantly reduce the development of unfounded ideas and serve as a safeguard against conflicts and their prevention.

Keywords: public conflict; “Sociology of the imaginary”; representation, subject, and object of conflict, information technology, globalization.

ВПЛИВ УЯВЛЕННЯ НА ПУБЛІЧНИЙ КОНФЛІКТ

Анотація. Вплив людських уявлень на сприйняття ситуації, проблеми, дії, яка викликає дію, що виливається всупереч інтересам і цілям інших людей, груп людей та призводить до конфлікту, а у подальшому до “публічного конфлікту”.

З розвитком інформаційного суспільства та інформаційних технологій, продуктом яких є інформація і знання, що стали інструментом при здійсненні вибору, вибору поведінки при виникненні та розв’язанні конфліктів. Інформація і знання сприяють формуванню ставлення суб’єкта конфлікту до об’єкта конфлікту. Саме володіння інформацією про об’єкт конфлікту та знання, зазвичай, визначають, яку стратегію поведінки вибере людина в конкретному конфлікті. Індивідуальний і колективний життєвий досвід дає рецепти оптимальної поведінки в конфліктах.

Освіта й виховання індивіда, що ґрунтуються на отриманій освіті, може впливати на створення уявлень індивіда, які впливатимуть на прийняття рішень та обрання поведінки в різних ситуаціях, що будуть впливати на конфліктність — народження та розв’язання чи запобігання конфлікту.

Тому важливо зробити освіту загальнодоступною, орієнтованою на інтереси людей з урахуванням міжнародного права і принципу багатосторонніх відносин. Такі цілі розроблені і задекларовані в Цілях тисячоліття.

Задекларовані Цілі тисячоліття мають досягти мети отримання та використання знань, вироблених та накопичених людством з вільним доступом до джерел інформації та її використання. Інформаційні комунікативні технології дають можливість реалізовувати права і свободи людини, верховенства права, громадянського суспільства, та “можуть дати людству спосіб, яким вони можуть змінити діяльність, взаємини і життя людей і, отже, зміцнити впевненість у майбутньому” [7, p. 5], чим значно зменшать розвиток необґрунтованих уявлень та сприятимуть запобіганню конфліктів.

Ключові слова: публічний конфлікт; “соціологія уявного”; уявлення, суб’єкт і об’єкт конфлікту, інформаційні технології, інформація, глобалізація.

ВЛИЯНИЕ ВООБРАЖАЕМОГО НА ПУБЛИЧНЫЙ КОНФЛИКТ

Аннотация. Влияние человеческого представления на восприятие ситуации, проблемы, действия, которая порождает действие, выливается вопреки интересам и целям других людей, групп людей и порождает конфликт, который выливается в публичный Конфликт.

С развития информационного общества и информационных технологий, продуктом которых является информация и знания, которые стали инструментом при осуществлении выбора, выбора поведения при возникновении и разрешении конфликтов. Информация и знания способствуют формированию отношения субъекта конфликта к объекту конфликта. Именно владение информацией об объекте конфликта и знания, как правило, определяют какую стратегию поведения выберет человек в конкретном конфликте. Индивидуальный и коллективный жизненный опыт дает рецепты оптимального поведения в конфликте.

Образование и воспитание индивида, основанное на полученном образовании, может влиять на создание представлений индивида, которые будут влиять на принятие решений и избрание поведения в различных ситуациях, которые будут влиять на конфликтность — рождение и решение или предотвращение конфликта.

Поэтому важно сделать образование общедоступной, ориентированной на интересы людей на основе международного права и принципа многосторонних отношений. Такие цели разработаны и задекларированы в Целях тысячелетия.

Задекларированные Цели тысячелетия должны достичь цели получения и использования знаний, выработанных и накопленных человечеством со свободным доступом к источникам информации и ее использования. Информационные коммуникативные технологии позволяют реализовывать права и свободы человека, верховенства права, развитие гражданского общества и “могут дать человечеству способ, которым они могут изменить деятельность, взаимоотношения и жизнь людей и, следовательно, укрепить уверенность в будущем” [7, р. 5], чем значительно уменьшат развитие необоснованных представлений и будут способствовать предотвращению конфликтов.

Ключевые слова: публичный конфликт; “социология воображаемого”; воображение, субъект и объект конфликта, информационные технологии, информация, глобализация.

Formulation of the problem. The process of development of society is relentless, but in relationships, there are conflicts caused by various factors, especially when they are generated on the

basis of personal ideas based on the system of knowledge, information, personal beliefs, thoughts, images, attitudes. Representations fill our behavior and social relations with meaning [1–7].

Analysis of recent research and publications. The development of the theory of imagination belongs to K. Jung, R. Wilhelm, R. Otto, K. Kerényi, A. Corben, P. Raden, M. Buber and G. Scholem, A. Portman: J. Dumesil, M. Maffesoli. In Ukrainian sociology, the theory of imagination is reflected in the research of the Ukrainian school of archetypes in the works of E. A. Afonin, O. A. Donchenko, O. V. Sushij.

The purpose of the article — regarding this, the purpose of our study is to analyze the impact of perceptions on the emergence, course, and resolution of conflicts that occur in the era of globalization and the development of information technology, information society.

Presenting the main material. Conflicts had arisen with the first human communities, which were everyday phenomena that needed to be resolved when conflicts and interests appeared. As living conditions changed, so did conflicts.

Descriptions and condemnations of conflicts, drawing public attention and civil society to conflicts were reflected in ancient works, then in art — in literature, painting, sculpture, music, dance, cinema, theater, and other arts. Reflected conflicts with the help of appropriate artistic means influenced the formation of attitudes towards them in the audience, readers, listeners. Since its inception, art has become a powerful factor in the spiritual and practical development of people's conflicts, to influence their definition of their behavior.

Religion also plays a role in the formation of ideas and the generation of conflicts.

With the development of the information society and the development of information technology, the product of which is information and knowledge, which have become a tool in the choice, choice of behavior in the emergence and resolution of conflicts. Information and knowledge contribute to the formation of the attitude of the subject of the conflict to the object of the conflict. It is the possession of information about the object of conflict and knowledge, as a rule, determines what strategy of behavior a person will choose in a particular conflict. Individual and collective life experience gives recipes for optimal behavior in conflicts.

Information and communication technologies (IT) are one of the most important factors that influence the formation of society in the XXI century. Their revolutionary influence concerns the way people live, their education and work, and the interaction between government and civil society. IT is fast becoming a vital stimulus to the development of the world economy. They also enable individuals, firms, and business communities to address economic and social issues more effectively and creatively. We all have great opportunities [6].

Therefore, the development of IT, which allows quick access to sources of information, knowledge contributes to the formation of people's ideas about the outside world outside its internal environment. In the realization of their knowledge and ideas, a person becomes either a subject or an object of conflict. Also, information technology contributes to the development of the conflict in the public sphere using all means of

communication, so the conflict becomes “public”.

The way of life, which follows from the behavior based on education and acquired knowledge – determines the way of participating in conflicts. Many sociologists have conducted research on the effects of conflict in society, which depend on the perceptions of the subject of the conflict on the object of the conflict. One of the directions is the emergence of a new kind of sociology – a “sociology of imagination”.

The development of the foundations of the “sociology of imagination” is connected with the activities of the seminar “Eranos”, which was created by Jung and his supporters. A group of scholars gathered at the Eranos circle in Switzerland (initiated by the wealthy English philanthropist and Jung’s admirer Olga Frebe-Kaptein (1881–1962) developed a sociocultural topic alternative to the uncritical progressive sociologist.

The initial task of the circle was the exchange of knowledge between intellectuals of the West and the East, as well as the study of the importance of religions and mystical teachings for Western European culture. The seminar can rightly be called interdisciplinary, as its members were interested in symbols, archetypes, myths, religious theories, on the one hand, and on the other – philosophy, linguistics, sociology, anthropology, ethnology, zoology, avant-garde scientific thought, etc.

The development of the theory of imagination in the seminar “Eranos” includes – R. Wilhelm: Chinese thought – R. Otto: the concept of the sacred – K. Kerényi: a new discovery of Greek mythology – M. Eliade: the myth of eternal return – A. Corben:

mundus imaginalis – P. Raden: the figure of the trickster – M. Buber and G. Sholem: Hasidism and Kabbalah – A. Portman: “neoteny” – W. Pauli: Synchronicity and spin – Figures of scientists close to the problems of the seminar “Eranos” – G. Bashlyar: science and dreams – J. Dumesil: a three-function hypothesis of the social class – K. Levy-Strauss: Mythology – J. Durand: the development of the sociology of imagination.

During the long-term work of the interdisciplinary seminar “Eranos”, formed from like-minded people of Carl Gustav Jung, the preconditions for the creation of full-fledged sociology of imagination were developed. The members of the Eranos group prepared a theoretical basis to consider the main points of Western European culture not from the side of the logos, as was usually done, but from the side of mythos – from the side of the unconscious, imagination, mundus imaginalis.

A participant in the Eranos seminar and a follower of this scientific tradition, Gilbert Durand built a consolidated sociological theory on the basis of the works of the greatest European intellectuals and humanists of the twentieth century. At the heart of this theory is the idea of anthropological structures of the imagination.

At the heart of Durand’s theory is the concept of the primacy of the imaginer (imagineur – is both imaginary and imaginative). The imaginer, who was considered in the rational tradition an intermediate and non-self-sufficient phenomenon located between the external reality and the cognizing subject, in this model is taken as a starting point and considered as a basic instance

constructing the external world and cognizes the subject in different trajectories of its deployment. Imaginer is synonymous with the collective unconscious and the realm of the mythos.

Durand introduces the concept of the anthropological tract, which means the instance of the imager as a reality that precedes the emergence of object and subject. The tract is the whole meaning of being, on the other side of the tract is only death and empty time, which brings the tract closer to death. In the dialogue with death, the imager fills the time with content. This is life, culture, peace, society.

The imager, according to Durand, consists of two modes and three groups of myths. Two modes — diurnal (day mode) and nocturne (night mode). Three groups of myths — heroic, mystical, and dramatic [2].

The study of ideas allows us to understand how knowledge about the world relates to changes in it. With the help of ideas, subjects interpret the phenomena of the surrounding world, give meaning to an unknown object, event, phenomenon, making them understandable. It orients people in their physical and social world, organizes their behavior, which is directly decisive in the choice of behavior, which influences is decisive in the emergence and development of conflicts. That is, ideas fill our behavior and social relationships with meaning, they include information, beliefs, thoughts, images, attitudes about our object of study, namely the object and subject of conflict, which often develops in the public sphere and becomes public.

In foreign psychology, the most developed is the concept of “social ideas”.

One of Durand’s followers is his student Michel Maffesoli, who develops one of the directions — “social imaginary” and works on the development of “symbolology” — based on the assertion that the realm of the imaginary and the realm of thinking are interconnected and equal. “We think in terms of language and images” [3, Art. 77].

M. Maffesoli’s use of the concept of “social imaginary” is based on the need to capture the dynamics of social life, which is useless to expect from the concepts of “stereotype” and “social role”. “The social imaginary is a way for groups to recognize each other in the process of a dispute, in the course of which the content of relevant values of myths is tested and reformed (from the concepts of aesthetics in the art to definitions of democracy in political science). The concept of “social imaginary” explains why social groups act and maintain unity even when they are deployed, scattered in space and time. [3, p. 80]

M. Maffesoli states that “a person can find himself only in relation to others, so my interest is focused on what unites, not divides”. What unites today is the “fascination with the world” [3, p. 76], by means of fashion and a great interest in everything irrational, wonderful, impressive, and natural.

This is confirmed by social activity, which is quickly implemented in social networks (Twitter, Facebook, Instagram, Tick Talk), news, and advertising on television, YouTube — channel. All this is aimed at first evoking emotion in the user, and then already used for information, as well as in order to form a “social imaginary” and gain the power of emotional attraction [3, p. 79].

This development of the “social imaginary” encourages people to draw emotional conclusions and make emotional decisions that can be elevated and grow into a common idea for a large social group that will unite around the generated idea. And all this is happening publicly on social networks, telegram channels.

The birth of a common idea in a certain social group unites people, motivates them to certain actions, and, as an example, results in “public conflicts”. A clear example of such a “social imaginary” was observed at the beginning of the events in November 2013 in Ukraine, which gave rise to the second Euromaidan and the Revolution of Dignity.

The unifying idea, by means of “socially imaginary”, was the disagreement with the political decision of the then authorities to refuse to join the European vector of state development, after the government refused to sign the Association Agreement with the European Union, which created a conflict between the desire of Ukrainian civil society.

Ukrainian youth was the first to demonstrate their disagreement with this decision of the authorities, and after the beating of students on Independence Square in Kyiv on November 30, 2013, with the help of social Internet networks, which disseminated information about the night events on November 30, 2013. The conflict grew into a plane of publicity, ie became “public”. A wave of public protests swept across Ukraine. With the help of social networks, the conflict became “public” and stirred up a wave of protests uniting society around a common goal — civilized

choice — European integration and European development of the state with a system of democratic values.

The formation of a “social imaginary” by uniting into a common idea for a large social group, which also resulted in a “public conflict” — is the idea of rigged elections in Belarus, which gave rise to a protest movement, a wave of peaceful demonstrations against Lukashenko’s regime. The protests intensified after the presidential election on August 9, 2020. The main goals are the resignation of Lukashenko and the holding of repeat, fair presidential elections. These events in Belarus are a clear example of the “public conflict” caused by the use of information technology and social networks, telegram channels, the most popular became the Telegram-channel “NEXTA”, whose publications keep around a common idea a large social group of Belarusian citizens who have a common idea — fair presidential elections, common symbols — the white-red-white flag, which was the official flag of independent Belarus from 1991 to 1995, as well as the flag of the Belarusian People’s Republic in 1918, became a symbol of the democratic opposition and all opponents of Lukashenko.

On September 1, the Telegram channel Nexta published the Victory Plan, which included the Hacker War in the Information Front section.

On September 2 and 3, the websites of the Presidential Administration of Belarus and the Ministry of Internal Affairs of Belarus were hacked. On the website of the Ministry of Internal Affairs Lukashenko was “wanted” [4].

Later, the websites of the national lottery, the tax ministry, the stock ex-

change, public procurement, the president, and the Prosecutor General's Office of Belarus were hacked. The hackers obtained databases with personal data of riot police, KGB, and Interior Ministry officers. An online map with the addresses of security officers involved in the beating of protesters was launched. On September 26, state channels were hacked and a video of activists being beaten was aired.

With this development, the issue of legal regulation of the Internet becomes actual, which must be balanced between freedom of speech and free access to Internet resources, without censorship. However, the next problem arises — the Internet, which is not a managed organizational structure and legal entity and is not a subject of legal relations, and therefore there is no legal relationship between the Internet (its national segments) and the state.

The direct effect of new information technologies on human consciousness, primarily appears due to the significant expansion of its cognitive and communicative capabilities. At the same time, answers to questions about the impact (direct or indirect) of the spread of new information technologies on the dynamics of change in the value system are unpredictable.

Due to a careful study of the new realities of social life conducted by M. Maffesoli, such as internal diversity of society, intensification of electronic mediation of public communication, and the development of supranational dimension of social life M. Maffesoli is freed from a perception from temporary societies only in the perspective of decline and degradation [3, p. 76].

Social life is not fixed, it is dynamic and often conflictual. The new strength of sociality for M. Maffesoli lies in the strength of the community — in its flexibility and invulnerability to the techniques of power at the micro-level. [3, p. 78]. And paradoxically, the strength of the tribe is given by technical progress, which makes it possible to communicate remotely, speed of response, and flexibility: "... modern tribes are collectivities based on electronic media resources" [5, p. 112].

Conclusions. One who owns and controls the ways of disseminating information can influence the behavior and consciousness of a person, ie imagination, and he who can control the ways of disseminating information within a particular region or social group — can influence the behavior and consciousness of an entire region or "social understanding". Such actions on the part of the information provider also cause conflicts, which with the development of information technology acquire public status.

Today it is practically impossible or rather difficult to force a person, let alone a group of people, to take any action — it is much easier to convince them of this, to change their perception. And when dosing and modeling the information space of a certain society, it is easy to pass off the truth as an untruth or half-truth and vice versa. In such conditions, it is difficult for an ordinary person to understand the essence and it is easy to perceive what is presented through the available means of obtaining information.

Therefore, the question of protection of private interests in the information space, the Internet, based on the

principles of the one who collects information, must inform the consumer about what information is collected and how it is expected to arrive; and should provide an opportunity for the consumer to restrict the use of personal information, which will reduce stress and ensure security.

For public management, an important aspect of information technology development is the security of information databases of public authorities. Given the experience of Belarus, today cyberattacks are directed and can be directed at any information base of the object of public administration or an individual. Therefore, it is important to ensure the protection of databases, personal data of users of the global Internet.

One of the means of overcoming information threats and preventing public conflicts in education. Education through which the moral, democratic values and goals of sustainable development must be implemented by regulating the social and legal relations of society and by reaching compromises between the parties to the conflict and reconciling their interests.

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