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**RATIONAL AND IRRATIONAL COMPONENTS OF THE THEORY OF MILITARY
ACTIONS IN THE CONTEXT OF THE SOCIO-CULTURAL COMPONENTS OF
POSTMODERNITY**

Abaddon's work is lightning-fast... He is always dispassionate and sympathizes equally with both participants in the conflict. Thanks to this, the results for both warring parties are the same.

M. Bulgakov

The publication proposes an analysis of the transformative nature of armed conflicts, identifies their novel organizational forms, analyzes the influence of socio-cultural determinants on these processes and investigates rational and irrational components of hostilities strategy in the context of socio-cultural conflicts of the globalized world. Recognizing the process of finding the latest means of inter-civilizational dialogue as an attributive component of the modern era, attention is given to the fact that in the real globalized process of unification and integration of communities by a historical constant there remains a fact of the use of armed conflict as a conscious and violent way of transforming the world. The author, likewise, notes that the militaristic sphere of activity has always been objectively one of the main components of civilizational progress, which is why present-day promotion of the trend of "demilitarization" of social life requires the formation of a conceptual approach of supplanting the violent military form of settling of inter-civilizational relations with acceptable peaceful means. In particular, the thesis is that the peculiarities of military conflict are determined not only by the mode of thinking about specific levels of individual and collective consciousness, but by taking into account social experience, together with a life-affirming complex of national traditions as well as the originality of cultural possibilities of the game phenomenon. Lastly, it is argued that significant changes in the military sphere of activity are conditioned by the national-territorial affiliation of the military conflict participants and their personal attitude to the humanization of the devastating ramifications of such events.

Key words: *military sphere of activity, society, socio-cultural collisions, game phenomenon, armed conflict, social experience, civilization.*

Анотація. Носач Б. *Раціональні та ірраціональні компоненти стратегії військових дій в контексті соціокультурних колізій постсучасності.* У публікації запропоновано аналіз трансформаційної природи збройних конфліктів, визначено їх новітні організаційні форми, проаналізовано вплив соціокультурних детермінант на зазначені процеси та досліджено раціональні та ірраціональні компоненти стратегії військових дій у контексті соціокультурних колізій глобалізаційного світу. Визнаючи атрибутивною складовою сучасної епохи процес пошуку новітніх засобів міжцивілізаційного діалогу, звертається увага на те, що в реальному глобалізованому процесі об'єднання та інтеграції спільнот історичною константою залишається факт застосування збройного конфлікту, як свідомого насильницького способу перетворення світу. Автор, так само зазначає, що мілітарна сфера діяльності завжди об'єктивно була однією з головних складових цивілізаційного поступу, а тому сучасне пропагування тенденції «демільтаризації» соціального життя вимагає формування концептуального підходу заміщення насильницької військової форми з'ясування міжцивілізаційних стосунків прийнятними мирними засобами. Зокрема, доводиться теза про те, що особливості військового конфлікту визначаються не тільки образом мислення стосовно специфічних рівнів індивідуальної та колективної свідомості, а мають бути врахованими соціальний досвід, на додаток до життєстверджуючого комплексу національних традицій та оригінальність культурологічних можливостей ігрового феномену. Наостанок, стверджується, що суттєві зміни у мілітарній сфері діяльності зумовлюються національно-територіальною приналежністю учасників військових конфліктів та їх особистим ставленням до гуманізації руйнівних наслідків таких подій.

Ключові слова: мілітарна сфера діяльності, суспільство, соціокультурні колізії, ігровий феномен, збройний конфлікт, соціальний досвід, цивілізація.

Actuality of research topic. Modern development of society represents a complex multi-level process of dynamic socio-political and economic and administrative systems, so that each country is faced with a number of objective challenges brought about by the onset of the swift globalization era. Social revolutions and armed conflicts still determine the image of the 21st century, such that the central socio-political themes in focus are determined by the forms and ways of revolutionary transformation of reality. Ideological variations of the nineteenth century were predominantly preoccupied with a dualistic dialectical approach employed to investigate the conflict scenarios of social change, explaining the development of historical events by trying to solve such opposites as imperialism and communism, nationalism and internationalism, etc. In contrast, modern approaches have supplanted the limited dualism of such concepts (through the multi-directional vector of new tendencies is still undergoing formation), with the threat of total destruction through armed conflicts and the resolution of revolutionary catastrophes taking the center stage in global peacebuilding studies and efforts.

At first glance, appealing to an irrational component imbedded in the mature

of military activity as a primacy of an uncritical strategic stance calls for a more nuanced discussion. From the point of view of van Kreveld, a strategy of hostilities is subordinated to a paradoxical logic, i.e. when a formulated strategy includes two main elements, namely the creation of the armed forces, on the one hand, and the use of these forces in the fight against the enemy, on the other. In other words, the idea that a particular strategy also includes preparation for war, whereby it is carried out during peacetime, having first been expressed only in the period between the two world wars [3, p. 125]. Notably, the said paradox of the sphere of military activity is more precisely encapsulated by the following contradictions: on the one hand, anticipation of warfare produces the resources and ways of protecting ones country from invaders, while, on the other, such activity causes a huge amount of destruction, which has historically been created in the process of militarization of socio-economic factors of development of that country. The problem is that it is necessary to determine what particular means and arguments will a given society require in order to be able to effectively resolve the situation of balancing between the destructive and constant aspects of military activity, whereby the priority role is given to the motivational-semantic sphere of influence represented by the human factor. Therefore, in such a situation, the analysis of sources, resources and ways of social transformation that could serve as a foundation for safe domains of existence for a trans-national person in the 21st century is of particular importance. Of equal importance is the relevance of imbuing new forms and methods of social interaction in the context of the study of rational and non-rational components of the military strategy with fresh constructive content in the conditions of socio-cultural conflicts of post-modernity we presently find ourselves in.

Analysis of recent research and publications.

The militaristic aspect of human existence has always been objectively one of the main components of civilizational development, and in essence, the main one in the process of territorial formation and disputes based around state borders. The military sphere of activity as a material, substantive and potential aspect becomes the object of study of such prominent thinkers of different epochs as Heraclitus, T. Hobbes, M. van Creveld, F. Nietzsche, Z. Freud and many others. The theme of the correlation of civilized and barbaric worlds from the point of view of military activity is presented in the works of A. Toynbee, while the works of S. Huntington, propose an analysis of common civilizational values and ways of preserving cultural identity. In particular, by suggesting a single vision of “world order” and “image of the world as a whole”, Huntington assigns a prominent role to the variety of cultures in global interaction tying it into the problems of mosaic diversity in behavior, values, beliefs studied by cultural anthropology [7, p. 77]. K.-G. Jung thought that understanding the meaning of symbols normalizes the perception of the world, thanks to which a person opens and creates a new perceptual dimension both on the intellectual as well as the sensual and emotional levels; Ukrainian researchers B. Parahonsky and G. Yavorska believe that the state of war, as well as the state of peace, involves the formation of a special

communication environment created by means of information exchange on the basis of confrontation and arrangements [4, p.; 394].

The methodological basis of the research is provided by functional-instrumental analysis, as well as the method of causal summarizing for further research of quantitative and qualitative as well as political and legal characteristics of modern armed conflicts. The analysis presented in this article is based on the systemic-logical method, the method of conference of ideas, strategic guidelines and social modeling utilized in order to predict the effectiveness of change, as well as systematization of empirical and statistical results for drawing analytical conclusions in the field of contemporary armed conflicts.

Formulation of the problem. Having thoroughly analyzed the complex of systematic research of social changes and transformations, the author arrived at the conclusion that presently the world community needs to take into account many global issues all of which are critical for our survival and therefore need to be urgently addressed in relation to the process of civilizational progress. In particular, what sort of a role will the global economically disproportionate development and distribution, terrorism and armed conflicts play in mitigating and eliminating the threat to our common future and the existence and survival of our civilization. Accordingly, **the purpose of the article** is to elucidate the rational and other factors on military activity while assessing their direct and indirect effect on formulating a strategy of hostilities prevention in the context of socio-cultural conflicts of post-modernity.

Presenting main material. Prior to the emergence of modern digital technologies, an example of an irrational way of obtaining reliable strategic and operational information was a brilliant example in the classic world literature encapsulated by the Waland and Margarita communication: "My globe is much more convenient, especially since I need to know the events accurately. Here, do you see this piece of earth ...? Look, it is swelling with fire. War began there." [2, p. 264]. It seems that in real life, such opportunities to obtain strategic data from the military would never be possible. Instead, in the conditions of boundless capabilities of the digital era, when an ordinary person can virtually see any corner of the world with their own eyes peered to the their smartphone, it becomes impossible to hide even a small-scale military arsenal or completely classify all information, whereby there continue raging constant military conflicts between neighboring states, or there is some military contingent intervention into certain territories, it instantly becomes known to the world. Moreover, in recent years, it seems that the systematic justification for such local conflicts has become a form of modern interstate policy. Notably, this does not affect the territory of the interested parties directly, does not require large material resources and, most importantly, allows to save "face" of all obvious and implicit participants in the process in terms of morality and humanitarian law.

In the philosophy of military affairs there is a certain paradoxical position, namely if during the period of military settling of relations, both sides adhere to the norms and rules prevalent in a particular period of the history of civilizational development,

then war could be considered a certain function of culture or the main element of competitive games in the life of the community. A detailed analysis of the phenomenon of war in the context of the game element of culture is presented in the popular work of Johan Huizinga "Homo Ludens". Specifically, it is argued it is one thing when war is engaged in with regard to certain rules and norms that are determined by the warring parties. In this case, it is possible to talk about war as a function of culture [8, p. 106]. Of course, war for destruction is a dangerous militaristic activity whereby each participant country, in one form or another, experiences the negative consequences of such a confrontation. At the same time, the development of a militaristic sphere of activity at a certain stage of civilizational development forms a normative legal system, which, in turn, creates the basis of the legal and regulatory function of culture. Martin van Creveld offers a slightly different perspective on the matter at hand, viewing war not simply as a means, but very often regarding it as an end goal – an extremely attractive activity for which there is no easily available substitution. The reason why other activities will not be able to replace war is that they are "civilized", i.e. subject to artificial rules. Compared to the activity war, all other numerous activities in which people run the risk of their lives being affected are simply quite trivial games in this regard. Although, war is also in some sense an "artificial" activity, it is different from everything else in that it gives a person full freedom, including (quire paradoxically) freedom from death. Thus, only wartime interaction gives a person the opportunity to apply all accumulated abilities, put everything on the map and assess their personal worth compared to his/her opponent. Accordingly, it is the stakes that make the game serious, a potentially noble enterprise [3, p. 228-229].

Returning to our example, which really reveals a substantive characteristic of local conflicts when Woland states that Abaddon's work is exceptional, since he is always impartial and equally sympathizes with the ordeal of both conflict participants. Due to this, the results for both warring parties are the same [2, p. 264] – we can note for ourselves that local wars, like all others, are a manifestation of universal evil, have no pragmatic meaning, and the answers to our questions should be found within ethical and religious concepts. Consequently, such considerations call for an appeal to J. Bodriar's opinion that we are very inattentive to the situation that all reality, including the tragic events of the past years, has been passed through the mesh of mass media. In his opinion, it is already late to check and historically understand the content of the events of our era, and even more so try and establish the historical truth, since there is practically no real means to obtain such objectivity [1]. Tragic and unfortunate as this may be, but after the Second World War, the approximate number of armed conflicts was recorded at 256 clashes. Moreover, constant conflicts continue in the post-Soviet space, whereby there are simultaneously about 40 presently ongoing armed conflicts. Based on this analytical data, it is possible to confirm the objectively formulated present-day paradox: the civilizational development "naturally" continues to include an armed form of settling scores between certain groups of people on the basis of resolving religious, ethnic, interstate, class and other contradictions. A shift in the

international situation of military confrontations in the early 21st century, on the one hand, a diminishing of the aggressive confrontation between the two antagonistic world models of society in the form of capitalist mode of production as opposed to the planned economies of the socialist bloc countries, while, on the other hand, we can witness the beginning of the process of forming a new architecture of interstate relations with a large number of young states, all of which makes any attempt of prognosticating rather dubious. Moreover, it seems that humanity has softened its acute tension in relations regarding the danger of the Third World (now nuclear) war and has moved away from the terrible precipice of destruction, while, at the same time, we can witness a proliferation in the nuclear arms markets and spread, whereby the main issue is its preventive overseeing – a direct responsibility of nuclear club countries. In addition, such a change in the design of the world order automatically increases the level of regional conflicts both around the world and affects the regions of new territorial disputes. In particular, the danger of a large number of local armed incidents remains a constant threat to maintaining social order in the territories of the former Soviet Union.

Consequently, it is impossible to explain the process of forming a modern understanding of such phenomena as “European countries”, “European values”, “single European space” without clarifying the characteristic features of revolution, war, struggle for national independence, etc. It is said that any human activity in the transformation of the external reality includes various cultural factors of influence, as well as the energy and abilities of a person through which the process of transformation within the social reality itself is ensured. Today we are faced with new forms and fundamental changes in understanding social conflicts, such as “semantics of the term armed conflict, or war, terrorism, insurgent movement become the most important form of military conflict of our time: “based on what has been stated, the political significance of “low Intensity” conflicts is best evidenced by the fact that their results, unlike the results of traditional wars, were usually recognized by an international community. Very often, their recognition happened before, not after the victory of one or the other side of the conflict, which gives an unexpected angle of interaction of law and power in the modern world. From this point of view – “by their fruits you will know them” – the term “conflict of low intensity” produces a misconception regarding its essence “[3, p. 33]. This clearly points to a potentially globally devastating scenario when our civilization may one day disappear in the presence of nuclear weapons. This last point is unfortunately buttressed by the clearly evident fact that nuclear weapons and the level of their technical upkeep from a logical and economic point of view are today cheaper than having to maintain a more conventional armed forces contingent. Accordingly, a paradigm shift in the transformation of reality, as well as any human activity is determined by the factors of external influence, more specifically, by the capacities and productivity of the efforts of a genuinely dynamic and efficacious subject of social change.

Of principal importance in this regard is professional research which requires the

analysis of modern qualitative prerequisites of the personnel within various military units. In his seminal work "War and Anti-war" E. Toffler indicates the fact that by 2020, the relevant Pentagon services expressed "desires" regarding the completion of laboratory studies of "identification of the hidden DNA", the possibility of "complete replacement of blood cells" as well as looking into the possibility of "synthetic telepathy" [6, p. 79]. We can obviously view such radical, seemingly bizarre ideas in a different light, doubt about their realization, prepare symmetrical research, panic, etc., but in terms of civilizational dimension, the emergence of such military technologies will undoubtedly exacerbate increasing issues in the area of adaptation of the military and scientific personnel to the conditions of peaceful life after the end of service. More specifically, there would emerge an entire cohort of outstanding talent virtually insubordinate to any particular institution, consisting of highly professional experts in elite services. Consequently, this will only increase the risks of further deployment of new organizational forms of modern warfare, leading to numerous ways for uncontrolled dismantling of the established status quo and principles of planetary order, whereby the reality of such a scenario will exceed the most daring plots of all known Hollywood blockbusters.

A more grounded approach is in the idea of using and controlling such military dimensions as the implementation of space military programs. Updating the direction of military policy presupposes, first and foremost, the creation of space technologies and their subsequent use of high-precision weapons, which reduces the scale and magnitude of destruction. In particular, such a razor sharp technology would be able to provide real-time information from anywhere on the planet, monitoring and detecting even the slightest movements of all and any types of weapons, whereby classified satellites would surveil and transmit information from types of communication, data and information exchange. Another productive outcome of utilizing these technologies is that they can be created only in highly developed countries of the world, which (at least in principle) minimizes the chance of this tech getting into the hands of terrorist and other radical groups. The military sphere is likewise optimistic when it comes to the developers of modern weapons and protective systems in the field of robotics which holds the promise of ushering in a remarkable increase in the protection of on the ground personnel. At the same time, the more impressive modern weapons become, the more catastrophic the extent of destruction that armed conflicts can lead to, the fewer countries require their population to be involved in military affairs.

In the context of these approaches, a separate form of military conflicts is brought about by the functionality of non-lethal weapons or a so-called "war with zero losses". The idea of such weapons, oddly enough, belongs to journalists, not the military doctrine of a particular country. Such approaches have laid the foundation of the concept of a technically perfect war, during which a minimally necessary amount of violence and lethal force transpires as is necessary to effectively perform the task at hand. Presently, two variants of the impact of this concept are suggested: the first is the development of new types of weapons with a practically non-lethal nature of weapons

based on the use of kinetic energy or the paralyzing effect of electronic impulses, etc. The second option is engaging in cyberwar, which includes all and any acts of aggression, carried out remotely from an autonomous cyber station (frequently, just a moderately powerful hardware with an encrypted internet access). The presence of such a form of war is the most striking example of mixed conflicts in our globalized society.

The problem is that such types of offensive capabilities can be utilized by all sides of the conflict with their respective different modes of deployment. On the one hand, weapons like these make it possible to mask the cruelty of military clashes when presenting events through the looking glass of international information channels, especially in confrontations with protesters or civilians in the occupied territories. Conversely, such weapons can also have a positive utility by way of their “rheostat qualities” that give the effect of control of the striking force of impact, depending on the situation and the level of the military tension it implies. In addition, the extremely effective means of information warfare include emotional messages of a differing (often, disorienting) nature, both to the warring side and to third parties, using modern neuro-psychological practices of influencing collective consciousness. In fact, in the context of such an organizational form of war, there frequently occur virtual competitions of personal versions of events between the warring parties aimed at attracting as many supporters as possible.

As we can see, the main purpose of the creation and use of weapons in a globalized society is primarily to support international equilibrium and order within a given country, not to achieve victory through an armed conflict. Similarly, the cyberattack variant pursues the purpose of maximizing the creation of chaos, while the preparation of such an act requires sufficient time and financial support, we often lack the accurate information about the effectiveness of the invested resources and the expected results of one or the other of the cyber operation mechanisms and maneuvers. Therefore, today, wars cease to be a classic variant of hostilities in the field, a merciless military offensive much more frequently unfold in the cyberspace of a globalized society, and are always buttressed by ideological beliefs with victory gained by these seemingly unconventional means valued no less (at times, even preferred more) than through more classical battlefield means of physical engagement.

Hence, it becomes evident that the problem of the transformational nature of armed conflicts in the civilizational dimension confirms the fact of the perpetual presence of the armed conflict throughout the history of human development and its influence on the nature of social transformation processes by the possibility of intensive destructive actions and catastrophic consequences. In turn, the current level of globalization of all spheres of socio-economic relations relies on such fundamental principles as: competition of knowledge strategies, formation of military units on the basis of “soldier of the software front”, as well as a change in the cardinal provisions of the theory of military strategy of traditional armed conflicts, which leads to the development of new ways of warfare and types of military confrontation using state-

of-the-art military and ideological means. Revealing the meaningful nature of such modern organizational forms of armed conflict as “hybrid”, information, asymmetric, local, space and other forms of modern armed clashes, underpins the thesis that globalized society is on the verge of the novel socio-cultural and humanitarian challenges, calling for the mobilization of the progressive international community for the sake of preserving our planetary space of human existence.

The socio-systemic nature of presently dominant global network of communication enables societies to closely monitor the limited volume of natural resources for which they can be fighting, prompting the author to put forth the thesis that it is paramount that we maximize their preservation while working out effective preventive measures preventing destruction of these critical global assets. Both at the dawn of the history of civilization and up to present time, hostilities are considered a terrible disaster, while participation in any form of military activity directly or tangentially affecting the interests of your native country is believed to be a manifestation of a patriotic attitude and love for ones homeland. Thus, from the very beginning, there appears to be a radical contradiction, which today, I believe, can be resolved exclusively in such socio-cultural contexts as science, education, art and other avenues of peacebuilding. Directing our shared social activity to the development of these spheres of activity will help to change the terrible status quo presupposing human casualties, reorienting the subject-specific battlefield towards the “chessboard” of competitions in intelligence and strategic and technological breakthroughs with a potentially calculable winner. This paradigmatic shift will allow for an opportunity to replace the tragedy of death and destruction of an individual’s life by a (militarized) virtual game as a component of inter-civilizational dialogue. From the point of view of the socio-philosophical approach, military activity has a complex and structural content, reflecting almost all aspects of social relations, while, simultaneously making up their core element. Accordingly, one can distinguish between several sociocultural determinants of military activity in the form of an incremental humanistic progression: 1) a historical transition from purely militaristic forms of human activity to processes of state formation; 2) a sphere of active education, which includes heroic epics coupled with a patriotic attitude towards the protection of one’s country; 3) military science and the appropriate education system; 4) militaristic, war inspired forms of art. Hence, it becomes easy to see that the principally novel aspect of military activity in the system of socio-cultural determinants of the digital era is the change in the material or energy status of objects viewed as an information resource, thereby providing the process of transformational activity within the current global community.

It is, likewise, necessary to point out the fact that modern humanity is only at the beginning of its planetary movement to a single socio-cultural space, whereby all attempts to create universally applicable techniques for controlling such processes are extremely prognostic, with war (though much evolved in its means and ends), nonetheless, remains a constant looming existential threat. Indeed, even though nowadays our globalized society is going through the stage of its collective formation,

with various rhizomatic permutations shaping its unstable state of functioning, the factor of military confrontation remains paradoxically intensified, taking new organizational modes of social and political impact. The concept of new organizational forms of war, therefore, is defined as comprehensive revolutionary changes in the means of armed struggle, ways of organizing internal discipline, training and education of personnel and modernizing of strategy and tactics of fighting in the coordinate system of globalized society.

Conclusions. Having analyzed the rational and nonrational components of the strategy of hostilities in the context of socio-cultural challenges brought about by post-modernity, the author investigated cardinal and aggressive ways of transforming reality. As a result current research arrived at the conclusion that along with attempts to identify the characteristic features of the radically novel ways of the world community, what is needed is the formation of a set of methodological approaches aimed at scrutinizing the nature of contemporary armed conflicts: firstly by settling the historico-philosophical issue of harmonizing of contemporary global and national tendencies for the emergence of the social conflict with conventional pre-digital wisdom in order to better approximate the scale and logic of each direction's ; secondly, the revolutionary transformation of reality, like any other human activity is determined by the factors of culture, namely, it is bound and directed by the abilities and productivity of the efforts of the activity of the subject of social change; third, the procedure for resolving military conflicts, despite the possibility of a large number of destruction, includes the possibility of forming a special type of person with corresponding socio-cultural conditions of development; fourth, by shifting the practice of hostilities from a the subject-specific battlefield to the "chessboard" competition in intelligence and strategic and technological breakthroughs with a potentially calculated winner, there is an opportunity to turn the world tragedy of loss and crippling of life into a large-scale military virtual game taking the form of an inter-civilizational dialogue; fifth, modeling of civilizational perspectives of a given country becomes impossible outside the study of the essence of the socio-cultural process of development of its people, which is based on traditions, national identity, principles of economic culture and a specific combination of the driving forces of social conflicts and instability. The problems of modern theoretical and methodological approaches to scrutinizing the content of novel modes of socio-cultural interaction in the process of transforming reality from disjunctive perpetual military unrest to the formation of a single socio-cultural space, which would afford Ukrainian society an opportunity to shape its policies and action with a view toward the latest progressive and transformative tendencies in peacebuilding.

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