

Creativity, the Unconscious and Mentalities: a Systematic Approach

STANISLOVAS JUKNEVIČIUS

Lithuanian Culture Research Institute
juknevicius.s@gmail.com

The article outlines the model of mentalities and discusses some of the possibilities that follow its application. The main elements of the system of mentalities comprise typical situations (stimuli), mentality features and typical behaviour (reactions). The concepts of the unconscious and creativity play important roles in the building of the system of mentalities. The unconscious is treated as the main source of creativity; imagined worlds are the results of creative activities; and typical behaviour is the result of the interaction between imagined worlds and mentality features. The article supports the idea that secularisation and individualisation have weakened the role of imagined worlds and collective creation in Western societies and thereby destroyed the traditional system of mentalities. Suicides and mental disorders are treated as the outcomes of the disruption of the system of mentalities. On these, the hypotheses concerning the relationship between different aspects of disintegration of the system of mentalities and mental disorders as well as suicides are formulated and the opportunity to verify them is explored.

Keywords: creativity, the unconscious, mentalities, systems, typical behavior, mental disorders, suicides.

Introduction

The paper deals with three main issues. The first issue concerns the fate of creativity in Western societies. As early as in the beginning of the 20th century, Oswald Spengler wrote about the decline of the West with one of the main features of this being the decline of creativity¹. Has the creativity of modern-day society really declined? If the answer to this is yes, then which of the outcomes is more relevant and important for individuals alive today? If not, what changes in creativity can be identified and how do they impact upon the changes taking place in present-day societies?

The second issue deals with the psychic health of Western societies. Ludwig von Bertalanffy raises the question how is it that precisely under conditions of reduction of tensions by permissive child rearing, relaxation of sexual norms, of gratification of biological needs, of education in affluent society according to the best scientific principles there is an unprecedented increase of juvenile delinquency and novel forms of mental disorder labelled existential disease, malignant boredom, suicidal retirement neurosis and the like – in short all symptoms of a sick society? According to him, in order to understand the processes which

1 Spengler, O. The Decline of the West.

take place in society, that society should be viewed as a system in which symbols play an exceptional role².

The third issue relates to the concept of the unconscious. According to Carl Gustav Jung, the unconscious plays an important and often decisive role in the process of creation³. On the other hand, mental disorders – primarily madness – can also be treated as expressions of the unconscious. Nobody intends to become insane and, in principle, all mental disorders result from the impact of certain unconscious forces. That means that the unconscious is the territory where both creativity and mental disorders intersect. In analysing different aspects of interaction between these phenomena, we can expect to develop a model that enables us to explain at least some aspects of mental disorders and suicide dynamics in present-day Western societies.

We agree with Bertalanffy that the concept of system is crucial for understanding processes taking place in societies, but we do hold that the concept of a symbol is insufficient and we need to supplement the concept of *mentality*. In fact, symbols are an important aspect but represent one from the components of *mentality*. With this in mind, the main purpose of the research in this area would be to create a system of mentalities which would allow us to interrelate the changes taking place in the area of both creativity and mental disorders. The article discusses particular options for the development and verification of just such a system.

The article consists of five sections. The first section analyses the relationship between the unconscious and creativity by means of the concepts of imagination, archetypes, typical behaviour and matrix. The second section discusses the structure of the system of mentalities and formulates particular research assumptions. The third section highlights the main development trends in Western society and their impact upon mental diseases and suicides. The fourth section formulates hypotheses relating to the relationship between the change of mentalities and mental disorders as well as suicides and also explores how these might be verified. The discussions section explores particular prospects and alternatives for researching the system of mentalities. Conclusions are set out at the end of the article.

1. The Unconscious and Creativity

Depth psychology, of which Jung was a leading proponent, concentrates on two areas of the psyche – the conscious and the unconscious. The conscious consists of mental processes or contents thoughts and memories that we can control, while the unconscious consists of processes which we cannot control or can only do so to a limited extent. Furthermore, Jung makes a distinction between the individual, or personal unconscious and the collective unconscious⁴. The collective unconscious, in particular, is the underlying source of creativity. The creative nature of the

2 Bertalanffy, L. von. *Organismic Psychology and Systems Theory*, p. 11-12.

3 Jung, C.G. *The Role of Unconscious*.

4 Jung, C.G. *The concept of the Collective Unconscious*, p. 42.

collective unconscious is expressed by means of creative personalities – thinkers, artists, mystics⁵. The main instrument of expression of the creative unconscious is imagination.

Everyone has imagination and is able to create something, however not everyone's creative results are interesting to others. Creative imagination is different from the fantasies that swirl around the heads of everybody because it gets objectified not in a medley of thoughts as is characteristic in an individual but as collective identifiable structures – archetypes. Archetypes are *a priori* conditions for imagination, which are somewhat similar to the kantian categories⁶. Similar to the Kantian categories that arrange the material of senses into a coherent picture of the world, archetypes arrange imagination-generated contents into imaginary worlds.

In daily experience, archetypes are expressed as dominant activities⁷, as common feelings experienced in relation to certain images⁸ and as typical modes of apprehension⁹. The concept of archetype extends and supplements the concept of instinct. It is common for instincts and archetypes to manifest as latent predispositions towards identical reactions. In the animal world, a large number of identical reactions exists, but all of them can be described by one word – instinct. The causes that lay behind typical human reactions can similarly be described by the single concept of “arche-

type”. In this sense, archetypes are patterns of instinctive behaviour¹⁰. The difference between archetypes and instincts is that we are all born with instinct while archetypes are developed throughout life.

According to Jung, there are as many archetypes as there are typical situations in life. Endless repetitions has engraved these experience into our psychic constitution, not in the form of images filled with content, but at first only as *forms without content*, representing merely the possibility of a certain type of perception and action. When a situation occurs which corresponds to a given archetype, that archetype becomes activated and a compulsiveness appears, which, like an instinctual drive, gains its way against all reason and will, or else produces a conflict of pathological dimensions, that is to say, a neurosis¹¹.

Repetition is important although it is only one of the means of forming archetypes. Each society has a particular system of teaching and education primarily aimed at forming unconscious forms of typical behaviour, feelings and perception. This is aimed at making compliance with an obligation unconscious without thinking whether to comply with an obligation or not; to make the perception of beauty automatic without thinking whether an object is beautiful or not; and to make love of one's homeland unconscious. The constant striving by people to behave, feel and understand objects or phenomena in particular ways creates clear patterns in the

5 Jung, C.G. The Role of Unconscious, p. 10.

6 Ibid.

7 Jung, C.G. Approaching the Unconscious, p. 58.

8 Ibid., p. 87.

9 Jung, C. G. Instinct and the Unconscious, p. 137-138.

10 Jung, C. G. The concept of the Collective Unconscious, p. 44.

11 Jung, C.G. The concept of the Collective Unconscious, p. 48.

collective unconscious and these then impact upon the consciousness of individuals.

Therefore, human life is underpinned by two things: the actions made through one's own free will and a particular matrix inherent in the collective conscious¹². The main components of the matrix are instincts and archetypes. An individual may behave as he or she wants but instincts come into play and that freedom disappears. Similarly, certain situations activate archetypes so that a person ends up behaving in a particular way rather than as he or she wishes. For example, before an attack on another country, a person who loves his or her homeland will not go into hiding or emigrate but will volunteer for the army or will contribute to the defence of the country in some other way. How, when and who is triggered by any of the archetypes depends on a number of things but mostly upon mentalities.

2. System of Mentalities

Mentality is the mental constitution of an individual or a group of individuals. Depending on what parts of the psyche are singled out and what relationships between them are postulated, many different theories of mentalities can be developed. The mentality parts most often referred to are thinking, attitudes, feelings and beliefs¹³. In this article, the underlying concept describing the structure of mentalities is the concept of a *mentality feature*. A mentality

feature is the type of thinking, feelings, attitudes and beliefs inherent in individuals or large groups. Mentality in this sense comprises the entirety of mentality features characteristic of an individual or a group.

A mentality feature sits in between a typical situation and typical behaviour. The S-R (stimulus-response) model which is widely applied in behavioral sciences, enables explanation of some behavioral variants, but does have deficiencies as well. First of all, response is given only in such cases where there is a stimulus, i.e. the formula expressing this model should be as follows: *if there is S, then there is R*. Moreover, different people respond differently to the same stimuli and some people do not respond to them at all. For instance, only those people in whose life feature of mentality such as *godliness* plays a bigger or smaller role, make the sign of the cross when walking past the altar of a church. If we mark the altar as S₁, godliness as M₁ and the sign of the cross as R₁, we can express the dependency existing between these variables as follows: *if there are S₁ and M₁, then there is R₁*. The formula of this behavioral model would be as follows.

$$\text{If } S_n \text{ and } M_n, \text{ then } R_n \text{ (1)}$$

Let's consider each part of this formula in more detail. Objects or phenomena perceived through the five senses often trigger responses. For example, when a person meets his/her acquaintance on the street, he/she says 'hello', and when a person sees an animal which poses a threat to his/her life, he/she runs or takes evasive action, etc. However, in the majority of cases the

¹² *Ibid.*, p. 168.

¹³ See Dinzelsbacher, P. *Europäische Mentalitätsgeschichte*; Burke, P. Strengths and weaknesses of the history of mentalities.

reason behind every human behavior lies in the world of imagination rather than in the world perceived through the five senses; therefore, if we want to explain this group of stimuli, we need to analyze imagination contents, the main ones of which are archetypes and symbols¹⁴. Both of these manifest themselves in *typical situations*. If the concept of a stimuli is likely to define the biological aspect of human behavior, then typical situations describe the social aspect of that human behavior.

Imagined worlds or fragments of them activate typical behaviour only when they connect to particular mentality features. Depending on what mentality features dominate in one or another individual, four types of mentalities can be distinguished: instinctive, rational, archetypal and those which are based upon faith. The instinctive type includes people whose lives are most often driven by instincts; primarily the pursuit of pleasure or, more broadly, a comfortable life. People who are of the rational type try to use their minds to solve their life problems. The main mentality attribute of the archetypal person is empathy or the ability to understand the content of collective imagination behind sensory objects and phenomena. People for whom faith plays the main role are classified as believers or *true believers*¹⁵.

It should be noted that typical behaviour is the bridge between the imagined world and the sensory world. The behaviours which occur in typical situations take

place in the sensory world but according to the rules or patterns of the imaginary world. For example, somebody attending church will see others taking and eating altar bread from the hands of the priest. The people doing this imagine that they are eating the Body of Christ. Similarly, people go to the polling station to vote and put their ballot papers into ballot boxes. Specific reasons for participating in elections and voting for one or another option on the ballot can differ, however, in principle, the imaginary worlds of all these people place an important emphasis on democracy.

Responses constitute the only one element of human behavior which is available for empirical observation and measurement. There are two main sources of typical behavior of members of a society: statistical data and results of social surveys. Statistics includes data on various aspects of the social, economic, cultural and political life (participation in cultural events and political campaigns, consumption of goods and services, etc.). Findings of social surveys supplement these data with information about the attitudes, values, beliefs, behavior of members of a society. These sources reveal what typical situations exist in one society or another, what part of the population takes part in them and what reasons or mentality features pre-determine participation in these typical situations. For example, if Sunday mass is attended by N% per cent of the population of a country, it means that mass is a typical situation for N%. In order to determine what mentality features predetermine participation in the mass, additional research would be necessary. In other words, it would be necessary

14 Juknevičius, S. *Imagining Communities and Imagined Worlds: the Archetypal Concept of History*.

15 Hoffer, E. *The True Believer: Thoughts On The Nature Of Mass Movements*.

to find out how many people participate in the mass because they believe in God, how many take part because they like the priest, how many out of the habit, etc.

Society is a system where people are distinguished for certain features of mentalities, behave in certain typical ways in certain typical situations. All the elements of this system are interlinked: changes in typical situations lead to mentality and behavioral changes, mentality changes alter typical situations and behavior. Typical behavior constantly changes. The main objective of research is to explain these changes. What kinds of changes in the area of typical situations and mentalities lead to changes in typical behavior?

We should also mention several assumptions to guide an analysis of mentality system developments. The first assumption to explore is that the scope of mentalities is a steady finite mean (let us say, 1 or 100 %). This assumption draws on the fact that a human being is limited in time. As there are only 24 hours in a day and 365 days in a year, the range of typical behaviour is not unlimited. Each action takes place at the cost of other actions. If a person goes to mass, he or she cannot be in a swimming pool at that time; if he or she watches TV, he or she is unable to participate in a political campaign, etc. The more time that an individual spends on any single type of typical behaviour, the less time remains for him or her to pursue other activities. That means that the sum of typical behaviour does not change, only its structure changes. That is also true as far as mentality features and imagined worlds are concerned.

In order to understand the change of mentalities better, we are going to add the

concepts of *psychic energy* and *tensions*. In the analysis of the relationship between them and the concepts we used, we will rely on the assumption that the source of creativity is creative energy – often referred to in psychology as *libido* – and that creative energy is a type of psychic energy. The source of psychic energy is tension – primarily, according to Jung, the tension between instincts and archetypes¹⁶. As archetypes form the framework of imagined worlds while the world of an instinctive person is most often limited to sensory perception, we will consider tension between the imaginary world and the sensory world as the main source of mental as well as creative energy.

The role of tension in the life of individuals and society can be briefly described as follows: A human being, as a biological creature, lives in the world of instincts. Unsatisfied instincts cause tension or psychological and, sometimes, physiological discomfort. The individual tries to satisfy the instincts and so reduces the tension that they cause. In this sense, the researchers who consider the satisfaction of needs and reduction of tensions as the primary goals of human activities¹⁷ are correct. However, the end of evolution of the human being as a biological creature was followed by the evolution of imagination; a human being, as a creature with imagination, must always create tensions because tensions are the main source of mental energy. These tensions can get different expressions in different areas of theoretical and practical

¹⁶ Jung, C. G. *On the Nature of the Psyche*, p. 206.

¹⁷ See for example Hull, C.J. *Essentials of Behavior*.

activities, however, the process of creating tensions as such is endless. Religions mostly focus on the tension between temporary and eternal life or morals, that is the tension between good and evil, while social life is driven by tensions existing between different classes, castes, parties and groups. According to Ralf Dahrendorf, the imagination of societies that creates tensions and antagonisms seems to be endless¹⁸. Once the goals existing in the imagination of societies are achieved or alternatively prove to be unrealistic, this type of tension fades away. At this point, somebody's imagination gives birth to new ideas which get objectivised in new mythologies, religions and philosophies which, in turn, create new imaginary worlds where new mentality features get formed and so on ad infinitum.

3. The Development Features of Present-day Western Societies

From the perspective of the theory of mentalities, mental disorders may be treated as disintegrated mentalities, while suicides can be treated as destroyed mentalities. In these cases, the issue raised in the book by Bertalanfy may be formulated as follows: which developments in present-day Western society lead to a constantly increasing number of disintegrated and self-destructive mentalities?

Primarily, scholarly literature refers to two development trends in present-day Western societies – secularisation¹⁹ and in-

dividualisation²⁰. Secularisation has weakened the role of faith while individualisation has diminished the role of archetypes in human life. As the scope of mentalities is a steady mean, with the decrease in the number of people for whom faith and archetypes play central roles in life, their places are being taken by individuals with rational and instinctive mentalities. Consumption is becoming the key feature of society with achieving a comfortable life becoming the primary goal²¹.

As the imaginary worlds generated by archetypes and supported by faith have faded in importance, the tensions they caused have also been disappearing. The last convulsive attempts in this area were communism and fascism. Both ideologies produced seemingly perfect imaginary worlds attractive to a particular part of the population. However, they required physical coercion for their implementation and as a result, Nazi Germany and the Soviet Union are often deservedly referred to as prison states. Modern Western nations are free from such blatant ideological coercion, however, the role of imagined worlds is very small in the lives of these countries or, more accurately, these worlds seldom reach beyond the dining room or bedroom. With the weakening of tensions, the system of mentalities starts to disintegrate. Mental disorders and suicides are natural outcomes

Stabler, S. D. Good on paper: sociological critique, pragmatism, and secularization theory.

18 Dahrendorf, R. *Der moderne soziale Konflikt: Essay zur Politik der Freiheit.*

19 See Pollack, D. *Varieties of Secularization Theories and Their Indispensable Core; Dromi, Sh, M.* ↵

20 See Bauman, Z. *The Individualized Society*; Rasborg, K. *From class society to the individualized society? A critical reassessment of individualization and class.*

21 Trentmann, F. *Empire of Things: How We Became a World of Consumers, from the Fifteenth Century to the Twenty-First.*

of this disintegration. According to Jung, where rationalistic materialism holds sway, states tend to develop less into prisons than into lunatic asylums²².

A relative distinction can be made between four stages in the disintegration of the system of mentalities. In the first stage, as tensions between the imagined and sensory worlds disappear, the energy they generated also fades away. An increasing proportion of the population starts feeling fatigue. The number of people suffering from depression increases. Fatigue or mental exhaustion is one of the main indications of depression²³.

In the second stage, the role of collective creation weakens and the number of disintegrated mentalities rises. In traditional societies, the majority of the population lived in imagined religious, moral, mythological or artistic social political worlds. The population believed in these worlds and took part in rites, rituals and other forms of collective creation. For the imagined world of Ludwig van Beethoven to become collective, somebody had to perform and listen to his music; for the imagined world of Carl Marx to become collective, somebody had to believe in his teaching, participate in revolutionary activity, produce films glorifying the Bolshevik revolution, write books supporting or developing the Marxist theory and so on. As the role of collective imaginary worlds has weakened, the role of collective creativity has also become less important. The rise of individualisation is the best demonstration

of this. As the role of collective imagination continues to weaken, the unconscious mind starts creating individual worlds, which have little or nothing in common with other imaginary worlds or, as stated elsewhere here, with the worlds of madness. The madman is the person who lives in the individual imaginary world, one which only he or she understands.

In the third stage, an increasing proportion of the population starts experiencing psychological pain. In our opinion, both physical pain and psychological suffering has the same cause and performs the same function. That is a sign of danger. Physical pain means that the human body is in danger, psychological suffering – that one's psyche is in peril. The magnitude of pain is directly proportional to the danger occurred. If the cause of a physical pain is not eliminated the human body may perish, if the reason of a psychological suffering is not removed, psyche may perish. An increasing number of people suffering psychological pain in a society demonstrates that the system of mentalities of such a society is at risk.

In the fourth stage, the number of suicides increases. The underlying feature of suicidal mentality is the perception of life as a failure. Failures are different: somebody fails in finding the meaning of life; somebody feels lonely and not needed by others; or somebody experiences permanent psychological or physical pain. Everybody experiences these failures or similar ones at some point in life but only a small number of people commit suicide. People take their own lives because they believe that a failure in one part of their lives represents a total failure in life as a whole. Once these people lose or fail in one

22 Jung, C.G. *Aion: Researches into the Phenomenology of the Self*, p. 181.

23 Targum, S.D. & Fava, M. *Fatigue as a Residual Symptom of Depression*.

area, they give up on everything. The system of mentalities does not disintegrate in this case – it does not even get formed.

4. Verification Issue

At least some of the premises formulated in the previous section can be turned to hypotheses and subjected to verification or proven false. Here are several potential hypotheses: the more secularised a society is, the more mental disorders and suicides in that society; the more individualised a society is, the more mental disorders and suicides in that society; the more creative a society is, the fewer mental disorders and suicides in that society; the more consumerist a society is, the more mental disorders and suicides in that society. Depending on which aspects of the phenomena being researched are singled out, each of these hypotheses can be broken down into a number of smaller ones. For example, consumerism can also be researched as a particular attitude (“it is most important in life to acquire as many nice things as possible”) and as a typical behaviour (frequency of visits to the shopping centre), and also as the result of both (how many and what goods are consumed per capita).

Scholarly literature contains a large body of evidence supporting or undermining some of these hypotheses. This, primarily, concerns the relationship between secularisation and suicides. According to Andrew Wu, Jing-Yu and Cun-Xian Jia, religion played a protective role against suicide in a majority of settings where suicide research

was conducted²⁴. The protective nature of religion is due more to participating in religious activities, such as attending religious services, than to having a strong religious affiliation, and this effect exists primarily in more recent data collection periods²⁵. The relationship between creativity and mental disorders as well as suicides has been researched by Kyaga *et al.*²⁶. *To my mind, the number of suicides in a society is inversely proportional to the role of archetypes in it*. Let's consider this hypothesis in more detail. In more detail.

The disintegration of archetypes manifests itself in three significant ways: disintegration of imagined worlds, disappearance of mentality features and reduction in the range of typical behaviour. All these aspects are closely interrelated: with the disappearance of a fragment in the imagined world, mentalities undergo a change; with the change of mentalities, activity changes sooner or later. The disintegration of imagined worlds unavoidably leads to changes in human relations. The more diverse and rich imagined worlds are, the closer the relations among the people living in these worlds. People can be connected by common faith objects, shared symbols, values and ideals. Once any contents of imagination disappear, the community bound by such contents also disappears. The disinte-

24 Wu, A., Jing-Yu & Cun-Xian Jia. Religion and Completed Suicide: a Meta-Analysis.

25 Kleiman E.M. & Liu R.T. An examination of the prospective association between religious service attendance and suicide: Explanatory factors and period effects.

26 Kyaga, S., Landén, M., Boman, M. Hultman, Ch., Långström, N., Lichtenstein, P. Mental illness, suicide and creativity: 40-year prospective total population study.

gration of human ties is expressed as social disintegration and individualisation.

Social and psychological causes of suicides have been widely discussed in scholarly literature. Emile Durkheim is credited to be the first to demonstrate that the suicide rate provided a measure of social disintegration²⁷. On the other hand, some researchers argue that a close study of Durkheim's evidence supports the opposite conclusion and that the incidence of self-destructive behaviors such as suicide is often greatest among those with high levels of social integration²⁸. Our previous study has revealed that suicide is linked with social disintegration. Pearson correlation coefficient between Social Disintegration Index (SDIx) and suicide rates is equal to 0.611 (correlation is significant at the 0.01 level)²⁹. This means that social disintegration does play an important role in the causes of suicide. This *inter alia* means that the more people communicate, the less inclined they are to suicide.

5. Discussion

Edwin Schneidman claims that the main cause of suicides is psychological pain, and the main reason for psychological pain is frustrated psychological needs³⁰. This theory can explain certain individual cases but not

the differences that exist between states or regions. Shneidman's logic seemingly suggests that the population of the West satisfies their needs much less effectively than, say, residents of Islamic countries or Latin America where the suicide rates are lower³¹.

There is little doubt that the results of research into mental disorders and suicides depend, to a large extent, on the historical and cultural context of the interpretation of such results. It would be best to interpret the results of our research in the light of the theory of cultural socio-dynamics of the American sociologist, Sorokin. Pitirim Sorokin classified societies according to their cultural mentality, which can be "ideational", "sensate" or "idealistic" (a synthesis of the two). According to him, major civilizations evolve from an ideational to an idealistic, and eventually to a sensate mentality. He suggested that in the twentieth century the sensate Western society began to fall apart. There was, among other things, a disintegration of its legal, moral, esthetic values which, from within, control and guide the behavior of individuals and groups³² (Sorokin, 1964). However, Sorokin differed from Spengler, who did not believe in the possibility of a revival of Western culture, because he considered that the "sensate" that is prevalent will be replaced by the "ideational".

Conclusions

The article analyses the interaction between creativity and mental disorders by means of the concepts of the unconscious, archetype,

27 Berrios, G.E., & Mohanna M. Durkheim and French Psychiatric Views on Suicide During the 19th Century: A Conceptual History; Hassana, R. One hundred years of Emile Durkheim's Suicide: A Study in Sociology.

28 Kushner, H.I., & Sterk, C.E. The Limits of Social Capital: Durkheim, Suicide, and Social Cohesion.

29 Juknevičius S. Social Disintegration Index and Its Applications.

30 Shneidman, E. S. The Suicidal Mind.

31 See World Health Organisation Database.

32 Sorokin, P. A. The Basic Trends of our Time.

tension, mentality and system. The primary goal of the article is to demonstrate that it is, in principle, possible to resort to the systematic approach in this area of research than create a coherent and thorough model of the system of mentalities which would make it possible to explain the causes of mental disorders and suicides.

The article explores the idea that the system of mentalities is the result of creative activities of people and singles out two forms of creation: individual and collective. Individual creation gives birth to individual imagined worlds while collective creation spreads and reinforces them. As the role of imagined worlds and collective creation weakens, the system of mentalities starts to disintegrate. Suicides and disorders are treated as the outcomes of the disintegration of mentalities. The article provides a

somewhat broader analysis of one aspect of disintegration: the decrease in the number of people involved in common activities. Other aspects of research of the dynamics of archetypes as well as mentalities in general are still waiting for researchers to begin work on them.

One of the directions for the improvement of the system of mentalities is the introduction of new concepts. Some of the concepts used in the research of mentalities have not even been mentioned, some others, for example, which are crucial for the Bertalanfy concept of symbolism, have only been referred to. It is obvious that the more concepts which are used in the creation of the system of mentalities, the more complete and elaborate a model is developed and the more difficult it will be to verify it.

References

- Bauman, Z. (2001). *The Individualized Society*. Cambridge: Polity.
- Bertalanfy, L. von. (1968). *Organismic Psychology and Systems Theory*. Worcwster: Clark University Press.
- Burke, P. (1986). Strengths and weaknesses of the history of mentalities. *History of European Ideas*, 7 (5). 439-451.
- Berrios, G.E., & Mohanna M. (1990). Durkheim and French Psychiatric Views on Suicide During the 19th Century: A Conceptual History. *The British Journal of Psychiatry*. 156(1), 1-9. Published online 02 January 2018. doi:10.1192/bjp.156.1.1
- Dahrendorf, R. (1992). *Der moderne soziale Konflikt: Essay zur Politik der Freiheit*. Stuttgart: DVA.
- Dinzelbacher, P. (1993). *Europäische Mentalitätsgeschichte. Hauptthemen in Einzeldarstellungen*. Stuttgart: Kröner.
- Dromi, Sh, M. & Stabler, S, D. (2019). *Good on paper: sociological critique, pragmatism, and secularization theory*. *Theory & Society*, 48(2). 325-350. doi:10.1007/s11186-019-09341-9.
- Hassana, R. (1998). One hundred years of Emile Durkheim's Suicide: A Study in Sociology. *Australian and New Zealand Journal of Psychiatry*, 32(2). 168-171. doi:10.3109/00048679809062725
- Hoffer, E. (1951). *The True Believer: Thoughts On The Nature Of Mass Movements*. Harper & Brothers.
- Hull, C.J. (1951). *Essentials of Behavior*. Yale University Press.
- Juknevičius, S. (2015). Imagining Communities and Imagined Worlds: the Archetypal Concept of History. *Sovijus. Interdisciplinary Studies of Culture*, 3(1). 67-79.
- Juknevičius S. (2019) Social Disintegration Index and Its Applications. In: Agarwal N., Sakalauskas L., Weber GW. (eds). *Modeling and Simulation of Social-Behavioral Phenomena in Creative Societies*. MSBC 2019. *Communications in Computer and Information Science*, vol 1079, pp.3-11, Springer, Cham.
- Jung, C.G. (1964). Approaching the Unconscious. In Carl Gustav Jung (ed.) and M.-L. von Franz, Joseph L. Henderson, Jolande

- Jakobi, Aniela Jaffe. *Man and His Symbols* (pp. 1 – 64). London: Dell Publishing.
- Jung, C.G. (1969 (1936)). The concept of the Collective Unconscious. In W. McGuire, (Exec. Ed.), Sir H. Read, M. Fordham, G. Adler (Eds.), R. F. C. Hull, (Trans.). *Collected works of C.G. Jung (CW)*. Vol. 9.1. *The archetypes and the collective unconscious* (2th ed.) (p. 42–53). Princeton University Press.
- Jung, C.G. 1978 (1951). Aion: Researches into the Phenomenology of the Self. In *CW*, Vol. 9.2. (3th ed.). Princeton University Press.
- Jung, C.G. (1978 (1918)). The Role of Unconscious. In *CW*. Vol.10. *Civilization in transition* (3th ed.) (pp. 3-28). Princeton University Press.
- Jung, C. G. (1981 (1919)). Instinct and the Unconscious. In *CW*. Vol. 8. *The structure and dynamics of the psyche* (5th ed.) (pp. 129-138). Princeton University Press.
- Jung, C. G. (1981 (1947)). On the Nature of the Psyche. In *CW*. Volume 8. *The structure and dynamics of the psyche* (5th ed.) (pp. 159–236). Princeton University Press.
- Kleiman E.M. & Liu R.T. (2018). An examination of the prospective association between religious service attendance and suicide: Explanatory factors and period effects. *J Affect Disord.*, 1(225). 616-623.
- Klitgaard, R., & Fedderke, J. (1995). Social integration and disintegration: An exploratory analysis of cross-country data. *World development*, 23(3). 357-369. doi.10.1016/0305-750X(94)00138-0
- Kushner, H.I., & Sterk, C.E. (2005). The Limits of Social Capital: Durkheim, Suicide, and Social Cohesion. *Am J Public Health*, 95(7). 1139-1143. doi: 10.2105/AJPH.2004.053314
- Kyaga et al., (2013). Kyaga, S., Landén, M., Boman, M. Hultman, Ch., Långström, N., Lichtenstein, P. *Mental illness, suicide and creativity: 40-year prospective total population study. Journal of Psychiatric Research*, 47 (1). 83–90. doi:10.1016/j.jpsychires.2012.09.010.
- Pollack, D. (2015). Varieties of Secularization Theories and Their Indispensable Core. *The Germanic Review: Literature, Culture, Theory*, 90(1). 60-79.
- Rasborg, K., (2017). From class society to the individualized society? A critical reassessment of individualization and class. *Irish Journal of Sociology*, 25(3). 229-249. https://doi.org/10.1177/0791603517706668
- Shneidman, E. S. (1996). *The Suicidal Mind*. Oxford University Press.
- Sorokin, P. A. (1964). *The Basic Trends of our Time*. Rowman & Littlefield.
- Spengler, O. (1991). *The Decline of the West*. Ed. Arthur Helps, and Helmut Werner. Trans. Charles F. Atkinson. Preface Hughes, H. Stuart. New York: Oxford UP. First published in 1919.
- Targum, S.D. & Fava, M. (2011). Fatigue as a Residual Symptom of Depression. *Innov Clin Neurosci.*, 8(10). 40–43.
- Trentmann, F. (2015). *Empire of Things: How We Became a World of Consumers, from the Fifteenth Century to the Twenty-First*. Allen Lane.
- Wu, A., Jing-Yu & Cun-Xian Jia. (2015). Religion and Completed Suicide: a Meta-Analysis. *PLoS One*, 10(6).
- World Health Organisation Database. https://www.who.int/gho/mental_health/suicide_rates/en/