UDC: 316.48:17.024.4(569.4)

Vorona Petr Vasilyevich,
Doctor of science in Public Administration, Associate Professor, Deputy of Poltava Regional Council, professor of the Department of parliamentary and political management, National Academy for Public Administration under the President of Ukraine, 03057, Kyiv, Str. Eugene Potier, 20, apartment. 215, tel.: (066) 699 75 99, e-mail: voron67@ukr.net
ORCID: 0000-0002-6755-9023

Ворона Петро Васильович,
доктор наук з державного управління, доцент, депутат Полтавської обласної ради, професор кафедри парламентаризму та політичного менеджменту, Національна академія державного управління при Президентові України, 03057, м. Київ, вул. Ежена Потьє, 20, кімн. 215, тел.: (066) 699 75 99, e-mail: voron67@ukr.net
ORCID: 0000-0002-6755-9023

Ворона Петр Васильевич,
доктор наук по государственному управлению, доцент, депутат Полтавского областного совета, профессор кафедры парламентаризма и политического менеджмента, Национальная академия государственного управления при Президенте Украины, 03057, г. Киев, ул. Эжена Потье, 20, комн. 215, тел.: (066) 699 75 99, e-mail: voron67@ukr.net

ORCID: 0000-0002-6755-9023

ARCHETYPAL STRATEGY FOR OVERCOMING IDEOLOGICAL CONFLICT: OF ISRAEL

Abstract. In the article lessons are reflected creations of the state Israel, that deserve the use in practice of state building of Ukraine. It is marked that proceeding in the mother tongue and fixing became basis of educational politics of the young state her as languages of the state. In the first decade of development, Israel continued to assist three basic educational directions of country: so-called "general"; "working"; "religious", that спряло to the association of all possible community groups and even groups round the idea of creation of the state. The state through the educational sphere put maximum efforts to weaken the influence on the development of society of the main contradictions: ethnic, religious and in-

terethnic — the main tools in this were politics and ideology, and technology — educational influence.

Keywords: The State of Israel, the Knesset, Hebrew, the kibbutz, the Israeli Workers' Party, the Mizrahi, the moshavs, ulpans, educational destinations, repatriates, zionism.

АРХЕТИПНА СТРАТЕГІЯ ДОЛАННЯ СВІТОГЛЯДНОГО КОНФЛІКТУ: ДОСВІД ІЗРАЇЛЮ

Анотація. У статті висвітлено уроки державотворення Ізраїлю, що заслуговують на використання на практиці державного будівництва України. Зазначено, що основою освітньої політики молодої держави стало відновлення рідної мови і безальтернативне закріплення її як мови держави. У перше десятиріччя розвитку Ізраїль продовжував сприяти трьом основним освітнім напрямам країни: так званого "загального", "робітничого", "релігійного", що сприяло об'єднанню всіх можливих суспільних груп і навіть групок навколо ідеї державотворення. Держава через освітню сферу докладала максимум зусиль для ослаблення впливу на розвиток суспільства основних протиріч: етнічних, релігійних та міжнаціональних — головними інструментами у цьому стали політика й ідеологія, а технологією — освітній вплив.

Ключові слова: держава Ізраїль, Кнесет, іврит, кібуци, Робітнича партія Ізраїлю, Мізрахи, мошави, ульпани, освітні напрями, репатріанти, сіонізм.

АРХЕТИПНАЯ СТРАТЕГИЯ ПРЕОДОЛЕНИЯ МИРОВОЗЗРЕНЧЕСКОГО КОНФЛИКТА: ОПЫТ ИЗРАИЛЯ

Аннотация. В статье отражены уроки создания государства Израиля, которые стоит использовать на практике государственного создания Украины. Отмечено, что основой образовательной политики молодого государства стало возобновление родного языка и безальтернативное его закрепление как языка государства. В первое десятилетие развития Израиль продолжал способствовать трем основным образовательным направлениям страны: так называемого "общего", "рабочего", "религиозного", что способствовало объединению всех возможных общественных груп и даже групок вокруг идеи создания государства. Государство через образовательную сферу прикладывало максимум усилий для ослабления влияния на развитие общества основных противоречий: этнических, религиозных и межнациональных — главными инструментами в этом служили политика и идеология, а технологией — образовательное влияние.

Ключевые слова: государство Израиль, Кнессет, иврит, кибуцы, Рабочая партия Израиля, Мизрахи, мошавы, ульпаны, образовательные направления, репатрианты, сионизм.

Target setting. The proclamation of the state of Israel on14th of Mayin 1948 has completed a long period of struggle of Zionist movement for the creation of a Jewish cell settlements in Palestine and then the state. Israel has become a unique example of the materialization of a political idea. Just "the political movement that set out a goal to restore a Jewish state in Palestine has become the reason and mechanism of the state". Its leaders designedconceptual frames of national building, provided social mobilization, set priorities of practical implementation of the formed ideas using diplomatic, military, political and economic means for its implementation" [6, p. 7].

The history of this country is of a particular interest to the Ukrainian researchers of the history of state building. It was created in the center of Arab world and it had had been unrecognized by its neighbors for many years, it faced serious threats and it was forced to use extraordinary measures to ensure the security, and its citizens still live in constant tension and on this background they have developed economy and civil society with a high level of social protection and justice. The experience of serious security, social, ethnic, economic challenges is instructive and useful for Ukrainian officials. Particularly instructive is the experience of Israel's national education system that could integrate all public educational movements and send them into the mainstream of state creation and state affirmation, to create one of the most effective educational systems in the world that allows every citizen of the country if he wants to release his potential and later implement his knowledge

and skills. For 15 years of the twenty-first century (from 2002 to 2017), eight Israeli citizens have become awardees of Nobel Prize in scientific disciplines, in addition, the country ranks the third place in the world in the number of scientific publications per capita and the second place in the number of people with higher education [8]. But, despite such high achievements, the Israeli education system has a number of specific unresolved problems caused by the difficulties in implementing the internal state policy and hostile attitude of the majority of the Arab neighboring countries.

On the base of the experience ofnation-forming archetypal strategies of foreign countries using their and own experience of overcome ideological conflicts (East-West Ukraine) we have to adjust our educational strategy so that it ideologically "cement" the population of Ukraine in Ukrainian multiethnic and multicultural nationon the base of the idea of a prosperous Ukraine.

Analysis of recent research and publications. In the science of public administration, a number of the national scientists and educators give their attention to the problems of development of national education (V. Andrushchenko, I. Vakarchuk, L. Hubernsky, S. Dovgyi, M. Zgurovsky, V. Kremin, V. Lugovyi, P. Talanchuk, G. Shevchenko), but the experience of participation of educational policy in the consolidation of the nation state in the process of state creation in relatively "young" democracies and countries is being studied not enough. Little attention is focused on the exclusive role of education (in our opinion, the main one) in the nation-building processes. It is important to

pay attention to the works of foreign researchers of this subject in Israel that determines the development of state processes, Aran Zalman [1], A. Gluzman [5], I. Zvyahelskaya [6], O. Karpenko [10], N. Nardy [9], N. Rozenshteyn [12], I. Tversky [7] T. Tsameret [14], N. Sheynyn [15], and others.

The purpose of the article is to identify the key points of experience of implementationof Israeli strategies in the formation of educational policy and educational space for the Ukrainian realities.

The statement of basic materials. The historical lessons of state building of Israel, the country which actually revived its statehood after a break of two thousand years deserves not only for the scientific interest, and in many cases emulation in the history of state-building of the modern history of Ukraine. The archetypal strategy for overcoming the ideological conflict deserves particularly interest.

First, let us discuss the very definition of "archetypal strategy". The word "archetype" came from the Greek words "arshe" — origin and "typos" — shape, pattern. In the late ancient philosophy the word was used to define the prototype, ideas. The Greek philosophers interpreted "ἀρχαί" as the beginning or the primary principles, such as water, fire what they called "αττειρον", "endless". Thus, it is about the primary states that never get old, can never be surpassed, and always exist [2].

Archetype is, first of all, a result of creative work of the human brain and, maybe, in a less degree, it was influenced by the environmental conditions. The archetypes of the collective unconscious of K. G. Jung mean the sphere of deep layers of the human psyche and they havestable features of the ancient human experience. [16] This way, by K. Jung, the unconscious consists of three layers: the personal unconscious as its surface layer, the collective unconscious of innate deep layer and that one that have not an individual but a general nature, it includes the experience of previous generations of mankind and it covers overpersonaluniversal pattern, performingas a common basis of the spiritual life of humanity [16].

We define the direction of the development of the controlled object by a management strategy (organization, country) in accordance with the stated purpose, and it appears not only in the development programs, but also in special quality of management functions and management solutions, personnel and management organization. The management strategy finds the actual implementation in the program of the development, purpose and mission, principles of practical management, personnel requirements, themethods of development of management decisions. Using the term strategy, we understand a set of guidelines and restrictions that determine the direction of development in accordance with the set purpose [13].

The use of the archetypes of national traditions in Israel during the formation of the national education system made it possible to build a strong, self-sufficient and self-organized national communitywhich authentic model depends on a man as the greatest value [11]. The freedom, in its turn,appears through the empathy as a way of understanding the essence and the image of man's lifeand also tolerance asa respectful attitude to every person regardless his physical ad-

vantages or disadvantages. The archetypal educational strategythat carried out in Israel allowed to unite all cultural public trends, both local residents of settlements and repatriates. Thus, the "archetypal strategy" is one of the most advanced management features, especially if it is based on the mentality and cultural heritage of the ethnic group, reflecting its cultural history of ontogenesis [11; 13].

In the early years of the state existence, the great attention was paid to the development of the native languages, Hebrew and the study of hundred thousands of repatriates, as most of them came to the country and spoke other languages. The staff teachers and volunteers were engaged in this matter a long time. The hundreds of Ulpans (schools for teaching Hebrew) have been established throughout the country. The need for rapid language mastering promoted the development of the unique methods and techniques of teaching. The most part of migrants-repatriates showed the persistence and a strong desire to learn the native but not forgotten language and to achieve greatprogress. There were no similar examples in the world of the state which in such a short period of time could so quickly convert actually "dead" language in alive, spoken and the one that is developing [14, p. 8]. It may be claimed that the educational policy of the young Israeli state began with the restoration of the native language and its uncontested consolidation as a state language. This experience and the political will were not enough, and by this time, it is still not enough for the Ukrainian authorities in the formation of state ideology and linguistic space of the Ukrainian

state. The language policy in the state ideology, especially today, in the conditions of the Russian aggression must become a part of its archetypal strategy of the formation of a national model of the education of Ukrainian state.

Knesset (the parliament of the country — 120 deputies) passed a law on compulsory education at one of its first meetings in 1949. According to this law, all children in Israel, whether Jews or Arabs, children of native population or repatriates, ordinary students or children who need special educational and social approachmust have the right on free eight-year education. In parallel with the development of primary education the state applied maximum efforts for the development of secondary education and teacher training in those years (the percentage of women among teacher's audience was quite significant and it was growing). The ideology and politics played an important role in those years in education, as education was actually ruled by the parties and political movements, rather than authorities. The schools often formed that worldviewto which ideology the dominant party belonged, the minister of education of the country was appointed with a delay of one year. It was a famous writer of the country, journalist and historian ZalmanShazar [14, p. 9]. Subsequently, he was elected as the third president of Israel.

Around six months before the declaration of the state of Israel, Israel's Labor Party, the most influential Jewish settlements in the territory of Palestine, preparing to become the leading political force in the country, has created several committees on planning the various spheres of social life of the future

state. One of these committees was the Commission planning in education of 20 people. An important issue that the committee considered was to preserve the state after the creation of the structure of the education system, which existed till statehood on the territory of the abovementioned settlements (kibbutzim, towns, etc.). That referred to the consolidation of the various political and ideological trends. An alternative would be to create a unified public education system, along with the possibility of the existence of some private schools and colleges. Some members of the Commission called to the radical changes in the education system, to the abolition of the principle of party affiliation and the gradual creation of a unified state system of schools that work by the same programs. The first prime minister of the country David Ben-Gurion stood on this position [3; 4]. But the majority of the Commission was afraid of losing close to them according to the comprehensive directions of its specificity schools and the sympathy of parents-voters and voted against the integration of the various "branches" into a single educational space (one system). As a result,the separate existence of each of the three major appeared in the pre-state period branches continued, so-called "general" direction associated with the Labor Party and the Federation of trade unions — "working" direction; the direction made by the religious Zionists of Mizrahi movement (in the political history of Zionism — political and ideological national-religious movement).

The main reason for this decision was the caution that too stronginfluence of the state in education sphere faced a sharply negative reaction from the representatives of the parties and movements, who ruled the three aforementioned education systems at that time, and the main task of the government structures of the young country was the union of all possible social groups and even little groups around the idea of the state building at the beginning of work. Therefore, the impact of the management educational institutions in some areas of the country was generally minimal. About 97 thousand of young people wentto the schools of the mentioned three directions in the 1948/1949 and only a few hundredsof students went to schools of not these directions: traditional religious schools,international Jewish organization "All Jews are friends" (the first agricultural school "Mikve Israel was established by it" (in 1870) and others (see. tab.):

The distribution of the students in Jewish schools in Israel in 1948/1948 academic year, by type of educational institution [14, p. 20]

Direction	Kinder-gartens	Elementary andsecond-ary schools	High School	Total	In %
"General"	7,024	32,104	9,850	48,978	50,2
"Labour"	6,038	17,727	2,874	26,639	27,3
"Religious-Zionist"	2,633	17,457	1,822	21,912	22,5
Total	15,695	67,288	14,546	97,529	100,0

This situation kept until 1953 when the law on public education was adopted by the Knesset.

The teachers working at schools of "general" direction saw its goal in educating students in the spirit of loyalty to the values of the Jewish national movement, while paying great attention to the familiarity with the achievements of modern science. The leaders of the "general" direction based their work on the basis of the spirit of "spiritual heritage which is common to all people". They stated that education should serve as a "workshop of national unity" [7, p. 197] and hoped that their schools can reach children from the secular, traditional and religious-based schools, people from all communities and social classes and groups.

The second largest in scale was "working" direction that united all educational program structure of all the parties that belonged to the Federation of Trade Unions, first of all — the Labor Party and later MAPAM (of United Working Party). Their work was directed to give proletarian education to their students by creating "an independent active Jewish identity" infiltrated by the Zionist and socialist ideals.Their students were ready to implement the goals of the Jewish working and socialist movement in Israel" [12, p. 366]. In addition, that "working direction" gave general education in its institutions, its administration was proud of involving their students in the youth movements and their work and practice in the Kibbutz and Moshav (agricultural settlements of the socialist type and cooperatives). Along with the national flag over the educational institution of this type there was always a red flag, and the first

May Day has always been a day off for teachers and students. In the environment of this direction the religious and proletarian movement existed, which had its training programs. They gave both general education and a traditional religious education.

The third direction in the education operated under the auspices of the religious Zionist parties. As a rule, the children of religious Zionists, both old-timers and new repatriates went to these schools. The schools in this direction tried to combine the spirit and the letter of the Jewish tradition with raising the Zionist ideology and the study of modern scientific achievements. Unlike the traditional ultra-religious schools in these educational institutions, the students obtained also common, including natural and science education, learned foreign languages. At the time of creation of the state almost a quarter of the students (Table) attended schools of religious-Zionist direction.

After establishment of the state, in the result of state support notby Zionist ultra-religious circles and also leaving the religion by many repatriates'children, the share of pupils at schools of this direction in the education system of the country as a whole was steadily decreasing [14, p. 25].

So, the fourth ultra-religious not Zionist direction was added to the three pre-existing directions in the education system. One of the major arguments of solving about the recognition of the fourth educational direction in the country was attempt of the politicians to include the movement of the Orthodox Jews in the processes of state building and hope that it will help the government to strengthen the influence

in the atmosphere of the Jewish diaspora. Many politicians believed that over time this movement in the national education would leave from its anti-Zionist position that orthodox religion is doomed to extinction during the processes of modernization and progress. This direction is stillone of the most influential in the education system in Israel in the system of private education.

At the beginning of its revival, the state paid great attention to the education. In 1951, at a meeting of the Knesset, the first Prime Minister of Israel D. Ben-Gurion spoke in his speech about the importance of education in achieving peace: "We want peace between Jews and Arabs. We see his ability, authenticity and historical necessity in the future, and we need to educate people and young people with the faith in the future. We need to educate two principles with all the contradictions in people and young people that exists between us: the readiness to defend the country in any battles and wars; willingness to cooperate and genuine alliances between the two Semitic peoples which were doomed by the history for co-existence alongside each other in the biblical countries, which are called Middle East now" [3; 4, p. 254; 17]. In his speeches, Ben-Gurion emphasized "Israeli child, an Israeli teenager ... should feel that our story begins not from 1948 ... and from biblical times, from the period of Jewish pride and independence ... especially the independence of spiritual creativity that created the Jewish people and allowed them to live till today" [14, p. 36]. In fact, in his speeches, he, as a leader of the country and recognized national authority, formed the self-respect and national

dignity of the citizens of Israel. This is a worthy lesson-example for our leaders of the country in the matters of formation of self-identity and self-esteem of the Ukrainian nation, especially in the current period of external Russian aggression. The experience of the educational work and the army in Israel as "a workshop on creating people" must be also used. "For the life in your country, for yourself, for freedom, for Jewish unity, for mutual aid, for collective responsibility ... We have to turn the whole country, the whole nation, the whole image of our life" — David Ben-Gurion said [17, p. 30–32]. The first Prime Minister of the country was a supporter of a single system of public education in the country and he considered the preservation of different directions to be a danger for the unity of the Jewish people, because they cemented its differences. He recorded his children only in the school of "general" direction and not "working" which the Labor Party supported to which he belonged.

There were also sharp debates regarding the role and place of the teacher in the society in the country. "The state needs a teacher-activist, not a teacher with an academic degree". The heads of educational directions in the education system that existed in the first decade of the historystood for the preservation of the ideological values of the educational process. For example, J. R. Etsion, the chief Inspector of the network of religious Zionist education said: "The institutions ontrainingteachers should not only provide professional training in the field of knowledge of the subject and teaching methods, but also the ideological training for the educa-

tion thatthe teacher dedicateshis lives for" [14]. The state applied maximum efforts forfacilitatingof the basic differences on the development of the society: ethnic, religious and international. The main tools in this case became the policy and ideology and the technology was an educational impact.

Conclusions. Israel does not define itself either secular or theocratic state. Its main feature is in the profound contradiction between the democratic and political system and ethno religious nature of the state which identifies itself as Israeli. The decision to keep, even after the establishment of the state, the existence of diversity in education system should be seen as the archetypal strategy for overcoming ideological conflict as there was a spirit of the atmosphere of almost fanatical devotion to a particular ideology among the residents of the young state that prevailed at that time in Israel. The government of the state decided that the existence of certain directions in the education system would not prevent the shocks and unnecessary debates in the society and would allow do other important nationwide things–first of all, the problems of security of the country and economic development. Yet,there were attempts to hold a unification of general educational programs to level the major existing differences in the quality of knowledge of schools of different educational directions of the state. These differences reflected the social problems of the country in the first decade of existence in the modern times. Through the differentiated approach in the education system of the country, it was possible to solve the problem of ethnic conflicts, and social and cultural gap between different communities was greatly reduced.

REFERENCES

1. *Aran Zalman*. Ways of pedagogy / Zalman Aran; Ministry of education and culture. — Jerusalem, 1971. — P. 111.
2. *Archetype* [Electronic resource] // Wikipedia. — Access: https://ru.wikipedia.org/wiki/Архетип (request date: 09.04.2017).
3. *Bar-Zohar M*. Ben Hurion. Biography. Book 1–2 / Makael Bar-Zohar. — Israel, 1991. — Book. 1. — 417 p.; book 2. — 299 p.
4. *Ben Hurion D*. Ideal and Way / D. Ben-Hurion. — Tel Aviv: Publishing of Labour party of Israel, 1962. — Vol. 3. — P. 254.
5. *Gluzman A*. The features of modern higher education abroad (England, Belgium, France, USA, Israel) / A. Gluzman // Culture of the Black Sea people. — 2005. — № 58. — P. 8–11.
6. *State* Israel / ed. by I. Zvyahelsksys, T. Karasova, A. Fedorchenko. — Moscow: Institute of oriental studies RAS, 2005. — 560 p.
7. *Ideology* and activities in pedagogy / ed. By I. Tversky, Tel Aviv, 1963. — P. 197.
8. *Israel* [Electronic resource] // Wikipedia: free encyclopedia. — Elektron. data — 2017. — 8 Apr. — from contents.: Science and education. — Access: https://ru.wikipedia.org/wiki/Израиль (request date: 09.04.2017). — Title from screen.
9. *Information* of Central statistical bureau // Culture and Education / ed. by N. Nardi, M. Avyhal and I. Hanton. — Jerusalem: Ministry of Education and Culture, 1952. — Vol. I. — P. 247.
10. *Karpenko O. V*. Decentralized processes in the field of giving educational services of Israel / O. V. Karpenko, E. F. Demida // Pedagogy and Psychology. — 2013. — № 1. — P. 92–96.

11. *Program* for deepening of the Jewish consciousness in state school / Ministry of education and culture. — Jerusalem, 1971. — P. 13.

12. *Rozenshteyn N.* Our Pedagogical Programs / N. Rozenshteyn // Hystadrut in 1945–1948. The report of the seventh conference of Hystadrut/ ed. by Rozenshteyn. — Tel Aviv, 1949. — P. 366.

13. *Strategy* and tactics of management [electronic resource] // The theory of management. — Access: https://studme.com.ua/1580011910319 / menedzhment/ strategiya_taktika _ menedzhmenta.htm (request date: 15.03.2017).

14. *Tsameret Tsvi.* The development of the system of education. Part 5 / Tsvi Tsameret // Society, economy and culture of Israel. First decade / Open University. Israel. — Tel Aviv, 2003. — P. 7–185.

15. *Sheynyn N.* Academic preparation process of pedagogical staff in Israel / N. Sheynyn. — Jerusalem: Publishing named after I. L. Magnes, 1996. — P. 70.

16. *Jung K. G.* Soul and Myth: six archetypes / K. G. Jung; [Trans. from English]. — Kyiv: State library for the youthof Ukraine, 1996. — 384 p.

17. *Ben-Gurion D.* Recollections / D. Ben-Gurion. — London: Macdonald unit seventy-five, 1977. — 216 p.