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NATIONAL CONSOLIDATION AND INTEGRATION AS AN OBJECT OF PUBLIC GOVERNANCE IN UKRAINE: ARCHETYPICAL APPROACH

Abstract. In observations, our attention was drawn to the essential meaning of the terms integration and consolidation to reflect the scale of the relevance of an integrated understanding of the nature of mankind as a society at every level of its life.

A common marker of a consolidated and integrated community is to improve the quality of life of both individuals and the group as a whole.

It is noted that relativism as a methodological principle of relativity is already becoming a sign not only of the physical – material (including social), but also internal – psychological world [1, p. 8], thus marking the spread among the subjects of the social world “cosmopolitan” life trends.

The existing conditioned phenomenon of the archetype of human nature, as the existence of a certain filter matrix in perception, comprehension, decision-making algorithms and further actions, is an intangible but scientifically verified “veil”

or “prism” through which, and due to which, “human carrier” archetype interacts with the surrounding natural and social environment.

In the emerging era – metamodern, task for the human being is not to find the source or reasons for the formation of its archetypal identity, but to improve the ability to self-awareness of existing destructive-negative algorithms and personal activities, on physical, emotional and mental levels and the constant development of skills to creative-positive vector of personal self-expression.

National integration and consolidation, as a phenomenon and ability, for a person who has passed the path of self-awareness and self-analysis with verification of himself as an entity according to its natural and social conditioning becomes a conscious and unconditional starting point in his life. Such tendencies of self-identification will promote interpersonal harmonization, improvement of integration and consolidation processes.

Keywords: consolidation, integration, cosmopolitan, heterogeneous society, natural and social conditionality, metamodern, archetypal approach.

НАЦІОНАЛЬНА КОНСОЛІДАЦІЯ Й ІНТЕГРАЦІЯ ЯК ОБ’ЄКТ ПУБЛІЧНОГО УПРАВЛІННЯ В УКРАЇНІ: АРХЕТИПНИЙ ПІДХІД

Анотація. Надано увагу сутнісному значенню термінів “інтеграція” та “консолідація” для визначення масштабності актуальності інтегрального осмислення природи людства як соціуму на кожному рівні його життєдіяльності.

Загальним маркером консолідованої та інтегрованої спільноти є підвищення якісних показників життєдіяльності як окремих суб’єктів-індивідів, так і групи загалом.

Зазначено, що релятивізм як методологічний принцип відносності вже стає ознакою не лише фізичного – матеріального (зокрема соціального), а також і внутрішнього – психологічного світу людини [1, с. 8], тим самим знаменуючи про поширення серед суб’єктів соціального світу “космополітичних” тенденцій життєдіяльності.

Найявне обумовлене явище архетипності людської природи як існування певної фільтр-матриці у сприйнятті, осмисленні, алгоритмах прийняття рішень та подальших дій являє собою нематеріальну, проте науково верифіковану “призму”, через яку, і завдяки якій “людина-носій” архетипу взаємодіє з оточуючим природним та соціальним середовищем.

У назріваючу епоху метамодерну завдання перед людською сутністю полягає не в пошуку джерела або причин формування її архетипічної самотності, а в удосконаленні здатності до самоусвідомлення наявних деструктивно-негативних алгоритмів та особистісної діяльності, на фізичному, емоційному та ментальному рівнях та у постійному розвитку вмінь коригувати їх у творче-позитивний вектор особистісного самовираження.

Національна інтеграція та консолідація як явище і здатність для людини, яка пройшла шлях самоусвідомлення і самоаналізу з верифікацією себе як сутності згідно з її природньою та соціальною обумовленістю стає усвідомле-

ною та безумовною точкою відліку в її житті. Подібні тенденції самоідентифікації сприятимуть міжособистісній гармонізації, покращенню інтеграційних та консолідаційних процесів.

Ключові слова: консолідація, інтеграція, космополіт, гетерогенне суспільство, природно-соціальна обумовленість, метамодерн, архетипний підхід.

НАЦИОНАЛЬНАЯ КОНСОЛИДАЦИЯ И ИНТЕГРАЦИЯ КАК ОБЪЕКТ ПУБЛИЧНОГО УПРАВЛЕНИЯ В УКРАИНЕ: АРХЕТИПИЧЕСКИЙ ПОДХОД

Аннотация. Обращено внимание на сущностное значение терминов “интеграция” и “консолидация”, чтобы отразить масштабность актуальности интегрального осмысления человечества, как социума на каждом уровне его жизнедеятельности.

Общим маркером консолидированного и интегрированного сообщества является повышение качественных показателей жизнедеятельности как отдельных субъектов-индивидов, так и группы в целом.

Отмечено, что релятивизм как методологический принцип относительности уже становится признаком не только физического — материального (в том числе социального), а также и внутреннего — психологического мира человека [1, с. 8], тем самым знаменуя о распространении среди субъектов социального мира “космополитических” тенденций жизнедеятельности.

Имеющееся обусловленное явление архетипности человеческой природы как существование определенной фильтр-матрицы в восприятии, осмыслении, алгоритмах принятия решений и дальнейших действий представляет собой нематериальную, однако научно верифицируемую “призму”, из-за которой и благодаря которой “человек-носитель” архетипа взаимодействует с окружающей природной и социальной средой.

В назревающую эпоху метамодерна задача перед человеческой сущностью заключается не в поиске источника или причин формирования ее архетипической самобытности, а в совершенствовании способности к самосознанию имеющихся деструктивно-отрицательных алгоритмов и личностной деятельности, на физическом, эмоциональном и ментальном уровнях и в постоянном развитии умений корректировать их в творчески-положительный вектор личностного самовыражения.

Национальная интеграция и консолидация как явление и способность для человека, прошедшего путь самосознания и самоанализа с верификацией себя как сущности согласно ее естественной природной и социальной обусловленности, становится осознанной и безусловной точкой отсчета в ее жизни. Подобные тенденции самоидентификации способствуют межличностной гармонизации, улучшению интеграционных и консолидационных процессов.

Ключевые слова: консолидация, интеграция, космополит, гетерогенное общество, естественно-социальная обусловленность, метамодерн, архетипический подход.

Formulation of the problem. Modern man is getting worse and worse in control of his desires, loses his spiritual unity with nature, falls under the power of his own scientific, technical, economic and political systems. At the same time, postmodern society develops not only on the basis of a market economy, rational decisions and expectations, public policy or information and communication technologies, but also on a specific mentality, feelings, values and interests [1, art. 10].

An increasingly convincing psychological factor, according to the French psychologist Serge Moscovici, takes the place of a system-forming factor [2, art. 7]. At the same time, in the conditions of a transitional period of social development and continuous impact on the mass consciousness of negative information, optimistic moods in society are significantly limited, and most importantly, the energy of collective social actions is depleted [1, art. 8].

The new — complex (heterogeneous) social nature is convincingly revealed by last year's statement by the Israeli and American Nobel Prize laureate in economics Daniel Kahneman. Namely: the impossibility of repeating the majority of social and psychological experiments in the modern social world gives grounds to state the relativity of the received social data (social relativism) [1, art. 8].

In addition to technical difficulties for science, on conducting reliable social research, the issue of managing a new — heterogeneous (heterogeneous) society in order to ensure national consolidation and integration in Ukraine is becoming more and more urgent.

It becomes necessary to develop innovative theoretical and methodological foundations and, as a result of their application, public management proposals for building harmonious mutually receptive communication between the state as a political structure and a citizen and civil society as a cosmopolitan and a structural unit of social medium.

Analysis of recent research and publications. In course of research analyzed the works of such domestic authors: O. Yu. Ozherel, E. A. Afonin, A. Yu. Martynov, A. G. Zlobina, N. A. Shulga, L. D. Bevzenko. Among foreign scientists: Serge Moscovici, Émile Durkheim

Purpose of the article: to investigate and update the need to carry out research work to create optimal and effective algorithms for the national consolidation and integration of society as an object of public administration in Ukraine according to the archetypal approach.

Exposition of the main research material. The attention of modern scientific observations aiming at the term consolidation considers it as a process of unification or unification. For example, around an idea or goal, because it takes into account the fact that a modern person lives in the available variety of technological opportunities, socio-cultural trends and geo-political conditions. Taking this into account, for the study of the most integrative naturally conditioned cosmopolitan worldview (which will be harmonious not only in the aspects of national consolidation of Ukraine, but also in the world) and its analysis, it should be taken into account that the consolida-

tion had isolation in a possible whole, while both structures become possible to characterize specific markers, which in their essence will be alien, antonymic or phlegmatic relative to each other. In this understanding, the term consolidation is outside the concept of integrity, because the first, its meaning is the recognition of the fact of procedural locality and separation, and only then the call implies a call for unification and unity. In any context of use, it will mark the past, present or future isolation of parts in a coherent natural structure according to the senses.

Then consider whether to invent, consolidating solutions is an algorithm objections, because first of all attention is directed to the existing division, not the integrity of the received further research or management decisions character avoidance and prevention, and in essence will give rise to the following conceptual essential nature –social and generally cosmopolitan division.

So, using the term “consolidation” you should:

1. Consider the maximum possible level of unification of people, taking into account the material, technical, socio-cultural and geopolitical conditions of their life; From this perspective, the process of consolidation in each smaller local structure of society should provide for integration into a larger-scale education and self-awareness as an integral structural unit of the corresponding large formations. Consolidation, taking into account the maximum depth, the concept of “cosmopolite” defines the tendency towards a consistent and harmonious reproduction of the effect of multilevel blooming of the subject; while

their life activity will be in unison with each other and the entire structure as a whole.

2. To create a consolidated society build a research process from the concepts of a holistic one. Such an algorithm for comprehending the problem of separation as a magical way to manifest contradictory and opposing factors to a holistic structure, thereby immediately directing the attention of research or management structure to urgent issues that require decisions and actions in accordance with the stated intentions regarding the desired state of the object.

Integration reflects social processes that lead to the establishment of stable relations between social groups, classes, communities, between all elements of society, processes aimed at strengthening cooperation between them, thereby forming an integral social system [3, art. 16].

Under the concept of integration, in science, it is customary to understand the integration of society (as a system process), integration into society (as a social process) and integration in society (as a phenomenon).

“Integration of society” into the Parson tradition provides for the process of uniting the constituent parts of society by harmonizing various social groups, assimilating various cultural elements and reconciling various moral norms. The result is a certain level of orderliness and an overall mix of social actors [3, art. 6].

“Integration into society” provides for the involvement of an individual or group subject in all spheres of life as a full member of it. In a broad sense, we are talking about the entry-acceptance

of new elements into the system, or a combination with those elements that were previously alienated from the system [3, art. 8].

“Integration in society” is a process during which the results of differentiation are legitimized and local orders are formed, differentiated from each other, but internally integrated. We are talking about the intra system processes of strengthening ties, carried out by the constituent elements with the help of agents. It can be assumed that the interests of the subjects and objects of integration processes will play an important role here [3, art. 9].

Taking into account the essence of the term integration, the process and phenomenon had isolation and confirms the fact of the absence of consolidation in the structure, while he understands the intention to unite and the presence of uniting processes. In any context of use, it will mark the past, present or future isolation of parts in a coherent natural structure according to the senses.

So, using the term “integration” in the context of a procedural phenomenon, one should:

1. Consider the highest possible level of integration, taking into account the material and technical, socio-cultural and geopolitical conditions of the subjects’ life; From this perspective, the integration process will provide for a consistent, harmonious, appropriate, maximum possible process, in which the subject realizes himself as an integral structural unit of cosmopolitan natural socially conditioned and socially coherent smaller and larger formations, with a simultaneous awareness of the integral cosmo-

politan structure of natural and social Wednesday. Integration, taking into account the maximum depth, the concept of “cosmopolitan” determines the tendency towards consistent and harmonious reproduction of the effect of multilevel harmonization between the subjects as a whole as an object.

And also (including):

2. To create harmonious and favorable conditions for integration processes in society, build the research process from the concepts of the holistic. Such an algorithm for comprehending how to magically manifest contradictory and opposing factors to a holistic structure, thereby immediately directing the attention of research or management structure to urgent issues that require decisions and actions in accordance with the stated intentions regarding the desired state of the object.

Analyzing postmodern social tendencies, it is possible to note that relativism as a methodological principle of relativity is already becoming a sign of not only the physical – material (including social), but also the internal – psychological world of a person [1, art. 8], thereby signaling the spread among subjects of objects of the social world of “cosmopolitanism” tendencies of life-sustaining activity.

The regularity manifestation of this tendency is the increasing growth of internal personal conflicts in people from the synergy of simultaneous awareness of two realities: social, caused by external (political, economic, cultural) factors, and societal, caused by the action of internal (latent) historical formations or archetypal logos. and archetypes-mythos, constituting the boundless field of the collective unconscious.

All this “carrying out” the heterogeneous nature of the modern — post-modern society and at the same time colors the personal increasingly conscious cognitive and search self-identification and self-actualization of a person in the world around him, becomes a prerequisite and result of successful adaptive decisions and human actions in the current changing social and natural environment.

Unlike the previous one, the modern socio-historical era, in which the leading social subject was the collective majority, and the unifying mechanism, Emile Durkheim [5, 62–67], was “mechanical solidarity”, combining (integrating and consolidating) the mechanism of the modern — postmodern In a heterogeneous (heterogeneous) society, “organic solidarity” appears, which is based on self-identification and self-realization of the activity intentions of self-sufficient, rationally-minded individuals who form various groups of interests and are united in new formations of territorial communities. At the same time, the personal aspirations, desires and intentions of each individual are recognized today as the real unifying motives for life, which lead to mutually stimulating innovations the entire natural-social organism of society.

Taking into account the existing phenomenon of the archetypal nature of human nature, as the existence of a certain filter matrix in perception, compassion, decision-making algorithms and further actions, it is an intangible, but scientifically verified “veil” or “prism” due to which and thanks to which, The “bearer” of the archetype interacts with the natural and social

environment. Archetypal conditioning did not leave a choice for a person.

Thanks to the achievements of modern scientists, a critical-analytical approach to understanding the nature of human essence is becoming more and more widespread. In the maturing era of metamodernity, the task before a person is not to search for the source or reasons for the formation of its archetypal originality, but to improve the ability to self-awareness of existing destructive-negative algorithms and personal activities, at the physical, emotional and mental levels and in the constant development of the skills to correct them in a creative way — a positive vector of personal self-expression.

National integration and consolidation, as a phenomenon and ability, for a person who has gone through the path of self-awareness and introspection with verification of himself as an entity according to its natural and social conditioning becomes a conscious and unconditional reference point in life, which is relevant at any time, in any of which location and locus her interests. Such tendencies of self-identification contribute to interpersonal harmonization, improvement of national integration and consolidation processes.

How difficult is the task of implementing integration and consolidation processes in a heterogeneous society, taking into account the various archetypal characteristics of the subjects, their linguistic, ethnic, national-cultural, religious, economic, geopolitical and technological differences. At the same time, this aspect of diversity is evident, like all natural diversity of human identity, and this is considered uniqueness, beauty and natural gift.

It is also obvious that in cases of destructive processes concerning health, property, in general or in particular the well-being of a person or people close to her, she (person), while living a state of local or global disintegration, feeling a unique set of different judgments and emotional experiences regarding nature and laws according to which the original and modified ones carry out their activities.

Despite the achievements of modern scientific achievements in psychoneurophysiology, we have the ability to consider: the unconscious is limited by the worldview of a person about its isolation from a certain structural whole or its part in interaction with which it is located – generates a conflict of interest, where the source, engine and nutrition of which is the person himself.

Taking into account the national integration and consolidation in Ukraine as an object of public administration, it is rational to consider a multi-level approach that requires a protocol systemic orientation of all social subjects at the maximum possible level of consolidation of the selected object.

So, the assumption about the complexity (heterogeneity) of the modern – postmodern society is as natural as the homogeneity (homogeneity) of the traditional society. And each time, with the next cycle of development of society, the expert environment and politicians find themselves in a situation of exhaustion of existing knowledge about society and the need to obtain new ideas that can provide relevant explanations for new social phenomena.

That is why the rational and most optimal way of human activity in a de-

veloped society is her continuous cognition, creative expression and realization of aspirations, desires and feelings with the constant awareness that each new moment of her personal life is unique and requires research.

Thus, a cognitive and, accordingly, innovative strategy for the development of modern society will contribute to balancing the processes of individuation, which is aimed at the development of an individual personality, and the national and cultural revival of postmodern society as a whole, with a simultaneous harmonious distribution of activities according to interests and mutually stimulating healthy competition in the interests of the best, desired and interesting living conditions..

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