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DIALECTICS OF LEADERSHIP IN TERMS OF EDUCATION IN UKRAINE: ARCHETYPICAL ANALYSIS

Abstract. In the article peculiar properties of archetypal base of social phenomenon “leadership” are analyzed. The author distinguishes Jungian archetypes, which consists of inherent elements of leadership. The article describes the evolution of the theoretical studies of the phenomenon of leadership. It deals with Jungian theory for the understanding of leadership and implementation of mechanisms. Priority of the education in dissemination of the leadership values is argued. The author describes innovative leadership model based on archetypal analysis.

Keywords: leadership, archetypes, analytical psychology, behavior, education.

ДИАЛЕКТИКА ЛІДЕРСТВА В КОНТЕКСТІ РОЗВИТКУ ОСВІТИ В УКРАЇНІ: АРХЕТИПНИЙ АНАЛІЗ

Анотація. У статті проаналізовано архетипічне підґрунтя соціального феномену лідерства. Авторка виокремила юнгіанські архетипи, яким притаманні елементи лідерства. Розглянуто еволюцію теоретичних обґрунтувань феномену лідерства. Висвітлено значення теорії Карла Густава Юнга для розуміння сутності та механізмів реалізації лідерства. Обґрунтовується першочергове значення сфери освіти у поширенні в українському суспільстві лідерських якостей. Запропоновано дослідження моделі лідерства, заснованої на аналізі архетипів.

Ключові слова: лідерство, архетипи, аналітична психологія, поведінка, освіта.

ДИАЛЕКТИКА ЛИДЕРСТВА В КОНТЕКСТЕ РАЗВИТИЯ ОБРАЗОВАНИЯ В УКРАИНЕ: АРХЕТИПИЧЕСКИЙ АНАЛИЗ

Аннотация. В статье проанализировано архетипическое основание социального феномена лидерства. Автор выделила юнгианские архетипы, которым присущи элементы лидерства. Рассмотрена эволюция теоретических обоснований феномена лидерства. Освещены значение теории Карла Густава Юнга для понимания сущности и механизмов реализации лидерства. Обосновывается первостепенное значение сферы образования в распространении в украинском обществе лидерских качеств. Предложено исследование модели лидерства, основанного на анализе архетипов.

Ключевые слова: лидерство, архетипы, аналитическая психология, поведение, образование.

Target setting. The success of the reforms in Ukraine is largely dependent on the ability of the managers in the public institutions and organizations to create administrative leadership and organizational environment for the development and support of the organizational behavior that will provide high quality administrative services. A successful example of the formation of the leadership outlook and development skills is the Leadership Development Program that implements the Cabinet of Ministers of Ukraine of 25.08.2010 № 728 “On Approval of the Organiza-

tion and the School of Senior Civil Service Training for the Civil Servants of the First and Second Category”.

Finding effective ways to ensure good governance is a burning issue today, successful solution of which depends on ensuring its professionalization.

Analysis of recent research and publications. Acquaintance of the post-Soviet researchers with the leadership theories that have developed in the Western Europe and the United States for several decades was summarized in the fundamental works of

L. Lesina [1] and O. Kudryashova [2]. The main issues of research in the field of the problems of leadership (in addition, in the sphere of knowledge), that were very active in the Soviet era [3–5]. In recent years, the analysis of the theoretical achievements are carried out mainly within the rates from different fields of human knowledge [6–8].

The leadership theories that compete among themselves offer their own unique explanatory paradigm of this social phenomenon. It should be noted that for Jung archetype of the collective behaviour is the same as the psychology of personality – for individual behaviour. The archetypes study the inherited unconscious patterns of behaviour – the archetypes that are characteristic of people as kind and have evolved as a result of the human evolution.

The purpose of the article is to develop a “perfect form” for the leadership that would unite the various principles, basic for opposing definitions of the phenomenon of leadership found in the scientific literature.

The statement of basic materials. The archetypes are not inherited ideas, they are inherited behaviours in certain situations. Archetypal model of behaviour is characteristic of all human societies, regardless of culture, race or epoch [9, p. 203]. The archetypal pattern of behaviour is considered a universal ideal form. It is hard to find a human culture that would be completely devoid of behaviours associated with the organization of the collective work based on the social structure – it can be considered as a behavioural model of “leader-followers”. Therefore, in our opinion, the archetype of leadership is

a type of unconscious behaviour characteristic of human beings that defines expectations and acts of the leaders and their followers.

So the researcher Carl Gustav Jung warned that the violation of the archetypal principles leads to a deeply negative psychological consequences for the leaders and for the followers, to catastrophic dysfunction of the leadership [10, p. 263].

The followers of Freud developed a theory of psychology based on the effect of the interaction within the type of the phenomenon of leadership, personality traits, temperament and personal experience [11, p. 7–11]. According to the Dutch psychoanalyst and management theorist M. Kets de Vries where people like other creatures have a “real need for leadership”. Referring to the etiological research of the community leadership structures in higher primates, he argued that the unconscious and invisible psychodynamic processes and structures influence the individual behaviour of the leaders and followers. The researcher offered to study the hope and motivation that are defining the relations “leader-followers”.

The researcher M. Kets de Vries in turn also claimed that, contrary to the general idea, people have no complete control over their own processes of perception. The unconscious cognitive distortions affect the way people see and how they interpret the situation. But if people do not understand the specific model of the behaviour, it is difficult to understand its origin, because a large segment of human behaviour is unconsciously motivated. “Many of our desires, fantasies and fears are unconscious. Even hiding under the surface,

they can motivate us. The answer to the most of our behaviours is in the subconscious" [11, p. 13].

The difference between the observations of M. Kets de Vries and the theory of C. G. Jung is to analyze the human psyche. While M. Kets de Vries believes that the human consciousness "floats" over a deeper unconscious level that contains the suppressed content in the life of the individuals, C. G. Jung divided the unconscious into two parts. The personal unconscious consists of the repressed content of the personal life that the Freudians study. The collective unconscious is a deeper level that is filled with combinations of ubiquitous models and forces, a research with archetypes. The archetypes functioned as a universal tendency to the formation of certain kinds of ideas or images and specific behaviour [12, p. 55]. At this level there is no individuality. All the human beings are born with the same archetypes [12, p. 40].

The researcher Karl Vertaym used the theory of archetypes in the marketing issue for searching the strategy of building a successful brand. He believes the archetypes to be powerful forces in shaping the human behaviour. He described the archetypes as being universal human as "behavioral DNA" (or another comparison – the human operating system) that defines ambitions, desires and aspirations of the individual interpretation and evaluation of the objective events. Since the archetypes are below the rational mind, the people, under their influence, can not pinpoint why they had certain desires and expectations [13].

In general, in the twentieth century prevailed the following methodological

point of view (the so-called "epistemological anarchism" of Paul Feyerabend): the scientific, historical and mythological analysis of the individual methods are independent of each other. The mythological analysis is understood as a form of narrative discourse analysis in which the myth has "a certain degree of truth", but not in the sense of history or science, since myth as history is both real and unreal. Clearly, this is true in the sense that myth is the manifestation of the interpretation of the processes and behaviours in the collective unconscious [10, p. 161]. The historical or scientific approach to the mythical narrative does not displace the analysis. According to Derrida, the search for universal epistemological basis for the discourse analysis, of historical or scientific basis, should be abandoned in favour of letting the discourse "look as it speaks" [15].

Recently, the studies on leadership increasingly use the narrative and mythological analysis. For example, M. Stein used Shakespeare's Othello to investigate the effect of emotions on the performance of the leader. Vinstenli used Ovidius story of Phaeton to interpret the questions of power and ambition. P. Corrigan also uses Shakespeare to analyze the relationship "leader-followers". E. Sievers used the story of Zeus and Athena to explore the question of the leadership and the succession. M. Kets de Vries took Shakespeare's King Lear to discuss how the leaders can use humor to give negative feedback to the followers [16]. K. Vertaym gave a definition of popular culture as a mythological one [13, p. 323].

C. G. Jung proposed four archetypes that can be interpreted in the context of

the interaction between the leader and the followers. If the task of the leader is to define a common vision, ethical situation and potential productivity, the leader must develop a successor and maximize his/her ability to achieve the standards set by the leader. In Jungian terminology, the leader must transform the follower from the archetype of a Child – immature and dependent that may have potential, into the Hero archetype – mature and independent that really has real skills desired for the leader to implement the common goals. The Child archetype resonates with the situational theories of the leadership. R. Hersey and K. Blanchard created a theory of the “life cycle” according to which the style of the leadership management and degree of detection of the authority of the leader depends on the “maturity” of the followers or performers. With the growing of the maturity, the leader can loosen the control on their part for their activities. The ultimate goal of the leader is to achieve maximum independence from the followers. Under the “maturity” is understood the ability to take responsibility for their behaviour, desire to achieve the goal, education and experience on specific task that must be performed [17, p. 99–100]. The immature subordinates with low motivation, dependent on leadership, lacking education and/or experience relevant to the task, but they can develop under the influence of an effective and successful leader, correspond to the archetype of the Child. While the Hero archetype reminds us the mature follower of the theory of Hersey-Blanchard – self-motivated, independent and highly educated and/or experienced, he is able to achieve

high results with minimal involvement of the leader.

As in the theory of the leadership, the leader has two sets or models of the archetypal behaviour. He/she can use the maternal archetype to build relationships with the followers. He/she can use the archetype of the Father asking objectives, evaluating results and awarding a reward or a punishment. The Mother archetype is forming a pattern of such behaviour as love, unconditional support, trust, intuitive knowledge. The Mother archetype is close to the developed within the behavioural theories of the leadership model based on the relationship (relationship orientation of leadership).

Between 1940 and 1960 in the leadership studies appeared the behavioural theories. In 1960-70, the last are popular among many researchers (R. Tannenbaum, W. Schmidt, R. Blake, J. Mouton, T. Mauhini, J. Ford, W. Scott, F. Lyusans and others). Thus, R. Blake and J. Mouton (from research group of the Ohio state) came to the following conclusion: though in the theory of the initiation of the structure and development the ideas are seen as different actions in real life, people demonstrate both properties simultaneously. The scientists have developed a system of training for the leaders [18, p. 305].

According to these theories, the leaders focused on tasks or focused on relationships, or on both aspects to achieve results from the subordinates. The first approach required the adoption of a structure of roles, tasks, objectives and controls designed to facilitate the production. The second involved the participation of the subordinates

in decision making by creating teams, mutual respect, and more attention is drawn to the expression of the feelings and the development of the personal relationships. R. Blake and J. Mouton tied the targeting tasks and the relationships highlighting five leadership styles [18, p. 290–298]. They argued that a balanced mix of targeting relationships and achieving results in the formation of the leadership style gave the best results.

Thus, the leader focuses on relationships, perceives the followers as what they are, and develops personal labour relations, listening, trusting and reassuring. The Father archetype corresponds to another model of leadership – task-oriented (task orientation).

Conclusions. The modern Ukrainian society needs professionals who are focused on success, career, self-improvement, so the vector of attention now is focused on the preparation of quality professionals capable of intelligent, modern, innovative thinking. The state feels the need for young administrators, managers, able to make informed, decisive actions, responsible actions, implementing professional image of the young specialist policy that defines every place in the structure of the social, professional and personal relationships. The success of education is, on the one hand, the quality of professional staff, and on the other – administrative staff capable of developing an adequate level of the education system. The implementation of the administrative activities in education is the need to increase efficiency and improve the system of training.

The leader who is suspended at the intersection of the aforementioned ar-

chetypes must be inherent ethical and humanistic leadership style. The behaviour of such a leader suggests that people prefer such leaders who care about them. The leaders must be reliable and consistent in the relationship with their followers. They can monitor, supervise, correct and even punish, but it is used only in extreme cases. From the followers of the leader should not be expected that reliability and consistency. They often make mistakes or act in a way that their actions can be regarded as disloyal. The leaders must understand that the leadership often inherently implies recognition that the leader is doomed to suffering and obstacles caused by his own followers. The leaders, to go further, often have to be ready to forgive and even forget the injustice. Over time, the followers will become more experienced, and some will fight with their leader to take leadership positions. If these principles are indeed necessary for the leadership, it is possible, the consequences of aggression and control of the leaders of the movement towards their followers will be notified and will aside persons occupying management positions.

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