



**Sas N.M.**, Dr Habil. (Pedagogy), Associate Professor, International Visiting Researcher, Diretoria de Pós-Graduação Proeppi IFPR, Instituto Federal do Parana, R. João Negrão, 1285 - Rebouças, Curitiba - PR, 80230-150, Brazil, email: [sasnat2008@gmail.com](mailto:sasnat2008@gmail.com), ORCID iD: <https://orcid.org/0000-0003-0308-6092>

## HERO AND VILLAIN ARCHETYPES IN THE CONTEXT OF DELINQUENT BEHAVIOUR

*The article reveals the relevance of questions related to the archetypes of the hero and the villain. Ukrainian society is going through a critically difficult period associated with the full-scale aggression of Russia and the tasks of developing internal rules of life in the country (in the direction of European values and the revival of Ukrainian ones, in contrast to the remnants of Soviet stereotypes and rules imposed by oligarchic clans in recent years). An environment that can be compared to chaos is a potential prerequisite for the emergence of "order out of chaos", including in the formation of views and the development of rules regarding the norm of behaviour and the formation of Ukrainian archetypes of the hero and the villain. The behaviour of the hero and the villain go beyond the norm, "background behaviour". Therefore, considering the archetype of the hero and the villain in the context of delinquency is interesting. The author considers delinquent behaviour as a catalyst for social changes, social norms that are directed against existing moral, ethical, and legal norms, and rules. In the author's opinion, deviations that bear the signs of the new (conscious or not) are new formations (recognised or unrecognised). In the context of the identified problem, behaviour that increasingly deviates from the remnants of Soviet stereotypes and the norms and rules imposed on Ukrainian society by oligarchic clans can be considered delinquent. At the same time, new formations are actions that correspond to the chosen general European guidelines and the revival of Ukrainian values and beliefs. The author assumes the following boundaries of delinquency: on the one hand – heroism. On the other – villainism. There are transitional forms between them. The author emphasises that a villain can be understood as a clear enemy, the struggle of intrapersonal multidirectional interests and motives (one's enemy), and a reincarnated hero (antihero, villain). The author tries to summarise the characteristics of the hero accordingly. Heroes and villains are distinguished by their values in their activities, which they are carriers of. The author characterises the modern Ukrainian hero's values (universal human values, European values, and values of a just, fair war). This work contributes to the consolidation of society around selected values. The author sees further work in the study of the characteristics of the archetypes of the hero and the villain in the post-war period.*

**Keywords:** hero and villain archetypes, delinquent behaviour, delinquency as a behavioural new formation, heroic and villain behaviour as boundaries of delinquency, universal human values, European values, values of a just war.

**Сас Н.М.**, д-р пед. наук, доц., запрошений міжнародний дослідник відділу післядипломної освіти Федерального університету штату Парана, Р. Жоао Негрão, 1285 - Ребуçас, Куритиба, Парана, 80230-150, Бразилія, email: [sasnat2008@gmail.com](mailto:sasnat2008@gmail.com), ORCID iD: <https://orcid.org/0000-0003-0308-6092>

## АРХЕТИПИ ГЕРОЯ І ЗЛОДІЯ В КОНТЕКСТІ ДЕЛІНКВЕНТНОЇ ПОВЕДІНКИ

*Розкрито актуальність питань, пов'язаних з архетипами героя та злодія. Українське суспільство переживає дуже складний період, пов'язаний з повномасштабною агресією Росії та завданнями вироблення внутрішніх правил життя в країні (на відміну від залишків радянських стереотипів та правил, які останніми роками нав'язували олігархічні клани, в напрямі європейських цінностей та відродження власне українських). Середовище, яке можна порівняти з хаосом, є потенційним для появи "порядку з хаосу", у тому числі й у формуванні поглядів і вироблення правил стосовно норми поведінки та формування українських архетипів героя і злодія. Поведінка героя і злодія виходить за межі норми, "фонові поведінки". Тому зацікавленість викликає розгляд архетипу героя і злодія у контексті делінквентності. Делінквентну поведінку автор розглядає як таку, що є каталізатором соціальних змін і норм, які спрямовані проти наявних морально-етичних, правових норм і правил. На думку автора, відхилення, які мають ознаки нового (усвідомлювані або неусвідомлювані) є новоутвореннями (визнаними або невизнаними). У контексті виявленої проблеми делінквентною можна вважати поведінку, що дедалі відхиляється стосовно залишків радянських стереотипів; від норм і правил, які нав'язали українському суспільству олігархічні клани. Водночас новоутвореннями є вчинки, які відповідають обраним загальноєвропейським орієнтирам і відродженню власне українських. Визначено такі кордони делінквентності: з одного боку – героїзм, з іншого – злочинство. Між ними наявні перехідні форми. Увагу зосереджено на тому, що під злодієм можуть розумітися явні вороги, боротьба внутріособистісних різноспрямованих інтересів і мотивів (сам собі ворог) і перероджений герой (антигерой, злодій). Узагальнено характеристики героя. Герої та злодії розрізняються за цінностями, які виявляють у своїй діяльності, носіями яких вони є. Охарактеризовано цінності, носієм яких є сучасний український герой (загальнолюдські, європейські, цінності справедливої війни). Робота сприяє консолідації суспільства навколо виокремлених цінностей. Подальші перспективи автор вбачає в дослідженні характеристик архетипів героя та злодія в повоєнний час.*

**Ключові слова:** архетипи героя і злодія, делінквентна поведінка, делінквенція як поведінкове новоутворення, героїчна та злочинська поведінка як кордони делінквентності, загальнолюдські цінності, європейські цінності, цінності справедливої війни.

The perception of human history as a mythological struggle between good and evil helps people to survive difficult times. In critical situations, especially in times of war, the images of the hero and the villain are always in demand by society. The stronger the villain, the more courageous and selfless the hero must be to confront him.

During the Second World War, when Britain was facing the threat of a face-to-face encounter with the enemy – Germany – Winston Churchill's (British Prime Minister during the Second World War) speeches using the archetype of the hero helped to unite the nation and emphasised the importance of the hero's deed in the fight against the villain – Germany – for the liberation of the entire Christian civilisation<sup>1</sup>. The issue of uniting Ukrainian citizens in fighting russism is relevant today.

<sup>1</sup> Churchill, W. (1940). We Shall Fight on the Beaches. URL: <https://www.nationalchurchillmuseum.org/we-shall-fight-on-the-beaches.html>

The image of the hero is relevant not only to the Ukrainian people's struggle against external enemies but also to the formation of new rules for conduct within the country. The new creates an opposition to the old and requires heroic efforts that go beyond established norms and rules. The war exacerbates Ukraine's internal challenges... As E. Cassirer writes, people always resort to desperate measures in critical situations – and political myths are such critical measures. At such moments, when other binding forces of social life lose their power for various reasons, society needs them [1]. That is why the myths of the struggle between good and evil, the archetypes of the hero and the villain, are still relevant today.

"The figure of the hero is an archetype that has existed since ancient times" [2]. It opposes the villain, an archetype of hostile forces, "a figure that represents a certain negative, perhaps even dangerous aspect" [3]. Mythological systems are created around the hero figure, and this unit of narrative discourse itself, acquiring the status of a symbol, activates the social imagination and makes it possible to articulate images of the future [4, p. 21].

Ukrainian society is in a state of transition: the influence of Soviet stereotypes is still perceptible; oligarchic clans have imposed their ideas about the norms of behaviour and increased the marginalisation of society [5, p. 4]; there is no clear idea of the future (although the benchmarks have been chosen – pan-European values and the revival of Ukrainian values). The war adds to the complexity... An environment comparable to chaos (according to Prigozhin [6]) has the potential to create "order out of chaos". This includes forming views and rules regarding the norms of behaviour and forming Ukrainian archetypes of hero and villain.

Delinquent behaviour has attracted the attention of psychology, education, law, sociology, and other sciences because it goes beyond the "background behaviour" (normalised, generally accepted ways of conduct).

The concept of delinquent behaviour was proposed by J. Bennet in 1960. This term is widely used in foreign literature and characterises the tendency to violate duties, a "psychological tendency to wrongdoing" [7].

In psychological research, deviance and delinquency are studied in various fields: humanistic psychology, psychoanalysis, behaviourism, Adler's "individual psychology", cognitive psychology, etc. The focus is on the inclusion or lack of inclusion (deviance, delinquency) of people in social communities and their interaction with the environment.

The phenomenological approach uses the principles of understanding (rather than explanatory) psychology, which helps to understand the mechanisms and motives of deviant and delinquent behaviour.

In legal studies, delictual (unlawful) behaviour borders on criminal behaviour. Delinquency, as a legal concept, means violating the state's laws [8]. The term "delinquency" is common in international law, as well as in criminology and legislation of the United States, the United Kingdom, and Western Europe [9, p. 159].

In our opinion, the concept of delinquent behaviour is the most widely used and studied in pedagogy and educational psychology. It relates to the need to preventing adolescents from violating their duties and committing crimes [10–13]. It is not a coincidence that

delinquent behaviour is characterised as juvenile (violating moral, ethical, and legal norms, which does not cause criminal liability) [14, p. 53].

Delinquent behaviour is defined as "a deviation from social norms, their violation, i.e., 'abnormal behaviour' from the perspective of normatively significant ('background') behaviour"; "deviation from the moral norms of society" [11] (these or those norms of this or that society – author). Thus, researchers demonstrate a close relationship between deviant, delinquent, and criminal behaviour.

The ambiguity in the use of the concepts "deviance" and "delinquency" relates to the concept of "behavioural norm". B. Zeigarnik and B. Bratus [15] emphasise that modern domestic and foreign ideas about personality's norms and pathology are not sufficiently substantiated. We agree with L. Vygotsky that the concept of a norm is one of the most complex and uncertain scientific concepts [16]. Scientists argue that a typically developing society consists of about 10–12% of "heroes" and the same 10–12% of "violators" [17, p. 67].

Sociologist Edwin Sutherland believes that delinquent behaviour is characterised by acquiring, first, techniques for committing misconduct, violations, and crimes; second, motives, motivations, rational beliefs, and attitudes contributing to violating a moral norm or law [18].

The behaviour of the hero and the villain is revealed, according to Jung, through the models of similar archetypes (a person's unconscious idea of the ideal images of a man (animus) and a woman (anima). It is imitated through folklore, passed down through generations, and influences our actions, decisions, and judgments.

Many of Jung's ideas concerning the hero and the villain have been developed in greater detail by his followers, especially Erich Neumann [19] and Joseph Campbell [20].

Thus, the relevance of the topic is caused by its objective necessity. Even though specific issues of delictuality, characteristics of the hero and the villain, have been the subject of attention of researchers, a separate study on this topic: "The archetypes of the hero and the villain in the context of delictuality" is missing.

**Setting goals and objectives.** The behaviour of the hero and the villain goes beyond the norm, the "background behaviour". Therefore, it is interesting to consider the archetype of the hero and the villain in the context of delinquency.

An analysis of existing psychological theories [21–23] shows that their representatives focus on specific, partial causes that give rise to certain deviations in the behaviour of individuals and groups and their interaction with the environment. The phenomenological approach [24; 25] recognises the variability of actions and reactions of different people and groups to the same events.

According to Vygotsky, there is no absolute norm, but there are many different variations and deviations from it, and it is often challenging to say where the deviation crosses the boundaries beyond which the area of normal begins. Using the typology of children's behaviour as an example, Vygotsky proves that there are transitional forms between so-called normal behaviour (background, mass, average) and behaviour (of all kinds) that goes beyond the norm; there are combined or mixed forms of behaviour [16].

An important issue is evaluating behaviour, recognising it as a norm or a deviation.

Sociologists distinguish two approaches to assessing social deviance: relative (relativism) and absolute (ethnocentrism). Supporters of the former (relativists) believe that social, cultural, moral and some legal norms can be analysed only in connection with a particular society, its social organisation and culture. This possibility is particularly relevant today and is created by the available sources of information.

Proponents of the absolute position (ethnocentrists) argue that universal moral values and norms should be invented and established [26].

Thus, delinquent behaviour is caused by value systems and norms deviating from the dominant ones in society. At the same time, an individual or social group that has adopted a delinquent culture defines its behaviour as correct. Delinquent behaviour is associated with violations of social and legal norms that are not significant enough to be criminally punishable. That is, delinquent behaviour is intermediate between normal (background) and criminal behaviour.

We also consider transitional forms (between normal behaviour (background, mass, average) and behaviour (of all types) that goes beyond the norm) and combined (or mixed) forms of behaviour. This makes distinguishing between a broad and a narrow understanding of delinquent behaviour possible. In a broad sense, delinquent behaviour is a violation of all types of rules of public life: criminal behaviour, non-criminal offences, violation of officially defined rules of conduct and disciplinary requirements. In a narrower sense, non-criminal offences or unlawful behaviour can be considered delinquent behaviour.

In addition to the broad and narrow meanings, the definition of "delinquent behaviour" also has its "own focus". The "own focus" of delinquency is focused on the development and observance by individuals and social groups of "their laws", social norms that are directed against the existing moral, ethical, and legal norms and rules of socially approved behaviour.

The functions of delinquent behaviour are of interest: it reinforces subordination to norms; by condemning certain acts of deviation from social norms, group members more clearly define for themselves what the norm is; by drawing attention to violators of norms, the group identifies enemies or opponents, and fighting them contributes to the consolidation of the group; the increase in certain types of delinquent acts draws public attention to problems that exist in this society or social group; long-term delinquency challenges the existing order, i. e., acts as a catalyst for social change [17].

In our view, deviations that bear signs of the new (whether conscious or unconscious) are new developments (recognised or unrecognised). In the context of the identified problem, delinquent behaviour can be considered behaviour that deviates more and more from the remnants of Soviet stereotypes; deviates more and from the norms and rules imposed on Ukrainian society by oligarchic clans. At the same time, new developments are actions that align with the chosen pan-European benchmarks and the revival of Ukrainian ones.

It is logical to assume the following boundaries of delinquency: heroism on the one hand and villainy on the other. Between them, there are transitional forms from more to less pronounced heroism and from less to more pronounced villainy; there are also combined or mixed forms of behaviour. In our study, we do not consider cases of behaviour that deviate from mental health norms, which implies the presence of overt or covert psychopathology, and violations of social behaviour in the development of children and adolescents.

The deviation in the behaviour of individuals and groups and their interaction with the environment can be explained by the variability of actions and reactions of different people and groups to the same events. It (the fact of "deviation" or "non-normativity") is recorded and recognised by the environment (that an individual or a group, for objective or subjective reasons, cannot or does not want to meet the expectations of society). It is reasonable to assume that the same behaviour can be evaluated (by different people for different reasons) as heroic and vice versa.

Jung reveals the behaviour of the hero and the villain through the models of similar archetypes (a person's subconscious idea of the ideal images of a man (animus) and a woman (anima)). It is imitated through folklore, passed down through generations, and influences our actions, decisions, and judgments.

Jung's description of the archetypes of hero and villain traces the opposition of light and dark forces and the struggle of their divergent interests. Such a scenario can be found in the legends, fairy tales, and myths of peoples of all countries and continents.

The analysis of the works of Jung [27–30], E. Neumann [31] and J. Campbell made it possible to understand the villain as a clear enemy, a struggle between intrapersonal multidirectional interests and motives (the enemy himself) and the reborn hero (antihero, villain). A. Bakanursky [32], Y. Bentia [33], K. Vasyuk [34], I. Kalita [35], N. Kovtun [36], and other researchers of heroic and villainous behaviour archetypes attempt to describe their typological features. In our opinion, the generalised view is as follows.

The Hero has a set of traditional qualities: he does great things throughout his life, fights monsters, frees people from captivity, and performs life-threatening tasks. His life is always full of risk and tension. He must be brave, persistent, resourceful, and persevering. The Hero is characterised by a desire to improve the world in any way possible. The Hero is highly disciplined, always focused and determined.

In Ukrainian realities, heroism is demonstrated, for example, by those who oppose all kinds of individual and group abuse. V. Zelensky (the current President of Ukraine) displays heroic behaviour by calling upon the members of the Verkhovna Rada to change the rules of life based on abuse, infantilism and lack of engagement in the conditions of war.

In today's world, heroes are, by definition, people in certain professions that involve saving human lives and considerable risk (for example, military, firefighters, rescuers); those who go beyond the limits of human capabilities (polar explorers, astronauts, deep-sea explorers, rock climbers, etc.); professional athletes for whom it is crucial to become the first in their field. Separately, we should point out the heroes of work (without a specific profile) who have exceeded the idea of the norm with their successes.

Joseph Campbell [20] was right to call the hero "thousand-faced" because the hero is an archetypal representation of the Ego, constantly developing and changing. The development and change of the Ego occur in the acceptance or struggle with the alter ego (the shadow side of the personality). In myths, the inner development of the hero is represented as a descent into the underworld. This is a complex and dangerous task, but a necessary one to overcome oneself and grow up. According to Jung, this is the most significant achievement of the hero archetype. An equally challenging task is maintaining the integrity of one's personality, for which the hero is forced to fight monsters and perform dangerous tasks. This struggle for

self-preservation usually occurs in cycles of defeat and victory, as is the traditional path of the archetype. The Hero may symbolise the Animus in women. In this case, the heroine is endowed with the characteristics of a male hero and always emerges victorious from life's difficulties.

At the same time, the hero is a bearer of qualities that can lead to the hero's rebirth and transformation into an antihero (villain). Like other archetypes, the hero can reveal his full negative potential under certain circumstances.

In particular, the Hero is characterised by the desire to improve the world in any way possible. However, it is not necessarily the case that the world needs to be improved or precisely how the Hero sees it. He or she is a true idealist, tending to create utopias in their mind and try to implement them in the real world, regardless of the desires of those around them. He can become an archetype of a rebel hero, ready to rebel against the injustice that has filled the whole world and against certain negative characters (misunderstood and not supported by others or using means that are not approved by others).

Despite his outwardly unshakable confidence in his strength and righteousness, in his heart, he fears defeat. In addition, a person begins to become more and more ambitious. He tries to defend the humiliated and the insulted (or rather, those he considers to be so). In the worst cases, he becomes power-hungry, cruel, incredibly arrogant, and suffers from paranoia – an eternal search for enemies. The worst thing for any Hero is to one day find himself in the role of a tyrant, an autocrat, feared by all those around him who once worshipped him. It is also frightening for a hero to realise that he is not strong enough and brave enough to fulfil his mission, to fall under someone else's negative influence and turn out to be a tool for someone else's evil purposes, to become excessively cruel and demanding to the weak who need to be protected.

Most of the time, the deep motivations for all the hero's actions are two ideas – the idea of superpower or the idea of justice – which seem incredibly high and unattainable. Therefore, the risk of falling into negativity is very high.

Recognition of behaviour as heroic or villainous depends on actions and an assessment based on universal, specifically historical, organisational values and personal preferences. However, "formulating ethical rules is not only difficult but practically impossible because it is impossible to imagine an ethical rule that would not, under certain circumstances, turn into the opposite rule" [19].

Hero and villain differ in the values that manifest themselves in their actions. Universal values are characterised by the fact that they express the human race's common interests, are free from national, political, religious, and other preferences, and are imperative for the development of human civilisation. Universal values are critical and reflect people's fundamental relationships and needs [37].

Universal values include socio-political and moral principles shared by most of the world's population, which are global in nature and significance: preservation of peace, human life, ideas of justice, freedom, rights and responsibilities of people, the satisfaction of the need for knowledge, and values of self-affirmation. The most important of these are life and freedom. Life is the most precious value for a person, the basis of their existence, their being in the world. Freedom is another significant value of human existence. Freedom is one

of the universal values of human existence. It is a freedom that determines the possibilities of human development as a species and individual.

In other words, heroes are those who stand up for the affirmation of universal values and defend freedom and life on the territory of Ukraine.

In the preamble of the Charter of Human Rights of the European Union, these values-principles [38] are defined as follows: the principle of respect for human dignity, the principle of ensuring human and civil rights and freedoms, the principle of equality, the principle of solidarity, the principle of democracy and the principle of the rule of law.

Heroes defend, affirm, and protect the proclaimed values and principles, act under these principles, and contribute to forming patterns of behaviour and stereotypes of relations between people based on these principles.

In Ukraine, heroes are bearers of the values and principles of a just war.

A just war (*Latin: bellum iustum, English: just war, German: gerechter Krieg*) is a morally permissible war that meets specific criteria. Just war allows war only in some instances and occupies an intermediate position between militarism and pacifism.

The central ethical paradox of a just war is the authorisation to kill to stop killing.

The conditions of a just war include the following:

- "Legal declaration": War must be declared;
- To be defensive (not aggressive) in nature, protecting national sovereignty and territorial integrity. However, just wars outside one's own country are conceivable;
- Their aim should be peace (not destruction);
- The victor should show generosity to those defeated (without hatred);
- War should be a last resort.

Sometimes the rules of a just war include non-involvement of civilians, refusing to overthrow the government or devastating the enemy country. For these reasons, we support the claim that nuclear war cannot be just<sup>2</sup> [39].

In other words, the archetype of the Ukrainian hero is characterised by the affirmation of universal values (first, freedom and life), forming, defending, asserting and protecting the proclaimed European values and principles, and being the bearer of the values and principles of a just war on the territory of Ukraine.

**Conclusions and prospects for further research in this area.** Thus, considering of the archetypes of the hero and the villain is relevant for Ukrainian society, given the need to consolidate the efforts in the fight against russism and to develop new stereotypes of behaviour following the chosen pan-European benchmarks and the revival of the Ukrainian ones. Since the behaviour of the hero and villain archetypes goes beyond normal (background) behaviour, these archetypes are considered in the context of delinquency. In the context of the identified problem, delinquent behaviour in Ukraine can be considered as behaviour that increasingly deviates from the remnants of Soviet stereotypes; increasingly deviates from the norms and rules imposed on Ukrainian society by oligarchic clans. At the same time, new developments are those actions that correspond to the chosen pan-European benchmarks and the revival of Ukrainian ones. The following boundaries of delinquency are

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<sup>2</sup> Just war theory. URL: [https://en.wikipedia.org/wiki/Just\\_war\\_theory](https://en.wikipedia.org/wiki/Just_war_theory)



assumed: on the one hand, heroism; on the other, villainy. Between them, there are transitional forms from more pronounced to less pronounced heroism and from less pronounced to more pronounced villainy; there are also combined or mixed forms of behaviour.

Awareness of the existence of the heroic and the villainous confronts the individual with the fundamental problem of morality, the need to constantly consider the problem of good and evil and to consciously choose a model for one's actions.

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