

# The Ethnopsychological Peculiarities of Europeans and Russians as a Factor of Different Cultures Representatives Interaction and Mutual Understanding Effectiveness

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## ABSTRACT

The current state of inter-ethnic relations indicates that, along with the processes of globalization, there is a reverse process - de-globalization, which is reflected in the desire of peoples to preserve their national identity. The ethnopsychological differences between nations and peoples are regarded as one of the factors causing the emergence of multicultural conflicts.

On the basis of the analysis of literature the article under review highlights the most characteristic features of representatives of European and Russian cultures. The authors proceeded from the assumption that ethnopsychological features are determined both archetypically and ethnogenetically. Myths, legends, tales, epics, rituals, conspiracies, archaeological, psycholinguistic, socio-anthropological, historical data in the context of Jung's theory make it possible to recreate some of the essential ethno-psychological characteristics of a certain nation. As a result of the use of this approach, individual features inherent in Europeans and Russians were highlighted, which made it possible to draw more general conclusions:

1. Ethnopsychological features form patterns in which system-forming factors can be identified.
2. For Europeans, the main factor in the complex of national characteristics is the desire for dominance; among Russians it is the "Maternal Complex", which is an unconscious striving for existence in the most favorable environment.
3. The names of the features of the national psyche or national character of different peoples may be the same according to the dictionary meanings but have different psychological content.
4. Misunderstandings between representatives of different ethnic groups may arise due to a different understanding of the same traits.

**Keywords:** Ethnos, archetypes, national psyche, national character.

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## INTRODUCTION

Modern realities cast doubt on the optimism of the theorists of globalization, who often portray globalization as the spread of values and cultures of Western civilization in the world. The problems that Europe faced as a result of the influx of immigrants from Africa and Asia can be an example of "reverse globalization". As already known, this has led to an aggravation of multicultural conflicts. Consequently, global integration exists along with social and cultural disintegration [1-3]. Adaptation to new living conditions implies not only economic, political adaptation, etc., but also psychological integration. The psychological characteristics of people as representatives of another ethnic or national-cultural community may become a real psychological barrier. This formulation of the question is important because, as Gumilev wrote, the basis of ethical relations lies outside the sphere of consciousness - it is in emotions, sympathies and antipathies, love and hatred, the orientation of which is historically determined [6]. As recent research suggests, many factors contribute to the organization of mental phenomena: genetic [4, 5], climatic, ecological, economic, socio-psychological factors are among them. Influences that took place in ethnogenesis necessarily affect the national psyche, that is, it presents both archetypically and ethnogenetically determined traits, although changes in the national psyche are not as fast as in society.

Due to the processes of globalization, the history seems to "align" the peoples and to find a national one, it is

necessary to plunge into antiquity [7]. The peoples of Europe, as well as Ukrainians and Russians, are mostly members of the Indo-European family. But the so-called "civilized countries" belong to a different ethnic group than the Slavs - to the Western European, which was formerly called the "Christian World", which arose in the IX century AD. Russian superethnos arose 500 years later. Both Russians and Europeans always felt this difference and did not consider each other "their" [7].

According to the theory of C.G. Jung, in the collective subconsciousness of mankind the archetypes are preserved - "collective original forms" that are the result of its evolution [6]. The psychological content of the archetypal basis of the psyche must be influenced by the historical features of the formation of a certain ethnic group. The theory of Jung's archetypes in the context of the research of contemporary psychologists, archaeologists, psycholinguists, historians, and socio-anthropologists allows us to characterize the in-depth ethnopsychological peculiarities of an ethnos.

The concept of "ethnos" ("nation", "people") does not belong to psychological concepts, but is necessary for understanding the national psyche, as well as the concept of psychological. We define the content of the key concepts for our study:

- ethnos (the meaning is close to the concept of "people") is a group of historically formed people who are aware of their unity, have a common sense and language, as well as for whom there are certain stereotypes of behavior;

## *The Ethnopsychological Peculiarities of Europeans and Russians as a Factor of Different Cultures Representatives Interaction and Mutual Understanding Effectiveness*

- archetypes are inherited elements of the psyche, a kind of psychic organs, which have captured the collective unconscious of a mankind and form a kind of framework (skeleton) for building a national and individual psyche.

- national psyche - archetypically determined pattern (complex) of the most typical psychological characteristics of a certain ethnic group or people.

- national character is a complex of psychological strategies that are assimilated on an unconscious level and have adaptive value.

Due to the lack of space, we will not analyze in detail the concept of "national character", we only note that most often character is understood as an individual-peculiar combination of persistent psychological peculiarities of a person, defining a typical way of behavior and emotional response under the usual circumstances. The notion of "character" has both cultural and psycho-physiological and psychological components.

The purpose of this work is a comparative study of ethnopsychological peculiarities of representatives of civilizationally related European national communities, on the one hand, and Russians (or rather, Eastern Slavs) - on the other hand, as one of the factors of the effectiveness of mutual understanding and interaction of people.

### **MAIN TEXT**

The main method of our study is a comparative analysis of scientific sources relating to the history of the formation and cultural heritage of the European and Russian ethnoses. Since changes in the national psyche are not as fast as in society, periods of paganism, both ancient and Slavic, may even be more important for understanding the psychology of the people than other periods of its development. Pagan beliefs continue to coexist with Christianity, with Islam and even with "scientific" atheism (in these cases it is customary to speak about superstition, but the title does not change the essence). In Russia, paganism has lived until the times of developed capitalism. As for the paganism of Western Europe, myths and legends, for example, of ancient Greece, are well known and studied. The legacy of the Slavic peoples is presented in unsystematic form in ancient Slavic myths, fairy tales, epics, orders, rituals. In general, the history of the formation of European peoples, due to the greater number of historical sources, seems more studied than the history of the Slavic peoples). The main attention in this work will be paid to the psychological characteristics of the Slavs, namely, the Eastern Slavs as the first principle of the Russian ethnoses.

### **The main features of the character of Europeans**

For Europeans, the determination to master the forces of nature has always been decisive. In the material realm, the development of technology has become a sign of the will to power for Europeans, in the spiritual world there has been the thirst for knowledge (according to F. Bacon, knowledge is "power") [3-6]. It is not for nothing that Western culture is thrown out that it is technocratic, focused on the development of material resources for the capture of forces and riches of nature. The main task of humanity in the formulation of V. Yaniv - "learn to master the capture of nature" [3-6] - remains relevant, as the development of technogenic civilization threatens the existence of humanity (potentially dangerous new developments in the field of nuclear energy, quantum physics, genetics and other sciences are implied). A thirst for power over the environment can be regarded as a

system-building factor in the mental structure of Europeans.

Such traits of Europeans as a desire to conquer and discover and their ingenuity are regarded as a manifestation of the will to power. It was Europeans who discovered new continents (Columbus, Vasco da Gama, Magellan). V. Yaniv quotes Kaiserling: "All European peoples began as conquerors. ... Ethos of the conqueror is simply an ethos of Europeans" [3-6]. The desire to discover implies the attraction of Europeans to the unknown, transcendental and willingness to overcome obstacles. It follows from here that they are full of activity, dynamism, diligence, determination, aspiration for self-affirmation. The accumulation of knowledge acquired as a result of the discovery led the Europeans "to understanding, order, system" [3-6], formed the attraction to universalism. According to V. Yaniv, the central position in European spirituality is taken by the intellectualism of Europeans, which manifests itself in a tendency to abstract thinking, a tendency toward philosophy and even introversion. Individualism and subjectivism of Europeans (up to "one-sided rationalism" and "one-sided voluntarism" [3-7] is associated with the process of knowledge streamlining. Rationalism of Europe is manifested in the fact that science as a system of knowledge has always been embedded in the worldview of Europeans. The irrationality of Europeans consists in recognizing the truths, which transcend the powers of reason and are represented in the faith. After all, in every knowledge there are axioms, which cannot be proved. Thus, even the irrationalism of Europeans is rational.

The European ethnoses at the beginning of the XVI century (Martin Luther's Reformation) "grew up" to the adoption of individuality and respect for it. The list of countries in which Protestants are the largest religious groups coincide with the list of the most highly developed states, and this is not coincidence: a country in which every citizen recognizes his responsibility before God and people, the state, the family and himself, is simply doomed to long prosperity [10]. The sense of freedom and responsibility is a derivative of European individualism: Europeans do not feel impersonal "and no European feels guilty of others" [3-6]. (Let's recall our recent cliché "we are all guilty"). Collectivism as an internal orientation of personality is not inherent to Europeans. The basis of Western democracy is autonomous individuals with external freedom and all relations between them are governed by law. The boundary between personal freedoms is determined by law. Western democracy also requires a high level of procedural thinking of citizens [3-6]. Belief in freedom of will and a sense of responsibility contribute to the development of initiative and entrepreneurship. As it is known, anti-individualist society inhibits personal initiative. A sense of responsibility is related to a cult of history (including family and humankind), to the attitude of Europeans towards time and planning. Europeans are planning for years to come, they save and accumulate, and "give money just as unhappy as a heart of theirs" [3-6]. The desire to secure the future for themselves and their families leads to an understanding of the value of property. With the loss of their own arable land and their own home, for Europeans an abnormal life begins, fear arises that they will not be able to make life's intentions and plans. Europeans tend to use every second, it seems like trying to beat the time (it is in Europe where the

## *The Ethnopsychological Peculiarities of Europeans and Russians as a Factor of Different Cultures Representatives Interaction and Mutual Understanding Effectiveness*

clock had been invented) and perpetuate themselves in everything what they have: in their private property (every city, street, home have their own faces), their business (descendants inherit not only property, but also lifestyle). Europeans have a developed need to serve the community, because the nation gives the feeling of eternity. "An attempt to unify the European peoples can be compared only with the attempt of suicide of Europe" [3-6]. Consequently, Europe is characterized not only by personal, but also by national individualism.

The will of Europeans to power is organically linked with a system of values and beliefs that motivate a person to take active action and even to self-sacrifice and heroism. Europeans have always felt the need for ideas and never believed in financial strength as the last resort, that the rich man "has a special value" [3-6]. Europeans believe in the driving force of ideas, because all the great inventions were initially "pure" ideas, and not a product of economic relations. The belief in the inviolability of the truths that cannot be questioned and criticized is the basis of European idealism and dogmatism. Ideas are the basis of European culture, and "culture in its full bloom does not tolerate the fluidity of relativism" [3-6].

The aspiration for universalism gave rise to the desire to master the spirituality of another person, which manifested itself in the formation of a public opinion by an active minority (this issue is formulated as an issue of "leaders and masses", "elites", leaders of public opinion). "This desire to throw an opinion to others is a purely European sign" [8]. Violence (spiritual and physical) was a means of subjugation by Europeans of other and their own peoples: "To impose personal will the European tends to resort to violence. The faith in personal dogma brings a sense of self-esteem and contempt for others. So, Europe feels the responsibility of a mission, and the goal must sanctify means. The European, while imposing his opinion, wants to simultaneously bring to one ideological, and then religious, state, etc. organism ... the desire of political imperialism in European spirituality cannot be denied" [3-6].

It is entirely natural that Europe has a "spirit of contradiction." Thanks to the activity, dynamism, initiative of Europeans, Europe is living in tense contradictions: a lasting system and revolutions; conservatism and innovation; publicity and private separation; contradictions between the state and the church; individuality and state, etc. Freedom of Europeans provides a state system that corresponds to their psychological structure.

If we consider the national psyche as a certain "lining" between archetypal and individual, then we must admit that the national mental pattern of a European with all its contradictions is rather harmonious. It is a system in which all elements are interconnected.

At the same angle, we will try to analyze the features of the national psyche of Russians, or more precisely, Eastern Slavs, focusing mainly on the study of fairy tales and myths of the pre-Christian age [10].

### **The main features of character of the Russians**

The events of the ethnogenesis of the peoples of Russia make up the historic life of at least two different superethnos. Apparently, one should distinguish between the history of Ancient Kievan Rus (from IX to XIII century, including the history of Novgorod before its fall) and the history of Moscow Rus (from the XIII century until the end of XX century). Russian reality was formed as the result of the interference of two different processes of

ethnogenesis. Together with the independence of Novgorod, all stereotypes of behavior characteristic for the Rus' have disappeared [3-6]. Perhaps because of this some researchers consider the character of the Russians to be contradictory [3-6]. In the national psyche, the Russians were affected by the prolonged existence of serfdom, bicentennial subordination to the Tatar-Mongols, seventy years under the pressure of the communist regime [10].

The basic idea and the fundamental principle of the Russian ethnos is the so-called Maternal Complex in the mental structure of an individual and the people [10]. The idea of a single female deity appeared, most likely, in early farmers. It is possible that the image of the Great Mother comes from the Paleolithic, where it embodies the idea of fertility. In the agricultural tribes the Great Mother was conceived, on the one hand, cosmogonically as the Arch-Mother of the World, the ancestor of the gods and all things, and on the other - as the Mother Earth, and as a result, the patron of the harvest [9]. The Maternal complex in terms of psychology can be interpreted as an unconscious desire to return to the fetal state [10]. "Mother" in the broadest sense of the word symbolizes favorable conditions, when all human needs are satisfied by themselves without any effort. The Maternal complex is a consequence of the fact that the national psyche did not have time to complete the stage of symbiosis with the archetypal Mother and at the same time gain autonomy [10].

In Russian culture, a specific archetypal image of Mother of Rus has developed. The long-suffering Rus-Mother - this is how Russia's ethnos describes its homeland. As O. Sergeeva rightly observes, it is impossible to imagine that an American would award his motherland with such an epithet [10]. The idea of "long suffering" is a consequence of the splitting of the Maternal Complex, which, according to C.G. Jung, contains two poles - Good Mother and Terrible Mother. On the one hand, Mother Earth is purified, on the other - it is the repository of everything that is dirty, dangerous. Since it is not possible to reconcile with this circumstance, the idea of some kind of interference, namely violence against the Mother, is born. This idea was embodied in the images of Ivan the Terrible, Peter the Great, Joseph Stalin. These rulers were not the native kings of the Russian people, but their stepfathers: Rurykovyches - Varangians (the latter of them, Ivan the Terrible, the maternal offspring of Mamaia, the descendant on the father's line by grandmother - the Sephardic Jews, by the great-grandmother Sophia - the Byzantines); Peter the Great by the mother - Hazarin; Stalin - Georgian. That is why the Motherland is an unfortunate Rus-Mother, oppressed by a foreign tyrannical ruler, a homeland is a step-despot and a state that is personified by him. Violence injures the psyche not only of an individual, but of the people as a whole. That's why, - says O. Sergeeva, - Russians do not like power: never, under any circumstances, even when they choose it themselves [10].

Passivity, obedience to the "destiny" attributed to the Russians, can be explained in different ways. On the one hand, in an environment in which man's will is very limited, and if he is guided by unconscious striving for "paradise", in which everything can be obtained for free, the delusion of happiness could not but cause passivity and obedience. O. Sergeeva writes about the Russians' habit of "suffering and humiliation" along with some gloomy pride [14]. As V. Yaniv points out, the Russian

## *The Ethnopsychological Peculiarities of Europeans and Russians as a Factor of Different Cultures Representatives Interaction and Mutual Understanding Effectiveness*

wants to "tolerate and endure," and the West wants to actively "refrain from any violence" [13].

On the other hand, the belief in an extra-human entity independent of man, which in general contributes to a person, but has its own laws in the aggregate inaccessible to the human mind, was reflected in the mysterious for the western man expectation of the Russians to the "anyhow". In this hope there is a kind of trust in "untreated existence" and if "anyhow" does not work and the stream does not go there, where it is necessary, then it is time for a short-term tense action [9]. With this outlook, the Russian features are as follows: the hope for a miracle, fatalism and inertia (as the proverb says, "until the thunder is not broken, the man will not cross"). Patience and humility can have positive sides: if you do not know what to do, do not bother and do nothing. The self will reveal to you what you have not even guessed. As O. Sergeeva writes, let the fate know in time that the resources, available to the Consciousness, have run out, give time and space to archetypal energy to fill individual lacunae [12]. Perhaps every kind of the passivity is different: in some cases, to refrain from activity (externally expressed) is more difficult than to detect it. In our opinion (and here one can does not agree with V. Yaniv), the passivity of the Tibetan monk may require more effort than the activity of the Benedictine monk.

We believe that violence, along with the hope for a miracle, could create masochistic tendencies in the national psyche of the Russians: obedience and patience, and the recognition of violence as a norm. Most of the predecessors of modern Russians were relatively free only in the mother's womb. And even if they had come from a noble family, the next three generations of their ancestors still did not have any rights and freedoms in the Soviet era [10].

With the advent of the Iron Age (the emergence of weapons) in the mythology of the Slavs a new hero appears, who no longer depends entirely on the attachment of the Mother Earth, and who is capable of conquering what he believes belongs to. God-blacksmith became the god of this era, the ancient Slavs called him Svaroh. The hero, in order to gain freedom, has to undergo a series of trials, the true purpose of which is the separation from the Maternal Complex. In the end, the hero receives bonuses for autonomy from the Great Mother. Freedom - an archetypal feature of all Eastern Slavs - as a desire to live in accordance with their own understanding and "higher plan" - is closely intertwined with the figure of the Father. However, the Paternal principle did not become the main one for the Eastern Slavs. Russians simply did not have enough time for a natural transition from the matriarchal stage to the patriarchal one. After all, as can be seen from the example of Europe, the transition from pagan beliefs to monotheism took about five generations [10].

O. Sergeeva discloses that Russian people admit only tyrants as a Father [10] and that the most terrible consequence of the period of the tyranny's rule is the habit of living in a lie [10]. This habit is also associated with the Maternal Complex, which casts "hope for a miracle" (i.e., a positive result in the case of the affection of a certain "higher being").

The Maternal complex also involves the Russians' passion for "freebies", that is, the belief in the possibility of obtaining blessings "for nothing". Russian people willingly believe in false promises. So, the promises of such a character of Russian fairy tales as Koschii the

Immortal are always outspoken and his lies are brilliant, inspired and solemn [10]. A lumber man is always looking for an idol for himself and it's easy to seduce him, promising to raise his status ("who was nothing, he will be for all"), a high position or a "bright future" for "a temporary refusal" of his own interests [10].

The attraction of the Eastern Slavs to collectivism is ambiguous. Collectivism in the East Slavic cultural tradition is not only conformism. O.F. Bondarenko defines this orientation on others as such a correlation of man with others, which relates precisely to its human nature [10]. Perhaps the priority of the public over personal was due to natural conditions - otherwise it would not be possible to survive. Later, the idea of unity was reflected in the Orthodox idea of the unity [7] and the ideas of filling [4].

Unity is from time immemorial inherent in the Russians "integrity of a social organism", which is based on the Orthodox Church. Unity is the property of the Church, which is to unite the multitude of laity with a mystical connection, which allows them to comprehend the supernatural truth of faith, which is inaccessible to each of them separately. The idea of non-self-sufficiency, that is, non-autonomy of man lies at the heart of the notion of filling. A person needs to be filled in (a kind of supplement). Filling is the relationship between actors, which stems from the fundamental incompleteness of their existence. This connection of a person with other people can never be fully articulated, that is, it is not completely rational [34].

The attitude of the Slavs to the "collectivism" may be different. It is possible that the collective internal orientation of the Eastern Slavs has become one of the reasons for the long existence of feudal law, which in its apogee was embodied in the idea of socialism. According to V. Yaniv, the commitment to the "collective norm", passivity and "tradition of using a whip" brought to the creation of the "gregarious man" and despotism so penetrated in the body and blood of the Russians that they always use violence instead of law, even those who want to overthrow dictatorship [8-12]. ("Violence against violence" - is this not the same applied in Ukraine in February 2014?). At the same time, the basis of a sense of duty, an unselfish concern for the well-being of others, a kind of altruism and idealism of Russians (when the interests of "distant" are more important than the interests of "close ones"), is formed by a collective internal orientation. For the Russian heroes, the main thing was a good name, honor, respect from others. Mythologeme of a Hero of all nations implies some self-sacrifice for the happiness of others. In the Russian epics, the very idea of the sacrifice is built into the cult [19]. The attitude of the Russians towards property is also related to their collectivism. They fully understand the slogan "the honor to poverty, shame to wealth." According to V. Yaniv, the lack of self-sufficiency even more encourages passivity and inertness inherent in the Russians [36].

Passivity (contemplation) does not contribute to conquest. In no Russian epic, the heroes capture the lands of others - just try to save their own land [11]. The defensive character of ancient Russian expansionism is disclosed by L. M. Gumilev, D. Orlov, B.O. Rybakov [12-15]. Collectivistic world outlook is also manifested in the extraversion of the Russians, their propensity to ignore individual and national features [29-32].

## *The Ethnopsychological Peculiarities of Europeans and Russians as a Factor of Different Cultures Representatives Interaction and Mutual Understanding Effectiveness*

The archetypal national traits of the Eastern Slavs - bravery, manhood, courage - also have a source of collectivist orientation and fatalism. "The zeal of a young man", which turned into unbridled youth, destroyed not one person. Unfortunately, - notes O. Sergeeva, - these qualities are respected among people along with true heroism (it's the reason why "Russian Roulette" is called "Russian"). To perish from one's own carefree perseverance among the Slavs is as honorable as casting the death of the brave in a battle. Moreover, such a death is revered as the most glorious. If the hero has been defeated by a stronger opponent, then in Russian consciousness he is no longer a hero [24-28].

Russian consciousness is inherently ethical [19]. V.V. Znakov in his research has shown that the modern Russians tend to understand justice as not related to such a concept as truth. As A. Sergeeva writes, "our "national" truth is a category of not formal logic, but moral philosophy." Truth can be gained only from the cognitive point of view, but the truth - only from the standpoint of moral and morality. Such understanding of the truth leads to fanaticism, straightforwardness, fearlessness, rejection of another point of view and in general the variability of the external reality, to a kind of idealism. For a Russian hero it is important to win in the "honest battle", consensus is also a defeat [35]. But if he fell to the brave death on the battlefield - then, the truth turned away from him and he should not live in this world. According to O. Sergeeva, the Slavs think their truth, their understanding of reality, desires and expectations are the only true and should be obvious to any person. Otherwise - a mortal insult [37]. To explain, persuade, ask for something is the humiliation of the Russians [19-23]. If to admit that the "culture of guilt" is typical for the Europeans, the "culture of shame" is for the Japanese, then in relation to Russians one can speak of a "culture of insult", with which another archetypal feature is connected - pride and self-esteem.

### **CONCLUSION**

1. Archetypal macro patterns of the psyche both of the Europeans and the Russians are the systems in which all the elements are structured. But system-making factors of these systems are different: the system-making factor of the national complex of the Russian people is the Maternal complex; the system factor of the complex of Europeans is the thirst for power.
2. "Ethnic age" of the Russians does not correspond to the age of the Europeans. The Russians did not come through all those stages of psychotherapeutic development which Europeans came through.
3. The nature of violence as a means of influencing the Europeans and the Russians is archetypally different: in Europe it was external (used mainly in relation to other ethnic groups), and among Eastern Slavs - internal (used in the first place in relation to "their people").
4. Conquest and discovery are archetypally characteristic of Europeans. The Russians are more prone to defensive trends.
5. The consequence of the Maternal Complex and the usual violence of the Russians against themselves is resulted in such features as belief in a miracle, fatalism, passivity (contemplation), long-suffering; hope for "anyhow". These qualities are not typical of the Europeans who are accustomed to rely on themselves. The European thirst for power manifests itself in the proactive, dynamic, enterprising, self-affirmative,

hardworking existence and active opposition to any violence.

6. For the Europeans, truth is more important, for the Russians - moral and morality.

7. Irrationalism of the Europeans is associated with the recognition in the knowledge of unconscious assumptions adopted for granted; Irrationalism of the Russians - with the Maternal complex and fatalism. In other words, the irrationalism of the Europeans is more "rational".

8. Idealism of Russians consists in the readiness to follow the idea, not based on the realities of life; the idealism of the Europeans is rooted in the belief in the pragmatic value of ideas.

10. The pride and self-esteem of Europeans are conditioned by their individualism and a sense of personal responsibility; of the Russians - by faith in their "truth".

11. The collective priority over individual is typical for the Russians. Self-care for the welfare of others; the ability to sacrifice their interests, the bravery and courage of the Russians are connected with their collectivism. Heroism, selflessness of the Europeans is conditioned not by their collective internal orientation, but by a system of values, devotion to certain ideas.

12. At the heart of Europe's veneration of freedom, the cult of history, family traditions, the orientation to the future lies individualism. The lack of individualism among the Russians allows for dictatorship and tyranny, and the lack of personal responsibility leads to collective irresponsibility.

13. Europeans are characterized not only by personal but also by national individualism. The Russians are not inclined to attach particular importance to national differences.

14. Europeans, unlike the Russians, value their time and need planning.

15. Private property for Europeans is the basis of their life; Russians are not archetypally related to property.

16. The passion for the "freebie", the belief of the Russian in the possibility of obtaining blessings without the efforts is not inherent in Europeans, with their cult of labor.

17. The attitude of the Russians towards the state, in contrast to the attitude of Europeans, is internally controversial (power is recognized, but not emotionally accepted).

18. The "messianism" of Europe and Russia is different. Europe conquered (colonized); Russia "was happy", joining to itself.

So, although the names of archetypally predetermined features of Europeans and Russians sound alike, their psychological content is different. Bearing in mind that the development of ethnic groups continues and they acquire new features, influenced, in particular, by the processes of globalization, which enhance the interaction and interinfluence of ethnic groups, this suggests that both the individual and the national psyche in the process of ethnogenesis is changing. Ancient archetypes are filled with another meaning, which contributes to the national characters of the representatives of different ethnic groups. Later we will try to compare archetypally determined features of the national complex of Ukrainians with national macro patterns of Europeans and Russians.

*The Ethnopsychological Peculiarities of Europeans and Russians as a Factor of Different Cultures Representatives Interaction and Mutual Understanding Effectiveness*

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*The Ethnopsychological Peculiarities of Europeans and Russians as a Factor of Different Cultures Representatives Interaction and Mutual Understanding Effectiveness*

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