UDC: 35:316.75

Solovyov Yevhen Vladimirovich,
Graduate student of the Dept. of Political
Analysis and Forecasting, National Academy
for Public Administration under the President
of Ukraine, 03057, Kyiv, Str. Sofia Perov-
skaya 5, 10th floor, k. 1000, tel.: (097) 667 84
94, e-mail: ljuka76@bk.ru
                    ORCID: 0000-0002-1463-646X

Соловйов Євген Володимирович,
аспірант кафедри політичної аналітики
та прогнозування, Національна академія
державного управління при Президентові
України, 03057, м. Київ, вул. Софії Перов-
ської, 5, 10 поверх, кімн. 1000, тел.: (097)
667 84 94, e-mail: ljuka76@bk.ru
                    ORCID: 0000-0002-1463-646X

Соловьев Евгений Володимирович,
аспирант кафедры политической аналитики и прогнозирования, Национальная акаде-
мия государственного управления при Президенте Украины, 03057, г. Киев, ул. Софьи Пе-
ровской, 5, 10 этаж, комн. 1000, тел.: (097) 667 84 94, e-mail: ljuka76@bk.ru
                    ORCID: 0000-0002-1463-646X

VALUE-SEMANTIC ARCHETYPES OF FORCED MIGRATION AS A BASIS FOR DEVELOPING OF THEIR ADAPTATION

Abstract. The article discusses adapting of forced migrants as one of the directions of government regulation in the sphere forced migration. There were singled value-semantic archetypes of forced migrants that will match Ukrainian ideas developing self-determination and civil society. Also author has established that state must be provided implementation of measures which are aimed at improve social stability, peace and development of the public safety through the facilitation of cultural dialogue and the education of tolerance with the involvement all segments of the population.

Keywords: archetype, forced migration, mechanism, adaptation, government regulation.

ЦІННІСНО-СМИСЛОВІ АРХЕТИПИ ВИМУШЕНИХ МІГРАНТІВ ЯК ОСНОВА ВИРОБЛЕННЯ МЕХАНІЗМІВ ЇХ АДАПТАЦІЇ

Анотація. У статті розглянуто адаптацію вимушених мігрантів як один із напрямів державного регулювання у сфері вимушеної міграції. Виокремле-

но ціннісно-смислові архетипи вимушених мігрантів, які будуть відповідати ідеї розвитку українського самовизначення та становлення громадянського суспільства. Встановлено, що державою повинно бути забезпечено втілення заходів, які спрямовані на зміцнення соціальної стійкості, розбудову миру та громадської безпеки через сприяння культурному діалогу та виховання толерантності із залученням усіх верств населення.

Ключові слова: архетип, вимушена міграція, механізм, адаптація, державне регулювання.

ЦЕННОСТНО-СМЫСЛОВЫЕ АРХЕТИПЫ ВЫНУЖДЕННЫХ МИГРАНТОВ КАК ОСНОВА ВЫРАБОТКИ МЕХАНИЗМОВ ИХ АДАПТАЦИИ

Аннотация. В статье рассмотрено адаптацию вынужденных мигрантов как одно из направлений государственного регулирования в сфере вынужденной миграции. Выделены ценностно-смысловые архетипы вынужденных мигрантов, которые будут соответствовать идее развития украинского самоопределения и становления гражданского общества. Установлено, что государством должно быть обеспечено реализацию мероприятий, которые направлены на укрепление социальной устойчивости, развитие мира и общественной безопасности за содействие культурному диалогу и воспитания толерантности с привлечением всех слоев населения.

Ключевые слова: архетип, вынужденная миграция, механизм, адаптация, государственное регулирование.

Target setting. Any government regulation mechanism should be formed taking into account features of the object of government regulation, the impact of globalization trends and the *processes of European integration* of the Ukrainian state, on the one hand, and socio-cultural aspects on the other hand. Forced migration involves meeting with the new ethnocultural reality, rejection of the traditional way of life, rules and behaviors, which in turn leads to a cultural shock, trauma. Formation of such cultural archetypes of forced migrants, as self-identification of Ukrainians, uncertainty about the future, distrust the current government, finding and using alternative ways of support-ing life leads to a corresponding system of values, or rather, their absence. It appears appropriate to determine value-semantic archetypes of forced migrants, the formation of which will not only adapt them, but also to lay the foundation of civil society in Ukraine.

Analysis of the recent studies and publications. Problems of governance archetypes in domestic scientific discourse are covered in the works of scholars, such as E. Afonin, T. Butyrska, T. Vakulova, D. Dilychensky, O. Donchenko, M. Piren, H. Pocheptsov, O. Radchenko, Shayhorodsky, V. Shedyakov and many others. And despite recent mainstreaming to resolve the problems of forced migra-

tion, yet there are no studies on the archetypal nature and especially its manifestation in behavior of forced migrants. This greatly reduces the possibility of state regulation of adaptation of forced migrants.

The aim of the article is the identification of value-semantic archetypes of forced migrants, as the basis for the creation of mechanisms of adaptation.

The statement of basic materials. The adaptation of forced migrants is one of the directions of state regulation in the field of forced migration. The process of human adaptation to environmental conditions, continuous development and the achievement of the main goal: human progress is the adaptation [1, p. 12]. I. V. Tarasiuk believes that adaptation is a holistic, systemic process that is characterized by human interaction with the natural and social environment; features of this process are determined by psychological characteristics of the person, his level of personal development, behavior and activities [2, p. 70]. M. M. Kasyanova identified stages of migrant adaptation:

• the first phase, during which through changing the environment in migrants is observed a good mood. Upon completion, in survivors occur collisions with "stranger" to them socio-cultural conditions;

• the second phase is a clash or confrontational relations with the environment, on which the person is adapting. These clashes gradually lead to stressful state of discomfort, as a result occurs a "culture shock";

• the third stage of the process of social adaptation is the consequences of the "cultural shock". During this period, the destructive status of migrants may lead to the development of external aggression. Often these feelings are forced survivors to leave their new environment. Under the concept of "territorial escape", the most frequent consequence of the culture shock is moving to another country, region, or return to the motherland. At the same, there are possible options when migrants, faced with problems, are capable to solve them by finding for that adequate ways;

• the fourth stage of the social adaptation is characterized by the ability to achieve psychological and social comfort in the new environment. At this stage are acquired knowledge and social skills, mastered different ethno-cultural frame;

• the fifth stage is the "long-term" adaptation, which involves a gradual, but steady involvement of the survivor in social ties system of the new environment. This process of social adaptation is rather long: some studies note that "the overall length of adaptation of migrants is from four to five years" [3, p. 377].

Adaptation of migrants and forced migrants differs significantly by objective and subjective components of these migration processes. Passing the adaptation stages of forced migrants should be based on the value system of public administration in the field of forced migration. The success of modern social reforms and formation of the Ukrainian nation depends on the relationship that develop between tangible and intangible, external and internal, mental and social in human nature, and conflicts that accompany social changes and the implementation of state and political decisions that are concentrated mainly in psychoculture of the political and

management elite and the content of the Ukrainian archetypal character [4, p. 81].

As defined in the scientific literature: "archetypes — archaic cultural ideas — human characters that historically laid on the unconscious level, "filtered" through centuries-old layers of cultural transformations. They relate to ideas about man's place in the world and society, normative and value choices, determine patterns of human activity and retain their relevance" [5, p. 105].

The archetype can be defined as a form-building capacity, form the collective unconscious, transpersonal beginning of the human psyche. According to these researchers (what researchers, there is nothing about them in the last paragraph, sentence or word): "at first, transpersonal nature during development becomes the property of the person. Major social groups experience secondary "vaccination" of the transpersonal nature" [6, p. 196]. Consequently, the archetype creates a particular psychosocial set of value priorities, political preferences and behaviors.

Now we can state violating the integrity and completeness of the national humanitarian space, what makes changes in the political orientation of citizens, causes significant differences in values. These differences can create image of external identity, enemy image of the inhabitant of a given region or a representative of a particular social group, forming a collective consciousness basis for further inter-regional and inter-ethnic conflicts.

The lack of collective Ukrainian unconsciousness in some regions of Ukraine had its consequences: the preservation of entire regional habitats (Donbass and Crimea) "Soviet man" or "scoop", with all its components: the Russian language and culture, symbols, heroes and anti-heroes, value orientation, customs, traditions, and myths. This, in turn, serves as a significant threat to humanitarian security of the country. Revival of the Ukrainian collective archetype will lead to a streamlining function of the society and a return to self-understanding and self-perception of their social and cultural foundations on micro and macro levels. It becomes an important factor in safe interaction with other societies and ethnic groups without losing their uniqueness, unity and authenticity.

On the other hand, there has been a tendency to socio-cultural entropy, loss of spiritual values, simplification rules of conduct, destruction of boundaries between permitted and prohibited. In such a society, the criminal is no longer seen as evil, on the contrary, it is not only acceptable, but permitted in situations where it leads to success and benefits [7]. Social anomie manifests itself in negative changes in the construction mechanism of social reality, and partial destruction of the picture of world perception confuses not only persons, but also the society as a whole.

In order to generate the required value and meaning archetypes of forced migrants, a new content of culture and life should be introduced. The main factors influencing the formation of ethnic self-identification can be identified mother tongue, culture, traditions, customs, rituals, especially the ethnic and cultural contact environment [8, p. 282].

Especially important the primary condition is unity of interests, at least

for the majority of citizens. With this factor is associated ability to meet public interests in the frame of the ethnic group [9]. Because, if the person cannot meet his needs and interests, he will be seeking to implement them outside his society, with the results that the active persons, members of certain ethnic and carriers of its archetypes whose interests are not supported, and the needs are unmet, leaving to find adequate living conditions. Based on the above, it underlines the importance of creating by the state the necessary living conditions of for internally displaced persons in Ukraine. Until approach of solving this problem will not be well-developed, persons, leaving the occupied territories and Donbass will gain refugee status rather than internally displaced persons.

Interests of the internal migrants related primarily to address such pressing issues:

• problems of accommodation and housing of internally displaced persons (way to solve differentiated according to the plans and intentions of migrants, and ways — from building new apartments to a temporary accommodation. For example, placement of internally displaced persons in areas of resettlement took place with the conviction that this is a temporary phenomenon and a temporary need. Resettlement takes place in the summer camps, sanatoria of the local authorities, institutions of state aid in connection with residential leases and accommodation. It all does not provide the integration of internally displaced persons);

• the employment problem of internally displaced persons (requires a consideration of the gender aspect in solving this problem and improve the system of registration, recording, organizing data collection for the qualification of internally displaced persons and evaluate the needs of employment, improvement of professional skills of internally displaced persons, and business support);

• ensuring the implementation of political, social and cultural rights of internally displaced persons in general (as at present date, there are no mechanisms of participation of internally displaced persons in public affairs and in the implementation of local government in communities where internally displaced persons temporary resident. The problems of education and the development of new cultural archetypes remain unresolved).

Given the state and the nature of the state regulation of forced migration, it is necessary to generate such holistic and meaning archetypes of forced migrants, which correspond to the idea of Ukrainian self-identification and the civil society. Namely:

– archetype of cohesion is not only in the eastern regions of Ukraine, but cohesion of Ukraine in general;
– archetype of revival and development of Ukrainian culture and cultural identity of indigenous people and ethnic minorities;
– archetype of recognition of all citizens stand equal in their rights and freedoms;
– archetype of recognition of all citizens stand equal before the law;
– archetype of confidence in the future;
– archetype of trust in public authorities, etc.

Identify what holistic and meaning archetypes will form the basis of positive adaptation of forced migrants, it is necessary to outline the aspects that influence the formation of archetypes. Firstly, it is a set of social and historical realities that define the life of the people. It should be noted that difference, and in many cases the exact opposite of the objective conditions of life, forms the appropriate specific vision of values, problems, ideals, tasks and principles of life and other components of national self-identity. Secondly, in this process a huge role plays specific to people of ethnic stereotypes (cultural archetypes, traditions, customs, standard traits of character and behavior, dominant emotions, etc.), as well as historical memory, established symbols, and national shrines. These phenomena of ethnic culture are transformed into toughest, and in many cases — the most important aspects of the holistic archetypes of forced migrants.

Under such conditions the country must ensure the implementation of measures aimed at strengthening social stability, development of peace and public safety, through the promotion of cultural dialogue and education of tolerance, involving all segments of the population; promote the development of institutions of civil society and various forms of self-organized activities of citizens. For example, it may be embodied in:

• developing and implementing measures to create conditions for the revival and development of Ukrainian culture, and cultural identity of indigenous people and ethnic minorities;

• implementing measures to support the audiovisual media and video pro-duction of works of art entitled "Establishment of peace in Ukraine";

• organization and implementation of exhibition activities: holding of international, national, regional art festivals and competitions, cultural and art projects, concerts, art auctions, exhibitions, sales exhibitions and other events entitled "Establishment of peace in Ukraine";

• organization of competitions for the best conceptual design of monuments and monuments of national importance, and provide schematic design entitled "Establishment of peace in Ukraine";

• adoption of several regulations aimed at ensuring human rights, in particular, the draft law "On ratification of the European Convention on Compensation of Victims of Violent Crimes"; bill on amendments to the Law of Ukraine "On Psychiatric Care" and the Basic Laws of Ukraine on health care that will determine the procedure for examination and treatment in healthcare institutions of persons with mental disorders who refuse life-saving treatment; draft normative acts concerning the determination of informing (alerting) people with disabilities, including the following impairments: visual, hearing, musculoskeletal system, with mental retardation, mental illnesses and other people with limited mobility (or related); draft on the emergency or threat before it can arise and the relevant rules of conduct in such circumstances, etc. [10].

Conclusions. The adaptation of forced migrants is one of the areas of state regulation in the field of forced migration. Passing the stages of adaptation of forced migrants must be based

on a system of holistic and meaning archetypes of public administration in the field of forced migration. Singled out holistic and meaning archetypes of forced migrants that will meet Ukrainian idea of self-identification and the development of civil society: the archetype of cohesion is not only in the eastern regions of Ukraine, but the cohesion of Ukraine in general, the archetype of revival and development of Ukrainian culture and cultural identity of indigenous people and national minorities; archetype of recognition of all citizens stand equal in their rights and freedoms; archetype recognition of all citizens stand equal before the law, the archetype of confidence in the future, the archetype of trust to public authorities, etc. It appears appropriate to further study the archetypes of forced migration as a basis for state regulation in this area and the criteria of the developing of mechanisms of state regulation

REFERENCES

1. *Kaznacheev V. P., Lozovoy V. P.* Some biomedical questions of human adaptation / Medico-biological problems of population adaptation in the Far North. — Novosibirsk, 1974. — P. 3–13.
2. *Tarasyuk I. V.* Language adaptation as a kind of socio-cultural adaptation of migrants to foreign language environment // Psycholinguistics. — 2011. — Vol. 7. — P. 65–72.
3. *Kasyanova M. M.* Models of social adaptation of Ukrainian migrants in Eastern Europe at the end of XX – the beginning of XXI century // Gilea. — 2016. — Vol. 110. — P. 373–376.
4. *Afonin E.* Ethnic character: guarantee the existence of the nation / E. Afonin. — K.: Globe, 2007. — 116 p.
5. *Sibiryakova M.* Network Community of civil servants as a socio-cultural factor of preventing corruption [Text] / M. Sibiryakova // Public Administration: Theory and Practice, Collected Works Association doctors of public administration. — H.: Izdatel'stvo "DokNaukDerzhUpr", 2010. — № 3–4. — Art. 103–111.
6. *Radchenko O. V.* Archetype of the Ukrainian politicians // Public Policy. — 2010. — № 6. — Art. 190–197.
7. *Polokhalo V.* Non-citizenship society as a socio-political phenomenon in Ukraine [Text] / V. Polokhalo // Polis. — № 6. — 1999. — P. 25–32.
8. *Afonin E.* Human identity and especially its impact on policy and governance / E. Afonin // Conceptual bases of interaction of politics and governance. — K., 2010. — P. 265–289.
9. *Pahava D.* Ukrainians in the eyes of the international community: stereotypes and archetypes. — [Electronic resource]. — Available at: http://newismit/pagawa/il.if.ua/kte23.htm (accessed 11 April 2017)
10. *On approval* of an action plan to implement the National Strategy on human rights for the period until 2020: CMU Resolution of November 23, 2015. Number 1393-p. — [Electronic resource]. — Available at: http://www.kmu.gov.ua/control/uk/cardnpd?docid=248740679 (accessed 11 April 2017)