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MULTIDIMENSIONAL MANAGEMENT CONTEMPORARY: GENERATION OF SOCIAL MEANINGS FOR A NEW COLLECTIVE IDENTITIES

Abstract. The article is devoted to the analysis of the process of generating social meanings on the area of European civilization. Authors assign a separate place to the research of the tendency of increasing social activity in local communities, which accompanies decentralization processes in modern Ukraine. The article analyzes the characteristic features of non-tribes, based on the M. Maffesoli's concept of "neo-tribalism", and traces the tendency of reactualization a partly transformed communal way of life of modern tribes. The authors investigate the retrieval of the request for a valuable education in society. It is emphasized on the growing tendency of the filling of the meaning of the professional activity of public administrators, according to the significant request of providing public interests and collective goals by citizens. The authors singled out a new role of public administration – providing public education. In the context of this problem, the authors substantiate the critical need for a successful completion of the authority decentralization reform in Ukraine. Proceeding from the process of neo-tribalism that covers modern Europe, the authors predict the emergence of a new collective identities on the European area.

The authors point to a characteristic tendency: Ukrainians are deeply embedded in solving internal problems of society, which manifests in the correction of gaps in cultural and educational policies of past years, self-organization (through volunteer and volunteer movements), civil responsibility for the welfare of their communities, and participation in the management of local affairs. According to the authors, this tendency influences the dominant type of future sociality (it is not the individual "Me", but "Me as a part of community").

Keywords: archetypes, neo-tribes, decentralization, public interest, value education.

БАГАТОВИМІРНА УПРАВЛІНСЬКА СУЧАСНІСТЬ: ПОРОДЖЕННЯ СОЦІАЛЬНИХ СМИСЛІВ ДЛЯ НОВИХ КОЛЕКТИВНИХ ІДЕНТИЧНОСТЕЙ

Анотація. Проаналізовано процес породження соціальних смислів на просторі європейської цивілізації. Досліджено тенденції посилення соціальної активності у місцевих громадах, що супроводжує децентралізаційні процеси в сучасній Україні. Визначено характерні ознаки неотрайбів, виходячи із концепції неотрайбалізму М. Маффесолі, відслідковано тенденцію реактуалізації дещо трансформованого общинного способу життя сучасних племен. Надано уваги відновленню запиту на ціннісну освіту в суспільстві. Наголошено на зростанні тенденції наповнюваності сенсом професійної діяльності публічних управлінців, відповідно до значного запиту забезпечення публічних інтересів та колективних цілей з боку громадян. Визначено нову

роль публічного управління — забезпечення публічної освіти. У контексті даної проблематики обґрунтовано критичну потребу успішного закінчення реформи децентралізації влади в Україні. Виходячи із процесу неотрайбализму, що охоплює сучасну Європу, автори прогнозують появу нових колективних ідентичностей на європейському просторі.

Спостережено характерну тенденцію актуалізації для українського суспільства потреби у вирішенні внутрішніх проблем. Це виявляється у вправленні пробілів у культурній та освітній політиці минулих років, самоорганізації (через волонтерський та добровольчий рух), громадянській відповідальності за добробут своїх громад і участь в управлінні місцевими справами, що, на думку авторів, відповідає тенденції децентралізації і впливає і на домінуючий тип соціальності майбутнього — не індивідуальне “Я”, “Я — у своїй спільноті”. Наголошено, що реформи державного управління в Україні покликані підтримати тенденцію децентралізації і активність громадян, все більше позиціонуючи публічну політику як інструмент публічної освіти, навчання громадян через залучення у процес вироблення та прийняття рішень.

Ключові слова: архетипи, неотрайби, децентралізація, публічний інтерес, ціннісна освіта.

МНОГОМЕРНАЯ УПРАВЛЕНЧЕСКАЯ СОВРЕМЕННОСТЬ: ПОРОЖДЕНИЕ СОЦИАЛЬНЫХ СМЫСЛОВ ДЛЯ НОВЫХ КОЛЛЕКТИВНЫХ ИДЕНТИЧНОСТЕЙ

Аннотация. Анализируется процесс порождения социальных смыслов на просторах европейской цивилизации. Исследованы тенденции усиления социальной активности в местных общинах, что сопровождается децентрализационные процессы в современной Украине. Обозначены характерные признаки неотрайбов, исходя из концепции неотрайбализма М. Маффесоли, отслежена тенденция реактуализации несколько трансформированного общинного способа жизни современных племен. Обращено внимание на возобновление запроса на ценностное образование в обществе. Подчеркнут рост тенденции наполняемости смыслом профессиональной деятельности публичных управленцев в соответствии со значительным спросом на обеспечение публичных интересов и коллективных целей со стороны граждан. Определена новая роль публичного управления — обеспечение публичного образования. В контексте данной проблематики авторы обосновывают критическую потребность в успешном окончании реформы децентрализации власти в Украине. Исходя из процесса неотрайбализма, охватившего современную Европу, авторы прогнозируют появление новых коллективных идентичностей на европейском простанстве.

Отмечается тенденция актуализации для украинского общества потребности решения внутренних проблем. Это проявляется в исправлении пробелов в культурной и образовательной политике прошлых лет, самоорганизации (через волонтерское и добровольческое движение), гражданской ответст-

венности за благосостояние своих общин и участие в управлении местными делами, что, по мнению авторов, отвечает тенденции децентрализации и влияет на доминантный тип социальности будущего — не личное “Я”, а “Я — в своем сообществе”. Отмечено, что реформы государственного управления в Украине призваны поддержать тенденцию к децентрализации и активности граждан, все больше позиционируя публичную политику как инструмент публичного образования, обучения граждан через вовлечение в процесс выработки и принятия решений.

Ключевые слова: архетипы, неотрайбы, децентрализация, публичный интерес, ценностное образование.

Problem formulation. Just literally a decade ago, global and prosperous Europe could not forecast a splash of anti-European nationalism, waves of radicalism, populism, a deep migration crisis, and an increase of separatist moods in many European regions, which overtook the whole countries in the effort of leaving the Union.

What will be the future of Europe? Strength and, at the same time, the weakness of Europe was in its civilizational specificity, with such features as unity in diversity, high culture and respect for the rules of fair game, sincerity and rationality. Owing to these characteristics the European House became attractive for Ukrainians.

However, the social time of modern Europe is an extended routine of contradictory processes, alarming fragmentation of the intellectual European area and unstable desire to fight for its values. Even such countries — as pillars of European humanism like France and Italy — became vulnerable to Putin’s propaganda.

Ukrainian society, despite having its own intellectual reserves, has been forced to import foreign experience for a long time to solve internal problems.

It was a situation of manifestation the “distressful experience” [1] archetype, but today it became less reliable for Ukrainians. Ukrainians social expectations are very high — it seems that the historical time has come for Ukraine (according to well-known sociologist P. Shtompka, this period is favorable for the realization of complex and systemic changes, so-called “quality time” [2, p. 72]).

Many years Ukrainian political elite was talking about reforms, but only now they come closely to the real implementation of at least a partial modernization of the soviet education system, health care, public administration. At the same time, a large part of the Ukrainian society resides in socio-economic instability, therefore reacts anxiously to everything new. Remaining under the patronage of the past, extrapolation to the modern structures of the permanent, historical, archetypical (which has proved its effectiveness in the past) became a natural protective reaction of society.

At the same time, the cordocentrism, that is mentally fits Ukrainians, slowly transforms — Ukrainian society begins to distrust in promises, lose its illusions, starts to think more and more

rationally, and finally realize the necessity of building its own army and mobilization internal resources to defeat the aggressor. Along the importance of the perspective and cooperation in the face of global challenges, Ukrainians feel the urge of comfort “here and now” — this is a typical logic of neo-tribes (modern tribes) by M. Maffesoli. Therefore, they increasingly begin to rely on themselves, take initiative in their hands, actively cooperate with each other before the current challenges.

Europe is a creation of endless searches of identity. It is often compared to an orchestra. There are times when some instruments keep quiet or play a minor party. But the orchestra continue its existence [3, p. 32]. Identity of the future Europe is not an individual “Me”. Another factor is that, given its diversity, Europe begins to move at different speeds and sometimes turn towards Ukraine with a different face. The phenomenon of Eastern Europe is that it does not become less European despite its insufficient economic development or semi-authoritarian leaders. Thanks to its own disadvantage, Eastern Europe is now, in many aspects, becomes more European, because it begins to appreciate more that values, where the rich West people are considered to be worthwhile. This opinion is brightly confirmed by the results of the 2017 poll in Ukraine. According to the results of the poll, the residents of Donbass (54,8 %) mostly are ready to endure financial difficulties for the protection of civil rights.

Analysis of recent publications according to problems, and identification of previously unsolved parts of the general problem.

The archetypal paradigm and the researches of societal are represented in the Ukrainian scientific thought by the works of the scientists of the Ukrainian school of archetype — E. Afonina [4], O. Sushiy, O. Bandurka, A. Martynova and others.

We agree with the national researcher I. Grushetskaya that the traditional toolkit can not be used to analyze the social views of the present. Problems of the research of collective identities that may arise in the future, in the context of the rapid transformations of modernity, is particularly relevant. In this paper there will be presented three meaningful lines, that are mutually important and mutually conditioned in order to take a new look at the outlined scientific problem in the prism of the concept of neotribalism M. Maffesoli and draw general conclusions: 1) about the future of European civilization; 2) about the collective identities of modern Ukraine; 3) about social meanings in modern administrative reality.

The purpose of the article — determine the social meanings that are formed with the appearance of new collective identities in modern Europe, including in Ukraine, based on the analysis of the internal surroundings of European civilization.

Presentation of the main research material. The phase of globalization significantly weakened the value orientations of Europe, therefore, the protective reaction of European culture was the expected, temporary return to traditional — religion, ethnic values, group solidarity. The modern phenomenon of neotribalism — is fully consistent with this trend. The singular sense of Europe is divided into a large number of

trivial meanings. In our opinion, in the near future the most common sense of collective identities in Europe will be emotional volitional meanings, unscientific ideas, ethos of communities, and checked for millenniums values, moral and ethical principles. Therefore, in the future Europe, emotional leaders should be expected, increased activity of citizens' associations for different interests at the local and regional levels, the development of democracy on the local level, the growth of the number of officially (not) registered communities of different types, small initiative groups and organizations for working together over projects or other issues. Indeed, active participation in the lives of local communities will serve as a comfortable platform for training and developing human skills of peacefully solving problems and coexist in an increasingly complex society.

From the socio-political point of view, the level of complexity of the challenges of democracy now become inappropriate for the willingness of citizens and national leaders to solve them. In small associations, individuals, on the contrary, feel their influence, the opportunity to be really heard and practically useful. *The impossibility of a representative democracy on a nationwide scale makes an attractive the instant democracy*, that, is though impossible at the level of a multimillion country, is completely real in neo-tribes — small groups united on the basis of a certain imaginary idea (for example, social networks on the Internet) or real interest, for example locus-factor (local communities, eco-settlement). In neo-tribes decisions are taken collectively, community members learn to lis-

ten and hear each other, settle disputes peacefully and reach consensus.

In 1996, M. Maffesoli used the term “tribes” to describe the trend of increasing the number of territorially scattered micro tribal groups based on the matrix of collective emotion, as well as the religious spirit, the proximity to nature [5, p. 40]. In the scientist's view, the unstable world is full of networks of sociality, that are based on the smallest everyday situations, emotional excitement, deep solidarity. The regulators of the sensuality of neo-tribes are common activity that opens up the opportunity to feel together, feel the same passion, rely on collective experience [5].

As a part of the mental unconscious, archetypes are factors of the gradual, evolutionary development of a particular society. O. Donchenko and Y. Romanenko among others define the archetype of “annihilative equality” peculiar to Ukrainians, that consists in dominating the emotional valuation of the surrounding world over intellectual [1]. This archetype correlates with the “Maidan democracy” characteristic for the Ukrainian society. The content of the archetype provides the need for strong collective emotions (protests, revolutions) to motivate the actions of individuals (for example, to activate the activities of the state apparatus). In the period between strong collective emotions that can not be frequent, Ukrainian society is looking for vibrant group emotions, at the level of certain communities.

M. Maffesoli's concept of neo-tribalism combines certain features of organic solidarity by E. Durkheim and “evolution without progress” by F. Tonis, emphasizing frequent, suprainteractive,

vibrant communication, sometimes — live, sometimes — virtual, with the help of the modern technologies. However, the “model of happiness” of neo-tribes can be both hedonistic and eudemonic (modern eco-settlements, community associations at the local level, etc.).

According to Aristotle, people feel happiness when they concentrate not on their emotions, but on the outside world and have certain purpose in life, feel their affiliation to something greater [6]. Editor-in-Chief of the Stanford University Research Center E. Smith, for the past five years, has been interviewing people about what makes them happy. In her book “The Power of Sense” (2017), the researcher concluded that the race for happiness makes people unhappy, while searching of meaning leads to greater satisfaction [7]. People find meaning in life when they feel their affiliation to something and helpfulness for someone other except themselves, and when they develop their best qualities [8, p. 278]. According to neuro-economists of Zurich University F. Tobler and E. Fehr, people who want to make others happy, but not themselves, feel more happiness [6]. Based on the conclusions of these studies, meaningful life — is a life full of meaning — has all the chances to become a new trend both in Europe and the whole world of the future.

More complicated, modern democracy requires from people more and more “sophisticated” abilities to interact. Activity in a small groups helps to improve the interaction skills required at the level of a complex society. For example, within a small local community, it is much easier to reach a compromise, resolve a conflict, and reproduce jus-

tice, than in the case of a large multi-structured society with a plurality of centers of influence. In Ukraine, this trend is manifested in the reform of decentralization of power and the active creation of united territorial communities, the activation and consolidation of efforts of the local population in a solving problems of local importance. In modern Ukraine, the government is still unable to propose a non-contradictory unifying idea for a long-term perspective. Given this, and taking into account that Ukrainians almost always had a not strong state (it is still weak), citizens self-organize at the local level and begin to solve their problems without relying on the state. “If you want to change, change yourself!” — such a motto of a large part of the middle age in Ukraine — they, unlike their parents, do not have a conflict of values with their children.

It is important that the effect of “compression of the time” is rather tangible in modern Ukraine. For example, for ordinary Ukrainian, against the backdrop of abrupt modern changes of the events until November 2013 occurred as if in a completely different era. Although the difference in time — less than five years. This is a historical, high-quality (according to P. Shmompka) time, that is very favorable for large-scale changes. At the state level, these changes are still not happening quickly, at the local level they are expanding more widely. We can talk about the creeping atomization of Ukrainian society into communities, groups and sodalities. The state remains a factor of external security and a guarantor of natural human rights. Such a trend requires the updating of Ukrainian legis-

lation, for example, changes in the form of consultative nature of the activities of public bodies in government bodies. In the theory of change management, the dynamics of the socio-political development of modern Ukraine can be described as “*annihilator (emotional and volitional) volatility (variability with deviations and dispersion) through alterations (changes that do not lead to the death of the old, but occur through a mixing of tradition and innovation)*”.

Postmodernity is characterized by the transition from a modern individualistic paradigm, the main concepts of which were the individual and the group, to the postmodern societal paradigm, the main concepts of which are the person and neo-tribes [5]. The people have a much greater ability to go beyond the limits of their personality and to merge with the community they belong to than an isolated, locked individual. Neo-tribes cultivate such personality traits as loyalty to the community, personal valor, religious feelings that sometimes grow into fanaticism. According to I. Grushetskaya, such tendencies in the international space are dangerous and destructive. First of all, they deny the real internationally legal processes that have already taken place and are irreversible. At the same time, it is the guise of a modern neo-tribalized Europe, although not all features of the described development tendency are explicit.

The meanings of moral, economic and political values are not in the distant prospect, but in present events (according to the logic “here and now” by M. Maffesoli) – these are the new meanings of collective identities of the twenty-first century. Modern people

remains emotionally involved in the functioning of their immediate surroundings and is concentrated in everyday life. For them, the values that are muffled by rationalism (emotionality, spirit of the community) become dominant.

The ideal of a democratic state migrates towards the ideal of ethical communities – from the word “ethos” (from Greek – “refers to values that unite members of a certain group”), that is, in large measure, the meanings of collective identities. Members of modern tribes are close to the archetype of the eternal child, motivated to continuous education, communicate, actively open the world through the method of trial and error.

According to context described above, the goal of public policy is in consolidation of citizens through their joint participation and learning the culture of democracy [9]. It will help them to clarify the values, creating the so-called “*human knowledge*” [10] (close to the experts opinion). The implementation of a policy as a public education will help to form a “*good citizen*” who will suit to the realities of *Good Government*” and modern networking forms of social organization.

Conclusions and perspectives for further research.

1. Europe of the future will be created by communities. The tree of Europe is growing, and this is a cultural tree that strengthens and branches the roots at this moment. Through the strengthening of its deep (roots), returning to the traditional Europe will try to withstand under the wind of changes and crises.

Because of the inability of the European integration policy to solve inter-

nal problems, local self-organization is actualized, regional levels, the epicenter of social life is shifted in local communities, networks of small communities and groups, regions. European values of manifold, communal democracy, humanism, moralities made by history and thus are a multicomponent ethos, which Europe will try hardly to refocus in the face of the crisis and the temporary loss of a “passing wind” of the coming years.

2. Despondency in anticipation returns Ukrainian society to traditional, time tested values – the revival of the local traditions, activation of self-government and self-organization, popularization of social discussions and collective decision making.

3. Ukrainian and European crisis contributes to the increase of their anti-fragilitism – the properties of living matter, when after a blow (crisis), its quality becomes even better [11]. Nowadays, modern Europe and Ukraine are experiencing a certain amount of stress, that is forced (but “true” from the point of view of the logic of evolutionary processes) to increase their anti-fragilitism and the ability to respond swiftly and effectively to the global challenges of the future world in a new space of historical time.

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