

Archetypes in Interpersonal Relations

E. Y. Kleptsova, Y. P. Sannikova, N. V. Lapteva

Vyatka State University, Preobrazhenskaya Street, 41, Kirov, Russia, 610020

Abstract

Purpose: The topicality of the problem under consideration is based on the study of archetype features of male and female behavior according to Carl G. Jung on the material of the male and female samples. We analyze the concepts used in the article such as relations, anima, animus, archetype, male archetype, female archetype, initiation. The article aims at description and analysis of the author's archetypes in interpersonal relations.

The article presents the results of the empirical study of male and female samples of the archetype features of the male and female behavior according to Carl G. Jung. These archetypes are formed in families and family systems, schools and at a working place. Children see them since their childhood and consider them to be some standard in male and female growing up. In our research we used the following methods: the FPI Questionnaire, expert estimation of male and female archetypes, description, observation, interviews with men and women as respondents, mathematical statistical processing methods.

Initiation or consecration, training, and education play a significant role in the transition from one level of interpersonal relationships to another one. Sometimes initiating looks like a return to the starting point, the loss of tangible and visible benefits, relationships, popularity, and material resources. The goal of initiation is to develop composure and a rational approach to life, to follow spiritual considerations and gains, to become more patient, strong, mature, and wise, to learn how to find a way out of the problem in a new social and personal status and at a higher level of maturity.

Every archetype in interpersonal relations is presented either in a constructive form (ups and downs in one's job, profession, career) or destructive form which is often spontaneous and unconscious –it destroys, dominates, subordinates, humiliates, represses, discriminates. Archetype hierarchy is not only pairwise relations. It is active in other spheres of human activity as well. Friendship, employment, parenting, interaction with the authorities, referral to support services are based on some topical archetype. The article can be used by employees of educational, medicine, and social institutions of different status, parents and all those interested in problems of relationships.

Keywords: anima, animus, archetype, female archetype, initiation, interpersonal relations, male archetype, relationship.

INTRODUCTION

According to Carl G. Jung there is the male animus and female anima in each person regardless of gender. There are too many masculine women and effeminate men in modern society. There are some objective reasons explaining this fact. For many centuries, women had to survive and pull the family out of poverty, to spend time teaching children, to invest energy in rearing offspring, to protect the home, while the male part of the family was absent and participated in military, political, and social conflicts. Boys and girls grow up in incomplete families, where there are no male samples of adequate models of behavior and relations between the sexes. Social roles in contemporary society are greatly displaced; there may be some women's models and generations in families. So it is not easy to find the model, how to get out of difficult situations, how to express feelings, to preserve the integrity and harmony. Thus, women know the male models of behavior very well. However, an external conformity and adherence to gender patterns in clothing, cosmetics, and figure are still maintained. Both men and women have problems in building personal or business relationship, starting with a kindergarten, and then with classmates at school, groupmates in college or university, and in the future in their family and career.

MATERIALS AND METHODS

The concept "archetype" and the name of a Swiss psychiatrist and psychoanalyst Carl G. Jung are inseparable. Thanks to his scientific articles and books, psychologists opened up the world of the collective unconscious. C. G. Jung interprets the meaning of the word "archetype" as "innate images of life's probability" [1]. C.G. Jung says that there is his/ her own opposite in every man and every woman. The shadow of a man is a woman, and the shadow of a woman is a man. The shadow often affects our actions, deeds and decisions. Carl G. Jung introduced the concepts of animus (the inner man) and anima (the inner woman). According to C.G. Jung, the archetype is universal innate psychic structures that make up the contents of the collective unconscious. They are recognized in our experiences; they show themselves in images and in dreams. The concept of the archetypes of male and female character constantly gives rise to new interpretations. Even C. G. Jung noted, that the later

interpretations and definitions of the archetype would be more differentiated compared to the original. The archetypes are unconscious and can be represented in both positive and negative aspects [2].

Let us now discuss some other concepts used in the article. The analysis of the concept "relationship" by foreign and Russian psychologists allows us to consider it as an active integral position determining the individual character of activities and actions, emerging as a result of subjects' interaction, and reflecting the lessons learned from prior experience of an integral system of electoral relationships and their experiences [3]. Interpersonal relationships represent mutual willingness of an individual to a specific type of interaction, accompanied by the conditions of communication and other collaborative activities. Interpersonal relations not only interiorize in the image of the other person, but also they exteriorize on the basis of some image [4-6]. They are presented by such interaction acts as reactions, actions, deeds directed to a partner; and they cause his/ her active response, actions, deeds that become traits, qualities, personality traits [7-9]. The secondary internalization of relations takes place here. It means that there are relationships in the form of group effects, forming a subjective reality of psychological atmosphere, which affects the personality, and forms its features [10-14].

C. G. Jung proposes an archetypal mandala of the relationship. The male part of the soul is represented by seven archetypal figures: protector, provider, intelligence officer, general, priest, healer (doctor), king-father (king). The female part is a witch, mother, queen, fairy [15].

Let us turn to some original approaches in defining archetypes of personality and interpersonal relations respectively. T.D. Zinkevich-Evstigneeva, a therapist using fairy-tales in her practice, says that the archetype is the base matrix, the "primary sample" and the fundamental mechanism [16]. For centuries, this mechanism is unchanged, intact. It does not matter how cultures and civilizations change, the archetypes work in the same way. Since the introduction into psychology of the archetype concept, many psychologists have engaged in selection of the archetype. In spite of this, there is no single classification of archetypes.

Currently, many authors speak about the partnership matrix. For instance, E.V. Emelyanova in her book "Once Upon A

Time There Lived He and She. Paradoxical Fairytale Therapy Of Relationship” describes development levels of Anima and Animus. These levels of development correlate with the maturity levels of the archetypes. The first level includes the Witch and the Scout; second – Amazon – Defender; the third – Geisha – the Breadwinner; the fourth – Wife-Husband; the fifth – King – Queen; the sixth – Psyche and Sage [17]. We think this hierarchy of the partnership matrix is limited and does not completely reflect all psychological characteristics of the maturity levels of the considered archetypes. Besides E.V. Emelyanova says that the higher archetypes in the maturity hierarchy include the characteristics of the lower archetypes in this hierarchy. We think this statement is not correct as male and female archetypes of animus and anima may not be related to each other. We can prove it by the following example. A sage-man, perfectly working in the service sector, cannot defend or support himself and his family, as he is physically weak, conflict-free, has a low income and therefore, it is difficult for him to provide for himself and his family, but he is an excellent assistant in the form of a volunteer.

T.B. Vasilets and T.D. Zinkevich-Evstigneeva describe seven male archetypes: Amazon, Witch, Geisha, Mother, Queen, Fairy, Muse, and seven female archetypes: Scout, Defender, Provider, Father, King, Healer and Spiritual teacher. The authors present these archetypes in pairs: Amazon – Scout, Witch – Defender, Geisha – Provider, Mother – Father, Queen – King, Fairy – Healer, Muse – Spiritual teacher. The first lowest level of this hierarchy is the pair of Amazon – Scout, while the pair Muse – Spiritual teacher presents the seventh highest level [16, 18].

According to T.D. Zinkevich-Evstigneeva, the partnership matrix lies in every man and woman. This matrix consists of seven partnership states. Each partnership state corresponds to its relation level. Men and women can be in different partnership states during their life period. The partnership state refers to the ancient matrix of perception, behavior, feeling, thinking, and creativity of women and men in relation to each other [16]. T.D. Zinkevich-Evstigneeva describes a symbolic relationship formula and presents it in the form of a pyramid with seven colored rings and the base and the relation axis. Every couple, after meeting and dating, has its own pyramid, and the foundation of the pyramid is built depending on how the partners act in relation to each other. Their desire to develop the relationship will form the axis of the pyramid. Spiritual and social cohesion of the partners will form the top of the pyramid.

There are no fairytale or myths describing all relation levels. The relationship formula can be traced to different sources; it is caused by the diversity of our history. Most sources describe the first three levels of relations that are related to comprehension of each other through self-development. Still less stories present the levels of partnership and cooperation, the fourth and fifth levels correspondingly. Stories that reflect the spiritual renewal of partners are mainly original.

If you move up the pyramid, the first level of relations will be a test of strength between partners. Exploring the boundaries of the partner's patience, the man and the woman identify acceptable and unacceptable ways of influencing him/her. The main trap at this level will be "passion for the fight." To avoid pitfalls, the tales remind the heroes of their love to each other. In the partnership states, this level is "The duel in the rhythm of tango" where the Amazon competes with the man, and the Scout collects new information about his girlfriend and tries to surprise and intrigue her.

The second level of the relationship is contact with the mystery of the other. At this level, the tale characters are trying to find out the secrets of their partners, despite the ban. Trust is the main feature at this level. At this level of the relationship the question arises: can a partner love the other one knowing something he/ she does not like. Distrust of a loved one creates

the first trap at this level. Too much information about the partner also leads to a new trap "pink glasses". One of the basic relation principles, willingness to know each other, is formed at this level. In the partnership states, the level "The forbidden door" corresponds to this level. At this level, the Witch begins to share some information with the Defender, and he is trying to protect her from danger. Each of them seek to discern the secrets of the other.

The third relationship level "Sacred intimacy" is hidden in the tales from prying eyes, since it is associated with partners' sexuality and sensuality. Tales give only a hint. Sexual energy is the energy of high order, which can be directed both to creation and to destruction. Sexual energy can reset old programs and stereotypes, thereby renew and awaken the desire to upgrade, but it can also destroy. That is why each partner has to know the ethics and rules of sexual energy. At this level, the process of relation development between the partners starts at the physical level, goes through emotional and mental levels, and ends with the spiritual level. The main trap of this level is the promiscuity in the choice of partners and desire to satisfy him/herself only at the physical level. The third level in the partnership states is "The marriage bed". At this level, the Geisha begins initiation of the Provider in the mysteries of intimacy, and he is trying to create the most comfortable conditions for the Geisha.

The fourth ring in the pyramid is co-creation of a new life. If the first three levels are aimed at understanding each other, then now a man and a woman are ready to co-create and procreate. Their main task is to transfer a spiritual inheritance to their children. In tales, mature parents' children always have outstanding abilities. Only irresponsible attitude to the creation of new life can disappoint life at this level. In the Creation partnership state the Father gives the seed and the Mother receives his seed, thereby continuing the Father's bloodline.

At the fifth level of relationship a man and a woman improve the habitat and the surrounding reality. The distribution of responsibilities between spouses takes place. The spouses' actions are aimed at improving the quality of life and supporting the endeavors of the spouse. Competition between spouses is the main trap of the fifth level. Husband and wife may begin to divide not only power within the family, but in business. Disputes for power at this level are much more serious than at the first level. Spouses at this level will have to undergo difficulties in life, changes in life quality, and may be they will have to feel all the difficulties of survival in a given environment. At this level, it is quite probable that a prolonged fight could escalate into war. "Governing of the State" level gives an opportunity to understand what the King and the Queen expect from each other, how the distribution of their duties will work, and what law and order will be in their family.

The sixth ring, which implies care about the mood of each other, corresponds to the sixth partnership level "Courtly love". Both at the second and at the six levels of relations the spouses attain each other's secrets. The peculiarity of this level is that the spouses genuinely love and trust each other. They care about the mood of the partner; they are able to face the challenges of another one in the couple while remaining oneself. They know that together they will overcome all the difficulties. At this level, the Fairy supports and protects the Healer's world, and he cares for the Fairy's inner welfare.

The highest relation level is the level of spiritual support. At this level, there is no need to support love with some special efforts; it manifests itself in everything. The spouses are spiritual companions. The name of the relationship state, "Divine inspiration", completely reflects the relationships between the Muse and the Spiritual teacher. At this level, the partners, for the first time, do not try to change anything in him/herself or the surrounding reality. They achieve a perfect harmony.

RESULTS

Having analyzed our colleagues' works, we are trying to introduce our archetypal hierarchy of interpersonal relations. The level of the personality maturity of the archetype, the level of consciousness and self-consciousness development, the ability to reflect and ethics form the basis of our hierarchy.

At the first level, we have the couple of the Amazon and the Scout. The main functions of the male and female image is intelligence, obtaining information. The Amazon prefers the unexpected fast aggressive invasion. She is gambling in achieving the goal, she is maniacally obsessed with success and the urge to be better than others; it is warlike aggression [19]. She competes with a man, feels like a servant, and she is eager to have children. She solves survival issues herself. The scout tries to establish contacts with her inner world through boundless communication and curiosity; he can surprise, intrigue, and take a risk for the welfare of those he loves. He is quite satisfied with the minimum for life. This couple is characterized by the interpersonal relations when they argue, quarrel, and behave provocatively.

The second level is the interpersonal relations of the Geisha and the Provider. Geisha is sexual, passionate, attractive, sensual, and erotic. She always cares for her physical, psychological, and spiritual comfort. The Geisha-woman loves herself and manifests this to the whole world. She prefers abundance, indulges herself with the novelty of women's image and self-care. She enjoys every moment of her life. She is tolerant to herself and intolerant to her rivals.

Geisha flirts, seduces, using different tactics of recruiting fans from the most primitive, like affectation, deliberate mannerism in behavior and speech, to the most radical, luring the man in her network. She can use lies, manipulation, food, music, dance, installations with the body, because she knows men's weakness and frankly uses them for her benefit. In relations, Geisha is flighty, frivolous, superficial, desperately trying to gain the patronage of a man and then overthrow him. The experienced rejection of her father or some other important man from her past may cause this behavior. The Provider has a higher survival status than the Scout. He creates a visually comfortable way of life; he is responsible for those who are nearby, and he provides for them. He is satisfied with his professional activities and rest periods. As a rule, he is pleased with himself. However, he can be aimed at acquisition; he demands in combination with internal and external passivity and strictness to others.

The third level is the interpersonal relationships between the Witch and the Defender. Witch has secret knowledge. She does not value children; she can kill them; she ignores or does not accept them. She uses others to her advantage; she is insidious, deceitful, and unethical. Being a sophisticated schemer, she suppresses the initiative of others through development of necessary strategies. She uses people she needs in her games and manipulations which are clear to nobody but her. Her aggression may be passive; and she does not manifest it openly. The Defender can also use aggressive and destructive ways to protect his interests with complete indifference to the interests of others, and even imposing his will. At this level, those who are under the Defender's protection feel safe, they can work productively, without particular needs. The head of the structure or organization characterized by this level of interpersonal relations and having the Witch's qualities suppresses the initiative of subordinates. It should be noted that modern witches are often sleek, can be socially popular, they look quite respectable.

The fourth level is the interpersonal relationships between Wife-Mother and Husband-General. This level of interpersonal relations is characterized by high degree of responsibility, leadership, power, decision-making, support, and inclination to stability. The woman acts like a mother, but also she may be like a stepmother. She selects, holds, carries, gives birth,

symbolically accompanies and blesses and releases the male seed at the right time (thought, image, action, feeling, idea, word, etc.). The archetype of "mother" is a manifestation of care, attention, tolerance, sympathy for the environment. The woman is wise. The energy of this archetype is the source of everything new. Motherhood is the highest expression and the main goal of this archetype. Women belonging to this archetype have abundance, fertility, life without stress in the house, in appearance, in a family. The woman appreciates stability. In appearance, this archetype prefers comfortable clothes, restrained tones in makeup. At this level, there may be loss of interest to life and creativity in any form, emotional trouble, apathy and loss of feelings that are possible at pregnancy termination.

The fifth level is the interpersonal relationships between King and Queen. This level of interpersonal relations is characterized by high self-esteem and confidence, abundance, wealth, power, the establishment of system, management, and system organization. At this level, the animus is built into the nature of the woman. King or Queen are successful and expensively dressed men and women having the army, personal security, entourage, and luxury apartments. In the negative variant of the development of interpersonal relations at this level, there are options of impregnable punishing style, overwhelming power, and stifling control carried out by subking and subqueen.

The sixth level is the interpersonal relationships between Fairy and Healer. It is characterized by the sacrament of healing, assistance, bestowing, blessing, consecration, the divine ethics, giving out all your powers. Fairy and Healer have the need of rehabilitation and welfare of each other; they do not have a negative pole, as their ego is dissolved during the transition to new systems of values. We see targeted assistance and spiritual conquest; destructive programs do not work. At this level, anima and animus are complementary and mutually restore each other at physical, mental, emotional and spiritual levels without any alcohol or drug immersion, just using each other's resources.

The seventh level is the interpersonal relationships of the Goddess-Warrior and the God-King-Father. It is the highest level of maturity, harmony and peace. These interpersonal relations are characterized by missionary work, philanthropy, heroism, enlightenment, free service, wisdom, inspiration, reflection, spirituality, deep understanding, willingness to accept the world; imperishable knowledge, autonomy, boldness, courage, determination, and creativity. At this level, the social status may be high. However, the social conditions of life are no longer important; they do not influence the inner life anymore and they are not included into the value system. Conscious rejection of the superfluous, superficial, unnecessary is quite possible and it is not a rejection of life and not a stop in growth and development.

We are convinced that this hierarchy works not only in male-female relations. It is used in other spheres of human activities as well. For instance, we make friends according to some archetype; we also work, raise children, interact with the authorities, refer so some support or social service within the framework of some archetype.

DISCUSSION

It is hard to imagine some friendship between the Amazon and the Goddess-Warrior. Both are apparently healthy, young, physically perfect, but the former is reckless, aggressive; she competes without restrictions, teases, provokes others to aggression, she is characterized by spontaneity and desire to assert herself at any cost. The latter is so internally free, invulnerable and autonomous that the social conditions of her life do not matter anymore and are not included into the system of her values. She has the mission of service, heroism, and the insight aimed at the benefit of others. She is able to resist the system, selflessly and

internally, if the system does not broadcast the human values of ethics and humanism. They will consider every situation, including a problematic one, in different ways, at their levels of interpersonal and psychological maturity. However, the Amazon and the Goddess-Warrior can interact constructively in business.

Some teams include mostly Amazons who compete. Others include mostly Witches who intrigue, gossip, and do bad things secretly. In teams where there are more Geishas, they think of nothing else but seduction and their numerous love affairs. Still other teams include mostly Mothers who raise children, do lessons with them, and cook tasty and healthy food. There are teams where Queens dominate and govern, and teams with healing Fairies and transforming Goddesses-Warriors. The male archetypes may also form a similar hierarchy.

CONCLUSION

We are convinced that it is the problematic situation that reveals what archetype is the dominant one at the moment. For example, different archetypes will react differently to the adultery in a family or couple depending on the maturity level. The Amazon will fight her competitor and call her constantly. The Geisha will get new boyfriends. The Witch will not show her emotions, she will conjure, use magic, gloat and watch the offenders. The Wife-Mother will devote all her time and energy raising children or will give birth to one more child. The Queen will go to the boss or (and) write a letter to the participants' bosses. The Fairy will sign up for counseling, and will fix the situation with the help of psychotherapy. The Goddess-Warrior will wish them well and bless them to new family life and new relationships.

As a rule, these archetypes are formed in families and family systems, schools and at a working place. Children see them since their childhood and consider them to be some standard in male and female growing up. Initiation or consecration, training, and education play a significant role in the transition from one level of interpersonal relationships to another one. Sometimes initiating looks like a return to the starting point, the loss of tangible and visible benefits, relationships, popularity, and material resources. The goal of initiation is to develop composure and a rational approach to life, to follow spiritual considerations and gains, to become more patient, strong, mature, and wise, to learn how to find a way out of the problem in a new social and personal status and at a higher level of maturity.

Thus, every archetype in interpersonal relations is presented either in a constructive form (ups and downs in one's job, profession, career) or destructive form which is often spontaneous and unconscious – it destroys, dominates, subordinates, humiliates, represses, discriminates, etc. [20].

To examine the relationship of the archetype, we carried out an empirical study. Citizens of Kirov and Kirov region aging from 18 to 96 took part in our questionnaire. In total, the study involved 72 women and 69 men.

In our research we used the following methods: The Freiburger Persönlichkeitsinventar (FPI), expert estimation of male and female archetypes, description, observation, interviews with men and women as respondents, mathematical statistical processing methods.

Let us present the statistics of our study. Female archetypes include: Amazon – 16%, Geisha – 13%, Witch – 39%, Mother – 21%, Queen – 4%, Fairy – 4%, Goddess-Warrior – 3%. Male archetypes are the following: Scout – 20%, Provider – 43%, Defender – 21%, Husband-General – 4%, King – 8%, Healer – 2%, and God-King-Father – 2%.

The results of the correlation analysis allow us to assert that there are dependencies between the election of the archetype and personal characteristics. When processing the data we used

Spearman's linear correlation criterion. Here are some results for the female sample.

The Mother archetype correlates directly with reactive aggressiveness ($r=0.37$) and extraversion ($r=0.39$) with an error less than 0.05. It is evident that women in modern society usually have children and aspire them to realize their unfulfilled dreams, hopes, or they do not think about it.

The Amazon and Witch archetypes correlate directly with depression ($r=0.68$), shyness ($r=0.67$), emotional instability ($r=0.57$), spontaneous ($r=0.59$) and reactive aggressiveness ($r=0.69$) with an error less than 0.01, and neurotic reactions ($r=0.37$, with an error less than 0.05). Besides, they correlate inversely with sociability ($r=0.6$) and masculinity ($r=0.53$) with an error less than 0.01. The desire of girls and women to find a partner and to marry in combination with the increasing social pressure forcing girls and women to exert more effort and unsatisfactory attempts reinforce these traits and develop compensatory response – the desire to compete, rivalry, and aggression.

The Geisha archetype correlates directly with frankness ($r=0.39$) and extraversion ($r=0.47$) with an error less than 0.05. Combining sexuality with their appearance, women tend to a constant confirmation of their attractiveness and beauty, thus perpetuating a number of character traits.

The Wife archetype correlates with shyness ($r=0.57$) and inversely correlate with masculinity ($r=0.41$) with an error less than 0.05. Women with stereotypes and their estimations of the world feel more confident, consider themselves "connoisseurs and experts of life," often denying their weaknesses.

The Goddess archetype correlates with emotional balance ($r=0.41$) with an error less than 0.05 and with frankness ($r=0.49$), introversion ($r=0.40$) and emotional stability ($r=0.61$) with an error less than 0.01. These women have prevailing ideas about the world and their place in it, about life and their purposes that lead to the formation of their philosophy, their views on the causes of what is happening, emotional maturity when responding to everyday situations.

Thus, the features of the first archetypes in the interpersonal relations hierarchy have unstable emotional state with the tendency to affective response: these women are irritable, impulsive, excitable, tense, and quarrelsome. Besides, this group of respondents showed a high psychopathic level, characterized by an aggressive attitude to the social environment with a strong desire for dominance, reactive aggression, authoritarian defending of their opinions, distrust, dominance, and egocentricity. These personality features of respondents with a low level of an archetype development in interpersonal relations are combined with unstable emotional states which are manifested in frequent mood swings, neurosis, hyperexcitability, irritability, lack of self-control, tension, depression, the prevalence of sad mood, poor protection from the effects of stress factors in common everyday situations, based on self-doubt, passivity, pessimism. In addition, respondents with a given level of the archetype development in interpersonal relations are also characterized by depression, anxiety, stiffness, lack of confidence. It leads to difficulties in social contact. At the same time, extraversion as the level of activity in public life is much higher than in "higher" archetypes. Perhaps, it is a compensating measure for the lack of tolerance and maturity.

We can explain these results by social roles familiar to men and women living in our region. They watch and perform them since childhood; they are inclined to follow the example of important men and women in their life. The second reason explaining these results is a certain degree of provincialism of the studied sample. Many male and female archetypes are just not demanded in the life of a small Russian town and region.

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Thus, archetypes help men and women to know themselves, to see their psychological nature and needs, to track the dynamics of certain motives and interests. The man's and woman's awareness of him/herself and his/her private life roles – husband, leader, provider, defender, daughter, mother, mistress, etc., gives him/her the opportunity to learn to be him/herself and lead his/her life. Knowledge of the archetypes contributes to the acceptance of the identity of being, understanding of interpersonal and inner conflicts; it helps explain differences in characters, appearance, development; it may also reveal potential psychological problems in relationships with parents, children, lovers, bosses and other significant persons.

Jung's archetype theory is of utmost importance for the development of male and female psychology. The analysis of a particular object can be carried out more thoroughly, deeper and more sophisticated. This theory makes it possible to browse and catch all the new meanings and values of women's and men's truth.

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