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## **VIOLENCE AS A FACTOR OF CONFLICT IN THE FAMILY IS AN ARCHETYPAL APPROACH**

**Abstract.** The article is devoted to the problem of violence as a factor of conflict in the family. It is considered the archetypal model of the human psyche and the relationship of its components with the factors of violence in the family. This paper covers the theoretical study of archetypes and their impact on a person's conscious life. This article contains empirical research on the most common type of family violence against women. The article reveals the contents of the main components of family violence, with all their negative manifestations and consequences.

**Keywords:** mental model by C. G. Jung, archetype, stereotype, conflict, domestic violence, types of violence.

### **НАСИЛЬСТВО ЯК ФАКТОР КОНФЛІКТНОСТІ В СІМ'Ї: АРХЕТИПНИЙ ПІДХІД**

**Анотація.** Статтю присвячено проблемі насильства як фактора конфліктності в сім'ї. У ній розглядаються архетипна модель психіки людини і зв'язок її складових з факторами насилля в родині. Висвітлено теоретичне до-

слідження архетипів та їх впливу на свідоме життя людини. Стаття містить емпіричне дослідження щодо найпоширенішого з видів сімейного насилля над жінками. Розкрито зміст основних складових сімейного насилля з усіма їх негативними проявами та наслідками.

**Ключові слова:** модель психіки за К. Г. Юнгом, архетип, стереотип, конфлікт, насильство в сім'ї, види насильства.

### НАСИЛИЕ КАК ФАКТОР КОНФЛИКТНОСТИ В СЕМЬЕ: АРХЕТИПНЫЙ ПОДХОД

**Аннотация.** Статью посвящено проблеме насилия как фактора конфликтности в семье. В ней рассматриваются архетипная модель психики человека и связь ее составляющих с факторами насилия в семье. Раскрыто теоретическое исследование архетипов и их влияния на сознательную жизнь человека. Статья содержит эмпирическое исследование относительно самого распространенного из видов семейного насилия над женщинами. Раскрыто содержание основных составляющих семейного насилия со всеми их негативными проявлениями и последствиями.

**Ключевые слова:** модель психики по К. Г. Юнгу, архетип, стереотип, конфликт, насилие в семье, виды насилия.

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**Target setting.** At this time the problem of domestic violence is very important. Unfortunately, for a long time it remained outside the law and being closed to the public. Any attempt to resolve family conflict by the State or society regarded as interference in private life. But times are changing, society is evolving and now there is an active struggle against all kinds of domestic violence.

According to the Law of Ukraine "On Prevention of Domestic Violence", which was signed in 2001 and is a valid document, "domestic violence — any intentional acts of physical, sexual, psychological or economic nature one family member against another family member if these actions violate constitutional rights and freedoms of members of the family as a person and citizen and inflict moral

damage, harm his physical or mental health" [2].

Women and children suffer from discrimination and family violence the most. First of all, it is due to natural and gender differences between men and women. An important component is the ancient customs and traditions concerning family life, on which many families have not yet departed. Unfortunately, even in the twentieth century there are quite common gender stereotypes, according to which a woman — a minor entity, who is limited in political, personal rights and self-realization, and her main role is to perform household responsibilities and raising children. Often, it is the prescribed archetypal gender roles cause conflicts, including domestic violence, because they require certain standards of behavior that don't correspond modern conditions of life

and are in discord with modern styles society [3]. Nowadays, there are women who remain hostages of archetypal notions and stereotypes about their role, but more often representative of traditional communities are trying to overcome them in the family.

**Analysis of the recent publications.** Among domestic researchers of archetypes can be identified E. Afonin, A. Donchenko, Yu. Romanenko, T. Vakulova as prominent representatives of Archetypal Ukrainian school. V. Buslaev, A. Afanasiev explained through the archetypal images many events in the folklore of different nations. H. Murray, M. Botkin are representatives of ritual and psychological school, founded in the 30's. The archetypal approach can be found in the works of many great writers: Pushkin, Dostoevsky, Kafka, Balzac, Sophocles, Shakespeare, Stendhal and more. The foreign scholars such as Jung, who developed the structural model of psyche, adding Freud's analytical theory, and his followers Carl Kerényi, J. Campbell, E. Neumann, H. Zimmer, M. Eliade and others, made an extraordinary contribution to the study of archetypes.

N. Paryhina, N. Azhhihina, S. Aivazova concerned themselves with the problems of conflict and violence. In her works I. Drozdova showed the connection of family violence with deviation in the behavior of children and youth. O. Zborowska, G. Nosyryeva, T. Prochorenko revealed the gender components of family violence. In the writings of O. Savka revealed law and legal aspects of violence in the family.

N. Shvedova considered the spread of violence in families in her work. A. Synelnykove and M. Pisklakova showed

historical and cultural aspects of domestic violence. N. Sereda analyzed the work of institutions that provide assistance to victims who have suffered from domestic violence. A. Fahretdinova engaged in the development of methods to overcome the problem of family violence. M. Adamushkina in her writings revealed the factor of family violence as a major problem and looked for trends, which could protect women from it. N. Paryhin and I. Pervyakova composed and examined the sociological portrait of women who became victims of domestic violence. I. Soshnikova studied the structure and general provisions of the causes of domestic violence. Also the significant contribution was made by foreign scientists such as Ihli, Sadalla, Kenrik, Verush, Laherspets and many others who with colleagues studied the gender peculiarities of family violence.

Despite the fact that many scientists worked on this subject, the problem of violence as a factor in family conflict is still unresolved and requires further detailed research.

**The purpose of this article** is a detailed study of the problem of family violence through archetypal approach.

**The main material research.** A conflict situation, as a precondition, causes any act of violence in the family and then — conflict. The causes of the conflict can be an unique personal qualities that are caused by specific of archetypes that are in the person's subconscious.

C. G. Jung in his theoretical positions, linking clinical research practice and philosophy of the human past, offers the following model of the human psyche (Fig. 1).

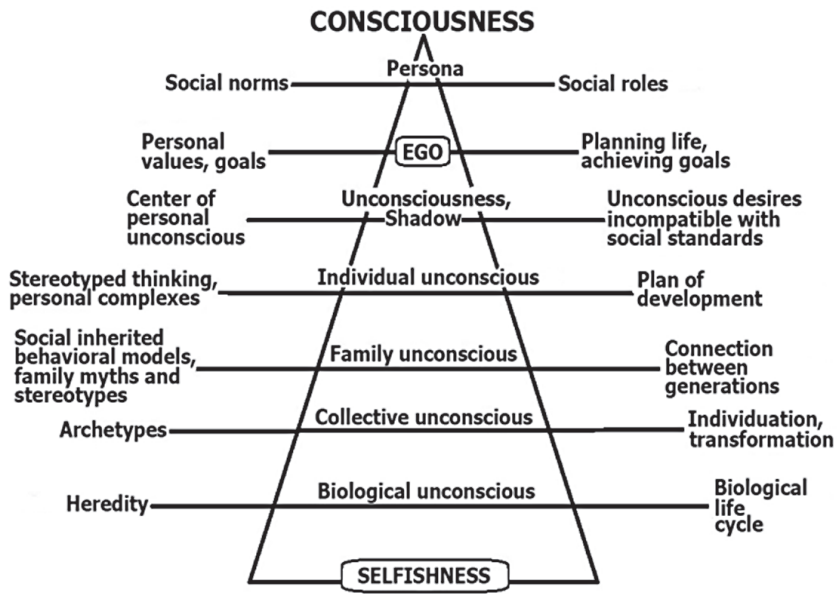


Fig. 1. The structure of the human psyche by C. G. Jung  
 Source: Carl Gustav Jung "Archetypes and symbols" — 1991

Jungian model of the human psyche has main components: Consciousness, Persona (Mask), Ego, Unconscious (Shadow), Individual unconscious, Family unconscious, Collective unconscious, Biological unconscious and Selfishness. All elements in any way related to each other and constitute a coherent structure [9].

The archetypal theory by Jung covers three basic elements: mind, instinct and image. Thus, the components of the human psyche depend on instinctive and animal nature, factors of evolution and heredity of our ancestors, and also they are assigned to certain socio-cultural images.

All the archetypes act as "primary model" of the behavior. They work according to the specific age periodization and universal kinds of vital situations at some of the psychological age. American psychologist, a follower of psychoanalytic concepts of Sigmund Freud,

Erik Erikson identifies eight main stages of psychosocial development of personality according to age. Conflict corresponds each stage, the constructive solution which leads to transition to the next level of development:

1. Infant stage (oral-sensory) — the conflict between trust and distrust surrounding reality;
2. Early childhood (muscle-anal) — the conflict between autonomy (independence from parents) and doubts about this;
3. Childhood (locomotors-genital) — the conflict between the enterprise and ambiguity;
4. School Age (latent) — the conflict between creativity and inferiority complex;
5. Teen (juvenility) — the conflict between the growing of individual and confusion of roles;
6. Early adulthood (youth) — the conflict intimacy and loneliness;

7. The average maturity (maturity) – the conflict between performance and “burnout”;

8. Late adulthood (senility) – the conflict between expectations and hopelessness [5].

From this we can conclude that each specific period of physical, mental and social components of personality is characterized by new formations prepared by the whole course of the preceding development of the individual. This new formation, first of all, is determined by relevant for a particular period of human development goals and objectives, values and ideals, rules and regulations. Society offers and dictates all these components to man. The fact, in which social environment at that moment a person is, plays a very important role. All the characteristics of the new formations are recorded at every stage in the archetypal images and remain during the whole life. For example, the most characteristic of childhood and properly functioning is the archetype of the “Divine child”, a modern version – “Prince” or “Princess”, depending on gender. In this archetype child needs to feel the love of adults, her usefulness, belonging to a social community, the need to respect her personality. If society is unable to provide these criteria, the dark (shadow) side of this archetype will come out – it’s “Tramp” or “Mean Girls”. In this case, the child will be observed a serious tendency to conflict, disobedience, desire to confront society, lack of concern as the self and of others, emotional inadequacy, etc.

The archetype of Persons or Masks described by C. G. Jung described is a social role that person plays and are prescribed social norms which she per-

forms. This is the public side of the personality which, being in society, hiding their vulnerabilities, flaws, weaknesses and so on. The name of this archetype Jung took from the ancient theater, where the actor playing the role applies a mask to the face. Thus, the mask is a kind of psychological component that satisfies the human need to adapt, but it is not a complete identity of the individual. As if a person wear a mask and shows society only eligible components of her personality. Man acts as a compromise between the individual and sociality [10].

This archetype is very important in the context of interpersonal relationships and contacts. If a person does not observe accepted standards and rules for communication and interaction with the public, the serious conflicts will arise. Conflicts, in turn, will generate trends to various problems, including various types of violence. Thus a violator or a manipulator in the family may initially “wear a mask” of good to gain the victim’s trust, and then do the illegal and immoral actions, intentions and interests which so well concealed under the “mask”.

The Shadow archetype is the center of the personal unconscious. It covers unconscious, incompatible with the social norms of morality and standards of conduct, mental setup. These settings expose subconscious desire, immoral desires and unfavorable trends in the human psyche. The Shadow archetype contains everything antisocial and ugly that a person does not recognize in herself. This archetype is depicted as shady, dark, ugly figure, endowed with destructive qualities and abilities. The Shadow archetype raids into the con-

sciousness of the individual and creates negative projective images, and because of this the process of identification with this image happens. This leads to all sorts of conflicts and irrational actions of the subject, and in the worst case – mental disorders.

C. G. Jung believed that the Shadow archetype formed in humans from early childhood, when she faced with parental reprimands, restrictions, penalties against their instincts, desires and actions. Children's "ego" is poorly oriented in the society accepted moral standards of right and wrong and replaces to the subconscious everything that adults supposed to be negative [7]. Repressed aspects, becoming independent in the human psyche, entail powerful energy blocks, seeking out and, at times, coming out in the minds with all the negative effects of changes in behavior. It may cause a terrible violence in the family.

Individual unconscious. There are all the complexes, and other purely individual, specific human characteristics. It accumulates emotional stresses that have been ignored, forgotten and forced out of consciousness. Thus, a person who carries out violence in the family, at the level of individual unconscious can be stereotyped thinking, various fears, phobias, inferiority complex, psychic trauma. These elements of individual unconscious disturb and encourage people to generating violence.

Family unconscious. There are inherited social behavioral models, family myths and stereotypes, connection between generations [12]. The standards of conduct which a person inherited in her family play an important role. If the primary family decided to perse-

cute women and educate children with abuse, a person unwittingly carries a model of behavior for her future family.

Usually the relationship between men and women are based on archetypal representation for their roles in the family and society. But we must distinguish the concept of archetypes and stereotypes. Thus, the Great Mother archetype creates the image of a sensitive, friendly, caring, wise woman, "keepers of the hearth", who is an example of inheritance for future generations. But on the row with this, there is a stereotype that brings all vital functions of women to domestic duties and child rearing, thus giving rise to a number of negative consequences. Firstly, there are the confusion on these grounds and various conflicts that may include coercive and violent acts. Secondly, because of this, the shady sides of archetype can activate in women. Thus, from the Great Mother archetype woman can move to the image of "Terrible stepmother", which corresponds to cruelty, aggression, realization of her power, oppression of authority, and the use of psychological and physical violence.

The same applies to men. If the Warrior archetype provides reliability, resistance, strength, ensure family security, confidence and other positive aspects, the shadow side – the Ronin archetype will use his strength and aggression to destroy, to do physical and moral violence against weaker from him. Or the Boss archetype disposes to the image of a generous host, a good family man, caring for warmth and comfort, the image of stability and understanding. But from the reverse side he can be the archetypal image of Cannibal, which provides tyranny, complete power over family



members, suppressing his authority, arrogant attitude to the feelings of others, mental and physical violence against others and so on.

The collective unconscious is the “memory of generations”, the result of the people’s life, it is inherited and is the basis on which grows a mind personality. Just as the human body is the result of the whole evolution of mankind, psyche contains general primary instincts and specific human reactions to unconscious phenomena external and internal worlds that are constantly renewed and repeated throughout life [8]. Thus, the archetype of the Oppressor doesn’t change at all times. Violence has always existed and, unfortunately, still exists. This suggests that the problem should be thoroughly studied. Psychology seeks general laws of universal individual that lie in the deep origins. The archetypes of the collective unconscious are far on the potential and intuitive terms, but play an important role in the conscious life of the individual.

The process of individuation is important too, it envisages the psyche’s transformation from the collective to the individual. Man understands freedom in their unique identity through the prism of the collective heritage of mankind. There is a separation of individual psychology from collective. Each person’s unique feature has a reflection on the general collective archetypal images.

There are two basic anthropomorphic archetypes of the collective unconscious: anima and animus. They personify masculinity and feminine in person. In the unconscious of a man, anima finds expression as a feminine inner personality. Equivalently, in the unconscious of

a woman animus is expressed as a masculine inner personality. A character of a “perfect partner” unconsciously forms in a mind of a person on a basis of these archetypes. If this inner perfect character is not congruent with reality it can create conflicts and provoke some violent actions to the real partner [8].

Biological unconscious. It consists of biological life cycle, inheritance factors and evolution. Nowadays the field of activity of women is very many-sided and complicated. Clarissa Pinkola Estes opines in her book “*Women Who Run With the Wolves*” that there are few common mental characteristics between the pristine woman and the she-wolf. These images are highlighted with unusual sensitivity, care, commitment, care, compassion, strength of mind, intuition, loyalty, creativity, ingenuity, courage, etc. But despite all these facts, women and she-wolves suffer from constant aggressive oppressions, unjustified accusations, persecutions. They are exposed as second-rate individuals [6].

Selfhood harmonizes normal functioning of all components of a person mentality. This archetype integrates the conscious and the unconscious of the individual. Selfhood is a central archetype of whoalism and mansidedness of a human personality [11].

Therefore, each archetype has its degree and degree of manifestation depending on the particular situation. All archetypes inherent to absolutely any person, the only difference is how each of them is evinced. Depending on the gender identification, all people have their own specific structure of prevailing and acting archetypes [3]. Through existing unconscious archetypal images and clearly established in soci-

ety gender roles, women suffer from oppressions and various kinds of violence. We have the research, the aim of which was to detect which type of violence women suffer from the most. The study was attended by 60 women from the city of Kharkiv, aged 25–50 years, with different kinds of activities: from housewives to representatives of small business. They were given the applications where they had to assign a rank of each type of family violence from 1 to 6. The largest rank was assigned to the type of violence in a family women faced more often and the smallest to a rare one or to such a type they had never faced.

The study found that women in families suffer the most from a humiliation and personality insults (51 %). The second type of violence in the rating was a kind of prohibitions imposed by men on women in dealing with the opposite sex (18 %). The third position was a restriction of using any funds by woman (9 %). The fourth place was about beatings and various kinds of physical abuse against women. The fifth place took a prohibition for having a job by women

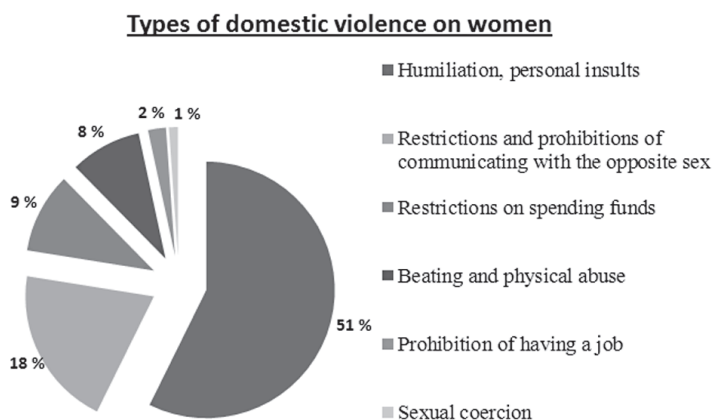
(2 %). The last position was a problem of men’s compulsion to have some sexual transaction without any women’s agreement (1 %) (Fig. 2).

So the most widespread kind of family violence is a humiliation and personality insults.

According to the archetype of Demeter – Goddess of fertility, motherhood and protection, women can tolerate physical or psychological violence for a wellness of children and for saving their family. Cases when women survived the violence try not to create any new relationships with men, focusing only on children are very widespread. Bringing daughters up with a subjectively-negative position to men, women send them their own model of a behavior. Thus, in most cases, a psychological role of a “patient victim” is formed in daughters’ minds with all the consequences in future.

The main components of the violence in the family:

1. “Violence begets violence” in a sense that aggressive and violent actions against anyone will cause a similar reaction.



**Fig. 2. The results of research in the percentage**



2. Violence, survived in a childhood, begets violence in an adulthood. If a child frequently sees scenes of violence or being a participant of such kind of scenes it can be a basis of problems with aggression and self control in future [1].

3. Jealousy as a kind of a power manifestation. At the beginning of the relationship man can justify jealousy as a sign of love. But jealousy can get a pathological form. Then begins the assault on the woman in the form of prohibitions of communicating with opposite sex as well as applying brutal physical force.

4. The discrepancy between expectation and reality. When the real personality of a woman does not coincide with perceptions of a man about her. This can cause misunderstandings, quarrels, conflicts, illegal actions.

5. Control of the husband over the desires, actions and decisions of a woman. Man seeks to completely dispose of a woman's life and to set control on every sphere of her activities. A man reacts on all manifestations of a woman's disobedience with aggression, cruelty and violent acts.

6. Fast development of the relationships between a man and a woman. At the first stages women may not notice the negative characteristics of a man personality. Many women get married and much sooner get abused.

7. Alcohol and other psychotropic substances can provoke acts of violence. Taking changing mind substances people retrogressive getting back to primitive behavior [4].

**Conclusions.** Therefore, domestic violence is an extremely bad action of one family member to the other. Women and children suffer from violence

in families the most. Violence and conflict atmosphere in the family lead to dire consequences that can cause huge and terrible physical and psychological damage: destruction of personality, mental disorders, moral destruction, psychosomatic diseases, alcoholism, depression, disadaptation, body injures, suicide etc.

To study the issue of family violence on a more fundamental level it is necessary to refer to a personality unconscious archetypical characters. It is necessary to analyze an impact of existing archetypes on conscious human life, not confusing it with stereotypes.

According to research, the most widespread type of violence is the moral one when an identity of a woman is abused.

Actions to prevent violence in families should be based both on an individual and general social psychological prophylactic treatment. The problem of domestic violence is incomplete, it is many-sided and complicated. That is why it requires detailed study and its solution comprehensive approaches strategy development.

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