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SOCIAL PSYCHE OF HUMAN COMMUNITIES: GENERAL ASPECTS

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GENERAL ASPECTS**

Monograph

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The monograph is devoted to studying the social psyche of human communities. It reveals the essence and content of the social psyche as an independent information and energy psy-field of the human community, which arose based on a sense of commonality in the process of life, and the principles of its functioning.

It is addressed to specialists in psychology, pedagogy, and related disciplines, as well as students, postgraduates, doctoral students, and general educators.

ABSTRACT

This monograph, based on the psycho-energetic, energy-psycho-functional, and cosmos-deterministic methodological approaches, reveals and substantiates the social psyche of the human community as an independent social and psychological phenomenon. It has been established that the social psyche is a unique information and energy psy-field of the human community, which was formed based on the sense of commonality in the process of life. This information and energy psy-field, firstly, exists in the form of psy-energy (like an electromagnetic field), which has a wave nature, i.e., it is capable of emitting and receiving psy-waves of a certain frequency; secondly, it contains information about the meaning of the formation and life of the human community, its past, present and future, and their significance for it; thirdly, it has a unique psy-code, which helps to identify each member of the group and to contact with his/her mental factor (information and energy psy-field). The most important element of the structure of the social psyche of the human community is the sense of commonality, which is a social and psychological phenomenon that contains a powerful sense-motivational core that encourages individuals to unite in an organized, consolidated, and cohesive social group and determines the direction of its life in social space and time. It is expressed by the defining, guiding ideas (idea) and/or goals (objectives, purpose) for all members of the group. Based on the sense of commonality, the social and psychological unity of the human community is formed, which is an integrated reflection of the functioning and manifestation of the intellectual, value-oriented, motivational, emotional and feeling, volitional, spiritual, and perceptual, social and perceptual, mental and psychological spheres as structural elements of the social psyche.

The social psyche of the human community includes the mental factor of the collective consciousness, the collective subconscious, the collective unconscious, and the collective superconscious.

The social psyche of the human community is a special external mental factor that exists simultaneously outside the individual members of the group and is "present"

in their individual psyche in the course of group life. It reflects social reality in its dynamic integrity, that is, in the interaction and mutual influence of all its elements, their change and transformation. The social psyche concentrates the social and psychological experience of group needs, interests, values, goals, ideas, ideals, unity, will, the sense of commonality, etc.; it determines the peculiarities of social reflections and the nature of group relations, types of social and psychological relations between group members, peculiarities of thinking, perception, forms of behavior and response to various events, social facts, feelings of "WE" and "THEY", "I" and "GROUP". It has subsystems of various dependencies, hidden variables, and derivatives from local and non-local connections with the external environment and the individual psyche of members of a given human community. A member of a group, transforming the mental factor of the group into his/her own psyche, embodies it in his/her norms of behavior, activities, emotions, feelings, customs, value orientations, social and psychological attitudes, etc.

The social psyche of every human community has stable properties, which include interpenetration of the mental factor, synergy, objectification, and disobjectification, social and psychological reproduction, social and psychological reflection, social introversion/extraversion, and social and psychological heterogeneity.

Keywords: *social psyche of the human community; a sense of commonality; the intellectual sphere of social psyche; the spiritual and perceptual sphere of the social psyche; the social and perceptual sphere of the social psyche; the mental and psychic sphere of the social psyche; collective consciousness; collective unconscious.*

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INTRODUCTION

The development of the science of the psychology of human communities ("human community" means any real social group – microgroup, small group, large group, mega-group, hypergroup) is too slow, despite the development of science in general. Social psychologists tend to use the old scientific basis. Until now, psychological science has not found the main core formation that would adequately integrate, reflect, and explain all the social and psychological phenomena that take place in the human community. However, such formation is also called relations (communication) in a social group, the social and psychological climate (social and psychological atmosphere) in it, and its social and psychological state. However, upon deeper analysis, these social and psychological phenomena, separately and together, can only indirectly claim to be the core element of the psychology of a social group. Therefore, the search for something that would be holistic, supra-individual, and not reduced to the sum of the functioning of individual social and psychological phenomena has been conducted for a long time.

The deeper we penetrate the Universe, nature, matter, and the human brain, the deeper, unexplored layers of the psyche and the mental factor are revealed to us. For the further development of social and psychological science, the 90 percent old approaches and the old methodological basis provide nothing but rather are an obstacle. In the life of humanity and science, many facts cannot be explained based on the logic of the modern understanding of material and matter, classical views on the social, public, and individual, a human, his/her life, spirituality, etc. This refers to the psyche, the mental factor, conscious, subconscious, unconscious, and superconscious in the life of both an individual and various human communities. Scientists have been concerned with the issue of whether there is a force outside of individuals that unites them into a whole that is different from the individual. Is there a collective consciousness, etc.?

So, given such a critical mass of facts, it is probably time to rethink the views and doctrines about the brain, consciousness, and human psyche and recognize the existence of the social psyche of the human community. Therefore, we have the

following tasks: 1) to analyze the theoretical and methodological basis for the study of the social psychology of human communities in science and identify contradictions and gaps; 2) to study the state of research of the social psyche of the human community (from the smallest to the largest one) as an independent substance independent of the brain of an individual; 3) to outline new theoretical and methodological basis for the study of the social psyche of the human community; 4) to reveal the essence and content of the social psyche of the human community as an independent social and psychological phenomenon.

In general, the scientific substantiation of the social psyche of the human community as an independent psychological phenomenon that exists independently of the individual psyche of individual members of the group, that is, outside it, will allow, firstly, to overcome stereotypical ideas about the social psychology of social groups as a set of disparate social and psychological phenomena; secondly, to determine such social and psychological parameters through which it would be possible to explain the actual state of affairs in the life of the human community.

Therefore, we have outlined the topic and ways of scientific social, and psychological research of the social psyche of the human community as an independent psychological phenomenon.

The **object** of our research is various social communities, and the **subject** is the social psyche of the human community.

Purpose of the research: to reveal and substantiate the social psyche of the human community as an independent social and psychological phenomenon, which is an information and energy psy-field formed as a result of the unification of individuals into a social group to realize the sense of commonality.

Therefore, the following research objectives are outlined:

- 1) to identify and evaluate the state of research on the mental factor, the psyche of an individual, and the social psyche of human communities in science;
- 2) to substantiate the methodological basis for the study of the social psyche of human communities;

3) to reveal the essence and content of the social psyche of the human community and the principles of its functioning in social space and time.

The theoretical and methodological basis of the research is the psycho-energetic, energy-psycho-functional, and cosmos-deterministic approaches to the emergence, development, and activity of the human psyche. The following *theoretical methods* have been used to solve the tasks set: analysis, synthesis, comparison, abstraction, induction, deduction, formal and logical, system analysis, generalization, system and structural analysis, and modeling.

The theoretical significance of the research is that the essence and content of the social psyche of the human community as an independent information formation (psy-field) that exists outside the group members and affects them from the outside have been revealed. The author also substantiates and reveals the structure of the social psyche, which includes such elements (components) as the sense of commonality, intellectual sphere, value-oriented sphere, motivational sphere, emotional and feeling sphere, volitional sphere, spiritual and perceptual sphere, social and perceptual sphere, mental and psychic sphere.

SECTION 1

STATE OF RESEARCH OF THE SOCIAL PSYCHE OF HUMAN COMMUNITIES IN SCIENCE AND METHODOLOGICAL BASIS OF ITS STUDY

1.1. Understanding the Psyche and the Mental Factor: From Antiquity to the Present Day

Psychology has come a long way to becoming an independent science, and only in the middle of the XIX century it became an independent science from the scattered knowledge [73; 74]. However, even in previous eras, ideas about the psyche (soul, consciousness, motivation, behavior, experiences, emotions, will, etc.) were not completely devoid of signs of science. They could be observed in the depths of other sciences, including philosophy, medicine, natural science, various phenomena of social practice, etc.

The history of psychology, which studies the process of formation of psychological knowledge and ideas, distinguishes several different approaches to defining the boundaries and stages of the development of psychology. According to the first approach, the development of psychology is divided into two stages: 1) prehistory – until the end of the first half of the XIX century; 2) history – from the second half of the XIX century – to the present day (H. Ebbinghaus).

Representatives of the second approach believe that the development of psychological thought should be divided into three stages: 1) pre-scientific (mythological) psychology – animistic ideas about the soul prevailed; 2) philosophical psychology – psychology was a part of philosophy, united with it by a common method (from antiquity to the XIX century); 3) scientific psychology itself – from the second half of the XIX century, that is, the time when the entire history of psychology began. This period is associated with the use of the objective method (experiment) in psychology, borrowed from the natural sciences, which allowed it to stand out from

philosophy. Today, this approach is considered the most common. Its disadvantage is that scientific psychology is opposed to the previous one.

This division, in our opinion, is justified, since there were significant differences in the psychology of each historical era, with emphasis on certain mental phenomena. Psychological thought from the mythological period to the Middle Ages emphasized situational phenomena, from the Renaissance to the Enlightenment – motivational phenomena, and in the XIX-XXI centuries – the phenomena of action and afteraction. Situation, motivation, action, and afteraction are components of the act as the center (explanatory principle) of psychology.

Let us consider how the psyche and the mental factor have been understood and interpreted from antiquity to the present day.

Identification of the psyche and the mental factor with the soul. The earliest known ideas about the soul belong to the archaic society (mythological period) and can be denoted by the term "animism" (Latin: anima – soul, spirit) – the belief in a whirlwind of spirits (souls) hidden behind visible things as special "agents" or "ghosts" who leave the human body with their last breath, and according to some doctrines (for example, the famous philosopher and mathematician Pythagoras), they are immortal and wander forever in the bodies of animals and plants. The ancient Greeks called the soul using the word "psyche", which gave the name to the science of psychology.

Animistic ideas about the soul were associated with matter. According to animistic beliefs, not only humans and animals but also plants and even stones were endowed with a soul similar to air.

The mythological idea of the soul was completely subordinated to the idea of fate; nothing depended on the individual, and he/she did not even try to change this fatal situation. The decisive characteristic of human consciousness of that period was syncretism, the primordial merging of a human with the world and the social environment. Subsequently, there was a transition from animism to hylozoism (Greek: hyle – substance and zoe – life), which considered the whole world as a universe where the cosmos was considered alive. No distinction was made between the animate, inanimate, and the mental factor, considering it to be a creation of a single primary

matter (pre-matter). However, the new philosophical doctrine was a significant step towards understanding the nature of the mental factor, an alternative to animism (although it has had many supporters over the centuries, up to the present day, who consider the soul to be an essence external to the body). Hylozoism was the first to consider the soul (psyche) in terms of the general laws of nature and established the postulate, which is still immutable for modern science, about the initial involvement of mental phenomena in the cycle of nature.

The term "logos", coined by Heraclitus and used to this day, has many meanings. However, for the ancient philosopher, it was the law according to which phenomena pass into one another. The small world (microcosm) of an individual soul is similar to the macrocosm of the entire universe. Therefore, to comprehend oneself (one's psyche) means to delve into the law (Logos), which gives the universal course of things, with all its contradictions and cataclysms, dynamic harmony.

According to the Athenian philosopher Anaxagoras, nature consists of many tiny particles. However, it raised the question: what are these particles? What is the beginning, thanks to which holistic things arise from the disorderly accumulation and movement of these particles, and, in general, an organized cosmos from chaos? The scientist recognized the "subtlest thing" as such a beginning, calling it "nous" (mind). The perfection of different bodies depends on the proportion of it contained in them. However, Anaxagoras argued that a human is the most intelligent of animals because he "has hands". In this regard, it is not the mind, but the bodily organization of a human that determines his/her advantages.

In general, Heraclitus, Democritus, and Anaxagoras based the scientific knowledge of mental phenomena on three ideas: natural development, causality, and organization (systematicity). The explanatory principles discovered 2.5 thousand years ago have become the basis for explaining mental phenomena for all time.

Psyche and mental factor as language and thinking. A separate contribution to the understanding of the psyche was made by the philosophers-sophists ("teachers of wisdom", although later false wise men who used various techniques to present imaginary evidence as true were called sophists). They were not interested in nature

with its laws independent of a human, but in a human, whom the sophist Protagoras considered the measure of all things. The sophists did not prioritize the search for natural "matter" (fire, atomic, etc.), but language and thinking as a means of manipulating people. Therefore, they discussed in detail the methods of logical reasoning, the structure of language, and the nature of the relationship between a word, thought, and objects.

The ancient Greek philosopher Socrates advised to turn to the inner world of a human, his/her beliefs and values, and the ability to act according to the understanding of the best. The scientist proved the inseparability of thinking and communication (dialog). Socrates put the mental activity of an individual subject (its products and values) in the center, the idea of the soul was filled with new content – it was made up of very special realities that physical nature does not know. According to Plato, the process of thinking replaces the internal dialog: the soul, while thinking, does nothing else but talk, asking itself, answering, affirming, and denying. The phenomenon described by Plato is known to modern psychology as internal language, and the process of its generation from external (social) language is called "internalization" (Latin: interior). The concept of the soul was further developed through the separation of its various "parts" and functions. The study of the soul included such important aspects as the conflict of motives with different ethical values and the role of the mind in overcoming it.

After the sophists and Socrates, the explanations of the soul turned to understanding its activity as a cultural phenomenon, since the abstract concepts and ethical ideals that make up the soul do not come from the essence of nature. They are the product of spiritual culture. In both orientations – to nature and culture – the soul was perceived as a reality external to the body, either corporeal (fire, air, etc.) or incorporeal (the center of concepts, generally accepted norms, etc.). It was about atoms (Democritus) or ideal forms (Plato), both of which were assumed to enter the body from the outside.

The psyche and the mental factor as a thinking and realizing soul independent of the body. The triumph of mechanics, its concepts, and explanatory

principles created, first of all, a geometrical and mechanical (G. Galilei), and later a dynamic (I. Newton) picture of nature. It also included the physical body, such as an organism with its mental properties. The first paper on psychological theory focused on geometry and new mechanics was written by the French mathematician, natural scientist, and philosopher R. Descartes. He described the theoretical model of the organism as an automaton, a system that works mechanically. The living body, which in the previous history of knowledge was considered animate, that is, endowed and controlled by the soul, was now released from its influence and interference. The difference between inorganic and organic bodies was explained according to the criterion of whether the latter belonged to the objects that act as simple technical devices.

Descartes believed that behavior is reflexive in nature, where the soul is not the driving force of the body. However, recognizing that the "machine" of the body and the consciousness, which is occupied with its thoughts (ideas) and desires, are two independent substances, the scientist had to explain that they coexist in a holistic person as a result of psychophysical interaction. The body affects the soul, causing "passive states" (passions) in it in the form of feelings, emotions, etc. The soul, possessing thinking and will, affects the body, forcing this "machine" to work and change its course. Descartes searched for an organ in the organism where these two incompatible substances could still communicate and proposed to consider one of the endocrine glands, the "pineal" gland (*epiphysis cerebri*), as such an organ. However, no one took this empirical "discovery" seriously.

Descartes foresaw the restructuring of behavior in his scheme of the bodily mechanism, which, unlike ordinary automata, is a learning system. It operates according to its laws and "mechanical causes", the knowledge of which will allow people to dominate over themselves. If it is possible to change the brain movements of animals without a mind, it is even better to do so in humans, and people, even those with weak souls, could gain unlimited power over their passions.

One of the most important works of Descartes for psychology is called "The Passions of the Soul". He understood "passions" not as strong and lasting emotions,

but as "passive states of the soul" – everything that the soul experiences when the brain is taken over by "animal spirits" (the prototype of nerve impulses) that move there through nerve "tubes". In other words, not only muscular reactions such as reflexes but also various mental states arise automatically. They are made by the body, not the soul. Descartes formulated a project of a "body machine" with the following functions: perception, reflection of ideas; retention of ideas in memory, and internal aspirations. These functions are performed through the arrangement of its organs: they are carried out like the movements of a watch or other automaton.

Descartes proved that the bodily device can successfully cope with the processing of mental "material" without a soul. What then is left for the soul to do? The soul must have reliable knowledge of the subject about its acts and states that are invisible to someone else, that is, the soul was defined as a direct awareness of its phenomena, which, unlike the phenomena of nature, are deprived of extension.

According to Descartes, the "beginning of all beginnings" in philosophy and science is a doubt. Therefore, one must doubt everything – natural and supernatural. Doubting, a person thinks. It follows that there is also a carrier of such a thought–thinking subject. Hence the famous aphorism of Descartes "*Cogito ergo sum*" ("I think, therefore I am"). Since thinking is the only attribute of the soul, it always reflects, and is aware of its mental content, visible from the inside (there is no unconscious psyche). Later, this "inner vision" was called introspection (the vision of intrapsychic "objects" – images, mental actions, volitional acts, and other experiences), and the concept of consciousness by Descartes was called introspective. Consequently, the two members of the relationship – body and soul – acquired a new meaning, unknown in previous epochs.

The psyche and the mental factor as a unity of the physical and the spiritual.

Aristotle had the opposite view, arguing that the physical and spiritual form an inseparable integrity. The soul is not an independent being, but a form, a way of organizing a living body. A summary of Aristotle's thoughts: "The soul cannot be separated from the body".

This view was supported by several researchers. However, Benedict Spinoza concluded that it is meaningless to depict a person in the Descartes way, as a meeting place for two substances. *A human is an integral bodily and spiritual being*. In his work "Ethics", Spinoza tried to present a psychological doctrine of a human as a holistic being. He set out to explain all the diversity of sensations (affects) in the form of the motivating forces of human behavior with the same precision as lines and surfaces in geometry. Three main motivating forces: 1) attraction, which concerns the soul and body and is "the very nature of a human"; 2) joy; 3) sadness. The philosopher argued that these fundamental effects can be used to formulate a variety of emotional states. Moreover, joy increases the body's ability to act, while sadness reduces it.

The psyche and the mental factor as consciousness acquired through experience. The researcher Thomas Hobbes categorically denied the soul as a special essence. He noted that there is nothing in the world but material bodies moving according to the laws of mechanics discovered by Galilei. Thus, all mental phenomena were explained in terms of these global laws. Material things, acting on the body, cause sensations. According to the law of inertia, sensations, in the form of their weakened traces, give rise to ideas. They form the links of thoughts that appear one after another in the same order as the sensations change. This happens because there is only one law in a human – the law of mechanical adhesion of mental elements by adjacency.

The scientist proclaimed the mind to be a product of association, the source of which is the direct sensory communication of the organism with the material world. *Experience* was taken as the basis of *cognition*, which empirical psychology was based on. The leading role in the development of this direction belonged to John Locke, who, like Hobbes, professed the origin of the entire structure of human consciousness from experience. In the experience, the scientist identified two sources – sensation and reflection. Along with the ideas brought by the senses, there are ideas generated by reflection as an internal perception of the activity of our mind. *The psyche develops since complex ideas are formed from simple ones. All ideas are judged by consciousness. Consciousness is a person's perception of what is happening in his/her mind.*

This concept became the cornerstone of psychology, which was called introspective. It was believed that the object of consciousness is not external objects, but ideas (images, perceptions, sensations, etc.) as they are from the "inner viewpoint" of the observing subject.

The psyche and the mental factor as a course of psychophysiological processes. At the beginning of the XIX century, modern approaches to psychology as a science began to be developed. Mechanics was replaced by physiology, which made a special natural human body the subject of study – the object of experimental research.

The reflex scheme of the nervous system proposed by Descartes turned out to be plausible due to the discovery of differences between the sensory and motor nerve pathways leading to the spinal cord. This discovery was made by physicians and naturalists – Czech Ji. Prochaska, French F. Magendie and British Ch. Bell. It made it possible to explain the mechanism of nerve connection as a "*reflex arc*". This discovery was of great methodological importance. Thanks to precise experiments, it proved that the functions of the body, which relate to its behavior in the external environment, depend on the bodily substrate, and not on consciousness (or soul) as a special incorporeal being.

The German physiologist J.-P. Müller formulated the "law of specific energy of the senses": nervous tissue has no other energy than that known to physics. Müller's conclusions strengthened the scientific vision of the psyche, showing the causal dependence of its sensory elements (sensations) on objective material factors – an external stimulus and the properties of the nervous substrate.

Another researcher of the senses, the physiologist Ernst Weber, argued that there is a very specific (different for various senses) relationship between the primary stimulus and the subsequent ones when the subject notices that the sensation has become different. For auditory sensitivity, for example, this ratio is $1/160$, for weight sensation – $1/30$, etc.

The psyche and the mental factor as a course of psychophysical processes. Experiments and mathematical statements were the origins of a trend called "psychophysics". Its founder – another German scientist – G. Fechner, moved from

psychophysiology to psychophysics. This breakthrough was because he separated the principle of causality and the principle of regularity. The strength of psychophysiology was to clarify the causal dependence of a subjective fact (sensation) on the structure of an organ (nerve fibers), as required by the "anatomical beginning".

The experimental work made scientists face the need to introduce new causal factors of the mental factor. In the field of scientific analysis, phenomena appeared that testified not to physical and physiological-anatomical, but to mental causality. The separation of psyche and consciousness was outlined. Experiments confirmed that the image that arises in the mind is generated independently of consciousness.

The psyche is a derivative phenomenon of the mental factor (psychic causality), which is not identical to consciousness. Based on the results of his experiments, the German physiologist E. Pflüger criticized the scheme of the reflex as an arc, where centripetal nerves, due to their connection with centrifugal nerves, perform the same standard muscle reaction. His experiments revealed a special kind of causality – mental. In this way, the idea of the identity of the psyche and consciousness, which was established at that time, was undermined.

The researcher W. Wundt was the first to collect and combine the works of various researchers into a new discipline. His work "Fundamentals of Physiological Psychology" (1873–1874) was perceived as a collection of knowledge about the new science of psychology. Having organized a special psychological institute in Leipzig (1875), the scientist studied topics borrowed from physiologists, such as sensations, reaction times, associations, and psychophysics.

At this time, as before, researchers considered the content of consciousness to be the subject of psychology, and *introspection* to be the method. However, the most sophisticated introspection could not find the sensory elements that, according to W. Wundt's prediction, should have been the "matter" of consciousness. The scientist tried to save his program by noting that mental actions cannot be studied by experimentation in principle, so they must be studied by cultural monuments – language, myth, art, etc. Thus, the version of "*two psychologies*" was revived: experimental psychology, similar

in method to the natural sciences, and psychology that interprets the manifestations of the human spirit.

This version was supported by a proponent of another version of the "two psychologies" – the philosopher W. Dilthey, who separated the study of the relationship between mental phenomena and the bodily life of the organism from their relationship with the history of cultural values. The philosopher called the first psychology *explanatory*, the second one – *understanding*.

The philosopher F. Brentano proposed his program of new psychology, outlining it in his work "Psychology from an Empirical Standpoint" (1874). He, like W. Wundt, called consciousness the subject of psychology, although he considered its essence to be different. According to F. Brentano, the field of psychology is not the content of consciousness (sensations, perceptions, thoughts), but its acts, and mental actions that make the content appear. One thing is a color or image of an object, another is the act of seeing a color or thinking about an object. The study of acts is a unique field, unknown to physiology. The specificity of an act lies in its intention, and its focus on the object to which it was directed.

Brentano's concept was the source of several areas of Western psychology. It contributed to the study of the concept of mental function – a special activity of consciousness, a function that was not limited to elements or processes, – it was considered to be active and visual from the very beginning.

The psyche and the mental factor as psychobiological and genetic processes. Those things that were called association processes in the European tradition soon became one of the main areas of American psychology. For example, E. Thorndike interpreted associations as intellectual, and thus – semantic processes. This direction introduced the explanatory principles of Darwin's doctrine into psychology, which resulted in a new understanding of the determination of the behavior of the whole organism and, consequently, all its functions, including mental ones. The new explanatory principles include the nature of the probability of reactions as a principle of natural selection and the adaptation of the organism to the environment to survive in it. These principles formed the outlines of a new scheme of determination (causal).

The former *mechanical determinism* gave way to *biological determinism*, and the concept of *association* acquired a special status. Previously, it meant the connection of ideas in the mind, and now it means the connection between the body's movements and the configuration of external stimuli, on the adaptation to which the solution of essential tasks for the organism depends.

On this basis, F. Galton began to develop the *genetics of behavior*. Thanks to him, the study of *individual differences* became popular, which constantly manifested themselves in experiments to determine thresholds of sensitivity, reaction time, association dynamics, and other mental phenomena. In his work "Hereditary Genius" (1869), mentioning many facts, he proved: that extraordinary abilities are inherited. Using his own experimental and psychological methods, the scientist studied individual differences. This applied to both bodily and mental traits. The philosopher considered the latter to be no less dependent on genetic determinants than, for example, eye color. In his laboratory in London, anyone could have their physical and mental abilities measured for a small fee, and Galton believed there were correlations between them. He named such tests the word "test", which has become a part of the psychological lexicon forever.

The French psychologist A. Binet, according to the instructions of the government, began to look for psychological means to distinguish children who were capable of learning but were lazy, from those with congenital disorders. Experiments on studying attention, memory, and thinking were conducted on many subjects of different ages. The scientist presented the experimental tasks in the form of tests, establishing a scale, each of the distributions of which contained tasks that normal children of a certain age could perform.

In Germany, the psychologist and philosopher W. Stern (1871-1938) introduced the concept of "*intelligence quotient*" (*IQ*). This coefficient was used to compare the "mental age" (determined by the Binet scale) with the chronological ("passport") age. When they did not coincide, it was considered a sign of either mental retardation (mental age is lower than the chronological age) or giftedness (mental age exceeds the chronological age). This area (testology) turned out to be the most important channel

for bringing psychology closer to practice. Measuring intelligence made it possible to solve issues of education, recruitment, assessment of achievements, professional suitability, etc. based on psychological data, not just empirically.

Successful experiments in psychology expanded the range of phenomena it studied, as well as increased dissatisfaction with the version that consciousness was the unique subject of this science and introspection was the method. The idea of consciousness as a closed inner world was being destroyed.

The psyche and the mental factor as a reflex activity of the brain. In this context, the doctrine of I. Sechenov on the *reflexive* nature of the psyche is important. His first treatise "Reflexes of the Brain" (1863), included in the study "Psychological Essays", received a significant resonance. The scientist did not equate a mental act with a reflexive one. He noted the similarities in their structure, calling psychology a sister of physiology, not its appendage. He was able to compare the reflex with the psyche because he radically modified the idea of the reflex, as well as the idea of the psyche.

Classical schemes considered a physical stimulus to be the impulse that triggers a reflex. According to I. Sechenov, the initial link of the reflex is not an external, mechanical impulse, but a stimulus signal that plays a dual role – it is addressed both to the organism that perceives it and to the external environment, the properties of which it distinguishes. As a result, it informs the body about the situation, which should be joined by the working organs (muscles) that have sensitivity. They have built-in sensory devices that transmit signals to the brain about the effect achieved, forcing it to adjust behavior automatically, if necessary.

I. Sechenov replaced the model of the reflex arc with the model of the reflex ring. If the ring does not close, the action is disrupted. Self-regulation of the body's behavior with the help of signals is the physiological basis of the scheme of mental activity by Sechenov.

One of the main achievements of I. Sechenov is the *central inhibition* he discovered. Previously, it was believed that only one nervous process – excitation occurred in the brain. In fact, during the experiment, I. Sechenov discovered the ability of the brain to delay reflexes. He interpreted this discovery as a nervous mechanism of

mental functions – will and thinking. A strong-willed person is distinguished by the ability to resist unacceptable influences, no matter how strong they are, and to suppress unwanted urges. This is achieved through the mechanism of inhibition. Through this mechanism, invisible acts of thinking also arise.

For the first time in the history of psychology, the subject of this science covers not only the phenomena and processes of consciousness (or unconscious psyche), but the entire cycle of interaction between the organism and the world, including its external bodily actions. I. Sechenov became the founder of a science the subject of which is *mentally regulated behavior*.

The new understanding of the subject of psychology was influenced by the work of I. Pavlov, who discovered the *conditioned reflex*. This meant that the body acquires and changes its own program of actions depending on the conditions, both external and internal. External stimuli become signals for the organism that orient it in the environment, and the reaction is fixed only if it is authorized by an internal factor – the need of the organism.

The scientist discovered the laws of *higher nervous activity*. There is a system of concepts developed by Pavlov's school (signal, temporal connection, reinforcement, inhibition, differentiation, control, etc.) behind every seemingly simple experience that allows us to explain, predict, and modify behavior.

Under the influence of these ideas, a powerful new trend emerged – *behaviorism* – which established behavior as a subject of psychology. Behavior was interpreted as a set of reactions of an organism caused by its interaction with the stimuli of the environment to which it adapts.

The American psychologist J. Watson is considered the "father" of behaviorism. In his paper "Psychology as the Behaviorist Views It" (1913), he expressed the manifesto of the new school, which demanded to "throw overboard" the "relics of alchemy and astrology" – all the concepts of the subjective psychology of consciousness and translate them into the language of objectively observable reactions of living beings to stimuli.

Behaviorism was called "psychology without psyche". According to this area, the psyche is identical with consciousness. Meanwhile, in demanding the elimination of consciousness, behaviorists did not treat the body as a structure devoid of mental properties. They changed the idea of such properties. The real contribution of the new direction was to expand the scope of psychology dramatically. Henceforth, it also studied reactive relationships available to external objective observation, stimuli that were independent of consciousness. Behaviorism changed the general structure of psychological cognition. Its subject matter now covered the formation and change of real bodily actions in response to a wide range of external stimuli.

The psyche and the mental factor as a result of social actions. The researcher P. Janet and his followers considered the units of the mental factor to be not sensory (sensations, images), intellectual (ideas, thoughts), or emotional and volitional elements, but social actions (first external, then internal). As for mental operations, they are initially real bodily actions (including speech) that people exchange when solving life tasks together. The main mechanism that works for the emergence of internal mental processes is interiorisation. Social actions are objectively transformed from external to internal, invisible to others. This gives rise to the illusion of their incorporeality and the fact that they are generated by the "pure" Ego, not by a system of interpersonal relations.

Thus, *sociality* has emerged as a component of the *subject of psychology*, influencing the behavior of the individual.

The psyche as the mental factor with different degrees of awareness. W. Wundt, substantiating the unity of the mental factor – both something that is realized and something that is not realized, understands the unconscious as a kind of periphery of consciousness, which expands in the form of concentric circles, and that these circles are further removed from the core of consciousness, the more the quality of the conscious mental factor is lost. However, according to his views, the processes of perception are unconscious, and only their results become available to consciousness [38].

The psyche as a stream of the mental factor that flows from unconsciousness through the subconscious to consciousness. As we know, the concept of "unconscious" was introduced into psychology by G. Leibniz. According to him, just as in the material world, there are "infinitesimal quantities" of the last divisibility of matter, there are also "infinitesimal" "perceptions" in psychology that do not reach consciousness. At any given moment in time, we have an infinite set of perceptions that unfold in the form of an endless ribbon, an endless stream of consciousness. In fact, from the accumulated minimal perceptions of this kind, a whole subconscious world with its corresponding content is created, which is filled with new elements throughout life, which, in turn, being a continuous phenomenon, gradually moves away from the manifestations of unconscious processes and are included in conscious life. In this way, the philosopher expressed the idea that along with clearly realized (conscious) experiences, some are vaguely realized (that is, subconscious) or remain completely unconscious (unconscious), small, imperceptible perceptions.

Hence, we can conclude that G. Leibniz meant the presence of the mental factor both at the level of the unconscious and at the level of the subconscious. Thus, G. Leibniz outlined one of the approaches to understanding the unconscious, according to which it is a part of experiences (mental sphere) characterized only by a certain degree of reduction in the quality of consciousness. Nevertheless, Leibniz's ideas changed and expanded the idea of the mental factor. Recognizing the existence of the so-called *unconscious psyche* was especially important.

In psychology, the first systematic ideas about the difference in the functioning of the conscious and unconscious levels of the psyche belong to the famous researcher S. Freud [5; 78-81]. Since his views on the unconscious are actually known to anyone interested in psychology, we would like to focus on some aspects. Thus, S. Freud believed that, firstly, the unconscious is a repository of sexual and aggressive drives; secondly, the unconscious is in constant conflict with consciousness; thirdly, in his later works, he pointed out that there is a subconscious between consciousness and unconsciousness. Based on mental dynamics, he identified several working concepts that directly describe real mental phenomena: conscious (BW), pre-conscious (or

subconscious, that is, Vbw), and unconscious (Ubw). It was assumed that the subconscious (Vbw) is much closer to the conscious (BW) than the unconscious (Ubw) and, under appropriate conditions, can become conscious, unlike the unconscious (Ubw), which, by its nature, cannot become so. In this case, according to S. Freud, everything that is displaced from consciousness is subconscious, but, at the same time, a certain part of the mental factor is always unconscious, that is, something that a person does not feel, cannot report on, cannot control and influence. Therefore, unconscious impulses are constantly attacking consciousness. The actions of the unconscious are more powerful than those of the conscious; they can change ideas, emotions, and even the somatic state while a person does not feel its influence. The essence of the process of displacement from the point of view of psychoanalysis is not to eliminate or destroy the ideas and drives embodied in consciousness, but to prevent them from entering consciousness [5; 78; 80; 81]. Thus, displacement is considered a typical process of the unconscious.

Using various methods of interpreting mental manifestations (free-associative flow of thoughts in patients, images of their dreams, memory errors, omissions, transfer of feelings by the patient to the doctor, etc.), S. Freud and his followers developed a complex and extensive system of concepts, using which they described the deep "volcanic processes" hidden behind consciousness. The *sexual energy of attraction* is recognized as the main of these processes [5; 80; 81]. Since childhood, in the conditions of family life, it determines the motivational resource of the individual. Undergoing various transformations, this energy is suppressed, and displaced, but breaks through the "censorship" of consciousness in roundabout ways, discharging various symptoms, including pathological ones (disorders of movement, perception, memory, etc.).

This view led to a revision of the previous interpretation of consciousness. Its active role in behavior was not rejected, but it was seen as significantly different from that of traditional psychology, – the attitude toward the unconscious psyche was considered inevitably conflictual.

Another opinion on unconsciousness was expressed by C. Jung, who presented the unconscious part of the psyche in two parts: the personal unconscious and the

collective unconscious [84; 85; 87]. The personal unconscious – the superficial layer of the psyche – contains the personal content of the individual – these are forgotten impressions, displaced heavy thoughts, subthreshold perceptions, and material that is not yet ready for consciousness (this can be called the subconscious). The collective unconscious is a deep layer of the psyche that contains the mental factor that is beyond the control of consciousness (this is actually the unconscious) and is the same for all people.

Psychopathologists also indicated the involvement of the subconscious and unconscious in the regulation and painful changes of such complex human systems as motivational and behavioral. Thus, G. Schilder [29] considered the periphery (extreme zones) of consciousness, which passes into the sphere of the unconscious, to be a layer consisting of two zones: the first zone is a repository of diffuse (unaccountable) sensory components of intellectual activity (subconscious); the second zone is a repository of affective states and deep drives (unconscious), which can have a very high dynamic potential, causing intense forms of unconscious emotional stress.

The psyche as a phenomenon that includes the mental factor of the conscious and the non-independent unconscious. Several scientists believe that the human psyche has only two layers – conscious and unconscious. Thus, the French researcher A. Ey in his work "Problems of the Unconscious" (1978) points out that the unconscious does not represent any independent force in the organization of mental life, any specific instance claiming hegemony and monopoly. Therefore, it should be considered the role it plays, being integrated into the general system of the psyche. At the same time, the unconscious, as a rule, can be represented in behavior in a hidden, latent form.

The psyche and the mental factor as transpersonal phenomena. In this context, the achievement of transpersonal psychology is significant. Transpersonal experiences are interpreted by those who have experienced them as a return to historical times and a study of their own biological and spiritual past, when a person lives through memories from the existence of ancestors, from their incarnations.

Transpersonal phenomena include not only transcendence, and overcoming time barriers, but also transcendence of spatial limitations. This includes the experience of merging with another person in a state of duality, that is, the feeling of merging with another organism into one state without losing one's self-identity, or the experience of complete identification with another, adjusting to the consciousness of a group of people, or expanding consciousness to the extent that it seems to cover all of humanity. Similarly, an individual can go beyond purely human experience and "connect" to that which looks like the consciousness of animals, plants, and even inanimate objects and processes. An important category of transpersonal experience with the transcendence of time and space will be various phenomena of extrasensory perception, for example, the experience of existence outside the body, telepathy, prediction of the future, clairvoyance, movement in time and space, experience of meetings with the souls of the dead or superhuman spiritual beings (archetypal forms, deities, demons, etc.) [1].

During transpersonal experiences, people often experience vivid and complex episodes from other cultures, other historical periods, and their previous lives. In the same way, the hereditary experience, elements of the collective and racial unconscious (in Jung's sense), and "memories of past incarnations" often contain remarkable details of historical events, costumes, architecture, weapons, art, or religious practices of ancient cultures (which a person could not know about in any case).

The psyche as a holistic phenomenon that encompasses the mental factor of the conscious, subconscious, unconscious, and superconscious. This dimension corresponds to the psycho-energetic concept of the psyche developed by M. Varii [36]. In this concept, based on the development of science, especially quantum mechanics, quantum physics, etc., the key provisions are as follows: 1) the human psyche functions on the energy level, that is, in the form of psy-energy, which contains information about objects, phenomena and connections between them, about the past, present and future, as well as about their significance for a person; 2) the human psyche (psy-energy, mental factor) exists simultaneously in and outside of a person; 3) each human psyche has its own unique psy-code: all the inner mental factor (with its own psy-energies) contains the same psy-code as a basis for potential interaction with the inner and outer

mental factor associated with a person; 4) the psyche of a certain person contains the mental factor of the past – the development of humanity, race, ethnicity, nation, clan and family; the present – actual (involved in everyday life) and passive (not currently involved); the future – related to the life and development of the Universe and humanity; 5) the human psyche functions at several levels – unconscious, subconscious, conscious and superconscious.

Many concepts and models of the human psyche have been formed on the basis of the above views. We have defined the essence of the most famous of them in the work "Human psyche in modern psycho-energetic conception" [36].

Let us consider separately the psycho-energetic concept of the psyche by M. Varii [36]. According to the psycho-energetic concept, the human psyche is a relatively independent individual holographic information and energy formation with its psy-code, which contains information about the past, present, and future of the subject of the psyche, its inner and outer world, as well as reflects their significance for it. By its structure, the human psyche is a multi-level and multi-systemic, but integral and independent entity that exists simultaneously in and outside the individual. In terms of operational and functional capabilities, the human psyche is a process of constant interaction of psycho-energy of the external and internal internal-internal mental factor, resulting in the *reflection of the past development of humanity, race, ethnicity, and nation, clan, and family, as well as the outside world; maintenance and reproduction of the inner world of the subject of the psyche; harmonization and ordering of the meanings of its life, disobjectification of the internal mental factor into the external one and objectification of the external mental factor into the internal one*. This is due to the presence of appropriate psy-programs in the human psyche [36].

The human psyche, in general, everything mental, exists in the form of psycho-energy. The work proves that psycho-energy exists in the form of specific psy-waves, which are wave functions (that is, carriers of the mental essence of a particular object or phenomenon). These psy-waves spread instantly not only in the human brain but also to any point in the Universe. The psycho-energy of the mental factor of a person encodes his/her thoughts, feelings, volitional acts, ideas, etc., and their significance for

him/her. At the same time, every thought, statement, emotion, feeling, deed, action, act of behavior, behavior, and activity of an individual has a certain charge of psycho-energy that is released (affects) other subjects of social life.

Psycho-energy has two components: 1) informational; 2) energetic. The informational one includes information about phenomena, processes, events, intentions, attitudes, etc., as well as their significance for a person. The energetic one reflects the magnitude (degree of significance of the information content), i.e. the energy capacity of the mental factor. The energy capacity (its increase or decrease) depends on how important this information is for a person, and how strongly and deeply he/she feels it and believes in its realization. The degree of significance reflects the power of the mental factor, the power of its influence on any other mental factor, and therefore – on the actions and behavior of a person. This degree is denoted by the concept of "energy capacity" [36, p. 300-301].

The mental factor is divided into internal and external. The *internal mental factor* includes everything that relates to the inner world of an individual – emotions, feelings, experiences, images, states, properties, motives, values, attitudes, views, opinions, stereotypes, various mental formations, etc. In the psyche, each of these phenomena exists as a mobile layer of independent psycho-energy. The *external mental factor* that exists outside the individual contains psycho-energy and affects his/her psyche [36, p. 301]. Actually, the information received from the external mental factor, with the functioning of the appropriate psy-program of decoding, can be read, transmitted, decoded, and thus affect other objects, phenomena, human psyche, and behavior [36, p. 301].

The human psyche functions on several levels – *unconscious, subconscious, conscious, and superconscious*, covering the mental factors of the past, present, and future [36]. At the same time, each level of the psyche performs its functions. *The unconscious, subconscious, conscious, and superconscious are not in conflict with each other.*

The unconscious level of the psyche (unconscious) is a set of mental phenomena, acts, and states that manifest themselves at a deep level of the psyche functioning and

completely deprive an individual of the ability to influence, evaluate, control, and account for their impact on behavior, actions, and activities. The subconscious level of the psyche (subconscious) contains such mental factors as ideas, desires, urges, feelings, states, mental phenomena, and acts that once "came out" of consciousness during life or that were formed as a result of the action of unconscious psy-programs, which manifest themselves in appropriate situations of behavior and activity as if automatically, without direct involvement of consciousness. The conscious level of the psyche (conscious) holds, forms, and changes psy-programs of behavior, activity, comprehension, and transformation of the surrounding world as an external mental factor, comparing the results of activities and methods (ways) of their achievement with previous experience, as well as the separation of a person from the environment to analyze and evaluate his/her "I" [35]. The superconscious level of the psyche (superconscious) covers mental phenomena, acts, states, ideas, information, etc. that arose or were received as if from nowhere, intuitively when interacting with the mental factor of the Universe, as well as the psy-programs of such interaction.

Thus, among the results of the above analysis, the most important for us are those that indicate the possibility of the existence of the mental factor (information and its significance) and the human psyche outside the human brain in the form of psy-energy. If the existence of the human psyche and the mental factor is possible outside the human brain, then the existence of the social (collective, common) psyche of human communities is also possible.

1.2. State of Research of the Social Psyche in Science

The study of the social psyche began with the study of social (collective, group) consciousness. However, it should be recognized that the question of the correlation between the concepts of "individual consciousness" and "social consciousness" in science remains controversial. Some scientists deny the independent existence of public (collective) consciousness as a phenomenon, while others, on the contrary, consider its existence real. Supporters of the first position believe that only an

individual, a personality, has consciousness. In this context, G. Tarde writes: "Any fruitful initiative ultimately comes from the individual thought, independent and strong" [69]. The Soviet researcher V. Kelle in his paper "Individual and Public Consciousness" categorically denies the independence of public consciousness, referring to the fact that the reflection of reality in public consciousness is the result of the activities of the masses, which consists of individuals, each of whom is a carrier of individual consciousness. The public consciousness does not have an independent "reflective capacity" different from the reflective capacity of the human head... It is quite obvious that the "human ability to reflect" is peculiar only to a human as a social being. Saying that this ability is also inherent in human society means assuming that society has a head that reflects reality arbitrarily from people. And these are nonsense" [52]. This scholar criticizes those authors who believe that individual and social consciousness are not identical by nature. However, he contradicts himself when he states that "the problem of the influence of social consciousness on individual consciousness is inextricably related to (but not identical to) the problem of assimilation of this influence by individual consciousness". Thus, according to this statement of the researcher, individual and social consciousness are not identical, because, if we assume the opposite, it turns out that individual consciousness "assimilates" itself, is in itself.

The possibility of the existence of social consciousness is also denied by researcher H. Bonner, who believes that the interaction of people in society is determined by ideas and the psyche of the individual. This interaction of psyches is not associated with qualitative changes, with laws of a different order. In his opinion, the laws that govern the collective do not differ from the laws of the psyche and behavior of the individual. As for the idea of society as a kind of supra-individual reality, this is an illusion. It is generated by the fact that an individual attributes the changes that occur in him/her not to another individual, but mistakenly sees them as manifestations of society as a whole [3]. As a result of this approach, some scholars have concluded that knowledge about society should be derived from the study of the individual due to the

social nature of the latter. Such study should focus on the study of the individual's "I", the process of choice and decision-making, as well as imitation [7; 8; 27].

However, the issue of the interaction of the individual and social psyche was also raised by W. McDowall: "...how, given the natural properties and inclinations of the individual human soul, does the complex mental life of society develop?" [58]. But he derived social psychology from the psychology of the individual, and the latter, in turn, was considered a manifestation of innate instincts.

At the same time, some scholars see the difference between public (collective) consciousness and individual consciousness, pointing to their different nature and essence. A well-known representative of this position is the French sociologist G. Le Bon, who argued that the behavior of even a few people gathered together acquires a qualitatively new characteristic in contrast to the behavior of the same individuals who are separated. He explained this fact by the existence of a "collective spirit", that is, a certain independent substance that manifests and acts according to special laws that are not reducible to the individual psyche. "Every nation has a mental structure as stable as its anatomical features, and its feelings, its thoughts, its institutions, its beliefs, and its arts are derived from it". The French sociologist argued that thanks to the collective spirit, a group feels, thinks, and acts qualitatively differently compared to its individual members. The institutions, beliefs, and art of a nation are only "the visible products of its invisible soul". The researcher emphasizes: "In the collective soul, the intellectual abilities of individuals and, therefore, their individuality disappear; the heterogeneous is drowned in the homogeneous, and unknown qualities prevail" [69].

E. Durkheim takes a similar position, arguing that by uniting with each other, mutually complementing and penetrating each other, individual souls give rise to a new being, a mental factor, so to speak, but one that expresses an individuality of a different order. The social fact is embodied in the collective consciousness, and the latter includes "patterns" of thought, action, and experience that are outside the individual and have coercive power, as a result of which the individual joins them. In his work "The Sociological Method", E. Durkheim noted that we have two consciousnesses: one contains only the state inherent in an individual, and the other one – is inherent in a

group of individuals, but at the same time, these two states have something in common that connects the individual with society. In his work "The Division of Labor in Society", the author calls this common "society within us", which exists in the form of reactions to ordinary situations in the form of feelings and states that are similar for people of the same culture.

In fact, E. Durkheim recognized the separate existence of the individual and social psyche. His "society within us" is the social psyche of society, to which every citizen is connected with.

Thus, based on the analysis, we conclude that in the case of the collective soul, in the case of "individuality of a different order", in the case of social consciousness, in the case of collective consciousness, and the case of "society within us", there is a substance between the individual psyches of the group members that simultaneously combines them into something peculiar, unique, special, and integral, regulating their joint life activity. This unknown substance, in our opinion, is the social psyche of the human community. It is closely related to the individual psyche of each individual but is not a simple sum of them, but an autonomous, independent integral formation.

The Bulgarian scientist V. Vichev proclaimed the social psyche as the subject of social psychology research [44]. He interprets it as follows: "The social psyche is a complex dynamic and contradictory spiritual formation. It functions as an ensemble of moods, emotions and ideas, as stereotypes and attitudes of behavior that are inherent in different groups of people, contains conscious and unconscious formal and informal sanctions of human actions" [44, p. 72]. In his opinion, it "is a complex dynamic system that is included in a more general system of the spiritual life of society" [44, p. 18]. The researcher admits that, despite its lack of a physiological basis (brain), this "does not mean that the social psyche does not exist independently as a specific spiritual phenomenon" [44, p. 28]. At the same time, the scientist emphasizes that the social psyche "is determined by the entire system of social relations and, ultimately, by economic relations, constantly interacts with ideology, morality, art, science, everywhere acting as an alloy of the rational and emotional, conscious and unconscious, etc.". The scientist believes that the central element of the social psyche

is interaction: "The social psyche is not an abstract, impersonal and supra-personal "soul", but a product of concrete interaction of individuals" [44, p. 18]. Therefore, he points to the existence of social and mental patterns of direct interaction (imitation, suggestion, etc.), which, from his point of view, can be:

- dynamic (mutual assessments, claims, sympathies, antipathies, etc.);
- static (psychosocial characteristics of groups, stereotypes, habits, attitudes of group consciousness, etc.).

On this basis, V. Vichev considers the following to be important structural formations and forms of the social psyche:

a) specific regularities of direct communication (relations between the means and ways of mutual influence of people, mechanisms of imitation, suggestion, self-affirmation, infection, persuasion);

b) group mental phenomena, states, and processes that arise as a result of communication (collective feelings, moods, group opinion, attraction, needs, group guidelines, traditions, customs);

c) stable mental characteristics of various social groups (national, professional, and demographic, which are expressed in attitudes, value orientations, and stable social feelings);

d) the mental states of an individual in a group caused by them, social and mental mechanisms of control over his/her behavior (expectations, sanctions, role attribution, etc.) [44].

According to V. Vichev, the social psyche is a subsystem in the system of social consciousness [44, p. 25].

The Soviet period was also not characterized by any achievements in the study of the social psyche. In fact, only certain social and psychological aspects of society and social reality have been studied. Thus, a group of authors defines the mass mental processes, states, qualities, social and psychological relations, etc. that are inherent in social groups of society as an object of study of social (public) psychology in the Soviet period. Thus, they emphasized, on one hand, the dynamic nature of the object of social psychology, and, on the other hand, the absence of its subject in this interpretation.

In general, scientists of the Soviet Union interpreted the social psyche as thoughts, views, imaginations, feelings, emotions, moods, desires, aspirations, will and readiness for appropriate actions, and other mental phenomena, processes, and states that are inherent in the large groups of people, classes, nations, and society as a whole. Based on these positions, some Soviet researchers distinguished the following structural elements in it:

- "psychic contagion" (that is, the social and psychological processes that connect and unify a given community);
- "mental negativism" (that is, those social and psychological processes that contribute to the opposition and separation of members of a given community);
- "authority" (synthesis and reinforcement of the first two elements).

As can be seen from the above examples, there is no common point of view on the essence and structure of the social psyche.

Contemporary Ukrainian researcher O. Donchenko speaks about the societal psyche, which, according to the results of our study, coincides in certain areas with the understanding of the social psyche of the human community. She defines the societal psyche as the substance of the life of society, which is transferred from generation to generation as a product of inheritance of the history and culture of society, as well as includes geographical, climatic, and landscape conditions of life of those who inhabited and inhabit the territory. That is, using the terminology of C. Jung, the societal psyche is a kind of "archetype" [48]. The author believes that the societal psyche has energetic and informational aspects that express its all-natural and all-human properties, its individual lifetime and transpersonal components, subtractive and procedural characteristics, and functions that correlate with both the real and virtual, noospheric levels.

According to the researcher O. Donchenko, the similarity of the individual psyche and the societal psyche can be discussed only in terms of the existence of a single background in the relevant society – the mental factor, as such, on which both the individual personality and the structural psychosocial integrity develop, which can also be called the psychoculture of a given society. In her opinion, a common property

of social and individual psyche is also their systemic nature and information and energy content" [48].

Based on the above, we realize that there is currently no comprehensive study of the social psyche of the human community. There are no explanations for its emergence, development, peculiarities of functioning, representation in the individual psyche of each member of the human community, etc. There is still a lack of understanding of the relationship between the social psyche and the historical past of society, the psychology of indigenous and other ethnic groups. In addition, it is obvious that the social psyche is not unilaterally determined by social relations, but influences their nature, rationality, and emotionality. It is also not clear what place the social psyche occupies among other social and psychological phenomena that take place in human communities, through what social and psychological mechanisms it influences the emergence and development of new social and psychological phenomena, how it regulates the behavior of individuals, different social groups, etc.

1.3. Theoretical and Methodological Basis of the Study of the Social Psyche of Human Communities

In order to study and substantiate the social psyche of human communities, we used the psycho-energetic, energy-psycho-functional, and cosmos-deterministic approaches, which are represented by some provisions. The psycho-energetic and energy-psycho-functional approaches are revealed by M. Varii [36], and the cosmos-deterministic approach is revealed by R. Assagioli [1], S. Grof [9], V. Vernadskyi [44], P. Chardin [82], C. Jung [84-87], and others. In the context of these approaches, the first methodological position of the study and substantiation of the social psyche of human communities is the recognition that the human psyche simultaneously exists in and outside of it in the form of psy-energy, which contains information about the past, present and future of a person, as well as their significance for him/her.

Thus, the researcher of the *complementary concept of the psyche*, C. Jung, in the context of transpersonal psychology – a science based on the latest discoveries in

physics, chaos theory, cybernetics, psychology, and many other fields, reveals it (the psyche) as a complementary interaction of conscious and unconscious components with a continuous exchange of energy between them [84-87]. The scientist believes that the unconscious, which exists in the form of energy, is a creative, intelligent principle that connects a person with all humanity, with nature and the Cosmos.

Another representative of transpersonal psychology, R. Assagioli, substantiated the *transcendental concept of the psyche*, which is actually considered as an information and energy formation capable of transcending spatial limitations, overcoming time barriers, etc. in the form of energy. The researcher points out that transpersonal experience sometimes contains events from the microcosm and macrocosm, from spheres inaccessible directly to human senses, or from periods that historically precede the emergence of the Solar System, the Earth, and living organisms. Such experiences clearly indicate that in some currently unexplained way, each of us has information about the entire Universe, everything that exists, each has potential empirical access to all its parts, and in a certain sense is both the entire cosmic system and an infinitesimal part of it, a separate and insignificant biological entity [1]. Another researcher of transpersonal psychology, S. Grof in his book "Beyond the Brain" [9] proves that consciousness can exist outside the brain. Of course, such existence is possible in the form of energy in which information is encoded.

This methodological position is described in more detail in our previous paper "Human Psyche in Modern Psycho-Energetic Conception", which describes the energy concept of the psyche and the mental factor that we have developed and substantiated [36]. It proves that the human psyche and the mental factor function at the energy level, i.e. in the form of psy-energy, which holds information about objects, phenomena, events, and connections between them in the planes of the past, present, and future, as well as about their significance for a person. This provision makes it possible to recognize that the social psyche can exist in the form of independent information and energy formation.

The second methodological position is the recognition of the existence of the mental factor, including consciousness (the original mind), outside of a human. Let us

clarify that the mental factor is understood as everything that *contains the psycho-energy of any polarity and can interact with the human psyche and another mental factor*. The unit of the mental factor is a quantum of energy, which contains minimal information that already has a certain significance.

In the human psyche, in general, all mental factors exist in the form of psycho-energy, i.e. in the form of specific psy-waves, which are wave functions (that is carriers of the mental essence of an object or a phenomenon). These psy-waves instantly spread not only within a person but also into space outside of him/her, in fact, to any point in the Universe. Psycho-energy is a carrier of information and its significance for a person. It contains: It contains a person's thoughts, emotions, feelings, volitional acts, beliefs, ideas, etc., and their significance for him/her. At the same time, every thought, statement, emotion, feeling, deed, action, act of behavior, behavior, and activity of an individual has a certain charge of psycho-energy that is released into the surrounding space, influencing other subjects of social life.

So, psycho-energy has two components: 1) informational; 2) energetic. The informational component includes information about phenomena, processes, events, intentions, attitudes, etc., as well as their significance to a person. The energetic component reflects the magnitude (degree of significance of the information content), i.e. the energy capacity of the mental factor. Actually, the energy capacity (its increase or decrease) depends on how important this information is to a person, and how strongly and deeply he/she experiences it. Hence, the degree of significance reflects the power of the mental factor, the power of its influence on any other mental factor, and therefore – on the actions and behavior of a person [36, p. 300- 301]. Such information, if the corresponding psy-program of decoding is functioning in the human psyche, can be read, transmitted, decoded, and thus influence the other mental factors [36, p. 301].

As we know, there is a science called quantum physics that studies such an elementary particle as a wave. It was scientists in this field who discovered that beyond elementary particles: protons, neutrons, positrons, etc., our obvious material world

does not exist, but its wave functions do. Thus, the Universe consists not only of planets, their systems, galaxies, and nebulae, but also of other substances.

In this regard, the Soviet scientist F. Shatunov, answering a priest's question about the scientific evidence for the "Existence of God", said that "these are spiritual substances that exist in the form of a wave, and these waves are strictly organized. They are organized more perfectly than the physical world, and their function determines its structure". The scientist suggests that there are "wave functions, and there are waves with a metric equal to the metric of the Universe, that is, waves that spread instantly to any point in the Universe. Thanks to such functions, the Higher Powers instantly coordinate the whole world". F. Shatunov concludes: "A human is also a wave function, as a stone, a molecule, etc. is. It is the wave function that rules the World. It is the Monad, the carrier of the essence. It turns out that the material world itself is an inanimate world, and it is the wave function that makes it come to life..." [83].

The third theoretical and methodological position is the recognition that the human psyche is not a function of the brain, and is not generated by it. The impetus for the emergence and development of the human psyche is the mental factor of the superconscious (information from the Universe about human life in general), which first "triggers" the mental factor of the unconscious (all-human, racial, ethnic, national, tribal and family), and then the mental factor of the conscious, and the brain is only a tool that can receive psy-waves, process them (read information) and, if necessary, transmit information again through the emission of psy-waves. This provision makes it possible to recognize the independent (in the sense of independent of the brain) existence of the external mental factor, which means that the social psyche of the human community can be such a mental factor.

Today, the classical doctrine of the brain and its activity is subject to rethinking, since science has accumulated a lot of facts that deny its "supremacy" about the psyche. They also make us recognize the brain as an important human organ, a specific apparatus, but one that is subordinated to a higher entity – the psyche. The human brain is a material tool that ensures its interaction with the real world, including the

retransmission of psycho-energy from the outside (space, social psyche), and vice versa.

The world-famous neurophysiologist, and Nobel Prize winner Sherrington stated that the psyche and individuality are localized outside the brain. His student Eccles, also a laureate of the same prize, concluded in his monograph "Consciousness and the Brain" that the brain is not the place where consciousness is located, but is an auxiliary tool as if it were a computer.

This belief is also confirmed in the psycho-energetic concept, according to which the human psyche, which is in the form of psycho-energy, is not contained by the human brain, nervous system, or body. The human brain is one of the most perfect devices created by nature (and still not fully studied by a human), but it does not generate the psyche of an individual, but is only a tool that can both receive and emit psycho-energy, transform external psychic energy into internal energy and vice versa. Thus, the human brain, the nervous system, is a kind of antenna-feeder device that receives, decodes, transforms, and radiates psycho-energy. Its damage, of course, deforms (modulates) the received signals, distorting the information embedded in psycho-energy [36, p. 292- 294].

The research of S. Grof also convincingly denies the axioms established long ago in neurophysiology and psychology that the human psyche is a function of the brain. First of all, S. Grof states that Darwinian genealogy has accepted the unconfirmed position that in ancient times, a spectacular (and still unexplained) event occurred: unconscious inert matter became aware of itself and the world around it. The correctness of this metaphysical assumption is taken for granted [9].

However, there is no unanimous opinion on the stage of evolution at which consciousness emerged. Most often, consciousness is seen as a product of highly organized matter (the central nervous system) and as an epiphenomenon (superphenomenon) of physiological processes in the brain. This seems to follow from the fact that brain disease or experimental damage or irritation naturally causes mental and consciousness disorders. And drug therapy or neurosurgical interventions in the brain provide a clear clinical improvement. At first glance, all of this seems reliable,

since it is based on a huge amount of factual material that had previously been experimentally confirmed by the well-known scientific authority, the materialist J. Delgado in his monograph "The Brain and Consciousness" (1971), in which the main idea is that consciousness is a certain functional entity that has no metaphysical or religious content in itself and is associated only with the existence of the brain and the perception of sensory information". Based on this, it is concluded that thought and belief are inherently conditioned by neurophysical activity. An example of this is that we cannot believe in eternal life or any other religious concept if our brain does not function or its excitability is blocked by anesthesia. And finally, there is no consciousness without a brain.

Everything seems clear and understandable here. But, in fact, what is clear? The fact that there is no consciousness without a brain... In the course of research conducted by S. Grof using psychedelic techniques, it was found that the memory of a person immersed in a state of altered consciousness reaches the bottom of deep unconsciousness, which opens up distant horizons into the past, to the embryonic state, and even sometimes to memories of existence in the form of sperm or ovum, at the time of conception, etc. In these experiences, the phenomenon of transcendence of time and space was clearly manifested. As S. Grof explains, the memory of these distant events extends to the tissues and cells of the child's body. Such transcendence is not limited by time or space, so psychedelic therapy sessions can be accompanied by the experience of a different flow of time (slowing down, accelerating, reversing it), and space can be subject to various transformations, such as curvature or a significant increase in its dimensions (4-5 or more) [9].

Another aspect that reveals the unconscious layers of the psyche (in this context, the social psyche) is the research of the British biologist and biochemist R. Shekdrake, who points to the dependence of the behavior of people in the present on "formative causality". According to his views, the behavior of organisms is determined by "morphogenetic fields", the essence of which cannot yet be explained by modern physics. These fields are formed by the form and behavior of organisms of the same

species that lived in the past, through a direct connection between space and time called the phenomenon of "morphic resonance" [31].

When studying the societal psyche of society, Ukrainian contemporary researcher O. Donchenko is guided by new scientific views. She states that from the moment the scientific worldview enters the field of recognizing the possibility of the separate and independent existence of the material substrate (brain) and psyche (consciousness and various forms of the unconscious), a new round of humanities begins, prepared by achievements in the field of natural sciences [48]. O. Donchenko also raises the question of why it took so long for the humanities to come to this "frankness" and answers it by saying that the main doubt that still manifests itself in the works of many researchers of societal (common to the entire community of individuals to be studied) problems is a doubt about the legitimacy of studying the psychology of society as a sum (even if it is complex, ambiguous, qualitatively different from the sum of numbers) of the psychologies of its constituent members, a doubt about the possibility of methodological isomorphism between the individual, a doubt that is generated by linear thinking and the axiomatic idea of the psyche as a product of the brain of an individual [48].

The fourth theoretical and methodological position is the statement about the ability of the mental factor to interpenetrate – objectification and disobjectification. The essence of objectification and disobjectification is that psycho-energy can be transformed into specific objects and phenomena, including the human psyche, that is, objectified, and under appropriate conditions, it can pass again from them back into the external mental factor, that is, disobjectified. In practice, this happens as follows: an individual, transforming the external mental factor into his/her norms of behavior, emotions, feelings, customs, values, and social and psychological attitudes, increases and changes his/her internal mental factor. The psycho-energy coming from the external environment interacts with the existing mental factor. As a result, information and energy capacity accumulate in the human psyche. The energy capacity can increase not only as a result of the action of the external mental factor but also through the action of the internal mental factor among themselves [36, p. 301-302]. This provision makes

it possible to assert that there is a close connection and constant interaction between individuals and the social psyche, that the social psyche thus influences the individual, and vice versa, the individual influences it.

Now let's consider the cosmos-deterministic approach, which indicates that people's lives on earth, their relationships, and activities are determined by forces and the Mind of the Cosmos that are unknown to us and that there is a constant connection between them and people. And this is quite possible since a person is a micro-particle of this Cosmos. It is not without reason that the philosopher Teilhard de Chardin outlined many provisions for the study of the psyche (including the social psyche of human communities, and the universal Cosmic Psyche). His provisions on the effect of the interpenetration of the mental factor, and the hypothesis of the infinity of mental spaces in the universe [82] can be used as a methodological basis for the study of the energy concept of the social psyche.

The important theoretical and methodological foundations for the study of the social psyche of the human community in the perspective of the cosmos-deterministic approach are the provisions developed by the Soviet scientist V. Vernadskyi in his works "Space and Time in Inanimate and Living Nature" (1975) and "Scientific Thought as a Planetary Phenomenon" (1977): first, human life has a cosmic basis; second, the principle of heredity operates in the Universe (the present and future depend on the past); third, the laws and principles of selection of only some patterns of realized states from the virtual set; fourth, the appearance (birth) of a new person on Earth is a new reality in space-time; fifth, in the space-time in which humanity exists, there is a noosphere – a layer of the mental factor common to all mankind and specific to individual cultures and peoples. The mechanism of existence of this space is the program of an individual's activity, which provides a potential opportunity for him/her to leave physical time and space and build his/her model of space-time. Life is a part of the structure of the objective world. This is probably why V. Vernadskyi pointed to three layers of reality – space, planetary and terrestrial, and microscopic. Various mechanisms and their system connect life with all three layers of objective reality. Physically, a human belongs to the second layer of reality. It is the bodily being that

binds a human to the space and time of the Earth. The bodily belonging of a human to the middle world creates the first circle of reasons that inherently determine the differences between the existence and essence of a human.

V. Vernadskyi's doctrine of the biosphere correlates in a certain way with the scientific field called synergetics in philosophy. As a study of essentially nonlinear disequilibrium systems, synergetics originally emerged within the framework of physics and chemistry [68], and only then went beyond these limits, tending to become a kind of theoretical synthesis of some regularities in the world [11]. As for the disequilibrium states and so-called open systems (which exchange matter and energy with the environment), they occur in both living and nonliving nature. This is a universal phenomenon of the Universe. Therefore, the biosphere, its noospheric era, i.e. the era of the mind, is an integral component of the world, and human life on earth has a cosmic basis.

All this indicates, firstly, the existence in space and time (the Universe) of various types and forms of psycho-energy that were once "thrown away" by their carriers; secondly, its ability to be objectified and disobjectified; thirdly, the possibility of interaction with other types and forms of psycho-energy; fourthly, its instantaneous transmission and perception in space and time; fifthly, its ability to preserve the content, information, and energy potential.

The individual's psyche, which organizes the unity of his/her organism, must contain the diversity of the Universe, which is coagulated and compressed into a certain essence, a unity. However, an individual develops into a personality only in the course of socialization, which is possible in the presence of social, and public life. Therefore, the social factor, as part of this diversity and multidimensionality of the Universe, finds its place in this essence, unity. The natural conditions of the Earth are also virtually compressed in the individual and social psyche.

The Ukrainian researcher O. Vynnytskyi suggests in his scientific monograph: "Everything that happens on Earth does not disappear without a trace. It remains in nature at the energy and information level but in other dimensions (or coordinates) of time and space. And in a relative state of consciousness (hypnosis, meditation, sleep,

etc.), through some specific (but, unfortunately, still unknown) brain structures, it is possible to enter this very information field with access to a cosmic-sized information bank. It records all the past about people, events, and everything that has ever existed in nature" [45, p. 221-222]. Then, based on the analysis, he makes an assumption: "If the energy and information field of the Earth or the Cosmos and the human one are identical, then it is necessary to recognize that our soul and consciousness are not dependent on the brain and after its death they can be completely freed from such a connection, exist autonomously, act independently, although, perhaps, with some limitations due to the isolated existence of the energy and information field. No matter how the science of the future resolves this issue, one thing is clear the old scientific paradigm about the brain, memory, consciousness, genetics, and perhaps other axioms of biology and medicine are subject to a radical revision" [45, p. 222].

The fundamental principles of the study of the social psyche of the human community that we have outlined define its special methodology, which can be expressed through a set of certain principles.

Thus, *the principle of determinism* requires taking into account the influence of social reality, social stratification [18], relations in society [40], the social and psychological state of society, etc. on the development, functioning, and change of the social psyche of the human community.

The principle of the unity of the individual, social, and mental factors allows us to consider the social psyche of the human community as a unity of the social, individual, and mental factors, as well as a specific manifestation of the individual factor (even if one-sided, incomplete, contradictory) through the social collective (group) one [50; 71].

The social and cultural principle allows us to consider the social psyche of the human community in terms of its cultural essence, that is, as a specific social community with its subculture, which includes the relevant cultural complexes [6; 24; 30; 66; 70]. Such a subculture is manifested through its unique content and ways of communication, behavior and interaction, feelings and thoughts, values and traditions, realization of its social status and fulfillment of social roles, etc. [10; 16; 32; 51].

The principle of synergy indicates that synergistic laws operate in the development and functioning of the social psyche [11].

The principle of dynamism means that the social psyche of the human community is a moving, changing formation. Its components and psycho-energy are constantly accumulating in a positive or negative direction, which allows us to talk about the emergence of various social and psychological states in it based on changes in mass consciousness and style of behavior in society [50; 55; 71].

The principle of the unity of the unconscious, subconscious, conscious, and superconscious in the development and functioning of the social psyche of the human community reveals it as a single integral information and energy formation.

The principle of systemicity. The development of systems theory allows us to look at the mental nature of living cells, tissues, and organs of the body, social groups, and even the entire planet in a new way, as pointed out by J. Lovelock [20]. It requires a detailed study of the components of the social psyche, the mechanisms of their manifestation and interaction, as well as functioning, integration of the value structure, structural and functional dependence, and indirect cause and effect relationships. A systemic understanding of life means recognizing the dependence of a higher-ranking system in a hierarchical series on its subsystems and the subordination of lower-ranking systems to higher-ranking systems. On this basis, we conclude that the nature of all life on Earth is conditioned by the structure and properties of the vast cosmic system, as well as that biological and social systems are "inscribed" in a certain global cosmic system. In general, everything in the world is interconnected. Therefore, all material systems and all social systems (the individual is also a social system – *author's note*) and their elements are "inscribed" in the global systems in which they are localized, but have different ways of interacting with it in space and time.

The main provisions of the principle of systemicity of the social psyche of the human community, based on our conceptual scheme of research, can be interpreted as follows:

a) the social psyche of the human community is a relatively independent system since it is already included, as a subsystem, in the social psyche of society, the planetary psyche, and the psyche of the Universe;

b) the social psyche of the human community, as an independent system, may include the social psyches of different (smaller) social groups, as well as various forms of the inner mental factor, which can also be considered its subsystems;

c) the recognition of the social psyche as an integral system allows us to distinguish various subsystems in it by content: intellectual, value-oriented, motivational, emotional and feeling, volitional, spiritual and perceptual, social and mental, which, in turn, can be divided into even smaller subsystems;

d) recognition of the social psyche of the human community as a multidimensional system requires the use of different measurement systems in its study, including the theories of relativity and probability;

e) pointing to the systemic organization of the social psyche of the human community, one should also recognize its systemic determination by other groups of society and the state;

f) multilevel and different subordination of subsystems that are a part of the system of the social psyche of the human community, their constant interaction and mutual influence form new integrative subsystems, including temporary ones, such as a specific social and psychological state of the human community and others.

The principle of mental integrity determines the functioning of the social psyche of the human community as a whole. Therefore, the consideration of individual social and psychological phenomena as a specific mental factor should be considered in the context of the entire social psyche.

The principle of development reveals the social psyche of the human community as a dynamic process that manifests itself in constant movement, change, or expectation of this change. Each social and psychological phenomenon in the human community, as well as its social psyche, is considered at each specific moment of its present existence as one that combines elements of the past and present and is directed to the future by the sense of commonality.

The activity principle. Its disclosure allows us to analyze the manifestation of the social psyche, its regulatory nature in social activity, on one hand, and, on the other hand, the transition of the content, methods, and forms of activity into forms of the internal mental factor.

The principle of historicity. It requires considering the historical past of a human community (for example, a nation) as a special internal mental factor that in one way or another (mostly through the unconscious and subconscious) influences its present and future, the choice of the sense of commonality in social space and time.

Thus, the above methodological provisions make it possible to recognize, firstly, the independent existence of the psyche of an individual and the social psyche of any human community; secondly, that both the psyche of an individual and the social psyche of any human community exist in the form of an independent information and energy formation; thirdly, that the collective (social) psyche is not only not identical to the concept of collective consciousness, but includes the latter along with collective unconsciousness, collective subconsciousness and collective superconsciousness; fourthly, that both individual and social psyches are a part of a wider circle of reality – the psyche of the Universe (Cosmos), and the relationship between them occurs through a specific type of energy – psycho-energy (psy-energy).

SECTION 2

ESSENCE AND CONTENT OF THE SOCIAL PSYCHE OF HUMAN COMMUNITY

2.1. Essence and Structure of the Social Psyche of the Human Community

The social psyche is a unique information and energy psy-field of the human community, which was formed on the basis of its sense of commonality.

The information and energy psy-field, firstly, exists in the form of psy-energy (similar to the electromagnetic field), which has a wave nature, that is, it is capable of emitting and receiving psy-waves of a certain frequency; secondly, it contains information about the meaning of the formation and life of the human community, its past, present and future, and their significance for it; thirdly, it has a unique psy-code, which allows for a kind of identification of each member of the group and the possibility of contact with his/her mental factor (information and energy psy-field).

The uniqueness of the information and energy psy-field is manifested in the fact that the content of its mental factor is different for each human community. It contains information about the past, present, and future of the human community and its significance for it. Information about the past is information about the origin, development, and peculiarities of the functioning of the human community in the past (the sense of commonality, the process of formation, goals, group relationships, traditions, customs, rituals, group norms, group values, orientation in social space and time, achievements and losses, the nature of communication, etc.); information about the present is information about the functioning of the human community at present, the course of social and mental phenomena in it, etc.; information about the future is information about the intentions of the human community for the future (goals, purpose, objectives).

The structure of the social psyche of the human community is shown in Fig. 2.1. The central, core element of the structure of the social psyche of the human community is the social and psychological sense of the community (see Fig. 2.1).

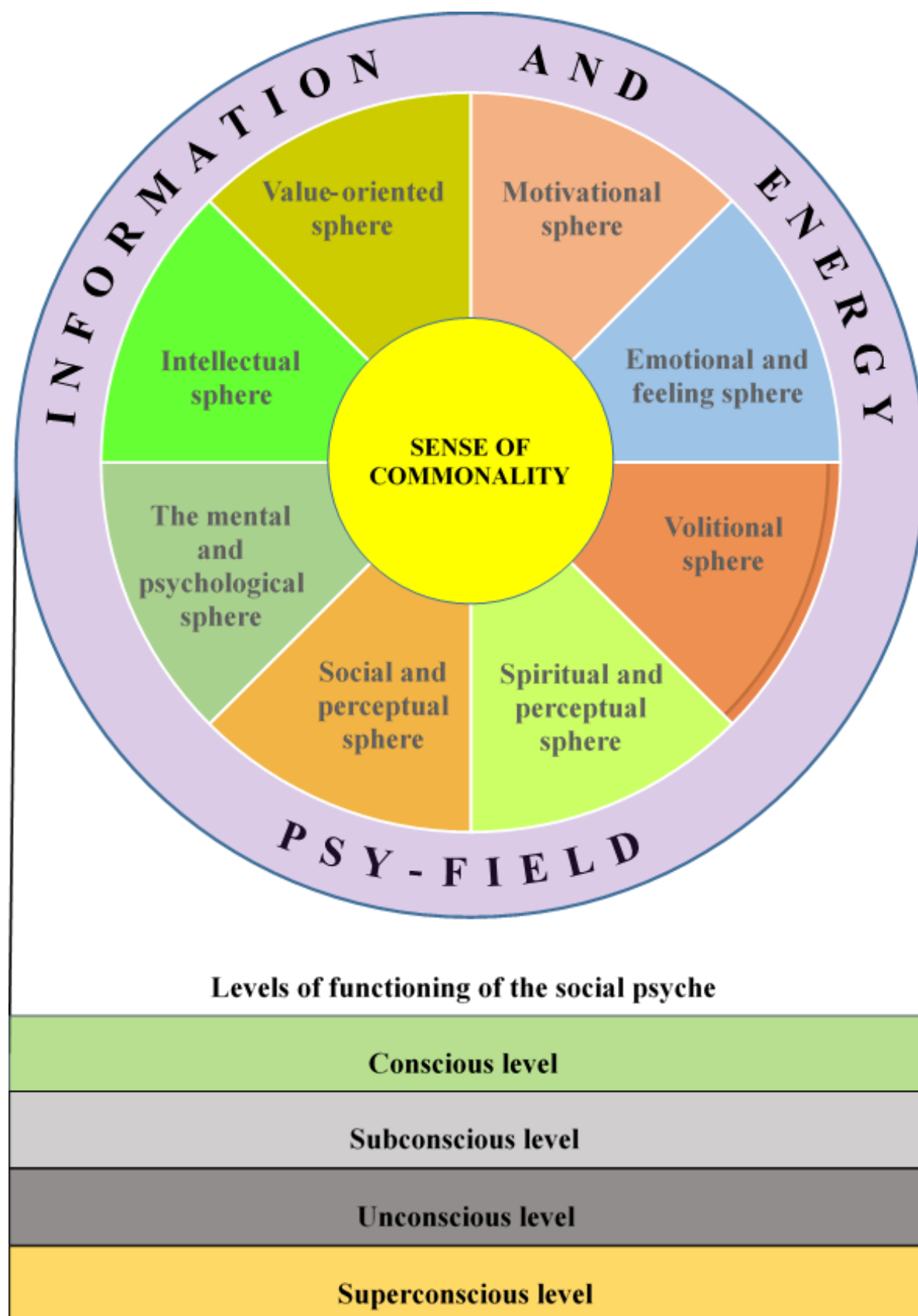


Fig. 2.1. General structure of the social psyche of the human community

Based on this sense of commonality, *the intellectual, value-oriented, motivational, emotional and feeling, volitional, spiritual and perceptual, social and perceptual, and mental and psychological spheres* (components) of the social psyche are formed.

In general, the social psyche of the human community exists as a certain psycho-energy (psycho-energetic potential). It reflects the integrated unity of the functioning of the entire set of group social and psychological phenomena, processes, concepts, meanings, senses, beliefs, traditions, customs, stereotypes, value orientations, attitudes, and other things that affect the behavior and activities of the human community, determine its dynamics, etc.

The social psyche is in a complex, multi-level dependence on spiritual, social and cultural, social and economic, ideological, political, intellectual, and other factors. It is a place of specific interaction of a large set of social and psychological phenomena of different nature and content. Such a peculiar interaction allows us to consider it through special connections and dependencies between different subsystems and levels, which act as processes and products of the mental factor.

The researcher V. Vichev points to the existence of social and psychological patterns of direct interaction (imitation, suggestion, etc.) in the human community, which, from his point of view, can be:

- dynamic (mutual assessments, claims, likes, dislikes, etc.);
- static (psychosocial features of groups, stereotypes, habits, attitudes of group consciousness, etc.) [44].

Based on this, according to V. Vichev, the important structural formations of each social psyche are:

a) specific patterns of direct communication (dependence between the means and ways of mutual influence of people, mechanisms of imitation, suggestion, self-assertion, infection, persuasion, etc.);

b) group mental phenomena, states, and processes that arise as a result of communication (group feelings, moods, thoughts, values, needs, relationships, traditions, customs, mental compatibility, etc.);

c) stable mental characteristics of different social groups (national, professional, demographic, which are expressed in attitudes, value orientations, stable social feelings, etc.);

d) the mental states of the individual in the group caused by them, and the social and psychological mechanisms of control over his/her behavior (expulsions, sanctions, role attribution, etc.) [44].

Thus, the social psyche includes a large set of peculiar mental factor, which are in constant relative and probabilistic interaction. The relative and probabilistic nature of the manifestation of the mental factor is that it is in different areas of the social psyche, in different ratios with different components of the mental factor, in different dependence, and even in different polarity. Specific features of the social psyche of the human community are expressed in the qualities of its members and are the product of the relevant historical conditions of its emergence, development, and life. As complex and contradictory the history of each group is, so unique and peculiar its social psyche is.

In a newly formed group, the social psyche begins to develop on the basis of the sense of commonality. Of course, its content depends on the size of the human community, as well as the number and quality of social subjects, their mental and psychological state, spirituality, subculture, etc.

The social psyche of the human community is connected with the contemporary social reality and is its "sensory" organ. It serves as an indicator of the "feeling" of the social existence of the community, as well as facilitates the transfer of social experience and regulation of its life through a set of different social and psychological phenomena, processes, states, properties, ideas, illusions, prejudices and other formations that are connected somehow with the levels of the unconscious, subconscious, conscious and superconscious and other phenomena that are generated by direct intragroup interaction in the course of realizing the sense of commonality in social space and time.

A human community exists on the basis of the self-awareness of its members of the sense of commonality, their unity, originality, interdependence, the essence of "WE" as opposed to "THEY" and "OTHERS", their common past, present, and future,

as well as on the basis of self-identification of their "WE", feelings, norms, goals, ideas, ideals, value orientations, worldview, world perception and world understanding, etc.

The social psyche, despite its complexity, multisystemicity, and multilevelness, as well as, at first glance, the weak coherence of the totality of its elements, functions as a holistic static and dynamic system that ensures the interaction of various elements (subsystems, components, parts), generating the group integrated components (qualities) that are not inherent in individual elements.

As a holistic formation, the social psyche has a systemic and multilevel nature. Its main subsystems are the spiritual and perceptual, social and perceptual, value-oriented, motivational, emotional and feeling, volitional, intellectual, mental, and psychological spheres (components), and its levels are the collectively unconscious, collectively subconscious, collectively conscious, and collectively superconscious. However, in each human community – microgroup, small group, medium group, large group, mega group, hypergroup – these levels of the social psyche are manifested differently in their life activity according to the content and volume of the mental factor (information).

Thus, the social psyche of the human community is a complex, multilevel, systemic, holistic information and energy psy-formation that manifests itself as an integrated interaction of group intelligence, group values, motivation, emotions, feelings, will, mental and psychological, spiritual and perceptual, social and perceptual factors.

2.2. Components of the Social Psyche of the Human Community

2.2.1. Sense of Commonality as a Centering Phenomenon in the Formation of the Social Psyche of Human Community

Any human community is formed to fulfill some tasks and/or achieve a certain goal. More precisely, its emergence, development, and functioning (activity) is based on a certain sense. Let's call it the sense of commonality. It is the core element of the social psyche of the human community (social group).

The question arises: what is the sense of commonality?

Let us refer to the primary sources. Thus, in the Great Explanatory Dictionary of the Modern Ukrainian Language, the word sense is interpreted as ... 2. The inner content, the essence of something; meaning. 3. The goal, task, and purpose of something. ... [43, p. 1348].

The sense of commonality (see Fig. 2.1) of the human community is a social and psychological phenomenon that contains a powerful motivational core that encourages individuals to unite in an organized, consolidated, and cohesive social group and determines the direction of its life in the social space and time.

The motivational core formed on the basis of the sense of commonality is called the sense-motivational core.

The organization, consolidation, and cohesion of a human community depend on the degree of significance of the sense of commonality for the group members, which, in turn, affects the motivating force, the power of the sense-motivational core.

The sense of commonality, in essence, is expressed by extremely important, most important, defining, leading ideas (idea) and/or goals (tasks, purpose) for all members of the group. It is clear that the sense of commonality is something vital, valuable, and necessary for the sake of which people are united or grouped together, something for which people tend to give up a part of their independence, personal resources, etc. voluntary.

The sense of commonality is the pivotal social and psychological phenomenon that permeates the rest of the mental factor totality that exists in the social psyche. Its psycho-energy is the basis of all components of the social psyche. Ultimately, the sense of commonality determines the direction and content of the activities of the human community. It is the sense of commonality that sets the purposefulness of the renewal and development of the human community, as well as serves as a powerful motivating force that makes a social group move forward, develop, struggle, and overcome difficult obstacles.

We believe that the sense of commonality is a specific mental factor in the social psyche of the human community, which constantly generates psycho-energy of a

certain polarity, as well as creates and accumulates positive psycho-energetic potential. This potential is objectified in the actions and deeds of members of a social group aimed at achieving its near, distant, and remote goals, which are located in different coordinates of social space and time on the way to realizing the sense of commonality.

Each sense of commonality, as a social and psychological phenomenon, is a set of mental and sensory images of the most desirable and important things for a human community, which serve as the main guidelines in the social space and time and are an extremely powerful motivational core.

The sense of commonality of the human community is revealed by ideas derived from it, goals of a lower order, so we can speak about their hierarchy. On the other hand, there are undoubtedly priority and strategic goals among them. In short, the sense of commonality is the formation that shows why a group exists, acts, fights, why it needs unity, and why it needs to defend itself and preserve its originality and uniqueness. The sense of commonality includes the leading, core motivational complexes and attitudes, including motives-images, as well as goals, stereotypes, values, meanings, and perceptions.

Thus, the sense of commonality is the main, central, and defining social and psychological phenomenon that transforms individuals into an organized, cohesive, and motivated human community. It includes the totality of its most significant, vital, valuable ideas and goals, which, firstly, direct its movement in the social space and time; secondly, "awaken" group consciousness and encourage activity; thirdly, unite and rally the group, promote the sense of "WE" as opposed to "THEY" and "OTHERS".

2.2.2. Spheres of Social Psyche

Intellectual sphere. To realize a sense of commonality, the human community needs an appropriate intellectual potential. We are talking about the intellectual component of the social psyche of the human community. For example, about the nation as a human community, in the early XX century, the prominent French

sociologist and social psychologist G. Le Bon argued that the distinguishing feature of the developed, progressing nations from all others is the presence of a very thin but extremely productive layer of mentally gifted people in their social stratification, capable of thinking creatively, heuristically, making scientific discoveries and creating powerful new technologies. He called these people the intellectual elite of nations, whose efficiency is extraordinary: they are the engine of progress.

Back in 1922, in his work "Psychology of Nationality", D. Ovsianyko-Kulykovskyi pointed out that the national psyche consists of elements of intellectual and volitional order. He also focuses on the fact that national specificity involves peculiarities of thinking.

In our opinion, this applies to all human communities (social groups), since each of them needs a certain intellectual potential to realize the group's sense of commonality. And the higher this potential is, the greater the ability of the human community to realize this sense of commonality.

Group intelligence is a certain degree of ability of a human community to solve tasks and problems related to the most effective realization of the sense of commonality and optimization of its life in the social space and time. It also allows group members to perceive effectively and understand each other, their needs, interests, values, place in society, etc.

Group intelligence is divided into organizational and managerial, social, economic, political, scientific, spiritual, and religious. Organizational and managerial group intelligence ensures the ability of a social group to find and implement the most appropriate, effective forms and methods of organization and management of its life activities to realize the sense of commonality; social – the ability to build the most appropriate relationships both within and outside the social group, to understand the course of social processes, to identify their trends and changes in time, as well as to optimize them in the group and direct them to the realization of the sense of commonality [46; 47]; economic – the ability to ensure the economic needs and interests of the group, its most effective economic development, to find and implement the most appropriate, effective forms and methods of economic activity for the

realization of the sense of commonality; political – the ability of a social group to pursue the most appropriate and effective policy and/or participate in the political life of society, defending its political interests, achieving its political goals in terms of realizing the sense of commonality; scientific – the ability of a social group to use the latest scientific achievements in its life and the realization of the sense of commonality and to engage in scientific research itself; spiritual – the ability of a social group to ensure the spiritual unity of its members.

When we talk about higher group intelligence and its types, we do not mean that all members of the group must be carriers of brilliant ideas. This is not possible. It is enough for the group to recognize representatives who are carriers of different types of higher intelligence and can work effectively to realize the sense of commonality of a given human community. They are often called the elite of a social group.

According to the level of development, group intelligence can be low, medium, and high.

Value-oriented sphere. *The value-oriented sphere of the social psyche of a human community is a set of group values that are recognized and guided by group members in the course of realizing a sense of commonality.*

As for the concepts of value and value orientation, researchers' opinions differ. In our opinion, the difference between them is that the concept of value indicates the significance of an object and/or phenomenon, and the concept of value orientation indicates the presence of an attitude to its reproduction, realization, and reinforcement.

Now it is difficult to establish the first use of the term "value orientation". This term, for example, is introduced by T. Parsons in the theory of action directly following the basic concepts of orientation, situation, and actor. Similar orientations of the actor to the situation are divided into two categories: motivational orientation and value orientation. Value orientations point to the fulfillment of norms, standards, and criteria for selection. This is a kind of second-order orientation [26].

Most researchers associate the concepts of value and meaning. Values, according to P. Sorokin, are the meaning that people put into the same material objects or spiritual phenomena. He distinguished four universal values: knowledge; love and will to

productive work; family; religious attitude to life. Awareness of values, according to V. Frankl, adds to them an objective universal character. Values are everything that is endowed with a common meaning.

For example, ethno-cultural values include attitudes (ideas, concepts, meaning) that do not depend on a particular person but are determined by culture and are agreed upon by all people belonging to this cultural field. They are the most important and deepest principles that define a person's relationship with nature, society, ethnicity, and oneself. The analysis of values can reliably determine the changes that occur in a culture and an individual as a result of historical and cultural transformations.

In our opinion, a value is something significant, and meaningful for a person or a social group, which does not require proof and is not subject to doubt. A value is manifested as an urge, desire, wish, aspiration, attitude, etc., that is, as a force that encourages appropriate actions and deeds to confirm, reproduce, and imitate it [70]. Thus, it acts as a certain content of consciousness and possesses a certain motivating force that directs to the goals in which this value is embedded or reflected. When a value from the content of consciousness becomes the content of life, it acquires the potential of a strong (important, in the first group of the hierarchical structure) motive. Transformed into a real motive, the value has a certain motivating force.

Group values arise in the course of realizing the sense of commonality. Realizing the importance, weight, and significance of the sense of commonality in life, group members evaluate all things, phenomena, processes, properties, qualities, formations, etc. as valuable and not valuable. Therefore, values reflect not only their significance, but also the meaning inherent in them for group life, and the process of moving towards the realization of this value, that is, the value orientation of the group. Group values are based on various needs (spiritual, social, ethnic, economic, political, security, self-preservation, development, self-affirmation, etc.), motives, and interests modulated by worldview, beliefs, and social reality.

We understand group values as objects and phenomena (such as historical relics, symbolic objects, goals, ideals, principles, norms, rituals, traditions, rites, etc.) that are significant for the group and are used to mark its movement in social space and time,

to choose the content and style of behavior and activity, as well as to determine the attitude towards the group itself, other people and social groups.

Therefore, a material, social, political, or spiritual value is not just an abstraction transformed into an image, but a social attitude of a group that directs its activity and activities. That is, value orientations, as the group's focus on certain values, cause a corresponding state of group consciousness, and activate motives, emotions, feelings, and will.

It is well known that value is not only comprehended but also experienced, which means it is transformed into a social and psychological attitude that encourages activity. A value is a kind of fixation of significance, and a social attitude is the degree of necessity for its realization. Group values, which are formed under the influence of the sense of commonality, cause the emergence of similar social attitudes among all group members. But group social attitudes are far from being a simple sum of the social attitudes of each group member. Together with value orientations, they act in a new capacity – a specific social and psychological formation in the social psychology of the group, which reflects its social and psychological readiness for a directed, persistent, and active activity for the realization of the sense of commonality.

Group values affect the interests of the group. They determine the direction of the group's social development and its consciousness. If group members deviate from the system of values, the group affects them, which is aimed at correcting their actions and behavior to return to the recognition and fulfillment of group values. Thus, group control is exercised.

Group values are the phenomena about which choices are made in a complex social reality. They are the reason for directed and appropriate social actions and behavior of members of the human community since they focus on what corresponds to the idea of its purpose, meaning of life, etc.

Motivational sphere. *The motivational sphere of the social psyche of the human community is a motivational system that includes a set of group motives that arose from its sense of commonality and encourages group members to perform appropriate actions, behaviors, and activities to realize it.*

Needs are traditionally considered to be the main motivating forces of human activity [2; 12; 15; 23; 27; 58]. Group needs are not only a product of the social and historical development of humanity, but also the state of society as a whole at the moment, especially its spiritual sphere. A complex set of different needs of the human community constitutes a sort of system of motivating forces. Not only do higher moral and spiritual needs play an important role here, but also needs of a much lower order, such as material, security, political, power over other people, etc.

Thus, the need reflects the unity of the objective and subjective. The needs of the group, reflected in the consciousness of each member, encourage it to be active and contribute to the emergence of motives for activity. But these motives are already modulated, first of all, by the sense of commonality, worldview, and beliefs. The realization of a sense of commonality is the most important need of all group members. Therefore, on its basis, the semantic motivational core of group activity is formed, which is the core of the entire motivational system.

At the same time, from the moment of transformation of a need into a motive, the formation of a social attitude of a human community begins, which is understood as the inclination, orientation, and readiness of a social subject to the appropriate type of established social action (activity) in the anticipation or actual emergence of the relevant object. Group social attitude also expresses the readiness of its members to perceive certain phenomena of group life and relationships accordingly. It arises under the influence of the sense of commonality, the effect of beliefs, worldviews, ideals, interests, values, etc. of group members, consolidating them in the stereotypes formed.

The group motive is the result of the transformation of group needs into the semantic structure of sustainable motivation, which reflects already formed and conscious motivations that have their stable position in the hierarchical structure of the motivational system. They are the predominant and most important. However, the content and semantic side is closely related to the dynamic (emotional) side. The latter is expressed in the fact that a certain range of persistent emotions and feelings is generated within a given motivation, which enhances the activity of the group.

The motivated orientation of the group is an important aspect of the realization of the sense of commonality since it determines the degree of its activity, perseverance, determination, firmness, organization, etc. It is based on an appropriate motivational system. Its central element is the semantic motivational core (formed based on the sense of commonality). Other important elements of this motivational system are interests, ideals, beliefs, social attitudes, and other motives. For example, persistent motives in group psychology are social and psychological stereotypes that reflect a stable image in the mind of what should be the result of an activity or behavior. A. Robert and F. Tillman concluded that the coordinate system that defines our perception is partly made up of collective beliefs and attitudes; "moreover: we tend to think and act like members of the respective culture to which we belong". They also argue that there is a group selectivity of perception, corresponding lifestyles, and thoughts [72]. This suggests that group actions, deeds, behavior, and activities are not random. They are determined by various motivating factors.

The development and complexity of the motivational system of the group's activities to realize the sense of commonality generates feedback between needs and various motives, including social attitudes. However, the change in the meaning-forming social attitudes of the group is slow. It is often accompanied by various kinds of shocks.

Emotional and feeling sphere. The emotional and feeling sphere of the social psyche of the human community contains the entire set of emotions and feelings among the participants of group life, and those directed to the outside world [13; 14; 17; 41; 42]. It ensures the emotional and feeling unity of the group, i.e., the feeling and experience of relatively the same emotions and feelings by all its members, the same type of response to internal and external stimuli, attitude towards the group of others, etc. [42].

The basis of emotions and feelings is *experience*, which we understand as an internal mental factor with different psycho-energetic potential and sign that determine the efficiency of functioning of all spheres of the social psyche, strengthening or

weakening their role and manifestation in the course of social and psychological processes.

Our research reveals that emotions and feelings are relatively independent and self-contained phenomena. Emotions are the experience of a person or a social group of the situational or actual meaning of objects and phenomena of the past, present, or future. Their psycho-energetic potential, unlike feelings, can increase rapidly upon emergence and then be objectified into another mental factor just as easily. And feelings are the experience of a person, a human community, of the vital meaning of objects and phenomena [41; 42], i.e., they are more stable and long-lasting than emotions.

The sphere of group emotions and feelings includes, firstly, the experience of realization of the group sense of commonality; secondly, group interests, social status, development, intra-group and extra-group relations, interaction, and unity; thirdly, for the "reproduction", "revitalization" and strengthening of group emotions and feelings through the implementation of group customs, rituals, traditions, beliefs, etc.; fourthly, for the strength of the feeling of "WE" about "THEY", "ALL OTHERS"; fifthly, emotional and evaluative attitudes towards other communities, their status, behavior, lifestyle, religious faith, needs, interests, etc.

An experience is a specific mental factor that is transmitted to group members through infection with emotions and feelings. It generates stimulation, that is, activation and movement of psycho-energy in the entire social psyche of the group, which ensures, firstly, its spread and coverage of all group members; secondly, strengthening or weakening of individual experiences; thirdly, formation of the group's emotional and evaluative attitude to the phenomenon (phenomena) that caused these experiences.

Emotional and feeling unity indicates a peculiar reaction of the group to all kinds of stimuli and expression of emotions and feelings. The predominant nature of group experiences reflects not only a certain type of emotions and moods but, above all, the predominant type of value attitude towards everything group and non-group. Emotions and feelings, reflecting the social reality in the group, features, and forms of group life,

express their value, weight, and significance. The emotional and value-based attitude of all group members to themselves as a unique and distinctive whole, to the unique "WE", which is distinguished through the concepts of "THEY", "ALL OTHERS", and "NOT OURS", is provided on this basis. Such an attitude expresses the self-significance and self-worth of "WE", which means the actualization of motivational processes for unification, cohesion, and unity.

The emotional and feeling sphere regulates the behavior and activity of group members through empathy with group values, and the place and role of the group in social space and time, which leads to the creation of additional "energy resources" for life.

Here it is appropriate to talk about group emotionality, that is, the emotional sensitivity of group members, and the nature, ways, and forms of their emotional response and experience. Emotionality can play both a positive and negative role. In one case, it is a motivating force for creating life, struggle, breaking down the old and building the new, unity, etc. On the other, it only makes waves on the surface of social life that disappear as quickly as they appear.

The nature of emotions is complex. It includes concepts, understandings, meanings, senses, evaluations, attitudes, emotions, moods, etc. that interact with each other in an integrated way and manifest themselves in the form of group emotions: suffering, social and psychological tension, anxiety, fear, euphoria, joy, inspiration, indignation, etc. This sphere also includes a group of feelings that are more complex in their content. This is the feeling of experiencing ethnic, national, spiritual, political, social, cultural, and other values of the group.

The feeling of "WE" always arises in relation to the feelings of "THEY" and "OTHERS". The more these two groups of feelings are distinguished, personified, and polarized, the higher their psycho-energetic potential, which is different in direction and polarity.

Group feelings are a form of reflection, firstly, of intra-group relations, interaction and communication, group drives, aspirations, ideas, ideals, etc.; secondly, of relations with other human communities.

Feelings of different types, content, and nature of individual group members, as different mental factors, affect each other and penetrate each other, thus forming a psycho-energetic potential of a certain polarity and a certain direction. In this flow, a separate feeling seems to merge with the general, common, new one, so it cannot be identified with any individual feeling, but at the same time, it reflects the essence and qualities of the feelings of individual group members.

Group feelings are simultaneously the perception of group reality, missed opportunities, unrealized ideas, and the attitude of the majority of group members towards its values, interests, and meanings, as well as its future. Every group experience, emotion, and feeling is a mental factor with a certain psycho-energy. These phenomena interact with each other, bringing new phenomena to life, become the object of conscious or unconscious attention of all group members, and are synthesized, crystallized, and formed into stable sensory images, resulting in the strengthening of the sense of "WE". Each member of the group identifies himself/herself with it to some extent, with its glory and humiliation, struggle and will, victories and defeats, past and future, special and unique, etc. This is how the "sense of a single-family" is formed.

In a group atmosphere, a person feels safer, more secure, and confident, because he/she no longer perceives the outside world, his/her problems, critical social situations, and threats through himself/herself, his/her "I", but through the powerful "WE": "WE" will somehow overcome difficulties together, "WE" will not kneel down, "WE" are invincible, "WE" are the power, etc.

Group feelings also contain an evaluative aspect, which leads to a positive or negative attitude towards group members, their activities, the entire group, and other communities, facts, events, etc., as well as the presence of the feeling. This makes it possible to record, amplify, and highlight this feeling. Based on the fact that the feeling also includes an element of representation, understanding, and comprehension, from these positions, it affects the collective consciousness of the group and interacts with its social psyche.

Group feelings are activated by the group sense of commonality, the course of its realization, the attitude of external social subjects and individual group members to

the group, as well as objectively existing objects and phenomena, social activities, changes in the social psyche of the group, etc.

Group feelings primarily perform the following functions in the group's life – regulation, motivation, and mobilization.

The regulatory function of group feelings is expressed in the fact that persistent feelings and experiences change the style of group behavior, views, opinions, etc.; motivational function stimulates the group to take certain actions aimed at overcoming obstacles or achieving a goal, in intensifying activities, in showing perseverance; mobilization function unites, organizes, activates group members.

Each human community has its own specifics of experiencing feelings, which depend on social and psychological factors, including social and psychological unity, interaction style, social control, group opinion, value orientations and social and psychological attitudes, etc.

Feelings are closely related to moods, which cover a group under the appropriate external and internal conditions of its life. They differ from group feelings because they are not focused on a specific object or goal, but rather are an integrated reflection of their essence, content, and significance.

The group mood is a specific form of experience, a mental factor that integrates and for some time retains the psycho-energy of unconscious and subconscious emotional reactions of the vast majority of group members to significant events, facts, actions and behavior of both its members and representatives of other communities, their decisions, as well as reflects the relatively long-lasting emotional reactions of the group to the influence of existing feelings.

The group mood can be a phenomenon both open to external observation and closed. The open form of group mood is characterized by pronounced stable emotions (positive or negative), and the closed form is hidden from direct external observation, occurring at the level of internal experiences.

Volitional sphere. Group life unfolds in certain social conditions, which can be favorable or unfavorable, and serious obstacles may arise on the way to the realization of the tasks and the sense of commonality. Overcoming them requires the efforts of the

entire group. In other words, the human community must show its will and character. No wonder some scholars point out that "will, as a component of group character, is generally an internal mental force that encourages to overcome internal (unwillingness, laziness, fears) and external obstacles on the way to the goal, to subordinate life to the ideal" [65].

The group will is a manifestation of group character that expresses the ability of a human community to achieve its goals in social space and time, overcoming numerous difficulties and obstacles, as well as resisting its destruction. It is a specific mental factor in the social psyche of a group with a certain psycho-energetic potential, which, interacting with others, "blocks", extinguishes, and neutralizes the weaker ones. The stronger the group will be, the higher its psycho-energetic potential is, which means it can withstand stronger influences (potentials).

The group will be manifested in the strategy and tactics of the group's development, in the formation of group opinion on various issues. It includes spontaneous and targeted components. The spontaneous component is manifested under the influence of group self-expression, feelings of pride, and dignity, and the target component is the awareness of the need to realize the group's sense of commonality and solve the tasks derived from it.

The group will is crucial during the formation of a group, when, on one hand, it is actively opposed by other individuals and social groups, and, on the other hand, there are no necessary resources. Its psycho-energy is objectified in the actions and deeds of the group's representatives, that is, individual members and various social groups. It is the mental factor that helps the group to survive in the most difficult, dramatic periods, to preserve itself, to be decisive, firm and steadfast, etc.

Among social groups, the will of the group elite is very important. And it is very sad when this will is dispersed into the ambitions of leaders, their struggle with each other, and confrontation. The group will is also manifested in the fight against external enemies, during social upheavals and confrontation, group self-determination, etc.

In general, group volitional components ensure the concentration of group efforts, persistence, and activity of actions. They give rise to conscious acts of activity

and behavior through *internalization* of goals and ideas that are in social space and time in a certain ratio with the goals and ideas of other groups, as well as overcoming obstacles that exist. The group will form group discipline, which ensures that the actions and deeds of individual group members are subordinated to the group's needs, interests, and requirements. The group discipline reflects the purposeful activity of all group members, the rejection of personal ambitions, goals, and ideas, and subordination to group ideals, values, and aspirations.

Their components in the social psyche of the group serve as a kind of regulator of the "modes" of its activity and efforts. These "modes" set the level of necessary (and sufficient) tension of group forces to overcome all obstacles in the process of achieving a certain goal, realizing the sense of commonality, as well as provide the necessary level of group determination, cohesion, perseverance, discipline, organization, etc. Their presence and appropriate degree of development prevent the action of divisive and destructive forces and direct the group's activities to change social (internal and external) reality in connection with new needs, interests, and goals, as well as changes that have occurred in various spheres of social space and time.

Thus, the volitional components of the social psyche perform three interrelated functions: selective, activating, and inhibiting. In the course of realizing the group sense of commonality, first of all, a kind of choice is made, the selection of the primary, main goals from the set of goals, and then the group's efforts are directed to achieve them. At the same time, one has to give up many plans, often realize the impossibility of meeting social, material, and spiritual needs in a given period, experience social conflicts, etc.

Spiritual and perceptual sphere. The associative background of spirituality originally had a religious coloring, and it comes from the concept of "spirit" – something which in religious thought serves as the comprehension and ordering of the Universe, which is the highest, immortal, creative, and guiding essence. The Ukrainian philosopher H. Skovoroda understood spirituality as the idea of the cosmic unity of a human and the world. Through spirituality, a person seems to transcend his/her own life and become involved in something higher, both universal and superhuman.

The spiritual and perceptual sphere of the social psyche of the human community reveals the peculiarities and uniqueness of its spiritual and practical vision, understanding, and assimilation of the world. This component of the social psyche of the human community is closely related to the mental and psychological component, and is like its logical continuation, but differs from it primarily in that it characterizes the existing, present spiritual world of the human community, or rather, the feeling, perception and understanding of spirituality, its embodiment in the ways of socialization, assimilation of social reality, the practice of relationships and communication, etc.

The prominent Ukrainian historian and ethnologist V. Antonovych wrote in the XIX century that the people can "change the superficial signs of their nationality from strong oppression, but they will never change the internal, spiritual signs" [39].

In the preface to the course of lectures, O. Nelha argues that "spirituality should be defined as the ability of an individual or a certain human community to "let in" civilizational innovative values and to get rid of cultural and traditional values to the extent that this does not lead to the destruction of a group or an individual, and allows it to preserve its identity and most important identities. Spirituality is nourished by such values as truth, goodness and beauty, human life and human soul, native blood, family and homeland" [62, p. 6].

The spiritual and perceptual sphere of the social psyche provides the same type of spiritual and practical assimilation by members of the human community of the world, the meanings of being in it, and values, which encourages the human community to correlate, compare their actions and deeds with moral requirements, spiritual positions of society, group, as well as to take a position on them, to deny the unspiritual, inhuman, immoral.

V. Frankl writes: "As a spiritual being, a human not only confronts the world (external and internal), but also takes a position about it. Something that can stand up to the social, bodily, and even mental factors in a person, we call the spiritual in him/her. The spiritual, by its role, is free in a person. A spiritual personality is

something in a person that can always object. And this includes the ability to rise above oneself, not to accept oneself, to distance oneself from one's actuality" [4; 77].

The social psyche reflects group life not only directly but also indirectly, including through spiritual and practical aspects, which include, first of all, worldview, higher values, moral norms, views, feelings, etc. [51].

An important element of the spiritual and perceptual sphere of the social psyche is the worldview as a certain image of the world, as a projection of human experiences, aspirations, and expectations onto this image, as an incentive and direction of the involvement of group members in the creation of this world in the dimensions of Goodness, Beauty, Justice, Conscience, Eternity, Humanity. Hence, the worldview is not only a reproduction of the world as a whole but also a feeling, perception, and understanding of the world, which are the driving force in the social life of the group. It is the presence of a guiding principle in the worldview that gives it its spiritual and practical nature.

The worldview of the members of a human community is not only a spiritual and practical way of its feeling, perception, and understanding of the world, but also a way of adjusting the meaning of life, and orientation in social space and time. With a similar worldview, members of the human community become closer, more understandable, interdependent, "their own", and spiritually related to each other. The commonality of views on the world, social reality, social activity, their being, and the commonality of their recognized attitudes – all this helps them to organize, consolidate, come closer, and understand each other, that is, unite.

The component structure of the worldview is known to be formed by various forms of spiritual comprehension of the world inherent in a human. These can include knowledge, feelings, assessments, attitudes, values, and beliefs. They are united into a single whole by the worldview – something that only together, in interaction and mutual influence, carries out the act of self-awareness of a person's involvement in something higher, significant, and important. The philosopher V. Nesterenko points out that "people who share the same worldview are "their own" for each other. He also emphasizes: "The commonality of views on the world and the commonality of values

that serve as their life guidelines, as well as the commonality of life guidelines (moral norms, religious precepts, etc.) recognized by them – all of this helps them to unite, facilitates actions to achieve some common goals" [63, p. 77].

An essential component of the worldview is "a belief that is a concentrated expression of the spiritual and practical essence of the worldview and its address to a person" [63, p. 81]. Through the experience of the sense of commonality by group members, common beliefs in the need for cohesion, organization, integrity, unity of action, etc. are formed.

Through the spiritual and perceptual components of the social psyche, the human community develops the ability to realize itself as a single spiritual whole and to experience spiritual connection by group members. It leads to the conscious regulation of group tasks, thoughts, feelings, and volitional movements, which is called reflection. Through group reflection of spiritual and perceptual unity, each member of the human community joins the "WE". The material of reflexive activity is not only the group way of life but also the subcultural experience of the human community – the experience of development, survival, affirmation, struggle, cohesion, etc.

The spiritual background of a human community includes a set of knowledge and beliefs, feelings and attitudes, faiths and values, thought processes and properties.

Morality in the social psyche of the human community is manifested both as a specific reflection of its social being and as the specificity of this reflection. Anything moral has mental components. Morality performs its regulatory function through the same type of imagination and concepts of good and evil, right and wrong, dignity and unworthiness, duty and honor, that is, through the mediation of a system of moral values.

The issues of interaction between morality and the social psyche are well highlighted in the work of the Bulgarian scientist V. Vichev. He emphasizes that "the individual psychological interpretation of moral relations is not able to explain fully the peculiarities of moral regulation" [44, p. 9]. The scientist speaks about the inseparability of morality and social psyche in the social life of a person and the life of human communities. "Morality and social psyche are a part of the general,

multifunctional guiding system of behavior (social consciousness as a whole), which performs specific informational, normative and evaluative, emotional and motivational functions" [44, p. 9-10]. The moral values of a social group turn into an organizing and regulating factor because they become internal motives for the behavior of each of its members.

Morality seems to determine the substantive axiological and deontological potential of an act, action, or activity. This is done through the concepts of good or evil, just or unjust, worthy or unworthy, and so on. It influences group behavior through principles and norms, imperative requirements, evaluations, and ideals. It exerts a guiding, socially integrated influence on the motives of members of the human community. Moral regulation implies the awareness of moral values by group members, which results in the dominance of the internal motive of behavior, not just the force of conformity.

The content of morality crystallizes the human and humane, progressive humanistic worldview, world perception, world understanding, a sense of duty to the human community, and responsibility for its fate. Thus, morality reflects various factors of the external and internal social environment: political, material, spiritual, ideological, national, etc. However, any moral action of an individual or social community or refusal to act is the result of a corresponding psychological or social and psychological attitude. The American scientist P. Nowell-Smith argues that any action that is performed by manifestations of morality is a consequence of the appropriate attitude to performing this action or refusing to do so. The concept of attitude is necessary to substantiate and even justify any act or action: a person acted in this way because he/she had an attitude to commit this kind of act and evades another because he/she had an attitude to evade such acts [25, p. 170-186].

It is well known that morality has a multifunctional nature, which is reflected in its structure and functions. The main functions of morality include: cognitive, regulatory, humanistic, normative, and evaluative. In the course of its realization by a social group, each of them relies on the corresponding mental state. For example, the cognitive function includes reflection based on the mental factor, the regulatory and

humanistic functions include certain social and psychological attitudes, volitional processes, etc., and the normative and evaluative functions include sensations, perception, memory, thinking, stereotypes, etc. Another specific feature of morality is its ideal and motivational nature since it creates some ideal models, patterns, and norms of human behavior in social communities and society, as well as encourages people to follow them, to correlate and compare their actions, deeds, and behavior with them.

The moral principles and norms that guide members of a human community are the stable motives for their actions and behavior. Each such moral motive has a substantive and dynamic side. Together, they form a corresponding social and psychological attitude. The level of its actualization and the strength of its manifestation depends on the energy charge in it. Therefore, the manifestation of the moral always has a psychological component.

Religion is the mental factor (very important) that contributes to the spiritual and psychological unity of the human community or, on the contrary, destroys it.

Social and perceptual sphere. *The social and perceptual sphere* of the social psyche of the human community reflects the assessment, perception, and understanding of group social norms and each other by its members in the course of life and the realization of the group's sense of commonality. On this basis, a network of intra-group ties is formed in a social group, relationships are built and intra-group interaction takes place.

In this context, the content and style of communication in a social group play an important role. Actually, group communication is a necessary and specific type of activity in the course of realization of the sense of commonality since it simultaneously acts as a process of 1) cognition of each other; 2) exchange of information, and its assessment; 3) understanding and interaction of group members in solving group tasks and problems; 4) their mutual motivation, choice of values, influence on each other; 5) rule-making and regulatory regulation; 6) mutual emotional and feeling experience of the state of affairs in the group, of the commonality of "WE" as opposed to "THEY"; 7) exchange of experience, abilities, knowledge, skills, ideas.

Various aspects and features of group relations, interaction, and communication are revealed in many works [18; 19; 21; 28; 34; 37; 54; 55; 59; 60; 64] and others. Such aspects include the dependence of relationships, interaction, and communication on the established group stereotypes.

A group stereotype is a stable social and psychological formation that reflects the idea of physical, intellectual, moral, emotional, and volitional qualities that are characteristic of members of one's group and other communities, as well as fixed forms of behavior and interaction.

Structurally, a group stereotype consists of a stable core – a formation in which a set of ideas, conscious and unconscious mental and sensory images about group members and the group as a whole, its past, lifestyle, relations with other communities, and attitudes toward their representatives, work, distribution of material and spiritual goods, etc. are rolled up, compressed and pressed into a single integrated whole. This stable core has two components – rational and emotional. The rational component contains judgments, assessments, patterns, opinions, mental images about this group, its moral and social qualities, needs, interests, values, lifestyle, attitude to other communities, style of interaction, etc.; the emotional component contains all emotional and feeling potential that arises from the interaction of all emotional components formed as a result of the behavior, activity, perception, and understanding of this group, as well as a reflection of its past and present, negative or positive experience of relationships.

Group stereotypes are divided into autostereotypes and heterostereotypes. Autostereotypes relate to one's group, that is, they reflect the facts of life in a simplified and uncritical way. They mostly contain positive assessments – a set of judgments, opinions, feedback, etc. as a result of unconsciously attributing a certain "class" of qualities, properties, behavioral style, etc. to "one's own". For "one's own", there are certain standards that allow one to "classify" and "typify" their deeds, actions, behavior, intentions, etc. according to the group (familiar, approved by the group) characteristics.

The adequacy of the process of intra-group understanding is also ensured by the effect of such a psychological phenomenon as identification, that is, the identification

of oneself with these group members, their originality, uniqueness, and peculiarities. The group identity greatly simplifies the process of relationships, interaction, communication, mutual perception, and understanding of group members. Actually, there are two components in the structure of group identity: 1) cognitive (knowledge about the peculiarities of one's group and awareness of oneself as a member of it; 2) emotional (the feeling of "WE" about "THEY", "ALL OTHERS", feelings of belonging to this group, etc.)

Heterostereotypes are a set of evaluative judgments about other communities. They can be both positive and negative.

In general, the formation of standards and stereotypes of the behavior of members of one's group provides a simplified mechanism of interaction and unifies and facilitates communication and mutual understanding. Here, the peculiarity of the evaluative function is that it is performed about compliance with these standards and stereotypes, which gives it a passive and meaningful nature.

In the course of communication and interaction, group members get to know each other better, and transmit and strengthen their feelings, customs, traditions, norms, etc. About others, each member of the group acts not only as an object and subject of cognition but also as an object and subject of group influence and interaction. Each group has specific ways for its members to perceive each other with simultaneous or subsequent interpretations of their states, aspirations, experiences, feelings, intentions, etc. These methods are effective only when it comes to members of the same group, because they allow one to perceive another person or group of people, their intentions, feelings, and even attitudes quickly enough, sometimes automatically, spontaneously, but adequately enough.

Language is an important component of group communication. Language is not just a collection of signs and signals. It is the recognition of one's own, it is the transmission of group emotionality, feelings, values, and meanings. No wonder language is called the soul of the group because it is really the mental factor in its social psyche, in which many components are integrated. The psycho-energy of language, as

a mental factor, is connected with all subsystems of the group's social psyche, especially with the group unconscious and group subconscious.

Each group has its own unique context of the message when transmitting information between its members. Group relationships, interaction, and communication have the character of psychological dependence, which subconsciously forces group members to fulfill their respective roles, and adhere to group norms, rules, principles, etc.

An individual, as a member of certain social groups, usually builds his/her activities primarily on the basis of the views that exist in these groups. These views are determined by the values and goals of groups and are manifested in rules and standards of behavior, in other words, in social norms. Certain norms can influence not only the actions of individuals, but also such social and psychological phenomena as, for example, social and psychological attitudes. In particular, belonging to a group contributes to the formation and fixation of relevant attitudes among its members. Moreover, often a person does not even realize that when he/she acts in one way or another, he/she does so under the influence of group views. Group norms are one of the regulators of an individual's behavior not only within the group, but also when a group member interacts with representatives of other social groups.

The social norms of any group are expressed in the relevant rules that: a) guide the behavior of its members in a given situation; b) exercise social control over the behavior of an individual by this community of people. They may correspond or, conversely, contradict the norms of society. When a person is in a group, he/she communicates with its members and receives information about the values of the group, its customs, traditions, rituals, and other rules of behavior. Such knowledge is necessary for understanding the actions of other group members and correcting their behavior.

Group norms provide positive sanctions (praise, moral and material rewards) for those who follow them and negative sanctions for those who do not. They may include various non-verbal signs of disapproval, verbal remarks, threats, boycotts, and sometimes even exclusion from the group.

Any formal group has a set of rules that govern its activities and the behavior of its members. These rules are certain social norms of behavior that the group has accepted and punishes for non-compliance. Such norms are often systematized in writing. When a person joins a formal organization, there is usually a procedure for familiarizing himself/herself with the rules and for expressing his/her agreement with them. Norms that arise in a formal organization at the informal level, or the norms of informal groups, are rarely recorded in this way. However, this does not make their influence on the individual less significant. Fear of disapproval from group members is a significant regulator of individual's behavior.

The effectiveness of group norms is due to such a psychological property of the individual as conformity. Conformity means the subordination of an individual to group pressure. This is manifested in the individual's desire to harmonize his/her thoughts and actions with those of the group members.

A deeper level of conformity is internalization. In this case, an individual accepts the group's opinion, really agrees with it, and fully shares it in future situations. At the same time, the individual is so much influenced by a group that its social norms become the individual's personal norms. The group's opinion (externally) becomes the individual's own opinion. Sometimes this phenomenon is called internal or real conformity.

Mental and psychological sphere. Although the mental and psychological component is most relevant to ethnic communities (ethnic groups, national minorities, nations), it can also manifest itself in any social group, especially one that includes individuals or groups of people of different nationalities and ethnicities. In the modern world, human communities are more often formed to realize the sense of commonality, which does not lie in the plane of interests of only one or another ethnic community. Such groups are multinational. This requires even more consideration of the mental and psychological component in the social psyche of the group since members of the group of different nationalities bring their own mentality, their own subculture, their own worldview, world perception, and world understanding to this human community to a greater or lesser extent.

Let us consider the essence and content of mentality in order to disclose fully the mental and psychological sphere of the social psyche of the human community.

We emphasize that sometimes the concept of mentality is approximated to the social psyche. For example, in the collection of scientific papers "Ukrainian Soul", the following interpretation is found: "Mentality is a common "psychological equipment" of representatives of a certain culture, which allows the chaotic flow of various impressions to be integrated by the consciousness into a certain worldview" [75, p. 4].

However, this definition leaves many unanswered questions. For example, what does "psychological equipment" mean? What is the relationship and dependence between mentality and culture? Why is mentality attributed only to the ability to "integrate by the consciousness" various "impressions" into a certain worldview? Based on this, the statement that "it (mentality – *author's note*) ultimately determines the behavior of a person, a social group, a society, as a result of which the subjective "section" of social dynamics is organically absorbed into the objective historical process" [75, p. 4]. Does mentality determine the behavior of individuals, social groups, and even society?! Yes, it influences behavior, but only in the aggregate of many other factors. Behavior in new situations has always generated new meanings (although it has also revealed old ones) as a result of substantial changes in social space and time since technical, social, political, and other technologies have developed. Thus, here the mentality is substituted for the social psyche of the group, which actually performs such functions.

Let us consider three more concepts: "mentality", "ethnic archetype" and "ethnic mentality".

French scientists J. Loubier and R. Mandroux introduced the concept of "mentality" in the mid-50s of the XX century, and in 1958 it appeared in encyclopedic dictionaries. It was understood as a social and psychological phenomena that reflect the spiritual world of a person or a social community, an era, or an ethnic culture.

In the English-language psychological literature, the mentality is defined as "a property of the mind that characterizes an individual or a group of individuals", as well as "a generalization of all the characteristics that define the psyche" and "a way of

thinking or a nature of thoughts". This has led to the fact that foreign psychological literature distinguishes three structural components of mentality: emotional (emotive), verbal (cognitive), and behavioral (conative).

According to foreign psychologists, the emotional substructure of mentality includes 1) emotional states, which are the basis for organizing the verbal and behavioral components; 2) experiences related to the most important events. The verbal substructure includes knowledge about objects and situations of life, which are the result of life experience gained in the process of learning (self-learning). The behavioral substructure of mentality determines the actualization of ethnic values and attitudes.

In this case, in our opinion, mentality is attributed to some functions of the social psyche of a group (ethnicity).

Contemporary scholars continue to study the essence and content of the mentality of a particular group (ethnicity), recognizing it as a spiritual and cultural "aura" that significantly affects national consciousness and identity, as well as the nature of life. For example, the most prominent French historian of the XX century, Lucien Febvre, a representative of anthropologically oriented history, believed that the history of social and scientific knowledge should be supplemented by the history of effects, i.e., historical psychology. In fact, he introduced the concept of "mentality" into historical science, by which he means a layer of human consciousness that is not reflected, not fully realized, and is hidden from its bearers. According to the researcher, this actually makes it possible to penetrate the caches of the social consciousness of the past, to see in it something that the owners of these secrets probably did not realize.

Researcher O. Nelha, in turn, points to ethnic mentality as a phenomenon that has been formed over thousands of years, in the conditions of creative and productive mastery of the natural environment, and therefore this phenomenon manifests itself through the pace and rhythms of creative and productive activity [61, p. 129]. By the way, characterizing the unique mentality of Ukrainians, she grouped the whole set of their features around such as "linguistic specificity, humanity, democracy, peasantry, and individualism" [62, p. 136].

Ukrainian researcher M. Piren believes that "the mentality of the nation is manifested in the national character, self-awareness of the ethnic group, in various components of its culture and specific manifestations of social life, it is often defined as the "spirit of the people", something that permeates all areas of human activity" [67, p. 170].

As for ethnic archetypes, some call them the soul of an ethnicity and bring them closer to mentality. At the same time, it is pointed out that mentality is a kind of social and cultural program of semi-conscious, and therefore largely automatic behavior of ethnic groups. Thus, scholars try to bring this understanding of mentality closer to the archetypes of C. Jung, because, in the characteristics of the archetypes, we also find indications, if not of automaticity, then of the instinctiveness of human behavior, which is motivated by these factors.

At the same time, C. Jung drew attention to the presence of so-called archetypal images in the caches of the human soul as phenomena of the collective unconscious and considered them as those that, although generated by collective experience, have existed since then (since ancient times) quite autonomously (from further collective experience) and "move" from one person to another through biological inheritance.

Modern researchers indicate more specifically: "Ethnic archetypes in terms of their content are a set of spiritual and cultural symbols and images of ethnic existence, through which the life of each ethnophore is filled with a sense of meaningfulness and expediency. It is, so to speak, an ethnic "soul within itself". Ethnic archetypes, existing as a collective unconscious, creating the basis of the human soul essence imbued with them, can give this person the qualities of mental balance, and therefore social stability, to protect his/her soul from the destructive effects of urbanization and technogenic processes" [76, p. 63].

In short, the concepts of "mentality" and "archetype" are considered phenomena of the ethnic unconscious. In addition, they are reduced to the "soul" of the nation, which we cannot agree with, believing that this is the social psyche of the nation. Otherwise, it turns out that the real contemporary reality seems to "pass" outside the "soul". We believe that we should not speak of the mentality and archetype of a group

separately but as a mental and psychic sphere (component, subsystem) of its social psyche.

In our opinion, the mental and psychic factor is an unconscious formation, the psycho-energy of which is somehow manifested in the behavior, actions, peculiarities of thinking, worldview, world perception, etc. in the course of the group's life. It reproduces an integrated combination of unconscious layers of the group's social psyche, which holds the collective experience of all previous generations, the peculiarities and uniqueness of the group's phylogenetic development, its worldview, world perception, world understanding, and attitude, which affects group sensitivity (emotionality), introversion or extroversion, rationality, pragmatism, democracy, conscience, dignity, etc., peculiarities of thinking, reacting, interaction and communication, etc.

The mental and psychological component is a formation of the collective unconscious of the social psyche of the human community, which is the clot, the core, the essence of its spirituality, which permeates the rest of the totality of the mental factor, that is, it is somehow manifested in the behavior, actions, peculiarities of thinking, worldview, world perception and world understanding of the group members in the course of the life of the human community.

In different situations of social reality, the mental and psychological sphere has different levels of manifestation of its rational and emotional components. It, as a specific mental factor, can reduce or increase the generation of its psycho-energy into the social psyche. For example, in the Soviet Union, its psycho-energy was constantly blocked. Conversely, in the post-Soviet states, the psycho-energy of the mental and psychological components was often excessively manifested, causing a new essence of social and psychological processes and changes.

The mental and psychic factor acts as psycho-energy in which the relevant information is encoded. It is this psycho-energy that interacts with the psycho-energy of the modern mental factor, and as a result, we get what we call unconscious urges of the behavior of group members. If a social group is different in terms of its national

(ethnic) composition, then the mental and psychological factors are also different, which, under certain conditions, can lead to intragroup conflict.

2.3. Collective Consciousness, Subconsciousness, Unconsciousness, and Superconsciousness as Levels of Manifestation of the Social Psyche of the Human Community

The issue of the presence in the individual human psyche, along with consciousness, subconsciousness, unconsciousness, and superconsciousness is complex, controversial, and rather debatable in science [1; 5; 9; 35; 36; 48; 87, etc.]. And what can we say about the collective consciousness, collective subconsciousness, collective unconsciousness, and collective superconsciousness of human communities!?. There is not only a lack of unanimity in this area, but also heated scientific battles [3; 42; 52; 53; 58; 59; 69; 84; 85, etc.]. One group of researchers categorically denies both the existence of the collective (social) psyche, and the collective consciousness and collective unconsciousness; the second group recognizes the existence of the collective (social) psyche, but denies the presence of the collective consciousness and collective unconsciousness; the third group recognizes the presence of the collective consciousness and collective unconsciousness.

However, back in 1910, the first international meeting specifically dedicated to discussing the problem of the unconscious was held in Boston (USA). Based on the results of this meeting, a work was published, which included the scientific research of such authorities of the time as F. Brentano, P. Janet, T. Ribot, and others, who comprehended the already known results of S. Freud's psychoanalysis. The participants of the Boston meeting recognized the idea of a possible synergistic component between the conscious, subconscious, and unconscious, as well as excluded aspects of conflict between them from the scope of analysis. However, the interdependence and mutual influence between the conscious, subconscious, and unconscious (actually, the unconscious and superconscious – *author's note*) were not disclosed.

The problem of the unconscious (as a manifestation of patterns from the past development of humanity – *author's note*) could not be ignored by specialists in the field of social conflicts and crises who searched for explanations of social cataclysms and transformations. Common to their scientific ideas is and remains the recognition of the existence of unconscious objective regularities that must be taken into account when studying and evaluating these phenomena.

The well-known scientist C. Jung assumed that humanity in general and all cultures in particular, as well as individuals, are subject to extra-personal unconscious meaningful influences that do not come from personal experience and that precede both individual and collective experience. These collective psychic forces are not directly accessible but are manifested in collective and individual behavior in universal psychic forms that C. Jung called archetypes. Although many of the archetypes have many symbolic representations, which are determined by cultural or personal factors, the archetypal form itself remains unified and universal. The deepest level of the human psyche – the unconscious, was associated by C. Jung with the collective unconscious – the primordial experience of humanity, which is expressed in prototypes typical of a given people, "archetypes" that subconsciously determine the behavior and thinking of each person [84; 85].

For C. Jung, the unconscious was a creative intelligent principle that connects the individual with all of humanity, nature, and the Cosmos, and one that has projective, theological functions (that is, C. Jung included in the unconscious both the actual unconscious mental factor, which manifests itself from the past experience of humanity, and the unconscious but now active layers of the mental factor – the superconscious, which connects humanity with nature, the Cosmos and God – *author's note*). According to C. Jung, the "collective unconscious" is a cultural heritage of the past that is psychologically incorporated into human life. The "collective unconscious" includes elements of sociality along with the structures of the biological and hereditary order. Here, the "collective unconscious" and "archetypes" are equated with "patterns" of behavior that are inherent in each person. Moreover, the unconscious, according to

C. Jung, is the force that sets the soul in motion, and the forms and categories that regulate this movement are united by the phenomenon of the "archetype" [84].

Based on the above, we conclude that, connecting the individual with the Cosmos, and theological functions, C. Jung included the superconscious in the unconscious. He called complexes (that is, sections of mental elements, patterns) of ideas, thoughts, and beliefs associated with the corresponding feelings as the functional units of both the unconscious and the superconscious. The scientist pointed out that the core of these complexes includes a close connection of archetypal elements with various aspects of the physical environment. This allowed him to conclude that an archetype manifested in an individual creates a predisposition to behave in a certain way (that is, an attitude), as well as affects the fabric of the present phenomenal world as a whole. C. Jung presented archetypes as a link between matter and psyche and therefore called them psychoid formations. The scientist concluded that in the existence of any person, human community, or society, there is a strong tendency to individualization, personification, and self-awareness, but at the same time, there is also a tendency to merge with something greater. Therefore, he placed the "collective unconscious" deeper in the psyche than Freud's "individual" subconscious. According to C. Jung, the "collective unconscious" contains archetypes or universal images and models for understanding the world, which cannot be explained within the framework of individual human existence. Archetypes originate in instincts and "germinate" in dreams, fairy tales, myths, legends about gods and heroes, etc. They reflect the hidden (positive and negative) sides of human nature.

The prominent Ukrainian philosopher H. Skovoroda, in his work "Symphonies on the People", revealed human self-knowledge through three aspects: common human (identifying common features that distinguish humans from other living beings), national (awareness of one's ethnic differences) and individual (inherent only to a given person). He pointed out that the real world is the result of the harmonious interaction of three worlds, in which "everything created" by the big world "lives"; the second world is "the microcosm, that is, the little world or the person"; the third world is "the symbolic world, or the Bible (the spiritual world – *author's note*). Between the "big

world", the macrocosm (nature) and the microcosm (a human), there is a correspondence, a harmony that is not established by itself, but depends on the ability of a human to "decipher" the symbols of the Bible (the spiritual world – *author's note*) – the third world that mediates the relationship between a human and nature.

In our opinion, most authors simultaneously include the collective unconscious, the collective subconscious, and the collective superconscious in the concept of the "unconscious" – three phenomena that are different in nature and were revealed in contrast to consciousness.

In our opinion, the social psyche of the human community has the following levels of manifestation: collectively conscious, collectively subconscious, collectively unconscious, and collectively superconscious. It should be noted that their manifestation in different groups is different. It is one thing when it comes to ethnic communities (nations, national minorities, etc.), and another when it comes to a microgroup (for example, a family, a spacecraft crew, etc.) or small and large groups that have formed recently. Obviously, the scope and content of their collective conscious, collective subconscious, collective unconscious, and collective superconscious will be different. But it should be recognized that these levels of the social psyche are appropriately manifested in any group, even in the one that has been formed recently.

Let's reveal the essence of each level of the social psyche of the human community.

The collective consciousness of the human community is its ability to realize the group's sense of commonality, group needs, interests, values, and goals, and their significance for its existence and development in the world around it, including social life. Moreover, C. Jung pointed out that consciousness is "a phenomenon that performs all the minute adaptations and orientations so that its work can most likely be compared to orientation in space" [86, p. 132].

Collective consciousness is a phenomenon that allows a group to choose the meanings of social life, ensures that it determines its direction in social space and time, adequate understanding of social reality, etc. It is often called social consciousness,

which, compared to, for example, the economy, politics, and social system of society, is currently less studied. Perhaps this was because, not recognizing the independent existence of the social psyche, and thus not knowing its essence and content, social consciousness was put forward to a higher place in comparison with it. It included group emotions, feelings, experiences, moods, etc.

However, we should also remember the warning of O. Kulchytskyi: "When there is a question about consciousness, we should recall that we are dealing with one of the most general concepts that cannot be defined. In psychology, they include consciousness as one of the forms of being of mental life, along with another form – unconsciousness of mental life" [57, p. 52].

However, it is obvious that in the collective consciousness of each human community, there are ideas, first, about "WE" and "THEY"; second, about the attitude of other human communities to it; third, about the nature of its attitude to other human communities; fourth, about the interests in social space and time of both its group and other social groups.

The collective subconscious of a human community is the meanings, ideas, values, views, sensory and mental images, patterns, and models of behavior, communication, activity, and relationships that were used by members of the group in the recent past, which have been pushed out of the collective consciousness due to their obsolescence, prohibition, rejection and/or social change.

The scientist A. Lozenzer studied the subconscious as clichés that are genetically linked to symbols that played an important role in people's lives in the past but were eventually pushed out of consciousness. In our opinion, based on the meaning of "cliché", we are talking about the subconscious, which, under appropriate conditions, can return to the symbolic series of life of the human community. Moreover, it is noted that such clichés, under appropriate conditions, work automatically, and the situation itself acts as a stimulus that causes a forced reaction. Therefore, it is emphasized that the unconscious (in reality, it is subconscious – *author's note*) should be perceived by scientists as socially established [21].

The Ukrainian philosopher O. Kulchytskyi, studying the conscious and unconscious in mental life, concludes: "The manifestations of the subconscious in mental life are actions and consequences of actions that are of the same kind as the actions of conscious impressions, and for which we also do not know the content of consciousness that would correspond to them" [57, p. 53].

At the collective subconscious level, there are sensory images, tendencies, senses, meanings, and values that are derived from the historical development of each ethnic group, nation, people, their social organization, culture, ways of life, relationships, interaction, and communication, as well as the struggle for survival, beliefs, traditions, etc.

The collective unconscious of a human community is a mental factor that holds information about a common past that is the same for all members of the group, as well as its group's uniqueness of worldview, world perception, world understanding, style of thinking, reaction, etc.

According to C. Jung, the "collective unconscious" contains psychic material that does not arise in individual experience, but consists of content that is very little shaped by the individual and is not individually received in its essence. This content is virtually the same everywhere and does not change when it is transmitted from person to person. The content of the unconscious (according to Jung, an archetype) is a suprapersonal pattern of mental formation in general.

It is worth noting that although the term "collective unconscious" was first used by C. Jung, guesses and descriptions of this phenomenon have been found in the works of many scholars long before. And not only in scientific sources but also in drawings, oral histories, historical descriptions, fiction, journalism, etc. Probably on the basis of this, in the late XIX – early XX century, a strong idea of the unconscious as a factor that must be taken into account when analyzing any form of behavior and relationships between people in large and small groups, as well as general history and culture, was formed in the West. This influence seems to be imperceptible, invisible, and uncomprehended but is present in everyday activities and behavior, realized at the level of experiences and perceptions, in created products and actions, and deeds.

According to the Georgian psychological school of the Soviet period (Sh. Nadirashvili, D. Uznadze, etc.), the action of the unconscious is very broad and is the basis of all human activity – internal and external. Representatives of this school argue that before each act of behavior, the subject enters a peculiar dynamic state, generated by two variables – a need and a situation of its satisfaction. This dynamic state is an attitude that, while remaining unconscious, expediently, according to both the structure and the substantive content of the situation, directs the deployment of consciousness processes and acts of practical behavior. The formed attitude directs acts of behavior that correspond to the structure and substantive content of a given objective situation. The semantic attitude blocks the manifestation of operational attitudes if they do not correspond to it, and selects relevant attitudes and stereotypes of behavior from experience.

On the verge of the second and third millennia, O. Donchenko expressed the following opinion: "There are both individual clichés that are formed in the course of life and social patterns of general significance inherent in both humanity as a whole and individual societies... To know them means to know the truth that is stored in the depths of the collective unconscious as an important variable of social change" [48].

We have already mentioned that the collective unconscious of different human communities differs in scope and content. For example, the collective unconscious of a human community such as a nation is the mental factor in its social psyche that contains the codes of its origin, emergence, and development in the relevant climatic, geographical, landscape, historical, social, economic, political and spiritual conditions, as well as its unique worldview, world perception, world understanding, etc. [49]. This unconscious is transmitted from generation to generation through traditions, customs, habits, rituals, beliefs, architecture, music, literature, folk art, etc., and is a part of national sensibility and national feelings. However, it is not bound by official dogmas and manifests itself secretly.

In general, the experience of the social past and the historical path of each ethnic group and nation with all its contradictions, pace, types, failures and successes, tragedies and ups, beauty and disgust, suffering and joy, hardships and fortunes, losses

and achievements, pain and pride, tears and will, etc. is compressed, rolled up and pressed into the unity of a specific mental factor in the collective unconscious. The influence of this mental factor is imperceptible, not seen, but present. However, the mental factor of the collective unconscious, whether individuals or any social group, ethnic group, nation, or people want it to be, is always present in their social activities and behavior, experiences, and perceptions, in the products they create and in social and psychological phenomena.

The collective unconscious of the social psyche, being a stable formation, does not remain unchanged. Over time, historical epochs with their lifestyles, worldviews and world perceptions, events, scientific and technological progress, relationships, etc., move into this sphere, transforming, curtailing, and compressing into a special mental factor.

The collective superconsciousness of the human community is a mental factor that holds information about something that is not only the primary, initial, intelligent, that "launched" and organized the Life of the Universe, but also the one that continues to guide it, humanity. Undoubtedly, it affects the lives of people and social groups.

Since ancient times, earthlings have intuitively felt their unity with the Universe, so they have been thinking not only about the essence of their social existence but also about who they are on planet Earth, what place they occupy in the Universe, what role they play in it, how they are connected to it, etc.

In general, the concept of "Cosmos", that is, the universal, initial, and guiding, was presented by Plato in the form of the idea of "hidden knowledge" and "Logos", by R. Descartes, I. Kant, L. Feuerbach, A. Comte, E. Durkheim, and others – as something "miraculous" or "secret" or "spontaneous" in a human and society, by Fichte – as the "empirical" and "absolute I", by Hegel – as the "absolute spirit" embodied in the "world soul" and "God's mind", etc. That is, the understanding that one and eternal was personified as something higher, intelligent, universal, beyond human control, but capable of organizing the life of the Universe, directing the movement and development of nature and humanity. All of this is complicated, but one thing is certain: this universal guiding, absolute, intelligent, imperceptible, secret, etc. is the

superconscious, which is "embedded" in a human and controlled by the Universe (Cosmos).

The collective unconscious, subconscious, conscious, and superconscious in the social psyche are not isolated systems, but relatively independent, characterized by a certain interdependence, interaction, independence, and contradiction (conflict).

Thus, the collective unconscious, subconscious, and superconscious invisibly and imperceptibly influence the conscious acts of activity and behavior of various human communities.

SECTION 3

FUNCTIONING OF THE SOCIAL PSYCHE OF HUMAN COMMUNITY

The social psyche of the human community is a special external mental factor that exists outside the individual members of the group, but which definitely becomes "present" in their individual psyche in the course of group life. This external mental factor includes the ability to reflect not only social reality, but also aspects of the sense-stimulating order, as well as patterns that carry information about a given human community, the nature of the course of social and psychological processes.

The social psyche concentrates the social and psychological experience of group needs, interests, values, goals, ideas, ideals, as well as group unity, will, sense, commonality, etc. However, it is not a linear or total result of the psyche of individual group members and the manifestation of mental phenomena in them, but a formation that changes nonlinearly, disproportionately, not in one but in many planes. It has subsystems of different dependencies, hidden variables and derivatives from local and non-local connections with the external environment and the individual psyche of social group members. This indicates that it is a dynamic system that is subject to its own internal laws. For the social psyche of the human community, the external mental factor is the social psyche of individuals, the social psyche of other communities (such as nations, peoples, etc.), the planetary and cosmic psyche, as well as the phenomena that take place in these systems. The internal mental factor is the social psyche of different social groups that make up a given community, as well as the individual psyches of community members, individual social, social and psychological, spiritual, moral, ideological, political, economic and other phenomena.

The social psyche is a kind of life world of a social group, its microcosm, in which probabilistic and relative laws operate, resulting in a synergistic component (with a positive or negative sign) of the action of various social and psychological phenomena in different ratios and dependencies to each other, one to a certain set, or all. These ratios and dependencies do not have a certain proportional, straightforward, adequate relationship, but are relative, that is, under some circumstances and conditions

they can manifest themselves with extremely high psycho-energetic potential, and under others – with barely noticeable and tangible ones.

The same social and psychological phenomenon in relation to others is located in different coordinates of social space and time, so its influence on them is different. In addition, its "presence" in other group social and psychological phenomena depends on the choice of the point of observation (event, fact, phenomenon), correlation, comparison, etc.

In the social psyche of a human community, the commonality of feelings of group members in relation to the world, society, their own and other nations, their place and role in them, to other group members, to their past, present and future, as well as to the sense of commonality, unity, etc. is manifested in a peculiar, relatively integrated way. It contains information about the past, present and future of a social group, style of interaction and behavior, attitude to social facts and people; about group worldview, world perception and world understanding, attitudes and feelings, duty, responsibility, honor, dignity, etc.

The social psyche reflects social reality in its dynamic integrity, that is, in the interaction and mutual influence of all its elements, their change and transformation. It determines the nature of group relations, forms of behavior, types of social and psychological connections between group members, peculiarities of thinking, feeling and perception, forms of response to various events, social facts and choice of values, to the feelings of "WE" and "THEY", "I" and "GROUP", as well as peculiarities of social reflection. The mechanisms of social and psychological reflection act in conjunction with social and psychological attitudes and social stereotypes, which leads to the development of a holistic social and psychological picture (gelstat) of reality, which contributes to a holistic attitude and perception of the world around us and appropriate actions.

The social psyche is at the same time the basis, driving and guiding force of group life. It provides a "group mechanism" for a sense of commonality, interdependence, uniqueness, specificity and peculiarity, as well as an incentive to

unity and integrity. The regulation of group life is carried out through the change and redistribution of psycho-energy of different mental factors.

The social psyche of a human community is the essence of constant interchange, accumulation and redistribution of psycho-energy. Its psycho-energy contains rational, irrational and emotional components, the value of which varies depending on changes in the value of the psycho-energy potential. Moreover, these changes occur in both positive and negative directions. Psycho-energy is objectified into new mental and sensual images, which, interacting with those already formed in the social psyche of the human community, enhance or reduce their psycho-energetic potential, resulting in the formation of new positive or negative psycho-energy. Depending on the size, this psycho-energy penetrates and expands through all subsystems of the social psyche, interacting with their psycho-energy. The output (integrated) synergistic psycho-energy is objectified in the behavior and activities of both the whole social group and its individual members.

The social psyche, as a holistic mental factor, does not destroy the properties of its individual components, but enhances or reduces their psycho-energy. It is manifested in every group social and psychological phenomenon that takes place. In other words, every group phenomenon is more or less related to the functioning of the social psyche of a given human community.

We can say that all subsystems (components) and elements of the social psyche, as well as the "products" of their interaction, are the corresponding mental factor with a certain value of psycho-energy. Penetrating into other structures of the mental factor, the newly formed mental factor at the same time experiences the influence of the entirety of the mental factor.

The social psyche of the human community somehow encompasses all members of the group, since its psycho-energy penetrates individual psyches and becomes a permanent internal mental factor. And the members of the group, through the programs of suggestion, imitation and psychic infection, objectification and disobjectification, reinforce and strengthen this psycho-energy, which again – with a new psycho-energetic potential – returns to the social psyche.

Thus, the individual psyche of each group member is a part of the system of the social psyche, is its micro-part and a kind of "psycho-energy generator". At the same time, the social psyche is "present" in the individual psyche as an intra-group social and psychological experience of the external (social, that is, specific mental) factor: group experiences, sensations, perceptions, volitional, spiritual and social ties, feelings, etc. In short, there is a mutual influence of the social psyche of the human community and the individual psyche of its members. Through its functioning and manifestations, the external mental factor is transmitted to individuals in the process of their socialization, which is objectified in the senses of commonality, concepts, beliefs, traditions, values, attitudes, etc. At the same time, the individual, reproducing and transforming the group mental factor, embodies it in his/her norms of behavior, principles, emotions, feelings, customs, value orientations, social and psychological attitudes, relationships, activities, creativity, etc. This is stated by E. Durkheim in his work "The Sociological Method", who points out that a social fact is embodied in the collective consciousness, and the latter includes "patterns" of thought, action and experience that are outside the individual and have coercive power, as a result of which he/she joins them. He emphasized the difference between collective and individual consciousness.

Human communities change depending on changes in social space and time, social reality. Although their social psyche is a relatively stable formation, it is generally changing, transforming along with changes in social space and time, social and state life. The qualities that have been inherent in a human community, for example, a nation, for many generations, may gradually weaken and then disappear in the next generations. Instead, new ones are formed. But this process is long in relation to human life. At the same time, however, the social psyche has unchanging components that are a part of the mental and psychological subsystem and are related to the emergence and development of members of the social group in the past.

The social psyche affects the regulation of the behavior of group members through the functioning and manifestation of various social and psychological phenomena. This is not due to any external forces above them, but because of group

feelings of unity and conviction, awareness of "I – WE – I" and "WE – I – WE". It arises as a reflection of the common social and interaction in it.

Through the social psyche, the human community transmits a system of needs, interests, values, attitudes, meanings, views, ideas, feelings, goals, as well as forms of interaction and communication to each member of the group. In turn, each individual, passing all of this through his/her psyche, reproduces and transforms it, adds an "element" of individuality, and implements it in the process of activity, its products, behavior and actions. Thus, there is a close connection between the social psyche and the individual psyche. There is a constant psychological exchange and mutual influence between them.

The social psyche significantly affects the psychological characteristics of members of the human community, the manifestation of their individual mental factor. In the social psyche of the human community, each individual finds original meanings and values of objects and phenomena, as well as his/her social being. It sets the program of social behavior and the realization of social functions, influences the formation of the individual psyche. More precisely, it influences the functioning of the individual psyche by introducing its own patterns, its own social and psychological pictures of reality.

The social psyche of every human community has stable properties, which include interpenetration of the mental factor, synergy, objectification and disobjectification, social and psychological reproduction, social and psychological reflection, social introversion/extraversion, as well as social and psychological heterogeneity.

The property of interpenetration of the mental factor of the social psyche is that different types and forms of the mental factor interpenetrate each other. This is the reason why changes in the social psyche occur, since any penetration of the mental factor into another mental factor leads to a change in their psycho-energetic potential. Interpenetration of the mental factor is possible through the action of psycho-energy. Psycho-energy enhances, or reduces, or deforms, in short, changes the psycho-energetic potential of the mental factor to which it is directed. For example, such a

human community as a nation may have a new national idea, that is, a specific mental factor with the corresponding psycho-energy, which, by the way, can change. Initially, its psycho-potential may be low, but after this mental factor penetrates into other mental factor – national feelings, national will, national pride, national consciousness and self-awareness, etc. – this mental factor is activated, which increases the psycho-energetic potential of the national idea. This process can take place for a long time until the psycho-energetic potential is accumulated to a level that is objectified into the final results, that is, the idea is realized or changes.

But in this case, another property of the social psyche is manifested, which characterizes its ability to accumulate psycho-energy of different polarity. Moreover, the synergy of the potential of psycho-energies of different mental factors in the social psyche is not equal to their simple sum. It is a complex integrated whole, which differs qualitatively and substantively from the psycho-energies of each individual mental factor. The transition of a social group to decisive action becomes possible precisely as a result of synergy as a property of its social psyche.

The social psyche can accumulate both positive and negative psycho-energetic potential. The higher the level of their accumulation, the greater the likelihood of their "explosion", that is, disobjectification and objectification into appropriate actions of the social group. The point is that the social psyche has such properties as objectification and disobjectification of psycho-energy. The essence of these properties is that psycho-energy can pass, transform into specific phenomena, and under appropriate conditions, pass again, transform from phenomena into psycho-energy, that is, disobjectify. The mental factor of the social psyche of a human community can be objectified in traditions, customs, rituals, norms of behavior, culture, beliefs, social feelings, social attitudes, etc.

The social psyche of every human community is characterized by such a property as social introversion or social extraversion. Social introversion characterizes the appropriate attitude and orientation of the social psyche towards itself, its inner mental factor, their change, interaction, interpenetration, etc. Social extraversion, on the contrary, expresses the appropriate attitudes and orientation of the social psyche

towards the external mental factor: the world around us, relationships in it, other human communities, events, processes, etc.

Many scholars have written about the existence and importance of these properties, although they have expressed them in different ways. For example, S. Krymskyi speaks of two types of cultures – "talking", where the system of communication and language is well developed, and "silent", which are characterized by peculiar communication schemes that are inwardly oriented [56].

Another property of the social psyche is its social and psychological reproductivity, that is, the ability to reproduce the previous mental factor with the same psycho-energetic potential. For example, after a human community has been in a state of social psychosis, it sooner or later returns to the previous state of social and psychological tension, and then to a state of social and psychological stability. This means that with the appropriate influence on the psycho-energy of one mental factor by another psycho-energy (another mental factor), it is possible to change the psycho-energetic potential of the first mental factor.

The social and psychological reflection, as a property of the social psyche, consists in the unconscious and quite conscious feeling, perception and transfer of social changes in the external world, its various types and forms of the mental factor to oneself, and their transformation into one's own mental factor. Any significant changes in social space and time are the mental factor, which affects (deforms, changes the psycho-energetic potential of another mental factor) the social psyche of the human community. Reacting to this mental factor, the social psyche, on one hand, seems to create a "protective" psycho-energetic potential, on the other hand, it leaves its "traces" and the consequences of interaction.

This property is the basis for the development and slow change of not only individual elements of the social psyche of the human community (individual mental factor), but also the community itself. It also allows the human community to adapt to the new reality (political regime, scientific and technological progress, democracy, confrontation, etc.).

Due to such a property of the social psyche as the social and psychological heterogeneity, the originality and uniqueness of the content of each social psyche, its reaction, "feeling" and form of manifestation are revealed.

CONCLUSIONS

Based on the analysis of literature sources, the state of research on the problem of the social psyche of human communities in science is determined and the theoretical and methodological basis for its study and substantiation are outlined. It has been proved that the main methodological approaches to the study of the social psyche of human communities are psycho-energetic, energy-psycho-functional and cosmos-deterministic, which are represented by a number of provisions. Within the framework of the psycho-energetic and energetic-psycho-functional approaches, the first methodological position of the study and substantiation of the social psyche of human communities is the recognition that the human psyche simultaneously exists in and outside of it in the form of psy-energy, which contains information about the person's past, present and future, as well as their significance for him/her. The second methodological position is the recognition of the existence of the mental factor, including consciousness outside of a human. These two provisions make it possible to recognize that the social psyche can exist in the form of an independent information and energy formation.

The third theoretical and methodological position is the recognition that the human psyche is not a function of the brain and is not generated by it. The impetus for the emergence and development of the human psyche is the mental factor of the superconscious (information from the Universe about human life in general), which first "triggers" the mental factor of the unconscious (all-human, racial, ethnic, national, tribal and family), and then the mental factor of the conscious, and the brain is only a tool that can receive psy-waves, process them (read information) and, if necessary, transmit information again through the emission of psy-waves. This provision makes it possible to recognize the independent (in the sense of independent of the brain) existence of the external mental factor, including consciousness, which means that the social psyche of the human community can be such a mental factor.

The fourth theoretical and methodological position is the ability of the mental factor to interpenetrate – objectification and disobjectification. The essence of

objectification and disobjectification is that psycho-energy can be transformed into specific objects and phenomena, including the human psyche, that is, objectified, and under appropriate conditions, it can be transformed into new objects and phenomena, that is, disobjectified. This provision makes it possible to assert that there is a close connection and constant interaction between individuals and the social psyche, that the social psyche thus influences the individual, and vice versa, the individual influences it.

The cosmos-deterministic approach points to the need to take into account the fact that people's lives on Earth, their relationships and activities are determined by forces unknown to us, the mind of the Cosmos, and that there is a constant connection between them and people. It is defined by the following methodological provisions: 1) the mental factor is capable of interpenetration; 2) mental spaces in the universe are infinite; 3) human life has a cosmic basis and is subject to the principle of heredity – the present and the future depend on the past; 4) the laws and principles of selection of only some patterns of realized states from the virtual set are valid in the Universe; 5) the emergence (birth) of a new person on Earth is a new reality in space-time; 6) in the space-time in which humanity exists, there is a noosphere – a layer of the mental factor common to all humanity and specific to individual cultures and peoples.

The outlined theoretical and methodological provisions indicate that the social psyche can exist as an independent information and energy formation. At the same time, the social psyche of the human community is revealed through the following principles: determinism; unity of the individual, social and mental; social and cultural; dynamism; unity of the unconscious, subconscious, conscious and superconscious; synergy; systematicity; mental integrity; development; activity; historicity. On their basis, a set of general scientific methods is used.

It has been established that the social psyche is a unique information and energy psy-field of the human community, which was formed on the basis of the sense of commonality in the process of life. This information and energy psy-field, firstly, exists in the form of psy-energy (like an electromagnetic field), which has a wave nature, i.e., it is capable of emitting and receiving psy-waves of a certain frequency; secondly, it

contains information about the meaning of the formation and life of the human community, its past, present and future, and their significance for it; thirdly, it has a unique psy-code, which helps to identify each member of the group and to contact with his/her mental factor (information and energy psy-field).

The social psyche of the human community has a certain structure, which includes the following components: 1) the sense of commonality; 2) the intellectual sphere; 3) the value-oriented sphere; 4) the motivational sphere; 5) the emotional and feeling sphere; 6) the volitional sphere; 7) spiritual and perceptual sphere; 8) the social and perceptual sphere; 9) the mental and psychic sphere. The sense of commonality of a human community is a social and psychological phenomenon that contains a powerful sense-motivational core that encourages individuals to unite in an organized, consolidated and cohesive social group and determines the direction of its life in social space and time. The sense of commonality is expressed by extremely important, most important, defining, guiding ideas (idea) and/or goals (objectives, purpose) for all members of the group. It is the pivotal social and psychological phenomenon that permeates the rest of the mental factor totality that exists in the social psyche and determines the direction and content of the activities of the human community. On the basis of the sense of commonality, the following is formed: 1) the intellectual sphere of the social psyche (group intelligence), which reflects a certain degree of ability of the human community to solve tasks and problems related to the most effective realization of the sense of commonality and optimization of its life in social space and time, as well as allows group members to perceive adequately and understand each other, their needs, interests, values, place in society, etc.; 2) the value-oriented sphere of the social psyche of the human community, which is a set of group values that are recognized and guided by group members in the course of realizing the sense of commonality; 3) the motivational sphere is a system that includes a set of group motives that arose from its sense of commonality and encourage group members to perform appropriate actions, behaviors and activities to realize it; 4) the emotional and feeling sphere, which is a set of emotions and feelings among the participants of group life, and those directed to the outside world; 5) the volitional sphere, which reflects the

ability of the human community to achieve its goals in social space and time, overcoming numerous difficulties and obstacles, and resisting its own destruction; 6) the spiritual and perceptual sphere, which ensures the uniqueness of the spiritual and practical vision, understanding and assimilation of the world by the human community, the same ways of spiritual and practical assimilation by its members of the meanings of being in it, values, manifestation of the same type of worldview, world perception, world understanding and world creation, as a result of which they become closer, clearer, interdependent, "their own", spiritually related to each other; 7) the social and perceptual sphere, which reflects the assessment, perception and understanding of group social norms and each other by its members in the course of life and realization of the group sense of commonality and provides: a) cognition of each other by the group members; b) exchange of information, its assessment; c) understanding and interaction of the group members in solving group tasks and problems; d) choice of values, influence on each other; e) rule-making and normative regulation; f) common emotional and feeling experience of the state of affairs in the group, of the unity of "WE" as opposed to "THEY"; g) exchange of experience, abilities, knowledge, skills, ideas; 8) mental and psychological sphere, which is an unconscious formation that contains an integrated combination of the collective experience of all previous generations, the peculiarities and uniqueness of their phylogenetic development, worldview, world perception, world understanding and world attitude, which are not realized by group members but affect group sensitivity (emotionality), introversion or extroversion, rationality, pragmatism, democracy, conscience, dignity, etc., peculiarities of thinking, reacting, interaction and communication, etc..

The social psyche of the human community includes the mental factor of: 1) collective consciousness, which is considered as the ability to realize the group sense of commonality, group needs, interests, values and goals, their significance for its existence and development in the world around it, including social life; 2) the collective subconscious, which holds the meanings, ideas, values, views, sensory and mental images, patterns and models of behavior, communication, activity and relationships that were used by members of the group in the recent past, which have been pushed

out of the collective consciousness due to their obsolescence, prohibition, rejection and/or social changes; 3) the collective unconscious – the mental factor that holds the group's information about a common past (universal, racial, ethnic, national), is not realized by the group, but influences its behavior and life; 4) the collective superconscious – the mental factor that provides an imperceptible connection with the laws of the Universe, higher Spirituality and the future. The collective unconscious, subconscious, conscious and superconscious in the social psyche are not isolated systems; they are characterized by a certain interdependence, interaction, independence and contradiction (conflict).

The social psyche of the human community is a special external mental factor that exists simultaneously outside the individual members of the group and is "present" in their individual psyche in the course of group life. It reflects social reality in its dynamic integrity, that is, in the interaction and mutual influence of all its elements, their change and transformation. This external mental factor includes the ability to reflect not only social reality, but also aspects of the sense-stimulating order, as well as patterns that carry information about a given human community, the nature of the course of social and psychological processes. The social psyche concentrates the social and psychological experience of group needs, interests, values, goals, ideas, ideals, unity, will, the sense of commonality, etc.; it determines the peculiarities of social reflections and the nature of group relations, types of social and psychological relations between group members, peculiarities of thinking, perception, forms of behavior and response to various events, social facts, feelings of "WE" and "THEY", "I" and "GROUP". It has subsystems with various dependencies, hidden variables and derivatives from local and non-local connections with the external environment and the individual psyche of members of the social group of a given human community. A member of a group, transforming the mental factor of the group into his/her own psyche, embodies it in his/her norms of behavior, activities, emotions, feelings, customs, value orientations, social and psychological attitudes, etc.

The social psyche of every human community has stable properties, which include interpenetration of the mental factor, synergy, objectification and

disobjectification, social and psychological reproduction, social and psychological reflection, social introversion/extraversion, and social and psychological heterogeneity.

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