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Koroliuk Kateryna Anatoliivna,
student of 3 course of the Department of Science and Sociology, National Aviation University, 03058, Kyiv, Prosp. Kosmonavta Komarova, 1, tel.: +38 (068) 791 82 17, e-mail: koroliuk.kate@outlook.com
ORCID: 0000-0002-5979-0874

Королюк Катерина Анатоліївна,
студентка 3-го курсу кафедри соціології та політології Національного авіаційного університету, 03058, м. Київ, просп. Космонавта Комарова, 1, тел.: +38 (068) 791 82 17, e-mail: koroliuk.kate@outlook.com
ORCID: 0000-0002-5979-0874

Королюк Екатерина Анатольевна,
студентка 3-го курса кафедры социологии и политологии Национального авиационного университета, 03058, г. Киев, ул. Космонавта Комарова, 1, тел.: +38 (068) 791 82 17, e-mail: koroliuk.kate@outlook.com
ORCID: 0000-0002-5979-0874

CONCEPTUAL SCHEMAS OF MODERN STATE DEVELOPMENT (ARCHETYPAL APPROACH) CJNVERGENCE OF TRADITION AND INNOVATION

Annotation. It was known that unity of the nation is a strategic safety plan and productive development of the modern state. In Ukraine, this process is formed gradually. The purpose of the article is to find out how Ukrainian traditions and innovations are combined in the modern approaches to the development of the state as an institute for social development.. The methods of analysis and synthesis, document analysis, sign modeling, comparative (synchronous) analysis are used in the work. It was regarded that co-evolutionary stage of state development and the concept of individual "I" and collective "We" as dominant subjects of social interaction at different stages of one cycle of social development.

Changing the traditional concept of governance is being implemented in the program of digitization ("State in a smartphone") as a means of facilitating the provision of administrative services to the population. What is the level of readiness to accept these changes in traditional society? A sense of common and personal responsibility contributes to the development of the collective "We". It was

known trends that confirm positive changes in Ukraine are observed due to the emergence a lot of volunteer movements, crowdfunding platforms, an increasing a number of public organizations in recent years. At the same time, one's own responsibility for one's well-being is increased. The more developed the society, the more actively innovations are introduced into the sphere of social relations, significantly updating them. It has been found that public involvement in the public sector is partly driven by public interest and a growing demand for public sector employment and the pursuit of socially significant professional activity. Based on the analysis, a formula was developed that calculates the collective "We" index. Understanding the necessity of becoming a nation through the convergence of traditions and innovations is an important part in planning the Ukrainian state and social policy.

Keywords: co-evolution, transformation, collective "We", archetypal approach, modern state, tradition, innovation.

КОНЦЕПТУАЛЬНІ СХЕМИ РОЗВИТКУ СУЧАСНОЇ ДЕРЖАВИ (АРХЕТИПНИЙ ПІДХІД): КОНВЕРГЕНЦІЯ ТРАДИЦІЇ ТА ІННОВАЦІЇ

Анотація. Зазначено, що єдність нації — це стратегічний план безпеки і продуктивного розвитку сучасної держави, що в Україні формується поступово. З'ясовано поєднання традицій та інновацій у сучасних підходах щодо розвитку держави як інституту, що забезпечує суспільний розвиток. Використано методи аналізу та синтезу, аналізу документів, знакове моделювання, компаративний (синхронний) аналіз. Було розглянуто коеволюційний етап розвитку суспільства та поняття індивідуального "Я" і колективного "Ми" як домінуючих суб'єктів соціальних інтеракцій на різних етапах одного циклу суспільного розвитку. Зміна традиційної концепції управління на нову втілюється у програмі діджіталізації ("Держава у смартфоні") як засіб полегшення надання адміністративних послуг населенню. Який саме рівень готовності сприйняти ці зміни традиційним суспільством? Почуття спільної і особистої відповідальності — сприяє розвитку колективного "Ми". Показано, що тенденції, які підтверджують позитивні зміни в Україні спостерігаються через виникнення багатьох волонтерських рухів, краудфандингових платформ, зростання кількості громадських організацій протягом останніх років. Поряд з тим, зростає власна відповідальність індивіда за своє благополуччя. Чим розвиненішим є суспільство, тим активніше інновації впроваджуються у сферу суспільних відносин, значно оновлюючи їх. З'ясовано, що залученість громадян до суспільного сектору частково обумовлена публічним інтересом та тенденцією зростання попиту на зайнятість у публічному секторі і здійснення соціально значущої професійної діяльності. На основі здійсненого аналізу, було розроблено формулу, що прораховує індекс колективного "Ми". Розуміння необхідності розвитку суспільства шляхом конвергенції традицій та інновацій — важлива частина у плануванні державної та соціальної політики України.

Ключові слова: коеволюція, трансформація, колективне “Ми”, архетипний підхід, сучасна держава, традиція, інновація.

КОНЦЕПТУАЛЬНЫЕ СХЕМЫ РАЗВИТИЯ СОВРЕМЕННОГО ГОСУДАРСТВА (АРХЕТИПИЧЕСКИЙ ПОДХОД): КОНВЕРГЕНЦИЯ ТРАДИЦИИ И ИННОВАЦИИ

Аннотация. Объединенность нации — это стратегический план безопасности и продуктивного развития современного государства, который в Украине формируется постепенно. Определено сочетание украинских традиций и инновации в современных подходах к развитию государства как института, обеспечивающего общественное развитие. Использованы методы анализа и синтеза, анализа документов, знаковое моделирование, компаративного (синхронного) анализа. Были рассмотрены коэволюционный этап развития общества и понятие индивидуального “Я” и коллективного “Мы” как доминирующих субъектов социальных интеракций на разных этапах одного цикла общественного развития. Современный украинский монопарламент, как он себя позиционирует, предлагает череду инноваций. Изменение традиционной концепции управления на новую воплощается в программе диджитализации (“Государство в смартфоне”) как средство облегчения предоставления административных услуг населению. Какой уровень готовности воспринимать эти изменения традиционным обществом? Чувство общей и личной ответственности — способствует развитию коллективного “Мы”. Показано, что тенденции, которые подтверждают положительные изменения в Украине наблюдаются из-за возникновения многих волонтерских движений, краудфандинговых платформ, роста числа общественных организаций в последние годы. Вместе с тем повышается собственная ответственность индивида за свое благополучие. Чем более развитым является общество, тем активнее инновации внедряются в сферу общественных отношений, значительно обновляя их. Выяснено, что вовлеченность граждан в общественный сектор частично обусловлена публичным интересом и тенденцией роста спроса на занятость в публичном секторе и осуществления социально значимой профессиональной деятельности. На основе проведенного анализа, была разработана формула, что просчитывает индекс коллективного “Мы”. Понимание необходимости развития общества путем конвергенции традиций и инноваций — важная часть в планировании государственной и социальной политики Украины.

Ключевые слова: коэволюция, трансформация, коллективное “Мы”, архетипический подход, современное государство, традиция, инновация.

Putting up a problem. The unity of the nation is a strategic plan for the security and productive development of the modern state. Despite actual inequality and exploitation, the nation is always perceived as a deep and

cooperative brotherhood [1, P.24]. The sense of common and personal responsibility is a characteristic feature of countries with developed democracies. These theses are important to apply today for Ukraine, which is on the way to transforming the social and political consciousness of its people from traditional character, the question is what it will be (transformation).

The image of supraglobal human becomes urgent, not differentiated national, cultural and religious, open innovations and experiment, such that can quickly adapt to the new conditions of the changing world.

In this work, using the sociological concept of the nation (D. Schnapper), we will try to characterize the trend of combining tradition and innovations in the processes of development of the modern state in the information age.

The analysis of the last publications. During the research there were analyzed the works of such domestic authors: O. V. Sushyi, O. A. Donchenko, E. A. Afonin, A. Y. Martynov. Among foreign scientists are: B. Anderson I. Kishilovska and M. Kishilovsky, A. Perotti, P. Sztompka, A. Etzioni, Th.Hobbes, J. Locke.

The purpose of the article: to explore conceptual schemes of development of modern states, to find out how traditions and innovations combine in the process of development of public administration.

Presentation of the main material of the research. According to B. Andersen the nation is a specific imagines

Table 1

Combination of tradition and innovation in the theoretical understanding of the nation

Traditional understanding of the nation	Post-modern understanding of the nation
1. Humanity is naturally divided into nations.	1. The nation became only one of the dominant social communities (socio–cultural types).
2. Each nation has its own distinctive character. The nation comes first.	2. The limits of the identity of nations have become extremely blurred. Myths about the origin of nations have not been axioms for a long time.
3. The source of all political power is the nation, the collective as a whole.	3. The source of all political power is economically powerful transnational companies and global rather than a national elite represented by them.
4. For freedom and self–realization, people must identify themselves with the nation.	4. The privileges granted by the nation state through citizenship are levelled.
5. Nations can only realize themselves in their own states.	5. At the present stage, the Commonwealth of Nations realizes its interests in various inter–state associations (for instance, the EU).
6. The devotion of the nation–state is superior to other devotion.	6. The axiology of the nation ‘s devotion has lost its relevance.
7. The strengthening of the nation–state is essential for world freedom and harmony.	7. The realization of the hedonistic needs of the greatest number of individuals is the most important condition for world freedom and harmony.

community is a social construct the members of which do not know each other and do not interact with each other, but nevertheless view themselves as one community with common character, hopes and destiny [1, P. 35]. Already today, the nation cannot be limited to the territorial or linguistic community. Perhaps tomorrow it will be some virtual community of users, say, a certain type of programming. And then its adherents will be able to physically stay in different parts of the world, however, in a single electronic network.

The nation as a civic community is an abstract political society, through the institution of citizenship goes beyond specific stereotypes, separate devotion and social inequalities of its members. All people, irrespective of historical or ethnic and religious origin and social characteristicsn are citizens. Before World War I, the nation acted as a means of protecting and respecting what is truly human in man, that is, his independence, the symbol of which is equality and freedom. The modern basis of social ties is questioned. When nations are created, politics replaces the religious or dynastic principle of uniting people. And in any democratic nation, politics creates social problems.

Innovations in the development of modern nations include the fact that the number of new roles and achieved status of citizens, that create a nation, constantly increases to the detriment of their ascribed status. And for creation of the nation as community of citizens on the specified sociological concept, the existence of the present civil (public, public) interest is important, which not always dominates over personal interests or the interests of separate group of people, but often does not depend or does not clash with them (that is collective "We" is a little dominating over individual "I") [11, P. 156].

Consequently, increasing the need to work to ensure public interest and understanding of the public as a separate and distinct concept is an important new factor in the development of the modern (national) state. It is only possible to truly unite people by offering them a certain amount of real grounds, values and advantages that would justify inevitably collective education and perhaps require a certain donation from individual citizens for its functioning.

So, on this basis, we can state the combination of tradition and innovation. On the one hand, globalization is impossible without building the strength and potency of national life (and this is a direct function of the national state). On the other hand, globalization itself has added a fundamentally new, previously unknown function to the nation–state. In today 's globalized world, social mobility, which has reached a huge scale, the intensity of communication and inequality between countries and people create new facts, conditions and foundations of relations between groups and communities of people. There is an active distribution and redistribution of roles, life opportunities. A comprehensive comparison of the status of the nation–state in modernist and post–modernist epoch is depicted in Tables 2, 3.

As we can see, in the past nationalism of the nation–state offered the lower classes status and dignity, educa-

Table 2

Conceptual framework for the development of the nation–state in the modern era (elements of tradition)

Possibilities of the upper class	Risks of the upper class	Possibilities of the lower class	Risks of the lower class	Globalization
• Creation of new social, economic and political opportunities based on the determination of the national frameworks. • Protection against competition from outside. The possibility to use the national discourse as a kind of cultural "smokescreen," which is intended to hide economic exploitation.	• Risk sharing with other citizens. • Competition for resources and power within the country.	• Positional benefits. • National pride. • Citizenship, depending on nationality, regardless of property. Status or education. • Political and social rights. • Human dignity. • Market entry, education, language skills that facilitate mobility.	• The welfare state, which makes common risks possible.	• Liberal progressive nationalism. • The national state created a balance of interests of all classes, led to the formation of an inter–class coalition.

Table 3

Conceptual frameworks for the development of the nation–state in the modern era (elements of innovation)

Possibilities of the upper class	Risks of the upper class	Possibilities of the lower class	Risks of the lower class	Globalization
The state no longer wants to provide opportunities that individuals consider themselves safe. Global capabilities. Duties to the nation become a burden. Mobile class members are now looking for economic opportunities in the world, which is beyond national horizons, and political dangers are globalizing. Members of these classes seek to optimize the usefulness of their skills and education.	The State is no longer capable of providing adequate protection.	Democracy deficit. National education systems are becoming less useful. National language becomes less useful for acquiring professional skills or mobilizing.	The logic of the welfare state is becoming increasingly difficult to provide. Intergenerational cooperation. Open borders destroy the logic of the welfare state and weaken the ability to share risks among all citizens.	The state is no longer capable of providing the same protection and opportunities, that and in the age of nation–state. The collapse of the inter–class coalition and the emergence of defense aggressive nationalism.

tion and many opportunities. National states are currently under considerable threat. According to A. Renaut, the nation must itself learn to adapt satisfactorily to the conditions of the globalizing 21st century. This point of view brings us back to the archetype of "eternal child", which, by the way, is always open to a new one and wishes to study.

Patriotic feeling is associated not with the country as a certain culture and historical nation, but with the state principle of law. People join the principles of the rule of law and the republican structure, excluding any reference to territory and a certain historical or cultural community. In our opinion, a strong economy, achieved at the expense of a common for everyone element of the economy in the form of a national corporation, better strengthens the sense of group unity, common interest and individuality of the nation.

According to M. Moiseev, coevolution is a harmony between the goals of mankind and nature [5, P. 122]. Coevolution is a mechanism of change within the system. It is a phase change from the normative period of invasion to the normative period of evolution. An indicator of the coevolution period is a real explosion of individual activity [5, P. 209]. The individual's own responsibility for his or her well–being is increasing, the need to monitor the development of social conflicts is increasing, and the quality of innovations is gradually becoming a determining factor in social life [5, P. 145]. The political system is actively changing, the entity "I" is surely coming into force.

During the transition period of cycle development, the historical prerequisites of crises arise, when the very concept of governance begins to change [5, P. 212]. The economic order is transforming in the direction of expanding the freedom of economical activity [5, P. 145–147].

The new parliament tries to demonstrate just the change of this concept to Ukraine, which introduces a program of digitisation or "State in a smartphone" as a means of facilitating the provision of administrative services to the population. However, will it be possible to implement this reform, contrary to the archetype (according to K. Jung) rite Ukrainian, which is oriented to traditional actions, reproduction of constant behavioural practices, remains an open question.

The draft of the broad masses to modernization may contradict the interests of the political elite, which controls power, then the prerequisites are created for the emergence of a new elite, which begins to realize the accumulated innovative potential of society [5, P. 209]. The coming to power of the "Ze" team is due to the actual need to realize this potential. The movement of the country towards post–industrial society will be connected with the arrival of the young Ukrainian generation in big politics [2, P. 93]. In fact, this process has already taken place.

If in society, there has become a difficult way of development of the nation, there is no consolidation and integration joint–effective core "around something", then it is replaced by non–effective core "against something", which becomes a factor of negative consolidation [7, P. 4]. The lack of attention on the part of power institutions to the population was one of the

reasons for the civil protests called "Euromaidan".

Imaginary communities, described in B.Anderson 's work of the same name, form ideas of origin of nationalism, that is, ideas of formation of collective "We". Nationality is similar to skin color, sex, descent and time of birth — that is, to those things that cannot be changed [1, P. 180]. This, in fact, determines the common community based on language, culture, established practices of behavior. The concept of a multicultural society should take into account linguistic and legal unity, smoothing and, if necessary, limiting cultural differences [6, P. 66].

The need for Bellum omnium contra omnes (war of all against all), has disappeared for a long time, but the "social contract" between Th. Hobbes and J. Locke is still taking place. Behind it, the role of the state is to ensure its main functions — security and regulation of relations between people, which will remain unchanged. The state itself is gradually simplified but with the growth of self–organization of society. As a result of the growth of individual activity and responsibility of citizens, the role of direct democracy (for example, Brexit in the UK, referendums for independence in Scotland and Catalonia) will increase. This trend also occurs among other Western European countries and the United States. For example, "Forbes" notes that more graduates of prestigious American educational institutions (Master of Business Administration (MBA) training) are giving up well–paid jobs in private companies to work in the public sector to do something meaningful that will have a noticeable impact [4, P. 331]. The results of Ukraine 's 2019 presidential election was a clear example of this trend. That is, awareness of the need for the social benefit of the individual to society contributes to the development of the economy and civil society of the state.

The co-revolutionary principle of "changes within the system" is gradually embodied in the reform of decentralization of power in Ukraine, which began in 2014 and contributed to increasing the level of collective responsibility on the ground. This indicates a timely attempt by the state to appreciate the significant managerial capacity of local self–government and the ability to solve problems on the ground. The effectiveness of the reform has been proved in a certain way: according to the data of the Cabinet of Ministers of Ukraine in the last 4 years of the reform, 882 UTCs have been created, bringing together 4,043 communities [10].

In the course of the study, based on the analysis of the dynamics of social interactions in Ukrainian society, a formula was developed with the help of which it is possible to find out the index of collective "We":

$$\frac{(a+b)n}{r} \approx c$$

where a — the level of individual activity, b — collective responsibility, n — the number of permanent social connections, r — the level of passivity, c — the index of collective "We".

Conclusions and prospects for further research. It has been found out that the direction of understanding the importance of the idea of collective "We" and popularizing the con-

solidation of the efforts of society to ensure public interest is perspective for Ukraine. It is somewhat counterverse with the coevolution stage of development of Ukrainian society for now, but it can clearly define the megatrends of development of the Ukrainian state in a short term.

The dynamic process of development of collective "We" in Ukraine, which began after the "Revolution of Dignity", contributed to the emergence of many volunteer movements, crowdfunding platforms, the growth of the number of public organizations in recent years. "In a world where a nation state is the common norm, all this means that now nations can be dismissed even without linguistic kinship... on the basis of a general awareness of the possibilities" [1, P. 169]. In the near future there is reason to predict an increase in the trend of self–organization of society, an increase in the role of direct democracy, the reupdating of individual activity and an increase in the importance of Ukrainian civil responsibility. The promotion of the process of nation–building through the convergence of traditions and innovations is an important part in the planning of the state and social policy of Ukraine.

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