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## **CONFLICT OF TRADITIONALITY AND INNOVATION IN STATE CREATING: AN ARCHETYPIC APPROACH**

**Annotation.** The article deals with the patterns of manifestation of intra-systemic conflicts that accompany the process of creating a state. The study uses an archetypal approach, the essence of which is to discover a common subconscious in tradition, that which conflicts with innovation and thus determines the specifics of creating statehood in any country. From the perspective of system analysis, archetypes are identified as invariants that play a key role in ensuring the stability of the state. Scientific ideas, generalizations and conclusions set forth in the article are based on the results of research by scientists from various fields of science: sociology, system analysis, management, economic theory. It was determined that the conflict of tradition and innovation in the creation of the state is a contradiction

between the desire to ensure the stability of social life and the orderliness of the state by reconstructing behavioral patterns known from the past and the inherent social system's ability to change the parameters of its state through the use of new compounds of mechanisms, resources and management technologies.

It is emphasized that the development of the state can be ensured only on the basis of a certain economic basis created through the institution of property. The nature of the use of the institution of ownership in different countries or in one country, but at different times can be different, but common in the process of using property is the presence of the archetype of the owner's psychology. The differences in the demonstration of this archetype in various cultural traditions are most expressively reflected in the customs and rituals of rural life and agricultural production, which is due to the historical primacy of land ownership. The consequences of the conflict between the development of productive forces (innovativeness) and the nature of production relations (traditional) in the agricultural sector regarding the development of Ukrainian statehood are revealed. The ways of regulating social relations on the basis of combining the tradition of community (collectivism) and market innovation (individualism) are proposed.

**Keywords:** tradition, innovation, archetype, state formation, conflict, public relations.

## **КОНФЛІКТ ТРАДИЦІЙНОСТІ ТА ІННОВАЦІЙНОСТІ В ДЕРЖАВОТВОРЕННІ: АРХЕТИПНИЙ ПІДХІД**

**Анотація:** Розглянуто закономірність вияву внутрішньосистемних конфліктів, які супроводжують процес будівництва держави. Використано архетипний підхід, сутність якого полягає у виявленні спільного підсвідомого в традиції такого, що вступає в конфлікт з інноваціями і таким чином обумовлює специфіку державотворення у будь-якій країні. З позицій системного аналізу архетипи ідентифікуються як інваріанти, що відіграють ключову роль у забезпеченні стійкості держави. Наукові положення, узагальнення та висновки, викладені у статті, ґрунтуються на результатах дослідження вчених з різних галузей науки: соціології, системного аналізу, управління, економічної теорії. Визначено, що конфлікт традиційності та інноваційності в державотворенні суперечать між прагненням забезпечити стабільність соціального життя і впорядкованість у державі шляхом відтворення відомих з минулого поведінкових зразків та внутрішньо притаманною соціальній системі здатністю змінювати параметри свого стану завдяки використанню нових поєднань механізмів, ресурсів та технологій управління.

Підкреслено, що розвиток держави може бути забезпечений лише на основі певного економічного базису, створеного завдяки інституту власності. Характер використання інституту власності в різних країнах або в одній країні, але в різний час, може бути різним, проте спільним у процесі використання власності є наявність архетипу психології власника. Відмінності вияву даного архетипу в різних культурних традиціях найбільш виразно відображені у звичаях і ритуалах сільського життя і сільськогосподарського

виробництва, що обумовлено історичною первинністю власності на землю. Виявлено наслідки конфлікту між розвитком продуктивних сил (інноваційність) та характером виробничих відносин (традиційність) в аграрній сфері щодо розвитку української державності. Запропоновано шляхи врегулювання суспільних відносин на основі поєднання традиції общинності (колективізму) та ринкових інновацій (індивідуалізму).

**Ключові слова:** традиція, інновація, архетип, державотворення, конфлікт, суспільні відносини.

## **КОНФЛИКТ ТРАДИЦИОННОСТИ И ИННОВАЦИОННОСТИ В ОБРАЗОВАНИИ ГОСУДАРСТВА: АРХЕТИПНЫЙ ПОДХОД**

**Аннотация.** Рассмотрены закономерности проявления внутрисистемных конфликтов, которые сопровождают процесс создания государства. Использован архетипный подход, сущность которого заключается в обнаружении общего подсознательного в традиции такого, что вступает в конфликт с инновациями и, таким образом, обуславливает специфику создания государственности любой страны. С позиций системного анализа архетипы идентифицируются как инварианты, которые играют ключевую роль в обеспечении устойчивости государства. Научные положения, обобщения и выводы, изложенные в статье, базируются на результатах исследования ученых из разных отраслей науки: социологии, системного анализа, управления, экономической теории. Определено, что конфликт традиционности и инновационности в создании государства является противоречием между стремлением обеспечить стабильность социальной жизни и упорядоченность государства путем воссоздания известных с прошлого поведенческих образцов и внутренне присущей социальной системе способностью менять параметры своего состояния благодаря использованию новых соединений механизмов, ресурсов и технологий управления.

Подчеркивается, что развитие государства может быть обеспечено лишь на основании определенного экономического базиса, созданного благодаря институту собственности. Характер использования института собственности в разных странах или в одной стране, но в разное время, может быть разным, но общим в процессе использования собственности является наличие архетипа психологии собственника. Отличия проявления данного архетипа в различных культурных традициях наиболее выразительно отображены в обычаях и ритуалах сельской жизни и сельскохозяйственного производства, что обусловлено исторической первичностью собственности на землю. Выявлены последствия конфликта между развитием продуктивных сил (инновационность) и характером производственных отношений (традиционность) в аграрной сфере относительно развития украинской государственности. Предложены пути урегулирования общественных отношений на основании соединения традиции общинности (коллективизма) и рыночных инноваций (индивидуализма).

**Ключевые слова:** традиция, инновация, архетип, образование государства, конфликт, общественные отношения.

**Formulation of the problem.** State creation — the continuity of changes in its states and characteristics (structure, forms of government, economic structure, social structure, cultural environment, etc.) raises questions about the regularity, expediency and irreversibility of these changes. How aggressively should Ukraine be deprived of the attributes of the past? Is it normally in the development of the state to deny the past tradition (such as collectivism), and do such objections to the formation of the tradition of the present complicate? We are seeing a crisis in the liberal conception of state-building, but will this crisis be overcome by turning random innovations into necessary innovations, or will the social system face the threat of a return to totalitarianism?

The answers to these painful questions can be partly obtained by using an archetypal approach to the study of the problem of state formation, which will reveal the social invariants that are key in the self-organization of such a system as the state.

**Analysis of recent publications on the subject.** Since the study was interdisciplinary, during its conduct it was necessary to get acquainted with the latest publications in such areas as archetype, innovation, public administration, traditions, which allowed to form a methodological basis for studying the influence of the dichotomy of “tradition — innovation” on state formation in Ukraine. Among the scientific works that have attracted attention with their depth and originality, it is advisable to name the works of representatives of the Ukrainian School of Archetype E. Afonina [1; 2], devel-

opers and researchers of the theory of innovation — A. Amoshi [3], Stiglitz J. [4], J. Schumpeter [5], as well as a number of publications concerning the study of the dialectical contradiction between tradition and innovation, such as Article I. Tarkan “The relation between tradition and innovation in the context of globalization” [6]. The contribution of these and other scholars to the development of archetype theory is to systematize the archetypes that determine the development of the Ukrainian cultural and social tradition; formalization of the process of transforming innovation into tradition (from individual to general) isolation of archetypes (invariant) in the development of culture and state, which give originality to the national tradition. However, the conflict of tradition and innovation within existing archetypes remains a poorly understood problem of state formation.

**The purpose of the article** — to identify the influence of archetypes on the emergence of the conflict of tradition and innovation in the process of state formation and to develop proposals for its incorporation in the process of state formation in Ukraine.

**Presenting main material.** Conflict as a clash of conflicting interests (from Latin: *conflictus* — clash) [7] and misalignment of goals is more often seen in the context of specific interaction between people, which can be divided into groups by different criteria, in particular as carriers of traditional and innovative in public life. Under the conflict of tradition and innovation in state-formation, we understand *the contradictions between the desire to ensure the stability of social life and order-*

liness in the state through the reproduction of past patterns of interaction and the inherent ability of the social system to change the parameters of its state through the use of unexpected configurations of management mechanisms and resources. This understanding of the essence of the specific conflict mentioned is methodologically linked to the concept of “development” – the movement of the social system in the direction of its complication, growth, acquisition of diversity and accumulation of contingencies, which subsequently become necessary.

Thus, the state as a social system in its development relies on cultural and social heritage, which is replicated in a long-lasting form – tradition, and at the same time uses new knowledge and the results of their practical implementation to eliminate the accumulated contradictions that can no longer be overcome in the traditional ways – *innovation*. In terms of systems theory, the simultaneous existence of tradition and innovation creates a “potential difference” [8], which is the source of the impulse to ensure a quality transformation of the system. The emergence of new knowledge and the production of innovation are also based on past experience, so it is important that tradition is able to undergo some renewal and innovation “has proven to be viable in traditional culture” [6]. But no matter how the traditions are updated, as they move closer together, and no matter how fast this process is accelerated in a globalized world, we are still seeing a difference in the state-formation of different countries, which is based on similar principles: a democratic republic of France is not like a democratic re-

public of Ukraine but the Federal Republic of India is not like the Federal Republic of Germany. This discrepancy can be explained by the phenomenon of refraction of *archetypes* [1; 2; 9] in the cultural traditions of countries, the sustainability of the traditions themselves, and the speed of diffusion of innovations that distorts or rejects traditions.

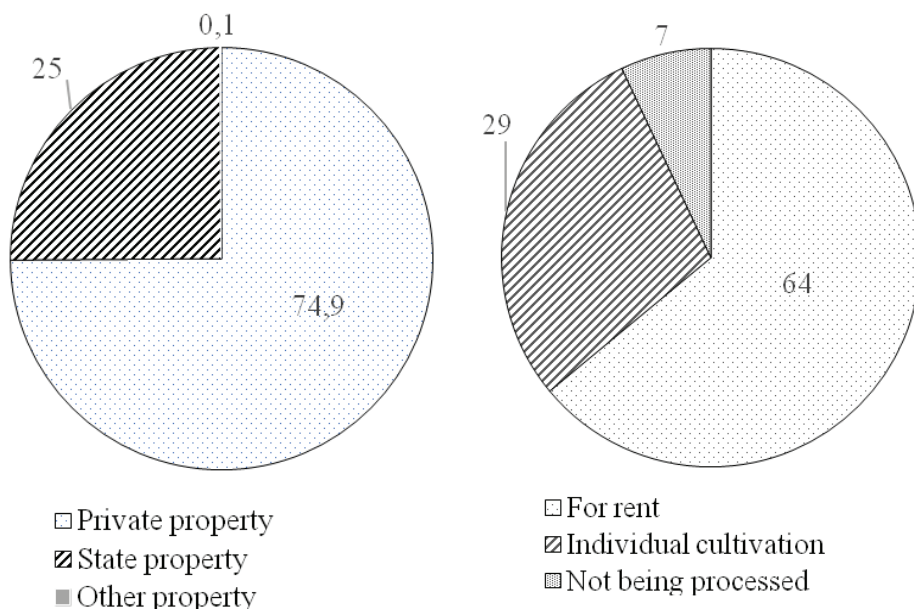
The state cannot exist outside its economic basis, which is created through the use of property in any form (private, collective, state, communal). These data indicate that the nature of using the property institute in different countries or in one country, but at different times may be different, but common in the process of using the property is the presence of the archetype of the owner’s psychology, expressed to a greater or lesser extent. We also see differences in the manifestation of this archetype in different cultural traditions, most clearly reflected in the common rules and rituals of rural life and agricultural production, which is due to the historical primacy of land ownership. Understanding the psychology of the owner as a phenomenon of “collective unconscious” [9] is riddled with many not only scientific, but fictions, in which the authors tried to demonstrate, through vivid images, a person’s instinctive desire to possess material (“Kaydashev’s Family” by Nechuy-Levitsky, “Hundred thousands” by Karpenko-Kary, “Bread” by Mamin-Sibiriyak, “The Silent Don” by Sholokhov, “Gobseck” by Balzac, etc.).

It is the recognition of the presence in the collective consciousness of the owner’s psychology that has become the most important argument in favor

of establishing an institute of private ownership of land, in particular agricultural land, in Ukraine. Thus, V. Mesel-Veselyak and M. Fedorov back in 1990 insisted that: “Independence, independence of citizen, revival of the true owner of the land cannot be without private property” [10]. Unfortunately, during this period, the psychology of the owner took precedence over philosophical reflections on the expediency of maintaining the tradition and the need to maintain innovation in the creation of Ukraine. And from the very beginning of the introduction of the institute of private ownership of agricultural land, a conflict between the state of the productive forces, the availability of modern technological possibilities for their development and the outdated nature of industrial relations, petty-bourgeois in nature, caused the forma-

tion of economic freedom within the insignificant extent within the realm of property. The restoration, preservation of peasant labor traditions on their land without taking into account the current technical possibilities of its use had a number of negative consequences, including the total refusal of the peasants to conduct their economic activities on small private landownings independently (Fig. 1).

As you can see, more than 60 % of landowners in Ukraine rent their land without the technical and technological capabilities at their disposal and, at the same time, the owner’s psychology does not allow them to renounce the property. Effort to form Ukrainian statehood on the basis of petty-bourgeois public relations (note in this connection the orientation of state economic policy to support small and



**Fig. 1. Allocation of agricultural land by type of ownership and ways of using private agricultural land in Ukraine, 2018, %**

Source: Created by the author according to the State Geocadastr of Ukraine.



medium-sized businesses, in their mass ineffective, and the destruction of large industrial complexes, especially those that were integrated into the Russian Federation economy) the simultaneous desire to integrate the political, social and economic systems into the European space is a kind of social cognitive dissonance, since the current trends of state-building I do not meet European and world realities. The archetype “landowner — a peasant working on land” conflicts with the innovations of modern land relations and cannot but hinder the development of a state that declares itself agrarian. It should be noted that of all property relations, land ownership relations have undergone the most significant changes: labor, land ownership and ownership of the extracted useful properties of the land have ceased to be combined under common ownership.

Land ownership, in comparison with the ownership of technology, capital and appropriation of useful product, has practically lost its value in the formation of newly created value. Inheritance of land ownership is an archetype in many countries’ statesmanship, but increasingly the tradition of land ownership is giving way to new opportunities to produce and control its market circulation through the use of modern information technologies. For an agricultural enterprise, such components of industrial capital as machinery and technology became more important than land that could be leased. Now in Ukraine, as in many other countries with advanced agricultural production, large agrarian and industrial companies use a number of technological innovations, such as: Precision farm-

ing ( precision farming system ), Geographic Information System, GIS, Global Positioning System ( a global positioning system that allows you to determine the location and speed of objects anywhere on the Earth ), Variable Rate Technology, VRT ( the use of variable rates (doses) of process materials, in accordance with the characteristics of the field). In fact, the modern agricultural enterprise is the result of a conflict between the tradition of land tenure and the innovative nature of land use, which in Ukrainian realities is mainly carried out on leased land.

We can distinguish the main consequences of the impact of the mentioned conflict on the state, namely:

- depopulation of rural areas due to the separation of landowners from economic activity in agriculture. Preservation of the “peasant-landowner” archetype is now carried out in an urban environment where the heirs of the primary landowners, who receive only a small amount of property income, reside, and in all other aspects of land tenure they are estranged from the property. The economic basis of the state becomes shaky;

- social stratification in rural communities caused by the transformation of traditional collective farms; the individualization of life in rural communities and the lack of unifying goals, which widens the axiological gaps in society and does not promote cohesion;

- transfer of benefits from land ownership to land users — large agricultural holdings, affiliated with foreign processors, who sell a significant proportion of produced agricultural raw materials that are in demand in the relevant markets; narrowing of the product range of

own production in the domestic market; increasing dependence on food imports and weakening food security of the state;

- ousting emphasis on simpler production of raw materials with low added value, high efficiency and high environmental risks; the curtailment of scientific and technical activities in all spheres of economy, the decline of fundamental science and, as a consequence, the growing technological dependence of the country and its transformation into a raw material appendage of the European economy;

- formation of a negative attitude in society to large property and owners, unconditional identification of large property with oligarchic economy and ease of manipulation on this basis by public consciousness in the direction of advocating the expediency of nationalization (Privatbank), elimination of monopoly of regional gas providers and gas transportation networks, controlling gas transportation (resulting in three monopolies instead of one) and so on. The dissemination of relevant stereotypes that can grow into a “rob what was robbed” tradition is extremely negative for private ownership;

- absolutization of “European” values as socio-cultural and political models, which slows down the self-identification of Ukrainians and the restoration of the Ukrainian socio-ethnic archetype — Ukrainianness loses its competitiveness in the mainstream of Westernization. Here, traditionality is inferior to borrowed cultural innovations, which are rapidly spreading because of the ease of perception of such social settings as: “every man for himself”, “profit is above anything

else”, “enjoy your life”, “poor — means stupid” and so on.

Further deepening of the contradiction between the development of productive forces and industrial relations both in the agricultural sector and in the economy as a whole becomes a significant obstacle in achieving the main goal of innovation — the formation of a new content of statehood. In pursuit of this goal, traditions and innovations must become a cohesiveness that incorporates a system of norms, ideals, value propositions [11] that best ensure the realization of human rights. Further deterioration of the economic situation of the country (increase in external debt, inflation, GDP reduction, etc.) (Table 1) leads to the finding of management decisions aimed at ensuring such integrity — preserving the traditions of social community and using its synergy to produce innovations of social development.

In this connection, attention should be drawn to the growing criticism of the ideology of liberalism, which defended the priority of economic individualism, rejecting the idea of collectivism as obsolete. Liberalism, as the system-forming ideology of Western civilization, is still not fully understood by Ukrainian society, following the tradition of collectivism. Interestingly, scholars of liberalism and tradition scholars from different sides have come to a similar conclusion about the threshold for the perception of innovation by a society defined by tradition [6]. According to I. Tarkan, any ideology or social institute evolves, dogmatizes and subsequently degrades [ibid]. Such categoricalness in establishing the relation between ideology and economy, which



Table 1

## Dynamics of key indicators of Ukraine's economic situation, 2008–2018

Years	External debt for 1 person, mln. \$ USA	GDP per person, \$ mln. USA	External debt to GDP per person, %	Balance of the state budget, \$ mln. UAH
2008	2198,1	3891,9	56,5	-12500,7
2009	2245,3	2545,6	88,2	-35517,2
2010	2558,1	2973,9	86,0	-64265,5
2011	2762,4	3570,4	77,4	-23557,6
2012	2963,3	3856,7	76,8	-53445,2
2013	3123,5	4029,9	77,5	-64707,6
2014	2884,5	3010,1	95,8	-78052,8
2015	2771,3	2115,1	131,0	-45167,5
2016	2660,0	2185,6	121,7	-70130,2
2017	2744,0	2639,9	103,9	-47849,6
2018	2713,2	3094,5	87,7	-59247,9

Source: Created by the author according to the Ministry of Finance of Ukraine (<https://index.minfin.com.ua/en/finance/budget/gov/>).

was inherent in K. Marx (economy – basis; politics – superstructure), is not traced today, on the contrary, scientists are increasingly asking questions about the degree of influence of ideology on the functioning of the economy. In any case, in Ukraine there is no direct link between the spread of liberal values and the development of the economy, as evidenced by the data in the Table 1. Such innovation in state-formation as liberalism has given rise to the lack of the rule of law, corruption, as well as the non-transparency of privatization and its distributive nature, the criminalization of economic activity and the mass export of capital, traditional for Ukrainian society. Political and economic elites in Ukraine have not even tried to limit social obligations that are not inherent in the majority of the population, which generally casts doubt on the spread of liberalism in the country, even as it dominated Europe in the 1950s. Particularly alarming is

the tendency for the conflict between tradition and innovation in Ukraine to grow, against the background of Fukuyama's well-known study, in which he views the current state of liberalism as "the final point of the ideological evolution of mankind", "the ultimate form of government in human society" [12]. We see in vain the growing inefficiency of liberal-democratic institutions, which have been successfully used in the western post-war countries, and in Ukraine they have formed institutional traps that have yet to be found.

**Conclusions and prospects for further researches.** Summarizing the results of reflection, we will dare to make a number of observations regarding the consideration of the conflicts of traditionalism and innovation in management decisions.

Priority should be given to the regulation of land relations, especially given the prospect of lifting the moratorium on transactions with land in the

form of sale. Land users should have more rights, and they should also be transferred responsibility for the quality of the land. The archetype of the landowner will be preserved, but the tradition of its realization will change and will be limited by the small size of the land. In this regard, the author has additional managerial considerations that go beyond the scope of the article.

It is advisable to find opportunities to invest in basic science, such as participating in international scientific projects. Otherwise, the economy will have to focus on attracting ever-increasing technological innovation. Raw material, the specialization of Ukraine, will play the role of an additional negative factor in the modernization of the economy as a basis for the development of statehood. It should be noted that there is a modernization of the tradition of doing business and business owners are quite ready to change it further, in cooperation with scientific institutions, the state and local self-government bodies.

Given the archetype of community, it is necessary to promote any manifestations of civic activity of a creative nature and to prevent the widening of social divisions along the lines: east – west; Ukrainian language speakers – Ukrainian language irregularity speakers; village – city; owner – non-owner; rich – poor; right believer – wrong believer and the like. Processes such as co-operation, clustering, cooperation and association should not only be governed by legal mechanisms, but also receive budget support.

It is advisable to restore the status of a transit country, traditional economic links and find new partners to

expand markets, access to resources and technology. From a systematic approach point of view, the system should be open for energy exchange (information, finances, resources, etc.) and well-ordered, that is, it should be a well-organized organizational and functional structure of the state, otherwise the system will be degraded, it may lose its integrity and its parts will be absorbed by others systems.

Continued research and further elaboration of proposals in all areas is promising given the need to overcome the acute socio-political crisis.

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