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SEARCH OF JUSTICE FRAME: FROM THE FAIRY TALE TO INSTITUTIONAL PRACTICES

The article deals with the concept of justice in various aspects such as social, political, religious, philosophical, and legal. Obviously, its content may not always be similar. If, for example, social justice is primarily understood through the prism of equal rights, then the religious significance of justice is actualized through the dichotomy of “faith-disbelief”. Democratic political institutions, which are to embody just government, are based on the values of freedom and equality. However, even here, political justice can be both a mechanism for resolving the conflict and a reason for creating a new conflict. Therefore, the general ethical categories of good, mutual assistance, attention, support and justice in each social field have their own value dimensions and certain limitations of practical implementation. This is a constant problem in the functioning of institutions and an incentive for their renewal and modernization.

While political institutions focus on the clear work of institutions, which should ideally strengthen attitudes toward justice as a generally accepted moral category in any country, non-political spheres often remain unnoticed by researchers. Psychological, cultural, social spheres can model the attitude to justice in a completely different way. Without an understanding of informal models of justice, which are often in the discourse of everyday life, it is difficult to find mechanisms to improve the performance of political institutions. Therefore, the study analyzes the attitude to the concept of “justice” both from the standpoint of institutional practices and through the prism of folklore texts. A fairy tale, as a folk genre, can demonstrate a certain archetype of “search for justice”, which can reveal hidden models of one’s own understanding of justice.

Keywords: institutions, fairy tale, untruth, truth, justice, political justice.

Introduction

The study of the constant of “justice” is mostly conducted by linguists, culturologists and folklorists in scientific discourse. Mostly philologists carry out the analysis of the use of certain schematic constructs of language as a reflection of the worldview of a nation. Linguistic and legal informativeness is a combination of such concepts as “justice” and “freedom”. The correlation of the opposition between “truth” and “untruth”, which is carried out along the lines of “justice”, one can feel in the texts of writers, philosophers, theologians. Here the concept of justice arises because of the victory of truth over injustice. Turning, for example, to the Book of Proverbs, we can see that righteousness is identified with truth, and the wrong with the infidels. “To righteousness and justice is more desirable to the Lord than sacrifice”¹; “No harm befalls the righteous, but the wicked are filled with trouble”². Therefore, power based on truth will always exist. “A king who judges the poor with fairness – his throne will be established forever”³; “He who sows injustice will reap disaster, and the rod of his fury will be destroyed”⁴.

¹ Bible Hub (2022). *Proverbs 29:14*, 21.3 <<https://biblehub.com/proverbs/29-14.htm>>. (2022, February, 23).

² Ibid, 12.21.

³ Ibid, 29.14.

⁴ Ibid, 22.8.

Iconographic texts and classical world and domestic works, as well as historical legends, convey the heroics of their works through protest to injustice (as oppression, bullying). Injustice is the norm of earthly life, and the truth belongs to the spiritual part of heaven. Therefore, the desire to overcome injustice in social relations becomes a triumph of justice. Hence, social institutions define the principle of establishing and protecting justice as one of the norms of their own activity, which forms a positive attitude towards them as representatives of a higher power at the level of prological (primitive) thinking.

Plato and Aristotle explored justice through the concept of “good”, and with the development of philosophical thought, the concept of “good” gave way to the concept of “law”. The ideas of justice were at the center of the research of J. Rousseau, D. Locke, T. Hobbes, and I. Kant. English philosophers E. Burke, I. Bentham, J. St. Mill and K. Mannheim linked the concept of justice to the “duties” that the government must establish and ensure. By guaranteeing rights and responsibilities, the government must provide equal opportunities for the development of everyone. Thus, “freedom” should be not only the prerogative of the individual, but the collective right of communities. In this sense, the level of a just society depends on the political regime. Therefore, it is no coincidence that, as H. Kanarsh writes, “researchers have a dual attitude to the very project of communist society: some saw this society as the one standing “on the other side” of justice (some Western authors), while others saw communism as the highest embodiment of justice (Soviet authors)”¹.

Political justice: institutional context

William Godwin’s “Enquiry Concerning Political Justice” was the first thorough work on political justice written in the late eighteenth century. Realizing that his philosophical reflections were difficult to read (while the author sought to widely popularize his thoughts), he found the next solution. He wrote a crime novel called “The Adventures of Caleb Williams”, in which the idea of political justice was embedded in the plot. This is the story of a young servant who learned about the secret of the terrible crime of his master – a rich proprietor. Through the whole novel, the hero is forced to hide from persecution. “It is easy to imagine how people read it two hundred years ago, not always noticing that they are gradually absorbing the ideas of the “new philosophy” through the intricacies of the plot”². Two volumes of research concern the analysis of political justice as a balance of social needs and productive forces. When this balance is disturbed, surpluses of production arise, and if they are concentrated in the hands of several people, political justice ends. Therefore, political power creates the conditions for economic development, and it is the guarantor of the balance of production, which should contribute to the development of a whole society.

The American philosopher John Rawls developed a universal model of justice. It is based on the fact that everyone in society should have equal rights to freedom. The author understands justice as the main component of institutional power, thus he emphasizes the equal rights and freedoms that embody justice. If there is a violation of justice, it should be relatively proportionate and it should be based on the theory of social contract. The distribution of benefits should be such as to arouse the desire for cooperation in everyone, even in those people whose condition is lower. However, it is vital to understand that inequality (as a characteristic of society) is always present in the social structure. Therefore, the scientist says about the presence of the so-called “minimax”. It is a universal principle of justice, when more rich men receive minimum privileges, while more poor men will gain a chance to change their position. According to D. Rawls, the principle of equal maximum freedoms should be a space for justice, and only then, one can talk about the concept of “good”.

Amartya Sen in “The Idea of Justice” points out that the fight against injustice is the starting point for the establishment of justice. Moreover, institutions play an instrumental role in establishing justice. A. Sen points out several institutional aspects: “They can directly affect the lives people live, agreeing with reasonably substantiated values. Institutions are also important because they support our ability to analyze the values and priorities under consideration, especially when there is an opportunity for public discussion (which requires a guarantee of freedom of speech and the right to information, as well as a real way to engage in competent discussion)”³.

In Ukraine, the attitude of political authorities to the concept of “justice” at the institutional level occurs through legal, social and political institutions. As of March 2021, we found 101 documents on the official

¹ Канарш, Г. Ю. (2019). Социальна справедливость: современная история идеи. *Горизонты гуманитарного знания*, 1, 52.

² Чудинов, А. В. (1990). *Политическая справедливость У. Годвина*. Москва: Знание, 9.

³ Сен, А. (2016). *Идея справедливости*. Москва: Издательство Института Гайдара; Фонд «Либеральная Миссия», 17.

website among 250,408 legislative documents using the search word “justice” or “fairness”. These are the most often used of them:

- 1) legal context: fair trial, fair court;
- 2) social context: fair allocation of subsidies, social justice, fair wages (teachers, emergency medical teams);
- 3) political context: fair elections; three political parties – “Fair Ukraine”, “Control. Order. Justice” and “Justice”; three public organizations – “Social Justice Conscience”, “Union of Fighters for Justice”, “All-Ukrainian Association of Legal Protection “Law for Justice”¹.

This indicates that each institution considers the main function of its activities to protect justice.

In September 2019, a petition was created to the President of Ukraine regarding the renaming of the Ministry of Justice to the Ministry of *spravedlyvosti* (the word “spravedlyvist” in Ukraine use to separately from the word “justice”). According to the text of the petition, “the renaming of the Ministry of Justice of Ukraine to the Ministry of *spravedlyvosti* of Ukraine should, first of all, lead to structural value changes in the principles of its activity and focus on building a truly just Ukrainian society”².

It is worth mentioning that the practice of the existence of ministries of justice exists since the time of the Austrian monarchy. As a rule, this name refers to the legal institutional mechanism. For example, the Ukrainian researcher B. Sokil refers to the documents of the second half of the XIX century regarding the protection of the national language of the peoples of the monarchy, which was protected by law. Thus, the Ukrainian language was equal to other languages, and numerous orders of the Austrian government prove the fact. For example, “Order of the Ministry of Justice of July 9, 1860, part 10340. Referring to the previous order, the Ministry stated: a) the parties and their deputies are allowed to submit applications to the courts in German and regional language (Ruthenian or Polish); b) the courts are obliged to issue decisions and hold hearings in the language in which the application was made; c) the protocols must be written in the regional language used by the party”³.

In 2007, the UN General Assembly established World Social Justice Day, celebrated annually on February 20. Moreover, the Bertelsmann Stiftung annually researches and publishes the Social Justice Index (SJI). 41 EU and OECD countries are studied according to 46 criteria. They, in turn, are grouped into eight categories: education, social assistance, health, family, pension, justice in intergenerational relations, protection of life, non-discrimination.

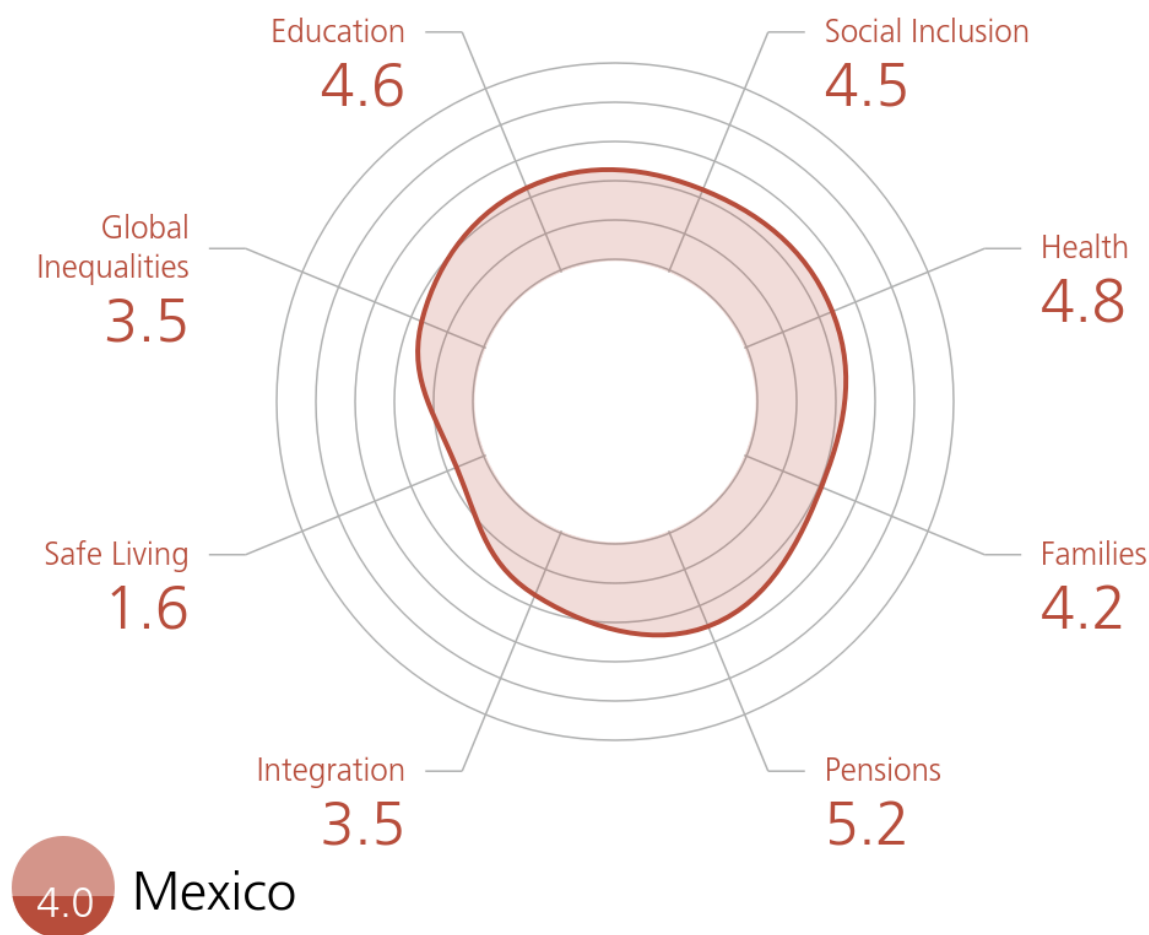
In 2020, Mexico has the lowest rate. According to the introduction to the results of the analysis of Mexico, the assessment of social justice in 2020 decreased for 0.1 points compared to 2014. Despite ongoing reforms addressing weaknesses, Mexico takes the lowest place in the SGI 2020 (rank 41) in the area of social policies. Its score on this measure has declined by 0.1 point relative to 2014. Education outcomes are poor despite relatively significant spending. The new president’s reversals of his predecessor’s education reforms retained key elements, while making education from age zero to three mandatory, and guaranteeing access to higher education. Greater funding is needed to support rising student populations. Income inequality is very high, with poverty among indigenous and rural populations a serious problem. However, poverty rates have declined in recent years. A food-support program addressing extreme poverty has been very effective. Healthcare quality varies widely. Family policy is minimal. Urban areas are supportive of women’s rights, but poorer women have fewer labor-market opportunities. The pension system is improving, but faces serious sustainability challenges. Integration policy is virtually nonexistent. Drug cartels are responsible for widespread and brutal crimes. The government has created a civilian-controlled national guard to combat cartels and block transit of illegal immigrants. The high number of disappeared and probably murdered women is a serious problem (*Figure 1*) (SGI).

¹ Офіційний сайт Верховної Ради України (2022). *Головна сторінка* <<https://zakon.rada.gov.ua/laws>>. (2022, February, 21).

² Електронні петиції (2019). *Про перейменування Міністерства юстиції України у Міністерство справедливості України* <<https://petition.president.gov.ua/petition/72156>>. (2022, February, 23).

³ Сокіл, Б. (2014). Руська (українська) мова в царсько-королівському галицькому суді. *Наукові записки ТНПУ. Серія: Мовознавство, II (24), 257.*

Social Policies | Mexico



SGI 2020 | Mexico

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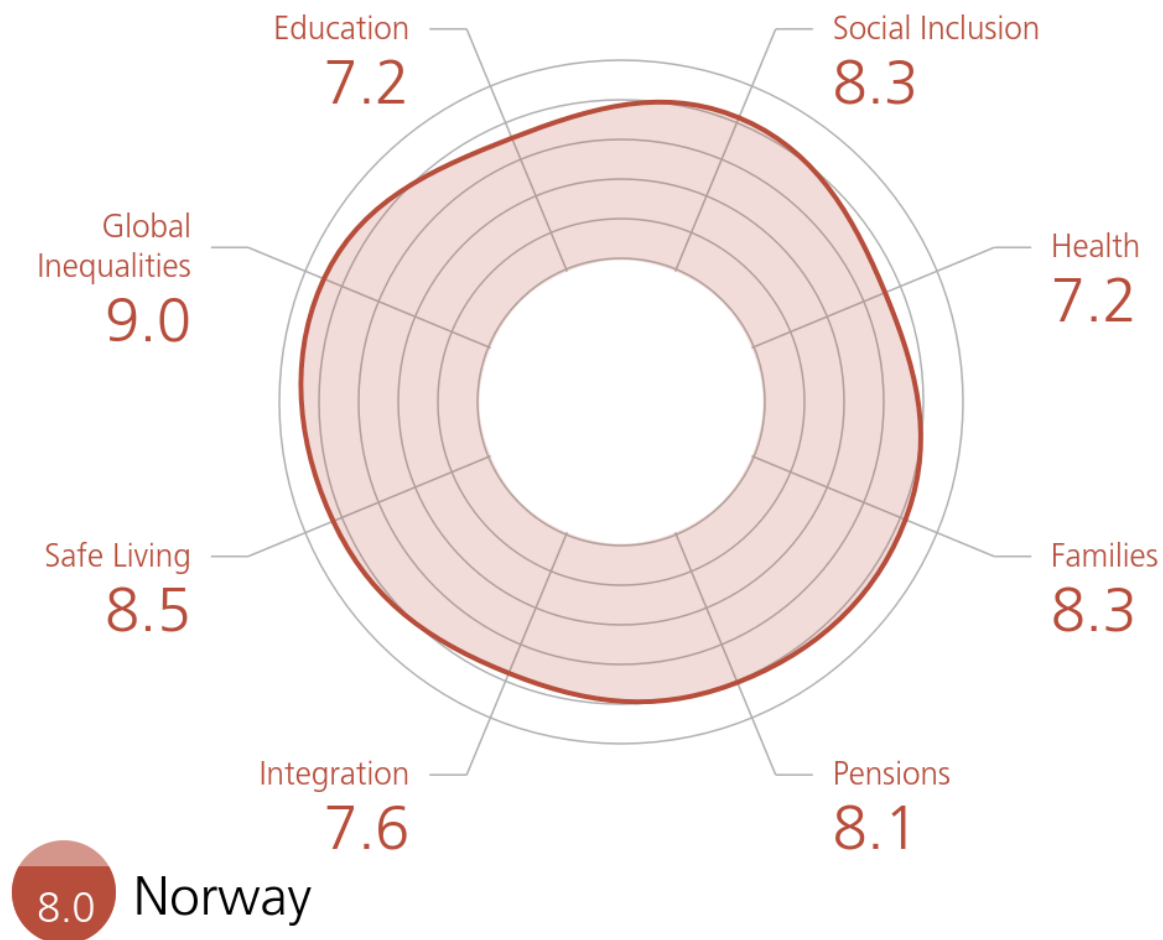
Fig. 1. Social Policies. Mexico

Source: *Do social policies facilitate an equal and fair society? Mexico (SGI, 2021)*

Norway received the highest score – 8 points. With a wide-ranging social safety net, Norway takes the SGI 2020's top rank (rank 1) with regard to social policies. Its score on this measure has improved by 0.3 points since 2014. Educational attainment is very high, though PISA scores are below average in some areas. Broad and generous social-insurance programs keep poverty rates very low. Though the universally available health care system is of high quality, reforms consolidating smaller hospitals and encouraging more cost-effective treatment have met with some protest. Generous family benefits and gender-equality programs enable a high employment rate for women as well as a high birth rate. Resource income ensures the sustainability of the pension system, and new incentives for delaying retirement are in place. Integration policy is well funded, but policies have been less than fully effective. Non-Western immigrants sometimes face discrimination in labor and housing markets. Integration policy is well-organized and well-funded, but non-Western immigrants continue to experience higher unemployment rates and are paid less than native Norwegians. Crime rates are quite low (*Figure 2*) (SGI).

Thus, the concept of justice has a social, political, religious, philosophical, legal content, and they may not always be similar. If, for example, social justice is primarily understood through the prism of equal rights, then the religious significance of justice is actualized through the dichotomy of faith and disbelief. Even political justice can be both a mechanism for resolving a conflict and creating a new one. Although, of course, it intersects with the general ethical categories of good, mutual assistance, attention, support. Democratic political institutions, which are to embody just government, are based on the values of freedom and equality.

Social Policies | Norway



SGI 2020 | Norway

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Fig. 2. Social Policies. Norway

Source: Do social policies facilitate an equal and fair society? Norway (SGI, 2021).

In history and culture, there are many practices of understanding the concept of justice, which can help to move from a general sense of injustice to a reasonable identification of individual cases of injustice according to the logic of Amartya Sen, and then to the analysis of how to strengthen justice¹. While political institutions focus on the clear work of institutions, which should ideally strengthen the attitude towards justice as a generally accepted moral category in the country, then non-institutional areas are often ignored. Psychological, cultural, social factors can model the attitude to justice in a completely different way. And folklore texts can be an example.

Folklore justice: non-institutional context

Folklore texts are full of ideas for the search for justice. As a rule, justice is in another dimension, in another territory, beyond the seas or oceans. In order for it to be “here” in its territory, it is necessary to go after it and find it. This indicates that justice can never come without seeking it. Understanding the phenomenon of justice is the result of a series of events that form a heterogeneous space. On the one hand, justice is the object of search; on the other hand, it is the object of emotional experience. Therefore, in fairy tales, justice is a property of reality, which consists of human actions. Evaluation of these actions as “good” or “bad” act as a norm, a model, an example.

The reality described in the fairy tale is the reality one dreams about. The dream is built around an ideal. Therefore, the social ideal is “on the one hand, a reflection of what is, and on the other – the embodiment

¹ Сен, А. (2016). *Идея справедливости*. Москва: Издательство Института Гайдара; Фонд «Либеральная Миссия», 40.

of the image of the desired. In the form of an ideal, people create an image of such a reality for themselves, within which one overcomes the existing contradictions, and reality appears “cleansed” from these contradictions, free from them. The social function of the ideal is that it inspires people to improve society and themselves¹. In fairy-tale texts, models of the ideal future are experienced emotionally. Through the confrontation of good and evil, which fight for the right to dominate, one can feel a certain picture of the world.

At the same time, if the folklore text is under the control of the authorities, it is subjected to an ideological burden. So, it can act as a form of propaganda. Therefore, the social ideal can be constructed to promote a political idea through simple clear texts. The fairy tale, as a folk genre, exists in the form of specific texts that are told at a specific time, for a specific audience and for a specific purpose.

True understanding of the meaning of a fairy tale is the combination of the internal semantic structure and its comparison with the political context. Understanding national folklore as a reflection of the political agenda, we can identify a fabulous universe that influences the mechanism of political decision-making. “This leads to the fact that the “semantic” invariant of all folklore texts, which are considered in this case as variants, is the “mythological model of the world”, as the researcher of fairy-tale texts S. B. Adonieva writes².

The fairy-tale universe, as a model of the world, breaks up into opposition (there is good and evil, truth and guilt, rich and poor, etc.). These oppositions are combined in different ways in the same character of the fairy-tale space. The presence of names, heroes, trials is a semantic fairy-tale dimension. This semantic system acts as a myth, which is important not only as a fictional story, but as a story that has the right to be told.

The internal opposition of the plot structure of the fairy tale puts forward the category of dreams as a desirable model of real life. Therefore, the dream itself can be charming, fantastic, wonderful, because the heroes become winners through magical powers. The initiation of the transition from one social state of life to the more affluent state becomes the finale of the story. Ivan the Fool gets a princess, the peasant becomes king, and the poor becomes rich.

Among folklorists it is accepted to study fairy tales in two directions:

- diachrony – the meaning of one genre in a certain historical space, the relationship of individual motives to traditions, the study of plots and the specifics of their importance as preservation for descendants;
- synchrony – the meaning of the semantics of the fairy tale (topics, attributes, motives), analysis of the structure of the fairy tale, analysis of stereotypes.

It is important to consider folklore texts in these two areas to study the political space, as this can help to understand the forms of collective thinking that influence political decisions. When a person becomes a political entity that takes part in politics, for example, in the electoral process, it is possible to predict the actualization of primitive thinking. It is important to remember that both logical and primitive thinking are side by side and have an impact on each other. Studies by E. Durkheim, L. Bruhl, M. Moss, K. Levi-Strauss, and W. Turner indicate that it is difficult to find a logical explanation for primitive thinking, because it has its own internal logic. Moreover, during political processes, this logic can be actualized.

Returning to the fairy tale, it is vital to remember that there are two types of fairy tales: fantastic and social ones. If social and everyday tales are based on familiar events, recognizable characters, then the victory of justice in such tales takes place as if it takes place in the real world. It happens not in the Far Away Kingdom, and not in a dense forest among animals that speak human language, but in the certain village, city, or yard. As for fantastic tales, the folklorist V. E. Shabliovskyy identifies several groups where you can see the presence of the social ideal of justice³:

1) heroic and fantastic tales. They are about the exploits of good over evil, about victory over the enemy, about the presence of an antagonist (as a representative of evil), through which the hero becomes an example to follow, about travel. The plot lines reveal the amazing fates of the characters. The motive of victory is combined with the motive of releasing the victim who was captured. The hero becomes not only a winner but also a liberator. He saves the princess, the people, and the country. The culmination of such tales is a feat. Such tales combine both miracles and real actions;

¹ Шабліовський, В. Є. (1987). Ідеал соціальної справедливості в народній казці. *Народна творчість та етнографія*, 3 (205), 59.

² Адоньєва, С. В. (2000). *Сказочный текст и традиционная культура*. Санкт-Петербург: Издательство Санкт-Петербургского университета, 8.

³ Шабліовський, В. Є. (1987). Ідеал соціальної справедливості в народній казці. *Народна творчість та етнографія*, 3 (205), 62.

2) fairy tales of an ironic nature. The winning hero is an ironic lucky man. (Ivan the Fool, Emelya the Simpleton, Dunno, the Humpback Horse). The hero is selfless, honest, kind, and if he is a “fool”, then only to those rules that are not for him. He does not recognize these rules and therefore his stupidity is a protest against the system. Tales of this genre are outright satire on political and social relations. There is a certain transformation of fairy-tale logic – the idea that there is no justice in life, but only cruelty, violence and untruth. It leads to the death of honest and good people. Therefore, the hero opposes to such a system, he does not fall under this system. He is doomed to either die (which means to accept the rules of the system), or to defeat this system. Hence the essence of fairy tales of an ironic nature – it is not in the glorification of nonsense, but in the condemnation of the system;

3) tales of religious and Christian ideals. They are about the imperfections of the real world, where evil, injustice and deception rule. However, the one wins who lives with the truth, who is honest and whom the Law of God guides. Through the prism of religious and Christian ideals, justice comes to him who lives honestly according to the law of God.

Conclusions

We set ourselves two tasks:

Task 1. To find the characteristics of the frame of the search for justice in fairy-tale texts.

Task 2. To identify certain parameters of the influence of this frame in relation to political institutions that position themselves as defenders of justice.

- At the first level, we have analyzed two types of fairy tales: the fantastic fairy tale “The Truth and the Falsehood” and the social and everyday fairy tale “Lenin’s Truth”, which is related to Soviet folklore. This type of folklore was artificially formed during Stalin’s rule in order to strengthen the cult of Stalin. The basis of Soviet folklore was the idea of promoting the greatness of Soviet power, the creation of Soviet heroism, a clear definition of the main enemies of Soviet power.

1) The fairy tale “The Truth and the Falsehood” is based on the opposition of two brothers, where one is a rich brother and the other is a poor one. The poor believe that it is better to live with the truth, and the rich believe that it is better to live with the falsehood. To find out who was right, they hit the road to find out what other people thought. First, they met a man from earnings, then a merchant, and then a gentleman. They all replied that it was better to live with the falsehood. The poor man lost and had to give all his cattle to his rich brother. “The poor man suffered, he suffered... The children cried... He took a measure and went to his rich brother to ask for bread” (The Truth and the Falsehood). The rich brother offered an exchange: he would give a measure of flour, and the poor brother would give him his eye for it. The latter had to agree. “God be with you, just give me something to eat,” replied the poor man, who was left without an eye (*The Truth and the Falsehood*). Then he had to give his second eye to his brother. And when there was nothing to eat again, he asked the woman to take him outside the village under a tree at the crossroads, where he expected to receive a piece of bread from people who would pass by him. When night came and the woman had not yet come for him, he decided to go home himself, but got lost. In order not to be attacked by animals, this poor blind man climbed a tree. At midnight, the evil spirits ran under a tree and began to brag about who had done something bad to people. After listening to their conversation and learning, that he could turn his eyes with the dew from under the trees; return the water blocked by these devils, to the peasants; and cure the king’s daughter, – the blind man came down from the tree in the morning. He anointed his eyes with dew from under the trees and turned his eyes back. Then he said to himself, “God has helped me, and I will help the people,” and went to return the water and treat the king’s daughter (The Truth and the Falsehood). When all went well and when the king gave him a reward, he returned home. In time, the rich brother learned about it, and decided himself to go at night to the tree where the evil force gathers. However, when they arrived at night, they grabbed him and tore him apart.

The fact that this fairy tale belongs to the model of a fantastic fairy tale is indicated by two factors. The first one is the presence of evil spirits under the tree and the use of the magic number “three” (three times passers-by were asked about truth and injustice; under the tree three times per day, people carried water for thirty miles, because there was no water at home). Also, the use of the phrases “God is with you”, “God is merciful”, “God has helped”, indicates that this fantastic tale belongs to the group of religious-Christian ideals, which were followed by the poor brother.

2) The fairy tale “Lenin’s Truth” refers to a social and everyday fairy tale. The plot is built around the fate of two brothers who spent their whole lives “plowing, watering the ground with tears and making money for themselves. The lords took bread and cattle from them”. One day they were tired of such a life and decided to look for the truth. At first, on their way, they met a lord in a wheelchair, whom they told they were looking

for the truth, because life in poverty had become unbearable. The lord promised to show them the truth, but the brothers had to work for him in the field. A year later, when they came to him to find out the truth, he told them: "Well, that's the truth for you," the lord answers them, "unwashed poor, you will always work for us, for lords" (Swan, 1938: 108). After the brothers left the lord, they met the priest. He also promised to "pray for the truth from the king of heaven," but first they must work for him. A year later, he replied: "You work well and do not anger God – this is your truth"¹. Then the brothers met the merchant, agreed to work for him, but did not wait a year to get an answer, and then returned to the village. The younger brother stayed at home, and the older one went to the manufacturer to work (who is "richer than the lord, the priest, and the merchant"). One day during the shift, he heard a quiet conversation about the fact that there is one man who knows the truth. His name is Lenin, "and he lives in the north, in St. Petersburg". The older brother went to look for Lenin, went to the city for a long time, found Lenin and told him how he was looking for the truth. "And Lenin told to the brother how to fight for the workers' truth so as not to serve lords, merchants or manufacturers, and how to expel them together with the tsar"². When the brother returned to the factory, he told Lenin's truth, which had spread throughout the world. This truth raised the workers and peasants to fight. "And in October 1917, this truth was announced in a loud voice to the whole world. Workers and peasants went on a ruthless war against landlords and manufacturers. Then they were led by Lenin himself with his best aide Stalin. And Lenin's truth prevailed in October"³.

This fairy tale belongs to everyday fairy tales, because ordinary people act in it and there are no magical creatures. The objects, phenomena and events described in this tale are similar to ordinary life. However, the figure of Lenin here has a hint of magical power, because only he manages to raise the vulnerable part of the population to the revolution, which became the "truth".

• At the second level, we can draw some conclusions about the characteristics of the search of justice frame:

1. The heroes of fairy tales that represent (or embody) truth and falsehood, are brothers. This may indicate the presence of one of the variants of the archetypes of twins. Here the motive of twins refers to a manifestation of the presence of another "I" as an opponent of the individual. Fairy-tale characters are two opposites of the coherent whole, as representatives of truth and falsehood. It indicates the presence or absence of justice.

2. The space of justice as a "fair topos" in fairy-tale texts is beyond the boundaries of individual space. All the events that make up the structure of fairy tales as quest dimensions, take place far from the home of the heroes. "Go, go – they meet a man", "go, go – they met the lord" (The Truth and the Falsehood). "They go for a month, they go for a year", "It took many days, and maybe months", "For many years it [the truth] went to factories and villages"⁴.

3. The framework of the search for justice connects justice as the right to power or as the right to a good living. The one must be happy who has the truth on his side. Although in the Soviet fairy tale the October Revolution becomes a symbol of justice, it is still a symbol of the change of power, which should belong to the older brother by default. In the folk tale "The Truth and the Falsehood" the poor brother becomes rich, and not because he healed the king's daughter, but because he lived according to the law of God. A positive fairy-tale hero of both a fantastic fairy tale and a social fairy tale should receive a reward for his trials, which he bravely overcame. As a rule, such an award should be much higher than his dream.

• At the third level, we want to combine the frame of the search for justice with the idea of political institutions in society that position themselves as defenders of justice. According to Ivey B., who studies the meaning and values in folklore, «Folklore, it seems to me, is an especially rich source of truth – what might be called actionable knowledge: insight grounded in theory that has relevance to policy questions big and small»⁵. It can be assumed that in the mass consciousness, a person's desire to improve his/her social status is a principle of justice. If in fairy tales those who deny it are punished, then in the real life political institutions must perform the functions of fairy-tale heroes – not only to seek, to establish, but also to punish for violation of justice. Such a worldview, as a process of constant search for justice, indicates the values that must be defended and that must win. However, at the same time, the subjective desire to establish justice in fairy tales

¹ Лебідь, П. (1938). Пожовтнева народна творчість. *Ленінська правда. Етнографічний вісник*, 1, 108.

² Ibid, 109.

³ Ibid.

⁴ Ibid, 107-109.

⁵ Ivey, B. (2011). Values and Value in Folklore (AFS Presidential Plenary Address, 2007). *The Journal of American Folklore*, 124 (491), 12-13.

is supported by fairy-tale characters or real characters who have magical powers. There is a formula that without the help of the Other or without some miracle, the situation will not change. Hence in human life there is a certain understanding that only higher powers can change the social status. This attitude transfers to political institutions as higher powers. Therefore, the construction of fair relations by the people themselves is called into question. We can assume that the problem of weak social activity and absenteeism is the result of such a stable model of justice, where only “higher powers” can solve the problem. And nothing depends on the man.

On the other hand, while political institutions develop mechanisms to ensure a high level of justice, the non-institutional level of understanding of “injustice” is linked to the power. The existential component found in folklore texts is the illusion of a just society. Lack of knowledge and understanding of the structural system of society, the natural state of which is the natural presence of a social inequality in society, can lead to mass riots, coups and bloody wars. History has many examples of this.

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