ISSN 2414-05-62
DOI: https://doi.org/10.31618/vadnd.v1i14

NGO “UKRAINIAN ASSEMBLY
OF DOCTORS OF SCIENCE
IN PUBLIC ADMINISTRATION”

INTERREGIONAL ACADEMY
OF PERSONAL MANAGEMENT

МАУП

PUBLIC MANAGEMENT
ПУБЛІЧНЕ УРЯДУВАННЯ

№ 4 (14) – June 2018 (*Special edition*)

Collection is trained in scientific partnership
with the Ukrainian Technological Academy

Українська
Технологічна Академія

IIAS
International Institute
of Administrative Sciences

NISPAcee
THE NETWORK OF INSTITUTES AND
SCHOOLS OF PUBLIC ADMINISTRATION
IN CENTRAL AND EASTERN EUROPE

Kyiv
ДП “Видавничий дім “Персонал”
2018

Редакція
Головний редактор
Романенко Євген Олександрович,
доктор наук з державного управління,
професор, академік Української Технологічної
Академії, Міжнародної Кадрової Академії
та Академії наук публічного управління,
заслужений юрист України

Заступник головного редактора
Чаплай Ірина Віталіївна,
кандидат наук з державного управління

Випусковий редактор *Ю. А. Носанчук*
Комп'ютерне макетування *А. П. Нечипорук*

Публічне урядування
Свідоцтво КВ 21596-11496 Р

Видається з листопада 2015 року
Періодичність: 1 раз на квартал + 1 на рік
Друкується за рішенням Вченої ради
Міжрегіональної Академії управління персоналом
(Протокол № 5 від 30.05.2018)

Видання є таким, що реферується в міжнародних
наукометричних базах Index Copernicus,
РИНЦ та КіберЛенінка, у вітчизняній
реферативній базі даних "Україніка наукова"
та українському реферативному журналі
"Джерело".
Збірник внесено до Переліку наукових фахових
видань з державного управління
(Наказ Міністерства освіти і науки України
від 10.05.2017 № 693).

Відповідальність за зміст, достовірність фактів,
цитат, цифр несуть автори матеріалів. Редакція
залишає за собою право на незначне редагування
і скорочення (зі збереженням авторського стилю та
головних висновків). Редакція не завжди поділяє
думки авторів та не несе відповідальність за надану
ними інформацію. Матеріали подано
в авторській редакції.
Передрук — тільки з дозволу редакції.

Адреса редакційної колегії: Андріївський узвіз,
буд. 11, оф. 68, м. Київ, Україна, 04070
E-mail: Assembly2015@ukr.net
www.vadnd.org.ua

Адреса видавництва:
ДП "Видавничий дім "Персонал"
просп. Червонозоряний, 119, літ. XX,
Київ, Україна, 03039

Editorial
Editorial in Chief
Yevgen Oleksandrovych Romanenko,
Doctor of sciences in Public Administration, Professor,
Academician of the Ukrainian Technological Academy,
International Personnel Academy and Academy
of Sciences of Public Administration, Honored Lawyer
of Ukraine

Deputy Editor
Iryna Vitaliivna Chaplay,
PhD in Public Administration

Managing Editor *Y. A. Hosanchuk*
Computer modeling *A. P. Hechyporuk*

Public management
Certificate KB 21596-11496 P

Published from november 2015
Pereodisity: 4 times on a year + one
Published by the decision of Academic council of
Interregional Academy of Personnel Management
(Protocol № 5 from 30.05.2018)

The edition is such that is reviewed in the interna-
tional scientometric bases Index Copernicus, РИНЦ,
КіберЛенінка and in the domestic abstract database
"Україніка наукова" and ukrainian abstract journal
"Джерело" (Series 3. Social and Human
Sciences. Arts).
The collection included in the list of scientific
professional edition from Public Administration
(Ministry of Education and Science of Ukraine
from 10.05.2017 № 693).

The authors are responsible for the content,
accuracy of the facts, quotes, numbers. The editors
reserves the right for a little change and reduction
(with preservation of the author's style and main
conclusions). Editors can not share the world
views of the authors and are not responsible for the
information provided. Materials filed
in the author's edition.
Reprinting — with the editorial's permission strictly.

Address of the editorial board: 11, Andriyivskyy
Descent, office 68, Kyiv, Ukraine, 04070
E-mail: Assembly2015@ukr.net
www.vadnd.org.ua

Addres of the editorial:
ДП "Видавничий дім "Персонал"
prospekt Chervonozorjanij, 119 lit. XX,
Kyiv, Ukraine, 03039

Українська
Технологічна Академія

IIAS
International Institute
of Administrative Sciences

NISPAcee
THE NETWORK OF INSTITUTES AND
SCHOOLS OF PUBLIC ADMINISTRATION
IN CENTRAL AND EASTERN EUROPE

Public management : collection. — № 4 (14) – June 2018 (Special edition). — Kyiv : ДП "Видавничий дім "Персонал", 2018. — 378 p.

Головний редактор — Романенко Євген Олександрович, доктор наук з державного управління, професор, академік Української Технологічної Академії, Міжнародної Кадрової Академії та Академії наук публічного управління, заслужений юрист України.

Заступник головного редактора — Чаплай Ірина Віталіївна, кандидат наук з державного управління.

Редакційна колегія

1. Акімова Людмила Миколаївна — кандидат економічних наук, доцент, доцент кафедри фінансів та природокористування Національного університету водного господарства та природокористування.

2. Андрущенко Тетяна Вікторівна — доктор політичних наук, професор, провідний науковий співробітник Інституту вищої освіти Національної академії педагогічних наук України.

3. Афонін Едуард Андрійович — доктор соціологічних наук, професор, академік Української технологічної академії, Заслужений діяч науки і техніки України, професор кафедри публічної політики та політичної аналітики Національної академії державного управління при Президентові України.

4. Балашов Анатолій Миколайович — доктор наук з державного управління, професор, професор кафедри публічного адміністрування Міжрегіональної Академії управління персоналом, Президент Всеукраїнської академії наук публічного управління.

5. Бова Тетяна В'ячеславівна — доктор наук з державного управління, доцент, Херсонський національний технічний університет, професор кафедри державного управління і місцевого самоврядування.

6. Бодров Володимир Григорович — доктор економічних наук, професор, завідувач кафедри управління національним господарством та економічної політики Національної академії державного управління при Президентові України.

7. Бульба Володимир Григорович — доктор наук з державного управління, професор, декан факультету підготовки магістрів державного управління Харківського регіонального інституту державного управління Національної академії державного управління при Президентові України.

8. Бутирська Тетяна Олександрівна — доктор наук з державного управління, доцент, професор кафедри державного управління та місцевого самоврядування Івано-Франківського національного технічного університету нафти і газу.

9. Валевський Олексій Леонідович — доктор наук з державного управління, старший науковий співробітник, провідний науковий співробітник Національного інституту стратегічних досліджень.

10. Ващенко Костянтин Олександрович — доктор політичних наук, Голова Національного агентства України з питань державної служби, член-кореспондент Національної академії педагогічних наук України, Заслужений економіст України.

11. Вендт Ян Анджей — доктор хабілітований наук про Землю у сфері географії, професор, заступник директора з питань науки та розвитку Інституту океанографії та географії Гданського університету (Польща).

12. Гаєвська Лариса Анатоліївна — доктор наук з державного управління, доцент, заступник начальника управління з навчальної роботи — начальник відділу менеджменту знань Національної академії державного управління при Президентові України, професор кафедри управління освітою.

13. Гвожьджєвіч Сильвія — кандидат наук, кафедра адміністрації та національної безпеки Державної професійної вищої школи ім. Якуба з Парадижа в Гожуві-Великопольському (Гожув-Великопольський, Польща).

14. Гечбайя Бадри Нодарович — доктор економічних наук, асоційований професор, Батумський державний університет ім. Шота Руставелі, факультет економіки і бізнесу. Керуючий департаментом управління бізнесом (Грузія).

15. Гурковський Володимир Ігорович — доктор наук з державного управління, перший заступник директора ВГО "Центр дослідження проблем публічного управління".

16. Дацій Надія Василівна — доктор наук з державного управління, доцент, завідувач кафедри менеджменту і маркетингу Київського національного лінгвістичного університету.

17. Девадзе Анзор Хемидович — кандидат економічних наук, доктор економіки, професор, Батумський державний університет ім. Шота Руставелі, факультет туризму (Грузія).

18. Денисюк Світлана Георгіївна — доктор політичних наук, професор кафедри суспільно-політичних наук Вінницького національного технічного університету.

19. Довгань Валерій Іванович — доктор наук з державного управління, доцент, професор кафедри державного управління та місцевого самоврядування Хмельницького університету управління та права.

20. Драган Іван Олександрович — доктор наук з державного управління, професор кафедри менеджменту і маркетингу Київського національного лінгвістичного університету.

21. Драгомирецька Наталія Михайлівна — доктор наук з державного управління, професор кафедри філософських та соціально-політичних наук Одеського регіонального інституту державного управління Національної академії державного управління при Президентові України.

22. Жулева Гергана — Доктор PhD, виконавчий директор болгарської урядової "Програми доступу до інформації" (Болгарія).

23. Іваницька Ольга Михайлівна — доктор наук з державного управління, професор, професор кафедри теорії та практики управління Національного технічного університету України "Київський політехнічний інститут ім. Ігоря Сікорського".

24. Ірвін Студін — Доктор PhD, професор Школи державної політики та управління Університету Торонто, Президент Інституту питань XXI століття, головний редактор і видавець журналу Global Brief (Канада).

25. Кайдашев Роман Петрович — доктор юридичних наук, доцент, професор кафедри публічного адміністрування Міжрегіональної Академії управління персоналом.

26. Карташов Євген Григорович — доктор наук з державного управління, завідувач кафедри управління проектами та загальнофахових дисциплін, Інститут менеджменту та психології Національної академії педагогічних наук України.

27. Кіслов Денис Васильович — доктор наук з державного управління, доцент, член-кореспондент Української Академії Наук, професор кафедри публічного адміністрування Міжрегіональної Академії управління персоналом.

28. Козаков Володимир Миколайович — доктор наук з державного управління, професор, професор кафедри державної політики та суспільного розвитку Національної академії державного управління при Президентові України.

29. Корнієвський Олександр Анатолійович — доктор політичних наук, доцент, завідувач сектору громадянського суспільства Національного інституту стратегічних досліджень.

30. Кринична Ірина Петрівна — доктор наук з державного управління, доцент, професор кафедри державного управління та місцевого самоврядування Дніпропетровського регіонального інституту державного управління Національної академії державного управління при Президентові України.

31. Крюков Олексій Ігорович — доктор наук з державного управління, професор кафедри політології та філософії Харківського регіонального інституту державного управління Національної академії державного управління при Президентові України.

32. Литвин Юрій Олексійович — доктор наук з державного управління, професор, завідувач кафедри державного управління та місцевого самоврядування Академії муніципального управління.

33. Лопушинський Іван Петрович — доктор наук з державного управління, професор, Херсонський національний технічний університет, завідувач кафедри державного управління і місцевого самоврядування.

34. Мамічев Олексій Юрійович — доктор політичних наук, доцент, завідувач кафедри теорії та історії російського та зарубіжного права Владивостоцького державного університету економіки і сервісу (Росія).

35. Миколайчук Микола Миколайович — доктор наук з державного управління, професор, Одеський регіональний інститут державного управління Національної академії державного управління при Президентові України, професор кафедри економічної та фінансової політики.

36. Мікеладзе Едуард Важаєвич — кандидат економічних наук, професор, Хічаурський навчальний університет ім. святої Тбел Абусерідзе, факультет економіки та бізнесу (Грузія).

37. Мішель Маффесолі — професор університету ім. Рене Декарта / Сорбонна — Париж V (Париж, Французька республіка).

38. Молодцов Олександр Володимирович — доктор наук з державного управління, доцент, професор кафедри державного управління та місцевого самоврядування Івано-Франківського національного технічного університету нафти та газу.

39. Науменко Раїса Андріївна — доктор наук з державного управління, старший науковий співробітник, Київський національний торговельно-економічний університет, професор кафедри менеджменту.

40. Наумкіна Світлана Михайлівна — доктор політичних наук, професор Державного закладу "Південноукраїнський національний педагогічний університет ім. К. Д. Ушинського" (м. Одеса).

41. Непомнящий Олександр Михайлович — доктор наук з державного управління, академік Академії будівництва України, професор кафедри публічного адміністрування Міжрегіональної Академії управління персоналом, заслужений будівельник України.

42. Новак-Каляєва Лариса Миколаївна — доктор наук з державного управління, доцент, професор кафедри державного управління та місцевого самоврядування Львівського регіонального інституту державного управління Національної академії державного управління при Президентові України.

43. Новаченко Тетяна Василівна — доктор наук з державного управління, доцент, професор кафедри парламентаризму та політичного менеджменту Національної академії державного управління при Президентові України.

44. Олуйко Віталій Миколайович — доктор наук з державного управління, професор, голова Хмельницького обласного територіального відділення Антимонопольного комітету України.

45. Пархоменко-Куцевіл Оксана Ігорівна — доктор наук з державного управління, Радник Голови Національного агентства з питань запобігання корупції.

46. Пивоваров Костянтин Володимирович — доктор наук з державного управління, професор кафедри публічного адміністрування Міжрегіональної Академії управління персоналом.

47. Пірен Марія Іванівна — доктор соціологічних наук, професор, Чернівецький національний університет імені Юрія Федьковича, завідувач кафедри.

48. Плющ Руслан Миколайович — доктор наук з державного управління, доцент, професор кафедри державного управління і місцевого самоврядування Херсонського національного технічного університету.

49. Половцев Олег Валентинович — доктор наук з державного управління, професор кафедри державного управління і місцевого самоврядування Херсонського національного технічного університету.

50. Радченко Олександр Віталійович — доктор наук з державного управління, професор надзвичайний Поморської академії в Слупську (Польща).

51. Ромат Євгеній Вікторович — доктор наук з державного управління, завідувач кафедри маркетингу та реклами Київського національного торговельно-економічного університету.

52. Руденко Ольга Мстиславівна — доктор наук з державного управління, доцент, директор Науково-дослідного інституту публічного адміністрування та менеджменту Чернігівського національного технологічного університету.

53. Ручка Анатолій Олександрович — доктор соціологічних наук, професор, Інститут соціології НАН України, головний науковий співробітник.

54. Саханєнко Сергій Єгорович — доктор наук з державного управління, професор кафедри державного управління і місцевого самоврядування Одеського регіонального інституту державного управління НАДУ при Президентові України.

55. Сіцінська Майя Володимирівна — доктор наук з державного управління, професор кафедри філософії та політології Національного університету державної податкової служби України.

56. Слінько Олександр Анатолійович — доктор політичних наук, професор, завідувач кафедри політології та політичного управління Воронезької філії Російської академії народного господарства та державної служби при Президенті Російської Федерації (Росія).

57. Соболєва Наталя Іванівна — доктор соціологічних наук, старший науковий співробітник, Інститут соціології НАН України, провідний науковий співробітник.

58. Сурай Інна Геннадіївна – доктор наук з державного управління, доцент, професор кафедри парламентаризму та політичного менеджменту Національної академії державного управління при Президентові України.

59. Суший Олена Володимирівна – доктор наук з державного управління, доцент, Інститут соціальної та політичної психології НАПН України, завідувач лабораторії.

60. Тадеуш Троціковскі – доктор наук про управління, професор, член-кореспондент Регіональної Академії Менеджменту, Голова Правління Регіонального Центру Європейської Інтеграції (Польща).

61. Усаченко Лариса Михайлівна – доктор наук з державного управління, професор, професор кафедри публічного адміністрування Міжрегіональної Академії управління персоналом, Заслужений діяч науки і техніки України.

62. Халецька Аліна Анатоліївна – доктор наук з державного управління, професор, завідувач кафедри менеджменту організацій та зовнішньоекономічної діяльності Волинського інституту економіки та менеджменту.

63. Філіпенко Тетяна В'ячеславівна – доктор наук з державного управління, професор Міжрегіональної Академії управління персоналом.

64. Чаплай Ірина Віталіївна – кандидат наук з державного управління, доцент кафедри публічного адміністрування Міжрегіональної Академії управління персоналом, виконавчий директор Президії громадської організації "Всеукраїнська асамблея докторів наук з державного управління".

65. Червякова Ольга Володимирівна – доктор наук з державного управління, професор кафедри публічного адміністрування Міжрегіональної Академії управління персоналом.

66. Чернишов Юрій Георгійович – доктор політичних наук, професор, завідувач кафедри Алтайського державного університету, директор Алтайської школи політичних досліджень (Росія).

67. Шайгородський Юрій Жанович – доктор політичних наук, доцент, головний науковий співробітник Інституту політичних і етнонаціональних досліджень ім. І. Ф. Кураса НАН України.

68. Шпак Юрій Валерійович – доктор наук з державного управління, професор кафедри економіки підприємства Східноєвропейського університету економіки і менеджменту.

69. Якимчук Аліна Юріївна – доктор економічних наук, професор, професор кафедри державного управління, документознавства та інформаційної діяльності Національного університету водного господарства та природокористування.

70. Яутріте Бріеде – доктор юридичних наук, професор, Латвійський університет, юридичний факультет (Латвія).

Editor in Chief — Yevhen Oleksandrovych Romanenko, Doctor of sciences in Public Administration, Professor, Academician of the Ukrainian Technological Academy, International Personnel Academy and Academy of Sciences of Public Administration, Honored Lawyer of Ukraine

Deputy Editor — Iryna Vitaliivna Chaplay, PhD in Public Administration.

Editorial board

1. Lyudmila Nikolayevna Akimova — PhD of economic science, assistant professor, assistant professor of the Department of finance and environmental sciences of the National University of Water and Environment.

2. Tetiana Viktorivna Andrushchenko — Doctor of Political Science, Professor, leading researcher of the Institute of Higher Education of National Academy of Educational Sciences of Ukraine.

3. Eduard Andriyovych Afonin — Doctor of sociological science, Professor, Professor of the Department of Political Analysis and Forecastingof the National Academy for Public Administration under the President of Ukraine.

4. Anatolii Mykolaiovych Balashov — Doctor of science in Public Administration, Professor, Professor of the Department of Public Administration of the Interregional Academy of Personnel Management, President of the Ukrainian Academy of Science of Public Administration.

5. Tetiana Viacheslavivna Bova — Doctor of science in Public Administration, Associate Professor of the Dept. of Public Administration and Local Self-Government of the Kherson National Technical University.

6. Volodymyr Hryhorovych Bodrov — Doctor of economic science, Professor, Head of the Dept. of administration of National Economy and Economic Policy of the National Academy of Public Administration under the President of Ukraine.

7. Volodymyr Hryhorovych Bulba — Doctor of Science in Public Administration, Professor, Dean of the Faculty of Masters Preparation of Public Administration of the Kharkov Regional Institute of Public Administration of the National Academy of Public Administration under the President of Ukraine.

8. Tetiana Oleksandrivna Butyrska — Doctor of science in Public Administration, Associate Professor of the Dept. of Public Administration and Local Self-government of the Ivano-Frankivsk National Technical University of Oil and Gas.

9. Oleksii Leonidovych Valevskyi — Doctor of science in Public Administration, Senior Researcher, Senior Research of the National Institute for Strategic Studies.

10. Kostiantyn Oleksandrovych Vashchenko — Doctor of Political Sciences, Head of the National Agency of Ukraine on Civil Service, member-correspondent of the National Academy of Pedagogical Sciences of Ukraine, Honored Economist of Ukraine.

11. Andrzej Jan Wendt — Habilitovanyy doctor of Earth Sciences in the field of geography, professor, Deputy Director from questions of Science and Development of Institute of the Oceanography and Geography of the Gdansk University (Poland).

12. Larysa Anatoliivna Haievska — Doctor of science in Public Administration, Associate Professor, Depchief of Management from Educational Work is a Chief of Department of Management of Knowledge of the National Academy of State Administration at President of Ukraine, Professor of Department of Management Education.

13. Sylvia Hvozhdzhyevich — Candidate of Science, Dept. of Administration and the National Security of State Higher Professional School. named Jakub from Paradyzhu in Lublin-Velykopolckomu (Gorzow Wielkopolski, Poland).

14. Badry Nodarovych Hechbayya — Doctor of Economics, Professor Asotsiirovanyy, Batumi State University of Shota Rustaveli. Faculty of Economics and Business. Managing of the Dept. of business management (Georgia).

15. Volodymyr Ihorovych Hurkovskyi — Doctor of science in Public Administration, First Deputy Director of the NGO "Center of studies of problems of public administration".

16. Dadiy Nadezhda Vasilivna — Doctor of Sciences in Public Administration, Associate Professor, Head of the Department of Management and Marketing of the Kyiv National Linguistic University.

17. Anzor Hemydovych Devadze — Candidate of economic science, Doctor of Economics, professor, Sh. Rustaveli Batumi State University, Dept. of Tourism (Georgia).

18. Svitlana Heorhiivna Denysiuk — Doctor of Political Science, Professor of the Dept. Sociopolitical Sciences of the Vinnitsa National Technical University.

19. Valerii Ivanovych Dovhan — Doctor of science in Public Administration, Associate Professor of the Dept. of Public Administration and Local Self — government of Khmelnytsky University of Management and Law.

20. Dragan Ivan Alexandrovich — Doctor of Science in Public Administration, Professor of Management and Marketing Department of Kyiv National Linguistic University.

21. Nataliia Mykhailivna Drahomiretska — Doctor of science in Public Administration, Professor of the Dept. of Philosophy and Social and Political Sciences of the Odessa Regional Institute of Public Administration of the National Academy of Public Administration under the President of Ukraine.

22. Gargana Zhuleva — Doctor PhD, Executive Director of the Bulgarian government's "Program of access to information" (Bulgaria).

23. Ivanitskaya Olga Mikhailovna — Doctor of Science in Public Administration, Professor, Professor of the Department of Theory and Practice of Management of the National Technical University of Ukraine "Kyiv Polytechnic Institute named after M.Sc. Igor Sikorsky".

24. Irvin Studin — PhD, Professor in the School of Public Policy and Governance of the University of Toronto, President of the Institute for XXI Century Questions, and also Editor-in-Chief and Publisher of Global Brief magazine (Canada).

25. Roman Petrovych Kaidashev — Doctor of juridical science, Associate professor, Professor of the Department of public administration of the Interregional Academy of Personnel Management.

26. Evgeny Grigoryevich Kartashov — Doctor of science in Public Administration, Head of the Department of Project Management and General Professional Disciplines, Institute of Management and Psychology of the National Academy of Pedagogical Sciences of Ukraine.

27. Kislov Denis Vasilievich — Doctor of Sciences in Public Administration, Associate Professor, Corresponding Member of the Ukrainian Academy of Sciences, Professor of the Department of Public Administration of the Interregional Academy of Personnel Management.

28. Volodymyr Mykolaiovych Kozakov — Doctor of science in Public Administration, Professor of public policy and social development of the National Academy of Public Administration under the President of Ukraine.

29. Oleksandr Anatoliiovych Kornievskyy — Doctor of Political Science, Associate professor, the Heard of the Dept. of civil society of the National Institute for Strategic Studies (NISS).

30. Iryna Petrivna Krynychna — Doctor of science in Public Administration, Associate Professor, Professor Department of Public Administration and Local Self-Government of the Dnepropetrovsk Regional Institute of Public Administration of the National Academy of Public Administration under the President of Ukraine.

31. Oleksii Igorevych Kryukov — Doctor of science in Public Administration, Professor of the Dept. of Political Science and Philosophy of the Kharkiv Regional Institute of Public Administration of the National Academy of Public Administration under the President of Ukraine.

32. Yurii Oleksiyovych Lytvyn — Doctor of science in Public Administration, Professor, Head of the Dept. of Public Administration and Local government of the Academy of Municipal Management.

33. Ivan Petrovych Lopushynskyi — Doctor of science in Public Administration, Professor, Head of the Dept. of public administration and local government of the Kherson National Technical University.

34. Oleksii Yuriyovich Mamichev — Doctor of Political Science, Associate professor, Head of the Department of Theory and history of Russian and international law of the Vladivostok State University of Economics and Service (Russia).

35. Mykola Mykolaiovych Mykolaichuk — Doctor of science in Public Administration, Professor of the Dept. of economic and financial policy of the Odessa Regional Institute of Public Administration of the National Academy of Public Administration under the President of Ukraine.

36. Edward Vazhayevych Mikeladze — Candidate of Economic Science, Professor, Tbel Abuseridze Hichaurskiy University. Faculty of Economics and Business (Georgia).

37. Michel Maffesoli — Professor of the Paris Descartes University / Paris V (Paris, the French Republic).

38. Oleksandr Volodymyrovych Molodtsov — Doctor of science in Public Administration, Professor of the Dept. of Public Administration and Local Self-government of the Ivano-Frankivsk National Technical University of Oil and Gas.

39. Raisa Andriivna Naumenko — Doctor of science in Public Administration, Senior Research, Professor of the Dept. of management of the Kyiv National University of Trade and Economics.

40. Svitlana Mykhailivna Naumkina — Doctor of Political Science, Professor of the South Ukrainian National Pedagogical University named after K. D. Ushynsky.

41. Oleksandr Mykhailovych Nepomniashchyi — Doctor of science in Public Administration, Academician of Academy of building of Ukraine, Professor of the Department of Public Administration of the Interregional Academy of Personnel Management, Honored Builder of Ukraine.

42. Larysa Mykolaivna Novak-Kaliaieva — Doctor of science in Public Administration, Associate Professor, Professor of the Dept. of Public Administration and Local Self-government of the Lviv Regional Institute of Public Administration of the National Academy of Public Administration under the President of Ukraine.

43. Tetiana Vasylivna Novachenko — Doctor of science in Public Administration, Associate Professor of the Dept. of parliamentary and political management of the National Academy of Public Administration under the President of Ukraine.

44. Vitalii Mykolaiovych Oluiko — Doctor of science in Public Administration, Professor, Head of Khmelnitsky regional territorial office of the Antimonopoly Committee of Ukraine.

45. Oksana Ihorivna Parkhomenko-Kutsevil — Doctor of science in Public Administration, Advisor of the Head of the National Agency on corruption prevention.

46. Konstantin Vladimirovich Pivovarov — Doctor of Science in Public Administration, Professor of the Department of Public Administration of the Interregional Academy of Human Resources Management.

47. Maria Ivanivna Piren — Doctor of Social Sciences, Professor, Head of the Dept. of the Chernivtsi National University.

48. Ruslan Mykolaiovych Pliushch — Doctor of science in Public Administration, Associate Professor of the Dept. of Public Administration and Local Self-government of the Kherson National Technical University.

49. Oleh Valentynovych Polovtsev — Doctor of science in Public Administration, Professor of the Dept. of Public Administration and Local Self-government of the Kherson National Technical University.

50. Oleksandr Vitaliiovych Radchenko — Doctor of science in Public Administration, Professor of the emergency Pomeranian Academy in Slupsk (Poland).

51. Yevhenii Viktorovych Romat — Doctor of science in Public Administration, Head of the Dept. of marketing and advertising of the Kyiv National University of Trade and Economics.

52. Olha Mstyslavivna Rudenko — Doctor of science in Public Administration, Associate Professor, Director of the Research Institute of Public Administration and Management of the Chernihiv National Technological University.

53. Anatolii Oleksandrovych Ruchka — Doctor of Social Sciences, Professor, Chief researcher of the Institute of Sociology of National Academy of Science of Ukraine.

54. Serhii Yehorovych Sahanienko — Doctor of science in Public Administration, Professor of the Dept. of public administration and local government of the Odessa Regional Institute of Public Administration under the President of Ukraine of the National of Public Administration under the President of Ukraine.

55. Maiia Volodymyrivna Sitsinska — Doctor of science in Public Administration, Professor of the Dept. of Philosophy and Political Science of the National University of the State Tax Service of Ukraine.

56. Alexander Anatoliiovych Slinko — Doctor of Political Science, Professor, Head of the Department of political science and political administration of the Voronezh branch of the Russian Academy of National Economy and Public Service under the President of the Russian Federation (Russia).

57. Natalia Ivanivna Sobolieva — Doctor of Social Sciences, senior researcher, leading researcher of the Institute of Sociology of National Academy of Science of Ukraine.

58. Inna Hennadiivna Surai — Doctor of science in Public Administration, Associate Professor of the Dept. of parliamentary and political management of the of the National of Public Administration under the President of Ukraine.

59. Olena Volodymyrivna Sushyi — Doctor of science in Public Administration, Associate Professor, head of the laboratory of the Institute of Social and Political Psychology of the National Academy of Political Science of Ukraine.

60. Tadeusz Trocikowski — Doctor of Management Sciences, professor, corresponding member of the Regional Academy of Management, Chairman of the Regional Centre for European Integration (Poland).

61. Larysa Mykhailivna Usachenko — Doctor of science in Public Administration, Professor of the Department of Public Administration of the Interregional Academy of Personnel Management, Honored Worker of Science and Technology of Ukraine.

62. Alina Anatoliivna Khaletska — Doctor of science in Public Administration, Professor, Head of the Dept. of Management of Organizations and Foreign Activity of the Volyn Institute of Economics and Management.

63. Tetiana Viacheslavivna Filipenko — Doctor of science in Public Administration, Professor of the Interregional Academy of Personnel Management.

64. Iryna Vitaliivna Chaplay — PhD in Public Administration, Associate Professor of the Department of Public Administration of the Interregional Academy of Personnel Management, Executive Director of the Presidium of the NGO "Ukrainian Assembly of doctors of science in public administration".

65. Olha Volodymyrivna Chervyakova — Doctor of science in Public Administration, Professor of the Department of public administration of thwe Interregional Academy of Personnel Management.

66. Yurii Heorhiiovych Chernyshev — Doctor of Political Science, Professor, Head of the Department of Altai State University, Director of the Altai School of Political Studies (Russia).

67. Yurii Zhanovych Shaigorodskyi — Doctor of Political Science, Associate professor, Chief Research Scientist of the I. F. Kuras Institute of Political and Ethnic Studies of the NAS of Ukraine.

68. Yurii Valeriiovych Shpak — Doctor of science in Public Administration, Professor of the Dept. of Economics of the enterprise of the East European University of economics and management.

69. Alina Yuriivna Yakymchuk — Doctor of Economic Sciences, Professor, Professor of the Dept. of public administration, documentation and information activities of the National University of Water Household and Environment.

70. Jautrite Briede — Dr. iur, Professor, University of Latvia, Faculty of Law (Latvia).

CONTENT

Afonin E. A., Martynov A. Y.
Archetypes of individual and collective in the model of the universal social cycle 18

Bielska T. V., Lashkina M. H.
The countries of transition democracy in the process of democratic transit: an archetypal aspect 34

Valevskyi O. L.
Institutional and valuable basics of reforms in Ukraine: European context 51

Gavkalova N. L., Amosov O. Y.
The influence of archetypes on social transformations 62

Havryliuk A. M.
Archetype of Ukrainian ethnic turism in symbolic context of local identity: management aspect..... 75

Holovanova N. V.
Values of information policy in the space of Ukraine-EU (in the light of plotin, levinas and syncretic approaches in the philosophy of ancient Kyiv) 87

Gorelova I. V., Arpentieva M. R.
Problems of context and conceptual management..... 101

Deliia O. V.
Archetype of the place in architectonic of the environment of public policy..... 114

Dovgan A. V.
Public administration from the standpoint of deterministic social sense (archetypal approach)..... 124

Karpa M. I.
Competence approach in European public administration: essence and development trends (archetypal aspect) 132

Kotovska O. P.
The construction of identity and values in local, national and virtual space..... 144

Lapina V. V.
The archetype of consumption and its contradictions in the contemporary European space of economic and social interactions .. 159

Naplyokov Y. V.
The archetypal foundations of value choice in the process of adaptation to the modern society 171

Novachenko T. V.
Competition of representation of value alternatives to socio-political reality of Ukraine 184

Omelyanenko V. A.
Archetypical analysis of the innovation development resources of European public administrative space (comparative approach)..... 198

Patrakov V. P.
European genocodes of national cultures in varietate concordia 213

Plakhtiy T. O.
Archetypal principles behind political space realignment 227

Ponomarenko L. V.
Modern trends and contradictions in the processes of nation-building

in Ukraine and the European Union in the mirror of archetypes 244

Rohulskyi O. I.
Preparing public servants in European countries: archetypal approach 255

Semenets-Orlova I. A., Kyselova Y. Y.
Multidimensional management contemporary: generation of social meanings for a new collective identities..... 264

Serdechna L. V.
Conceptual and value-based archetypes of "having" and "being" in self-regulation of advertising..... 274

Sychova V. V.
Archetepative basis of interaction authorities and oppositions in the implementation of the decommunization policy in Ukraine 285

Sobolnikov V. V.
The unconscious as a source of the archetype of Europe: the discourse of nomadism in the concept of M. Maffesoli 301

Sudakov V. I.
The labor division as the archetypal source of social integration, social conflicts and social tensions in the European public space 314

Sushyi O. V.
Social archetypic in the public administration problem field: contemporary state and prospects of development..... 325

Shkliarevsky Gennady
Reason, power, and the project of emancipation 339

Shchegortsova V. M.
Motivation of civil servants from archetypical approach perspective: theory and problem issues..... 356

Yaremenko N. V., Kolomiets N. Y.
Reinterpretation of the archetypes of the "Divine Child" in the aspect of the implementation of the sustainable development program ... 367

DEAR AUTHORITIES, ORGANIZING COMMITTEE AND PARTICIPANTS OF THE ANNUEL EVENTS OF UKRAINIAN SCHOOL OF ARCHETYPES!!

It is a great honour for me to congratulate you with the beginning of MTS-2018 dedicated to public administration and archetypes.

In 2017, I had a pleasure to be one of the speakers at TMS-2017, and I have to admit that I was impressed with the dynamics of your thought and audacity of intelligence with which the issues of evolution in public administration from the perspective of social changes are considered in your country.

Actually, our models of public service, are undoubtably saturated with the principles of progressiveness, individualism, rationalism, productiveness, therefore they need to be updated to be better adapted to the changing world.

These issues are traditionally discussed by political analysts and lawyers, therefor the archetypical analysis will allow us to find the most exact words to describe and get used to such changes.

These year TMS events is held at the University where sociology, ethnology, and even philosophy have been considerably influenced by the great French anthropologist Gilbert Durand, the author of the master book *The Anthropological Structures of the Imaginary*. It is worth recalling that Gilbert Durand's approach refers to Carl Gustav Yung and his concept of archetypes as the foundation of collective unconscious and its various manifestations in dreams, creativity and arts in particular. The imaginary of one epoch is the way how various archetypes cooperate with one another, how they are expressed at a certain degree, to determine the epoch climate.

If the modernism epoch witnessed triumph of Apollo's model, the imaginary of diurne, that is the sword, in the same way the Imaginary of nocturne, that is of the bowl, or what I call Dionis, becomes more and more evident in our postmodernism epoch.

However, the public administration systems or if we put it in more neutral terms — ways of regulating of common coexistence at a state level, are not indifferent to such evolution of the society and epoch changes.

In this respect determination of the basic archetypes of one or the other public configuration allow us to recon-

sider the foundation of "res publica" and common existence.

It has special importance from the European perspective. Indeed, it is important to resituate ourselves in the long time of the history of ideas, to detect permanence and continuities beyond the jolts of history, while taking into account its discontinuity. And since it values more than the national borders which are the result of the somewhat frozen modernity, it is important to comprehend the rooting of our countries and in this way of the rooting of public administration bodies on the European ground. More than the political and administrative division, these roots that are laying foundation for our formation of European citizens.

Our work which I am sure will be filled with numerous exchanges between Kyiv and Montpelier, and in general, with international exchanges of the Paul Valéry University, will enable experts in administration and politics to deploy various analysis: interdisciplinary, innovative, and exact.

Emeritus professor of Sorbonne University
Member of l'institut universitaire de France
Founder of CEAQ and Cahiers européens de l'imaginaire **Michel Maffesoli**

DEAR COLLEAGUES!

The processes of formation and development of historical traditions, achievements and communicative miscalculations in building trust between state authorities and the public, on the way of institutional and functional reformations of the authorities in Ukraine, are the actual directions of scientific research in the field of public administration.

The fact is that, at the present stage, arhetypyka is a generally accepted and recognized as a managerial concept of interdisciplinary research in public administration, which aims to balance the interests of the state and society. At the same time, the growing interdependence of economic, social and environmental interests has led to the inclusion of social-economic, political-organizational, state-management and other areas of social relations in the sphere of implementation of arhetypyka. The practice of public administration shows that arhetypyka becomes a concept used by state authorities and local self-government.

The special feature of the # 4 (14) — May 2018 of the collection "Public management" is the fact that it contains the content of the reports of the IX international theoretical and methodological seminar (TMS) and the VI International contest for young scholars (CYS) on the subject: "Archetypes and public administration: European space in the dimensions of imaginary, real and ideal". which took place on June 29-30, 2018 in Montpellier, France, at Montpellier University. I take this opportunity to thank the Head of the Ukrainian school of archetypes, Doctor of sociological science, Professor Afonin Eduard Andreevych, who organized the TMS.

In my opinion, such an interdisciplinary approach, of number 4 (14) — May 2018 of the collection has its advantages, as it opens up opportunities for serious breakthroughs in the depths on the flanks for the actualization, rationalization and modernization of public administration and the birth of new scientific directions.

I wish you my dear colleagues and readers, good health, creative inspiration and new professional achievements in our responsible and honorable work for the benefit of the development of education and science in Ukraine.

Regards,
Chief editor, Vice rector of the Interregional Academy of Personnel Management, President of the Ukrainian Assembly of doctors of Science in Public Administration of Ukraine, Doctor of Science in Public Administration, Professor, Honored Lawyer of Ukraine **Y. O. Romanenko**

DEAR FRIENDS, FELLOW RESEARCHERS AND COAUTHORS-READERS!

I sincerely congratulate you on the publication of the special edition of the journal "Public Administration", which represents the key ideas of the 9th annual theoretical and methodological seminar and the 6th annual contest of young scholars on the general theme "Archetypes and Public Administration: European Space in the Measures of the Imaginary, Real and Ideal".

This year the academic forum of the Ukrainian School of Archetypes is hosted on 28-29 June by the famous ancient university of the south of France the Paul Valéry University of Montpellier III. The history of this university is closely connected with the archetypes of European culture, and its oecumene is fastened with truthful knowledge and eternal humanistic values. It can be said without exaggeration that the scientific and cultural heritage of France will serve as an effective incentive for creativity of the Ukrainian School of Archetypes, ideological enrichment of modern development and harmonization of national and regional institutions of public administration of Ukraine.

The present meeting is a good opportunity for researchers of academic schools in France and Ukraine to look deep into the centuries, to see the national roots of our countries on the background of civilization mosaic, to feel the titanic energy of the creation of good deeds by great predecessors, to imbue with the famous spirit of the joint European culture. Reliable leading marks for descendants will be in the cultural sights of European nations, to which undoubtedly belong Saint Sophia Cathedral in Kyiv and Kyiv Pechersk Lavra, Zaporozhian Sich and Kyiv-Mohyla Academy, Volodymyr the Great and Taras Shevchenko.

The Ukrainian public history was annealed here, which sometimes unexpectedly for many people changed its procession, and its creators resolutely straightened after centuries of humiliation. On this earth the Cossack freedom appeared, inspired by the historical memory and valour of Kyiv Rus period, consecrated by the waters of the gray Dnipro (Borysthenes). People's will and statehood were forged here.

To these sacred places, exalted by the national apostles of truth and science, where history was created, where the word of truth was hammered and the feeling of national dignity was cherished, you and we, the contemporaries, return as on a pilgrimage.

I am sure that having touched spiritual relics, our academic school of archetypes, now joint with the colleagues from France, and its participants will acquire new creative rises and stimuli to European harmony and growth!

Let the wisdom and experience of professors and teachers, creative inspiration and aspiration for honour and civic duty of young scholars overcome all temporary troubles and sorrows as true humanistic dominants!

Academic Adviser
of the project "Ukrainian School of Archetypes"
Professor **Eduard Afonin**

UDC 316.012:141.7

Afonin Eduard Andriyovych,
Doctor of Sociological Sciences, Professor, Professor of the Chair of Public Policy and Political Analytics, National Academy of Public Administration under the President of Ukraine, 03057, Kyiv, Str. Antona Tsedika, 20, tel.: + 38 (067) 244 46 59, e-mail: bpafonin@gmail.com
ORCID: 0000-0002-7493-6907

Афонін Едуард Андрійович,
доктор соціологічних наук, професор, професор кафедри публічної політики та політичної аналітики, Національна академія державного управління при Президентові України, 03057, м. Київ, вул. Антона Цедіка, 20, тел.: + 38 (067) 244 46 59, e-mail: bpafonin@gmail.com
ORCID: 0000-0002-7493-6907

Афонин Эдуард Андреевич,
доктор социологических наук, профессор, профессор кафедры публичной политики и политической аналитики, Национальная академия государственного управления при Президенте Украины, 03057, г. Киев, ул. Антона Цедика, 20, тел.: + 38 (067) 244 4659, e-mail: bpafonin@gmail.com
ORCID: 0000-0002-7493-6907

Martynov Andrii Yuriyovych,
Doctor of Historical Sciences, Professor, Leading Researcher, Department of History of International Relations and Foreign Policy of Ukraine, Institute of History of Ukraine, National Academy of Sciences of Ukraine, 01001, Kyiv, Str. Hrushevskoho, 4, tel.: + 38 (044) 483 15 72, e-mail: martynov.andriy@gmail.com
ORCID: 0000-0002-9802-5980

Мартинов Андрій Юрійович,
доктор історичних наук, професор, провідний науковий співробітник відділу історії міжнародних відносин і зовнішньої політики України, Інститут історії України НАН України, 01001, м. Київ, вул. Грушевського, 4, тел.: + 38 (044) 483 1572, e-mail: martynov.andriy@gmail.com
ORCID: 0000-0002-9802-5980

Мартынов Андрей Юрьевич,
доктор исторических наук, профессор, ведущий научный сотрудник отдела истории международных отношений и внешней политики Украины, Институт истории Украины НАН Украины, 01001, г. Киев, ул. Грушевского, 4, тел.: (044) 483 15 72, e-mail: martynov.andriy@gmail.com

ORCID: 0000-0002-9802-5980
DOI https://doi.org/10.31618/vadnd.v1i14.96

ARCHETYPES OF INDIVIDUAL AND COLLECTIVE IN THE MODEL OF THE UNIVERSAL SOCIAL CYCLE

Abstract. The article deals with the peculiarities of the interaction of archetypes of individual and collective in the context of the model of the universal social cycle and the history of the development of corresponding concepts. Modern sociological theories are the attempts to find answers to challenges of the ongoing modernization process. Controversial approaches in most sociological theories seem to be "methodological individualism" or "methodological holism". Accordingly, modern space is marked, so to speak, by the dominance of "instrumental reason". With the onset of the early Modern era, societies have a rigid opposition to traditional social institutions and values (in the spirit of "revolutionary disobedience of socio-class interests"). The contradictions between individual and collective become sharp, which ultimately, is resolved in favor of the latter. The developed Modern is already characterized by the ideals of stability and security that reconcile individual and collective. Instead, the late Modern (or Postmodern) reinforces the controversy in individual and collective relations, stimulates social disintegration, blurs individual and collective identities. The issue of the nonlinear, cyclic approach to the highlighting of the interaction of archetypes of individual and collective remains open. For every person living in the society in one way or another is connected with the information-energy interaction between society and the individual, between "WE" and "I". Postmodernity also actualizes the other side of social life of a human being, society and civilization, which is a cyclical psychosocial process. Each of the stages of this process reveals, as evidenced by the research of the Ukrainian school of archetypes, national peculiarities of social systems, as well as typical for one or another historical epoch psychosocial characteristics, and socio-historical development appears as interaction of mental and social structures.

Keywords: archetype, individual, collective, universal social cycle.

АРХЕТИПИ ІНДИВІДУАЛЬНОГО І КОЛЕКТИВНОГО В МОДЕЛІ УНІВЕРСАЛЬНОГО СОЦІАЛЬНОГО ЦИКЛУ

Анотація. Розглянуто особливості взаємодії архетипів індивідуального та колективного у форматі моделі універсального соціального циклу та істо-

рії розвитку відповідних уявлень. Сучасні соціологічні теорії є спробами пошуку відповідей на виклики процесу модернізації, що триває. Конкуруючими підходами у більшості соціологічних теорій, здається, є "методологічний індивідуалізм" чи "методологічний холізм". Відповідно, сучасний простір позначається, так би мовити, домінуванням "інструментального розуму". З настанням епохи суспільства раннього модерну має місце жорстка опозиція до традиційних соціальних інститутів та цінностей (в дусі "революційної непоборності соціально-класових інтересів"). Протиріччя між індивідуальним та колективним стають дедалі гострішими і, зрештою, вирішуються на користь останнього. Розвинений Модерн вже характеризується ідеалами стабільності та безпеки, які примирюють індивідуальне і колективне. Натомість уже пізній Модерн (або Постмодерн) посилює контраверсію у відносинах індивідуального та колективного, стимулює соціальну дезінтеграцію, розмиває індивідуальні і колективні ідентичності. Відкритим залишається питання нелінійного, циклічного підходу до висвітлення взаємодії архетипів індивідуального та колективного. Для кожної людини проживання в соціумі так чи інакше пов'язано з інформаційно-енергетичною взаємодією суспільства та індивіда, між "МИ" та "Я". Постмодерна сучасність актуалізує також інший бік соціального життя людини, суспільства та цивілізації, яке є циклічним психосоціальним процесом. Кожен з етапів цього процесу виявляє (як свідчать дослідження Української школи архетипіки) як національні особливості соціальних систем, так і властиві тій чи іншій історичній епосі психосоціальні характеристики, а соціально-історичний розвиток постає взаємодією психічних і соціальних структур.

Ключові слова: архетип, індивідуальне, колективне, універсальний соціальний цикл.

АРХЕТИПЫ ИНДИВИДУАЛЬНОГО И КОЛЛЕКТИВНОГО В МОДЕЛИ УНИВЕРСАЛЬНОГО СОЦИАЛЬНОГО ЦИКЛА

Аннотация. Рассматриваются особенности взаимодействия архетипов индивидуального и коллективного в формате авторской модели "универсального социального цикла" и истории развития соответствующих представлений. Современные социологические теории являются попытками поиска ответов на вызовы процесса модернизации, который продолжается. Конкурирующими подходами в большинстве социологических теорий, кажется, является "методологический индивидуализм" или "методологический холизм". Соответственно, современное пространство отмечается, так сказать, доминированием "инструментального разума". С наступлением эпохи общества раннего Модерна имеет место жесткая оппозиция традиционных социальных институтов и ценностей (в духе "революционной непреодолимости социально-классовых интересов"). Противоречия между индивидуальным и коллективным становятся все острее и, наконец, разрешаются в пользу последнего. Развитой Модерн уже характеризуется идеалами стабильности и безопасности, которые примиряют индивидуальное и коллективное. Зато

уже поздний Модерн (или Постмодерн) усиливает контраверсию в отношениях индивидуального и коллективного, которая стимулирует социальную дезинтеграцию, размывает индивидуальные и коллективные идентичности. Открытым остается вопрос нелинейного, циклического подхода к освещению взаимодействия архетипов индивидуального и коллективного. Для каждого человека проживание в социуме так или иначе связано с информационно-энергетическим взаимодействием общества и индивида, между "МЫ" и "Я". Постмодернистская современность актуализирует также другую сторону социальной жизни человека, общества и цивилизации, которая является циклическим психосоциальным процессом. Каждый из этапов этого процесса обнаруживает (как показывают исследования Украинской школы архетипики) как национальные особенности социальных систем, так и присущие той или иной исторической эпохе психосоциальные характеристики, а социально-историческое развитие предстает взаимодействием психических и социальных структур.

Ключевые слова: архетип, индивидуальное, коллективное, универсальный социальный цикл.

Formulation of the problem. Modern sociological theories are the attempts to find answers to challenges of the ongoing modernization process. Controversial approaches in most sociological theories seem to be methodological individualism or methodological holism. Accordingly, the modern space is marked by the dominance of the "instrumental mind". With the onset of the Early Modern, a rigid (revolutionary) opposition to traditional social institutions and values arises. For the developed Modern the ideals of stability and security of both the individual and the collective, are inherent. Instead, the late Modern (or Postmodern) reinforces the controversy in individual and collective relations, stimulates social disintegration, blurring of individual and collective identities.

Swiss psychologist K. G. Jung defined the archetype as an irrational unconscious, which he denoted as an abstract soul, common to all people, even if it manifests itself through individual consciousness. In fact, the archetype is a collective unconscious cultural stereotype that affects the behavior and history of mankind. Since the archetype is a phenomenon of the human unconscious, which manifests itself in culture and religion, then it is characterized by a certain socio-historical dynamics, which has its own laws. The first attempt to demonstrate the relationship between the development of world history and the idea of archetype on the example of the development of local civilizations was made by the German philosopher O. Spengler.

The experience of many generations, accumulated in the spiritual treasures of the memory of the cultures of many nations, generally forms the landscape of archetypes of local civilizations, each of which is a part of the world civilizational space and the embodiment of

certain groups of peoples, ethnic groups and states that are self-identified by the community of spiritual, cultural, ethnic and religious values, historical destinies and geopolitical interests. The follower of C. G. Jung and the founder of archetypal psychology J. Hillman in the monograph "The Power of character" notes that "character is the driving force" [1, p. 178]. This character is formed in the interaction of archetypes of individual and collective.

Analysis of the main research problems. E. Durkheim, the founder of the French sociological school, proposed to consider society as a superindividual and subindividual reality that possesses individuals and does not depend upon on them. At the same time, the German philosopher and founder of phenomenology, E. Husserl, emphasized that "Me" is before everything conceivable, and it is for the subject who expresses such a judgment, the primordial intentional base of his world [2, p. 137–138]. Today, in the leading countries of the world, with the help of innovative communication systems, the individual gradually acquires an greater degree of individual freedom. He creates its own virtual world that goes beyond the boundaries of a national state body, even becomes a leading producer of intellectual information, which can claim to play a role independent on the state and social group in the world.

On the other hand, this leads to a certain conflict between the movable interests of the "autonomous personality" and the social values consolidated within the nation. Gradually, this becomes an important contributor to the contradictions between the global subject "Me" and the permanent form of social organization, which ultimately "pushes" the human community into a new cycle of world-historical development. In essence, there is a contradiction actualized between an individual and the authorities, which was successfully described by the ideologues of anarchism from P. Kropotkin and M. Bakunin, who protest against various international forums and declare themselves to be "fighters with anti-human ideas of globalization".

The formation of an early Modern is in one way or another connected with the ideas of K. Marx and F. Engels regarding the development of "productive forces", in which the individual is regarded as a source of physical strength, and the economy is limited by the relationship "goods – money – goods" (a kind of production for the sake of consumption). Industrialization, becoming the leading idea of the modern epoch, exacerbates the social issue and the relationship between an individual and collective. In the context of individual archetypes there are phenomena of "social fetishism" and "individual alienation" [3, p. 114]. The German sociologist M. Weber attracts our attention to "methodological individualism", he describes the problem of subjective perception of social relations. American sociologist T. Parsons, answering the question of how a social system can exist, states that it exists only through collective values [4, p. 155]. German sociologist N. Elias spoke about the dual civilization process, characterized by uneven distribution of models of civilized behavior among individuals and in society as a whole [4, p. 196].

One of the co-founders of the Frankfurt Philosophical School T. Adorno in

the middle of the twentieth century wrote that we live in the age of "disintegrating individuals, and societies that regress" [5, p. 361]. In the work "Dialectics of Enlightenment" T. Adorno, along with M. Horkheimer noted that "people are radically alienated from each other and from nature" [6, p. 270].

German futurist H. Opaszowski writes about the danger of the middle class blurring and the emergence of the phenomenon of the procuracy, that is, the temporarily employed labor force. The progress of technology kills many jobs. A new phenomenon for the western civilization is the poverty of those who work. There is no more favorite work, which parents used to have. There is a constant shortage of qualifications. Flexible change in occupations leads to loss of employee loyalty and a shortage of social time. As a result, the democratic political system becomes unstable [7, p. 45]. There is a hybridization of consumption in an aging society. Due to the increase in anthropological load, nature loses the usual mechanisms of self-regulation. In social life there is an irreversible process of losing the privacy of personal data. Life in metropolises is de facto taking place under permanent video surveillance. Anomie gives a real picture of the destruction of collective morality. Instead of two genders, gender pluralism is already under discussion [8]. The process of globalization makes hybrid national forms of social inequality. M. Hardt and A. Negri in the monograph "Empire" drew attention not only to the political tendency of transition from modernist imperialism to postmodern imperial order without external borders and with limited national sovereignty, but also to the hybridization of technology and nature, as well as technology and human beings [9]. In his latest monograph, "The Metamorphoses of the World", the German sociologist W. Beck draws attention to the fact that climate change integrates nature and society [10, p. 65].

Overview of unresolved tasks. The open question remains the nonlinear, cyclic approach to the highlighting of the interaction of archetypes of individual and collective.

The purpose of the paper is to demonstrate the epistemological capabilities of the author's cycle model of the universal social cycle on the example of the interaction of archetypes of individual and collective.

Presenting main material. For every person ***living in the society in one way or another is connected with the information-energy interaction between society and the individual, between "WE" and "US"***. Accordingly, the links between the societal psyche, which characterizes the current postmodern society as an integrity, and the individual psyche of a certain person, which undergoes dynamic changes today, are actualized. In the context of these changes, there is every reason to consider the subject only the part of the society that actively influences others beyond itself. For example, the subjects of politics are large social groups with their specific interests that define the meaning of political action. At a certain stage of their development, they create their own political structures, made to act effectively in the interests of their groups. The direct organizers of political actions are individuals, if they determine the direction, course and content of political processes, so an im-

portant role is played by another subject — a political leader as a person who has a crucial influence on the members of a particular social group.

A leader is an subject that has an organizational and integrating influence. As evidenced by the rich historical experience, the activity of the leader promotes the disclosure of the creative potential of a small or large social group, and sometimes, on the contrary, prevents it. It is appropriate to note that liberalism considers the symbolic "end of history" the liberation of an individual from all forms of collective identity. And all this happens in the context of the implementation of a system-building for the postmodern age psychological factor.

Postmodernity also actualizes the other side of social life of man, society and civilization, which is a cyclical psychosocial process. Each of the stages of this process reveals, as evidenced by the research of the Ukrainian school of archetype, national peculiarities of social systems, and typical for one or another historical epoch psychosocial characteristics, and socio-historical development appears interaction of mental and social structures.

Not the last value for social life and behavior of social systems is carried by biological cycles. The annual cyclicality of ancient agricultural societies established the tradition of cyclic understanding of being. In particular, O. Chyzhevskyi linked human (social) activity with the rhythms of space cycles. The activity of the Sun displays a tense social system from the state of equilibrium, becoming a signal for its switching to another quality [11, p. 24]. All the life of a person of a traditional society, says Russian philosopher A. Ahiezer, is an endless system of cycles, which he reproduces as rituals. Sacred rituals were a way of adaptation to natural, cosmic cycles [12, p. 122]. In addition, human mental development have cyclic nature. In particular, in the psychological structure of human activity, the communicative (mastering of tasks, motives, norms of human activity and development of emotional sphere) and substantive (formation of operational possibilities) are interchangeably actualized [13, p. 96].

The general scientific principles of the author's concept of the universal social cycle are logically associated with the notion that the "inanimate" nature is characterized by symmetry, whereas the ***"animated" nature***, including the social form of matter, which is hierarchically higher than all the others, is ***characterized by the asymmetry*** caused by the gender dichotomy of society.

Twenty years ago, speaking to the National Library of Ukraine named after V. I. Vernadskyi, with the jubilee (to the author's fiftieth anniversary) lecture "Social relativism or sociology of the transitional age of social development" E. Afonin drew the attention of his colleagues to the law of Louis Pasteur (1822–1885) and Pierre Curie (1859–1906), who, in studies on crystals, showed and explained the dissymmetry of "living" nature. And a decade earlier, based on the original system engineering model of the Russian A. Gribashev's "Semisloika" and the intuitive sense of the asymmetry of "animated" nature, it was managed to construct an author's projective psy-

chodiagnostic technique of "Color Tendencies" (1987). Using as a stimulant the seven colors of the "rainbow", the technique allows to distinguish 49 human psychotypes. Adapted to mass sociological surveys, the variant of the methodology allowed to measure the codes of Ukrainian (62:38), Russian (56:44) and Belarusian (37:63) cultures in 1992 and to begin monitoring of system-wide changes in Ukraine (1992–2017).

The author's idea of the possible distribution of codes of world cultures somewhat resembles the periodic system of chemical elements of the table of Russian chemist D. Mendeleev — the classification of chemical elements, which establishes the dependence of various properties of elements on the charge of the atomic nucleus. The key hypothesis of the author's concept is that the psychosocial characteristics of the Eastern and Southern national cultures are close to symmetry, while their Western and Northern cultural controversies — to asymmetry. Under such conditions it is logical that the socio-historical cycles, starting at the East and South, in the process of deploying of a large epochal cycle, move the center of the historical civilization process to the West and the North. Now mankind is again at a crossroads.

The idea of a new cyclical paradigm of the historical process consists in understanding the fundamental difference of the very nature of the deployment of social cycles. Unlike cycles that occur in nature, and are, as we already know, symmetric, the repetition of historical cycles is also asymmetrical. Symmetric cycles (spiral) correspond to the model of the pendulum, whereas the rhythms of social cycles are asynchronous. The principle of asymmetry of cycles has practically not been taken into account in previous concepts of the cyclical development of social objects, and traditional notions of cycles still connect the final phase of development with the repetition of the first one, although the content of the social cycle is naturally regarded as a set of connected phenomena and processes, which reflect the completed development cycle for a certain period of time.

For understanding the cyclic model, the notion of the difference in the cyclic time paradigm from the linear one has a big importance . Social reality is historical in its essence. A historical phenomenon can not be adequately explained outside of its time. Instead, the term "social time" describes human activity and social relations during certain social processes. At the same time, every society or local civilization has its own configurations of social time. In ancient times, the concept of "historical time" was introduced into scientific circulation, it is kairos (from the Greek language — "favorable moment") as a period of time, favorable or unfavorable for a particular event. Instead, chronos was defined as "physical time". In the Orthodox tradition, kairos is a time that has a specific historical meaning. It is kairos that fills the social historical periods. Historical time is a local characteristic of the development of the organic part of the nonlinear environment. The internal (biological) time of existence of a particular system characterizes its functioning. Instead, the external (socio-historical) time is the time of its change. For example, in the opinion of the Polish sociologist

P. Stompka, internal time consists of short-term social changes, and external time is a real historical time, which enters into eternity [14, p. 287].

Generally, social time is a value-normative concept that determines the existence and functioning of society. Social time characterizes the sequence of different activities and is a non-material form of wealth of society and each member. The rhythm of social life is almost always uneven, because it consists of many rhythms of components.

Accumulated in a certain physical time, information is not transmitted automatically to every person from birth. Instead, people who are in a particular historical situation are trying to absorb it throughout their lives. Therefore, people who live in different historical epochs possess qualitatively different levels of knowledge. There are also ways to master knowledge, as well as the pace of their building-up. In particular, according to American A. Toffler, 70 % of the population of the Earth live in different past, 25 % — in the present, 3 % — in the future [15, p. 81]. History studies the past, sociology — present, futurology — the future. Symbiosis of these sciences gives a real picture of being.

The most common models of social time are linear, cyclic, point and phase. In a linear model, time runs continuously and irreversibly from the past to the present, and then to the future. In the classical cyclic model, the flow of time is constantly repeated and forms a closed circle within which the time consequently and continuously proceeds in one direction from the past to the future, and then again to the past. In addition, the traditional interpretation of the full cycle is reduced to a model in which the final phase is converted to the original one, and the cycle begins again, passing the same route.

In the "universal social cycle" designed by the authors, the reverse process does not coincide (in form) with a series of previous processes. It is embodied in the general trajectory of a spiral, when successive states are mostly similar, but not identical. Reverse processes in a spiral signify a repetition of the process at a relatively high level or (for a downward model) at a relatively low level. The general duration of the cycle is not absolute (the same), but depends on the type of cyclic processes. So, the universal social cycle is non-rhythmic, and the intervals between the phases of this cycle are not equal. Actually, such a cycle, according to the authors, is only able to withstand chaos and anarchy.

Let's say more, the concepts of "evolution" — "revolution" that are existing from the time of the Modern notion of social development on the basis of dichotomy — are not adequate to the modernity and the present complexity of the historical process. Moreover, they contradict the laws of dialectics, in particular the denial of denial law, according to which the natural cycle, which consists of two normative periods and two transitional states, should be reproduced in social nature. *The authors propose a model of the "Universal Social Cycle", the parts of which are two normative periods: "involution" and "evolution" and two transitional states: "revolution" and "co-evolution".*

Revolution. During the revolution there is a peculiar "war of everyone against everyone" (Latin Bellum omnium contra omnes), by which

the English materialist philosopher T. Hobbes describes the natural state of society before the conclusion of the "social contract" and the formation of the state, since in the social system the possible number self-sufficient individuals reaches its maximum. The uneasy nonlinear process of terrifying revolutionary vicissitudes seems to have a logical temporal inversion. An example of such reverse processes in the USSR was the period of the NEP (New Economic Policy), which lasted from the end of the Civil War (1921) to the beginning of industrialization (1929). In the end, together with the formed collective entity "Us" the revolutionaries of the Soviet system led the masses to "gain the common fruits of historical creativity". True, in the socio-historical terms, the revolution naturally opens the way to a social involution, the consequence of which is the collapse of the social space. Yet the general historical result of the involution is the assimilation by the future generations of new — modern — social meanings. Currently, psychosocial mechanisms that enhance the role of myths and traditions, which are, in fact, the main regulators of the "static social norm", enhance their influence. The degree of freedom of an individual in such a society is limited to the influence of the collective and society as a whole.

Involution. *The psychosocial basis of the involution determines the emotionally sensitive type and behavior of the person based on* the material picture of the world, the orientation to socially significant values, intuitional thinking, evaluative-volitional decision-making, reliance on external social control, the functioning and maintenance of integrity as a feature social and productive activities. The fundamental meanings that cultivate the science of the involutionary era are the source of the development of the collective unconscious. The mechanism of transforming these meanings into the collective unconscious is the school as a social institution, which, due to the collective nature of educational activity, produces invariants of these actions. In particular, according to the theory of "phased formation of mental actions" of the Soviet Ukrainian psychologist P. Galperin [16, p. 236–277], any action, other than operations, consists of an IBA (indicative basis of action) — a system of representations of the nature of the environment, conditions, purpose, plan and means of action. Transfer in the learning process of action-skills in habbit patterns — automatic actions, in fact, are the mechanism that transforms the knowledge component of the action (theoretical knowledge or their meanings) into the collective unconscious.

Coevolution. The general configuration of the changes in the co-evolutionary transitional state is mirror to its controversy — the revolution. In its bowels a new — individual — value appears, and its carrier is affirmed — the subject "Me" (a self-sufficient individual) who squeezes on the periphery of the social system of the former colleague "Us". It is this moment in the history of independent Ukraine that the first "maidan" — "Orange" (2004), which, in fact, gave birth to a citizen or self-sufficient Ukrainian. Thus, for 33,7 % of adult citizens, 21,3 % were self-sufficient Ukrainians, and 12,4 % were collectivists [17, p. 101]. "Dignity maidan" (2013–2014) took place

against the background of the essential growth of these indicators: 44,3 %, 24,1 %, 20,2 %. At the end of 2017, these indicators increased, to 46,8 %, 25,5 % and 21,3 % respectively.

It is worth noting that unrealized overestimated expectations from the Orange Maidan regarding the adoption of new values as the basis for further development of the country generated (2006) authoritarian (controversial) trends in the social system — (such as "NEP inside out") and pathosichological state (such a cow that got on ice), which Ukraine (as well as other post-Soviet countries) still has [17, p. 100]. Essentially, this state is legitimately tied to violations of inter-system relations, which a priori puts Ukraine in a situation of non-controllability. Prognostically, it should be noted that both the entrance and the exit of the social system from an uncontrolled pathosychological state occurred and will occur "unexpectedly", although according to the dialectical law the transfer of quantity into quality, as evidenced, in particular, by the growing number of social reforms: 1 (2005) — 28 (2010) — 62 (2014) — 144 (2017).

According to the monitoring studies of "System-wide changes in Ukraine", which are carried out during 1992–2017, representatives of the Ukrainian School of Archetype predict a high probability for a Ukrainian society of coming out of the pathosychological state and of the systemic crisis as a whole during the period 2019–2021. Actually, a new phenomenon of the country — "Ukrainian miracle" — will be associated with the period, not related to destructive activity, which in general was inherent in the country from 2013 to 2014, but with the continuous social growth of Ukraine, which, in particular, in the economic aspect will significantly exceed the projected by World Bank's 2,5–3,0 % annual economic growth. In addition, this growth will already be on an updated psychosocial basis.

In the context of the key forecast of the Ukrainian School of Archetype on the prospects for social growth in Ukraine, we would like to recall the 50-year-old historical novel by P. Zagrebelnyi's "Divo" (1968), which combines the plot lines of the times of Kyiv Rus and then-present, the fate of Yaroslav the Wise and the talented architect with fates of Soviet contemporaries. But, if the described by P. Zagrebelny Ukrainian miracle grew up on myths and traditions as social regulators of the Soviet era, then the current, predicted by representatives of the U.S.A. Ukrainian miracle, will grow on a purely rational basis. And together, both these miracles, like the two sides of one medal, will be united through the Ukrainian psychosocial nature and its cultural code — the Golden Section — and will feed the main — the human resource of Ukraine's growth.

Evolution. *The psychosocial basis of evolution will be determined by the rational type and behavior of the person based on* the subjective idealist picture of the world, the orientation towards utilitarian values (material benefits, economic efficiency, etc.), sensory-logical thinking (according to the formula "if I don't touch, I do not believe"), the peculiarity of decision-making as a consequence of a reasonable calculation, reliance on internal self-control, dominance in the social system of innovation development as an extension of the ex-

isting state of affairs and communication with the outside world as a communicative activity and harmonization of public, state and industrial relations.

The increase of complexity and heterogeneity of the new social structure, its functioning and development as a subject occurs on the basis of developing an ever-widening variety of social meanings. At the same time, the prerequisite for such a large-scale innovation activity in the evolutionary period is the emancipation of the individual and the strengthening of the subject-cognitive component in the psychological structure of the individual, which was investigated by the Swiss, J. Piaget. It should also be noted that in the evolutionary period of the deployment of the social cycle, there is a search for a social solution that promotes the adaptation of the subject to the constantly updated system of motivation. Due to this, in the new structure of social activity, the subject-individual changes not only himself and his goals and improves the means of their achievement, but actively forms his new social environment. Existing social meanings in the context of innovation processes are extrapolated to new social phenomena.

The field of existence of the social, thus, focuses on the interaction and co-existence of the individual and the social. Individual and social can be considered as a two-sided characteristics of social, and in the foreground there is now a personality. Classical sociology considers it not in the prism of unique properties and qualities (in essence, it is the subject of psychology of personality), but from the standpoint of its socially typical features as a subject of development of society. At the same time, each person is considered not only as a component of a small social group, but also as a typical representative of a certain large social group with the norms, traditions, values, attitudes typical of this group. The integration of the individual into society is carried out through socialization, that is, the process of formation of the individual, acquiring by him values, norms and patterns of behavior inherent in the society to which the individual belongs. The dialectics of the relationship between the individual, society and civilization poses the problem of social integration or the isolation of these subjects from the social environment.

On the other hand, the individual compared to the social, and even to civilization, is more variable, because the social time of its development is limited to the duration of human life, which is measured by the century, while the duration of social life — by centuries, and the duration of civilization life — by millenia. At the same time, the historical periods of the past, of the present and future of society are made up of the lives of different generations who lived and acted in a certain historical time. Unfortunately, the Soviet age psychology did not cover not only the prenatal period, but also an adulthood, which became a serious disadvantage, as it violated the holistic consideration of the individual's mental life.

Thanks to the complex of military and social studies of Professor E. Afonin in 1992–1994 he was able to empirically state that the ontogenetic development of personality is described by four small cycles of socialization and one (final) large cycle of human self-

realization [18, p. 14]. On the contrary, social cycles of society develop from a large cycle of prehistory to small cycles of self-actualization of society. Similar (in form) to the ontogenetic development of personality is the ontogeny of the development of mankind (civilization) [18, p. 128].

The personal social cycle unfolds faster than national-state and civilization ones, it is realized through the change of generations. The Spanish philosopher H. Ortega-i-Gaset rightly emphasized that the rotation of generations is an important historical mechanism. In the involutional state of the cycle for a person conscious social position is objectively determined by a certain social interest. In a co-evolutional state, a demonstrative presentation of the position is initially followed by interest. In the involutional phase of the cycle the problem of the impact of the whole social organization on the individual is solved. Instead, in the evolutional phase of the cycle, the individual's influence on social organization and culture is crucial.

At the same time, identification is not with individual people, but with small or large communities. The model of the action of this mechanism can be presented in the form of interaction "Me" — "Us" — "Others". In this context, one can distinguish between the directive and the chosen identities, and the social identity has the motivational properties of self-esteem. According to E. Erickson, in general, the identity has three features:

1) the sense of internal identity and integration in time of action with the past, and hopes for the future are experienced as being associated with the present reality;

2) a sense of internal identity and integration in space: a person perceives himself everywhere as an integrity, and all his actions and decisions are considered not as accidental or imposed ones, but as internally conditioned;

3) identity is experienced among significant others: relationships and roles help to maintain and develop the sense of an integrated, prolonged identity.

It is the personal cycle that deploys in the fastest way. It is regulated through the change of generations. Age cohorts of socio-cultural socialization can be analogues for understanding the hierarchically higher types of historical deployment of social cycles. In essence, the personal socio-cultural cycle is the foundation of the cyclical development of macrosocial subjects of the higher level of the hierarchy.

Conclusions.

1. New — postmodern — communicative environment transforms the very nature of information and informational network of sociality. Thanks to the communicative revolution, mankind has been given the opportunity to spread his knowledge quickly. High technology and biotechnology change the human environment. Human cloning transforms existing traditional religious beliefs and values. Total computerization changes the perception of the material and virtual worlds, when the first of them involves the physical body of man, and the latter one involves his spirit.

2. The transition society (revolution and co-evolution) is undergoing institutional changes, during which

social structures and social norms are blurred, social ties become weaker and even ruptured during inversion, and the hierarchy of factors that make up the mechanisms for the reproduction of social structures is violated. The researcher should realize that in a transitive state, not only social norms are blurred, but also causative-consecutive relationships that lie under the rational scientific method are violated.

3. From the political point of view, the social actors "Us" and "Me", which are crucial for the normative periods of involution and evolution, differ radically in the following ways:

3.1) *by the political consciousness of individuals*, which significantly influences the nature and way of exercising power: in a totalitarian society dominated by the "We", it is a total state (external to the individual) control and violence, in the autocratic society there are certain zones of freedoms that are inaccessible to state control; Under the conditions of the "pre-democratic regime", the authorities begin to engage in dialogue with independent groups that have matured in the time of autocracy in peculiar enclaves of social freedom, but they determines the results of this dialogue themselves; finally, the power is exercised on a representative basis, in accordance with the laws, on the basis of a democratic regime;

3.2) *by the attitude of people to the regime*: totalitarian consensus is characterized by a merger with state power; for authoritarian power — alienation from power; for a pre-democratic regime, it is a limited influence on power; for democratic power, the choice of certain representatives of power;

3.3) *by the status of horizontal social structures*: the totalitarian regime destroys any horizontal structures, authoritarian allows them to exist until they are of a political nature, the pre-democratic regime allows any organization, other than those who claim to power, while the opposition has the same mentality as the authorities; in a democratic society the structure of public organizations becomes the foundation of the political system.

3.4) *by the hierarchy of social taboos*: in a totalitarian society it is allowed if it is ordered by the authorities, the rest is prohibited; in an autocratic society the right to life is something that does not apply to politics; everything is allowed in a pre-democratic society, except for change of power; in a democratic society — everything that is not prohibited by law is allowed;

3.5) *by political ideals*: a totalitarian society demands from the authorities omnipotence, and from people — enthusiasm and modesty; an authoritarian society requires competence from the authorities, and from people — professionalism and loyalty, a pre-democratic society require from power morality, from people — activity and certain irresponsibility, a democratic society requires from the authorities and citizens only law-abidingness.

REFERENCES

1. *Hillman J.* (1999). The force of character: and the lasting life (1st ed.). New York: Random House [in English].
2. *Husserl E.* (1993). Formalna i transtsendentalna lohika. Dosvid krytyky lohichnoho rozumu [Formale und transzendentale Logik: Versuch ein-

er Kritik der logischen Vernunft]. Chytanka z istorii filosofii — The Reader in the History of Philosophy (Vols. 6), (p. 137–138). Kyiv: Firma "Dovira" [in Ukrainian].
3. *Wallerstein I.* (1976). The modern World-System. New York: Academic Press [in English].
4. *Hartmut R., Strecker D., Kottmann A.* (2007). Soziologische Theorien. Konstanz [in German].
5. *Adorno T.* (1966). Negative Dialektik. Frankfurt-am-Main: Suhrkamp [in German].
6. *Horkheimer M., Adorno T.* (1969). Dialäktik der Aufklärung. Frankfurt-am-Main [in German].
7. *Opaschowski H.* (2008). Deutschland 2030. Wie wir in Zukunft leben. Gutersloh [in German].
8. *Gildemeister R.* (2001). Die soziale Konstruktion von Geschlechtlichkeit. Opladen [in German].
9. *Hardt M., Negri A.* (2000). Empire. Frankfurt-am-Mein [in German].
10. *Beck U.* (2017). Die Metamorphose der Welt. Berlin [in German].
11. *Chizhevskiy A. L.* (1995). Kosmicheskiy puls zhizni: Zemlya v obyatiyakh Solntsa. Geliotaraksiya [The Cosmic Pulse of Life: The Earth in the Embrace of the Sun. Heliotoraxia]. Moscow: Mysl [in Russian].
12. *Ahiezer A. S.* (2002). Mezhdu tsiklami myshleniya i tsiklami istorii [Between the Cycles of Thinking and the Cycles of History]. Obshchestvennye nauki i sovremennost — Social Sciences and Modernity, 3, 122–132 [in Russian].
13. *Feldshteyn D. I.* (1989). Psikhologiya razvitiya lichnosti v ontogeneze [Psychology of personality development in ontogeny]. Moscow: Pedagogika [in Russian].
14. *Sztompka P.* (1996). Sotsiologiya sotsialnykh izmeneniy [Sociology of Social Change]. V. A. Yadov (Ed.). Moscow: Aspekt Press [in Russian].
15. *Toffler A.* (1997). Futuroshok [Future Shock]. Saint Petersburg: Lan [in Russian].
16. *Galperin P. Ya.* (1966). Psikhologiya myshleniya i uchenie o poetapnom formirovanii umstvennykh deystviy [Psychology of Thinking and the Teaching on the Gradual Formation of Mental Actions]. Issledovaniya myshleniya v sovetskoy psikhologii — Studies of Thinking in Soviet Psychology (p. 236–277). Moscow: Nauka [in Russian].
17. *Afonin E. A., Sushyi O. V.* (2015). Zakonomirnosti ta osoblyvosti ukrainskoi transformatsii [Patterns and Peculiarities of Ukrainian Transformation]. Stratehichna panorama — Strategic Panorama, 1, 94–108 [in Ukrainian].
18. *Afonin E. A., Bandurka O., Martynov A. Y.* (2003). Great co-evolution: Global problems of contemporaneity: historic-sociological analysis. Kyiv: Parliamentary Publishing House. Retrieved from http://lib.rada.gov.ua/static/LIBRARY/povni_text/coev_eng.pdf [in English].

СПИСОК ВИКОРИСТАНИХ ДЖЕРЕЛ

1. *Hillman J.* The force of character : and the lasting life (1st ed.). — New York: Random House, 1999. — 272 p.
2. *Гуссерль Е.* Формальна і трансцендентальна логіка. Досвід критики логічного розуму / Е. Гуссерль // Читанка з історії філософії : у 6 кн. / за ред. Г. І. Волинки. — Київ : Фірма "Довіра", 1993. — Кн. 6: Зарубіжна філософія XX ст. — С. 137–138.
3. *Wallerstein I.* The modern World-System / I. Wallerstein. — New York, 1976. — P. 114.
4. *Hartmut R.* Soziologische Theorien / R. Hartmut, D. Strecker, A. Kottmann. — Konstanz, 2007. — S. 155.

5. *Adorno T.* Negative Dialektik / T. Adorno. — Frankfurt-am-Mein, 1966. — S. 361.
6. *Horkhaimer M.* Dialäktik der Aufklärung / M. Horkhaimer, T. Adorno. — Frankfurt-am-Mein, 1969. — S. 270.
7. *Opaschowski H.* Deutschland 2030. Wie wir in Zukunft leben / H. Opaschowski. — Gutersloh, 2008. — S. 45.
8. *Gildemeister R.* Die soziale Konstruktion von Geschlechtlichkeit / R. Gildemeister. — Opladen, 2001.
9. *Hardt M.* Empire / M. Hardt, A. Negri. — Frankfurt-am-Mein, 2000.
10. *Beck U.* Die Metamorphose der Welt / U. Beck. — Berlin, 2017. — S. 65.
11. *Чижевский А. Л.* Космический пульс жизни: Земля в объятиях Солнца. Гелиотараксия / А. Л. Чижевский. — М. : Мысль, 1995. — 768 с.
12. *Ахиезер А. С.* Между циклами мышления и циклами истории / А. С. Ахиезер // Общественные науки и современность. — 2002. — № 3. — С. 122–132.
13. *Фельдштейн Д. И.* Психология развития личности в онтогенезе / Д. И. Фельдштейн. — М. : Педагогика, 1989. — 208 с.
14. *Штомпка П.* Социология социальных изменений / П. Штомпка ; пер. с англ, под ред. В. А. Ядова. — М. : Аспект Пресс, 1996. — 416 с. — (Программа "Высшее образование").
15. *Тоффлер Э.* Футурошок / Э. Тоффлер ; пер. с англ. — СПб. : Лань, 1997. — 464 с.
16. *Гальперин П. Я.* Психология мышления и учение о поэтапном формировании умственных действий / П. Я. Гальперин // Исследования мышления в советской психологии. — М. : Наука, 1966. — 236–277 с.
17. *Афонін Е. А.* Закономірності та особливості української трансформації / Е. А. Афонін, О. В. Суший // Стратегічна панорама. — 2015. — № 1. — С. 94–108.
18. *Afonin E. A.* Great co-evolution: Global problems of contemporaneity: historic-sociological analysis [Електронний ресурс] / E. A. Afonin, O. M. Bandurka, A. Y. Martynov. — Kyiv : Parliamentary Publishing House, 2003. — 256 p. — (Open Research Conception). — Режим доступу: http://lib.rada.gov.ua/static/LIBRARY/povni_text/coev_eng.pdf

UDC 351:35.078.3

Bielska Tetiana Valentynivna,
Doctor of Science in Public Administration, Associate Professor of the Department of Management and Administration, O. M. Beketov National University of Urban Economy in Kharkiv, 61002, Kharkiv, Str. Marshala Bazhanova, 17, tel.: + 38 (066) 450 62 12, e-mail: tanya_belska@ukr.net
ORCID: 0000-0002-2792-4700

Бєльська Тетяна Валентинівна,
доктор наук з державного управління, доцент кафедри менеджменту і адміністрування, Харківський національний університет міського господарства імені О. М. Бекетова, 61002, м. Харків, вул. Маршала Бажанова, 17, тел.: + 38 (066) 450 62 12, e-mail: tanya_belska@ukr.net
ORCID: 0000-0002-2792-4700

Бельская Татьяна Валентиновна,
доктор наук по государственному управлению, доцент кафедры менеджмента и администрирования, Харьковский национальный университет городского хозяйства имени А. Н. Бекетова, 61002, г. Харьков, ул. Маршала Бажанова, 17, тел.: + 38 (066) 450 62 12, e-mail: tanya_belska@ukr.net
ORCID: 0000-0002-2792-4700

Lashkina Mariia Hryhorivna,
psychologist-conflictologist, PhD in Public Administration, Assistant-consultant of People Deputy of Ukraine, Verkhovna Rada of Ukraine, 01005, Kyiv, Str. Hrushevskoho, 5, tel.: + 38 (050) 397 22 91, e-mail: maria.lashkina@gmail.com
ORCID: 0000-0002-8331-1853

Лашкіна Марія Григорівна,
психолог-конфліктолог, кандидат наук з державного управління, помічник-консультант народного депутата України, Верховна Рада України, 01005, м. Київ, вул. Грушевського, 5, тел.: + 38 (050) 397 22 91, e-mail: maria.lashkina@gmail.com
ORCID: 0000-0002-8331-1853

Лашкина Мария Григорьевна,
психолог-конфликтолог, кандидат наук по государственному управлению, помощник-консультант народного депутата Украины, Верховная Рада Украины, 01005, г. Киев, ул. Грушевского, 5, тел.: + 38 (050) 397 22 91, e-mail: maria.lashkina@gmail.com

ORCID: 0000-0002-8331-1853
DOI https://doi.org/10.31618/vadnd.v1i14.97

THE COUNTRIES OF TRANSITION DEMOCRACY IN THE PROCESS OF DEMOCRATIC TRANSIT: AN ARCHETYPAL ASPECT

Abstracts. The authors offer non-standard views on the processes of establishing democracy in developing countries. In the article the processes of democratic transit by using archetypal methodology are analyzed; the processes of the influence of archetypes on democratic institutions in the conditions of information society and technological revolution are considered. The laws and conditions of the formation or destruction of state institutions in transition democracies, their hybridity, partially authoritarian hierarchy or chaos, and uncertainty of progress towards the goal are determined. The authors, by using of the methodology of E. Dyurgeym — imposition of biological methods of research on social processes, metaphorically compare the stages of personality development and the processes of state formation and conclude that the Ukrainian state is now in the stage of individualization and understanding itself. The structure of personality according to K. Jung is considered, its main components are distinguished. The authors suggest that in countries that have recently embarked on a path of democracy, the connection between rational and irrational is stronger than in countries that are entrenched in established democracies. These processes are metaphorically compared by the authors with the connection of the conscious and unconscious in the formation of the individual. They come to the conclusion that the lack of archetypal subconscious nature and code of culture and national codes of democratic values creates obstacles to their formation in the public consciousness. This is reflected in the socio-political activity of the state and in the functionality of its institutions. In the information society, the vector of the influence of archetypes on democratic social institutions, which leads to a hybrid distortion of the concept of the state as a device of violence and pressure, has changed. Postcommunist transformations represent a new wave, but the trajectories and outcomes of postcommunist transformations are different for states, so democratic transit is uneven.

Keywords: archetype, democratic transit, hybrid regimes, civil society, chaos, self-organization.

КРАЇНИ ПЕРЕХІДНОЇ ДЕМОКРАТІЇ В ХОДІ ДЕМОКРАТИЧНОГО ТРАНЗИТУ: АРХЕТИПНИЙ АСПЕКТ

Анотація. Автори пропонують нестандартні погляди на процеси становлення демократії в країнах, що розвиваються. Аналізуються процеси демократичного транзиту із застосуванням архетипної методології; розглядаються процеси впливу архетипів на демократичні інститути в умовах інформаційного суспільства та технологічної революції. Визначено закономірності й умови формування чи руйнування інститутів держави в країнах перехідної демократії, їх гібридність, частково авторитарна ієрархізація або хаотичність й невпевненість просування до мети. Автори, використовуючи методологію Е. Дюркгейма — накладення біологічних методів дослідження на соціальні процеси, метафорично порівнюють стадії розвитку особистості та процеси формування держави й роблять висновок, що Українська держава зараз перебуває у стадії індивідуалізації, розуміння себе. Розглядається структура особистості за К. Юнгом, виділяються основні її складові. Автори припускають, що в країнах, які нещодавно стали на шлях демократії, зв'язок раціонального й ірраціонального є сильнішим, ніж у країнах, що закріпилися в усталених демократіях. Ці процеси метафорично порівнюють зі зв'язком свідомого й несвідомого у формуванні особистості. Вони приходять до висновку, що відсутність в архетиповій підсвідомій природі та коді культури й національних кодах демократичних цінностей створює перешкоди на шляху їх формування в суспільній свідомості. Це відображається і на соціально-політичній діяльності держави, і на функціональності її інститутів. В інформаційному суспільстві змінився вектор впливу архетипів на демократичні соціальні інститути, що призводить до гібридного викривлення поняття держави як апарату насильства й тиску. Посткомуністичні трансформації являють собою нову хвилю, однак траєкторії та результати посткомуністичних трансформацій є різними для держав, тому демократичний транзит відбувається нерівномірно.

Ключові слова: архетип, демократичний транзит, гібридні режими, громадянське суспільство, хаос, самоорганізація.

СТРАНЫ ПЕРЕХОДНОЙ ДЕМОКРАТИИ В ПРОЦЕССЕ ДЕМОКРАТИЧЕСКОГО ТРАНЗИТА: АРХЕТИПНЫЙ АСПЕКТ

Аннотация. Авторы предлагают нестандартные взгляды на процессы становления демократии в развивающихся странах. Анализируются процессы демократического транзита с применением архетипной методологии; рассматриваются процессы влияния архетипов на демократические институты в условиях информационного общества и технологической революции. Определены закономерности и условия формирования или разрушения институтов государства в странах переходной демократии, их гибридности, частично авторитарная иерархизация или хаотичность и неуверенность продвижения к цели. Авторы, используя методологию Э. Дюркгейма — наложение биоло-

гических методов исследования на социальные процессы, метафорически сравнивают стадии развития личности и процессы формирования государства и делают вывод, что Украинское государство сейчас находится на стадии индивидуализации, понимания себя. Рассматривается структура личности по К. Юнгу, выделяются основные ее составляющие. Авторы предполагают, что в странах, которые недавно стали на путь демократии, связь рационального и иррационального является более сильной, чем в странах, где закрепились в устоявшихся демократиях. Эти процессы авторы метафорически сравнивают со связью сознательного и бессознательного в формировании личности. Они приходят к выводу, что отсутствие в архетипической подсознательной природе, в коде культуры и национальных кодах демократических ценностей создает препятствия на пути их формирования в общественном сознании. Это отражается и на социально-политической деятельности государства, и на функциональности ее институтов. В информационном обществе изменился вектор влияния архетипов на демократические социальные институты, это приводит к гибридному искривлению понятия государства как аппарата насилия и принуждения. Посткоммунистические трансформации представляют собой новую волну, однако траектории и результаты посткоммунистических трансформаций различны для государств, поэтому демократический транзит происходит неравномерно.

Ключевые слова: архетип, демократический транзит, гибридные режимы, гражданское общество, хаос, самоорганизация.

"Consciousness is a bad judge for what happens in the depths of being because it does not penetrate there"
David Emil Durkheim — a French sociologist and philosopher.

Problem statement. The modern world becomes more and more unpredictable and changeable. The development of technologies, scientific discoveries, new opportunities for social researches and influences change approaches to the treatment of politics, ideologies, and moral imperatives. The desacralization of power, institutions, personalities, professions and specialties, which has become a new global phenomenon as a result of the impact of technology development and the creation of social networks, raises concerns about the sustainability of democratic regimes from academics, experts and politicians around the world.

The state of societies that consume more information products and are in a continuous nervous and stress state due to the inability to process and digest a huge amount of communicative influences increasingly depends on the psycho-emotional state of the masses

and the main players on the political arenas that are responsible for decision-making. It can be stated that this state of uncertainty is typical for most of transformational countries. Ukraine is not a unique element of the world political system; its psycho-emotional state is still being tested by military actions, which have been going on for four years. The institutions in which democracy is held depend on the human factor today more than ten or twenty years ago. It is important to understand all influences and processes that take place in the psychosocial sphere of society; therefore our view on transformational regimes through archetypal methodologies is very relevant.

Analysis of recent publications emphasizes the multidisciplinary view on the problem and gives us the opportunity to rely on the theoretical work of various fields of knowledge and scientific schools, in particular: the analytical psychology of K. Jung, his successors — Maria-Louise von Franz, D. Sharp, and others; french school of sociology of everyday life — M. Maffesoli, J. Bordiyar, G. Lebona, G. Tarda, E. Durkheim, S. Moskovichi and others; the concept of the ethnocultural division of civilizations of S. Huntington; political science views of A. Brown, T. Charles, and F. Schmitter. Among the contemporary Ukrainian scholars, we can note the work of the authors of the Ukrainian school of archetype: E. Afonin, O. Donchenko, and A. Martynov. And also Ukrainian researchers in the field of public administration: R. Voitovich, V. Kazakov, M. Piren, and others.

Determination of previously unsolved parts of the general problem lies in the conditioned development of high technological information transition, which exacerbated manifestations of the emotional and intuitive nature of the person that were persistently squeezed by the rationality of the industrial society. This becomes a threat to the existence of democratic institutions, even in developed and strong countries, and for transformation, it is threatened by hybridity of regimes and lagging behind. The influence of archetypes on transformational regimes, their interdependence did not have a clear conceptual study.

The purpose of the article is the authors' attempt to comprehend the mutual influence of archetypes and institutions in the conditions of democracy and the information society and technological revolution in developing countries; regularities and conditions of formation or destruction of state institutions in transition democracies, their hybridity, the partial authoritarian hierarchy or chaos, and the uncertainty of progress towards the goal.

Statement of the main research material. In conditions of variability and uncertainty of the modern world, archetypical methodology allows us to find out regularities by analyzing tendencies and randomness, and make unordinary conclusions. The phenomenon of archetype, as characterized by Ukrainian sociologist O. Donchenko, is not connected with the state as a managerial structure and is capable to penetrate into an autonomous (non-state) way of life, an out-of-state model that constantly mobilizes the collective spirit. There are vertical and horizontal archetypes, archetypes of economic and cultural life, mobilization arche-

types, which in one way or another also affects the socio-economic and political processes in the country and the elite [1, p. 158].

Among the large number of archetypes that were analyzed and described by representatives of the Jungian School of Analytical Psychology, is the matrix archetype of integrity, called "uroboros" (from the ancient Greek ουρά — the tail and βορά — food — literally "the one that eats its tail"), visualized in the form of an ancient symbol of a snake that eats its tail. In analytical psychology, this archetype symbolizes darkness and self-destruction simultaneously with fertility and creative potential. At the same time, E. Neumann defines and analyzes this archetype as an early stage in the development of personality [2]. It symbolizes the constancy of the basis on which the person holds. By using of the methodology of E. Durkheim on the imposition of biological research methods on social processes, we can metaphorically compare the stages of personality development and the processes of state formation. If to apply them to processes in Ukraine, we can state that the state is now in the stage of individualization, understanding itself.

O. Donchenko expands the content of the matrix archetype and offers its interpretation as a given, that requires, on the one hand, the availability of diversity, and on the other — the refusal of any conflicting among themselves socio-political interpretations of formations, the establishment of relations between them tolerance and mutual needs [3 , p. 158].

In fact, this archetype gives an understanding of the presence in the societal psyche as processes of destruction, as well as the development and creation of new ways of life. Archetypes are a part of the spiritual life of the nation and they manifest in the period of creative activity. S. Sibiryakov conditionally divided archetypes into three groups: universal — immutable, ethno cultural — weakly changing and cultural — changeable [4, p. 202]. The archetype "uroboros" can be attributed to the universal one, that is, the root cause, of which everything was born. It includes chaos, self-organization, all inherent in the complex dynamic structure of quality.

The modern world of human life becomes more chaotic, unpredictable and conflicting, with uncertain composition of values, the state is inherent in many states, including Ukraine. K. Jung compared archetypes with apriority instincts, common with animals, so close, that they manifest their unconscious images, in other words, are "models of instinctive behavior". Typically, these models are embodied in the mythological national consciousness. Archetype — an independent area of the psyche, its unconscious part, therefore, is very vulnerable in the information world, which has strong mechanisms of psychological influence.

According to K. Jung the structure of the personality includes conscious, unconscious and collective unconscious. The collective unconscious is filled with the memory of ancestors, traditions, rituals, and the heritage of all mankind, reflected in the individual archetype of each person.

Consciousness is "a person" and "ego," roles that are full by symbols, myths, personal and social duties and

thoughts, emotions, and ideas that fill it. The archetype of the "shadow," as defined by K. Jung, is a subconscious hidden essence, which is sometimes difficult and not very pleasant to meet. Awareness and understanding of oneself with all its open and hidden advantages and disadvantages is a difficult path to the development of "self." Meeting with the "shadow" is often unpleasant, causes a lot of negative emotions, sometimes leads to the inclusion of methods of psychological protection such as "squeezing," "forgetting", etc.

The world faces with its old archetype of "shadow" through manifestations of negative acts, in particular, terrorism, violence, at the state level — isolationism, separatism. The policy of interculturalism and communitarianism that was popular in the twentieth century has returned by the renaissance of nationalism. What is it, like not meeting with the shadow before forming of "self" and realizing of its new role in the world?

In the philosophical sense, such phenomena are well understood by the French sociologist M. Maffesoli, who identified these manifestations by the word "tribalism" that arises from the need for unity in certain traditions, common feelings, myths that exist in certain areas of social psychology, instead of the imposed values, rules, and norms of life.

The phenomenon is characteristic of large multinational societies, but also for the forms of political system that are being introduced to replace the traditional society. As Michelle Maffesoli writes "it is this proximity that gives meaning to what is called the 'divine social'. It has nothing to do with any dogmas or official regulations, and once again clings to that 'pagan string' in the soul of a man, which, no matter how unpleasant it was to hear the historian, never completely ceased to sound in the people" [5].

For Ukraine, which has been in a situation of becoming of a new civilization form of its existence, the role of the "shadow," according to the Ukrainian philosopher Vakhtang Kebuladze, is played by Russia, which itself is not fully civilized, as it is understood in the European context, but only plays the role of the shadow.

At the same time, "the shadow is deprived of strength, it is capable only of violence, which at the end will deprive the force of the person who applies violence" [6].

The individual unconscious, according to K. Jung, is depicted in Figure 1.

The archetype of "self" is the center of the individual unconscious, means the attainment of inner harmony, goodness. It unites in itself all archetypes, as defined by Jung, the archetype of Self is "God in us," an awareness of ourselves as an omnipotent being. It unites the conscious and the unconscious, brings it to the integrity and describes the person himself, reflects the structured image of the psyche, harmony, mental equilibrium [8]. The formation of "self" is a difficult and long process, not every person comes to its realization. Likewise, the collective unconscious of the nation, or the state, passing the path of formation in the historical process, has to pass all stages of development from Anima to the Self and the Logos, or "Uroboros", which in fact is the main archetypal reflection of a strong and stable state.

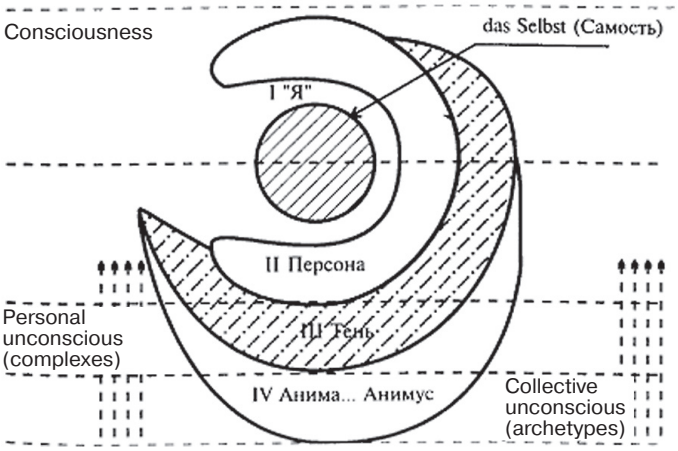


Fig. 1. **Structure of personality according to K. Jung** [7]

In the Modern period, the stability and effectiveness of the state was characterized by its institutions that actively influenced society, personified power and strength, and had the exclusive right to violence [9]. At the same time, in transition countries, democratic institutions have not become so strong and developed that democracy is consolidated as an irreversible form of government.

Some regimes have become semi-democratic (hybrid democracies), or purely autocratic, as demonstrated to us, in particular, the countries of the former Soviet Union (Russia, Kazakhstan, Turkmenistan). We can assume that in these countries, the connection between rational and irrational is stronger than in countries that have gone through this path for many years and consolidated in their established democracies. It is similar to the connection of the conscious and unconscious in the formation of the individual. Therefore, it is almost impossible to add new values if they do not exist in archetypal subconscious nature, culture, national codes. In Ukraine, for example, the level of political participation grows faster than organization, an ability to unite. As mobilization and political participation in our country are high, and the level of organization and institutionalization is low, between them there is a conflict that manifests itself in the lack of preparedness of the masses to manage [10, p. 64].

The postmodern and informational society have made adjustments to the relationship between archetypes and institutions and the vector has changed, due to the influence of the social that is based on the individual and on the institution. This leads to the hybrid distortion of the very concept of the state as a device of violence and pressure.

He ceases to be sacred and decisive in human life. The society through the organizations of public pressure, individual activity through technology becomes more influential and changes state-power relations. Communicative technologies in the postmodern era serve as an instrument that changes and shapes government institutions in

the state. At the same time, it becomes a threatening factor for democracy as a form of government and its values.

Political science until the middle of 90's of the twentieth century believed that after the collapse of the USSR, there will be a rapid formation of new countries, where democracy will become a real form of government, and liberal values will lead to a general social and interstate world consensus. History has made its adjustments because not all developing countries become democratic, but because of the emergence of communicative and digital technologies, the violation of the world order since the Second World War, the formation of a world of true truth, and democracy itself is in jeopardy.

The term "wave of democratization", which refers to certain completed cycles of transition to democracy, S. Huntington introduces in his book "The Third Wave at the End of the 20th Century" in 1991. He gives the following periodization: the first rise of the wave (1828–1926), the first recession (1922–1942), the second rise (1943–1962), the second recession (1958–1975), the third rise (1974 and continues to this day) [11].

One of the stable expressions that characterize the process of the establishment of democracy in the twentieth century in post-Soviet countries is the notion of "democratic transit". The term "transit" in the English translation "transitional" means transitory. Consequently, the notions of "democratic transit" and "democratic transition" are identical. The term "democratic transit" is used to mean the transition from a totalitarian or authoritarian political regime to a democratic one.

Democratic transit is an unfinished dynamic, temporary process, in which continuous adaptation is carried out, the approach of existing institutions of public authority and institutions of the civil society to perfect ideas about modern institutions and the ideal society of the democratic political regime, which is constantly updated. It is an unclear period of time between the collapse of the totalitarian regime and the moment when the levers of power pass under full control of the democratic regime that changes it. This period is usually completed, M. Baranov is convinced, when democracy gives itself to legitimate institutions and a constitution, when democratic leaders have secured their rule, recognized by the army and nomenclature, which makes possible the peaceful transition of power [12, p. 115]. However, under certain conditions, the process of democratic transit may return to an authoritarian or totalitarian regime. Consequently, G. O'Donnell [13], W. Merkel and A. Croasan [14] argue that in countries where predominantly non-civic types of political culture dominate, democratization processes last for a long time and lead to the emergence of "inferior" or "defective" democracies in which there are democratic institutions, but the essence of power and social relations remains authoritarian.

Postcommunist transformations represent a new wave, however, the trajectories and results of postcommunist transformations are different. D. Rastou [15], G. O'Donnell, F. Schmitter [16], A. Pesvorsky [17] define the following phases of democratic transit and determine the order (see Table).

The phases of transition to democracy [18, c. 96]

Scientist	The first phase	The second phase	The third phase
According to D. Rastou	Preparatory phase	Decision making phase	The addictive phase
According to G. O'Donnell and F. Schmitter	Liberalization	Democratization	Socialization
According to A. Pshevorsky	Liberalization	Democratization	
		Release	Constitution

At the first stage decentralization of power takes place, the appearance of pluralism of thoughts, conflicts between supporters of the old government and the opposition is marked.

The second stage is characterized by the participation of the civil society in the decision-making process, which becomes possible as a result of the constitutional formulation of democratic institutions.

At the third stage, the activity of the civil society that acquires civilized forms increases and manifests itself in the establishment of public control, the fight against corruption and bureaucracy.

The fourth stage is the formation of a legal state through the assimilation and introduction of new norms and values by citizens of the country, consolidation of the society. Institutions of the civil society are grouped around state institutions.

According to O. Skrypnyk at certain stages that are connected with the transition from totalitarian and authoritarian political regimes, elements of struggle and confrontation between the state and the civil society are traced. This is natural, because the civil society is freed from under the state authority. Secondly, in this case it is correct to speak about the struggle not between the state and the civil society in general, but only between the civil society and a certain type of organization of state power [19, p. 432].

S. Huntington and his followers believe the main source of democratic transit is the conflict between the inclusion of the population in the active life of the society and the institutions of public authority. Mass activity in transitional periods outstrips the development of political institutions of the society. As a result, chaos and instability arise, conflicts that hinder the formation of democratic institutions in society. At the same time, postmodern values finally change priorities, giving preference to self-expression, the quality of human life over economic efficiency, individual over collective and transforms static social norms into a dynamic network [20, p. 9].

New technologies, possibilities of the information world, crisis phenomena, natural disasters, expansion of peculiarities of influences on consciousness form new social phenomena of mutual relations in the society and create conditions for development and positive changes, for new challenges and crises.

G. Casper and M. Taylor determine the role of conflict in political tension and the development of a stable de-

mocracy. According to the authors, the more difficult and hard the democratization takes place, and the more negotiations between its subjects are conducted, the stronger will be democracy itself [21, p. 50].

Democracies that emerge from such a "light process" do not show signs of consolidation and can return to authoritarianism. According to researches of H. Linz, the collapse of democratized regimes is due to the low professionalism of new democrats and the emergence of unsolvable problems and crises resulting from this; the presence of political violence in the process of the collapse of democracies; a gradual abandonment of the conquest of democracy and authoritarian tendencies in the leadership of new democratic institutions; confrontation of the institutions of parliamentarism and presidency [22].

All theories of democratic transit are based on rational thinking that is inherent in the industrial society and exists in the paradigm of the theory of world systems of I. Valerstain and the various concepts of globalization, which were based on the economic concept of global capitalism. Approaches of development of the industry and the formation of profit and utility became the basis of the class of consumers.

The theory of I. Valerstein is now complemented by new approaches [23], in which, in particular, are distinguished of the division of the world's countries into the nucleus of the world system, countries of semi-periphery and countries of periphery. The gap in economic, political, and social development between these countries becomes a menacing source of international instability and a threat to humanity. Democratic institutions in different countries have a pronounced national character and are formed under the influence of the mentality of an nation and its habits of governance, but where violence is often used, they become accustomed to it, as stated by E. Durkheim [24]. At the same time, it should be noted the global nature of transit processes.

A. Melville, answering the question about the causes of various trajectories and the results of post-communist transformations, points to the following factors: presence or absence of democratic experience; the peculiarities of the external environment as a factor that supports or hinders to internal transformations; the state of socio-economic, political, cultural and other spheres at the starting points of political transformation; the process of decay of authoritarian power structures; the principles of changing political and economic elites; the specific of the new political institutions and the ways of their construction; the tactics of political actors [25, p. 73–74].

The trend of the convergence of the civil society and government structures is characteristic of stable democracies. The civil society arises as a result of complications in the state as an effective system that will optimize democratic processes. Democracy rests on a strong civil society that presses on the institutions that oppose it. We are currently seeing this process in Ukraine.

Relations between the government and the civil society are different in different political regimes, but in transitional periods, in particular during the period of democratic transit, one can observe a frequent change of types of these relationships, namely: ignor-

ing, confrontation, competition, consistency (consensus). In the period of democratic transit there is a high level of social activity and conflict in society. Figure 2 shows the spectrum of relations between public authorities and civil society institutions during the period of democratic transit.

Ignoring — abandoning attention, neglecting the views of organizations of the civil society by the state and rejection of the activities of the authorities by the institutions of the civil society, in psychology — a form of psychological protection, which controls the information on the source of influence by limiting the volume of such information or its distorted perception. Ignoring accompany hidden conflicts.

Confrontation — transformational processes in the society lead to a disturbance of balance in the relations of the public authority and the civil society, confrontation, resulting in the emergence of conflicts.

Competition — (in French — confrontation), confrontation, opposition, collision of social systems, class interests, beliefs (for instance, confrontation of policy, military confrontation, confrontation of views).

Coherence (*consensus*) is cooperation in problem solving in which both parties act openly and transparently; public control over government activities and control by the authorities, the phase of establishing and adapting of democratic structures, institutions and norms that are partly or fully recognized by the civil society as legitimate.

The main task of the authorities and organizations of the civil society in the context of democratic transit is to facilitate the process of democratization. However, the transfer of finished models of institutions and models of

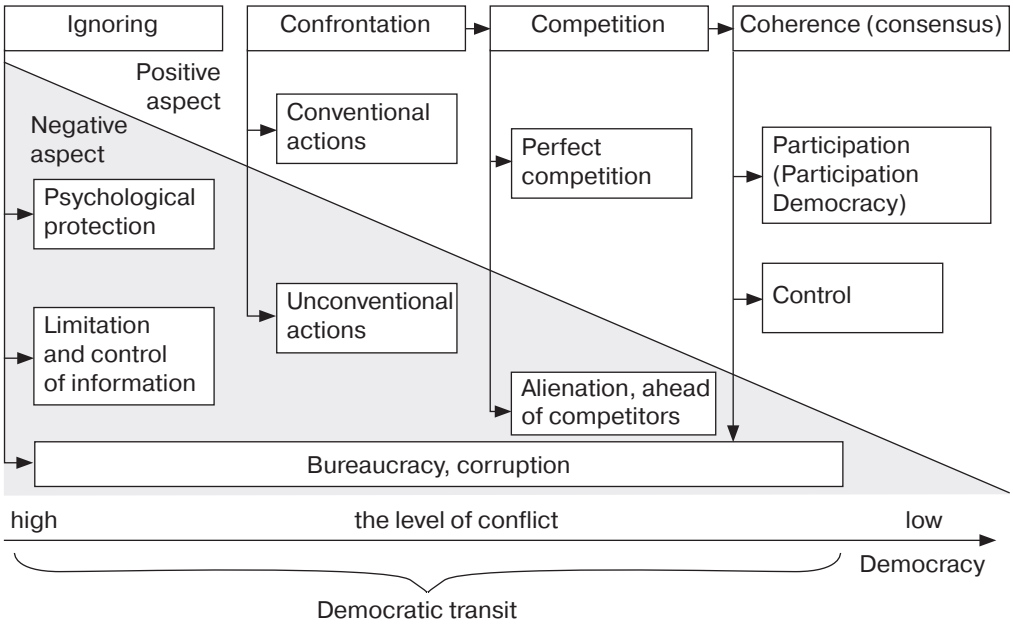


Fig. 2. **The sequence of democratization of public relations authorities and institutions of the civil society in the conditions of democratic transit** [26, p. 7]

relationships can also lead to conflict situations in the society.

Models of relations between government and institutions of the civil society depend on the level of development of the civil society and its institutions, on the one hand, and the democracy of the state, in which the branches of power operate in a balanced manner. Confrontation in the relations between public authorities and institutions of the civil society is an indicator of the ineffectiveness of the public administration and the system of the civil society.

With the establishment of democratic institutions, the period of democratic transition, which goes into democracy, ends. Under unfavorable conditions, the process of democratic transit ends with the establishment of authoritarian and totalitarian regimes.

According to the American futurist E. Toffler, the transition from an industrial society to a "computer-information civilization" has the following characteristics: information technology; disassociated society in which classes lose their meaning; anticipated democracy, which ensures citizens' participation in the society; transnational institutes, decisive global problems of the present.

We can state that the world is now fully integrated into a new type of the society. And in such society it becomes impossible to mobilize the masses and, as a result, "we have a configurable society, a society where thousands of minorities, many of which are temporary, create new transitional models, rarely combining 51 % consensus on serious problems. The promotion of the civilization of the third Wave, thus, weakens the legitimacy itself of many existing governments" [27, p. 661–662].

Under the conditions of the information society, there is another type of relationship between the authorities and the civil society, which can be called imitation, which weakens the power itself, because it reduces the trust both to it and to the institutions of the civil society. People no longer see the need for self-organization.

The conclusions and perspectives of further research are the need to analyze the modern world and the processes that occur in it, using an interdisciplinary view and archetypal methodology, as the convergence of social and individual mental is intensifying. The processes of state-building that take place in Ukraine today have become a consequence, a logical manifestation of the archetype of "self-organization" under conditions of ineffective, corrupt, copied from the Soviet forms of state power. In terms of traditionalism, they can be called chaos, from the point of view of the post-industrial informational world, which gradually turns into a networked society, is the formation of a new management system based on synergistic processes, but cannot be arranged in the traditional sense of the concept. But it is impossible to say that transformation will result in the establishment of a stable and developed democratic model on liberal economic principles, since these ideas and values themselves fall under civilizational changes, and authoritarian and totalitarian traditions remain very strong in the archetypes of the population in Ukraine. Involving citizens in policy implementation becomes a trend of the Ukrainian political system, but

resistance of the system also remains strong.

REFERENCES

1. *Donchenko E. A.* (2005), Fraktal'naya psykholohyya (Dohlubynnye osnovanyya yndyvydual'noy y sotsyetal'noy zhyzny) [Fractal Psychology (Submarine Foundations of Individual and Social Life)], Znannya, Kyiv, Ukraine.
2. *Neumann E.* (2012), Velykaya mat' [Great Mother], available at: http://castalia.ru/posledovateli-yunga-perevody/731-erih-noymann-velikaya-mat-glava-pervaya-struktura-arhetipa.html.
3. *Donchenko E. A.* (2005), Fraktal'naya psykholohyya (Dohlubynnye osnovanyya yndyvydual'noy y sotsyetal'noy zhyzny) [Fractal Psychology (Submarine Foundations of Individual and Social Life)], Znannya, Kyiv, Ukraine.
4. *Sibiryakov S.* (2013), Social media as an environment of archetypal influence on the mass consciousness, Publichne upravlinnya: teoriya ta praktyka: zbirnyk naukovykh prats' Asotsiatsiyi doktoriv nauk z derzhavnoho upravlinnya, vol. 1 (13), p. 202–210.
5. *Maffesoli M.* (1991), The awakening of the world or the divine social, SOCIOLOGOS Progress, Moscow, Russia, pp. 274-283, available at: http://www.imaginaire.ru/node/117
6. *Kebuladze V.* (2014), Intelligentsia contra intellectuals, Filosofs'ka dumka, vol. 2, available at: http://journal.philosophy.ua/sites/default/files/library/files.pdf
7. *Jung's* personality structure, available at : https://sites.google.com/site/tohabiblio/the-team/analiticeskaa-teoria-unga/struktura-licnosti-po-ungu
8. *Lashkina M.* (2017), Communicative component of conflict in the modern world: the birth of the archetype of the selfness, Public management : collection, vol. 3 (8), June 2017, p. 167–178, DP "Vydavnychyy dim "Personal", Kyiv, Ukraine.
9. *Afonin E., Sushi O., Usachenko L.* (2011), Patterns and Peculiarities of Social Transformation Processes in Ukraine, Ukrayins'kyy sotsium, vol. 4, p. 7–30, available at : http://www.ukr-socium.org.ua/stok/Aktual/Afonin_4_2011.pdf
10. *Radchenko O.* (2007), Political regime in Ukraine and the theory of modernization: the choice of the path of democratization, Aktual'ni problemy derzhavnoho upravlinnya : zb. nauk. pr. Odes'koho rehional'noho instytutu derzhavnoho upravlinnya, vol. 1 (29), p. 59–64, Vyd-vo ORIDU NADU, Odesa, Ukraine.
11. *Huntington S.* (2003), Tret'ya volna. Demokratyzatsyya v kontse XX veka [Third wave. Democratization at the end of the twentieth century], available at : http://www.archipelag.ru/download/book/text_pdf/hantington_wave.pdf
12. *Baranov N.* (2006), Transformatsyy sovremennoy demokratyy [Transformation of Modern Democracy], The Baltic State University, St. Petersburg, Russia.
13. *O'Donnell G.* (1994), Delegative democracy, Journal of Democracy. January, vol. 5, № 1, P. 56.
14. *Merkel V.* (2002), Formal and Informal Institutions in Defective Democracies, Polys, vol. 1, p. 7–17.
15. *Rustow D. A.* (1970), Transitions to Democracy : Toward a Dynamic Model, Comparative Politics, April, vol. 3, P. 341–342, 345.
16. *O'Donnell G., Shmitter Ph.* (1986), Transition from Authoritarian Rule, Tentative Conclusions About Uncertain Democracies, Baltimor.
17. *Pshevorsky A.* (1999), Demokratyya y rynok. Polytycheskye y ékonomycheskye reformy v Vostochnoy Evrope

y Latynskoy Ameryke [Democracy and the market. Political and Economic Reforms in Eastern Europe and Latin America], Rosspén, Moscow, Russia.
18. *Gavrilyuk G. I.* (2008), "Defective Democracy" and Cognitive Possibilities of the Transitological Paradigm, Visnyk Kharkivs'koho natsional'noho universytetu imeni V. N. Karazina, vol. 825, № 13, p. 94–101.
19. *Skrypnjuk O.* (2000), Sotsial'na, pravova derzhava v Ukrayini : problemy teoriyi i praktyky [Social and lawful state in Ukraine: problems of theory and practice], Instytut derzhavy i prava im. V. M. Korets'koho NAN Ukrayiny, Kyiv, Ukraine.
20. *Afonin E., Sushi O., Usachenko L.* (2011), Patterns and Peculiarities of Social Transformation Processes in Ukraine, Ukrayins'kyy sotsium, vol. 4, p. 7–30, available at : http://www.ukr-socium.org.ua/stok/Aktual/Afonin_4_2011.pdf.
21. *Casper G., Tailor M.* (1966), Negotiating Democracy. Transition From Authoritarian Rule, University of Pittsburgh Press.
22. *Linz J. J.* (1990), Transitions to Democracy, The Washington Quarterly, Summer, vol. 3.
23. *Wallerstein I.* (2001), Analysis of world systems and the situation in the modern world, Yzd-vo "Unyversal'naya knyha", St. Petersburg, Russia.
24. *Durkheim E.* (1995), The Elementary Forms of Religious Life, trans, Karen Fields, New York: Free Press.
25. *Melvil A.* (2004), On the Trajectories of Post-Communist Transformations, Polis, vol. 2, p. 64–75.
26. *Bielska T.* (2010), Relations between public authorities and civil society institutions in the conditions of democratic transit; Abstract of Ph.D. dissertation, Public Administration, National Academy for Public Administration under the President of Ukraine, Kharkiv. region in-t state government, Kharkiv, Ukraine, P. 7.
27. *Toffler E.* (2002), Third wave, LLC "Publishing AST", Moscow, Russia.

СПИСОК ВИКОРИСТАНИХ ДЖЕРЕЛ

1. *Донченко Е. А.* Фрактальная психология (Доглубинные основания индивидуальной и социетальной жизни) / Е. А. Донченко. — К. : Знання, 2005. — 323 с.
2. *Нойманн Э.* Великая мать [Электронный ресурс] / Э. Нойманн. — 2012. — Режим доступа: http://castalia.ru/posledovateli-yunga-perevody/731-erih-noymann-velikaya-mat-glava-pervaya-struktura-arhetipa.html
3. *Донченко Е. А.* Фрактальная психология (Доглубинные основания индивидуальной и социетальной жизни) / Е. А. Донченко. — К. : Знання, 2005. — 323 с.
4. *Сибиряков С.* Соціальні медіа як середовище архетипного впливу на масову свідомість / С. Сибиряков // Публічне управління: теорія та практика: зб. наук. пр. Асоціації докторів наук з державного управління. — Х.: ДокНаукДержУпр, 2013. — Вип. № 1 (13). — С. 202–210.
5. *Маффесоли М.* Околдованность мира или божественное социальное [Электронный ресурс] / М. Маффесоли // СОЦИО-ЛОГОС. — М. : Прогресс, 1991. — С. 274–283. — Режим доступа : http://www.imaginaire.ru/node/117
6. *Кебуладзе В.* Інтелектуали contra інтелігенція [Електронний ресурс] / В. Кебуладзе // Філософська думка. — 2014. — № 2. — Режим доступу: http://journal.philosophy.ua/sites/default/files/library/files.pdf
7. *Структура* личности по Юнгу [Электронный ресурс]. — Режим до-

ступа : https://sites.google.com/site/tohabiblio/the-team/analiticeskaateoria-unga/struktura-licnosti-po-ungu
8. *Lashkina M.* "Communicative component of conflict in the modern world: the birth of the archetype of the selfness" / Public management : collection. — № 3 (8). — June 2017 (Special edition). – Kyiv : ДП "Вид. дім "Персонал", 2017. — С. 167–178.
9. *Закономірності* та особливості суспільно-трансформаційних процесів в Україні [Електронний ресурс] / Е. А. Афонін, О. В. Суший, Л. М. Усаченко // Український соціум. — 2011. — № 4. — С. 7–30. — Режим доступу : http://www.ukr-socium.org.ua/stok/Aktual/Afonin_4_2011.pdf
10. *Радченко О. В.* Політичний режим в Україні та теорії модернізації: вибір шляху демократизації / О. В. Радченко // Актуальні проблеми державного управління : зб. наук. пр. Одеського регіон. ін-ту держ. упр. — Одеса. : Вид-во ОРІДУ НАДУ, 2007. — Вип 1 (29). — С. 59–64.
11. *Хантингтон С.* Третья волна. Демократизация в конце XX века [Электронный ресурс] / С. Хантингтон; [пер. с англ.]. — Режим доступа : http://www.archipelag.ru/download/book/text_pdf/hantington_wave.pdf
12. *Баранов Н. А.* Трансформации современной демократии / Н. А. Баранов. — СПб. : Балт. гос. техн. ун-т, 2006. — 215 с.
13. *O'Donnell G.* "Delegative democracy", Journal of Democracy. — January 1994. — Vol. 5, № 1. — P. 56.
14. *Меркель В.* Формальные и неформальные институты в дефектных демократиях / В. Меркель, А. Круассан // Полис. — 2002. — № 1. — С. 7–17.
15. *Rustow D. A.* Transitions to Democracy: Toward a Dynamic Model. Comparative Politics / D. A. Rustow. — April 1970. — № 3. — P. 341–342, 345.
16. *O'Donnell G., Shmitter Ph.* Transition from Authoritarian Rule. Tentative Conclusions About Uncertain Democracies. Baltimor, 1986.
17. *Пшеворський А.* Демократия и рынок. Политические и экономические реформы в Восточной Европе и Латинской Америке / А. Пшеворский; [пер. с англ.; под ред. и с предисл. В. А. Бажанова]. — М. : Росспэн, 1999. — 319 с.
18. *Гаврилюк Г. І.* "Дефектні демократії" та пізнавальні можливості транзитологічної парадигми / Г. І. Гаврилюк // Вісн. Харків. нац. ун-ту ім. В. Н. Каразіна. — 2008. — № 825. — Вип. 13. — С. 94–101. — (Серія "Питання політології").
19. *Скрипнюк О. В.* Соціальна, правова держава в Україні : проблеми теорії і практики : монографія. — К. : Інститут держави і права ім. В. М. Корецького НАН України, 2000. — 600 с.
20. *Закономірності* та особливості суспільно-трансформаційних процесів в Україні [Електронний ресурс] / Е. А. Афонін, О. В. Суший, Л. М. Усаченко // Український соціум. — 2011. — № 4. — С. 7–30. — Режим доступу : http://www.ukr-socium.org.ua/stok/Aktual/Afonin_4_2011.pdf
21. *Casper G., Tailor M.* Negotiating Democracy. Transition From Authoritarian Rule. — University of Pittsburgh Press, 1966.
22. *Linz J. J.* Transitions to Democracy. — The Washington Quarterly, Summer 1990. — № 3.
23. *Валлерстайн И.* Анализ мировых систем и ситуация в современном мире [пер. с англ. П. М. Кудюкина] / И. Валлерстайн ; под ред. Б. Ю. Кагарлицкий. — СПб. : Универсальная кн., 2001. — 416 с.

24. *Durkheim E.* The Elementary Forms of Religious Life, trans. Karen Fields. New York: Free Press, 1995.
25. *Мельвиль А. Ю.* О траекториях посткоммунистических трансформаций / А. Ю. Мельвиль // Полис. — 2004. — № 2. — С. 64–75.
26. *Бєльська Т.* Взаємовідносини органів публічної влади та інститутів громадянського суспільства в умовах демократичного транзиту : автореф. дис. ... канд. наук з держ. упр. : спец. 25.00.01 / Т. В. Бєльська; Нац. акад. держ. упр. при Президентові України, Харк. регіон. ін-т держ. упр. — Х., 2010. — 19 с.
27. *Тоффлер Э.* Третья волна: пер. с англ. / Э. Тоффлер. — М. : ООО "Изд-во АСТ", 2002. — 776, [8] с. — (Philosophy).

UDC 32:316.7.001.73(477)

Valevskyi Oleksii Leonidovich,
Doctor of Science in Public Administration, Senior Researcher, National Institute for Strategic Stugies, 01030, Kyiv, Str. Pirohova, 7-a, tel.: + 38 (050) 654 38 98, e-mail: walewsk@gmail.com
ORCID: 000-003-0403-0277

Валевський Олексій Леонідович,
доктор наук з державного управління, провідний науковий співробітник, Національний інститут стратегічних досліджень, 01030, Київ, вул. Пирогова, 7-а, тел.: + 38 (050) 654 38 98, e-mail: walewsk@gmail.com
ORCID: 000-003-0403-0277

Валевский Алексей Леонидович,
доктор наук государственного управления, ведущий научный сотрудник, Национальный институт стратегических исследований, 01030, Киев, ул. Пирогова, 7-а, тел.: +38 (050) 654 38 98, e-mail: walewsk@gmail.com
ORCID: 000-003-0403-0277
DOI https://doi.org/10.31618/vadnd.v1i14.98

INSTITUTIONAL AND VALUABLE BASICS OF REFORMS IN UKRAINE: EUROPEAN CONTEXT

Abstract. The institutional and value bases of the modernization path of development of Ukraine in the European context are analyzed. The reasons for systemic reforms are indicated. In particular, this is the technological backwardness and raw orientation of the Ukrainian economy, the need to ensure sustainable economic growth and the critical state of the social sphere. It is stated that the lack of systemic successful reforms and a vicious populist social policy for decades led to Ukraine becoming one of the poorest European countries.

The Association Agreement between Ukraine and the European Union has become an incentive for implementing the necessary reforms and institutional changes in the economy and the social sphere. The implementation of the Agreement means for Ukraine the need to enforce the legal norms of European legislation and the creation of institutional conditions that can ensure economic growth.

The institutional, psychosocial and political reasons for the inhibition of reforms are analyzed. In particular, it is proved that one of the obstacles to the success of Ukrainian reforms is the phenomenon of institutional traps. Reformers of-

fer a new system of socio-economic relations, but post-totalitarian institutions, functioning in the old values co-ordinates, do not perceive change. Therefore, the implementation of liberal doctrines leads to negative consequences. An institutional trap is a situation where destructive values and behavior patterns become stable norms of life and make any modernization strategy ineffective. The necessity of creating new macro-political and institutional bases of the state policy of reforms in Ukraine is being proved. The main directions of formation of institutional and value aspects of reform policy are indicated.

Keywords: state policy of reforms, reforms in Ukraine, institutional reforms, the European context of Ukrainian reforms.

ІНСТИТУЦІОНАЛЬНІ ТА ЦІННІСНІ ЗАСАДИ РЕФОРМ В УКРАЇНІ: ЄВРОПЕЙСЬКИЙ КОНТЕКСТ

Анотація. Дослідницьке завдання полягає в тому, щоб визначити інституціональні складові реформ і ціннісні засади модернізаційного шляху розвитку України в європейському контексті. Визначається кілька причин, які спонукають до впровадження системних реформ. Це — технологічна відсталість і сировинна орієнтація української економіки, необхідність забезпечення стійкого економічного зростання та критичний стан соціальної сфери. Відсутність системних успішних реформ та порочна популістська соціальна політика протягом десятиріч призвели до того, що Україна перетворилася на одну із найбідніших європейських країн.

Угода про Асоціацію між Україною та Європейським Союзом стала стимулом для реалізації необхідних реформ та інституціональних перетворень в економіці й суспільній сфері. Імплементація Угоди означає для України необхідність введення в дію правових норм європейського законодавства і створення інституційних умов для їх упровадження у суспільну практику.

Аналізуються інституційні, психосоціальні і політичні причини гальмування реформ. Зокрема, доводиться, що однією з перешкод на шляху до успіху українських реформ є феномен інституційної пастки. Реформатори пропонують нову систему соціально-економічних відносин, однак посттоталітарні інститути, функціонуючи в старих координатах цінностей, не сприймають зміни, тому реалізація ліберальних доктрин призводить до негативних наслідків. Інституційна пастка — це ситуація, коли згубні ціннісні установки та поведінкові моделі стають стійкими нормами життя і роблять неефективною будь-яку стратегію модернізації. Доводиться необхідність створення нових макрополітичних та інституційних засад державної політики реформ в Україні.

Ключові слова: державна політика реформ, реформи в Україні, інституційні реформи, європейський контекст українських реформ.

ИНСТИТУЦИОНАЛЬНЫЕ И ЦЕННОСТНЫЕ ОСНОВЫ РЕФОРМ В УКРАИНЕ: ЕВРОПЕЙСКИЙ КОНТЕКСТ

Аннотация. Определяются институциональные и ценностные основы модернизационного пути развития Украины в европейском контексте. Ука-

зываются причины проведения системных реформ. В частности, это технологическая отсталость и сырьевая ориентация украинской экономики, необходимость обеспечения устойчивого экономического роста и критическое состояние социальной сферы. Констатируется, что отсутствие системных успешных реформ и порочная популистская социальная политика в течение десятилетий привели к тому, что Украина превратилась в одну из беднейших европейских стран.

Соглашение об Ассоциации между Украиной и Европейским Союзом стало стимулом для реализации необходимых реформ и институциональных преобразований в экономике и социальной сфере. Имплементация Соглашения означает для Украины необходимость введения в действие правовых норм европейского законодательства и создание институциональных условий, которые могут обеспечить экономический рост.

Анализируются институциональные, психосоциальные и политические причины торможения реформ. В частности, доказывается, что одним из препятствий на пути к успеху украинских реформ является феномен институциональной ловушки. Реформаторы предлагают новую систему социально-экономических отношений, однако посттоталитарные институты, функционируя в старых координатах ценностей, не воспринимают изменения. Поэтому реализация либеральных доктрин приводит к негативным последствиям. Институциональная ловушка — это ситуация, когда пагубные ценностные установки и поведенческие модели становятся устойчивыми нормами жизни и делают неэффективной любую стратегию модернизации. Доказывается необходимость создания новых макрополитических и институциональных основ государственной политики реформ в Украине. Указываются основные направления формирования институциональных и ценностных аспектов политики реформ.

Ключевые слова: государственная политика реформ, реформы в Украине, институциональные реформы, европейский контекст украинских реформ.

Formulation of the problem. The need for institutional reforms is being constantly on the agenda of Ukrainian society. At the moment, it should be noted that after the entry into force of the Association Agreement between Ukraine and the EU, there are no convincing advances in reform policy, therefore, it is necessary to give a real assessment of the specifics of the current socio-economic situation to identify the directions of institutional reforms and to indicate the values of the policy of Ukrainian reforms in the European context.

The purpose of the article is to analyze the institutional constituents and values of Ukrainian reforms in the European context. As current practice shows, the proclaimed course of cardinal reforms on the way to their implementation is facing obstacles. Therefore, the research task is to determine the institutional components of the re-

forms and the values of the modernization path of Ukraine's development in the European context.

Main material presentation.

Socio-economic reasons to provide institutional reforms. At the time of the establishment of an independent state Ukraine was a developed industrial-agrarian republic. The share of industry in the structure of its economy in 1990 was 37,9 % [1]. For twenty-six years, Ukraine's real GDP has decreased by 35 %. According to the World Bank, this is one of the worst indicators in the world. In the economy the process of de-industrialization has begun. Thus, in 2017 the share of industry in GDP fell to 14 % [2]. At the same time, agrarian and raw material specialization of the economy intensified. Over the past five years, the share of agricultural products in the structure of Ukraine's export earnings has increased from 26 % in 2012 to 42 % in 2016, with the export of raw materials being the basis of agricultural exports [3].

The period of 2014–2015 appeared to be dramatic for the economy. The volume of Ukrainian GDP during this period decreased by 15 %. In 2017 the Ukrainian economy showed an increase of 2,5 %, which is not enough to reach the pre-crisis level. According to the consensus forecast released by the Ministry of Economic Development, the GDP growth in 2018 will be 3 %, in 2019 — 3,6 %, in 2020 — 4 % [4], although, in order for Ukraine to be able to overcome the consequences of the fall that took place during 2014–2015, it is necessary in the near future to ensure a higher rate of economic growth. So, according to forecasts in 2018, the expected growth of developing countries will be about 4,7 %. Even showing a slight growth, the lag of the Ukrainian economy from the world will only increase. Obvious is the lag in comparison with the closest neighbors of Ukraine. According to some calculations, if we take GDP per capita by purchasing power parity in order to come up with Belarus, provided that if the Ukrainian economy grows by 5 % per year while Belarus will remain at the same level, it will take 17 years. To come up with Russia in the same conditions Ukraine will need twenty five years, and to come up with Poland it will need 33 years. But this is a calculation for an "ideal situation", i. e. if all the economies stop growing, and the Ukrainian one will add 5 % a year [5].

A serious problem that prompts implementation of systemic reforms is the technological backwardness and raw material orientation of the Ukrainian economy. There is a trend of outdated production capacity growing in the economy. Thus, in recent years the level of deterioration of fixed assets has increased from 43,7 % in 2000 to 85 % in 2016. According to experts, "During the years of independence, the country lost not just individual enterprises and scientific complexes, but the whole industries. Technological decline "granted" to Ukraine not only raw material economy, but declining economy. Losing the old technological base, the domestic economy appeared to be tied to the world market conditions for raw materials" [6]. Despite the enormous amounts of public debt, experts estimate that since 1991, about $ 148 billion of capital has been withdrawn from Ukraine to offshore entities. [7].

Thus, the first and main reason for the implementation of systemic institutional reforms is the need to ensure sustainable economic growth, without which Ukraine has a risk to be on the verge of the historical process.

The next reason for the implementation of radical reforms is the critical state of the social sphere. The lack of systematic successful reforms and vicious populist social policies during decades resulted that Ukraine became one of the poorest European countries. According to the United Nations, about 60 % of population in our country is under the line of poverty. The country has set low social standards, unemployment remains. There is a need of cardinal economic reforms and social innovations that could protect the population of the country from the enhancing poverty.

The problem of the spread of labor migration from Ukraine is acute. Today, according to various estimates, there are from 2 to 7 million people working abroad. According to the National Bank of Ukraine, the amount of money transfers of labor migrants to the country in 2017 amounted to $ 9,3 billion, which is 5,2 times more than the volume of foreign direct investment in the economy ($ 1,8 billion). At the same time, millions of our citizens are potential migrant workers and gastarbeiters.

According to a survey conducted by the "Rating" Sociological Group, in September 2017 more than a third of Ukrainians (35 %) declared their intention to leave the country for permanent residence, while 44 % of respondents indicated that they would like to work outside the country. Among young people aged 18 to 35 years, 54 % wanted to leave the country for permanent residence [8].

The above list of socio-economic negative processes faced by Ukrainian society is not exhaustive, but these trends are enough to conclude that the destructive processes can be overcome only if there are systematic socio-economic reforms that could stop the crisis processes and would allow our society to enter the orbit of sustainable growth.

European Context of Reform Policy: challenges for the future. The Association Agreement between Ukraine and the European Union has become an incentive for the implementation of the necessary reforms and institutional changes in the economy and the public sphere of the country. Implementation of the Agreement means for Ukraine the necessity of putting into effect the legal norms of European legislation, creating institutional conditions for their implementation into public practice and ensuring positive impact on the economic situation in the country. The agreement became the basis for the development of documents of the state reform policy.

The political and economic significance of the Association of Ukraine with the EU will gradually become more *valuable*, because the success of reforms in our country largely depends on the attractiveness of the European model for the modernization of other countries that have embarked on the path of democratic development. The defeat of the Ukrainian project of European choice may jeopardize the civilization appeal of the European vector of development in the region and in the world.

Realization of the policy of reforms has already brought some positive results. As noted by the co-chairman of the Strategic Group of Advisers for Reform Support in Ukraine Ivan Miklosh, the best results were achieved in the field of macroeconomic stabilization, stabilization of public finances, inflation reduction, exchange rate stabilization and banking sector clearing. He describes these factors as "the necessary conditions for economic growth." I. Miklosh notes that "Ukraine has the potential to achieve a high and sustainable growth of about 6–7 % per year, but only if it supports and further improves macroeconomic conditions and provides for deeper and more complex structural and institutional reforms" [9].

In 2017 the Cabinet of Ministers of Ukraine approved an updated Action Plan to implement the EU-Ukraine Association Agreement. This Plan, in particular, determines that European integration is an integral part of the strategic planning and policy development of each ministry. The action plan is an obligation in twenty-four areas of state policy that relates to the socio-economic spheres of public life. The document identifies more than two thousand specific tasks related to the implementation of the provisions of the Agreement and more than five thousand measures for their implementation. At the same time, it must be noted that the implementation of the Agreement is in an unsatisfactory state. According to the data of the government office of coordination of European and Euro-Atlantic integration, in 2017 only 41 % of the planned European integration work was implemented. In general, the parliament performed the planned work by 32 %, the government — by 42 %, other bodies — by 50 % [10].

In the report "Ukraine and the Association Agreement: monitoring implementation from December 1, 2016 till November 1, 2017", prepared by the public organization Ukrainian Center for European Policy, the following reasons for the unsatisfactory implementation of the Agreement are identified:

• insufficient staffing capacity of responsible institutions to ensure the process of legislative approximation and too bureaucratic procedure for the development, approval and adoption of legislative acts;

• conflicts of interest between different state bodies regarding the division of powers, which causes delays in the process of consideration of bills;

• failure to take into account the norms of the current legislation in the process of adaptation of legislation, which causes duplication of norms;

• blocking the passage of acts by various stakeholders and interest groups afraid of changes envisaging adaptation of legislation, which entails prolonged consideration of bills in the committees of the Verkhovna Rada of Ukraine in the absence of a constructive dialogue between the participants in the process and finding compromise solutions [11].

The main documents of the state reform policy. The Ukraine-2020 Sustainable Development Strategy is the basic document ("road map"), which formulates the leading areas of reform. The strategy defines 62 reforms and development programs. Implementation of the Strategy involves the achievement of 25 key indicators assessing progress in the implementation of reforms

and programs. These indicators cover a wide range of indicators relating to socio-economic and humanitarian development of society [12].

The "European Ukraine" agreement was signed in December 2014 by fractions that at that time formed a parliamentary coalition which included the majority of the constitutional composition of deputies of the Verkhovna Rada of Ukraine [13]. This coalition agreement identifies ways of modernizing seventeen areas in the economic, social and humanitarian spheres of society. However, after a series of parliamentary interfacial conflicts, the implementation of the Agreement went into the background and reformist romanticism in the people's deputies fell. At the moment, it can be stated that, despite the fact that the Agreement is in force, it is unlikely that some political force will assume the responsibility to report to the society on the course of its implementation.

In 2015 the Parliament approved the Plan of Legislative Support of Reforms in Ukraine [14]. It identifies seven areas of legislative work in various spheres of society. In total, it was planned to approve 488 bills, with 46 of them being prioritized. According to its concept, this Plan combines the reforms outlined in the Strategy 2020, the Coalition Agreement, the Association Agreement with the EU and the Government Action Program. However, after the destruction of the parliamentary coalition deputies lost interest in the implementation of the Plan.

In 2017, the Medium-term Plan of Government Priorities until 2020, prepared for the implementation of the "Strategy 2020", the Association Agreement with the EU and the Legislative Amendments Plan [15] was approved. It defined the methodological principles for implementing the reform policy. In particular, the document states that the Plan should become the basis for medium-term budget planning, the preparation of annual government action plans, strategic plans of ministries and other central executive bodies. This will improve the system of strategic planning, monitoring and evaluation in achieving the objectives of the implementation of the planned policies. The Plan contains several innovations, including the creation of a National Planning System. Among the innovations of the Plan attention should be paid to the creation of conditions for providing the necessary expert support to the implementation of reforms by the Government. With this purpose the Office of Reforms of the Cabinet of Ministers of Ukraine was created, which is a permanent advisory body of the Cabinet of Ministers of Ukraine. It turns out that monitoring implementation of the reforms introduced in the Plan will allow the Government and the public to control the overall impact on society.

In 2017 the Government focused on the implementation of several reforms identified as a priority. This is public privatization, in particular, the sale of inefficient state property, pension and land reform, as well as education and health reform. However, it must be admitted that the implementation of approved reform programs does not deliver the expected results. There are positive achievements, but their scale cannot satisfy Ukrainian society. First of all, it concerns the socio-economic sphere, where positive changes are not

enough critically. According to a sociological poll conducted by the Razumkov Center in October 2017, none of the reforms carried out during the year found support from more than 25 % of the population. As it turned out, in the best way the citizens of Ukraine are referring to the reform of education, but 26 % of respondents supported it, 41,8 % opposed it. 21,2 % of citizens respond positively to medical reform, negatively — 56,9 %. Pension reform was supported by 19,9 % of respondents, while 56,9 % opposed. 14,6 % of citizens respond positively to land reform, negatively — 52,3 %. Judicial reform was supported by 12,6 % of respondents, 49,1 % were against it. 12,4 % of citizens favored the planned privatization of state enterprises, 49,9 % estimated it negatively — [16].

The data obtained should become the subject of the attention of the reform policy creators, since, in fact, half of Ukrainian citizens are skeptical of the reforms that were prioritized by the government in 2017. Obviously, a significant correction of the reform policy is needed in order for specific social groups to be able to benefit from their implementation.

Existing positive results in reforms implementation are clearly not enough. The general population for this moment does not feel improvement of its position. Current economic growth does not compensate for the huge losses that the Ukrainian economy has suffered. Moreover, the problems of reform are often used for populist purposes. The reality is that in the public consciousness the tiredness of the inconsistent policy of reform becomes stronger. As V. Gorbulin rightly notes, "After 2014 there were a lot of hopes that reforms would do the things that were failed to be done during the decades of Ukrainian independence, i. e. creation of a European model of state and economy, eradication of vicious phenomena and consolidation of the society. I would risk taking a provocative conclusion that the consolidation of society based on the theme of reform has failed. More precisely, it will be said that the deconsolidating role is carried out not by reforms themselves (the importance of which is unconditionally acknowledged), but by events that accompany them. At the same time, we cannot say that reforms are not being carried out. But although their number is high, quality suffers greatly" [17].

Conclusions. The administrative-oligarchic model formed in Ukraine is not capable to ensure sustainable economic growth and social well-being, and therefore successful reformation of the socio-economic system of Ukraine should be considered in the context of the need for systemic institutional changes aimed at destroying the existing model of society.

Summarizing the complexities that face the implementation of reforms, one can identify several reasons why innovations are slow. In particular, this is a factor of time. If during 2014–2017 the necessary legislation was adopted creating the legal basis for innovations, the first practical results should be evaluated in the near future. There is a negative impact on the effectiveness of the reform due to the war in the East of Ukraine. According to some estimates, about $ 5–7 million is spent per month on military needs. Finally, the negative impact of populism on the reform

policy is felt acutely, since permanent party conflicts make it impossible to consolidate political forces for reforms implementation.

It should be noted that one of the obstacles to the success of Ukrainian reforms is the phenomenon of an institutional trap. Reformers offer a new system of socio-economic relations, however, post-totalitarian institutions functioning in old co-ordinates of values do not accept changes, or the implementation of liberal doctrines leads to opposite consequences. Institutional trap is a situation where harmful value systems and behavioral models become sustainable standards of life and make any modernization strategy ineffective.

Ukrainian politicians and their "European partners" must abandon superficial ideas about reforms. In particular, the effectiveness of reforms should be understood not only to improve macroeconomic indicators, but also to strengthen the creative potential of society and cultural competences of the individual. The agenda includes the development of a meaningful state strategy of reforms aimed at re-industrialization of the Ukrainian economy and the development of cultural competence of citizens.

REFERENCES

1. "*Macroeconomics* of Ukraine, 1990–2013", [Online], available at: http://www.be5.biz/makroekonomika/profile/profile_ukraine.html (accessed 3 May, 2017).
2. "*The share* of industry in the GDP of Ukraine during the period of independence decreased to 14 %", Depo.ua., [Online], 11 Oct, 2016, available at: http://https://www.depo.ua/rus/money/chastka-promislovosti-u-vvp-ukrayini-za-chas-nezalezhnosti-11102016121200 (accessed 3 May, 2017)
3. "*Key Indicators* of Ukraine's Foreign Trade", [Online], available at: http://ucab.ua/ua/doing_agribusiness/zovnishni_rinki/osnovni_pokazniki_zovnishnoi_torgivli_ukraini. (accessed 3 May, 2018)
4. "*The Ministry* of Economic Development has published a consensus forecast for 2017-2020", [Online], available at: http://www.me.gov.ua/News/Print?lang=uk-UA&id=cd6d0cd0-61cb-444f-ba34-10a251bb02f3
5. "*The growth* of the Ukrainian economy lags behind the world by 1,5 %, and the gap will increase", [Online], available at: https://times.com.ua/News/82370/rost-ukrainskoy-ekonomiki-otstaet-ot-mirovoy-na-1-5-i-razryv-budet-uvelichivatsya-ekonomist
6. *Korablyn S.* (2015) "The Great Depression. Ukraine", Dzerkalo tyzhnia, [Online], 21 Aug, available at: http://gazeta.zn.ua/macrolevel/velikaya-depressi-ya-ukraina-_.html (accessed 3 May, 2017).
7. *Shovkun I.* (2016) "Industrial revival of Ukraine: the price of issue", Dzerkalo tyzhnia, [Online], 1 Apr, 2016, available at: http://gazeta.dt.ua/promyshliennost/promislove-vidrodzhennya-ukrayini-cina-pitann-ya-_.html (accessed 3 May, 2017).
8. "*Dynamics* of migratory sentiment of Ukrainians". Sociological Group "Rating", 3 Sept, 2017, [Online], available at: http://ratinggroup.ua/research/ukraine/dinamika_migracionnyh_nastroeniy_ukraincev.html. (accessed 3 May, 2017)
9. *Miklosh I.* (2017) "Reforms in Ukrainian. What has been achieved and what to expect?", Dzerkalo tyzhnia, [Online], 27 Dec, 2017, available at: https://zn.ua/macrolevel/reformy-

po-ukrainski-chto-bylo-dostignuto-i-chego-ozhidat-270621_.html (accessed 3 May, 2017)
10. "*Report on* the implementation of the Association Agreement between Ukraine and the EU in 2017", [Online], available at: https://www.kmu.gov.ua/storage/app/media/uploaded-files/pro-vikonannya-ugodi-pro-asotsiatsiyu-mizh-ukrainoyu-ta-evropeyskim-soyuzom-za-2017-rik.pdf (accessed 3 May, 2018)
11. "*Ukraine and* the Association Agreement: monitoring implementation from December 1, 2016 to November 1, 2017", [Online], Ukrainian Center for European Policy, available at: http://www.compet.kh.gov.ua/ukr/1661-ugoda-pro-asotsiatsiyu-z-es-monitoring-vikonannya (accessed 3 May, 2018)
12. *The Verkhovna* Rada of Ukraine (2015) "The Strategy for Sustainable Development "Ukraine 2020": approved by the Decree of the President of Ukraine, 12 Jan, 2015, [Online], available at: http://zakon0.rada.gov.ua/laws/show/5/2015
13. *The Verkhovna* Rada of Ukraine (2015) "Agreement on the coalition of deputy factions "European Ukraine", [Online], available at: http://zakon0.rada.gov.ua/laws/show/n0001001-15
14. *The Verkhovna* Rada of Ukraine (2015) "Plan of Legislative Support of Reforms in Ukraine": Resolution of the Verkhovna Rada of Ukraine, Bulletin of the Verkhovna Rada, [Online], 2015, № 31, St. 297
15. *Cabinet* of Ministers of Ukraine (2017) "Resolution "On Approval of the Medium-term Plan for Priority Actions of the Government by 2020 and the Plan of Priority Actions of the Government for 2017", Government Portal, 3 Apr, 2017, available at: https://www.kmu.gov.ua/ua/npas/249935442
16. "*Most Ukrainians* oppose any reforms", Dzerkalo tyzhnia, [Online], 13 Jan, 2018, available at: https://dt.ua/UKRAINE/bilshist-ukrayinciv-vistupayut-proti-bud-yakih-reform-264402_.html. (accessed 3 May, 2018)
17. *Gorbulin V.* (2018) "The Road Between Challenges and Risks. But the road ...", Dzerkalo tyzhnia, [Online] 13 Jan, 2018 available at: https://dt.ua/internal/ukrayina-2018-doroga-mizh-viklikami-y-rizikami-ale-doroga-264644_.html (accessed 3 May, 2018).

СПИСОК ВИКОРИСТАНИХ ДЖЕРЕЛ

1. *Макроэкономика* Украины, 1990–2013 [Электронный ресурс]. — Режим доступа: http://www.be5.biz/makroekonomika/profile/profile_ukraine.html
2. *Частка* промисловості у ВВП України за часи незалежності скоротилася до 14 % [Електронний ресурс] // Depo.ua. — 2016. — 11 жовтня. — Режим доступу: https://www.depo.ua/rus/money/chastka-promislovosti-u-vvp-ukrayini-za-chas-nezalezhnosti-11102016121200
3. *Основні* показники зовнішньої торгівлі України [Електронний ресурс]. — Режим доступу: http://ucab.ua/ua/doing_agribusiness/zovnishni_rinki/osnovni_ pokazniki_zovnishnoi_torgivli_ukraini
4. *Мінекономрозвитку* опублікувало консенсус-прогноз 2017–2020 [Електронний ресурс]. — Режим доступу: http://www.me.gov.ua/News/Print?lang=uk-UA&id=cd6d0cd0-61cb-444f-ba34-10a251bb02f3
5. *Рост* украинской экономики отстает от мировой на 1,5 %, и разрыв будет увеличиваться [Электронный ресурс]. — Режим доступа: https://times.com.ua/News/82370/rost-ukrainskoy-ekonomiki-otstaet-ot-mirovoy-na-1-5-i-razryv-budet-uvelichivatsya-ekonomist

6. *Кораблин С.* Велика депресія. Україна [Електронний ресурс] / С. Кораблин // Дзеркало тижня. — 2015. — 21 серпня. — Режим доступу: http://gazeta.zn.ua/macrolevel/velikaya-depressiya-ukraina-_.html
7. *Шовкун І.* Промислове відродження України: ціна питання [Електронний ресурс] / І. Шовкун // Дзеркало тижня. — 2016. — 1 квітня. — Режим доступу: http://gazeta.dt.ua/promyshliennost/promislove-vidrodzhennya-ukrayini-cina-pitannya-_.html
8. *Динаміка* міграційних настроїв українців. Соціологічна група "Рейтинг", 3 вересня 2017 р. [Електронний ресурс]. — Режим доступу: http://ratinggroup.ua/research/ukraine/dinamika_migracionnyh_nastroeniy_ukraincev.html
9. *Міклош Іван.* Реформи по-українськи. Що було досягнуто й чого очікувати? [Електронний ресурс] / Іван Міклош // Дзеркало тижня. — 2018. — 13 січня. — Режим доступу: https://dt.ua/macrolevel/reformi-po-ukrayinski-scho-bulo-dosyagnuto-y-chogo-ochikuvati-264637_.html
10. *Звіт* про виконання Угоди про Асоціацію між Україною та ЄС у 2017 році [Електронний ресурс]. — Режим доступу: https://www.kmu.gov.ua/storage/app/media/uploaded-files/pro-vikonannya-ugodi-pro-asotsiatsiyu-mizh-ukrainoyu-ta-evropeyskim-soyuzom-za-2017-rik.pdf
11. *Україна* та Угода про асоціацію: моніторинг виконання з 1 грудня 2016 року до 1 листопада 2017 року [Електронний ресурс] / Український центр європейської політики. — Режим доступу: http://www.compet.kh.gov.ua/ukr/1661-ugoda-pro-asotsiatsiyu-z-es-monitoring-vikonannya
12. *Стратегія* сталого розвитку "Україна–2020" : затверджена Указом Президента України від 12.01.2015 р., № 5/2015 [Електронний ресурс]. — Режим доступу: http://zakon0.rada.gov.ua/laws/show/5/2015
13. *Угода* про коаліцію депутатських фракцій "Європейська Україна" [Електронний ресурс]. — Режим доступу: http://zakon0.rada.gov.ua/laws/show/n0001001-15
14. *Про "План* законодавчого забезпечення реформ в Україні" : постанова Верховної Ради України // ВВР України. — 2015. — № 31. — Ст. 297.
15. *Про затвердження* Середньострокового плану пріоритетних дій Уряду до 2020 року та Плану пріоритетних дій Уряду на 2017 рік : розпорядження Кабінету Міністрів України : від 03.04.2017 р., № 275-р [Електронний ресурс]. — Режим доступу : https://www.kmu.gov.ua/ua/npas/249935442
16. *Більшість* українців виступають проти будь-яких реформ [Електронний ресурс] // Дзеркало тижня. — 2018. — 13 січня. — Режим доступу: https://dt.ua/UKRAINE/bilshist-ukrayinciv-vistupayut-proti-bud-yakih-reform-264402_.html
17. *Горбулін В.* Україна-2018: дорога між викликами й ризиками. Але дорога... [Електронний ресурс] / В. Горбулін // Дзеркало тижня. — 2018. — 13 січня. — Режим доступу: https://dt.ua/internal/ukrayina-2018-doroga-mizh-viklikami-y-rizikami-ale-doroga-264644_.html

UDC 316.354

Gavkalova Nataliia Leonidivna,
Doctor of Economics, Professor, Head of Public Administration and Regional Economy Department, Simon Kuznets Kharkiv National University of Economics, 61166, Kharkiv, Nauky Prospekt, 9-a, tel.: + 38 (050) 622 61 48, e-mail: ngavl@ukr.net
ORCID: 0000-0003-1208-9607

Гавкалова Наталія Леонідівна,
доктор економічних наук, професор, зав. кафедри Державного управління, публічного адміністрування та регіональної економіки Харківського національного економічного університету ім. С. Кузнеця, 61166, м. Харків, просп. Науки, 9а, ХНЕУ, І корпус, ауд. 401–402, тел.: + 38 (050) 622 61 48, e-mail: ngavl@ukr.net
ORCID: 0000-0003-1208-9607

Гавкалова Наталья Леонидовна,
доктор экономических наук, профессор, зав. кафедры Iосударственного управления, публичного администрирования и региональной экономики Харьковского национального экономического университета им. С. Кузнеца, 61166, г. Харьков, просп. Науки, 9а, ХНЭУ, І корпус, ауд. 401–402, тел.: + 38 (050) 622 61 48, e-mail: ngavl@ukr.net
ORCID: 0000-0003-1208-9607

Amosov Oleg Yuriyovych,
Doctor of Economics, Professor, Head of Economic Theory and Finances Department, Kharkiv Regional Institute of Public Administration National Academy of Public Administration attached to the Office of the President of Ukraine, 61075, Kharkiv, Moskovskyi Prospekt, 75, tel.: + 38 (050) 237 97 25, e-mail: amosovoleg@ukr.net
ORCID: 0000-0001-8718-6343

Амосов Олег Юрійович,
доктор економічних наук, професор, зав. кафедри економічної теорії та фінансів Харківського регіонального інституту державного управління Національної академії державного управління при Президентові України, 61001, Україна, м. Харків, просп. Московський, 75, тел.: + 38 (050) 237 97 25, e-mail: amosovoleg@ukr.net
ORCID: 0000-0001-8718-6343

Амосов Олег Юрьевич,
доктор экономических наук, профессор, зав. кафедры экономической теории и финансов Харьковского регионального института государственного управления Национальной академии государственного управления при Президенте Украины, 61001, Украина, г. Харьков, просп. Московский, 75, тел.: + 38 (050) 237 9725, e-mail: amosovoleg@ukr.net
ORCID: 0000-0001-8718-6343
DOI https://doi.org/10.31618/vadnd.v1i14.99

THE INFLUENCE OF ARCHETYPES ON SOCIAL TRANSFORMATIONS

Abstract. The vision of social transformations, which is a component of the stage of modernization of society, is presented. It is proposed to consider the influence of archetypes on social transformations through the formation of an archetypical and institutional mechanism for regulating socio-economic relations, which is proposed to be considered as an ordered set of institutional levers, incentives and measures aimed at ensuring the effective use of archetypes on the basis of a combination of factors of the micro- and macroeconomic environment by means of public administration. The emphasis is placed on the strengthening of the role of state and supra-national regulatory archetypical-institutional entities in the design of social transformations. Based on the existing theoretical and conceptual provisions for determining the content of the process of institutionalization of archetypes, it has been determined that the mechanism of regulation of institutional transformations of the national market should be considered in three main aspects, corresponding to the economic and social nature of the inter-subjective interaction of market participants. It is noted that the system-reflexive paradigm of regulation of the development and management of transformational changes of complex open socio-economic systems is based on the definition of the active nature of the influence of archetypes, subjects, as well as the reflexive procedures of their interaction, both on the choice of directions and ways of implementation, and on the dynamics of the flow of these processes. The composition of the main provisions that determine the feasibility of using a system of reflexive paradigm in the field of regulation of socio-economic relations, includes a set of assumptions. The main provisions defining the expediency of using the system-reflexive paradigm in the sphere of regulation of socio-economic relations are determined. It is established that the main institutional conflicts are manifestations of inconsistency between archetypes and elements of institutional environment.

Keywords: archetypes, archetype-institutional mechanism, social transformations, socio-economic relations.

ВПЛИВ АРХЕТИПІВ НА СУСПІЛЬНІ ТРАНСФОРМАЦІЇ

Анотація. Презентовано бачення суспільних трансформацій, які є складовою сучасного етапу модернізації суспільства. Запропоновано розгляда-

ти вплив архетипів на суспільні трансформації як засіб формування архетипно-інституціонального механізму регулювання соціально-економічних відносин, який пропонується розглядати як упорядковану множину інституціональних важелів, стимулів і заходів, спрямованих на забезпечення ефективного використання архетипів на основі поєднання дії факторів мікро- та макроекономічного середовища за допомогою засобів публічного адміністрування. Зроблено наголос на посиленні ролі державних і наддержавних регулятивних архетипно-інституціональних утворень у проектуванні суспільних трансформацій. Узагальнено наявні теоретичні та концептуальні положення стосовно визначення змісту процесу інституціоналізації архетипів і визначено, що механізм регулювання інституціональних трансформацій національного ринку має розглядатися в трьох основних аспектах, що відповідають економічній та соціальній природі міжсуб'єктної взаємодії учасників ринку. Зазначено, що системно-рефлексивна парадигма регулювання розвитку й управління трансформаційними змінами складних відкритих соціально-економічних систем ґрунтується на визначенні активного характеру впливу архетипів, суб'єктів, а також рефлексивних процедур їх взаємодії як на вибір напрямів і шляхів здійснення, так і на динаміку перебігу цих процесів. До складу основних положень, що визначають доцільність використання системно-рефлексивної парадигми у сфері регулювання соціально-економічних відносин, віднесено сукупність припущень. Виокремлено основні положення, що визначають доцільність використання системно-рефлексивної парадигми в особливій сфері — сфері регулювання соціально-економічних відносин. З'ясовано, що до складу інституціональних конфліктів належать вияви неузгодженості між архетипами й елементами інституціонального середовища.

Ключові слова: архетипи, архетипно-інституціональний механізм, суспільні трансформації, соціально-економічні відносини.

ВЛИЯНИЕ АРХЕТИПОВ НА ОБЩЕСТВЕННЫЕ ТРАНСФОРМАЦИИ

Аннотация. Представлено видение общественных трансформаций, которые являются составляющей этапа модернизации социума. Предложено рассматривать влияние архетипов на общественные трансформации посредством формирования архетипно-институционального механизма регулирования социально-экономических отношений, который предлагается расценивать как упорядоченное множество институциональных рычагов, стимулов и мер, направленных на обеспечение эффективного использования архетипов на основе сочетания действия факторов микро- и макроэкономической среды с помощью средств публичного администрирования. Сделан упор на усилении роли государственных и надгосударственных регулятивных архетипно-институциональных образований в проектировании общественных трансформаций. На основе имеющихся теоретических и концептуальных положений по определению содержания процесса институ-

ционализации архетипов определено, что механизм регулирования институциональных трансформаций национального рынка должен рассматриваться в трех основных аспектах, соответствующих экономической и социальной природе межсубъектного взаимодействия участников рынка. Отмечено, что системно-рефлексивная парадигма регулирования развития и управления трансформационными изменениями сложных открытых социально-экономических систем базируется на определении активного характера влияния архетипов, субъектов, а также рефлексивных процедур их взаимодействия как на выбор направлений и путей осуществления, так и на динамику протекания данных процессов. Определены основные положения, определяющие целесообразность использования системно-рефлексивной парадигмы в особой сфере — сфере регулирования социально-экономических отношений. Установлено, что к основным институциональным конфликтам относится проявления несогласованности между архетипами и элементами институциональной среды.

Ключевые слова: архетипы, архетипно-институциональный механизм, общественные трансформации, социально-экономические отношения.

Target setting. An integral part of the modern stage is the modernization and updating of both production and technological base, promoting the competitiveness of domestic business entities and increasing the welfare of population, the implementation of a number of large-scale changes based on the archetypes of social relations. As part of this kind of change, the gradual formation of new and improved existing elements of social environment in accordance with the latest conditions of social existence is not only a significant component of transformation of the system of industrial relations, but also serves as an extremely important requirement for the successful implementation of the rest of the reforms in all areas of life without exception. However, the natural long-term and extremely complex content of the processes of formation of elements of the archetypal environment of social relations, conditioned primarily by the collective and consensual and compromise nature of coordination of interests of their participants, in the context of large-scale and fleeting social transformations characteristic of modern conditions of a transformational society may lead to the emergence of transitional and temporary institutions, the functioning of which can lead to even braking vital reforms for society. A prerequisite for ensuring the stability of the process of institutional transformation, preventing the emergence of this process of contradictions and traps, as well as aggravation of conflicts is the formation of a holistic archetypical-institutional mechanism for the regulation of social development, the essence of which is an ordered set of institutional levers, incentives and measures aimed at ensuring effective development and use of archetypes on the basis of a combination of factors of micro- and macroeconomic environment. In the case

of institutional administration, the institutional mechanism should be considered as a complement to the mechanism of the interaction of archetypes, the specificity of structural construction and the nature of its action is associated with the peculiarities of the institutional formations that are part of it, as well as with the characteristic features of a particular object of institutional regulation (sphere, field of human activity) based on archetypes.

Analysis of recent research and publications. Despite the fact that the problem of social transformations has been studied by institutional scholars, among which are Bromley D. Commons J., Ostrom E., Rodrik D. and others [1–18], the issue of institutional regulation of social transformations, taking into account the influence of archetypes, the scientific basis of which was created by the scholars led by Afonin E. in Ukrainian science, is almost uninvestigated by the national scientific community.

Formulation of the purpose of the article. The substantiation of the scientific and theoretical foundations of institutional regulation of social transformations taking into account the influence of archetypes.

Presenting main material. In studying the essence of the archetypical-institutional mechanism of regulation of socio-economic relations, two approaches can be distinguished:

• structural (the institutional mechanism is considered as a component of the mechanism of reforms in general, which is determined, however, by its own structure and peculiarities of functioning);

• institutional (the study of reflexive aspects of the interaction of archetypes on the basis of the application of certain institutional formations).

It should be noted that it is the institutional interpretation of the nature of this mechanism as the responsibility of structural and organizational nature of the formation of institutional mechanism of transformation, which components are the state (carries out macroeconomic regulation), trade unions (representing the interests of employees), associations (advocate for the protection of business interests of employers); mass media (exercise public oversight and control functions). However, in this case, the complex institutional nature of this mechanism and the reflexive basis of the interaction of different actors are ignored. In addition, the public interest in such a system can not be presented properly, since it is almost entirely reliant on the state, which also does not correspond to the complex and ambiguous institutional nature of archetypes.

On the one hand it is possible to consider the archetypical-institutional mechanism of transformation of society as a set of interconnections between the elements of the institutional environment, carried out on the principles of democracy, coordination of interests and cooperation of participants in social and labor relations (structural and static aspects), and, on the other hand, as a system of instrumental and methodological provision of formalized influence on the subjects of society, an alternative (counterbalance) to the processes of self-organization (i. e. dynamically-situational spectra). With the necessity of distinguishing the dynamic component of this mechanism, the absence of built-in mechanisms for balancing interests

(based on the concerted action of institutional restraints and counterbalances) is immanent for the system of approval of formal norms, which prevent the routinization of stimulating impulses of positive changes and transformations based on archetypes.

The specificity of functional content of this mechanism is that it must effectively perform the following functions:

• subject-oriented integration of agents to maintain interaction on the basis of common norms, statuses (in accordance with the archetypes);

• social differentiation of actors and agents according to the institutional criteria; regulation of interaction between institutional actors and economic agents;

• routinization of new norms and reproduction of institutional innovations;

• subordination and coordination of interrelationships between different institutional actors; control of observance of norms and rules.

Institutional transformations based on archetypes become the core element of institutional mechanism of social transformations, reflecting the dynamic aspect of its functioning, and change not only of the structure and mode of functioning of institutional environment, but also have a significant impact on the system of social relations in general. The generalization of terminological descriptions and scientific views on the definition of economic essence of the concept of "institutional-archetypal transformations" (changes) has allowed to distinguish the following main approaches:

• public, in which archetypical-institutional transformations are identified with social transformations, that is, internal changes in the institutional environment and the corresponding regulatory mechanism are not given relevant significance, and therefore these phenomena are considered to be an organic component of an object that is in a state of transformation;

• archetypal-institutional-transformational, according to which the archetypical-institutional changes are a kind of super-structural transformation, oriented towards creating such conditions around the object of regulation (corresponding sphere of social relations) that would ensure the transformation of this object in a certain purposefully selected direction on the basis of adjusting the behavior of subjects, supporting and disseminating relevant models and strategic.

In this case, changes in the archetype-institutional environment are a separate object of regulation and reform.

In addition, it should be noted that the implementation of institutional transformations on the basis of archetypes clearly distinguishes between two basic models of transformations of the institutional environment: evolutionary (organic changes, most often due to the inertia of the previous trajectory of development; and revolutionary (based on the replacement and import of institutions that are not rooted in conservative social traditions and whose implementation is usually associated with the significant transformations of the constituent institutional environment).

Consequently, the two variants of institutional transformation described, to a certain extent, correspond to two models of institutional genesis based on archetypes, namely: the institutionaliza-

tion of changes (more oriented towards the evolutionary transformation of institutional environment); institutional design (in the context of consciousness and purposefulness of the actions of actors — the initiators and participants of the reform processes — determined by the focus on revolutionary changes).

One of the key elements of economic mechanism, which is determined by the greatest sensitivity to the influence of institutional changes, is a labor market, within the framework of which the interaction of interests of the overwhelming majority of economic agents takes place and the formation of the fundamental principles of ensuring the sustainable growth of the national economy is formed.

Consequently, the existing imperfection of structural construction and the ineffectiveness of the functioning of the constituent institutional environment should be considered as one of the main causes of the spread of negative phenomena, which, in particular, are manifestations of the growth of unregulated employment and the limitation of opportunities for realizing the potential of productive activity of population, weakened social protection of employees and the deterioration of working conditions, increasing unjustified differentiation in the level of remuneration by industry and region, reducing real incomes and spreading poverty, etc.

The generalization of provisions of theoretical approaches, which describes the content and nature of the process of institutionalization of socio-economic transformations, has allowed to identify several basic approaches, namely:

• interactive-dynamic (proceeds from the sociological interpretation of institutionalization as a process of formation of a legal-rational system of institutes as an individual level, which includes a dynamic interaction of actors of certain relationships during the creative generation of certain institutional norms, rules and procedures for the coordination of local interests, and on a system-wide level, which defines the structural parameters of the relevant institutional environment);

• structurally functional (based on the almost complete exclusion of the relevance of the impact of individual acts of interaction on the formation of institutions and emphasizes the interactive nature of this process, in which the integration of any local interests and expectations of the participants serves only as a prerequisite for the generalization and unification of the complex of social roles and features that are common and relevant);

• evolutionary-value (considers institutionalization as a coherent process in which the archetypically-institutional space is originally formed, that is, the individual elements that make it on the macro-, mezo-, and macro levels are subjected to a gradual transformation under the influence of the transformation of notions of actors about the most important for them values and interests);

• dynamic (formation of the institutional environment is considered as a consequence and form of response of a social system to an objective).

Summarizing the existing theoretical and conceptual positions regarding the definition of the content of the process of institutionalization of archetypes, it should be noted that the mechanism for regulating institutional transforma-

tions of the national market should be considered in three main aspects that are in line with the economic and social nature of the inter-subjective interaction of market participants: structural and substantive (ordering about objectively existing, but amorphous, unstructured and chaotically used acts of interaction of participants of this market in a certain system of relations); functional (definition of roles and functions corresponding to a recognized socially necessary and socially useful models of behavior of actors whose individual interests are not considered relevant at the same time); adaptive-dynamic (providing a flexible response to changes in employment conditions through updating the elements of institutional environment of social and labor relations, capable to both self-reproduction and internal coherence, and to adapt to any economic changes).

Institutional design is a specialized modeling activity on the basis of archetypal entities for conscious and purposeful implementation in the field of regulation of social relations. Institutional changes as a kind of planned archetype-socio-cultural innovations, the success of distribution in a crucial measure are determined by the compliance with the archetype-institutional and cultural context. Achieving such compliance allows institutional innovation to enter into a kind of meta-competition (which implies not only competition but also synergistic support for various elements of institutional environment) with existing institutional entities ("substitute institutions"), a key factor in the success of which is comparable economic efficiency (first of all, in the sphere of influence on transformation costs).

It should be noted that the importance of measures to counteract archetypal institutional inertia is naturally increasing with the scale of reforms, which ultimately can make it impossible to simply copy effective institutional practices and import of institutions. It will determine the inevitable need for a social and genetic approach to improve the existing components of institutional environment.

It is necessary to insist on the regular strengthening of the role of a state and supra-state regulatory institutional formations in the design of social changes. The high role of the state in the institutional design should also be noted because of its responsibility for maintaining a stable state of the main social preconditions for institutional changes (supporting the action of existing institutional formations), which should ensure a non-conflict in the implementation of the appropriate social transformations.

Effectiveness of institutional planning measures (first of all — in the context of the introduction of formal rules and regulations) directly depends on the prevailing archetypes, as well as on the effectiveness of mechanisms (including — state regulation) of cooperation of interests of groups of interests.

The diversity of agents' roles in the institutionalization process is primarily due to the internal laws of the process of formation and development of the constituent archetypal environment, the stages of which are the perinatal phase, the phase of structuring, the institutional exhaustion, the phase of institutional transformations.

The main roles performed by actors during institutional design should in-

clude the following: initiator, adapter, innovator, advocate, controller, distributor, communicator, proselyte, recipient, statistician, antagonist. The role of an initiator during the institutional development are accumulation, awareness and certain formalization of existing expects (expectations) in the society, the emergence of which is usually associated with the accumulation of contradictions between the mechanisms used to ensure the effective interaction of market participants.

In modern conditions, the most notable contradictions of this kind should include the following: between the existing structure of employment and the requirements for intensifying economic growth; between the existing model of wage formation and the need to ensure the growth of domestic demand as the driving force of economic development; the existing system of hiring of employees and the possibilities of fulfilling social guarantees and obligations of the state; between the backward model of the formation of human capital and the requirements regarding the generation of competencies of workers, adequate to the post-industrial mode of production, etc. Actuating initiators (namely, state bodies, trade unions and associations, representatives of scientific and educational community), through the comprehension and streamlining of public perceptions about the unsatisfactory state of the institutional environment, based on the activation of their own initiative-ideological guides and creative abilities, the necessary properties of the new elements of the institutional environment, as well as the search for options for combining these properties into a particular prototype of a new or transformed institution.

The developed prototype, the expediency of which, after reaching a certain level of awareness of it among a wide range of market participants becomes the subject of attention and subject of discussion. It is necessary to undergo verification and (in case of recognition of the realities of the advantages of such a prototype) revision (adaptation). The functions of actors-adapters (first of all, the expert and consulting community, representatives of the state) are also subject to verification of adequacy by the initiators of perception, reception and interpretation of public representations associated with the recognition of the need for institutional regulation.

The formed positive social attitude to the new institutional formation naturally attracts the attention of advanced innovators (first of all — entrepreneurs and mediators of a labor market, as well as individual employees, whose competence is unique), who, by making attempts to implement the created prototype in economic life, translate it from conception in the form of a new specific social practice. Such a practice can not be considered as a new element of institutional environment (in fact, institutional innovation), since it has not yet become widespread in a plurality of certain socio-economic relations in the market, but rather allows for a comparative analysis of the potential productivity of the use of an archetype.

The success of the implementation of institutional innovation naturally determines the growth of the activity of disseminating positive information about the institution, in which the propagandistic actors (state authori-

ties, media, intermediaries in the market professional organizations and associations) demonstrate commitment to the institution and to some extent lobby for its dissemination, opposing the existing traditions and customs that hinder (deny) the dissemination of a new institutional formation. A prerequisite for checking information about the new institutional practice is monitoring of its functioning and distribution, response to violations of established norms, conflict resolution, prevention of manifestations of selfish opportunist behavior of economic agents, etc., carried out by bodies and organizations authorized by the state and society (professional state institutions, scientific and educational institutions, professional associations).

Another aspect of the dissemination of new institutional practices is the creation of a distribution system supporting its dissemination, to the tasks of its actors (public authorities, labor market intermediaries, professional associations, expert and consulting community) to provide assistance in the form of a transfer to members of the national the labor market of knowledge or specific assets necessary for adaptation to the operation of the institution, clarification of the particularities of the use of this form of institutional education. Thus, in the course of public adoption of new institutional practices for the realization of the interests of groups of actors, they provide possible individual differences between them in terms of their participation in the implementation of reforms, in particular, their role in the creation and dissemination of new archetypes, as well as in providing opportunities for adaptation of social and economic agents.

The system-reflexive paradigm of regulation of development and management of the transformational changes of complex open socio-economic systems is based, first of all, on the observation of the active nature of the influence of the subjects, as well as the reflexive procedures of their interaction, both on the choice of directions and ways of implementation, and on the dynamics of these processes, the composition of the main provisions that determine the feasibility of using a system of reflective paradigm in the field of regulation of socio-economic relations, should include such assumptions:

Firstly, the systemic-reflexive approach which is based on the recognition of the essential difficulties (or even the impossibility) of the formation of completely and uniquely objective (that is, those that do not carry subjective evaluative judgments) preconditions for making decisions aimed at regulation development or change management.

Secondly, the basis of the reflexive subject-subject interaction determines system representations ("information models") of agents about their own properties and relevant characteristics of partners, environment conditions, within which the indicated interaction is deployed, etc.

Thirdly, the reflexive approach to the regulation of development and management of changes in socio-economic relations, first of all, in the establishment of forms of purposeful inter-entity interaction, in which the efforts of subjects should focus on the formation of an information space (the hierarchy of ideas, representations, images, correspond to the vector of the

target orientation of the interests of these entities), in the context of the perception of which other agents will be oriented towards the provision of these interests.

Fourthly, the systemic-reflexive paradigm is based on the existence of an extremely complex mechanism for maintaining the relations of agents with the poly-subject environment of their functioning and development, which also represents a reflection of working conditions through a set of formed information models that take into account not only the notion of the state of certain phenomena and processes (in the complex determine the parameters of the object of management), but also value-purpose guidelines of other actors, the actions of which can have a relevant impact on the transformation of this will, that is, also able to find reflections on the success of the implementation of the formed agents models and selected behavior strategies.

Fifthly, the ordering and systematization of information models (bringing in a kind of holistic hierarchy of images and representations reflecting the basic value-purpose guides and corresponding behavior patterns of most subjects), which in a complex define the parameters of the poly-subject environment activity, carried out on a collective-reflexive basis, that is, has the institutional nature of the procedures for the adoption of group decisions.

Conclusions and perspectives of further research. Thus, the main institutional conflicts in the national labor market should include the following manifestations of inconsistency between archetypes and elements of the institutional environment that prevent the effective resolution of inter-entity contradictions:

• between institutions that have a unified form of existence (formal or informal), as well as functional and objective orientations (for example, differences between normative acts governing relations or traditions existing in a particular industry or professional field);

• between institutions and institutional norms that have a unified functional and objective orientation, but different form of existence or manifestation in time (e. g. contradictions between business practice of employment and state social employment standards);

• between institutions and institutional norms of a different or homogeneous form of existence (an institutional conflict arises through the institutional design of new rules by import or substitution).

In general, an integral part of ensuring the successful implementation of a wide range of tasks in the field of reform is the development of an institutional environment and an appropriate mechanism for institutional regulation of relations based on the archetypes focused on the formation and development of human capital appropriate and adequate to the requirements of modern stage of social development, which is determined by the complication of the content and growth of creativity and creative nature of work, the globalization of scale and the internationalization of migration flows, increase the needs of production in highly skilled personnel and diverse in the professional orientation of the competencies of the staff.

REFERENCES

1. *Bromley D. W.* Economic Interests and Institutions: The Conceptual Foundations of Public Policy / D. W. Bromley. — New York and Oxford: Basil Blackwell, 1989. — 274 p.
2. *Buchanan J. M.* Economics from the Outside In: "Better than Plowing" and Beyond / J. M. Buchanan. — Texas A&M University Press: Texas A&M University Economics Series, 2007. — 254 p.
3. *Commons J. R.* Institutional Economics: Its Place in Political Economy. — Vol. I. / J. R. Commons. — Transaction Publishers, 1990. — 648 p.
4. *Davis L.* Institutional Change and American Economic Growth / L. Davis, D. North. — Cambrige, 1971. — P. 5–6.
5. *Gavkalova N.* The paradigm of the state regulatory policy / N. Gavkalova, K. Wackowski // Економіка розвитку. — Х.: ХНЕУ ім. С. Кузнеця, 2016. – № 2. — С. 40–44.
6. *Hanisch M.* Institutional analysis and institutional change: What tolearn from the case of bulgarian land reform? / M. Hanisch, A. Schlüter // in P. Tillack and E. Schulze (eds) Land Ownership, Land Markets and their Inuence on the Efficiency of Agricultural Production in Central and Eastern Europe. — Vauk. — Kiel, 2000. — P. 152–170.
7. *MacLeod G.* Globalizing Parisian thought-waves: recent advances in the study of social regulation, politics, discourse and space / G. MacLeod // Progress in Human Geography, (1997) Vol. 21, № 4. — P. 530–553.
8. *Mainwaring S.* Party system institutionalization and party system theory after the third wave of democratization / S. Mainwaring, M. Torcal // R. S. Katz and W.Crotty (eds) Handbook of Party Politics, London, Thousand Oaks, CA and New Delhi: Sage, 2006. — P. 204–227.
9. *Ostrom E.* Understanding Institutional Diversity / E. Ostrom. — Princeton, NJ: Princeton University Press, 2005. — 376 p.
10. *Rodrik D.* Goodbye Washington Consensus, Hello Washington Confusion? / D. Rodrik // Journal of Economic Literature. — 2006. — № 44 (December). — P. 973–987.
11. *Savchuk N.* Institutional budget architectonics in the structure of budget system of Ukrain / N. Savchuk // The New economy. Scientific Journal. — Bratislava. — 2014. — № 1, vol. 7. — P. 109–116.
12. *Schotter A.* The economic theory of social institutions / A. Schotter. — Cambridge: Cambridge University Press, 1981. — 192 p.
13. *Simon H.* Rationality in Psychology and Economics / H. A. Simon // The Journal of Business. — 1986. — Vol. 59, № 4, Part 2: The Behavioral Foundations of Economic Theory. — P. 209–224.
14. *Stiglitz J. E.* The economic role of the state / J. E. Stiglitz. — Blackwell Pub, 1989. — 128 p.
15. *The Global* Competitiveness Report 2016–2017 [Електронний ресурс]. — Режим доступу: https://www.weforum.org/reports/the-global-competitiveness-report-2016-2017-1
16. *The International* Bank for Reconstruction and Development, 2007. — 92 p.
17. *Tversky A.* Advances in prospect theory: cumulative representation of uncertainty / A. Tversky, D. Kahneman // Journal of Risk and Uncertainty. — 1992. — № 5. — P. 297–232.
18. *Understanding* the Process of Economic Change / D. C. North. — Princeton University Press: The Princeton Economic History of the Western World. — 2010. — 200 p.

СПИСОК ВИКОРИСТАНИХ ДЖЕРЕЛ

1. *Bromley D. W.* Economic Interests and Institutions: The Conceptual Foundations of Public Policy / D. W. Bromley. — New York ; Oxford : Basil Blackwell, 1989. — 274 p.
2. *Buchanan J. M.* Economics from the Outside // "Better than Plowing" and Beyond / J. M. Buchanan. — Texas : Texas A&M University Press; Texas A&M University Economics Series, 2007. — 254 p.
3. *Commons J. R.* Institutional Economics: Its Place in Political Economy. Vol. I. / J. R. Commons. — Б/м : Transaction Publishers, 1990. — 648 p.
4. *Davis L.* Institutional Change and American Economic Growth / L. Davis, D. North. — Cambrige, 1971. — P. 5–6.
5. *Gavkalova N.* The paradigm of the state regulatory policy / N. Gavkalova, K. Wackowski // Економіка розвитку. — Харків : ХНЕУ ім. С. Кузнеця, 2016. — № 2. — С. 40–44.
6. *Hanisch M.* Institutional analysis and institutional change: What to learn from the case of bulgarian land reform? / M. Hanisch, A. Schlüter // Land Ownership, Land Markets and their Inuence on the Efficiency of Agricultural Production in Central and Eastern Europe / P. Tillack and E. Schulze (eds) ; Vauk ; Kiel, 2000. — P. 152–170.
7. *MacLeod G.* Globalizing Parisian thought-waves: recent advances in the study of social regulation, politics, discourse and space / G. MacLeod // Progress in Human Geography. — 1997. — № 4 : Vol. 21. — P. 530–553.
8. *Mainwaring S.* Party system institutionalization and party system theory after the third wave of democratization / S. Mainwaring, M. Torcal // Handbook of Party Politics / R. S. Katz and W.Crotty (eds). — London : Thousand Oaks ; CA and New Delhi : Sage, 2006. – P. 204–227.
9. *Ostrom E.* Understanding Institutional Diversity / E. Ostrom. — Princeton, NJ: Princeton University Press, 2005. — 376 p.
10. *Rodrik D.* Goodbye Washington Consensus, Hello Washington Confusion? / D. Rodrik // Journal of Economic Literature. — 2006. — № 44 (December). — P. 973–987.
11. *Savchuk N.* Institutional budget architectonics in the structure of budget system of Ukraine / N. Savchuk // The New economy. Scientific Journal. — Bratislava. — 2014. — № 1 : vol. 7. — P. 109–116.
12. *Schotter A.* The economic theory of social institutions / A. Schotter. — Cambridge : Cambridge University Press, 1981. — 192 p.
13. *Simon H.* Rationality in Psychology and Economics / H. A. Simon // The Journal of Business. — 1986. — № 4 : Vol. 59 : Part 2: The Behavioral Foundations of Economic Theory. — P. 209–224.
14. *Stiglitz J. E.* The economic role of the state / J. E. Stiglitz. — Б/м : Blackwell Pub, 1989. — 128 p.
15. *The Global* Competitiveness Report 2016–2017 [Електронний ресурс]. — Режим доступу: https://www.weforum.org/reports/the-global-competitiveness-report-2016-2017-1
16. *The International* Bank for Reconstruction and Development. — 2007. — 92 p.
17. *Tversky A.* Advances in prospect theory: cumulative representation of uncertainty / A. Tversky, D. Kahneman // Journal of Risk and Uncertainty. — 1992. — № 5. — P. 297–232.
18. *Understanding* the Process of Economic Change / D. C. North. — Princeton, NJ : Princeton University Press ; The Princeton Economic History of the Western World, 2010. — 200 p.

UDC: 338.481.1 : 338.485 : 39] (477)

Havryliuk Alla Mykhailivna,
PhD in Public Administration, Docent, Kyiv National University of Culture and Arts, Docentthe Department of International Tourism, 01133, Kyiv, Str. Evhena Konovaltsa, 36, tel.: +38 (067) 500 66 92, e-mail: etnosvit24@ukr.net

ORCID: 0000-0003-2743-0409

Гаврилюк Алла Михайлівна,
кандидат наук з державного управління, доцент, доцент кафедри міжнародного туризму, Київський національний університет культури і мистецтв, 01133, м. Київ, вул. Євгена Коновальця, 36, тел.: +38 (067) 500 66 92, e-mail: etnosvit24@ukr.net

ORCID: 0000-0003-2743-0409

Гаврилюк Алла Михайловна,
кандидат наук по государственному управлению, доцент, доцент кафедры международного туризма, Киевский национальный університет культуры и искусств, Украина, 01133, г. Киев, ул. Евгения Коновальца, 36, тел.: +38 (067) 500 66 92, e-mail: etnosvit24@ukr.net

ORCID: 0000-0003-2743-0409
DOI https://doi.org/10.31618/vadnd.v1i14.100

ARCHETYPE OF UKRAINIAN ETHNIC TURISM IN SYMBOLIC CONTEXT OF LOCAL IDENTITY: MANAGEMENT ASPECT

Abstract. The article is devoted to the study of the management aspects of the influence of archetypal components of Ukrainian ethnics on the process of formation of the collective local identity of the population living on a certain territory. The emphasis is placed on the fact that the archetype of the place influences the peculiarities of development of tourism varieties in Ukraine. Ukrainian ethnic tourism is singled out as one of the popular domestic resources of the country's promotion, which is "tied" to the authentic indigenous traditions of the people. It is specified that the specificity of Ukrainian ethnic tourism lies in its polyculture and is manifested through such varieties as: rural ecological, religious, pilgrimage, festival, ethnographic, cultural and cognitive, extreme, event and other types of tourism, which are clearly reflected in the symbolic contexts of local identity.

The emphasis is on the timely introduction of the definition of "ethno tourism" in the legal field of tourism. An importance of participation of the local

community in the formation of principles of collective local identity is illustrated through the work of the Dnipro Development Agency Public Utility Company in Dnipro. The original procedure of cross-links that determine the interdependence of peculiarities of formation of collective local identity from the mental archetype of the population on some areas of the administrative-territorial unit is presented. We determined the directions of activity of local government bodies in the process of public-private partnership with the representatives of business and the public, among which: creation of conditions for the recognition of the heredity of the traditions of the population of the territory; organization and conduct of socio-educational, moral and spiritual, cultural and cognitive events, that unite the ethnic community; development and implementation of socio-economic and cultural historical programs of the territory development etc.

The conclusion is drawn that the Ukrainian mental archetype is formed under the influence of socio-political, cultural and historical development of the Ukrainian state. Its current stage is under the influence of Ukrainian ethnic Renaissance, which determines modern vectors of the development of domestic tourism through Ukrainian ethnic tourism, which is based on the values of Ukrainian ethno-geocultural phenomenon.

Keywords: archetype, ethno-tourism, Ukrainian ethnic tourism, identity, collective identity, local identity, local government bodies.

АРХЕТИПІКА УКРАЇНСЬКОГО ЕТНІЧНОГО ТУРИЗМУ В СИМВОЛІЧНИХ КОНТЕКСТАХ ЛОКАЛЬНОЇ ІДЕНТИЧНОСТІ: УПРАВЛІНСЬКИЙ АСПЕКТ

Анотація. Досліджено управлінські аспекти впливу архетипових складових української етніки на процес формування колективної локальної ідентичності населення, яке проживає на певній території. Акцентовано увагу на тому, що архетип місця впливає на особливості розвитку різновидів туризму в Україні. Виокремлено український етнічний туризм як один із популярних вітчизняних ресурсів промоції країни, що має "прив'язку" до автентичних самобутніх традицій народу. Вказано, що специфіка українського етнічного туризму полягає в його полікультурості і виявляється через такі різновиди, як: сільський екологічний, релігійний, паломницький, фестивальний, етнографічний, культурно-пізнавальний, екстремальний, подієвий та інші види туризму, які чітко відображаються в символічних контекстах локальної ідентичності.

Акцентовано увагу на своєчасності введення у правове поле сфери туризму дефініції "етнотуризм". На прикладі діяльності Комунального підприємства "Агентство розвитку Дніпра" в м. Дніпрі вказано на важливість участі місцевої громади у формуванні засад колективної локальної ідентичності. У дослідженні представлено розроблену автором схему наскрізних зв'язків, що визначають взаємозалежність особливостей формування колективної локальної ідентичності від ментальної архетипіки населення в межах адміністративно-територіальної одиниці. Визначено напрями діяльності органів

місцевого управління в процесі публічно-приватного партнерства з представниками бізнесу та громадськості, серед яких: створення умов для визнання спадковості традицій населення території; організація та проведення заходів суспільно-виховного, морально-духовного, культурно-пізнавального змісту, що об'єднують етнічну спільноту; розробка та реалізація програм соціально-економічного та культурно-історичного розвитку території тощо.

Зроблено висновки про те, що українська ментальна архетипіка формується під впливом суспільно-політичного та культурно-історичного розвитку Української держави. Її нинішній етап відбувається під дією українського етнічного ренесансу, що визначає сучасні вектори розвитку вітчизняного туризму через український етнічний туризм, який вибудовується на цінностях українського етногеокультурного феномену.

Ключові слова: архетип, етнотуризм, український етнічний туризм, ідентичність, колективна ідентичність, локальна ідентичність, органи місцевого управління.

АРХЕТИПИКА УКРАИНСКОГО ЭТНИЧЕСКОГО ТУРИЗМА В СИМВОЛИЧЕСКИХ КОНТЕКСТАХ ЛОКАЛЬНОЙ ИДЕНТИЧНОСТИ: УПРАВЛЕНЧЕСКИЙ АСПЕКТ

Аннотация. Исследован управленческий аспект влияния архетипических составляющих украинской этники на процесс формирования коллективной локальной идентичности населения, проживающего на определенной территории. Акцентировано внимание на том, что архетип места влияет на особенности развития разновидностей туризма в Украине. Выделен украинский этнический туризм как один из популярных отечественных ресурсов продвижения страны, который имеет "привязку" к самобытным традициям народа. Указано, что специфика украинского этнического туризма заключается в его поликультурости и проявляется через такие разновидности, как: сельский экологический, религиозный, паломнический, фестивальный, этнографический, культурно-познавательный, экстремальный, событийный и другие виды туризма, которые четко отображаются в символических контекстах локальной идентичности.

Акцентировано внимание на своевременности введения в правовое поле сферы туризма дефиниции "этнотуризм". На примере деятельности коммунального предприятия "Агентство развития Днепра" в г. Днепре указано на важность участия местного сообщества в формировании основ коллективной локальной идентичности. В исследовании представлена разработанная автором схема связей, определяющих взаимозависимость особенностей формирования коллективной локальной идентичности от ментальной архетипики населения в пределах административно-территориальной единицы. Определены направления деятельности органов местного управления с представителями бизнеса и общественности в процессе государственно-частного партнерства, среди которых: создание условий для признания наследственности традиций населения территории; организация и проведение мероприятий

общественно-воспитательного, нравственно-духовного, культурно-познавательного характера, объединяющих этническую общность; разработка и реализация программ социально-экономического и культурно-исторического развития территории и др.

Сделаны выводы о том, что украинская ментальная архетипика формируется под влиянием общественно-политического и культурно-исторического развития Украинского государства. Ее нынешний этап происходит под действием украинского этнического ренессанса, что определяет современные векторы развития отечественного туризма через украинский этнический туризм, который выстраивается на ценностях украинского етногеокультурного феномена.

Ключевые слова: архетип, этнотуризм, украинский этнический туризм, идентичность, коллективная идентичность, локальная идентичность, органы местного управления.

Problem statement. In the conditions of globalization, international tourism takes one of the leading places in the global economy. According to the UN World Tourism Organization (UNWTO), the contribution of tourism to the global gross domestic product, taking into account the indirect effect, is 10 percent. General quantity of workplaces directly or indirectly involved in tourism is 11 percent [1].

Ethnotourism, which is considered differently by scientists: as a kind of internal, specialized, ethnographic, cultural, cognitive, other types of tourism, confirms the growing interest in domestic tourism resources, and therefore theoretical and practical studies of this phenomenon are becoming relevant and actual through the prism of discovering the uniqueness and individuality of domestic tourist destinations and attractions.

Nowadays there is a demand for ethnotourism in Ukraine, because of the growing interest of Ukrainians in traveling within the country and getting knowledge of authentic original traditions of people, which in the overwhelming majority, have archetypal context and are "connected" with the territory and together form local identity of the population.

In Ukraine, the concept of "ethnotourism" was not introduced in the legal field for a long time. Only in 2016, the Strategy for Development of Tourism and Resorts in Ukraine for the period up to 2026 declared ethnic tourism as a type of domestic tourism [1]. This, in particular, contributes to the development of this direction, while at the same time posing a number of challenges to local authorities, the public and representatives of tourism industry in the regions of its active dissemination and encourages the conduct of scientific research, confirming relevance of the study.

Analysis of recent researches and publications and previously unsolved part of the general problem. Increasingly, both scholars and practitioners talk about the use of basic principles

of the theory of "ethnic renaissance", introduced into the scientific world by E. Smith and embodied in many countries. Its theoretical concept is based on the revival of ethnic past and bringing it into today reality not through simple copying, but updating, modernizing and renovating [2]. It is noteworthy that it was E. Smith, one of the first to offer ethnotourism as the way of knowing the traditions of exotic nationalities, including visits to their homes and settlements, observation of rites, and so on.

At the same time, the researcher singled out generic, local, regional, economic, religious, ethnic, national, geopolitical and civilizational collective identities that are formed under the influence of globalization processes [3]. Particularly relevant is the process of discovering the "own unique scenario" for different types of identities within a locally defined territory.

Among the pleiad of domestic ethnotourism researchers it is worthwhile to identify such scientists as: O. Dutchak [4], S. Muravska [5], L. Petranivskyi, A. Mysyk [6], O. Lyubitseva, Ye. Pankova, V. Stafiychuk [7], M. Klyap, F. Shandor [8], et. al. Theoretical aspects of the development of ethno-tourism are depicted, the terminology apparatus is generalized, the characteristic of domestic ethno-tourist regions of Ukraine from the standpoint of formation of ethnicity is presented, the ethnographic, ethnocultural, gastronomic, event, ethno-festival directions, which can be considered as separate types of tourism and ethnic variants, are distinguished in their creative works.

The works of S. Krymskyi [9, 10], E. Afonina, A. Martynova [11], O. Sushiy [12], et. al. are devoted to the coverage of issues related to the application of an archetypal approach to the functioning of individual areas of activities. Z. Bauman [13], Ya. Kotenko [14], G. Korzhov [15], M. Stepyko [16] et. al. emphasize the urgency of studying the varieties of collective identities. The scientists point out the interconnection between private and collective; participation of community members in community-building local affairs, issues, events within a clearly defined territory. No wonder that Z. Bauman asserts that "identity becomes a prism through which the important features of modern life are evaluated and studied [13]".

At the same time, there are no such issues among domestic researches as studying the influence of archetype on the formation of local identity by means of tourism in general, and Ukrainian ethnic tourism, in particular, from the point of view of "state administration" science. They are mostly related to the axiological and socio-cultural approach, without taking into account the archetypal component, which is a key issue in the proposed article.

Therefore, the purpose of the article is to substantiate theoretical and practical principles of the influence of Ukrainian archetype on the peculiarities of formation of collective local identity by means of Ukrainian ethnic tourism in the process of public and private partnership of local authorities, business structures and the public on a clearly defined territory.

Presenting the main material. Based on the theory of K. G. Young — the basis of understanding of archetype lies in the experience transmitted from

generation to generation. These are, in fact, the structured elements of human psyche, which are in the collective subconscious, which are common to a large number of people. These archetypes are inherited physiologically, genetically, psychologically and manifest in common historical narratives, confirming the continuity of generations.

Archetypes tend to change under the influence of socio-political and socio-economic circumstances. They are manifested in the individual, collective subconscious and expressed in the specifics of universal, national and ethnocultural heritage and as a basic resource of tourism.

Each territory as a tourist destination (from English — destination) has a certain set of values that distinguish it among other similar places, displaying unique, peculiar tourist attractions (peculiar fascinations), locations (places of concentration) and, in general, tourist resources.

In Ukraine there was a regional diversity of tourist destinations, which formed a complex of historical-cultural, natural and ethnographic heritage of the territory. Accordingly, it affects the formation of principles of local identity of the local population, which identifies itself with a certain group of people, their language, culture, customs, traditions, state-building. At the same time, the activities of local government bodies are aimed at preserving, protecting and popularizing tourist resources of local and national importance and direct but not indirect influence on the archetype of individuals.

Among many varieties, Ukrainian ethnic tourism is distinguished, which is understood as the type of internal tourism that contributes to satisfying spiritual, psychological, physiological, and social needs of traveling people, creates conditions for familiarizing with historical, cultural, ethnographic, and spiritual heritage of a certain ethnic group (it is the author's definition). Material, spiritual and cultural values created and preserved by representatives of the Ukrainian ethnic group in the process of life on a clearly defined territory are considered as objects of this type of tourism. These subjects include groups of individuals and peculiar persons (tourists) who, through various communicative practices, get familiar with ethno-tourism resource potential of the territory.

The specificity of Ukrainian ethnic tourism is that this kind of tourism is multicultural and is manifested through such varieties as: rural, ecological, religious, pilgrimage, festival, ethnographic, cultural-cognitive, extreme, event, etc., which is clearly reflected in the symbolic local identity contexts.

Many scholars from various fields of science address to the interpretation of concept of "identity". However, in most cases, the interpretation of concept is reduced to the characteristics of socio-psychological state of the individual as a member of the community/affiliation, united by a common physical space that has a symbolic value and culture [14]. The formation of local identity is influenced by cultural, historical, mental, sociogenic and other factors that crystallize collective and individual experience of the individual in the process of interaction with other members of society within a particular local community.

Today, scientists from different fields are trying to present the arche-

typal principles of Ukrainian ethnic group. Let us try to characterize this phenomenon. The following are clearly distinguished among archetypes of the Ukrainian ethnos: the archetype of mother, father, family, family; the archetype of "good", "affectionate", "fertile land"; the archetype of great love for nature, earth, people; the archetype of respect for the elders; archetype of industriousness; the archetype of freedom; the archetype of valor, bravery, heroism, courage.

The presented archetypes can be united into national archetypes as ideological value enhancements, built on the foundations of Ukrainian philosophy of the heart. This concept has been observed in Ukraine since the times of Kyiv Rus and continues in the works of medieval polemics, Kyiv metropolitans and priests, philosophers and scholars.

Ukrainian national philosophy of the heart was based on principles that supplemented it for more than one century. Among them: the principle of individuality and the source of humanity (P. Yurkevych), the micro-world, the expression of inner man embodying God (G. Skovoroda), the path to ideal and harmony with nature (T. Shevchenko), the body of hope, foreshadowing, providence (P. Kulish), the key to "economy of the soul", its journeys to eternity, the field of goodness and beauty (M. Gogol). The anthropocentrism inherent in Ukrainian folk worldview, in which man is centre of the universe, is amplified from the ideological side by archetype of the sophism world, which was regarded as the Book of Genesis, an archetype of Ukrainian culture [17].

From ancient times and to this day Ukrainians with great respect honour the mother-woman, domestic goddes of the human race, the supreme substance of everyday wisdom, educational ideal, the source of national original traditions. Attitude to mother-woman determines the level of society's culture. This archetype is exalted from others through the sacred essence of Ukrainian motherhood, which is identified with social homeland. It traces the continuity of generations from ancient Trypillians to contemporary Ukrainians.

Let us look at the map of Ukraine to see the "places of power" of national motherland. Taking into account the fact that the times of Trypillian culture have laid the high level of social consciousness, the relevant epicenter of spirituality was the mother-woman, domestic goddess Berehynya, it is necessary to visit the following tourist locations: Historical and Archeological Museum "Ancient Aratta-Ukraine" (Trypillya village, Kyiv region), State Historical and Cultural Reserve "Trypillya Culture" (Lehedzyne village, Cherkasy region), Museum of Trypillian Culture of the National Historical and Ethnographic Reserve "Pereyaslav" (Pereyaslav-Khmelnytsky, Kyiv region), Borshchiv regional museum with a department in Verteba cave (Ternopil region), other objects.

A woman in many artistic works, iconographic images embodied the mental traits of the ethnos. For Ukrainians, it was undoubtedly Sophia — the Wisdom of God. It was Oranta in Sophia, the main temple of Kyiv city. The special role of a woman in the Ukrainian archetype, her mental core, which was reflected in the appearance of a significant number of icons of the Mother of

God, points out N. Kovalchuk. The researcher gives a delusional description of her names such as: "The Unbreakable Wall", "The Apprentice of Persistent", "Intercession of the Holy Virgin", "Unexpected Joy", "Merciful Healer", "The Surcease of Sorrow", etc. [18].

Reverence of the Mother of God in the national Christian tradition points to the special role of the women's beginning in Ukrainian mentality. In general, according to S. Krymskyi, Kyiv personifies the Mother of God [10]. Even the appearance of the first stone Christian churches in the city — The Church of the Tithes, which embodied the good news, Sophia of Kyiv, Virgin Mary of Pyrogoshcha, the Annuntiation gate church of the Golden Gate, complex of monastery buildings with temples of the Kyiv-Pechersk Lavra — is a convincing proof of this. In addition, Kyiv becomes a city where the Virgin wisdom has found the space for construction of the local system and statehood [18, p. 209].

Undoubtedly, the respect of motherhood has been reflected in the large number of icons that were created at home. This trend of folk orthodox culture has led to the emergence of museum centers and exhibits throughout Ukraine in our time. A separate segment of tourists actively attends the Museum of Home Icons in the Historical and Cultural Complex of the Radomysl Castle, the Museum of Volyn's Icons, and other regional museum institutions.

The mother's archetype is realized in the ability to teach, educate, and transmit traditions. The world of maternal love cherishes us as identities, enriches us spiritually, encourages emotionally, programs success and achievement of goals. Ukraine, as the largest country in Europe, has a wide variety of regional differences in the organization of living space, folk-song creativity, mental characteristics. However, they are all infiltrated with the idea of generosity, love, tolerance, parenting, ethnic heritage, patriotic feelings.

Therefore, for those who want to touch the world of traditional folk crafts, in combination with scenic landscapes, Ukrainian scansenes will be useful — the National Museum of Architecture and Life in the Pyrogov village, the Museum of architecture and everyday life named after Clementiy Sheptytskyi in Lviv "Shevchenkivskyi Gai", the Museum of folk architecture and life of the Middle Naddnipryanshchyna (Pereyaslav-Khmelnytsky city, Kyiv region), the Ethnographic Complex "Ukrainian Village" (Buzova village, Kyiv region), the Transcarpathian Museum of Folk Architecture and Life (Uzhgorod city), the Village Museum of Architecture and Life "Stare Selo" — (Kolochava village, Zakarpattya region), the ethnographic and tourist complex "Kozatskyi Khutir" (Stetsivka village, Cherkasy region), as well as open air museums in Krylos village and Kosiv village of Ivano-Frankivsk region, in the Rokynya village near Lutsk, in the Pysarivka village of Kharkiv region, etc.

The presented tourist places turn into centers for the cultivation of folk traditions, the crystallization of historical memory, the quenching of the national spirit, the unity of the Ukrainian nation during the period of national and religious holidays.

For Ukrainians, the archetype of a father is inseparable in conjunction with motherhood — he is wise, hardworking, always thoughtful, sometimes alert and overworked. Historically, Ukraine is located at the intersection of geopolitical paths, that is why "all the rollers of civilization" run it according to apt words of Lina Kostenko, and therefore it formed a rather specific archetype of the father-worker and father-protector.

First of all, Ukrainians were associated with rural man, a man of the soil, which gave him both food and power for creative ideas. Love, careful attitude to everything living was an integral part of the culture of Ukrainian agriculture. Special emotionality and deep religiousness of the Ukrainian people were revealed in relation to the mother-earth. It was present at all cycles of folk ceremonial events, observations of nature, everyday life.

The uniqueness of Ukrainian philosophy is a natural attraction to the earth and all earthly values as a special principle of ethnic Ukrainian soul, a kind of ethno-earth spirit embodied in the era of Trypillya culture and formed during the millennium historical development of the Ukrainian state. It is not only natural biodiversity, valuable soils, picturesque landscapes, favourable natural and climatic conditions that gave strength to life, but also the synergy of ethno-cultural traditions that were formed precisely in this territory as a combination of spiritual values, in which the land was magnified not only as a fostress, and the pivot axis of the mental being of Ukrainians.

It is also worth recalling the classification of male archetypes by O. Arestovych, who distinguished: "Svyatoslav" (in the charakter of kharaktenyk — name of magician at the Zaporizhska Sich, who, according to folk legends, was able to forgive, treat the wounded Cossacks, knew psychotherapy, physical training exercises of the Cossacks), "Jesuit" (in the charakter of B. Khmelnytsky, I. Mazepa, P. Mohyla) and "Kozak Mamai" [17].

While analyzing the structure of archetype through the prism of Ukrainian ethnic tourism, it is important to draw attention to its components, such as the archetype of freedom, valor, bravery, heroism, courage. It tempered in the genes of Ukrainian people during wars, battles, military campaigns in the struggle for Ukraine's independence.

For a long time Ukrainians have formed a national gene not of a conqueror, but of a defender. Domestic scientist A. Bezpalenko states that under the influence of wars "Ukrainian hormonal depot is made so feminine that Ukrainians are the most peaceful nation" [19, p. 269]. Dominance of female principle in the national archetype deprives Ukrainians of aggressive activity.

The formation of local identity by means of tourism is a priority direction of development of the territory. This modern strategy is used by local governments in separate regions of the state. And if some of them apply this practice only precisely, the local community of Dnipro came to the solution of this issue conceptually.

Starting from November, 2016 the Communal Enterprise "Dnipro Development Agency" has started vigorous activity, the main mission of it is the creation of favourable investment climate and the formation of a new tourist brand of the city, which has a unique

historical past and present-day innovation. The City Council of Dnipro approved the Program for Development of City History and Local Identity "With Ukraine in the Heart" for 2018–2020 among the multidirectional areas of activity [20].

The document provides for the creation of conditions for the preservation and further development of Ukrainian national traditions, historical values, the stable and dynamic spread of Ukrainian culture in all age and social groups of the population; Ukrainianization of urban space, formation of deep national consciousness. The experience of local government of the city of Dnipro needs detailed analysis, study and dissemination, therefore, it claims to have separate scientific exploration.

Conclusions and perspectives of further research. All of the foregoing makes it possible to draw a general conclusion that Ukrainian mental archetype was formed under the influence of socio-political, cultural and historical development of the Ukrainian state. Today it is being modernized using the principles of Ukrainian ethnic renaissance and defines modern vectors of development of domestic tourism through Ukrainian ethnic tourism, which is built on the values of Ukrainian ethno-geocultural phenomenon. The proposed tendency is consistent with the international experience of revival of the spiritual traditions of ethnic groups, which are formed on the basis of established national archetype.

According to the study results, the author developed a scheme of cross-links that determine the interdependence of features of the formation of collective local identity from the mental archetype of population within the administrative-territorial unit and the existing varieties of tourism. A priority role in the implementation of conceptual and value approach to the development of territory is exercised by the state authorities and local self-government bodies in the process of public-private partnership with business and public interest representatives.

REFERENCES

1. *The Cabinet* of Ministers of Ukraine (2016), The Order "On Approval of the Strategy for the Development of Tourism and Resorts for the period up to 2026", available at: http://zakon2.rada.gov.ua/laws/show/168-2017-%D1%80 (Accessed 26 Mach 2018).
2. *Modern* ethnic renaissance, available at: http://aa0880kb.blogspot.com/2012/11 /blog-post_21.html (Accessed 26 Mach 2018).
3. *Smit E. D.* (1994), Natsional'na identychnist' [National Identity], "Osnovy", Kyiv, Ukraine.
4. *Dutchak O. I.* (2012), "Terminological problems of ethno-tourism", Zbirnyk materialiv II Vseukrainskoi naukovo-prakychnoi konferencii [A collection of materials of the 2-nd All-Ukrainian Scientific and Practical Practical Conference], [Rozvytok ukrains'koho etnoturyzmu: problemy ta perspektyvy] L'viv, Institute of Economics and Tourism, Ukraine, 25–26 April, p. 110 –113.
5. *Muravs'ka S. V.* (2011), "Ethnic tourism: to the problem of definition of the term", Zbirnyk materialiv Vseukrainskoi naukovo-prakychnoi konferencii [A collection of materials of the All-Ukrainian Scientific and Practical Practical Conference], [Rozvytok ukrains'koho etnoturyzmu: problemy ta perspektyvy] L'viv, Institute of Eco-

nomics and Tourism, Ukraine, 2–3 March, p. 70–74.
6. *Petranivs'kyj V. L. and Lysyk A. S.* (2011), Ethnocultural and ethnofestival tourism: theory and practice [Etnokul'turnyj ta etnofestyval'nyj turyzm: teoriia i praktyka] Zbirnyk aterialiv Vseukrainskoi naukovo-prakychnoi konferencii [A collection of materials of the All-Ukrainian Scientific and Practical Practical Conference], [Rozvytok ukrains'koho etnoturyzmu: problemy ta perspektyvy], L'viv, Institute of Economics and Tourism, Ukraine, 2–3 March, p. 28–41.
7. *Liubitseva O. O., Pankova Ye. V. and Stafijchuk V. I.* (2007), Turystychni resursy Ukrainy [Tourist resources of Ukraine], Al'terpres, Kyiv, Ukraine.
8. *Kliap M. P. and Shandor F. F.* (2011), Suchasni riznovydy turyzmu: [Modern varieties of tourism], Znannia, Ukraine.
9. *Kryms'kyj S. B.* (2004), 'Zemlia — tse ne til'ky grunt, a j sotsial'ne iavysche. "Den.", available at: https://day.kyiv.ua/uk/article/cuspilstvo/ zemlya-cene-tilki-grunt-ale-y-socialne-yavishche (Accessed 28 Mach 2018).
10. *Kryms'kyj S. B.* (2001), Sofyjnaia osnova sakral'noj topohrafyy drevneho Kyeva, Collegium, vol. 11, p. 4–29.
11. *Afonin E. A. and Martynov A. Yu.* (2008), "Archetype And Societal" Publichne upravlinnia: teoriia i praktyka : Kharkiv, Spets. Vyp, p. 193–200.
12. *Sushyj O. V.* (2012), Psykhosotsial'na kul'tura derzhavnoho upravlinnia, [Psychosocial culture of public administration], Svitohliad, Kyiv, Ukraine.
13. *Bauman Z.* (2005), Yndyvydualyzyrovannoe obschestvo [Individualized Society], Logos, Moscow, Russia.
14. *Kotenko Ya.* (2016), Lokal'na identychnist' iak umova rozvytku ob'iednanykh terytorial'nykh hromad [Local identity as a condition for the development of united territorial communities], IKTS "Lehal'nyj status", Kyiv, Ukraine.
15. *Korzhov H.* (2010), Territorial identities: conceptual interpretations in contemporary foreign thought, Sotsiolohiia: teoriia, metody, marketynh, vol. 1, p. 107–124.
16. *Stepyko M. T.* (2011), Ukrains'ka identychnist': fenomen i zasady formuvannia, [Ukrainian identity: the phenomenon and principles of formation], NISD, Kyiv, Ukraine.
17. *Berest P.* (2014) "Ukrainian national archetype", available at: http://texty.org.ua/pg/blog/pberest/read/54522/Ukrajinskyj_nacionalnyj_arkhetyp (Accessed 29 Mach 2018).
18. *Koval'chuk N. D.* (2014), "Concept of Sophia in the context of the Orthodox culture of Kievan Rus", Hileia: naukovyj visnyk : Filosofs'ki nauky, vol. 87, p. 208–211.
19. *Bezpalenko A. M.* (2010), "Morphological figure of pretentiousness in the Ukrainian national-language picture of the world", Filolohiia, vol. 30, p. 262–269.
20. *Ahentstvo* rozvytku Dnipra. Ofitsijnyj sajt, available at: http://dda.dp.ua, (Accessed 29 Mach 2018).

СПИСОК ВИКОРИСТАНИХ ДЖЕРЕЛ

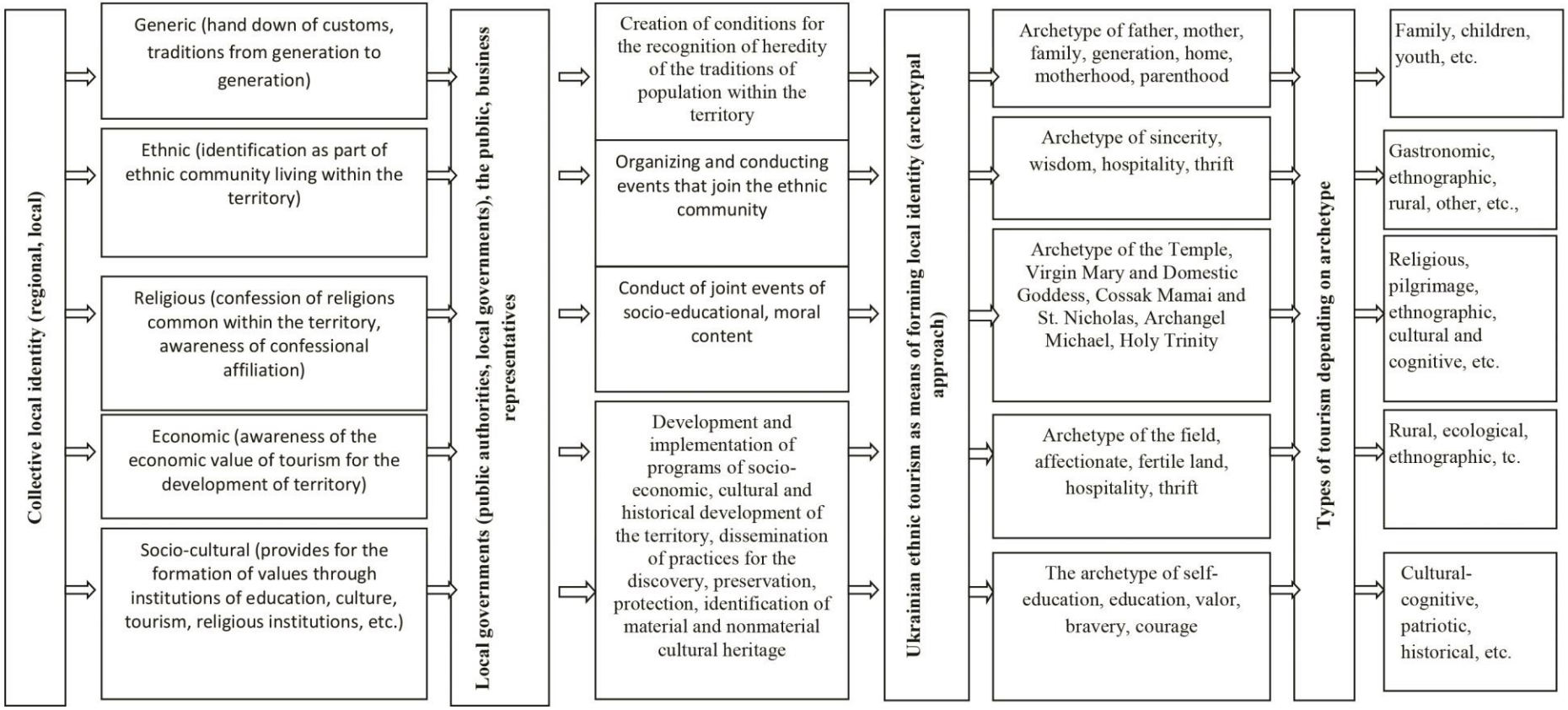
1. *Про схвалення* Стратегії розвитку туризму та курортів на період до 2026 року: розпор. Кабінету Міністрів України від 16 березня 2016 р. № 168–р [Електронний ресурс]. — Режим доступу : http://zakon2.rada.gov.ua/laws/show/168-2017-%D1%80
2. *Сучасний* етнічний ренесанс [Електронний ресурс]. — Режим доступу: http://aa0880kb.blogspot.com/2012/11/blog-post_21.html
3. *Сміт Е. Д.* Національна ідентичність / Е. Сміт ; пер з англ. Петра

Таращука. — К. : Основи, 1994. — 224 с.
4. *Дутчак О. І.* Термінологічні проблеми етнотуризму / О. І. Дутчак // Розвиток українського етнотуризму: проблеми та перспективи : зб. матеріалів ІІ Всеукр. наук.-практ. конф. (Львів, 25–26 квітня, 2012 р.). — Львів : ЛІЕТ, 2012. — С. 110 –113.
5. *Муравська С. В.* Етнічний туризм: до проблеми визначення терміна / С. В. Муравська // Розвиток українського етнотуризму: проблеми та перспективи : зб. матеріалів Всеукр. наук.-практ. конф. (Львів, 2–3 берез., 2011 р.). — Львів : ЛІЕТ, 2011. — С. 70–74.
6. *Петранівський В. Л.* Етнокультурний та етнофестивальний туризм: теорія і практика / В. Л. Петранівський, А. С. Лисик // Розвиток українського етнотуризму: проблеми та перспективи : матеріали наук.-практ. конф. — Львів : ЛІЕТ, 2011. — С. 28–41.
7. *Любіцева О. О.* Туристичні ресурси України / О. О. Любіцева, Є. В. Панкова, В. І. Стафійчук : навч. посіб. — К. : Альтерпрес, 2007. — 369 с.
8. *Сучасні* різновиди туризму: навч. посіб. / М. П. Кляп, Ф. Ф. Шандор. — К. : Знання, 2011. — 334 с.
9. *Кримський С. Б.* Земля — це не тільки ґрунт, а й соціальне явище [Електронний ресурс] // День. — 2004. — 21 січня. — Режим доступу: https://day.kyiv.ua/uk/article/cuspilstvo/zemlya-ce-ne-tilki-grunt-ale-y-socialne-yavishche
10. *Крымский С. Б.* Софийная основа сакральной топографии древнего Киева / С. Б. Крымский // Collegium. — 2001. — № 11. — С. 4–29.
11. *Афонін Е. А.* Архетип і соцієтальне / Е. А. Афонін, А. Ю. Мартинов // Публічне управління: теорія і практика: зб. наук. пр. Асоціації докторів наук з держ. упр. — Х. : ДокНаукДержУпр. — Спец. вип. — 2008. — лип. — С. 193–200.
12. *Суший О. В.* Психосоціальна культура державного управління : монографія / О. В. Суший; Нац. акад. держ. упр. при Президентові України. — К.: Світогляд, 2012. — 344 с.
13. *Бауман З.* Индивидуализированное общество [Электронный ресурс] / пер. под ред. В. Л. Иноземцева. — М. : Логос, 2005. — 390 с. // Центр гуманитарных технологий. — Режим доступа : http://gtmarket.ru/laboratory/basis /4993/5006
14. *Котенко Я.* Локальна ідентичність як умова розвитку об'єднаних територіальних громад (навч. модуль) / Я. Котенко. — К. : ІКЦ "Легальний статус", 2016. — 44 с.
15. *Коржов Г.* Територіальні ідентичності: концептуальні інтерпретації в сучасній зарубіжній думці / Г. Коржов // Соціологія: теорія, методи, маркетинг. — 2010. — № 1. — С. 107–124.
16. *Степико М. Т.* Українська ідентичність: феномен і засади формування. — К.: НІСД, 2011. — 334 с.
17. *Берест П.* Український національний архетип [Електронний ресурс]. — Режим доступу: http://texty.org.ua/pg/blog/pberest/read/54522/Ukrajinskyj_nacionalnyj_arkhetyp.
18. *Ковальчук Н. Д.* Концепція софійності в контексті православної культури доби Київської Русі / Н. Д. Ковальчук // Гілея: наук. вісн.: зб. наук. пр. — Філософські науки. — 2014. — Вип. 87. — С. 208–211.
19. *Безпаленко А. М.* Морфологічна фігура прегнантності в українській національно-мовній картині світу // Філологія. — К. : КНУ ім. Т. Шевченка. — 2010. — 30. — С. 262–269.
20. *Агентство* розвитку Дніпра. Офіц. сайт [Електронний ресурс]. — Режим доступу : http://dda.dp.ua

Table 1

Scheme of cross relations of interdependence of the features of formation of collective local identity from the mental archetype of the population within the administrative-territorial unit

(participation of local governments)



UDC: 35:316.77:341.1/8

Holovanova Natalia Viktorivna,
Ph.D. student of the 3rd year of the Department of Political Science and Philosophy of the Kharkiv Regional Institute of the National Academy of Public Administration under the President of Ukraine, 61000, Kharkiv, avenue Moscowskyi Prospekt, 75, tel.+38 (097) 946 90 79, (099) 146 60 19, e-mail: natalya041162@gmail.com
ORCID: 0000-0002-6729-2226

Голованова Наталя Вікторівна,
аспірант 3 курсу кафедри політології та філософії Харківського регіонального інституту Національної академії державного управління при Президентові України, 61000 м. Харків, Московський просп., 75, тел.: +38 (097) 946 90 79, (099) 146 60 19, e-mail: natalya041162@gmail.com
ORCID: 0000-0002-6729-2226

Голованова Наталья Викторовна,
аспирант 3 курса кафедры политологии и философии Харьковского регионального института Национальной академии государственного управления при Президенте Украины, 61000, г. Харьков, Московский просп., 75, тел.: +38 (097) 946 90 79, (099) 146 60 19 e-mail: natalya041162@gmail.com
ORCID: 0000-0002-6729-2226
DOI https://doi.org/10.31618/vadnd.v1i14.101

VALUES OF INFORMATION POLICY IN THE SPACE OF UKRAINE-EU (IN THE LIGHT OF PLOTIN, LEVINAS AND SYNCRETIC APPROACHES IN THE PHILOSOPHY OF ANCIENT KYIV)

Abstract. Properties of modern media space as a superposition of the physical, informational and virtual worlds are specified. Different approaches to the concepts of “media space”, “being”, “otherness”, “context” in the postmodern era are generalized. The questions of European unity in the genesis, the main sources of integration in Europe, the causes of the problem of preserving European identity, dialogue and related topics of understanding and problems of European identity in the metamodern era are presented. The interpretation of these concepts of Plotinus, Levinas and the main features of the philosophy of the Kievan Rus is considered. The main treaties and sources of soft law of the Council of Europe in the information sphere and the values that they carry with their content are

analyzed. The joint actions of Ukraine, the European Union and the Council of Europe on implementation of transparency of media ownership, broadcasting of territorial communities, public broadcasting, digital broadcasting, information security measures are considered. The content of the Association Agreement between Ukraine and Ukraine and the emphasis on the protection of human rights in the system of international law are analyzed. The need for flexible approaches and a review of public policy in all areas in the context of globalization are emphasized. The main regulatory mechanisms in European cyberspace are presented. Principles and the history of the development of broadcasting of territorial communities in Europe are mentioned. The priorities of the state policy in the informational sphere are emphasized. The problems of development of modern information policy of Ukraine are determined. Directions of improvement of the concept of modern European media space and information policy in the region are proposed.

Keywords: European unity, European identity, European media space, sources of soft law, media ownership transparency, broadcasting of territorial communities, public broadcasting, digital broadcasting, information security, information policy.

ЦІННІСНІ ОРІЄНТИРИ ІНФОРМАЦІЙНОЇ ПОЛІТИКИ В ПРОСТОРІ УКРАЇНА-ЄС (У СВІТЛІ ТЛУМАЧЕНЬ ПЛОТИНА, ЛЕВІНАСА І СИНКРЕТИЧНИХ ПІДХОДІВ У ФІЛОСОФІЇ ДАВНЬОГО КИЄВА)

Анотація. Уточнені властивості сучасного медіапростору як суперпозиції фізичного, інформаційного та віртуального світів. Узагальнені різні підходи до понять "медіапростір", "буття", "іншість", "контекст" в епоху постмодерну. Представлені питання європейської єдності у генезі, основні витоки інтеграції по-європейськи, причини проблемності збереження європейської ідентичності, діалогу та пов'язаної з ним теми розуміння в епоху метамодерну. Розглянуті інтерпретації цих понять Плотина, Левінаса та основні риси філософії Київської русі. Проаналізовані основні договори та джерела "м'якого" права Ради Європи в інформаційній сфері та цінності, які вони несуть своїм змістом. Проаналізовані зміст Угоди про асоціацію Європейського Союзу та України і акценти щодо захисту прав людини у системі міжнародного права. Наголошено на необхідності гнучких підходів та перегляді публічної політики у всіх сферах в умовах глобалізації. Приведені ціннісні принципи нового публічного урядування та основні регуляторні механізми в європейському кіберпросторі. Розглянуті спільні дії України, Європейського Союзу та Ради Європи щодо впровадження прозорості медіавласності, мовлення територіальних громад, суспільного мовлення, цифрового мовлення, заходів з питань інформаційної безпеки. Зазначені принципи та історія розвитку мовлення територіальних громад у Європі. Наголошено на пріоритетах державної політики в інформаційній сфері. Визначено проблеми вироблення сучасної інформаційної політики України. Запропоновані напрями удосконалення концепції сучасного європейського медіапростору та інформаційної політики у регіоні.

Ключові слова: європейська єдність, європейська ідентичність, європейський медіапростір, джерела "м'якого" права, прозорість медіавласності, мовлення територіальних громад, суспільне мовлення, цифрове мовлення, інформаційна безпека, інформаційна політика.

ЦЕННОСТНЫЕ ОРИЕНТИРЫ ИНФОРМАЦИОННОЙ ПОЛИТИКИ В ПРОСТРАНСТВЕ УКРАИНА-ЕС (В СВЕТЕ ТОЛКОВАНИЙ ПЛОТИНА, ЛЕВИНАСА И СИНКРЕТИЧЕСКИХ ПОДХОДОВ В ФИЛОСОФИИ ДРЕВНЕГО КИЕВА)

Аннотация. Уточнены характеристики современного медиапространства как суперпозиции физического, информационного и виртуального миров. Обобщены различные подходы к понятиям "медиапространство", "бытие", "различность", "контекст" в эпоху постмодерна. Представлены вопросы европейского единства в генезисе, основные истоки интеграции по-европейски, причины проблемности сохранения европейской идентичности, диалога и связанной с ним темы понимания в эпоху метамодерна. Рассмотрены интерпретации этих понятий Плотина, Левинас и основные черты философии Киевской Руси. Проанализированы основные договоры и источники "мягкого" права Совета Европы в информационной сфере и ценности, которые они несут своим содержанием. Рассмотрены совместные действия Украины, Европейского Союза и Совета Европы по внедрению прозрачности медиасобственности, вещания территориальных общин, общественного вещания, цифрового вещания, мероприятий по вопросам информационной безопасности. Проанализированы содержание Договора об ассоциации ЕС и Украины и акценты по защите прав человека в системе международного права. Отмечены необходимость гибких подходов и пересмотра публичной политики во всех сферах в условиях глобализации. Приведены ценностные принципы нового публичного управления и основные регуляторные механизмы в европейском киберпространстве. Указаны принципы и история развития вещания территориальных общин в Европе. Отмечены приоритеты государственной политики в информационной сфере. Определены проблемы выработки современной информационной политики Украины. Предложены направления совершенствования концепции современного европейского медиапространства и информационной политики в регионе.

Ключевые слова: европейское единство, европейская идентичность, европейское медиапространство, источники "мягкого" права, прозрачность медиасобственности, вещание территориальных общин, общественное вещание, цифровое вещание, информационная безопасность, информационная политика.

Target setting. There are different approaches to understanding the essence of the concept of media space, the concept of the information society, the essence of globalization. The elaboration of the value measurements of the

EU-Ukraine media space which reproduces the common information policy of Europe and Ukraine is important for clarifying these concepts for developing the principles of information policy of states at the metamodern stage, with a certain perspective in time. Also the understanding of the origins of the issue — the historical and philosophical aspects of the formation of information policy in Ukraine and Europe — is important.

Analysis of basic research and publication. The issue of media space and information policy is studied in works by L. Abu-Lugold, P. Adams, A. Appadurai, D. Arquilli, S. Bauman, W. Beck, D. Bell, P. Berger, D. Blackwell, J. Bodriyar, N. Bolzano, S. Bol-Rokich, A. Briggs, M. Bugai, P. Bourdieu, E. Giddens, E. Hoffmann, R. Darendorf, K. Davidson, J. Delos, J. Derridi, M. Defluer, F. Din, I. Dzyaloshinsky, G. Simmel, L. Irigarey, M. Castells, P. Kobli, R. Cordy, N. Couldry, R. Kudenhov-Kalergi, P. Lazarsfeld, J. Lakan, G. Lassvel, A. Lefevr, E. Levinas, S. Lesch, V. Lippmann, E. Lorenz, T. Lukman, T. Luke, A. McCarthy, G. Maklien, E. Nim, I. Prigogine, D. Rashkoff, R. Robertson, D. Ronflede, E. Rossi, P. Sorokin, A. Spinelli, R. Stults, F. Webster, M. Waters, M. Fezerstone, M. Fleer, D. Folkheimer, M. Foucault, S. Harrison, A. Jansson, domestic researchers M. Burich, E. Volkova, S. Grytsay, L. Zubanova, V. Ilganayeva, S. Kulibabi, O. Kryukov, O. Petrun'ko, T. Piskun, G. Pocheptsov, E. Yudina. The cooperation of Ukraine and the Council of Europe, in particular on information policy, is being studied among domestic scientists by M. Anisimov, O. Vyunyts'ka, L. Gidzhivan, S. Gorbatyuk, I. Hrytsyak, V. Dzyunyuk, M. Zhuk, N. Malysh, S. Matyazh, B. Melekh, S. Moskalenko, A. Pazyuk, T. Perga, A. Poleshko, P. Rabinovich, I. Rosupatenko, I. Todorov, Yu. Fedun, V. Tsivatiy and others.

The purpose of the article is to find out the value measures of the media space of Ukraine-EU which creates a common information policy of Europe and Ukraine.

The statement of basic materials. The global media space eliminates all traditional restrictions of physical space, any geographic distance; further globalization reveals unique information, educational, scientific and cultural opportunities for mankind forming a media person and a new media civilization. Platon's metaxis — fluctuations between the opposite and the simultaneous use of them — becomes topical, the Platonic concept partially determines the content of metamodernism. The birth of Neoplatonism is associated with the ancient philosopher Plotinus. His doctrine of dual activity, an appeal to mediaplatonism gives a certain tool for the interpretation of the above concepts and meanings: "from the One "due to diversity" there comes the plurality of the other — an unlimited "secondary" activity that is not yet an Intelligence, but is a generating force — such activity is called by Plotinus "Uncertain life" (or "indefinite dyad" — the principle of plurality and uncertainty the existence of which was formed in the ancient Platonic tradition); secondary and unrestricted activity which originates from the One to it, in the end, and returns from a certain kind of "inversion" [1, p. 393].

In this regard, Plotinus speaks of "a view that does not yet see". This kind

of thinking is not "discursive", not "inferior", and covers "everything at once". The activity of the Damonian mind is infinite and eternal, since it is outside of time and therefore excludes duration, incompleteness. In addition, Plotinus is much deeper than Platonists have done to him develops Platonic thought of beauty identifying it with the perfection of the ideal world. The stages of being, according to Plotinus, correspond to the degrees of life and the degree of "brightness from the perfect world of reason to the darkness of the lowest stages of reality, to the matter of the vision of forms, to matter; the vision of forms on the part of the Mind is likened to the light that sees another light, without external means" [1, p. 394–395; 2].

Modern researchers develop approaches to the concepts of "media space", "being", "otherness". According to Anderson's ideas, "the new world order" was based on "imaginary communities". According to the ideas of T. Luke, postmodern "non-world orders" are examples of virtual communities that are characterized by such a high level of hyperabstraction that time destroys history, space destroys reality, and the flow of images/information destroys social. In parallel, there is a shift from the "real policy" that the nation-state has carried out in the "historical space" to the hyper-real policy that sub-and supranational collective actors embody in the post-historical "cyberspace". "Model" is preceded by a hyper-real, hyper-real "canceling" reality. "Model" has a combinatorial character, according to F. de Sosyur, the models are "system of signs", "miniature units" of which "matrices", "memory banks" are formed. According to King, urban and global modernity is a space where "everything is solid airborne", the reason is the cosmopolitanism of flows. According to Z. Bauman, the fundamental contradiction between "system" and "unpredictability" begins to operate. J. Deleuz, J. Derrida, L. Irigarey, J. Lacan and M. Foucault have shifted the emphasis from the closed identity to ambiguity and distinction. The loss of fixed identities that some members of the Frankfurt School accepted as a sign of decline others interpreted the forerunner of a new form of society. Western civilization faced a double challenge: from the outside — the hybridization of Western culture as a result of the movement of people and symbols from African, Asian and other "Oriental" sources, and inside — the modernity crisis. We are talking about a mixture of cultures, polyethnicity but underestimate the fact that L. Abu-Lugold called "half-heartedness". In this case, the phenomenon of cultural nationalism such as "nichondjiron" (discourse on the uniqueness of Japan) is a common practice [3, p. 25–31, 42–46].

At the time the vision of the media space as a superposition of the physical, informational and virtual worlds is actual. The concept of "context" is transformed. The perception of a phenomenon, a person in the context of the past, the context of the future, a context that is a superposition of contexts of different times, etc., destroys the very concept of time. And the perception of an object in space in the context of virtualization of space, abstraction, movement destroys the concept of the space itself. Cosmos and artificial superintellect transform the picture of the media

space. Even prognostic evidence of the influence of these factors in the future (the theory of S. Weinberg, F. Dyson, M. Tagmarck) substantially transforms the content, picture and our perception of the media space [4, p. 11–19]. An important cognitive approach (D. Blackwell, C. Davidson, F. Dean, R. Cordrey) [5].

One of the essential components of the media space, important factors in the formation of information policy is the dialogue and the related topic of understanding. Dialogue is a complex, multidimensional phenomenon and in the light of the challenges of modern times, the modernization of state information policy must be studied separately by science. By right the unsurpassed theorist of the dialogue is Emanuel Levinas. Levinas relies on the phenomenological heritage of Husserl and Heidegger and sees another interlocutor who has a desire to understand but the relationship with him goes beyond understanding. According to Levinas, an individual can consider himself to be total only when he is unable to think [6, p. 9–10]. As one that thinks man is the one for whom the outside world exists. Hence there's his philosophy of the "third" [6, p. 16–18]. Levinas reveals the themes of existence, mentality, God-man, new rationalism by Gabriel Marcel, suffering, the theme of human intercourse. He writes his theory of pronunciation as pleasure [6, p. 84–88, 115–117]. In the section "From "one" to "another". Transcendence and Time" Levinas describes his phenomenology of socialization — "responsibility that, without a doubt, preserves the secrets of socialization whose integral disadvantage, let useless within these limits, is called love to our neighbor ..." [6, p. 169]. Levinas gives the vision of "I" and "I-in general" in communication, the concept of socialization in the contour of time in general, in the context of the past, a pure future [6, p. 183–193].

These patterns are reflected in particular in the European media space including the Ukraine-EU space.

The genesis of European unity is embodied in the works of P. Dubois "The Return of the Holy Land", D. Aligieri "On the Monarchy", M. de Betinus "Duke of Sulla", V. Penn "All About the Contemporary and Future Peace in Europe", J. Beyler, S. Saint-Pierre et al. Concepts of European integration were federalism, functionalism, neofunctionalism, transactionalism, the theory of inter-institutionalism. The founder of the new concept of peace was I. Kant. The ideas of his "Project of eternal peace" are as follows: the peace treaty destroys all the causes of future wars; no state can be captured by another as an inheritance or as a result of exchange, purchase or as a gift; permanent armies should disappear later; the use of state loans for preparing for and conducting war should be prohibited; no state has the right to intervene in the affairs of another state; no state during the war can conduct such actions that will make mutual trust unlikely in the future.

The idea of European unity was realized in several stages. In 20–40s of the twentieth century R. Kudenhov-Kalergi in the Man-Manifesto Pan-Europe, 1923, outlined the principles for the implementation of this idea: the transfer of resources under collective control; overcoming the confrontation between Germany and France; mutual recognition and guarantee of borders; the crea-

tion of a pan-European customs union and a common economic space; creation of the "United States of Europe".

In 1933 a new Pan-European Union program was proposed. After the 1940's, the idea of European unity was embodied in Plan Tardier. The Second World War revived the idea of a "united Europe" (A. Spinelli, E. Rossi, V. Churchill); after World War II, the idea of the idea of the supranationalism of Jean Monet began: "People are the true foundation of civilization".

The main origins of integration in Europe are the following: orderly individualism formed by Roman law; personal freedom; specific character of management; the contradiction between private property and specificism. collective management; unifying factor of European identity; political system as "cartel of elites" (R. Darendorf); a bet on science and technology, the formation of a single scientific space.

The causes of the problem of preserving European identity (by R. Schwed, K. Schor, P. Berger, R. Darendorf, W. Beck) are the challenges faced by the current public policy of states: the process of further enlargement of the European Union, the formation of a new world order, processes of the change of nature, structure and forms of modern states ("denationalization is an erosion or transformation of the national state into a transnational state"), the change in the nature of civilizational threats and the inability of the national states to independently solve security problems; the destruction of the boundaries, the formation of an information society, the need for alternative landmarks, the growth of the level of mass migrations of people, the emergence of the phenomenon of nomadism as a new way of life and human thinking in the twenty-first century; the transformation of the semantic field of disposition of his own-stranger-other; transformation of identity; mass culture; crisis of journalism, etc.

Taking into account the stated challenges in shaping the information policy of the EU and the Council of Europe they are based on such principles of New Public Governance as: introduces consumer, market and own employee-oriented management forms (transition from administration to management); pays considerable attention to the achievement of results and the personal responsibility of managers; is oriented towards the creation of flexible organizations; abandons the principle of a clear division of political and administrative activities; uses certain market methods in its activities; supports the tendency to reduce the degree and sphere of influence of the authorities; pays considerable attention to a clear and qualitative definition of organizational and personal goals.

Values of New Public Governance:

- not isolated but the partnership nature of the decision-making process;
- distributed responsibility;
- coordinated and integrated goals and objectives;
- criterion of success is not a result, but a process;
- key attribute is not professionalism, but sensitivity;
- benchmarks: networks, interactions, interaction, collective action, mutual responsibility, openness, subordination, partnership, dialogue, manageability, trust, diversity of languages, consensus-oriented.

On June 13, 2017, the European Union and Ukraine held an annual Human Rights Dialogue. In the Association Agreement, the European Union and Ukraine declared mutual respect for the following common values: democratic principles; Rule of Law; effective management; Human Rights; fundamental freedom. At the same time, there is a desire to preserve the diversity of European cultures, tolerance, freedom of the individual, solve problems (xenophobia, national minorities, intolerance, environment, drugs, crime, external aggression) and support the reforms in the EU.

Such values were stated in practically all documents 1991–2017 adopted by the Council of Europe in relation to Ukraine, starting with the Council of Europe Declaration on Ukraine of 2.12.1991 [7–16]. The EU and CoE Joint Program "Strengthening the Information Society in Ukraine", 2015, contains an EU Action Plan on visa liberalization for Ukraine [17]. The activities of the Council of Europe the member of which Ukraine became after joining the Statute of the CoE on November 9, 1995, includes the development of international legal regulation of the information sphere.

All documents adopted at the EU level regarding media space, in particular the Internet, have the following guidelines for the protection of human rights: access and non-discrimination; freedom of expression and information; assembly, association and participation; privacy and data protection; education and literacy; children and youth; effective mechanisms of legal protection [18, p. 172, 195–202].

Under the conditions of globalization, the issue of flexible approaches, the revision of the style of public policy in all spheres is becoming increasingly important. There are four main competing regulatory mechanisms in cyberspace: the national regulatory framework for telecommunications; self-regulation at the level of individual companies or corporations; bilateral agreements between the EU and its member countries from the United States or between individual companies; multilateral negotiating platforms, for example, OECD, ICANN, WTO, UN [18, p. 53–54].

Media Reform is one of Ukraine's obligations to the European Union in the framework of the implementation of the Association Agreement which was ratified by the parties in September 2014. Among the most important joint projects within the framework of the Framework Cooperation Program (RPN) of Ukraine with the Council of Europe and the European Union 2014–2017 is the project "Freedom of the Media in Ukraine". The notion of "media freedom" is one of the basic definitions of the existence of "freedom of thought" [12].

In 2014–2017, actions have been implemented in Ukraine regarding [19–23]:

- transparency of media ownership;
- broadcasting of territorial communities;
- public service broadcasting;
- digital broadcasting;
- Information Security Measures.

Broadcasting of communities operate on the basis of civil society and community participation. It is independent from state authorities including local ones and is created through

voluntary association, acts for the public purpose, not for the sake of private gain, provides communities with access to information and gives voice, contributes to community-based discussions, exchange of information and knowledge, as well as helping to make socially important decisions that deepen democracy in the country. Based on these principles the broadcasting of the territorial communities in Europe, which was created: in Western Europe — in the 1980s, simultaneously with the beginning of the development of private broadcasting, in Eastern Europe — in the early 1990's, along with the development of state broadcasting after the end of the Soviet period; now most represented in Denmark, France, Italy, the Netherlands and the United Kingdom, are in the Czech Republic, Estonia, Lithuania, Poland and Romania [24, p. 3–6].

On June 6–7, 2017, an expert seminar "European Practices on Information Security: Legislative Innovations and Features of Implementation" was held in Kyiv, during which the Doctrine of Information Security of Ukraine, 2017, the Resolution of the European Parliament of November 23, 2016 on Strategic Communications EU to counter the propaganda against third parties (2016/2030 (INI)) and the experience of European countries on security issues.

Priorities of state policy in the information sphere were proclaimed, in particular: creation of an integrated system for assessing information threats; improvement of the powers of the regulatory bodies which carry out activities concerning the state information space; definition of regulatory mechanisms; ensuring full coverage of Ukraine's territory by digital and Internet broadcasting, especially in border areas, as well as temporarily occupied territories; fight against misinformation and destructive information of Russian Federation; stimulating the development of national production of text and audiovisual content, in particular by creating a quota system; ensuring the functioning and proper financing of the Public Television and Radio Broadcasting of Ukraine; creation of the broadcasting system of territorial communities; support of domestic book publishing business, in particular translations of foreign works; development of legal instruments for the protection of human rights and citizen's free access to information, etc.; comprehensive support for the development of mechanisms for self-regulation of the media; increasing media literacy of society; development of e-government mechanisms; informing Ukrainian citizens about the activities of state bodies power; development of services aimed at greater and more effective involvement of the public in decision-making by public authorities and local self-government bodies; promoting the formation of a culture of social debate; the formation of a positive international image of Ukraine [25, p. 11–14].

In 2016 the Concept of popularization of Ukraine in the world was adopted [26].

The problems of developing a modern information policy of Ukraine, and thus, the introduction of basic values are: lack of universality of approaches; their anthropocentric and cognitive component; the influence of totalitarian principles; low educational and spiritual

standards as the basis of lawmaking; the minimized weight of the individual in the state; the dominance of laws and regulations, their non-laconism; a weak staffing policy and a minimal role in making decisions of the community of scientists, artists, experts, and communities.

The reliance on historical sources of Ukrainian statehood as such is insufficient. Ukraine is able to translate into the European media space the values that it has inherent from the times of Kievan Rus. After all, the features of the philosophy of Kievan Rus are syncretism, a variety of approaches and polyphony, cordocentrism and wisdom, kievocentrism, hierusalal center and journey; look at Kyiv as the embodiment of the idea of the "hail of God" on earth. [27, p. 67–125].

Conclusions. Given the densification of the noosphere, the dynamism of the global media space, the saturation of the space with social content, we have the Ukraine-EU media space multimodal, polygonal, and polysemy. In shaping the information policy, the EU and the Council of Europe rely on the principles of New Public Governance.

Ukraine has suffered a loss of competitiveness in recent years. Under the conditions of economic globalization (overproduction, overconsumption, fictitious money) and such a threat as military expansion, Ukraine must develop an information policy in the light of these threats.

The agenda is the universal international legal regulation of the Internet, cyberspace, media space. Approaches and methods of post-classical sciences are needed, the construction of a united European space is required, taking into account the space of the world.

REFERENCES

1. *Kiiardonna R.* (2014) Plotyn / "Istoriia yevropeiskoi tsyvilizatsii. Rym" [History of European civilization], ed. Umberto Eko / Folio, Kharkiv, Ukraine.
2. *Plotyn.* Enneadi [Enneads] / Selected treatises / available at: http://www.theosophy.ru/lib/enne-ogl.htm
3. *Fezerstoun M., Lesh S.* (2013) Hlobalizatsiia, modernist i oprostorovlennia suspilnoi teorii [Globalization, moderation and opproportionation of social theory] // "Hlobalni modernosti" [in the book. "Global Modernities"], ed. M. Fezerstoun, S. Lesh and R. Robertson, ser. "Zmina paradyhmy" [Changing the paradigm] / Nika-Center, Kyiv, Ukraine.
4. *Tegmark M.* (2007) The Mathematical Universe, available at: https://arxiv.org/pdf/0704.0646.pdf
5. *Blackwell J.* (2012) Leverage the Cognitive Domain of War, available at: http://www.css.ethz.ch/en/services/digital-library/articles/article.html/153109/pdf
6. *Levinas E.* (1999) Mizh namy. Doslidzhennia dumky-pro-inshoho [Between us. The study of thought-about-another] / Emaniuel Levinas // Biblioteka XXI stolittia [Library of the XXI Century] / Dukh i Litera. Zadruha, Kyiv, Ukraine.
7. *Convention* for the Protection of Human Rights and Fundamental Freedoms, 1950, available at: http://www.echr.coe.int/Documents/Convention_ENG.pdf
8. *Convention* for the Protection of Individuals with regard to Automatic Processing of Personal Data, 1981, available at: http://www.coe.int/en/web/conventions/full-list/-/conventions/treaty/108
9. *Council* of Europe Convention on Cinematographic Co-Production (revised), 2017, available at: http://

www.coe.int/en/web/conventions/full-list/-/conventions/treaty/220
10. *European* Convention on the Legal Protection of Services based on, or consisting of, Conditional Access, 2001, available at: http://conventions.coe.int/Treaty/en/Treaties/Html/178.htm
11. *Full* chronology of EU-Ukraine relations, available at: http://eeas.europa.eu/archives/delegations/ukraine/eu_ukraine/chronology/index_en.htm
12. *Raboy M.* (2003) Media and Democratization in the Information Society / M. Raboy // Communicating in the Information Society, ed. Bruce Girard and Sean O Siochru, UNRISD, Geneva, available at: https://rm.coe.int/1680599369 http://www.unrisd.org/80256B3C005BCCF9/httpNetITFramePDF?ReadForm&parentunid=26BE21C65B15A339C1256E550056A85F&parentdoctype=documentauxiliarypage&netitpath=80256B3C005BCCF9/(httpAuxPages)/26BE21C65B15A339C1256E550056A85F/$file/raboy.pdf
13. *Declaration* of the Committee of Ministers on human rights and the rule of law in the Information Society, 2005, available at: http://www.coe.int/t/dgap/goodgovernance/Activities/Public_participation_internet_governance/Declaration-Information-Society/011_DeclarationFinal%20text_en.asp
14. *Recommendation* Rec(2002)1 of the Committee of Ministers to member states on the Guiding principles for sustainable spatial development of the European Continent, 2002, available at: http://www.bbsr.bund.de/BBSR/EN/Publications/IzR/2003/7Appendix5.pdf?__blob=publicationFile&v=3
15. *Recommendation* Rec (2004)15 of the Committee of Ministers to member states on electronic governance ("e-governance"), 2004 available at: http://www.coe.int/t/dgap/goodgovernance/Activities/Key-exts/Recommendations/00Rec_2004_15e-gov_en.asp
16. *Resolution* 1191 (1999) Information society and a digital world [Електронний ресурс] // Official Gazette of the Council of Europe, available at: http://assembly.coe.int/Mainf.asp?link=/Documents/AdoptedText/ta99/ERES1191.htm
17. *Zmitsnennia* informatsiinoho suspilstva v Ukraini (2015) [Strengthening the Information Society in Ukraine] // ed. Roman Shlapak / available at: http://old.inau.org.ua/15.3426.1.0.1.0.phtml
18. *Intehratsiia* Ukrainy v yevropeiske informatsiine suspilstvo: vyklyky ta zavdannia (2014) [Integration of Ukraine into the European Information Society: Challenges and Tasks] // ed. Paziuk A. V. / Kyiv, Ukraine, available at: https://rm.coe.int/1680599369
19. *Dohovory* ta konventsii Rady Yevropy, ratyfikovani Ukrainoi [Treaties and conventions of the Council of Europe ratified by Ukraine] // available at: http://www.coe.int/ru/web/conventions/search-on-states/-/conventions/treaty/country/U
20. *Infohrafika* [Infographics] // Sait Natsionalnoi rady Ukrainy z pytan telebachennia i radiomovlennia [The site of the National Council of Ukraine on Television and Radio Broadcasting] available at: https://www.nrada.gov.ua/category/infografika/
21. *Draft* Law on the Principles of Broadcasting of Territorial Communities in Ukraine, 22.12.2017, available at: http://w1.c1.rada.gov.ua/pls/zweb2/webproc4_1?pf3511=60789
22. *Prozorist* mediavlasnosti [Transparency of media ownership] // Sait Natsionalnoi rady Ukrainy z pytan telebachennia i radiomovlennia [The site of the National Council of Ukraine

on Television and Radio Broadcasting] available at: https://www.nrada.gov.ua/prozorist-mediavlasnosti/
23. *Suspilne* movlennia [Public Broadcasting] // Zbirnyk dokumentiv Rady Yevropy [Council of Europe Documents] / available at: https://rm.coe.int/native/1680706eb2
24. *Movlennia* hromad v Ukraini: mozhlyvosti dlia rozvytku [Community Broadcasting in Ukraine: Opportunities for Development] // Analytical Report, Stephen Buckley / available at: https://rm.coe.int/16806a6732
25. *Yevropeiski* praktyky shchodo informatsiinoi bezpeky: zakonodavchi innovatsii ta osoblyvosti implementatsii (2017) [European practices in the field of information security: legislative innovations and implementation peculiarities] // Materialy seminaru, proekt Rady Yevropy "Zmitsnennia svobody media ta stvorennia systemy Suspilnoho movlennia v Ukraini" [Workshop materials, draft Council of Europe "Strengthening Freedom of the Media and Creating a Public Broadcasting System in Ukraine"/ Kyiv, Ukraine.
26. *Kontseptsiia* populiaryzatsii Ukrainy u sviti (2016) [The concept of Ukraine's popularization in the world], available at: http://mip.gov.ua/files/pdf/MIP_Pop_Ukr_04.pdf
27. *Horskyi V.* (2006) Bilia dzherel [Near sources] / Horskyi Vilen / VD "Kyiv-Mohyla Academy", Kyiv, Ukraine.

СПИСОК ВИКОРИСТАНИХ ДЖЕРЕЛ

1. *Кіярдонна Р.* Плотин / у кн. "Історія європейської цивілізації. Рим" під ред. Умберто Еко. — Харків: Фоліо, 2014. — 1104 с.
2. *Плотин.* Эннеады [Електронний ресурс] / Избранные трактаты. — Режим доступу: http://www.theosophy.ru/lib/enne-ogl.htm
3. *Фезерстоун М., Леш. С.* Глобалізація, модерність і опросторовлення суспільної теорії // у кн. "Глобальні модерності", за ред. М. Фезерстоуна, С. Леша та Р. Робертсона, сер. "Зміна парадигми". — Київ: Ніка-Центр, 2013. — 400 с.
4. *Tegmark M.* The Mathematical Universe [Електронний ресурс] / October 2007. — Режим доступу: https://arxiv.org/pdf/0704.0646.pdf
5. *Blackwell J.* Leverage the Cognitive Domain of War [Електронний ресурс] / September 2012. — Режим доступу: http://www.css.ethz.ch/en/services/digital-library/articles/article.html/153109/pdf
6. *Левінас Е.* Між нами. Дослідження думки-про-іншого / Еманюель Левінас // Бібліотека XXI століття. — К.: Дух і Літера; Задруга, 1999. — 312 с.
7. *Convention* for the Protection of Human Rights and Fundamental Freedoms, 1950 [Електронний ресурс]. — Режим доступу: http://www.echr.coe.int/Documents/Convention_ENG.pdf
8. *Convention* for the Protection of Individuals with regard to Automatic Processing of Personal Data, 1981 [Електронний ресурс]. — Режим доступу: http://www.coe.int/en/web/conventions/full-list/-/conventions/treaty/108
9. *Council* of Europe Convention on Cinematographic Co-Production (revised) 2017 [Електронний ресурс]. — Режим доступу: http://www.coe.int/en/web/conventions/full-list/-/conventions/treaty/220
10. *European* Convention on the Legal Protection of Services based on, or consisting of, Conditional Access, 2001 [Електронний ресурс]. — Режим доступу: http://conventions.coe.int/Treaty/en/Treaties/Html/178.htm
11. *Full* chronology of EU-Ukraine relations [Електронний ресурс] /

Режим доступу: http://eeas.europa.eu/archives/delegations/ukraine/eu_ukraine/chronology/index_en.htm
12. *Raboy M.* Media and Democratization in the Information Society [Електронний ресурс] / M. Raboy // Communicating in the Information Society, edited by Bruce Girard and Sean O Siochru. — Geneva: UNRISD, 2003. — P. 113. https://rm.coe.int/1680599369 http://www.unrisd.org/80256B3C005BCCF9/httpNetITFramePDF?ReadForm&parentunid=26BE21C65B15A339C1256E550056A85F&parentdoctype=documentauxiliarypage&netitpath=80256B3C005BCCF9/(httpAuxPages)/26BE21C65B15A339C1256E550056A85F/$file/raboy.pdf
13. *Declaration* of the Committee of Ministers on human rights and the rule of law in the Information Society, 2005 [Електронний ресурс]. — Режим доступу: http://www.coe.int/t/dgap/goodgovernance/Activities/Public_participation_internet_governance/Declaration-Information-Society/011_DeclarationFinal%20text_en.asp
14. *Recommendation* Rec(2002)1 of the Committee of Ministers to member states on the Guiding principles for sustainable spatial development of the European Continent, 2002 [Електронний ресурс]. — Режим доступу: http://www.bbsr.bund.de/BBSR/EN/Publications/IzR/2003/7Appendix5.pdf?__blob=publicationFile&v=3
15. *Recommendation* Rec(2004)15 of the Committee of Ministers to member states on electronic governance ("e-governance"), 2004 [Електронний ресурс]. — Режим доступу: http://www.coe.int/t/dgap/goodgovernance/Activities/Key-exts/Recommendations/00Rec_2004_15e-gov_en.asp
16. *Resolution* 1191 (1999) Information society and a digital world [Електронний ресурс] // Official Gazette of the Council of Europe. — May 1999. — Режим доступу: http://assembly.coe.int/Mainf.asp?link=/Documents/AdoptedText/ta99/ERES1191.htm
17. *Зміцнення* інформаційного суспільства в Україні [Електронний ресурс] // IGF-UA 2015. Роман Шлапак, Керівник Спільної програми Європейського Союзу та Ради Європи. — Режим доступу: http://old.inau.org.ua/15.3426.1.0.1.0.phtml
18. *Інтеграція* України в європейське інформаційне суспільство: виклики та завдання [Електронний ресурс] / упорядкув. і заг. ред. А. В. Пазюк. — Київ, 2014. — Режим доступу: https://rm.coe.int/1680599369
19. *Договори* та конвенції Ради Європи, ратифіковані Україною [Електронний ресурс]. — Режим доступу: http://www.coe.int/ru/web/conventions/search-on-states/-/conventions/treaty/country/U
20. *Інфографіка* [Електронний ресурс] // Сайт Національної ради України з питань телебачення і радіомовлення. — Режим доступу: https://www.nrada.gov.ua/category/infografika/
21. *Проект* Закону про засади діяльності мовлення територіальних громад в Україні 22.12.2017 [Електронний ресурс]. — Режим доступу: http://w1.c1.rada.gov.ua/pls/zweb2/webproc4_1?pf3511=60789
22. *Прозорість* медіавласності [Електронний ресурс] // Сайт Нац. ради України з питань телебачення і радіомовлення. — Режим доступу: https://www.nrada.gov.ua/prozorist-mediavlasnosti/
23. *Суспільне* мовлення [Електронний ресурс] // зб. документів Ради Європи. — Режим доступу: https://rm.coe.int/native/1680706eb2

24. *Мовлення* громад в Україні: можливості для розвитку [Електронний ресурс] // Аналітичний звіт, Стівен Баклі. — Режим доступу: https://rm.coe.int/16806a6732
25. *Європейські* практики щодо інформаційної безпеки: законодавчі інновації та особливості імплементації // Матеріали семінару, 6–7 червня 2017 р., проект Ради Європи "Зміцнення свободи медіа та створення системи Суспільного мовлення в Україні". — Київ, 2017. — 55 с.
26. *Концепція* популяризації України у світі [Електронний ресурс] / 2016. — Режим доступу: http://mip.gov.ua/files/pdf/MIP_Pop_Ukr_04.pdf
27. *Горський В.* Біля джерел / В. Горський. — К.: ВД "Києво-Могилянська академія", 2006. — 262 с.

UDC: 338.242

Gorelova Irina Valerievna,
PhD in Economy, Associate Professor, Associate Professor of the Department of Accounting, Analysis and Audit, Volgograd Institute of Management, a branch of the Russian Academy of National Economy and Public Administration under the President of the Russian Federation, 400131, Volgograd, Str. Gagarina, 8, +7-8442-24-17-32, e-mail: gorelovairina0606@gmail.com
ORCID: 0000-0001-6465-0676

Горєлова Ірина Валеріївна,
кандидат економічних наук, доцент, доцент кафедри обліку, аналізу та аудиту, Волгоградський інститут управління – філія Російської академії народного господарства і державної служби при Президенті Російської Федерації, 400131, м. Волгоград, вул. Гагаріна, 8, + 7-8442-24-17-32, e-mail: gorelovairina0606@gmail.com
ORCID: 0000-0001-6465-0676

Горелова Ирина Валерьевна,
кандидат экономических наук, доцент, доцент кафедры учета, анализа и аудита, Волгоградский институт управления – филиал Российской академии народного хозяйства и государственной службы при Президенте Российской Федерации, 400131, г. Волгоград, ул. Гагарина, 8, +7-8442-24-17-32, e-mail: gorelovairina0606@gmail.com
ORCID: 0000-0001-6465-0676

Arpentieva Mariam Ravilievna,
grand doctor (Grand PhD) of psychological Sciences, associate professor, corresponding member of the Russian academy of natural sciences (RANS), professor of the department at the development and education psychology, Tsiolkovskiy Kaluga state University, 248023, Kaluga, Russian Federation, Str. Razin, 26, leading researcher fellow, Department at the Theory and Methods of Physical Education, Ugra State University, Russian Federation, 628012, Khanty-Mansiysk, Khanty-Mansi Autonomous Area – Yugra, Str. Chekhova, 16, +7-953-313-48-16, e-mail: mariam_rav@mail.ru

ORCID: 0000-0003-3249-4941

Арпентьева Маріям Равильевна,
доктор психологічних наук, доцент, член-кореспондент Російської академії природознавства (РАП), професор кафедри психології розвитку і освіти, Калузький державний університет ім. К. Е. Ціолковського, 248023, м. Калуга, Російська Федерація, вул. Разіна, 26, провідний науковий співробітник кафедри теорії та методики фізичного виховання Югорського державного університету, Російська Федерація, 628012, м. Ханти-Мансійськ, Ханти-Мансійський Автономний округ – Югра, вул. Чехова, 16, +7-953-313-48-16, e-mail: mariam_rav@mail.ru

ORCID: 0000-0003-3249-4941

Арпентьева Мариям Равильевна,
доктор психологических наук, доцент, член-корреспондент Российской академии естествознания (РАЕ), профессор кафедры психологии развития и образования, Калужский государственный университет имени К. Э. Циолковского, 248023, г. Калуга, Российская Федерация, ул. Разина, 26, ведущий научный сотрудник кафедры теории и методики физического воспитания Югорского государственного университета, Российская Федерация, 628012, г. Ханты-Мансийск, Ханты-Мансийский Автономный округ – Югра, ул. Чехова, 16, +7-953-313-48-16, e-mail: mariam_rav@mail.ru

ORCID: 0000-0003-3249-4941
DOI https://doi.org/10.31618/vadnd.v1i14.100

PROBLEMS OF CONTEXT AND CONCEPTUAL MANAGEMENT

Abstract. The aim of the study is to pay attention to the formation and implementation of a conceptual approach to management that is relevant to modern conditions. Conceptual management, as opposed to contextual management, allows to identify its elements, functionality, and, most importantly, to determine and balance the role of the subject and the object. The existing management concepts are eclectically presented in the Russian discourse and management practices. The system of professional standards developed in the country is designed to solve a whole range of management problems. However, the non-conceptual use of professional standards carries more harm than good, proving in parallel the existence of the national model of management, the main feature of which is the imbalance of subject–object communication. The article reveals the problems of the use of professional standards in respect of two categories of workers — Junior medical personnel and civil servants. Failure to comply with the requirements of the professional standard of the first category of employees threatens transfer to another lower position. Failure to comply with the requirements of the professional standard of civil servants does not entail any liability. The latter is shown by the example of targeting and formulation of texts of regional strategies. The presence of strategies is an incentive for the development of territories of any administrative level. However, the absence of an algorithm for compiling and evaluating such documents, analyzing the practices of their implementation, leveling the importance of this aspect in the system of assessing the activities of authori-

ties leads to the fact that this tool of strategic management remains unclaimed in the system of territorial management. Two aspects of the problem of territorial strategizing are covered: (1) justification of the reasons — consequences of formulation of poor-quality strategies; (2) search of methodology of the analysis of texts of documents of strategies. The roots of the first problem should be found in the imbalance of subject–object communication in the national management model. To solve the second problem, the author proposes to use SEO analysis tools as a methodology for evaluating strategy texts. This tool solves the problem of auditing territorial strategies in the context of administrative, socio-psychological and linguistic aspects of civil servants.

Keywords: object of management, competence, professional standard, strategy, goal, result frame, SEO-analysis.

ПРОБЛЕМИ КОНТЕКСТНОГО ТА КОНЦЕПТУАЛЬНОГО УПРАВЛІННЯ

Анотація. Мета дослідження — привернення уваги до формування та імплементації релевантності у сучасних умовах концептуального підходу до управління. Концептуальне управління на противагу контекстуального управління, дає можливість ідентифікувати його елементи, функціонал, і, найголовніше, визначити і збалансувати ролі суб'єкта та об'єкта. Існуючі концепції управління еклектично представлені в російському дискурсі і управлінських практиках. Розроблювана в країні система профстандартів покликана вирішити великий спектр управлінських проблем. Однак позаконцептуальне використання профстандартів несе в собі більше шкоди, ніж користі, доводячи паралельно існування національної моделі управління, головна особливість якої полягає в дисбалансі суб'єктно-об'єктного зв'язку. Висвічується проблематика застосування профстандартів щодо двох категорій працівників — молодший медичний персонал та державні цивільні службовці. Недотримання вимог профстандарту першою категорією працівників загрожує їхнім переведенням на іншу нижчу посаду. Недотримання ж вимог профстандарту державними цивільним службовцями не тягне за собою ніякої відповідальності. Останнє показано на прикладі визначення мети й формулювання текстів регіональних стратегій. Наявність стратегій — це стимул для розвитку територій будь-якого адміністративного рівня. Однак відсутність алгоритму складання і оцінки таких документів, аналізу практик їх імплементації, нівелювання значущості цього аспекту в системі оцінки діяльності органів влади призводить до того, що даний інструмент стратегічного управління залишається незатребуваним в системі територіального управління. У роботі висвітлюються два аспекти проблеми територіального стратегування: 1) обґрунтування причин — наслідків формулювання неякісних стратегій; 2) пошук методології аналізу текстів документів стратегій. Коріння першої проблеми слід шукати в дисбалансі суб'єктно-об'єктного зв'язку в національній моделі управління. Для вирішення другої проблеми автор пропонує використовувати інструментарій SEO-аналізу як методику

оцінки текстів стратегій. Цей інструментарій вирішує завдання аудиту територіальних стратегій в контексті управлінських, соціально-психологічних і лінгвістичних аспектів діяльності держслужбовців.

Ключові слова: об'єкт управління, компетенція, профстандарт, стратегія, мета фрейм-результату, SEO-аналіз.

ПРОБЛЕМЫ КОНТЕКСТНОГО И КОНЦЕПТУАЛЬНОГО УПРАВЛЕНИЯ

Аннотация. Цель исследования — привлечение внимания к формированию и имплементации релевантности в современных условиях концептуального подхода к управлению. Концептуальное управление в противовес контекстуального управления, позволяет идентифицировать его элементы, функционал, и, самое главное, определить и сбалансировать роли субъекта и объекта. Существующие концепции управления эклектично представлены в российском дискурсе и управленческих практиках. Разрабатываемая в стране система профстандартов призвана решить целый спектр управленческих проблем. Однако внеконцептуальное использование профстандартов несет в себе больше вреда, нежели пользы, доказывая параллельно существование национальной модели управления, главная особенность которой состоит в дисбалансе субъектно-объектной связи. В статье выявляется проблематика применения профстандартов в отношении двух категорий работников — младший медицинский персонал и государственные гражданские служащие. Несоблюдение требований профстандарта первой категорией работников грозит переводом на другую нижестоящую должность. Несоблюдение же требований профстандарта государственными гражданским служащими не влечет за собой никакой ответственности. Последнее показано на примере целеполагания и формулирование текстов региональных стратегий. Наличие стратегий — это стимул для развития территорий любого административного уровня. Однако отсутствие алгоритма составления и оценки таких документов, анализа практик их имплементации, нивелирования значимости данного аспекта в системе оценки деятельности органов власти приводит к тому, что данный инструмент стратегического управления остается невостребованным в системе территориального управления. В работе освещаются два аспекта проблемы территориального стратегирования: 1) обоснование причин — следствий формулирования некачественных стратегий; 2) поиск методологии анализа текстов документов стратегий. Корни первой проблемы следует искать в дисбалансе субъектно-объектной связи в национальной модели управления. Для решения второй проблемы автор предлагает в качестве методики оценки текстов стратегий использовать инструментарий SEO-анализа. Данный инструментарий решает задачу аудита территориальных стратегий в контексте управленческих, социально – психологических и лингвистических аспектов деятельности госслужащих.

Ключевые слова: объект управления, компетенция, профстандарт, стратегия, цель, фрейм-результата, SEO-анализ.

A conceptual revolution is organizational weapons
A. Yurkin

The concept (from the Latin conceptio – understanding, system) is a certain way of understanding, interpretation any phenomena, the main point of view, the guiding idea for their coverage.
Wikipedia

Target setting. There are such concepts, the use of which does not cause the requisite piety and does not give a priory a priori effect in them. On the author's question addressed to the students of senior courses, which means the phrase "conceptual approach", the answer, as a rule, does not follow. This happens, despite the fact that each discipline studied by students begins with the definition of its conceptual framework. Concept, conceptual approach, denotes a theoretical basis, the conceptual and methodological apparatus of research. The evolution of the term "concept" in Russian is seen in isolation from the philosophical tradition, beginning in the 1920s. This is understandable. The conceptual approach allows forming the ideology of relations and discoursing in a certain sphere. Initially and until the mid-1970's. The term "concept" was used as a synonym for the term "concept". By the end of the XX century there is a distinction between the terms "concept" and "concept": the first term unifies the understanding by different subjects of the terminology used, the second goes into the category of simulacra. The fashion for the term "concept" in the scientific and fiction literature of the late twentieth and early twenty-first centuries "indicates an interest in the reconstruction of those essences in human life that we encounter in everyday life without thinking about their" true "(a priori) meaning" [1, p. 48]. "Concept is a mental unit, an element of consciousness. Human consciousness is a mediator between the real world and language" [2, p. 38]

Analysis of basic research and publication. The "conceptual approach" in Russian management is one of the most sensitive issues that almost every day reflects in all the mass media in both within the country and abroad. A great number of research papers of such national scientists as V. A. Vittih, T. Yu. Bazarov, O. Anisimov, O. S. Vikhanskiy, M. R. Arpentieva, I. V. Gorelova, I. N. Gerchikova, R. A. Dubovitskiy, E. O. Kondratiev, E. A. Utkin, R. A. Fatahutdinov, E. A. Erokhina, D. S. Zhukov, S.K. Lyamin, J. Varajão and others [3–11]. Many other world scientists are concerned with the causes of such problems, such scientists as R. L. Ackoff, J. Baudrillard, A. Toynbee, B. Garrett, R. Farson, D. Welch, P. Weil, G. Rzevski, M. Wodkock, D. Francis, R. Jay, R. Templar, P. F. Drucker, D. Owen, U. Rice-Johnston, J. Toner, D. Norman, R. Dilts, etc. [12–15]. Contextual management suggests a new understanding of the strategic advantages. It is intended to provide answers to what are the factors, goals and objectives of modern governance. This approach can be found in the works of

M. Armstrong, G. Mintzberg, P. Drucker, G. March, M. Ogle, J. Barney, B. Wernefelt, R. Grant, G. Pisano, C. Prahalad, V. Efremov, I. Gurkov, V. Katkalo, G. Kleiner, B. Milner, E. Popov, S. Montgomery, A. Nonaka, M. Peteraf, R. Ramella, Takeuchi, D. Tisza, G. Hamel, E. Shuen [16–20].

The purpose of the article is a brief description of the experience of analyzing the conceptual foundations of governance in post-Soviet Russia in comparison with developed democracies; a description of typical approaches to the implementation (imitation) of strategic planning in management, as well as the consequences and specific traits of contextual, a-strategic management. The application of the SEO method for evaluating the management strategies of the state, regions and enterprises is substantiated, basic linguistic (conceptual) criteria of management strategies are shared.

The statement of basic materials. In the Russian system of management and management systems of several other countries of the former USSR, in the management of life as a whole, the question of following the chosen concept paradoxically is not relevant. Practically in any sphere one can find the plurality and parallelism of meanings, practices, concepts. The winner in this case is far from the strongest. More often we encounter situations where the very idea of development is completely leveled, the concept is distorted. Such is the "precession of simulacra" [21, p. 17]. Hence the difficulty in determining the fulcrum in any kind and level of conflict. The management system is dominated by the replacement of formal, unadapted concepts. We emphasize that the context does not change, it "juggles" the concept (s), justifies them and gives them sound, proceeding from the "pole" given to the concepts. Concepts are now not "things in themselves", they have a second bottom, depending on the embeddedness in the context. The proof of this theory is the windows of J. Overton.

An inquiry into legal systems regarding the management object in the system of labor relations does not give an unambiguous answer. Words that a priori can not co-exist in the framework of one concept, which are, in fact, mutually exclusive, paradoxically used in Russian legislation and the laws of a number of other "civilized" countries as synonyms. If throughout the world the word combinations "personnel management", "human capital management", "human resources management" imply the evolution of approaches to the labor person, then in Russia and some other countries of the former USSR these concepts turned into simulacra. If you judge by the papers circulating in the personnel departments, the first of the listed concepts prevails in labor relations. Judging by the job advertisements, the second concept is in priority. In scientific rhetoric, the concept of human resource management is popular. In the West, in the context of the implementation of the latter approach to employment, a labor contract is concluded for the acquisition, for a fee, of the competencies necessary for the organization to achieve its goals, but not all of its carrier-worker. Hence the development in the West of the provisions of compensation management. In the opinion of the Russian leaders, the person (people) is recognized as the object of control, in

a system of any scale and purpose [22]. All. Whole. Not competence, skills, abilities that can be assessed. At the enterprise level, such an understanding of the management object is manifested in the inability to competently build labor relations, assess the professionalism of the employee. But with the indicated understanding of the control object, this is of no use: "Everything that is done by people who do not have hope for the best is done very badly. It is not surprising that we do not get those profits from the farms in which slaves work, which could be obtained if people were treated like free citizens. Indeed, the profits from the labor of free Roman citizens are much greater. The main problem is that the slave does not have the incentive to work well. He works for food, and no matter how much he produces, he will still receive only food" [16, p. 31].

The concept of human resource management evolved in parallel with the development of the theory and practice of strategic management. By the beginning of the XXI century, there emerged an awareness of the "heterogeneity of the unit of analysis" in strategic management, when scientists proposed a two-level interpretation of the object of management [10, p. 10]. Firstly, it is the company itself (the macronutrient). Secondly, it is a source of competitive advantages of the enterprise (micro unit). The availability of the company's resources negates the possibility of obtaining a sustainable competitive advantage from outside. Therefore, looking for a competitive advantage of the enterprise, they look inward. This view is inward and determines the appearance of the second level of the object of investigation. The search for what could be called a source of competitive advantage has not ended. Most authors agree that competence is recognized as such, but what competence is, the question remains controversial. As a rule, they understand the triad "knowledge-skills-skills". This same triad lies at the heart of the labor standards that are being introduced into practice. However, in the absence of a clear understanding of the purpose of such a management tool, the effect of its implementation is negative. In the absence of attention to detail in the process of developing these documents, the effectiveness of the introduction of professional standards has an "anti-effect" at the output. Let's give an example of standardization. Among the basic qualification requirements, we will outline the requirements for general and managerial skills, which attest to the availability of the necessary professional and personal qualities. General skills (for all categories and groups of civil service positions): – ability to think systematically (strategically); – ability to plan, rational use of official time and achieve results; – communicative skills; – ability to manage changes. Management skills: ability to manage subordinates, efficiently plan, organize work and monitor its implementation; – the ability to quickly make and implement management decisions. It is also worth mentioning the professional and functional qualification requirements [23] (see table).

If we consider, for example, the ability to "think strategically", then its availability is not easy to prove. However, one can find a relevant psychological test, model a "typical" situation. At the same time, tests in the selec-

Vocational and functional qualification requirements

Functional duties	Qualification requirements for functional knowledge	Qualification requirements for functional skills
Normative legal regulation and development of public policy	- the concept of the rule of law, regulatory legal act, legal relations and their characteristics; - the concept of a draft normative legal act, tools and stages of its development; - the concept of official recall of draft normative legal acts: stages, key principles and technologies of development; - classification of public policy models; - tasks, timelines, resources and instruments of public policy; - concept, procedure for consideration of citizens' appeals	- development, consideration and coordination of drafts of normative legal acts and other documents; - preparation of official reviews of draft normative legal acts; - preparation of methodical recommendations, explanations; - preparation of analytical, information and other materials; - the organization and implementation of monitoring the application of legislation

tion of leaders in Russia are practically not applied: leaders are recruited from among similar to their leaders, reproducing a-conceptual, anti-strategic models. Non-conceptual law-making at the level leads to one negative result, and regional lawmaking — to others. At the same time, a-strategic "lawmaking" in the sphere of territorial strategy increases the anti-effect in times. The main functional task in the process of developing a strategy is the formulation of a goal, tasks. The absence of changes in the texts of strategic planning documents reflects their irrelevance in time, which indicates the lack of demand for these documents and the most strategic planning (50 % of the submitted strategies), which allows us to consider from a special angle. In the Russian plans for the country and regions to evaporate, almost all goals are a priori unattainable. Unfortunately, there are no sanctions in the management system for failure to achieve strategic goals and non-fulfillment of tasks, and there are no sanctions for posing fictitious goals. The implementation of the strategy is not included in the list of criteria for assessing the activities of the heads of regions. Accordingly, there is no incentive neither to formulate competent goals for the development of territories, nor to strive to realize them. The most paradoxical point is that the responsibility of officials at the level of regional development for incompetent work is much lower than for the lowest in the status of the staff of other institutions. It should be noted that there is no universal template for formulating strategy texts. There is also no understanding of why templates and strategies are needed. Accordingly, they are developed in a situation of lack of incentives for quality development is extremely unscrupulous and poor. The analysis of the texts of the strategies on the selected criteria also reveals a discrepancy between the criteria of professional standards for state civil servants.

Analysis of the texts of strategies for social and economic development of the regions is often found in scientific and

journalistic literature. But, as a rule, it is not going further than the statistical delights of those who have access to relevant databases, accompanying strategic planning and management. And sometimes it happens: people write and look for guilty outsiders [23]. Other experts try to analyze the development goals, group them [9]. On the one hand, in the situation of the absence of goals as such, it makes no sense. It is also pointless to search for actual texts of strategies on a number of subjects of Russia: there is no single database, there are no texts on a number of subjects either. On the other hand, judging by the pace of development in Moscow and some other areas of the center of Russia, one can wonder whether these strategies are necessary for the development of the regions. On the third hand, the competitions of these documents are held and the winners are (some documents are available on the site https://strategyrf.ru). There is a paradox of paradoxes. The contextual approach to management explains all these paradoxes and not joints.

In a situation where there is nothing to analyze from the point of view of managerial skills, we attempted to analyze the texts themselves. This desire arose after the discovery in the texts of strategies of excesses in the form of narratives, metaphors, hyperbolas, etc. And in the qualification requirements for the functional skills of civil servants there is the task of "developing, reviewing and harmonizing draft normative legal acts and other documents". The analysis of these documents reveals (1) the presence in them of metaphors and narratives facilitating the task of forming an understandable context, (2) leveling the possibility of using them as a tool for the purposes of territory development, as well as for attesting officials, (3) proving the imbalance of subject-object communication in national management model. Unfortunately, trying to understand what is read, few people pay attention to the fact that the word combinations "government bodies" and "authorities" in the Russian mentality are synonymous, practically inseparable, which has certain consequences [3]. "What I want is what I bring back": the strategy is superfluous. As a basis for the methods of analyzing the texts of strategies, the authors took SEO-analysis of texts (Search Engine Optimization). The use of this technique allows you to assess the quality of the site on a number of parameters, helps to further its advancement. In fact, SEO-analysis is the basis for the audit of sites and texts, since it solves the main task: evaluates the uniqueness of the site (text) in the world of modern information technologies. The parameters of the assessment and their characteristics in relation to the strategies for territorial development are: the length of the texts of the strategies, water content, "nausea" (aversion to the text because of the endless repetition of meaningless words), the number of words, the dictionary, the top 10 words, the core dictionary, the subject. Analysis of the texts of the strategies of the regions of the center of Russia using the tools of SEO-analysis shows: (1) the vocabulary of strategies grows in direct proportion to the number of words in the document. (2) Water availability as an indicator of the resource used is normal. (3) The indicator of nausea in the text: at the rate of academic nausea used for analyzing sites up to 9 points, in stra-

tegies this indicator, reaching up to 60 points, indicates an excessive repetition of the most used words and phrases. This indicates the prevalence in the text of nominalizations. (4) So that we can conclude that the result frame is leveled [7, p. 65], which should be the basis of these documents. This once again confirms the implementation of the contextual management model and the orientation in management of the designer's mental model. In the terminology of D. A. Norman, contextual management — management, focused on the mental model of the designer as opposed to the mental model of the user. In the book "Design of habitual things", D. A. Norman defines types of mental models [16, p. 58]. There is a conceptual model of the designer (his understanding of the result) and the user model is a model that is created as a result of interaction with the system, the embodied result. Here we see the main idea of management. If the designer, when making a decision, focuses on the mental model of the user (the control object), most likely the solution will be more effective. A bad design translated into the language of a modern manager is "erroneous mental models (orientation to the designer's model/concept) and insufficient feedback". The emphasis on power authority, interpreted as rights that are not backed by duties, allows managers (designers) to level the mental user model (subordinate) in the decisions made. The subordinate and his model of the world is an extra link in the national management model.

Conclusions. Thus, we have returned to the starting point: management in Russia continues to be a-strategic, does not take into account the opinions of those who are guided, considers them as a homogeneous mass of slaves in need of strict control ("power"). This is the "secret" of the economic, political and social unsuccessfulness of modern Russia, which is on the verge of total collapse of all its systems. Contextual approach to management assumes identification of external and internal factors of management. These factors should be significant from the point of view of the subject of the strategy, as well as its "object" (managed competencies, people, processes, organizations). Accounting for significant factors predetermines the ability of the management system to achieve the expected result. Accounting for significant factors creates a strategic understanding of the results of management. When a contextual approach is implemented in Russia, its subjects and "objects" as actors can achieve even the most "unattainable" goals. At least, both the manager, and the organization (state, region), and workers will know what they are working for and will strive to work qualitatively and effectively. Management, its strategy, should not be formal, fictitious, divorced from life. It must be meaningful, concrete, and realistic.

REFERENCES

1. *Stepanov Yu. S.* (1996) Konstanty. Slovar' russkoy kul'tury. Opyt issledovaniya [Constants. Dictionary of Russian culture. Experience of research]. Moscow: School "Languages of Russian Culture", p. 46–54.
2. *Dem'yankov V. Z.* (2001) Ponyatiye i kontsept v khudozhestvennoy literature i v nauchnom yazyke [Concept and concept in fiction and in scientific

language]. Voprosy filologii. [Questions of Philology], № 1, p. 35–47.
3. *Arpentieva M. R., Gorelova I. V.* (2017) Upravlencheskiy bulling: fenomenologiya, issledovaniye, profilaktika i korrektsiya [Managerial bullying: phenomenology, research, prevention and correction]. In: Grinev Vl. (Hg.) Present innovative technologies in economics, science, education. Berlin: West-Ost-Verlag Berlin, s. 274–286.
4. *Arpentieva M. R., Moiseeva T. V.* (2017) Peregovory kak intersub'yektivnaya tekhnologiya [Negotiations as intersubjective technology]. Ontology of design, № 1, p. 102–114. DOI: 10. 18287 / 2223-9537-2017-7-1-102-114
5. *Gorelova I. V.* (2017) Nivelirovaniye lingvisticheskoy sostavlyayushchey kak klyuchevoy risk territorial'nogo strategirovaniya [Leveling of the linguistic component as a key risk of territorial strategy]. In: O. S. Nagornaya, A. V. Molodchik (Ed.) Upravleniye v sovremennykh sistemakh: sbornik trudov VII Vserossiyskoy nauchno-prakticheskoy konferentsii nauchnykh, nauchno-pedagogicheskikh rabotnikov i aspirantov. [Management in modern systems: a collection of proceedings of the VII All-Russian Scientific and Practical Conference of Scientific, Scientific and Pedagogical Workers and Postgraduate Students]. Chelyabinsk: South Ural Institute of Management and Economics, p. 18–28.
6. *Gorelova I. V.* (2017) Simulyakry i kvantory obshchnosti kak neot'yemlemyy element "russkoy modeli upravleniya" [Simulacra and quantifiers of generality as an integral element of the "Russian management model"]. Polzunovskiy al'manakh [Polzunovsky almanac], № 3 (2), p. 45–48.
7. *Erokhina E. A.* (1999) Razvitiye natsionalnoy ekonomiki: sistemno-samoorganizatsionnyy podkhod [Development of the national economy: a system-self-organization approach]. Tomsk: Publishing house of Tomsk University, 160 p.
8. *Zhukov D. S., Lyamin S. K.* (2007) Metafory fraktalov v obshchestvenno-politicheskom znanii [Metaphors of fractals in social and political knowledge]. — Tambov: G.R. Derzhavin Tambov state University, 136 p.
9. *Il'ina I. N., Plisetskii E. E., Kopychenko G. S., Rybina E. G., Klimova V. S.* (2015) Budushcheye regionov Rossii: analiticheskiy obzor dokumentov strategicheskogo planirovaniya sub'yektov RF [The future of the regions of Russia: an analytical review of the documents of strategic planning of the subjects of the Russian Federation]. Moscow: NIU HSE, 48 p.
10. *Katkalo V. S.* (2007) Evolyutsiya teorii strategicheskogo upravleniya: avtoreferat diss. ... doktora ekonomicheskikh nauk [Evolution of the theory of strategic management. Abstract od diss... Grand PhD in economy]. — St. Petersburg: St. Petersburg State University, 41 p.
11. *Vittikh V. A.* (2015) Introduction to the theory of intersubjective management. Group Decision and Negotiation, vol. 24 (1), p. 67–95.
12. *Dilts R.* (2016) Fokusy yazyka. Izmeneniye ubezhdeniy s pomoshch'yu NLP [The focus of the language. Change beliefs with NLP]. St. Petersburg: Peter, 256 p.
13. *Norman D.* (2006) Dizayn privychnykh veshchey [Design of the usual things]. Moscow: Williams Publishing House, 384 p.
14. *Toner J.* (2015) Kak upravlyat' rabami [How to manage slaves]. Moscow: Publishing house "Olympus-Business", 240 p.
15. *Rzevski G., Skobelev P.* (2014) Managing complexity. London: WIT, 198 p.
16. *Varajão J.* Success Management as a PM Knowledge Area — Work-in-Pro-

gress // Procedia Computer Science, vol. 100, p. 1095–1102.
17. *Guetat S. B. A., Dakhli S. B. D.* (2016) Services-based integration of urbanized information systems: Foundations and governance. Information Resources Management Journal, vol. 29 (4), p. 17–34.
18. *Montequin V. R., Cousillas S. M., Alvarez V., Villanueva J.* (2016) Success Factors and Failure Causes in Projects: Analysis of Cluster Patterns Using Self-organizing Maps. Procedia Computer Science, vol. 100, p. 440–448.
19. *Wang H. J., Lo J.* (2016) Adoption of open government data among government agencies. Government Information Quarterly, vol. 33 (1) , p. 80–88.
20. *Varajão J., Trigo A., Soto-Acosta P.* (2016) An exploratory study on the influencers of the perceived relevance of CIO's activities. International Journal of Enterprise Information Systems, vol. 12 (4), p. 1–15.
21. *Demyanenko V.* (2016) Osobennosti upravleniya izmeneniyami v Rossii [Features of change management in Russia]. Moscow: Publishing Solutions, 138 p.
22. *Baudrillard J.* (2013) Simulyakry i simulyatsiya [Simulacra and simulation]. Tula: OOO "Tula Polygraphist", 204 p.
23. *Belanovsky S. A., Dmitrieva M. E., Komarov V. M., Komin M. O., Kotsyubynsky V. A., Nikolskaya A. V.* (2016) Analiz faktorov realizatsii dokumentov strategicheskogo planirovaniya verkhnego urovnya. Analiticheskiy doklad. [Analysis of the factors of implementation of top-level strategic planning documents. Analytical report]. Dmitieva M. E. (ed.). St. Petersburg: CSR, 205 p.

СПИСОК ВИКОРИСТАНИХ ДЖЕРЕЛ

1. *Степанов Ю. С.* Константы. Словарь русской культуры. Опыт исследования / Ю. С. Степанов. — М.: Школа "Языки русской культуры", 1996. — С. 46–54.
2. *Демьянков В. З.* Понятие и концепт в художественной литературе и в научном языке / В. З. Демьянков // Вопр. филологии. — 2001. — № 1. — С. 35–47.
3. *Арпентьева М. Р., Горелова И. В.* Управленческий буллинг: феноменология, исследование, профилактика и коррекция / М. Р. Арпентьева, И. В. Горелова // Present innovative technologies in economics, science, education / Hg. Vl. Grinev. — Berlin: West-Ost-Verlag Berlin, 2017. — 451 s. — S. 274–286.
4. *Арпентьева М. Р., Моисеева Т. В.* Переговоры как интерсубъективная технология / М. Р. Арпентьева, Т. В. Моисеева // Онтология проектирования. — 2017. — № 1. — С. 102–114. DOI: 10.18287/2223-9537-2017-7-1-102-114
5. *Горелова И. В.* Нивелирование лингвистической составляющей как ключевой риск территориального стратегирования / И. В. Горелова // Управление в современных системах: сборник трудов VII Всерос. науч.-практ. конф. научных, научно-педагогических работников и аспирантов / науч. ред. О. С. Нагорная, А. В. Молодчик. — Челябинск: ОУ ВО "Южно-Уральский ин-т управления и экономики", 2017. — С. 18–28.
6. *Горелова И. В.* Симулякры и кванторы общности как неотъемлемый элемент "русской модели управления" / И. В. Горелова // Ползуновский альманах. — 2017. — № 3. — Т. 2. — С. 45–48.
7. *Ерохина Е. А.* Развитие национальной экономики: системно-самоорганизационный подход / Е. А. Ерохина. — Томск: Изд-во Томского ун-та, 1999. — 160 с.

8. *Жуков Д. С., Лямин С. К.* Метафоры фракталов в общественно-политическом знании / Д. С. Жуков, С. К. Лямин. — Тамбов: Тамбовский гос. ун-т им. Г. Р. Державина, 2007. — 136 с.
9. *Ильина И. Н., Плисецкий Е. Е., Копыченко Г. С., Рыбина Е. Г., Климова В. С.* Будущее регионов России: аналитический обзор документов стратегического планирования субъектов РФ / И. Н. Ильина, Е. Е. Плисецкий, Г. С. Копыченко, Е. Г. Рыбина, В. С. Климова. — Москва: НИУ ВШЭ, 2015. — 48 с.
10. *Катькало В. С.* Эволюция теории стратегического управления: автореф. ... д-ра экон. наук / В. С. Катькало. — СПб.: Петербургский ун-т, 2007. — 41 с.
11. *Vittikh V. A.* Introduction to the theory of intersubjective management // Group Decision and Negotiation. — 2015. — V. 24 (1). — P. 67–95.
12. *Дилтс Р.* Фокусы языка. Изменение убеждений с помощью НЛП / Р. Дилтс. — СПб.: Питер, 2016. — 256 с.
13. *Норман Д.* Дизайн привычных вещей. — Москва: ИД "Вильямс", 2006. — 384 с.
14. *Varajão J.* Success Management as a PM Knowledge Area — Work-in-Progress J. Varajão // Procedia Computer Science. — 2016. — Vol. 100. — P. 1095–1102.
15. *Rzevski G., Skobelev P.* Managing complexity. — London: WIT, 2014. — 198 p.
16. *Тонер Дж.* Как управлять рабами / Дж. Тонер. — Москва: Олимп—Бизнес, 2015. — 240 с.
17. *Guetat S. B. A., Dakhli S. B. D.* Services-based integration of urbanized information systems: Foundations and governance / S. B. A. Guetat, S. B. D. Dakhli // Information Resources Management Journal. — 2016. — Vol. 29 (4). — P. 17–34.
18. *Montequin V. R., Cousillas S. M., Alvarez V., Villanueva J.* Success Factors and Failure Causes in Projects: Analysis of Cluster Patterns Using Self-organizing Maps / V. R. Montequin, S. M. Cousillas, V. Alvarez, J. Villanueva //Procedia Computer Science, 2016. — Vol. 100. — P. 440–448.
19. *Wang H. J., Lo J.* Adoption of open government data among government agencies / H. J. Wang, J. Lo // Government Information Quarterly. — 2016. — Vol. 33 (1). — P. 80–88.
20. *Varajão J., Trigo A., Soto-Acosta P.* An exploratory study on the influencers of the perceived relevance of CIO's activities / J. Varajão, A.Trigo, P. Soto-Acosta // International Journal of Enterprise Information Systems. — 2016. — Vol. 12 (4). — P. 1–15.
21. *Бодрийяр Ж.* Симулякры и симуляция / Ж. Бодрийяр. — Тула: ООО "Тульский полиграфист", 2013. — 204 с.
22. *Демьяненко В.* Особенности управления изменениями в России / В. Демьяненко. — Москва: Издат. решения, 2016. — 138 с.
23. *Анализ* факторов реализации документов стратегического планирования верхнего уровня. Аналитический доклад / С. А. Белановский, М. Э. Дмитриев, В. М. Комаров, М. О. Комин, В. А. Коцюбинский, А. В. Никольская; под ред. М. Э. Дмитриевой. — СПб.: ЦСР, 2016. — 205 с.

UDC: 351/354

Deliia Oksana Viktorivna,
Candidate of Historical Sciences, associate professor, doctoral student of the Department of Social Development and Public-Power Relations, National Academy of Public Administration under the President of Ukraine, Kyiv, Str. Eugena Potie, 20, tel.: +38 (044) 456 13 86, e-mail: oksanadelia@gmail.com
ORCID: 0000-0001-9806-5328

Делія Оксана Вікторівна,
кандидат історичних наук, доцент, докторант кафедри суспільного розвитку та суспільно-владних відносин, Національна академія державного управління при Президентові України, м. Київ, вул. Ежена Потьє, 20, тел.: +38 (044) 456 13 86, e-mail: oksanadelia@gmail.com
ORCID: 0000-0001-9806-5328

Делия Оксана Викторовна,
кандидат исторических наук, доцент, докторант кафедры общественного развития и общественно-властных отношений, Национальная академия государственного управления при Президенте Украины, г. Киев, ул. Эжена Потье, 20, тел.: +38 (044) 456 13 86, e-mail: oksanadelia@gmail.com
ORCID: 0000-0001-9806-5328
DOI https://doi.org/10.31618/vadnd.v1i14.103

ARCHETYPE OF THE PLACE IN ARCHITECTONIC OF THE ENVIRONMENT OF PUBLIC POLICY

Abstract. The review of the concept of public policy environment in the modern public-management scientific discourse is actualized due to the lack of systematic and comprehensive studies on this problem.

The results of consideration of the state policy environment as a place through the application of the archetypal paradigm are presented.

The connection between archetypal ideas about the place and the modern course of state policy is also outlined and highlighted. The evaluation of the environment as a "place" is historically connected with the statement of the existence of a thing or phenomenon and lies in the plane of spatial terminology. The place, within the framework of the approach, is considered as a part of the space occupied by a person or an object, while the place is given the value of the minimum limit, and the space is given a maximum limit. Within the framework of the research, other approaches are highlighted that disclose the category of place in discipli-

nary and interdisciplinary contexts: sociological-behavioral, phenomenological, systemic, etc.

It is noted that the spatial revolution in the structure of cognition determined the analysis of state policy in spatial categories, which substantiated modern interdisciplinary measurements of the environment of state policy. And — the appearance in the thesaurus public policy topological and metric features reality: location periphery, a center, location and interaction "places", theme composition state policy, etc.

Therefore, the category "place" confers on the environment of state policy a social and cognitive entity, which, in particular, is defined in the concept of identity and leads to the emergence of new approaches to the analysis of identity: regional, local identities, identification with a place, environment or residence.

Keywords: public policy, environment, archetype, place, space, identity.

АРХЕТИП МІСЦЯ В АРХІТЕКТОНІЦІ СЕРЕДОВИЩА ДЕРЖАВНОЇ ПОЛІТИКИ

Анотація. Актуалізований розгляд поняття середовища державної політики в сучасному публічно-управлінському науковому дискурсі, зумовлений браком системних та комплексних досліджень із цієї проблематики.

Подано результати розгляду середовища державної політики як місця через застосування парадигми архетипного дослідження. Також окреслено та висвітлено зв'язок архетипних уявлень про місце із сучасним перебігом державної політики. Оцінювання середовища як "місця" історично пов'язане з констатацією існування речі або явища та лежить у площині просторової термінології. Місце, в межах підходу, трактується як частина простору, зайнята людиною чи річчю, при цьому місцю надається сенс мінімальної межі, а простору, відповідно, — максимальної межі.

У межах дослідження виокремлено інші підходи, які розкривають категорію місця у дисциплінарних та міждисциплінарних контекстах: соціологічно-поведінковий, феноменологічний, системний тощо. Наголошено, що просторовий переворот у структурі пізнання зумовив аналіз державної політики у просторових категоріях, обґрунтування модерних міждисциплінарних вимірів середовища державної політики, які зумовили появу у тезаурусі державної політики топологічних і метричних характеристик реальності: локація, периферія, центр, диспозиція та взаємодія "місць" суб'єкт-об'єктного складу державної політики тощо. Разом із тим сучасний постнекласичний етап посилив суб'єктивний аспект у розгляді категорії місця, тому категорія "місце" наділяє середовище державної політики соціально-когнітивною сутністю, яка, зокрема, дефінується у понятті ідентичності та зумовлює появу нових підходів до аналізу ідентичності: регіональних, локальних ідентичностей, ідентифікації з місцем, середовищем чи з місцеперебуванням.

Ключові слова: державна політика, середовище, архетип, місце, простір, ідентичність.

АРХЕТИП МЕСТА В АРХИТЕКТОНИКЕ СРЕДЫ ГОСУДАРСТВЕННОЙ ПОЛИТИКИ

Аннотация. Актуализировано рассмотрение понятия среды государственной политики в современном публично-управленческом научном дискурсе, обусловленное нехваткой системных и комплексных исследований по этой проблематике.

Представлены результаты рассмотрения среды государственной политики как места путем применения парадигмы архетипного исследования. Также определены и отражены связь архетипических представлений о месте с современным ходом государственной политики. Оценка среды как "места" исторически связана с констатацией существования вещи или явления и лежит в плоскости пространственной терминологии. Место, в рамках подхода, трактуется как часть пространства, занятая человеком или вещью, при этом месту придается смысл минимального предела, а пространству — максимального предела.

В рамках исследования выделены другие подходы, которые раскрывают категорию места в дисциплинарных и междисциплинарных контекстах: социологически-поведенческий, феноменологический, системный и др. Отмечено, что пространственный переворот в структуре познания обусловил анализ государственной политики в пространственных категориях, которые обосновали современные междисциплинарные измерения среды государственной политики. Также обусловил появление в тезаурусе государственной политики топологических и метрических характеристик реальности: локация, периферия, центр, диспозиция и взаимодействие "мест", субъект-объектного состава государственной политики и т. д.

Вместе с тем современный постнеклассический этап усилил субъективный аспект в рассмотрении категории места, таким образом категория "место" наделяет среду государственной политики социально-когнитивной сущностью, которая, в частности, дефинируется в понятии идентичности и приводит к появлению новых подходов к анализу идентичности: региональных, локальных идентичностей, идентификации с местом, средой или с местопребыванием.

Ключевые слова: государственная политика, среда, архетип, место, пространство, идентичность.

Target setting. Public policy as any social process and phenomenon can not be conditioned by its environment, by what it forms, surrounds and influences. Continuous explanation of the subject content of public policy, the need for a comprehensive understanding of the context of its preparation and planning, implementation, determine the positioning of the environment for the formation of public policy as an object of scientific knowledge. At the same time, the concept of "public policy of the environment" in the conceptual-

categorical apparatus of the science of public administration occupies a special place, since it is characterized by a wide range of scientific interpretation of its content and fragmented consideration in domestic scientific literature. In addition, the content of the definition is reproduced only within the framework of a large-scale understanding of the state-political process. Understanding of the public policy environment in the context of the ontological measurement of state policy as a key basis for its formation is found in the works of a small group of foreign and domestic researchers.

Analysis of basic research and publication. The theoretical basis of the publication was the philosophical theories of ancient thinkers — Heraclitus, Plato and Aristotle [1]. A separate group composed of cultural and philosophical studies, dedicated to the objectification of the definition of "environment" in the framework of classical, neoclassical and postclassical scientific rationality — J. Deleuze and F. Guattari [2], N. Barsukova [3], M. Heidegger [4] and B. Lepsky [5]. The works of E. Orlov [6], H. Steinbach and V. Elensky [7] and A. Rappoport [8] helped the results of the study. The scientific-methodological basis for the research search was the publication of domestic researchers — V. Tertichka, V. Kupriy [9–11] and A. Antonova [12; 13].

At the same time, a preliminary examination of the state of the problem in the scientific literature makes it possible to affirm, without detracting from the importance of the available theoretical achievements, that there is a lack of systematic and comprehensive research environment of public policy as a place by applying the methodological tools of archetypal paradigm.

The purpose of the article. This actualizes the need for a detailed theoretical and methodological analysis of the concept of "environment of public policy" through the definition of its semantic construct and the identification of methodological approaches to understanding this definition. In this study, we will draw on a broad historical context in which there were close concepts, archetypal worldviews and representations that can be combined on the basis of theoretical assumptions of modern theory of the environment.

The statement of basic materials. The methodology of scientific search causes the decomposition of the concept "environment" with the purpose of describing its essential characteristics. The assessment of the environment as a "place" is historically associated with a statement of the existence of a thing or phenomenon and lies in the plane of spatial terminology.

Space is the defining category of the mythological model of the world. "Mastering space is the first gesture of people and animals, plants and clouds, the fundamental manifestation of balance and stability" [14, p. 63]. Archaic consciousness interprets space in a broad sense as a phenomenon that differs from a geometric space and a physical model. Mythopoietic multidimensionality of space is realized through fragmentation of spatial representations, representation of the image of the world as a separate place of action or place of whose stay (battlefield, residence, etc.). The places indicated in the mythological texts are not tied to the world as a whole or to parts of it.

The mythopoetic model of the world as a space-time continuum is a space filled with things, human and sacral beings, everything that structures and organizes space. The basis for constructing an image of the world is the opposition "space-non-space", "world", "space" as the territory of residence and another world — chaos, alien, unknown, antagonistic. Such opposition interprets the process of relations between man and the world — the world around is hostile, full of danger. The process of transforming Chaos into space through symbols and ritual actions is the process of organizing, shaping the habitat [15, p. 27].

Aristotle's expression: "Things that exist, there is somewhere, and non-existent — nowhere", outlined the problems of place for system analysis [16]. In this thinker's view, a place can exist without binding to the body; it continues to exist when things tied to the place disappear. But the thing changes changing its place. The established correspondence between thing and place is a manifestation of the nature of the object, is amenable to analysis. So, the basis of the first approach is the hierarchical mapping of place and space as part and whole. The place is treated as a part of space occupied by a person or thing, while the place is given the meaning of the minimum limit, and space, respectively, — the maximum limit.

The second approach was the totality of the theoretical constructs of sociological science related to the solution of the problem of the relationship between place and social phenomenon. The place is endowed with a social character, formulated as a focus of certainty, location (P. Bourdieu), in which social ties are concentrated (G. Simmel), any events (T. Makogon) are constructed, what we manage (E. Strecker) [17; 18]. Sociological theories in the studies of "places" strengthened the problem of the space-time aspect of analysis, which was objectified in terms of "locale" and "place of places". The idea of a locale is simultaneously an opposition to the geographical concept of "location" and the concept of "disposition" and involves the use of space in order to form the environment of the course of social interaction, in which space and time are coordinated. The concept of "place of places" (location of the place) is the product of the identification of the place by another subject of social action and the point of intersection of space and time, since it presupposes the idea of movement of bodies, and therefore the use of a time horizon for the separation of events into "before", "now" and "after" [19, p. 78].

Behavioral approach, based on the concept of R. Barker, considers "place" as an exclusively behavioral concept, where a physical environment is organized is a determinant of human behavior. In this context, the place is interpreted as a unit of behavior that is limited in time and space, within the framework of which cyclically repeated actions are performed.

The next approach is characterized by the idea of specificity, systematic and structured "place", a category prediction in a specific coordinate system. The approach is based on an understanding of the geographical space as a territorial unit (taxon — E. Alaev), any portion of the geotropic characterized geographical position and opposed the entire surface of the Earth [20, p. 65]. In

V. Glazychev's place is a "molecule" of the environment and is determined by the interaction of people in the object-spatial environment. The place of the environment, according to J. Gibson, is an extended arrangement that occupies a certain position in the surrounding world [21, p. 46]. G. Schedrovitsky calls the "place" position of a person in a certain system, and its functioning fully corresponds to the requirements of the system. That is, the "person-place" in the system is determined by the links of the structure imposed on it and the processes that occur inside [22]. Phenomenological interpretation of the environment as a "place" is due to the ideas of addressing the meaning and plurality of subjective perception of the social world, which is its part. The representatives of the approach insist on the exhaustive understanding of the place as an objective reality, which is measured. The problems of infinity and the polyvariation of the perception of reality, objectified in postmodern studies, directed the locus of awareness of the subject-spatial reality towards concentration on the subjective states of the "place".

Subjective parameters category "place" was derived from the category of "sense of place", "place of behavior", understanding the relativity of the place, its identification through awareness and through the process of cognition, "events" that reinforce the basic idea — the creation of place. The place is that which matters to a person's life, affects him. The idea of place is connected with the living, the residence.

All things of the world, according to M. Heidegger, are located around a place defined as "being here". A concerns determines things in their place, directs things, and arranges a place [23, p. 19–23]. The place is determined by the links of the field, by the gathering of events, by the position in the organizational mechanism [24]. The subjectivism of the place gives rise to meanings that fill human being. Comprehension of meaning is possible only on the condition of awareness of the place. Change of place means the appearance of new meanings. The interaction of space and place as designated and what it means, allows us to combine their axis generation of meanings, that is, to define a common function — the function of generating meanings [24, p. 29]. The increase in the role of social space, the so-called "spatial revolution" in the processes of cognition, conditioned the substantiation of modern interdisciplinary dimensions of the public policy environment. The increase in the role of social space exists among other things in the thesaurus of state policy of topological and metric characteristics of reality: location, periphery, center, disposition and interaction "places" subject-object composition of public policy and the like.

Thus, the popularization of dispositions of various "places" on which the tourism policy of any state is based creates large-scale motivations that motivate people to change their behavior or way of life by demonstrating the attractiveness of staying in this place. At the same time, globalization and electronic technologies, except intensifying tourism, promoted the formation of fundamentally new mental forms of spatial behavior of people — the emergence of groups of "neo-nomad" from top managers to "trailer" travelers. The

paramount importance of the semantic and content orientations of the modern spatial dimension of state policy predetermines the appearance in the state-political process of the problems of "place", its perception, clarification of dispositions of cultural and historical values around which social consolidation occurs. In particular, one of the formal consequences of these processes is the construction of the phenomenon of regionalization in the sense of the emergence of new approaches to the analysis of identity: regional, local identities, identification with a place, environment or residence.

Combinations of such horizontal identities (life spheres) form the basis of social identity in its collective and individual forms, which is reflected socially and cognitively in public policy through the recognition of rights as claims: territorial (ecological, land, relative to the territory as a place of residence), natural anthropological (residential, demographic), spiritual and cultural (beliefs, symbols, culture, language), subject-professional (ownership and production). Social identity encourages actions to protect their rights and interests through participation at the initial stage in public associations and civil actions. This, in turn, ensures the creation of an intermediate social link between people's spheres of life and state policy. So, the conceptualization of the identity policy within the state-political process is conditioned by the attempt of the state to take into account and use the identification of citizens as a non-institutional political resource [26].

Conclusions. Consideration of the category "place" is due to the definition of its context. Understanding the place as a metaphysical phenomenon allows us to divide essence and essential: essence is determined by a set of natural characteristics, and the essential is the comprehension of what is. The essential is assigned to the place. "The environment, on the one hand, is physical facts, on the other — the system of human experience" [27].

Analysis of the category "place" next to the analytical procedures of cognition of the environment as a place of social interaction, a set of phenomena, facts and things determines the semantic component of the process of this awareness. The environment acquires signs of subjective integrity and is formed as a complex system of meanings, fills the empirical-rational reality. In this context, the category "place" gives the environment of state policy a socio-cognitive essence, which, in particular, is defined in the concept of identity.

REFERENCES

1. *Gritsanov A. A., and Abushenko V. L.* (2002), Istoriya filosofii. Entsiklopediya [History of Philosophy. Encyclopedia], Minsk, Belarus.
2. *Delez Zh. and Gvattari F.* (1996), Rizoma [Rizoma]. Filosofiya epohi postmoderna: sb. perevodov i referatov, Minsk, Belarus.
3. *Barsukova N. Y.* (2007), Dyzayn sredy v proektnoy kul'ture postmodernyzma [Design of the environment in the project culture of postmodernism], FGOU VPO RGAU; MSHA im. K. A. Timirjazeva, Moscow, Russia.
4. *Haydegger M.* (1997), Byitie i vremya [Being and Time], Ad Marginem, Moscow, Russia.

5. *Lepskiy V.* "Reflexive active environments of innovative development", available at: http://gtmarket.ru/laboratory/expertize/6728 (Accessed 14.09.2016).
6. *Orlov E.* (2010), "A medium-based approach to modern management", Sovremennaya nauka, vol. 6, p. 152–155.
7. *Shteynbah H. and Elenskiy V.* (2007), Psihologiya zhiznennogo prostranstva [The psychology of living space], Jazyk, SPb, Russia.
8. *Rappaport A.* (1984), "Problems of formation of the environment", available at: http://papardes.blogspot.com/2011/01/blog-post_4054.html?q=%D1%81%D1%80%D0%B5%D0%B4%D0%B0 (Accessed 18.01.2018).
9. *Tertichka V. V.* (2002), Derzhavna politika: analIz ta zdIysnennya v Ukrayini [State policy: analysis and implementation in Ukraine], Osnovy, Kyiv, Ukraine.
10. *Kupriy V. O. and Tertichka V. V.* (2009), "Socio-political environment of state policy. Summary of lectures", available at: //ipas.org.ua/old/doc/du/4_Synopsis.pdf (Accessed 15.11.2017).
11. *Kupriy V. O.* (2007), "Civil society organizations as actors of state policy development", Ph.D. Thesis, Public Administration, National Academy of Public Administration under the President of Ukraine, Kyiv, Ukraine.
12. *Antonova O.* (2002), "The Problem of the Political Environment in the Analysis of the State Policy", Problemni pitannya analizu derzhavnoyi politiki, Centr ekon. osvity, Dnipropetrovs'k, Ukraine.
13. *Antonova O. V.* (2005),"The medium of development of state policy (theoretical and methodological aspects)", Ph.D. Thesis, Public Administration, Dnipropetrovs'k Regional Institute, National Academy of Public Administration under the President of Ukraine, Dnipropetrovs'k, Ukraine.
14. *Barsukova N. Y.* (2007), Dyzayn sredy v proektnoy kul'ture postmodernyzma [Design of the environment in the project culture of postmodernism], FGOU VPO RGAU ; MSHA im. K. A. Timirjazeva, Moscow, Russia.
15. *Eliade M.* (1994), Svyaschennoe i mirskoe [Sacred and secular], Yzd-vo MHU, Moscow, Russia.
16. *Aristotel.* (1981), Fizika. Sochineniya v 4 t. [Physics. Essays in 4 volumes], vol. 3, Myisl, Moscow, Russia.
17. *Burde P.* (1993), Sotsiologiya politiki [Sociology of politics], Socio-logos, Moscow, Russia.
18. *Makogon*, T. I. (2013), "Topology of Local Communities", Vestnik Tomskogo gosudarstvennogo universiteta, vol. 3, p. 49–55.
19. *Filippov A.* (2008), Sotsiologiya prostranstva [Space sociology], Vladimir Dal', SPb, Russia.
20. *Alaev E. B.* (1983), Sotsialno-ekonomicheskaya geografiya [Socio-economic geography], Myisl, Moscow, Russia.
21. *Hibson DZh.* (1988), Ekolohycheskyy podkhod k zrytel'nomu vospryyatyyu [An ecological approach to visual perception], Progress, Moscow, Russia.
22. *Schedrovitskiy G. P.* (1993), "The system of pedagogical research (methodological analysis), Pedagogika i logika, Moscow, Russia.
23. *Artemenko A. P.* (2011), "The notion of "topos" in ontological and sociophilosophical spheres of research", Gumanitarniy chasopis, vol. 1, p. 19–23.
24. *Haydegger M.* (1997), Byitie i vremya [Being and Time], Ad Marginem, Moscow, Russia.
25. *Kostinskiy G. D.* (1997), "Geographical matrix of spatiality", Izvestiya RAN, vol. 5, p. 20–37.
26. *Volkova O. A. and Kapitsyin V. M.* "Identification as the object of study in political sociology", available at: https://istina.msu.ru (Accessed 2.07.17).

27. *Bratko M. V.* (2014), "Educational environment of a higher educational institution: the search for management strategies", Zbirnik naukovih prats: PedagogIchna osvita: teoriya i praktika. Psihologiya. Pedagogika, vol. 22, p. 15–21.

СПИСОК ВИКОРИСТАНИХ ДЖЕРЕЛ

1. *Грицанов А. А.* История философии. Энциклопедия / А. А. Грицанов, В. Л. Абушенко. — Минск, 2002. — С. 883–887.
2. *Делез Ж.* Ризома / Ж. Делез, Ф. Гваттари // Философия эпохи постмодерна : сб. переводов и рефератов. — Минск, 1996. — С. 6–31.
3. *Барсукова Н. И.* Дизайн среды в проектной культуре постмодернизма / Н. И. Барсукова. – М. : ФГОУ ВПО РГАУ ; МСХА им. К. А. Тимирязева, 2007. — 242 с.
4. *Хайдеггер М.* Бытие и время / М. Хайдеггер; [пер. В. В. Бибихина]. — М. : Ad Marginem, 1997. — 452 с.
5. *Лепский В.* Рефлексивно-активные среды инновационного развития [Електронний ресурс] / В. Лепский. — Режим доступу: http://gtmarket.ru/laboratory/expertize/6728
6. *Орлов Е.* Средовой подход в современном управлении / Е. Орлов // Современная наука. — 2010. — № 2. — С. 152–155.
7. *Штейнбах Х.* Психология жизненного пространства / Х. Штейнбах, В. Еленский. — СПб. : Язык, 2007. — 207 с.
8. *Раппапорт А.* Границы времени и сред [Електронний ресурс] / А. Раппапорт. — Режим доступу: http://papardes.blogspot.com/
9. *Тертичка В. В.* Державна політика: аналіз та здійснення в Україні / В. В. Тертичка. — Київ : Основи, 2002. — 750 с.
10. *Купрій В. О.* Соціально-політичне середовище державної політики. Конспект лекцій [Електронний ресурс] / В. О. Купрій, В. В. Тертичка. — Режим доступу: http://ipas.org.ua/old/doc/du/4_Synopsis.pdf
11. *Купрій В. О.* Організації громадянського суспільства як суб'єкти вироблення державної політики : автореф. дис. ... канд. наук з держ. упр. : спец. 25.00.01 / В. О. Купрій ; Національна академія держ. управління при Президентові України. — Київ, 2007. — 20 с.
12. *Антонова О.* Проблема політичного середовища в аналізі державної політики / О. Антонова // Проблемні питання аналізу державної політики / уклад. В. Є. Романов. — Дніпропетровськ : Центр екон. освіти, 2002. — С. 13–21.
13. *Антонова О. В.* Середовище вироблення державної політики (теоретико-методологічні аспекти) : автореф. дис. ... канд. наук з держ. упр. : спец. 25.00.01 / О. В. Антонова; Дніпропетровський регіональний ін-т держ. управління Нац. академії держ. упр. при Президентові України. — Дніпропетровськ, 2005. — 20 с.
14. *Барсукова Н. И.* Дизайн среды в проектной культуре постмодернизма / Н. И. Барсукова. — М. : ФГОУ ВПО РГАУ ; МСХА им. К. А. Тимирязева, 2007. — 242 с.
15. *Элиаде М.* Священное и мирское / Мирча Элиаде ; пер. с фр., предисл. и коммент. Н. К. Гарбовского. — М. : Изд-во МГУ, 1994. — 144 с.
16. *Аристотель.* Физика // Сочинения в 4 т. / Аристотель. — М.: Мысль, 1981. — Т. 3. — С. 59–262.
17. *Бурдье П.* Социология политики / П. Бурдье ; пер. с фр. Н. А. Шматко. — М. : Socio-logos. 1993. — 251 с.

18. *Макогон Т. И.* Топология местных сообществ / Т. И. Макогон // Вестн. Томского гос. ун-та. — 2013. — № 3. — С. 49–55.
19. *Филиппов А.* Социология пространства / А. Филиппов. — СПб. : Владимир Даль, 2008. — 285 с.
20. *Алаев Э. Б.* Социально-экономическая география / Э. Б. Алаев. — М. : Мысль, 1983. — 290 с
21. *Гибсон Дж.* Экологический подход к зрительному восприятию / Дж. Гибсон. — М. : Прогресс, 1988. — 464 с.
22. *Щедровицкий Г. П.* Система педагогических исследований (методологический анализ) / Г. П. Щедровицкий // Педагогика и логика. — М., 1993. — С. 16–200.
23. *Артеменко А. П.* Поняття "топос" в онтологічній та соціально-філософській сферах дослідження / А. П. Артеменко // Гуманітарний часопис. — 2011. — № 1. — С. 19–23.
24. *Хайдеггер М.* Бытие и время / М. Хайдеггер ; [пер. В. В. Бибихина]. — М. : Ad Marginem, 1997. — 452 с.
25. *Костинский Г. Д.* Географическая матрица пространственности / Г. Д. Костинский // Известия РАН. — 1997. — № 5. — С. 20–37. — (Серия географическая).
26. *Волкова О. А.* Идентификация как объект изучения в политической социологии [Електронний ресурс] / О. А. Волкова, В. М. Капицын. — Режим доступу: https://istina.msu.ru/ (Дата звернення: 02.07.17).
27. *Братко М. В.* Освітнє середовище вищого навчального закладу: пошук стратегій управління / М. В. Братко // Педагогічна освіта: теорія і практика. Психологія. Педагогіка : зб. наук. пр. — 2014. — № 22. — С. 15–21.

UDC: 35.071:124.2

Dovgan' Aleksej Valentinovich,
Candidate of philological sciences, Corresponding Member of the International Academy of Education, Deputy Director, Scientific Library of the National Academy of Managerial Staff of Culture and Arts, 02000, Kyiv, Str. Lavrska, 9, tel.: +38 (050) 720 20 03, e-mail: dovgan396@gmail.com
ORCID: 0000-0002-6728-818X

Довгань Олексій Валентинович,
кандидат філологічних наук, член-кореспондент Міжнародної академії освіти і науки, заступник директора, Наукова бібліотека Національної академії керівних кадрів культури й мистецтв, 02000, м. Київ, вул. Лаврська, 9, тел.: +38 (050) 720 20 03, e-mail: dovgan396@gmail.com
ORCID: 0000-0002-6728-818X

Довгань Алексей Валентинович,
кандидат филологических наук, член-корреспондент Международной академии образования и науки, заместитель директора, Научная библиотека Национальной академии руководящих кадров культуры и искусств, 02000, г. Киев, ул. Лаврская, 9, тел.: +38 (050) 720 20 03, e-mail: dovgan396@gmail.com
ORCID: 0000-0002-6728-818X
DOI https://doi.org/10.31618/vadnd.v1i14.105

PUBLIC ADMINISTRATION FROM THE STANDPOINT OF DETERMINISTIC SOCIAL SENSE (ARCHETYPAL APPROACH)

Abstract. The features and the role of deterministic social sense in the context of the archetypical approach are considered in the article; the specifics of the existence of the above-mentioned phenomenon in relation to public administration are presented. The nature, principles of the functioning of archetypes as a direct, pragmatic decision-making factor of the personality are represented. It is argued that archetypes are significantly different from those historically established or transformed by human characters, whose senses are not mentally inherited, but transmitted from generation to generation. The emphasis is placed on the relevance of the archetypal approach for research in the management sector in general and deterministic social sense — in particular. The author emphasizes that the archetype is a direct pragmatic factor in personal decision-making, acting as a created internal complication that ensures the course of certain socially deter-

mined processes in the human brain. Attention is focused on the continuity of the concepts of “sense” and “culture”: from the moment of alienation of a person from the surrounding natural world, all thoughts, created things, found and used means and methods of actions are given meanings. Thus, the decision, that is, the choice, appears to be the natural basis for an individual’s being in ontological reality, acting as a necessary precondition for structuring his administrative, legal and so on needs in modern society. Further investigation of the archetypal approach to the study of the phenomenon of deterministic social sense is seen in the study of the features of citizens’ reflection on the images and symbols created by the government in order to achieve some behavioral manifestations in the latter, allowing more deeply and clearly understand the needs of the people, and also to update the relevant role of public administration in his life. At the same time, from the standpoint of social, psychological, culturological pragmatics etc., the archetype is the primary form of sense stratified according to the types described by Jung. This differentiation of this phenomenon is natural, due to its universalism, which allows us to speak about the degree of social adaptability of the latter.

Keywords: sense, social sense, deterministic sense, public administration, archetype, archetypal approach.

ПУБЛІЧНЕ УПРАВЛІННЯ З ПОЗИЦІЙ ДЕТЕРМІНОВАНОГО СОЦІАЛЬНОГО СМИСЛУ (АРХЕТИПНИЙ ПІДХІД)

Анотація. Розглянуто особливості й роль детермінованого соціального смислу в контексті архетипного підходу; презентовано специфіку побутування зазначеного феномену відносно публічного управління. Репрезентовано природу й принципи функціонування архетипів як безпосереднього прагматичного чинника ухвалення рішень особистістю. Стверджується, що архетипи суттєво відрізняються від історично усталених або перероблених людиною символів, значення яких не є психічно успадкованими, тим, що вони передаються з покоління в покоління. Акцентується увага на актуальності архетипного підходу для досліджень управлінської сфери в цілому й детермінованого соціального смислу зокрема. Автор наголошує, що архетип постає безпосереднім прагматичним чинником ухвалення рішень особистістю, виступаючи у ролі витвореного внутрішнього ускладнення, що забезпечує перебіг певних соціально-детермінованих процесів у мозку людини. Акцентується увага на нерозривності понять “смисл” і “культура”: з моменту відчуження людини від довколишнього природного світу всі створені нею думки, створені речі, знайдені й використовувані засоби та способи дій наділяються смислами. Таким чином, рішення, тобто вибір, постає як природна основа побутування індивідуума в онтологічній реальності, виступаючи необхідною передумовою структурування його адміністративних, правових тощо потреб у сучасному суспільстві. Подальше дослідження архетипного підходу до вивчення феномену детермінованого соціального смислу вбачається у дослідженні особливостей рефлексії громадян на витворювані урядом образи й символи з метою досягнення певних поведінкових виявів в останніх, що

дозволить більш глибоко й чітко розуміти потреби народу, а також актуалізувати релевантну роль публічного управління в його житті. При цьому з позицій мовної, соціальної, психологічної, культурологічної тощо прагматики архетип виступає первинною формою смислу, стратифікованою за описаними Юнгом типами. Така диференціація цього феномену є природною, внаслідок його універсалізму, що дозволяє говорити про ступінь соціальної адаптивності останнього.

Ключові слова: смисл, соціальний смисл, детермінований смисл, публічне управління, архетип, архетипний підхід.

ПУБЛИЧНОЕ УПРАВЛЕНИЕ С ПОЗИЦИЙ ДЕТЕРМИНИРОВАННОГО СОЦИАЛЬНОГО СМЫСЛА (АРХЕТИПИЧЕСКИЙ ПОДХОД)

Аннотация. Рассмотрены особенности и роль детерминированного социального смысла в контексте архетипического подхода; представлена специфика бытований очерченного феномена относительно публичного управления. Представлены природа и принципы функционирования архетипов как непосредственной прагматической составляющей принятия решений личностью. Утверждается, что архетипы существенно отличаются от исторически сложившихся либо переработанных человеком символов, значение которых не является психически наследованным, тем, что они передаются из поколения в поколение. Акцентируется внимание на актуальности архетипического подхода для исследований управленческой сферы в целом и детерминированного социального смысла в частности. Автор подчеркивает, что архетип непосредственным прагматическим фактором принятия решений личностью, выступая в роли созданного внутреннего осложнения, обеспечивающего ход определенных социально-детерминированных процессов в мозгу человека. Акцентируется внимание на неразрывности понятий “смысл” и “культура”: с момента отчуждения человека от окружающего естественного мира все созданные им мысли, созданные вещи, найденные и используемые средства и способы действий наделяются смыслами. Таким образом, решение, то есть выбор, представляется естественной основой бытования индивидуума в онтологической реальности, выступая необходимым предусловием структурирования его административных, правовых и так далее потребностей в современном обществе. Дальнейшее исследование архетипического подхода к изучению феномена детерминированного социального смысла усматривается в исследовании особенностей рефлексии граждан на создаваемые правительством образы и символы с целью достижения неких поведенческих проявлений у последних, позволяющих более глубоко и четко понять потребности народа, а также актуализировать релевантную роль публичного управления в его жизни. При этом с позиций социальной, психологической, культурологической прагматики и так далее архетип выступает первичной формой смысла, стратифицированной по описанными Юнгом типами. Такая дифференциация этого феномена является естественной, вследствие ее

универсализма, позволяющего говорить о степени социальной адаптивности последнего.

Ключевые слова: смысл, социальный смысл, детерминированный смысл, публичное управление, архетипический подход.

Formulation of the problem. The existence of an individual in an ontological reality is inseparable from the features of his physicality, self-identification, communication, etc. The latter produces the conclusion that in the basis of the described process located the archetype, which, according to K. Jung, is deeply unconscious, in which hidden universal, original images [9, p. 80]. In turn, this gives us the opportunity to postulate its great socio-communicative significance: after all, any socially predetermined processes carry in their structure a certain archetypal significance that is relevant to a socially deterministic sense.

Analysis of recent publications on the issues and identification of previously unsettled parts of the general problem. An outline of the problem has been expressed in a number of scientific studies of such authors: M. Alexandrova, E. Afonin, V. Bortnikov, V. Budanov, M. Weber, O. Donchenko, D. Iston, P. Lazarsfeld, G. Lassuel, O. Meleshkina, C. Merriam, D. Olshansky, A. Radchenko, S. Rokcan, O. Shetopal and others.

Wording of purpose (purpose of the article). *The purpose* of this article is to consider the peculiarities and the role of deterministic social sense in the context of an archetypal approach. *The subject* is the specificity of the existence of the above-mentioned phenomenon in relation to public administration.

Presentation of the main research material with full justification of the received scientific results. From the point of view of linguistic, social, psychological, cultural, etc., pragmatics, the archetype acts as the primary form of sense, which is stratified according to the types described by Jung. At the same time, such a differentiation of this phenomenon is natural, due to its universalism, which allows us to speak about the degree of social adaptability of the latter. So, the architecture, customary for us in the form of immovable structures, was created, in fact, solely as ideas embodied in a visual form [2]. The latter is explained by the fact that the absolute majority of its forms is in a projective (drawing) form, while the materialized is an extremely small percentage.

Thus, sense can be positioned as a discourse in relation to archetype, since it appears as a material from which later form will be formed (in fact, the archetype itself, which is positioned not merely as a form but as such, but a kind of limit on the atomization of a certain area of semantic tissue/substance from another, which acquires autonomy relative to the environment). Such a broad interpretation of the outlined concept seems productive due to the fact that it allows a more detailed consideration of its psychosocial connections. In its turn, the aforesaid produces an understanding of the outlined limits of sense as a pre-written, pre-linguistic conven-

tion [5]. In this case, the positioning of value-semantic archetypal forms of communicative space, which unfolds the implementation of psychosocial characteristics.

There is a definition of the archetype by which he is positioned as a deep form of the collective unconscious, the form without sense, which, manifested in the individual consciousness, acquires a specifically figurative character that can be explored and comprehended [1]. However, we can not agree with this definition, since the archetype is, in our understanding, a form with sense, but the very nature of this content is determined by the social sense through the actualization of the anthropological determinants, that is, the categorization of sense, its particular design, etc., is a process of social determinism. In addition, the archetype can, to a certain extent, be positioned as a preform, since its sense has a great degree of anthropocentrism, but it is not fully incorporated into culture as such.

At the same time, the latter is a complex, multidimensional phenomenon that can be viewed from different positions, formulating various systems of its description, and each time receiving new characteristics of the latter. In modern philosophy of culture, there are many points of view on it, a number of definitions of the essential foundations of the latter. So, various scientific schools interpret it differently, concentrating attention on one aspect or another. Accordingly, there is not one, but many theories of culture, many research approaches, methods for its study [7, p. 3].

Thus, we consider the expanded approach to the notion of culture from the standpoint of public administration as justifiable: as a spiritual achievement of mankind, represented in a number of forms of the ideal (idea) and physical (things) of nature. According to this interpretation, the concept of culture should be understood as archetypically structured segments of reality, adapted through the categorization of the human brain. Thus, we are talking already about trans-individual, but essentially, intrapsychic phenomena, fixed in the brain, similar to the instincts of animals, which allows, in turn, to postulate the presence of the phenomenon of synchronicity [4] (ie, the simultaneous deployment of a particular mental state with one or more external events that look like semantic analogues of the instant subjective state).

As for public administration, it is expedient to talk directly about the peculiarities of the deterministic social sense, one of whose goals is the phenomenon of self. By its nature, this phenomenon should be positioned as a psychological total, which can be equated with the ancient Indian notion of "ataman" or the ancient Chinese "dao". In addition, in this light, the specificity of the Japanese concept of "m" as a destructive emptiness, contrasted with the "fullness" of personality, is interesting in this light. Consequently, self — a concept that expresses the human essence, since all the origins of spiritual life come from this point of non-return: it cumulates all the highest and last goals [3, p. 48].

That is why the self for the public administration appears to be the milestone of the social existence of the individual, whose problem is connected with the problem of choice for the defined sphere as a differentiating feature

of its stratification as a social individual. Thus, the very existence of a person can be positioned as the sum of all its elections made during a lifetime: in this way, the person acts as a consumer of goods, services, etc., created to secure their socially determined aspirations (V. Peliewin's "Generation P", F. Beigbeder's "99 francs" and other artistic works, which refer to the psychological, economic and social basis of such a process).

Naturally, with the fact that the choice is the result of a solution, the essence of its adoption can be characterized as an internal, relatively stable basis that defines the sense, role and place of the latter in the functioning and development of the institution (organization, enterprise, etc.). Therefore, the essence of decision-making, as a rule, is manifested through a variety of external connections and actions that characterize one of the parties [6, p. 6].

Concerning the adoption of one or another solution, archetypes should be perceived as images or thought schemes that are filled with the implied sense that allow a person to organize his life experience and perception of the external world, which is manifested through forms of behavior [1]. At the same time, their interpretation does not require mental effort, because they are perceived at the unconscious level and have a single sense for all mankind [8, p. 124].

Thus, we postulate the subjectivity of the above processes, which can be positioned as a natural basis for its deployment, limited by professional (in the case of being in the business sphere) and personal (moral, psychological, etc.) determinants. The latter are consonant with a view of modern society as representing information as a basic, core component that is relevant to the managerial field.

Conclusions and perspectives of further research. Consequently, the archetype appears as a direct pragmatic factor in decision-making by the individual, acting as a created internal difficulty, which ensures the course of certain social deterministic processes in the human brain. At the same time, archetypes differ significantly from historically established or transformed by human characters whose values are not mentally inherited, but transmitted from generation to generation [8, p. 124]. The latter allows us to conclude that the relevance of the archetypal approach to research in the management sphere as a whole and deterministic social sense — in particular.

Also, we emphasize the indissolubility of the concepts of "sense" and "culture": since the alienation of man from the surrounding natural world, all created by her thoughts, created things, found and used means and methods of action endowed with sens [8, p. 122]. Thus, the solution, that is, the choice, appears as the natural basis of the individual's existence in an ontological reality, acting as a prerequisite for the structuring of his administrative, legal, etc. needs in modern society.

A further study of the archetypical approach to the study of the phenomenon of deterministic social sense is seen in the study of the peculiarities of the reflection of citizens on the images and symbols created by the government in order to achieve certain behavioral manifestations in the latter, which will allow more deeply and clearly under-

stand the needs of the people, as well as actualize the relevant role of public administration in its life.

REFERENCES

1. *Jung K. G.* (2010), Psychology of the unconscious, 2nd ed., Kogito Center, Moscow, Russian Federation.
2. *Bass V.* (2018) "Paper architecture", PostNauka [Online], available at: https://postnauka.ru/faq/68819 (Accessed 4 April 2018).
3. *Dudakov-Kashuro K.* (2016) "Dadaism", PostNauka [Online], available at: https://postnauka.ru/faq/70906 (Accessed 4 April 2018).
4. "*Archetype*", Concepts and categories: auxiliary project of the portal "Chronos" [Online], available at: http://ponjatija.ru/taxonomy/term/1593 (Accessed 4 April 2018).
5. *Kolchanova E. A.* (2006) "Archetype" as a category of the philosophy of culture": abstract of Art. Candidate of Philosophical Sciences Dissertation, Public Admnistration, Tyumen State University, Tyumen, Russian Federation.
6. *Grof S.* (2004) "Archetypes, mythical imagination and modern society: a new charm for the world", Stanislav Grof: personal site [Online], available at: http://stanislavgrof.ru/articles/arhetipy-mificheskoe-voobrazhenie-i-sovremennoe-obshhestvo-novoe-ocharovanie-dlya-mira.html (Accessed 4 April 2018).
7. *Vertel A.* (2013), "Archetype of the Self: Holism in the Philosophy of K. G. Jung", Naukovy Visnik Chernivtsi University: Zbirnyk nauk. etc., Vyp. 646/647, p. 45–51.
8. *Kolpakov V. M.* (2004) Theory and practice of making managerial decisions: Textbook. Allowance, 2nd ed., recycled and additional, SAMP, Kyiv, Ukraine.
9. *Koshetarova L. N.* (2010), "Archetype and the symbol as the main forms of expression of cultural sense by advertising", Knowledge. Understanding. Skill, № 4, p. 122–126.

СПИСОК ВИКОРИСТАНИХ ДЖЕРЕЛ

1. *Юнг К. Г.* Психология бессознательного / К. Г. Юнг; пер. с англ. — 2-е изд. — Москва : Когито-Центр, 2010. — 352 с.
2. *Басс В.* Бумажная архитектура [Электронный ресурс] / В. Басс // ПостНаука. — Режим доступа: https://postnauka.ru/faq/68819
3. *Дудаков-Кашуро К.* Дадаизм [Электронный ресурс] / К. Дудако-Кашуро // ПостНаука. — Режим доступа: https://postnauka.ru/faq/70906
4. *Архетип* [Электронный ресурс] // Понятия и категории : вспомогательный проект портала "Хронос". — Режим доступа: http://ponjatija.ru/taxonomy/term/1593
5. *Колчанова Е. А.* "Архетип" как категория философия культуры : дис. ... канд. филос. наук : спец. 24.00.01 / Е. А. Колчанова; Тюменский гос. ун-т. — Тюмень, 2006. — 160 с.
6. *Гроф С.* Архетипы, мифическое воображение и современное общество: новое очарование для мира [Электронный ресурс] / С. Гроф // Станислав Гроф: персональный сайт. — Режим доступа: http://stanislavgrof.ru/articles/arhetipy-mificheskoe-voobrazhenie-i-sovremennoe-obshhestvo-novoe-ocharovanie-dlya-mira.html
7. *Вертель А.* Архетип самости : холизм в философии К. Г. Юнга / А. Вертель // Наук. вісн. Чернівецького ун-ту: зб. наук. пр. — Вип. 646/647. — С. 45–51.
8. *Колпаков В. М.* Теория и практика принятия управленческих решений: учеб. пособие / В. М. Колпаков. —

2-е изд., перераб. и доп. — Киев : МАУП, 2004. — 504 с.
9. *Кошетарова Л. Н.* Архетип и символ как основные формы выражения культурных смыслов реклами / Л. Н. Кошетарова // Знание. Понимание. Умение. — 2010. — № 4. — С. 122–126.

UDC 351(061.1ЄС)

Karpa Martha Ivanivna,
Candidate of Sciences in Public Administration, doctoral student of the Department of Regional Administration and Local Self-Government of Lviv Regional Institute of Public Administration of the National Academy of Public Administration under the President of Ukraine, 79491, Lviv-Briukhovychi, Str. Sukhomlynsky, 16, tel.: +38 (067) 670 57 77, e-mail: marta.karpa@ukr.net
ORCID: 0000-0001-8141-4894

Карпа Марта Іванівна,
кандидат наук з державного управління, докторант кафедри регіонального управління та місцевого самоврядування Львівського регіонального інституту державного управління Національної академії державного управління при Президентові України, 79491, м. Львів-Брюховичі, вул. Сухомлинського, 16, тел.: +38 (067) 670 57 77, e-mail: marta.karpa@ukr.net
ORCID: 0000-0001-8141-4894

Карпа Марта Ивановна,
кандидат наук по государственному управлению, докторант кафедры регионального управления и местного самоуправления Львовского регионального института государственного управления Национальной академии государственного управления при Президенте Украины, 79491, г. Львов-Брюховичи, ул. Сухомлинского, 16, тел.: +38 (067) 670 57 77, e-mail: marta.karpa@ukr.net
ORCID: 0000-0001-8141-4894
DOI https://doi.org/10.31618/vadnd.v1i14.106

COMPETENCE APPROACH IN EUROPEAN PUBLIC ADMINISTRATION: ESSENCE AND DEVELOPMENT TRENDS (ARCHETYPAL ASPECT)

Abstract. The article reveals the main features of the competence approach in the practice of European public administration. The features of the competence approach in public administration are determined on the basis of analysis of the basic concepts of public administration. In the dynamics of the formation and development of popular theories of interaction between state and local authorities, such as the theory of a free community, community (public) and public and state (the theory of municipal dualism), we can trace a number of characteristic features of a competency approach, which manifests itself both through the general

theoretical relations and manifestations, and through the practice of coexistence of public authorities. There is a problem of definition and distribution of public functions as a prerequisite for defining and shaping the competences of public institutions. An important issue in the context of a competent approach is the institutional consolidation of functions in the context of the existence of the basic models of territorial organization of power. In each of the varieties of the Governance concept (Responsive Governance concept, Democratic Governance concept, Good Governance concept), the specifics of the use of competencies are defined.

The archetypal symbols in the European public administration are singled out using the analysis of competence in public administration in its main constituents. A brief description of the archetypal aspect of European public administration is given. The main components of competence are shown in connection with the existing archetypal symbols and the characteristic trends of their development. Their connection is shown according to the scheme "the entity component (who?) — the object component (what?) — the administrative component (how?) — the basis (in what environment?)".

Concerning the trends of development of a competence approach in the context of practice and theory of public administration, it is determined that modern concepts of public administration are characterized by shifting the balance between state and public institutions to the sphere of common goals and tasks, and thus responsibility. The joint activity of all subjects of society requires new forms of cooperation, definition of the spheres and subjects of each entity's activity for effective cooperation, distribution of functions and competences of the entities, formation and consolidation of their status characteristics.

Keywords: public administration, public service, competence, competence approach, competence of the entity of public administration, archetype.

КОМПЕТЕНЦІЙНИЙ ПІДХІД У ЄВРОПЕЙСЬКОМУ ПУБЛІЧНОМУ УПРАВЛІННІ: СУТНІСТЬ ТА ТЕНДЕНЦІЇ РОЗВИТКУ (АРХЕТИПНИЙ ВИМІР)

Анотація. Розкрито основні ознаки компетенційного підходу у практиці європейського публічного управління. Визначено ознаки компетенційного підходу у публічному управлінні на підставі аналізу основних концепцій публічного управління. У динаміці становлення й розвитку популярних теорій взаємодії державної та місцевої влади, таких як теорія вільної громади, громадівської (громадської) та громадсько-державницької (теорія муніципального дуалізму), простежується низка характерних ознак компетенційного підходу, які виявляються як через загальнотеоретичні співвідношення й прояви, так і через практику співіснування органів публічної влади. Виникає проблема визначення та розподілу публічних функцій як передумови визначення та формування компетенцій публічних інституцій. Важливим питанням у контексті компетенційного підходу є інституційне закріплення функцій у розрізі існування основних моделей територіальної організації влади. У кожному з різновидів концепції Governance (концепція Responsive Governance, концеп-

ція Democratic Governance, концепція Good Governance) визначено специфіку використання компетенційних складових.

Виокремлено архетипові символи в європейському публічному управлінні з використанням аналізу компетенції у публічному управлінні за основними її складовими. Надано стислу характеристику архетипного виміру європейського публічного управління. Основні складові компетенції показано у зв'язку з наявними архетиповими символами та характерними тенденціями їх розвитку. Показано їх зв'язок за схемою "суб'єктна складова (хто?) — об'єктна складова (що?) — управлінська складова (як?) — основа (в якому середовищі?)".

Щодо тенденцій розвитку компетенційного підходу у контексті практики й теорії публічного управління визначено, що сучасні концепції публічного управління характеризуються зміщенням балансу між державними та громадськими інституціями до сфери спільних цілей і завдань, а відповідно і відповідальності. Спільна діяльність усіх суб'єктів суспільства потребує нових форм співробітництва, визначення сфер і предметів діяльності кожного суб'єкта для ефективної співпраці, розподілу функцій та компетенцій суб'єктів, становлення й закріплення їх статусних характеристик.

Ключові слова: публічне управління, публічна служба, компетенція, компетенційний підхід, компетенція суб'єкта публічного управління, архетип.

КОМПЕТЕНЦИОННЫЙ ПОДХОД В ЕВРОПЕЙСКОМ ПУБЛИЧНОМ УПРАВЛЕНИИ: СУЩНОСТЬ И ТЕНДЕНДИИ РАЗВИТИЯ (АРХЕТИПИЧНОЕ ИЗМЕРЕНИЕ)

Аннотация. Раскрыты основные особенности компетенционного подхода в практике европейского публичного управления. Определены признаки компетенционного подхода в публичном управления на основе анализа основных концепций публичного управления. В динамике становления и развития популярных теорий взаимодействия государственной и местной власти, таких как теория свободной общины, громадовской (общественной) и общественно-государственного (теория муниципального дуализма), прослеживается ряд отличительных признаков компетенционного подхода, которые проявляются как через общетеоретические соотношение и проявления, так и через практику сосуществования органов публичной власти. Возникает проблема определения и распределения публичных функций как предпосылки для определения и формирования компетенций публичных учреждений. Важным вопросом в контексте компетенционного подхода является институциональное закрепление функций в разрезе существования основных моделей территориальной организации власти. В каждом из разновидностей концепции Governance (концепция Responsive Governance, концепция Democratic Governance, концепция Good Governance) определена специфика использования компетенционных составляющих.

Выделены архетипические символы в европейском публичном управлении с использованием анализа компетенции в публичном управлении по

основным ее составляющим. Предоставлено краткую характеристику архетипного измерения европейского публичного управления. Основные составляющие компетенции показано в связи с имеющимися архетипическими символоми и характерными тенденциями их развития. Показано их связь по схеме "субъектная составляющая (кто?) — объектная составляющая (что?) — управленческая составляющая (как?) — основа (в среде?)".

В связи с тенденциями развития компетенционного подхода в контексте практики и теории публичного управления определено, что современные концепции публичного управления характеризуются смещением баланса между государственными и общественными институтами в сферу общих целей и задач, а соответственно и ответственности. Совместная деятельность всех субъектов общества требует новых форм сотрудничества, определение сфер и предметов деятельности каждого субъекта для эффективного сотрудничества, распределения функций и компетенций субъектов, становления и закрепления их статусных характеристик.

Ключевые слова: публичное управление, публичная служба, компетенция, компетенционный подход, компетенция субъекта публичного управления, архетип.

Thesis statement. The relevance of this research is determined by the development of a competent paradigm in public administration. The influence on the formation of public administration systems is, of course, carried out by archetypes, since they form the environment of the functioning of society and the state, affect the development of democracy, in particular regarding the separation of communities as entities of governance. In the context of this research, it is advisable to determine the archetypal aspect of public administration, the search and defining of archetypal symbols in European public administration from the point of view of the application of a competence approach.

Analysis of recent publications and the definition of previously unsettled parts of the general problem. Representatives of various foreign scientific schools, namely G. Bréban, J. Wiedel, D. Garner, J. Grimo, C. Davis, J. Eberbach, K. Ekstine, J. Elder, N. Owen, S. Solon, R. Schaffhauser, J. Chevalier and others were involved in the study of certain components of the competences of public administration entities. A number of scholars, including V. B. Averianov, S. S. Alekseev, I. L. Bachilo, I. A. Grytsiak, V. S. Kuibida, V. K. Mamutov, O. I. Sushinskyi, Yu. O. Tikhomirov and K. F. Sheremeta, paid attention to the concept of "competence".

The processes of forming a concept of competence in public administration both from the position of theoretical and methodological development, and on the practical implementation of it, remain earlier unsolved part of the general problem in the context of this problem.

Objective of the article is to identify the main features of the competence

approach in the concepts and theories of European public administration and to distinguish archetypal symbols in the public and management aspect.

Results. According to a number of researchers, the competence paradigm arose in the 70's of the twentieth century. The development of the competence approach as a system conception of describing human education is linked to the studies of the famous American linguist N. Chomsky, who formulated the concept of competence in relation to the theory of language [1]. As a dominant educational paradigm, the competence approach began to develop in the late 70's of the twentieth century under the influence of the formation of education models in Western Europe and the United States [2].

In the dynamics of the formation and development of popular theories of interaction between state and local authorities, such as the theory of a free community, community (public) and public and state (the theory of municipal dualism), we can trace a number of characteristic features of a competency approach, which manifests itself both through the general theoretical relations and manifestations, and through the practice of coexistence of public authorities. The theory of a free community was based on the idea of the community's natural right to resolve community issues. This is evidenced by the Belgian and French law in the XVII–XIX centuries [3; 4]. Consequently, the community institute was distinguished as the subject of the exercise of local authority, and determined the issues that it should solve, that is, the subjects of community management as part of its competence. The state authority retained control functions. In this, we see an attempt to separate the competence of the state and self-government authorities.

In the context of the development of the management system of European states, institutions of power are characterised by such a feature as the absence of vertical governance structures and central regulatory influence (a kind of "governance without government" that acquires transnational horizontal networks) [5]. Such a concept is inherent to decentralized management practices and social self-regulation. A characteristic feature of this model is the interdependence of the entities, which gives rise to the idea of forming common goals and objectives of the activity with the need to define the functions of each entity. The most acute question here is the political issues of separation of powers, since the entities in such a model are participants with different status and, accordingly, with different functional and competency load. Integration of public and non-public entities generates a number of questions regarding their interaction and competence, first of all with respect to responsibility and status characteristics. Among the possible forms of innovation in the context of the action, the concept of political (social) networks indicates their ability to provide horizontal coordinating links, associative forms of organization and management, coordination and reorganization, corporatization of public administration, orientation towards social responsibility; the use of project-program-targeted management, administrative and financial, and public accountability, as well as rational allocation of resources. Despite the

mentioning of joint activities of state and public institutions on a partnership basis ("provision of social services on a partnership basis", "optimization of (proper) correlation "centralization–decentralization", its (the state's) partnership with the population in decision-making"), V. Bakumenko sees a strong role of the state in the activity of network structures ("the dominance of the state in various spheres of society in partnership with public structures") [6].

There is a problem of definition and distribution of public functions as a prerequisite for defining and shaping the competences of public institutions.

An important issue in the context of a competent approach is the institutional consolidation of functions in the context of the existence of the basic models of territorial organization of power. In his research, S. Hix states that relations between state and non-state institutions are non-hierarchical and characterized by interdependence. The main functions of governance are not distribution, but regulation of social and political risks [7]. The White Paper also states that "governance concerns the state's ability to serve the citizens. Governance refers to the rules, processes, and behaviour by which interests are articulated, resources are managed and power is exercised in the society" [8].

The continental (French) model is characterised by a hierarchical system of subordination and a dominant control function in accordance with the subordinate principle. Local authorities have certain functions: municipalities — as to issues of property management, management of relevant services, allocation of local budgets, etc.; public authorities — as to the exercise of state power at all institutional levels of the hierarchical pyramid and control over the exercise of the functions of public authorities.

The mixed model combines the features of continental and Anglo-Saxon models. The peculiarities of this system are the activities of state and self-government authorities as a single system, the fulfilment of state functions is carried out in part by self-government, the emergence of public institutions in the relations between the state and society. For example, Germany, as a bright representative of this model, recognized that the federation and the lands are not the only subjects of public administration. Communities function either as institutions of self-government, or as bodies to which the state delegates certain functions [9].

The concept of Public administration was built on the activities of state structures and institutions, the peculiarities of which are the hierarchical structure of interconnections, standardization of procedures and decision-making and subordinated relations between the entities of power. The main tasks that were typical of public administration at this stage were to ensure citizens' security and property protection, to establish social standards and to adhere to the rule of law principle [5].

Widely spread from the 90-s of the twentieth century, the concept of Governance, which emerged after the work of J. Habermas "The Theory of Communicative Action" [10] in the 90's of the twentieth century, is characterised by partnership principles of interaction that forms the institutional consolida-

tion of relations between government, business and citizens. Often, this interprets as an equal partnership, which should mean the same right of access to resources. At the same time, from the point of view of competence, issues of establishing norms of responsibility, allocation of powers, and, consequently, the assignment to participants of the appropriate status remain complex. The basis of the concept remains relevant, although the primary source of its creation was the exercise of power in the process of disposing of the political, economic and social resources of the countries that are transitioning from totalitarian to democratic regimes, which was considered an instrument of the World Bank since 1993 [11].

In each of the varieties of the concept of Governance, there is a specific use of competency constituents. The concept of Responsive Governance manifests most in terms of responsibility as a component of the competence of the entities of governance. The concept of Democratic Governance manifests in the context of the formation and consolidation of the status characteristics of all entities of governance as equal members, forming authority, departmental affiliation and responsibility. The focus is on Good Governance, which involves engaging business and the public in governance processes, based on human rights, interaction between different institutional levels. All types of Governance concepts extend the involvement of its subjects in public administration, among others, citizens, non-governmental organizations, entities and business structures. Strengthening public control creates certain competency limits for government bodies or even self-government bodies.

From the point of view of the application of the competence approach, we will try to analyse the archetypal symbols, distinguishing its main components. Table shows the components of the competence approach, the connection of the component/forming question, archetypal symbols and trends in their development. Consequently, the main components of competence are shown in connection with the existing archetypal symbols and the characteristic trends of their development. Their connection is shown according to the scheme: "the entity component

Archetypal symbols in public administration in the medium term from the point of view of application of the competence approach (author's model)

Component of the competence approach	The connection of the component/ forming question	Archetypal symbols	Trends of development
1	2	3	4
Entity	Entity/who?	Community (Belgium, XIX century) – state; citizen – state; private sector; public institutions – government institutions;	Expansion of the role of multientity, coentity, interentity; predominance in the direction of entity-entity relations (reduction of entity-object ones)

End of table

1	2	3	4
		civil society – power; local self-government – state power; network structures; intergovernmental institutions	
Object of competence	Object/what?	Citizen's rights; public needs; public interests – power interests – state interests	Development of social integration, grouping of communities, defining of goals and needs of society, citizens and groups; the formation of inter-entity components (objectives, needs, goals)
Administrative componet	Mechanism/ how?	Management – control – administration; State administration – public administration – local self-government; public governance; self-management, self-organization	The trend of self-government, self-organization
Principles and basis	Basis/in what environment?	Humanization; protection of rights; freedom; democracy; equality; socialization; communication	Development of communicative paradigm; socialization of society

(who?) — the object component (what?) — the administrative component (how?) — the basis (in what environment?)".

From the standpoint of the concept of competence, the indicated symbols will form the subject of competence in a generalized form that at the initial stages forms the generalized function of public administration (for example, the protection of the rights and freedoms of citizens), its systemic definition (the development and introduction of functions to protect the rights and freedoms of citizens in a particular system of public management), the institutionalization of functions (the creation of institutions in accordance with functions, the definition of mechanisms of activity, normative and legal support, etc.) and content (providing spare organizational and functional load of institutions in the system of public administration, resource and methodological support, etc.).

The archetypal aspect of European public administration manifests in the archetypal ideas and principles that shape the environment for the implementation of public administration. According to Professor E. Afonin, the archetype is "a collective unconscious cultural stereotype that affects the behaviour and history of mankind" [12].

We can assume that today such generalized archetypal aspects, the essence of which can be characterized by their constituent and certain features, are relevant. The "Equality" aspect is the protection of the rights of a citizen, equal access rights to resources, powers and authority. The "Equality" aspect also can include the phenomenon "Civil Society" as one of the forms of application of equality to the processes of involving the subjects of management in the context of the existence of a system of public administration. Discussion issue in the aspect of the archetype "Equality" is the issue of privileges, special regimes, special statuses, etc., which offsets the concept of equality. The equal participation of citizens in political life, equality of all public institutions, equal powers in public administration, etc., remain problem issues.

The basis of the aspect of "Democracy" is clearly considered as a political regime (direct, indirect democracy). But it is also a collection of ideas and principles that have developed in the public consciousness; the existence of rights and freedoms, the subordination of the minority to majority, the power of the people, the protection of rights and freedoms, election, the possibility of social control, etc. The "Freedom" aspect is the ability to choose, non-participation, free definition, limitation by filters of the normative and legal framework and public ones.

The aspect of "Globalization" is global democracy, integration processes, cosmopolitan democracy, multilevelness, network governance, world citizenship, etc.

Summary and prospects of further research. Features of the competence approach in the concepts and theories of public administration based on the above analysis can be considered as:

- the separation of the community institution as the entity exercising local governance, and the defining of the issue to be addressed by it, that is, the subjects of community management; state authority retains control functions; in this we see an attempt to separate the competence of the state and self-government authorities;
- the existence of common goals regarding the provision of the necessary services to the population by local and central authorities on a partnership basis or on an equal participation basis and the existence of different goals, which creates the limits of competence of the subjects of management;
- the need to differentiate the functions of each entity; the most acute question here is the political issues of separation of power, since the entities often are with different statuses and, accordingly, with different functional and competence load;
- integration of state and non-state entities generates a number of questions regarding their interaction, first of all with respect to responsibility and status characteristics;
- availability and development of entity and status characteristics in public administration, which facilitates the establishment and differentiation of competences of all entities of management;
- the formation of goals defines the functions of the entities of management systems, which become the basic precondition for determining and fixing the competence of the entities of management; an important issue for the de-

velopment of public administration, in particular in the context of a competent approach, is the allocation of functions and their institutional consolidation;

• relations between the state and the developing community, based on their own and common subjects within power in the form of desires, interests and needs;

• the specificity of legal systems (families) can be considered as a prerequisite for characterizing the features of a competent approach in public administration;

• within the legal aspect, the issue of constitutional regulation of the competence of entities of public administration is most acute.

Archetypal symbols in European public administration are identified using the analysis of competence in public administration in its main components. The main components of competence are shown in connection with the existing archetypal symbols and the characteristic trends of their development. Their connection is shown according to the scheme "the entity component (who?) — the object component (what?) — the administrative component (how?) — the basis (in what environment?)".

Concerning the trends of development of a competence approach in the context of practice and theory of public administration, it is determined that modern concepts of public administration are characterized by shifting the balance between state and public institutions to the sphere of common goals and tasks, and thus responsibility. The joint activity of all subjects of society requires new forms of cooperation, definition of the spheres and subjects of each entity's activity for effective cooperation, distribution of functions and competences of the entities, formation and consolidation of their status characteristics.

The main trends of the development of public administration from the point of view of application of the competence approach to the implementation of public functions are as follows:

• strengthening and developing processes of interaction between authorities and the population, strengthening citizens' participation in the governance that creates conditions for partnership approaches as to the distribution of functions of governance in society;

• hierarchical structures of power are gradually replaced by horizontal, coordinating or local, network ones; subordination is gradually replaced by coordination, which strengthens the competency component, subordination and territorial functional load on the subject of management;

• change in the distribution of influence on objects of state and public communities management; trends will be manifested both in the spheres of influence, that is, in determining the objects of management and their consolidation by the entities, and in the possibility of cooperation and partnership between state and self-governing entities of management in order to achieve influence on the objects of management;

• managerial technologies begin to occupy a significant place in management, managerial activity itself changes, new paradigms, principles and norms emerge that form complex systems of both state and municipal management; most often, the latest man-

agement technologies are applied in the area of management decision-making, leadership, communication, conflict management, responsibility and organizational culture;

• the phenomenon of management publicity will increase, which will be manifested in the ever-greater use of public accountability (financial, organizational, administrative), access to services or goods, and the ability of society to participate directly or indirectly in public administration;

• the public service will require new specialists — public servants with analytical, innovative, administrative and crisis management skills and experience;

• trends in coordination, motivation, regulation, deregulation and self-regulation intensify.

REFERENCES

1. *The official* site of Noam Chomsky, available at: https://chomsky.info
2. *Simchenko N. O.* (2012), "Ways of realizing competence in the management of human resources", available at: http://nauka.kushnir.mk.ua/?p=26165
3. *The Belgian* Constitution on February 7, 1831, edited by S. Svatikov, trans. with A. Kharitonov, V. Kharitonov), Paramonova "Don's Rech", 1905, p. 39.
4. *The Fund* for Settlement and Development of the Territorial and Regional Self-Adoption of Ukraine (1994), "Local government in Ukraine. History, problems, suggestions", p. 368, Kyiv, Ukraine.
5. *Krasivsky O. Y., Kogut P. V., Kirichuk O. S.* (2012), "Development of the EU governance system: experience for Ukraine: science-method. research", NADU, Kyiv, Ukraine.
6. *Bakumenko V. and Popov S.* (2015), "Paradigm of innovative society development: modern concepts of reforming public administration", Efektyvnist' derzhavnoho upravlinnia, vol. 43, p. 21–28.
7. *Hix S.* (1998), "The study of the European Union II: The "New governance" agenda and its rival", Journal of European Public Policy, vol. 5, p. 38–65.
8. *European* governance: A White Paper, European Commossion, vol. COM (2001) 428, Brussels , p. 27.
9. *Yevtushenko O. N.* (2009), "State power and local government: the theory and methodology of interaction", Visnyk Natsional'noi iurydychnoi akademii imeni Yaroslava Mudroho, available at: http://www.nbuv.gov.ua/old_jrn/Soc_Gum/Vnyua/2009_1/163-174.pdf
10. *Habermas J.* (1981), Theorie des kommunikativen Handelns, Jurgen Habermas, p. 524.
11. *Traité* de Lisbonne modifiant le traité sur l'Union européenne et le traité instituant la Communaute europeenne, signé. — Lisbonne le 13 décembre 2007, Journal officiel de l'Union europeenne, vol. 17.12.2007, p. 306.
12. *Afonin E. A., Martynov, A.* (2013), "Archetype and societal: interaction and mutual influence", Publichne upravlinnia: teoriia ta praktyka, pp.193-200, available at: http://nbuv.gov.ua/UJRN/Pubupr_2013_spets.vip._27

СПИСОК ВИКОРИСТАНИХ ДЖЕРЕЛ

1. *Офіційний* сайт Noam Chomsky [Електронний ресурс]. — Режим доступу: https://chomsky.info
2. *Сімченко Н. О.* Напрями реалізації компетенційного підходу в управлінні людськими ресурсами організації [Електронний ресурс] / Н. О. Сімченко. — 2012. — Режим доступу: http://nauka.kushnir.mk.ua/?p=26165

3. *Бельгийская* конституция 7 февраля 1831 года / (под ред. и прим. С. Сватикова ; пер. с фр. А. Харитонова, В. Харитонова). — Ростов-на-Дону : Изд-во Н. Парамонова "Донская Речь", 1905. — 39 с.
4. *Місцеве* самоврядування в Україні. Історія, проблеми, пропозиції. — Київ, 1994. — 368 с.
5. *Розвиток* системи управління в ЄС: досвід для України : наук.-метод. розробка / авт. кол.: О. Я. Красівський, П. В. Когут, О. С. Киричук та ін. — Київ : НАДУ, 2012. — 52 с.
6. *Бакуменко В.* Парадигма інноваційного розвитку суспільства: сучасні концепції реформування публічного управління / В. Бакуменко, С. Попов // Ефективність державного управління : зб. наук. пр. — 2015. — Вип. 43. — С. 21–28.
7. *Hix S.* The study of the European Union II: The "New governance" agenda and its rival / S. Hix // Journal of European Public Policy. — 1998. — № 5. — P. 38–65.
8. *European* governance: A White Paper // European Commossion. COM (2001) 428. — Brussels, 2001. — P. 27.
9. Євтушенко О. Н. Державна влада і місцеве самоврядування: теорія й методологія взаємодії [Електронний ресурс] / О. Н. Євтушенко // Вісн. Нац. юрид. акад. ім. Ярослава Мудрого. — 2009. — Режим доступу: http://www.nbuv.gov.ua/old_jrn/Soc_Gum/Vnyua/2009_1/163-174.pdf
10. *Habermas J.* Theorie des kommunikativen Handelns / Jurgen Habermas. — B. I. Frankfurt, 1981. — 524 c.
11. *Traité* de Lisbonne modifiant le traité sur l'Union européenne et le traité instituant la Communaute europeenne, signé. — Lisbonne le 13 décembre 2007 [Електронний ресурс] // Journal officiel de l'Union europeenne. — 17.12.2007. — 306 c. — Режим доступу: http://europa.eu/lisbon_treaty/full_text/index_fr.htm
12. *Афонін Е. А.* Архетип і соцієтальне: взаємодія і взаємовпливи [Електронний ресурс] / Е. Афонін, А. Мартинов // Публічне управління: теорія та практика. — 2013. — Спец. вип. — С. 193–200. — Режим доступу: http://nbuv.gov.ua/UJRN/Pubupr_2013_spets.vip._27

UDC35 : 316.752.4

Kotovska Olha Petrivna,
Doctor of Philosophy, Associated Professor, Postdoctoral researcher, Department of Public Policy and Political Analytics, National Academy for Public Administration under the President of Ukraine, 03057, Kyiv, Str. Sofii Perovoi, 5, 1000, tel.: +38 (067) 786 03 39, e-mail: olhakotovskalviv@gmail.com
ORCID: 0000-0002-8479-915X

Котовська Ольга Петрівна,
кандидат філософських наук, доцент, докторантка кафедри публічної політики та політичної аналітики, Національна академія державного управління при Президентові України, 03057, м. Київ, вул. Софії Перової, 5, 1000, тел.: +38 (067) 786 03 39 e-mail: olhakotovskalviv@gmail.com
ORCID: 0000-0002-8479-915X

Котовская Ольга Петровна,
кандидат философских наук, доцент, докторант кафедры политической аналитики и прогнозирования, Национальная академия государственного управления при Президенте Украины, 03057, г. Киев, ул. Софии Перовой, 5, 1000, тел.: +38 (067) 786 03 39, e-mail: olhakotovskalviv@gmail.com
ORCID: 0000-0002-8479-915X
DOI https://doi.org/10.31618/vadnd.v1i14.107

THE CONSTRUCTION OF IDENTITY AND VALUES IN LOCAL, NATIONAL AND VIRTUAL SPACE

Abstract. The article reveals the study of the contemporary meaning of identity and values in local and national dimensions, as well as their analysis in the context of the virtual reality, constructed during the last decades. On the basis of theoretical background, historical analogies and practical examples, the author shows the influence of values on the identity formation, focuses on the problem of the erosion of traditional and the formation of new identities. If to compare conditions of Ukrainian national identity constructing with those western European peoples, which were formed as nations at their own state borders, Ukrainian national identity was shaped in imagined by Ukrainians space. Institutional differences in the creation of the first Ukrainian political organizations in Lviv and Kyiv clearly represent a very important component — divided by the border between two empires Ukrainians were constantly connected by the idea of their unity. The historical context and the unfinished cycle of independent formation

of Ukrainian national and socio-political identitys strengthen the need to create a socio-cultural identity on the basis of an archetypal approach.

The article also represents contemporary challenges, which Ukrainian state faces in conditions of hybrid warfare and which are provoked by the manipulation of information and stereotypes. Incorporating concrete examples, the author shows how stereotypes influence on one's own behavior and estimation of any phenomenon; determine the limits of personal choices. At the same time virtual space changes image of oneself, self-identity and the community which a person identifies "the Self" with. From one point of view, virtual reality opens huge amount of possibilities for personal self-realization, from another, it can be a source for manipulations of information in the individual, state or international levels.

Keywords: identity, values, construction of new identities and values, stereotypes, manipulation of information, archetypal approach.

КОНСТРУЮВАННЯ ІДЕНТИЧНОСТЕЙ ТА ЦІННОСТЕЙ У ВИМІРАХ ЛОКАЛЬНОГО, НАЦІОНАЛЬНОГО ТА ВІРТУАЛЬНОГО ПРОСТОРІВ

Анотація. Досліджено сучасне значення ідентичності та цінностей у просторових вимірах локального та національного, а також проаналізовано їх крізь призму сконструйованої впродовж останніх десятиліть віртуальної реальності. На основі теоретичних досліджень, історичних аналогій та наочних прикладів показано взаємозв'язок цінностей у формуванні ідентичності, зосереджено увагу на проблемі розмивання традиційних та формуванні нових ідентичностей. На відміну від західноєвропейських народів, які пройшли шлях формування націй у власних державних кордонах, українська національна ідентичність творилась в уявному просторі. Інституційні відмінності творення перших українських політичних організацій у 1840-х роках у Львові та Києві наочно показують неперервність об'єднавчих зв'язків між українцями, розділеними кордонами двох "чужих" імперій. Історичний контекст й незавершений цикл самостійного формування української національної та громадсько-політичної ідентичностей загострює необхідність творення соціокультурної ідентичності на засадах архетипного підходу.

Репрезентуються сучасні виклики, що стоять перед українською державою в умовах гібридної війни та пов'язані із маніпуляцією інформацією й стереотипами. На конкретних прикладах відтворено ситуації, коли стереотипи незалежно від самої людини впливають на її поведінку й оцінку будь-якого явища, визначають межі її особистого вибору. Показано, як віртуальний простір змінює звичні для людини модерну уявлення про себе, свою ідентичність і спільноту з якою вона себе ототожнює. З одного боку, віртуальна реальність створює колосальну кількість можливостей для виявлення особистості, а з іншого — вона є джерелом маніпуляцій інформацією на рівні індивіда, держави й світової спільноти.

Ключові слова: ідентичність, цінності, конструювання нових ідентичностей та цінностей, стереотипи, маніпуляція інформацією, архетипний підхід.

КОНСТРУИРОВАНИЕ ИДЕНТИЧНОСТЕЙ И ЦЕННОСТЕЙ В ИЗМЕРЕНИИ ЛОКАЛЬНОГО, НАЦИОНАЛЬНОГО И ВИРТУАЛЬНОГО ПРОСТРАНСТВА

Аннотация. Статья посвящена исследованию современного значения идентичности и ценностей в пространственных измерениях локального и национального, а также анализа их в отношении к сконструированной в течение последних десятилетий виртуальной реальности. На основе теоретических исследований, исторических аналогий и наглядных примеров показано взаимосвязь ценностей в формировании идентичности, сосредоточено внимание на проблеме размывания традиционных и формирование новых идентичностей. В отличие от западноевропейских народов, прошедших путь формирования наций в собственных государственных границах, украинская национальная идентичность создавалась в воображаемом пространстве. Институциональные различия создания первых украинских политических организаций в 1840-х годах во Львове и Киеве наглядно показывают непрерывность объединительных связей между украинцами, разделенными границами двух для них “чужих” империй. Исторический контекст и незавершенный цикл самостоятельного формирования украинской национальной и общественно-политической идентичностей обостряет необходимость создания социокультурной идентичности на основе архетипического подхода.

Предлагаемая статья также представляет современные вызовы, которые стоят перед украинским государством в условиях гибридной войны и связанные с манипуляцией информацией и стереотипами. На конкретных примерах воспроизведены ситуации, когда стереотипы независимо от самого человека влияют на его поведение и оценку любого явления, определяют границы его личного выбора. Показано, как виртуальное пространство меняет привычные для человека модерна представление о себе, своей идентичности и объединением с которым он себя отождествляет. С одной стороны, виртуальная реальность создает колоссальное количество возможностей для проявления личности, а с другой — она является источником манипуляций информацией на уровне индивида, государства и мирового сообщества.

Ключевые слова: идентичность, ценности, конструирование новых идентичностей и ценностей, стереотипы, манипуляция информацией, архетипический подход.

Problem setting. The postmodern world is a reality of consciously chosen, constructed or imposed by someone from outside identities, values and meanings that create parallel universes in a specific local, national and virtual

spaces. These universes could constantly interact, conflict with, or do not know about the existence of each other. The increasing popularity of the term "identity" refers to the beginning of 2000's, and the term "values" — to 2010's. Since that time issues of values have become one of the key concepts not only in scholarly publications in the field of axiology but also the key term in everyday public speaking practices of politicians, economists, public activists, journalists, and bloggers. The theme of values and moral capital (P. Sztompka), as defining components of the development of community and self-protection of humanity, is one of the main topics on the important economic and geopolitical forums. Do these two terms reflect the most urgent or, perhaps, artificially constructed problems of the society in the first decade of the 21st century? It is the question, which is related to the new phenomena of "post-truth", "virtual reality" and "pseudo-reality". Pseudo-reality is formed as a parallel universe, which is constructed on certain kind of logic mainly controlled or manipulated by media and Internet resources, which, in fact, support the dominant idea of reality in parallel universes [14, p. 55].

Recent research and publications analysis. In science, as in the world of fashion, for different periods there are some usage trends of the key concepts and methods. During 20th century the concepts "identity" and "values" became the subject of a large number of interdisciplinary researches, provided by Jü. Habermas, W. James, A. Giddens, E. Erikson, R. Inglehart, H. Klages, G. Mead, S. Moscovici and others). At the same time at the beginning of the millennium, such scholars as Z. Bauman, M. Castells, M. Maffesoli, R. Putnam, P. Sztompka, F. Fukuyama and others have become increasingly aware of the problem of erosion of traditional identities and the construction of new types of local, national, virtual identities in postmodernity. Such foreign scholars as O. Gnatyuk, N. Davies, A. Etkind, S. Plokhy, T. Snyder and Ukrainian researchers E. Afonin, Ja. Hrycak, Ju. Golovakha, O. Donchenko, O. Zabuzhko, A. Kolodii, V. Malinin, N. Panina, Yu. Romanenko, A. Ruchka, M. Riabchuk, O. Stegniy, O. Sushyj and others are directly involved in the analysis of Ukrainian national features of the formation of identities and the transformation of values. When the open character of Russia's hybrid war complain had began, one of the central topics for Ukrainian representatives of central authority, scientists (G. Pocheptsov, E. Magda, V. Horbulin and others) and public activists became the problem of information counteraction to fake information and message on the mass communication level. From this point of view, shaping of holistic socio-cultural identity and common values for Ukrainian people is an important issue to overcome the trauma of colonial past, to determine the proper way of state building, to develop the effective strategy for popularizing Ukrainian cultural "product" and to revitalize the integral collective archetype of "the Self" (C. Jung).

The paper objective — to analyze in local and national levels the contemporary meaning of identities and values, as well as to bring them closer to the

so-called "virtual reality", constructed over the last decades. For implementation of the research aim, the author used up-to-date methods, especially concentrating on archetypal and axiological, historical, socio-cultural and applied methods (case-study).

The paper main body: It is important to distinguish the concepts of "identity" and "values" before distinguishing philosophical notion of the influence of time and space on the construction of identities and the transformation of values.

Values as a social phenomenon could be explained by psychosocial nature of a person and influence on one's activities, social choice and generally on social behavior. Researchers divide values into material/spiritual, terminal (value-purpose)/operational (value-means). In this diversity, there are also value orientations or social (cultural, civil, political) values. Civil values, as the ideal basis of civil society, express the level of social activity, trust/distrust relationships between state institutions and group or individual entities. From one hand, at macro-level the shaping of values is influenced by socio-cultural environment and, from other, values themselves generate social connections, which could be an additional "resource" for the economic growth of the state. Figure 1 shows the values connections in formation of social and moral capital. Polish sociologist P. Sztompka defines moral capital within six core values (trust, loyalty and respect for the others, reciprocity of commitments, solidarity, respect, and justice) and argues that "space of inter-human relations regulated by values can be defined as a moral space, and the individuals and communities operating within that space can be described as having moral capital" [15, p. 15].

The diversity of social ties and values is structured on the basis of personal identity, self-identification with national, social and other kind of communities. Identity is self-awareness and association oneself with other individuals and social groups, which have certain cultural, social, economic or religious characteristics. In other words, identity is constructed first of all on the basis of relations between individuals, who are connected as a group. Secondly, the features that become the main for the formation of a certain type of identity are also determined by specific period of history. Thirdly, the choice of identity is carried out automatically

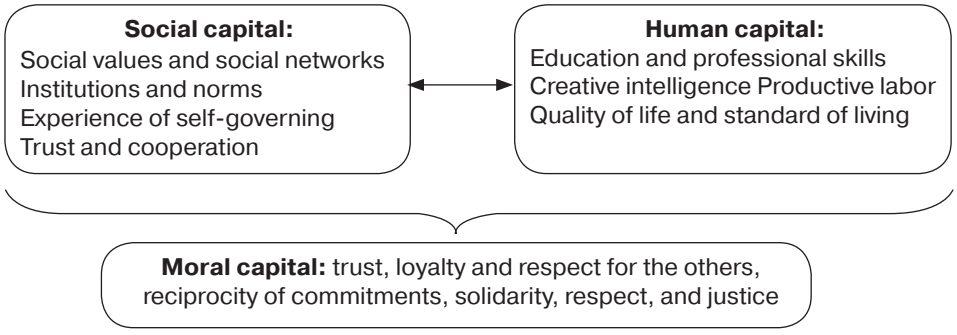


Fig. 1. **Relationship Between the Values of Moral and Social Capital**

or consciously by an individual, when she/he accepts or refuses to be in relations determined by the birth (for example, social origin or sex). In Figure 2 it is represented the map of identity, which includes key components of the formation of the phenomenon of identity, it's division on types, main scientific concepts, historical and contemporary changes in its definition.

The processes of identification and socialization have their own personal and group chronological, cultural and territorial features, which influence on

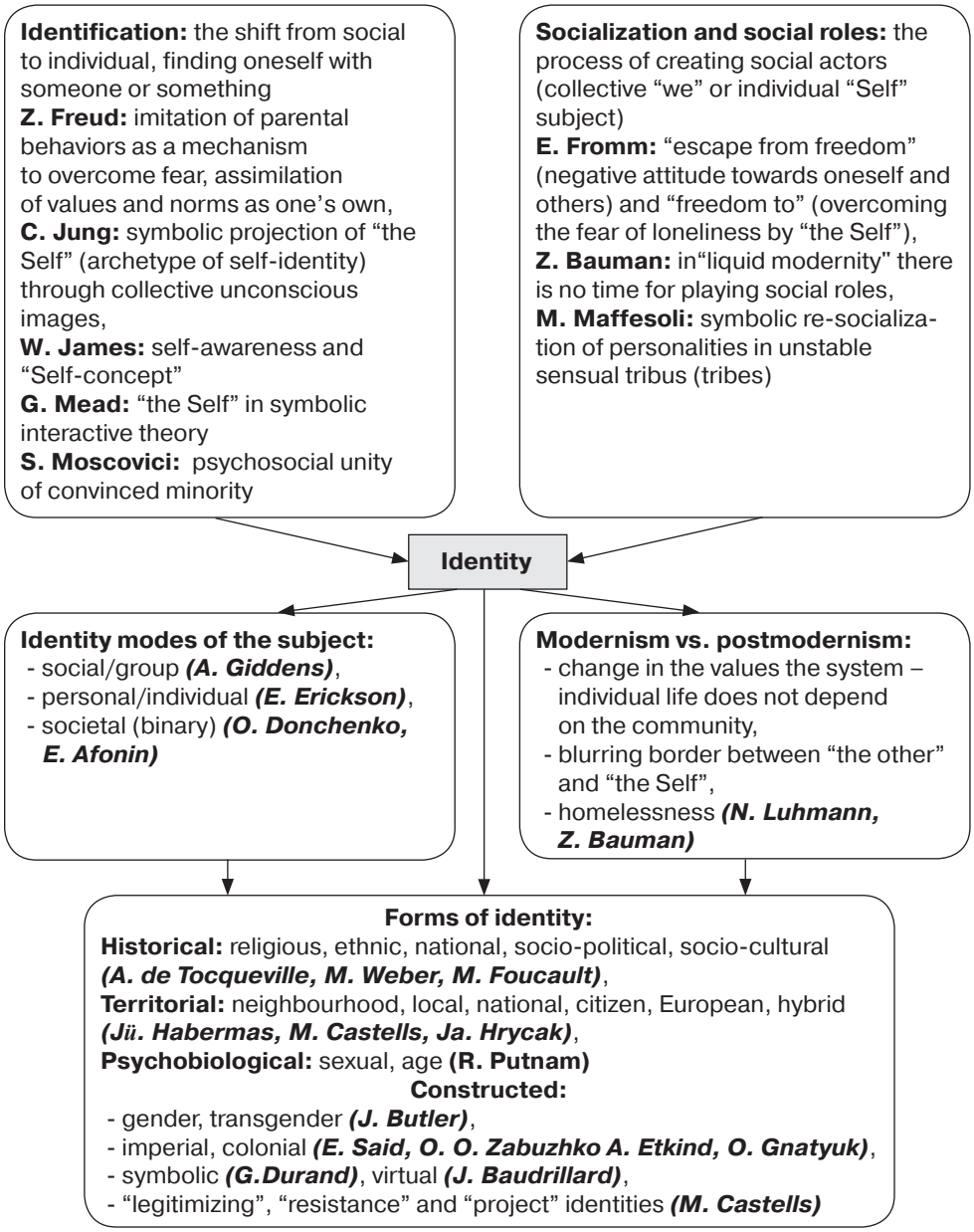


Fig. 2. **The Map of Identity**

the formation of dominant identities of individual, community or the whole humankind. At the same time, postmodern socio-cultural transformations led to the appearance of a new mode of identity — societal, which is not oriented on collective meaning of "ours" and "theirs" as social identity. Societal identity is focused on nonmaterial cultural values, in terms of individual identification with her/his integrity and continuity of changes [1, p. 267].

Societal identity followed identities of modern period such as ethno-national identity. First of all the representatives of national identity were class and intellectual elites of those times. Nowadays national identity saves its essential influence in mono-ethnic communities and is characteristic for societies with traditional values. Culture is an important component of national identity and unites national community in symbolic level. National idea is another element of national identity, which forms some kind of ideological vision of the realization of common and unique values from the point of view of the community.

Some nations are still in the process of national self-identification, when national identity is formed in opposition to other ethno-national communities. The ways of division into "ours" and "theirs" could be different: from tolerant coexistence with "the others" as "close neighbors" to aggressive confrontation on the basis of nationalities. If in the cultural sphere ethnic and religious/confessional coexistence almost always leads to the flourishing and enrichment of neighboring traditions with unique architectural, literature and art examples, then in the condition of territorial coexistence with the other ethnic group is the source of different conflicts (separatist sentiments, armed conflicts, and terrorism). Time and territorial limits of the conflict's expansion are determined by the intensity of the influence of confrontational stereotype on the mass consciousness, and also by social distance, which is considered to be un/readiness of the members of the community to enter into relations with "the other" as "close", "distant" or "hostile".

For centuries territory of modern Ukraine was a "meeting place" for different cultures and at the same time "bloodlands" (T. Snyder) because of the biggest proportion of deaths in its area during wars between "the other" empires. "In the eighteenth century, Ukraine was ruled from St. Petersburg and Vienna, Warsaw and Istanbul. In the nineteenth century, only the first two capitals remained. In the second half of the twentieth, only Moscow ruled supreme over most of the Ukrainian lands. Each of the empires claimed land and booty, leaving its imprint on the landscape and the character of the population and helping to form its unique frontier identity and ethos", — the professor of Ukrainian history and director of the Ukrainian Research Institute at Harvard University S. Plokhy states [10, p. 23]. Consequently, in distinguishing the formation of cultural, religious, national or civic-political identities of Ukraine the influences of socio-cultural and historical backgrounds should always be taken into account.

Contemporary Ukrainian cultural identity is largely a result of interaction of two moving frontiers: the first is demarcated by the line between the Eur-

asian steppes and the eastern European parklands, the second — by the border between Eastern and Western Christianity [10, p. 24]. If the first frontier is territorial and affects the formation of regional identities, then the other primarily has a value-semantic meaning and reflects its essential influence on all kinds of human life expression. Once the second frontier reached the Dnieper River and retreated in the 18th century to Galicia, to the border between the Habsburg and Romanov, it still exists in Ukrainian mentality [10, p. 450]. This border also shows two significant differences in traditions of socio-political life, which affects the ways of shaping public-political identity and public policy in contemporary Ukraine.

Civic-political identity is the ideological "product" of Modernity and Enlightenment. In this period the central were the conviction of the effectiveness of the legal and rational-communicative mechanisms for protecting individual rights and freedoms and John Locke's contract theory of the state. They were considered as necessary condition for survival of humankind and restriction of people's natural selfishness (T. Hobbes). Granted in acquire Greece the right to citizenship from the 18th century gradually strengthened in Anglo-Saxon (British and North American) and Western European (continental) traditions at legislative level: civil and political rights are the rights that protect individuals' freedom from infringement by governments, ensure citizen's ability to participate in the civil and political life of the society.

Citizenship, as well as civil society functioning, still has theirs cultural and civilization differences. Using the territorial criteria, the following models of civil society could be defined by countries and civilization groups: Anglo-Saxon, Continental, Central-East European, East Asian, Middle East and others [9, p. 158]. In the 1830–40's French diplomat A. de Tocqueville emphasized that the foundation of American democracy is the institutions of civil society, which refers to the specific sphere of citizen activity and self-organized protection of their interests. "Wherever at the head of some new undertaking you see the government in France, or a man of rank in England, — A. de Tocqueville writes, —in the United States you will be sure to find an association"[16, p. 198].

General political rights, especially electoral laws of women, began to be applied from the end of the 19th century. Hence, beginning from the 1930's A. de Tocqueville's works were in "a new wave of popularity" in American and Western European traditions and now are under reflection in countries with post-communist past [5, p. 7].

In A. de Tocqueville's times the formation of the civic-political identity of Ukrainians was divided by the border between two empires. Differences of two traditions can be shown by the example of the leap 1848, which is known in European history as "the Spring of Nations". The riots of February 1848 in Paris spread to Italy, Germany, and the entire Austrian Empire together with Galicia. In Habsburg dynasty possessions Germans, Poles, Italians, Romanians, Croats, Ukrainians, Czechs and Hungarians were trying to gain wider autonomy and national freedoms for their peoples by protest and uprisings.

The serfdom in Austrian Empire was abolished. Children and grandchildren of peasants, freed from the obligation of personal services to lords, could became not only wealthy farmers, but also burghers in the cities, and be active on the field of defending their national rights. On May 2, 1848, at the first Congress of the Ukrainian Galician intelligentsia in Lviv was established the Supreme Ruthenian (Ukrainian) Council and proclaimed its loyalty to monarch of Austrian Empire. The main aim of the Supreme Ruthenian Council was development of "our Ruthenian (Ukrainian) nationality". Then numerous local centres and folk theatres appeared, encouraged by the Austrian governor of Galicia and broadly supported by local inhabitants. The first Ukrainian-language newspaper "Zorya Halytska" (Galician Star) was printed and edited by the Supreme Ruthenian Council. In the meeting minute from May 15, 1848 it was noted that the symbols of the Galician Ukrainians are lion and the two colours, "Ruthenian (Ukrainian) blue and yellow". This leap year in Kiev, which was part of the Russian Empire, began by the repressions against the members of the Brotherhood of Saints Cyril and Methodius. The Brotherhood had the aim to create Ukrainian autonomy and was acting in secrecy as political organization during 1845–1847. It consisted of twelve members, including the symbol of Ukraine T. Shevchenko.

Those coincidences in the timing and institutional differences in the creation of the first Ukrainian political organizations in Lviv and Kyiv clearly represent a very important component in the development of Ukrainian culture, national identity and civic-political activity — separated by the border Ukrainians were constantly connected by the idea of their unity. It is symbolic that the words and the music of the National Anthem of independent Ukraine were created by "Kyivan" Pavlo Chubynsky and "Galician" Mykhailo Verbytsky, who were divided by different sides of the border and at the same time were the followers of two Ukrainian political organizations, the Brotherhood of Cyril and Methodius and the Supreme Ruthenian Council. Before the Anthem "Ukraine is not dead yet!" appeared, Ukrainians of Galicia had been calling themselves "Rusyny" (Ruthenian) and, in fact, after patriotic poetry of S. Shevchenko's Kobzar and Pavlo Chubynsky showed they began to call themselves "Ukrainians of Galicia".

If to compare conditions of Ukrainian national identity constructing with those western European peoples, which were formed as nations at their own state borders, the obvious differences in the process could be observed in that period. Ukrainian national identity was shaped in imagined by Ukrainians space, which actually was divided by the borders of two "distant" empires. Modern attempts of such Ukrainians as I. Franko, Lesya Ukrainka, M. Khvylyovy to construct their own cultural projects, to modernize ("Europeanize") the historical heritage and to open it to the rest of the world were demolished after World War I by repressive communist machine, first in the central and eastern parts of Ukraine [3], and twenty years later in the rest of the western regions of the Ukrainian SSR. One of the most in-

fluential nowadays researcher of identity policy and informational society M. Castles writes: "the Soviet Union was constructed around a dual identity: on the one hand, ethnic/national identities (including Russian); on the other, Soviet identity as the foundation of the new society. Sovetskii narod (the Soviet people) would be the new cultural identity to be achieved in the historical horizon of Communist construction"[2, p. 38].

Historical context and incomplete cycle of Ukrainian national and sociopolitical identity construction intensifies the need for the creation of sociocultural identity based on archetypal approach. The essence of the archetypal approach proposed, for example by O. Sushyj, includes the temporal component in the research of dynamic nature of psychosocial phenomena. It allows, "first, to reveal the peculiarities of the influence of archetypal mechanisms in the process of social transformation, and, second, to show that in the process of social transformation, fundamental changes occur not only at the external — the social-institutional level of the social system, but also in the deep mental structures of human existing" [13, p. 213].

Socio-cultural identity as more complex phenomenon, which combines national, socio-political identities and integrates historical context, is the main factor of consolidation, which ensures inclusion of citizens in the implementation of important national tasks [8]. That is why the creation of national symbolic, informational-communicative spaces and the implementation of collective memory policy are vital to Ukraine in conditions of hybrid war. It is the main task for state actors, civil society institutions and international organizations to form integrated sociocultural identity.

The real absence of Ukraine for centuries in international political discourse and European symbolic spaces can be distingueshed on the 18th century painting of the unknown artist from Styria (modern Austria) (Figure 3). The author depicted ten men in traditional costumes: Spaniard, Frenchman, Italian, German, Englishman, Swede, Pole, Hungarian, Russian and Turk. Downwards the painting the artist also wrote their "national" characteristics: 1) customs, 2) character, 3) mind, 4) traits, 5) science, 6) fashion, 7) bad habits, 8) fervour, 9) typical diseases, 10) land, 11) war virtues, 12) divine service, 13) reign, 14) plenty of, 15) amusement, 16) animal comparison, 17) way of death. In order for the text of this article not to be the cause of the emotional feeding of stereotypes by itself, only two of those seventeen "features" are presented downwards. Thus, the customs of Spaniard is lordly, Frenchman is careless, Italian is sneaky, German is candid, Englishman is shapely, Swede is strong and tall, Poles are rustic, Hungarian is disloyal, Russian is wicked, Turk — inconsistent. According to the Table, Spaniards have plenty of fruits, Frenchmen — of wares, Italians — of wine, Germen — of grain, Englishmen — of cattle, Swedes — of ore, Poles — of fur, Hungarians — of everything, Russians — of bees, Turks — of soft things.

Proposed by the author table with description can be considered as the example of stereotyping of the peoples and of fixing the patriarchal values.

Fig. 3. **Short Description of the Peoples of Europe, together with their Characteristics, early 18th century, an unknown artist of Styria** (contemporary Austria)

Only men could be the representative of their nations. Characteristics are not consistent with each other and from the point of view of common sense do not create a holistic image of person. Eventually stereotypes do not have such function. Stereotypes form in mass consciousness their own reality, which can entirely diverge from reality and provoke conflict with "the other", especially when there is no personal experience of contacts with "the other". The biggest danger of stereotyping is that, through the production of appropriately selected information stereotypes with a high level of emotional responses are fed up. The use of stereotypes is one of the key mechanisms for manipulating mass consciousness in the media and virtual spaces.

How important is the role of information in the change of stereotypes Walter Lippmann disclosed in his original interdisciplinary work "Public Opinion" (1922), which was published three years after the end of World War I. American reporter, and political commentator showed by the simple example the transformation of stereotypes (images in our heads), which could be influenced by outside information. In hypothetical situation in August 1914 British, French and German people were happily living together on the peaceful island in the ocean, without knowing that the World War I already began. In mid-September news from the arriving ship, changed their established world. British, French and German people of the island discovered that more than six weeks, those who were British, and those who were French, fought for the sanctity of contracts against those of them who were Germans. For six obscure weeks they treated like friends, whose who, in fact, were their enemies [7].

This example shows concrete fact and its interpretation by different members of the conflict on the basis of the stereotypes that exist in the latent (latent) form in collective memory. The described situation, designed externally, modifies the individual perception of the world and, regardless of one's personal point of view, strongly or weakly affects on one's judgment about "the other" as "close", "distant" or "hostile". But was there any real reason to change images about concrete British, French and German people from the island? How had changed the behavior of the island people in this situation? And what does really matter in response to these changes? The answers are not simple and depend on individual conflict choices: superiorities of interpersonal experiences on the island or patriotic feelings and connectedness with their national communities. Analyzing the reasons for such sudden changes in the moods of former friends and close neighbors, who immediately appeared on different sides of the barricades, it is important to emphasize on the individual mental experience in reconsideration ones' national identity. However if, for example, the fact of the beginning of the war was not real or deliberately imagined by the captain, dishonest newspaper reporter or anybody else, then in this hypothetic situation it could be clearly observed the direct manipulation of the minds of people, who had limited access to the alternative sources of information.

In other words, myths and stereotypes influence on one's own behavior and estimation of any phenomenon, determine the limits of personal choices. And, if during the previous centuries in liberal-democratic tradition the freedom of the press was considered to be the basis for the public sphere development (Jü. Habermas) [4] and critical discussion, independent from the state [6, p. 90], then during the 20th century newspapers, and after that radio, television and social networking services became one of the most effective tool of power and mechanism for manipulating mass consciousness. Moreover, the huge scandal that has just unfolded (Spring 2018) around the data leaked of more than 87 million Facebook users to British political consulting firm "Cambridge Analytica", which created psychological portraits and relevant promotional messages during the election campaigns, has shown that in (post) information society methods of manipulation are so highly advanced that the world community has be ready to work together to prevent their consequences. The protection of personal data and the counteraction to fake information, the need to confirm identity and location, while placing political advertising on social networks, — according to the founder of the social network Facebook Mark Zuckerberg, — are some mechanisms to prevent such manipulations as Russian propaganda during the presidential campaign in the United States in 2016 [12].

Conclusions of the research. General tendencies of contemporary explaining the meaning of identities and values are mainly concentrated on the evident, empirically proved arguments and do not solve the existential concern of those thinkers, who appeal to the inner individual dilemmas of identity choice. Life in the postmodern world is the unceasing creation of parallel iden-

tities; searching, rethinking and constructing new senses-values. The plural lifestyles, propagation of otherness and personal freedom increased constructing of new forms of identity in the coordinates of sexual orientation, but not in the sphere of preferred intimacy with "the other" as "close". In "liquid modernity" (Z. Bauman) the man as "a tourist" takes life as an entertainment and does not consider ethical dilemmas, does not participate in public and political life of native city or state. Everything that goes beyond one's private interests, does not interest the man of "liquid modernity". During the last quarter of the 20th century American society experienced a sharp refuse, not only from social and political activity, but also from traditional leisure time with family and friends. Diagnosing negative changes that have taken place during the last quarter of the 20th century in American electoral activity, R. Patnam came to the conclusion that not only the share of interest in social and political activity significantly had fallen. The traditional for Americans "spirit of command", family values had gone to the past, and the contemporary American prefers prefer to play alone, even if the game is a group one, but not in the circle of friends or family [11].

On the other hand, new social ties, which arise through communication in social networks, form new social movements outside the institutions of civil society (M. Castells). Virtual space changes image of a man, her/his understanding of "the Self" and her/his place in the world. Regardless of one's social status and location, new technologies give the opportunity for a person to become famous in seconds, to create a startup or to gather people into a group for realizing their idea without leaving home. Still virtual reality has huge amount of possibilities for manipulations of information in the individual, state or international levels. To resist external manipulations can only personalities with critical thinking and states, which are able to organize consolidated society on the basis of united values-semantic landmarks.

REFERENCES

1. *Afonin E. A., Berezhnyj Ya. V., Valevskyj O. L.* (2010). Konceptualni zasady vzayemodiyi polityky i upravlinnya [Conceptual framework for policy and governance interaction], National Academy for Public Administration, Kyiv, Ukraine.
2. *Castells M.* (2009), The Power of Identity, Vol. II, 2nd ed, Wiley-Blackwell, Oxford, UK.
3. *Gnatyuk O.* (2005), Proshhannya z imperiyeyu: Ukrayinski dyskusiyi pro identychnist [The leave of empire: the discourse of the Ukrainian identity], Kritika, Kyiv, Ukraine.
4. *Habermas Jü.* (2000), Strukturni peretvorennya u sferi vidkrytosti: doslidzhennya katehoriyi hromadyans'koho suspil'stva [Structural transformations in the field of openness: a study of the civil society category], Litopys, Lviv, Ukraine.
5. *Jardin A.* (1999), Peredmova [Foreword] / Tocqueville A. de. Democracy in America. vol. 1, Publishing House "Vsesvit", Kyiv, Ukraine, p. 7–15.
6. *Kulyk V.* (2010), Dyskurs ukrayins'kykh mediy: identychnosti, ideolohiyi, vladni stosunky [The Ukrainian media discourse: identities, ideologies, power relations], Krytyka, Kyiv, Ukraine.
7. *Lippman W.* (1922), Public Opinion, Wading River, Long Island, US, available at: http://www.gutenberg.org/

cache/epub/6456/pg6456.html (Accessed 14 April 2018).
8. *Malinin V. V.* (2016), "Mechanisms of socio-cultural identity formation in the context of reforming the system of public administration", Ph.D. Thesis, Public Administration, Ivano-Frankivsk, Ukraine.
9. *Osnovy* demokratiyi [The basics of democracy] (2009), Kolodii, A. [ed.], Astrolyabiya, Lviv, Ukraine.
10. *Plokhy S.* (2016), Brama Yevropy. Istoriya Ukrayiny vid skifs'kykh voyen do nezalezhnosti [The Gates of Europe: A History of Ukraine], Klub simejnogo dozvillja, Kharkiv, Ukraine.
11. *Putnam R. D.* (2000), Bowling Alone: The Collapse and Revival of American Community, Simon & Schuster, New York, US.
12. *Safarov A.* (2018), Skandal z vytokom danykh u Facebook: yak tse? [Scandal with the data in Facebook: how is it?] "Deutsche Welle" available at: http://www.dw.com/uk/%D1%81%D0%BA%D0%B0%D0%BD%D0%B4%D0%B0%D0%BB-%D0%B7-%D0%B2%D0%B8%D1%82%D0%BE%D0%BA%D0%BE%D0%BC-%D0%B4%D0%B0%D0%BD%D0%B8%D1%85-%D1%83-facebook-%D1%8F%D0%BA-%D1%86%D0%B5-%D1%81%D1%82%D0%B0%D0%BB%D0%BE%D1%81%D1%8F/a-43337300 (Accessed 14 April 2018).
13. *Sushyj O. V.* (2012), Psykhosotsial'na kul'tura derzhavnoho upravlinnya [Psychosocial culture of public administration, Svitohlyad, Kyiv, Ukraine.
14. *Svitova* hibrydna viyna: ukrayins'kyy front [The world hybrid war: Ukrainian forefront], (2017), Horbulin V. [ed.], NISD, Kyiv, Ukraine.
15. *Sztompka P.* (2017), "Values — a prerequisite for the well being and development of society", Open Eyes Book, vol. 2, p. 9–21.
16. *Tocqueville A. de* (1984), Democracy in America. vol. 2, Pengwin Books, New York, US.

СПИСОК ВИКОРИСТАНИХ ДЖЕРЕЛ

1. *Афонін Е. А., Бережний Я. В., Валевський О. Л.* та ін. Концептуальні засади взаємодії політики й управління: навч. посіб. [Текст] / за заг. ред. В. А. Ребкала, В. А. Шахова, В. В. Голубь, В. М. Козакова. — К. : НАДУ, 2010. — 300 с.
2. *Габермас Ю.* Структурні перетворення у сфері відкритості: дослідження категорії громадянського суспільства / Ю. Габермас; пер. з нім. А. Онишка. — Львів: Літопис, 2000. — 318 с.
3. *Гнатюк О.* Прощання з імперією: Українські дискусії про ідентичність / О. Гнатюк; пер. з польськ. — К.: Критика, 2005. — 528 с.
4. *Жарден А.* Передмова / Ф. Жарден // Токвіль А. де. Про демократію в Америці: у 2 т.; пер. з франц. Г. Філіпчука. Т. 1. — К.: ВД "Всесвіт", 1999. — С. 7–15.
5. *Кулик В.* Дискурс українських медій: ідентичності, ідеології, владні стосунки / В. Кулик. — К.: Критика, 2010. — 656 с.
6. *Малінін В. В.* Механізми формування соціокультурної ідентичності в контексті реформування системи державного управління : автореф. дис. ... канд. наук з держ. упр. / В. В. Малінін. — Івано-Франківськ, 2016. — 19 с.
7. *Основи* демократії: Підручник для студентів вищих навчальних закладів / за заг. ред. А. Колодій. — Львів: Астролябія, 2009. — 832 с.
8. *Плохій С.* Брама Європи. Історія України від скіфських воєн до незалежності / С. Плохій. — Харків: КСД, 2016. — 496 с.

9. *Сафаров А.* Скандал з витоком даних у Facebook: як це? / Deutsche Welle 11.04.2018 [Електронний ресурс] / А. Сафаров. — Режим доступу : http://www.dw.com/uk/%D1%81%D0%BA%D0%B0%D0%BD%D0%B4%D0%B0%D0%BB-%D0%B7-%D0%B2%D0%B8%D1%82%D0%BE%D0%BA%D0%BE%D0%BC-%D0%B4%D0%B0%D0%BD%D0%B8%D1%85-%D1%83-facebook-%D1%8F%D0%BA-%D1%86%D0%B5-%D1%81%D1%82%D0%B0%D0%BB%D0%BE%D1%81%D1%8F/a-43337300
10. *Світова* гібридна війна: український фронт : монографія / за заг. ред. В. П. Горбуліна. — К. : НІСД, 2017. — 496 с.
11. *Суший О. В.* Психосоціальна культура державного управління : монографія / О. В. Суший. — К. : Світогляд, 2012. — 344 с.
12. *Токвіль А. де.* Про демократію в Америці: у 2 т. / А. де Токвіль; пер. з франц. Г. Філіпчука та М. Москаленка. Т. 2. — К.: ВД "Всесвіт", 1999. — 590 с.
13. *Castells M.* The Power of Identity, [Text] / M. Castells. — 2rd ed, Wiley-Blackwell: Oxford, 2009. — vol. II. — 584 p.
14. *Lippman W.* Public Opinion. — Long Island: Wading River, 1921 [Electronic Resource] / W. Lippman. — Access mode: http://www.gutenberg.org/cache/epub/6456/pg6456.html
15. *Putnam R. D.* Bowling Alone: The Collapse and Revival of American Community / R. D. Putnam. — New York: Simon & Schuster, 2000. — 544 p.
16. *Sztompka P.* Values — a prerequisite for the well being and development of society / P. Sztompka // Open Eyes Book. — Vol. 2. — Kraków, 2017. — p. 9–21.

UDC: 316.728

Lapina Viktoria Viktorovna,
Candidate of Sociological Sciences, PhD (Social Psychology), Senior Reserch, Faculty of Sociology, Tarasa Shevchenka National University of Kyiv, 01601, Kyiv, Str. Volodymyrska, 64/13, tel.: +38 (050) 645 18 07, e-mail: v.lapina39@ukr.net
ORCID: 0000-0002-1071-2971

Лапіна Вікторія Вікторівна,
кандидат соціологічних наук, PhD (соціальна психологія), старший науковий співробітник науково-дослідного центру факультету соціології, Київський національний університет імені Тараса Шевченка, 01601, Київ, вул. Володимирська, 64/1, тел.: +38 (050) 645 18 07, e-mail: v.lapina39@ukr.net
ORCID: 0000-0002-1071-2971

Лапина Виктория Викторовна,
кандидат социологических наук, PhD (социальная психология), старший научный сотрудник научно-исследовательского центра факультета социологии, Киевский национальный университет имени Тараса Шевченко, 01601, Киев, ул. Владимирская, 64/13, тел.: +38 (050) 645 18 07, e-mail: v.lapina39@ukr.net
ORCID: 0000-0002-1071-2971
DOI https://doi.org/10.31618/vadnd.v1i14.108

THE ARCHETYPE OF CONSUMPTION AND ITS CONTRADICTIONS IN THE CONTEMPORARY EUROPEAN SPACE OF ECONOMIC AND SOCIAL INTERACTIONS

Abstract. The analysis of the theoretical interpretations of the contradictions of the consumption archetype in the contemporary European space of economic and social interactions is presented in the article. The importance of the further development of scientific research on the newest consumption practices under the context of globalization and European integration is substantiated. The scientific understanding of consumption as the fundamental civilizational transcultural archetype which defined as determining factor for organization and technological development of contemporary production systems of production and as the stimulus of resource exchange between individual and collective subjects of public life is proved by the author. Also presented argumentation that the development

of main practices of consumption reproduce in the globalized public space of the separate regions, and the European public space is the evident example of such region. It is proved that the main contradictions of the functional manifestations of the consumption archetype in the European public space of economic and social interactions are determined by the processes of real competition of various models of consumption, and by the increased manipulative influence of the media and advertising, which translate the values of the ideology of consumerism and the standards of elitist consumption without taking into account the existing deep socioeconomic inequality in most European societies.

In this article is presented by the author the scientific argumentation of the conceptual position that internationalization of individual and collective practices of consumption determines the radical changes of the spatial conditions of social reproduction of these practices. Under contemporary conditions of the intensive global resource exchange, which is caused by the activities of TNCs and by the global migration, the development of basic consumption practices stimulate the new social transformations in the globalized public space of the different regions, and the European public space is also the one of such regions.

Keywords: globalization, consumption, archetype consumption, models of consumption, culture of consumption, global ideology of consumption, consumerism, media and advertising.

АРХЕТИП СПОЖИВАННЯ ТА ЙОГО СУПЕРЕЧНОСТІ В СУЧАСНОМУ ЄВРОПЕЙСЬКОМУ ПРОСТОРІ ЕКОНОМІЧНИХ ТА СОЦІАЛЬНИХ ВЗАЄМОДІЙ

Анотація. Здійснено аналіз теоретичних інтерпретацій суперечностей архетипу споживання в сучасному європейському просторі економічних та соціальних взаємодій. Підкреслена важливість розвитку наукових досліджень новітніх практик споживання в умовах глобалізації та європейської інтеграції. Доведено доцільність наукового розуміння споживання як фундаментального цивілізаційного транскультурного архетипу забезпечення організації та технологічного розвитку сучасних виробничих систем, ефективного ресурсного обміну між індивідуальними та колективними суб'єктами суспільного життя. Аргументовано, що розвиток основних практик споживання відбувається в глобалізованому публічному просторі окремих регіонів, наочним прикладом якого є європейський публічний простір. Доведено, що основні суперечності функціональних проявів архетипу споживання в європейському публічному просторі економічних та соціальних взаємодій обумовлені процесами реальної конкуренції різних моделей споживання, посиленого маніпулятивного впливу ЗМІ та реклами, які транслюють цінності ідеології консьюмеризму і стандарти елітарного споживання, не приймаючи до уваги існуючі глибокі соціально-економічні нерівності у більшості європейських суспільств. У статті надані докази, що посилення процесів інтернаціоналізації індивідуальних та колективних практик споживання суттєво змінює наукові уявлення стосовно просторових умов їх соціального відтво-

рення. В умовах інтенсивного глобального ресурсного обміну, спричиненого діяльністю ТНК та процесами глобального переміщення людей, розвиток основних практик споживання відбувається в глобалізованому публічному просторі окремих регіонів, наочним прикладом якого є європейський публічний простір.

Ключові слова: глобалізація, споживання, архетип споживання, моделі споживання, культура споживання, глобальна ідеологія споживання, консьюмеризм, медіа, реклама.

АРХЕТИП ПОТРЕБЛЕНИЯ И ЕГО ПРОТИВОРЕЧИЯ В СОВРЕМЕННОМ ЕВРОПЕЙСКОМ ПРОСТРАНСТВЕ ЭКОНОМИЧЕСКИХ И СОЦИАЛЬНЫХ ВЗАИМОДЕЙСТВИЙ

Аннотация. Осуществлен анализ теоретических интерпретаций противоречий архетипа потребления в современном европейском пространстве экономических и социальных взаимодействий. Подчеркнута важность развития научных исследований новейших практик потребления в условиях глобализации и европейской интеграции. Доказана целесообразность научного понимания потребления как фундаментального цивилизационного транскультурного архетипа обеспечения организации и технологического развития современных производственных систем, эффективного ресурсного обмена между индивидуальными и коллективными субъектами общественной жизни. Аргументировано, что развитие основных практик потребления происходит в глобальном публичном пространстве отдельных регионов, наглядным примером которого является европейское публичное пространство. Доказано, что основные противоречия функциональных проявлений архетипа потребления в европейском публичном пространстве экономических и социальных взаимодействий обусловлены процессами реальной конкуренции различных моделей потребления, усиленного манипулятивного воздействия СМИ и рекламы, которые транслируют ценности идеологии консьюмеризма и стандарты элитарного потребления, не принимая во внимание существующие глубокие социально экономические неравенства в большинстве европейских обществ. В даной статье автором представлены доказательства, что усиление процессов нтернационализации индивидуальных и коллективных практик потребления существенно меняет научные представления о пространственных условиях их социального воспроизводства. В условиях интенсивного глобального ресурсного обмена, который вызван деятельностью ТНК и процессами глобального перемещения людей, развитие основных практик потребления происходит в глобальном публичном пространстве отдельных регионов, наглядным примером которого является европейское публичное пространство.

Ключевые слова: глобализация, архетип общества потребления, общество потребления, консьюмеризм, реклама, социальный конфликт, социальная напряженность, социология потребления.

A problem statement. It is known that among the actual disput problems in the contemporary social sciences are the questions of consumption, consumer behaviour and the culture of consumption. It should be noted that the consumption phenomena at the present stage of the global and regional social transformations plays it's an increasingly important role in shaping the value orientations of the population and becomes the special subject-matter of scientific discussions both in Ukraine and abroad. In the public consciousness the concept of consumption is strengthened as one of the most important identification criteria of social differentiation of society. Numerous scientific sociological and economic studies confirm the close dependence of the contemporary stratification processes on the certain sustained patterns of consumption and reflect the significance of consumer practices for the stable reproduction of social relations. The consumption process itself is one of the most important universal processes of organization of social life and is the fundamental element of economic interactions between people. Therefore, consumption should be recognized as the transcultural archetype of the human civilization for providing the resource exchange in any society.

Consumption as the social phenomena is the subject-matter of interdisciplinary studies, and this circumstance also explains the plurality of interpretations of this concept. That is why, due to the plurality of functional manifestations of the consumer practices, it is impossible to find the explicit identification in the sociological and the economic definitions of the archetype of consumption, but it is possible to classify the scientific approaches to its definition, depending on which criteria for the study of the consumption phenomena and process are used. The general economic approach is based on consideration the archetype of consumption by using such criteria as "the levels of consumption" and the "structure of consumtion", which give opportunity to elaborate the general meanings concerning the concrete forms of consumer activity and behavior. The sociological approach to the study of the archetype of consumption is marked by the different conceptual contradictions because in the main sociological paradigms the concrete type of functional, conflict and interactive manifestations of the consumption practices are characterized as essential for the empirical sociological research.

Analysis of the recent sources and publications. The latest scientific areas of study of the problem. The increasing interest among Western scholars who study the consumption problem was largely due to the rapid economic development and consumption growth in Western countries by the 19th century. The ideas of consumption have been analyzed in the works of the classics of sociology by the late of the 19th and by the beginning by the 20th centuries. M. Weber, T. Veblen, G. Simmel, V. Zombart carried out in their investigations the theoretical substantiation of the processes that took place in the field of consumption, revealing some of the basic concepts associated with this phenomenon such as "demonstrative consumption", "elite consumption", "money power", "standard of living", "impregnation effect",

"fashion", etc. American sociologist T. Veblen proposed a serious analysis of the socio-psychological aspects of consumption, paying heed to such motivational mechanisms of consumer behavior as social rivalry and social imitation.

The famous American economist J. Caton, who is considered to be the founder of consumer researches, has divided all consumer spending and savings into obligatory (contractual) and optional (discretionary). The modern society was defined by this scholar as "a society of mass consumption", for which the increase of the share of discretionary costs was the essential characteristic. He believed that consumer behavior in the market is determined by the general economic climate in the separate country and also by the consumer's own situation, including their psychological readiness to buy goods.

The contemporary directions of the consumer practices studies research are presented in a specialized thematic book, edited by H. Goodwin, F. Akerman and D. Kiron [1] In this book the set of more 80 articles which reflect the most significant and the dispute researchers of the consumer society are presented.

Scientific attempts to investigate the specifics of the organizational foundations and trends of functional changes in the institutional systems of consumption in postmodern "consumer societies", as noted in our scientific publication [2, p. 26] are characterized by J. Baudrillard, P. Bourdieu, Z. Bauman, A. Giddens, D. Lyon, S. Miles, M. Featherston and others. These scholars point to the danger of the increasing institutional autonomy of the general consumption process and its separation from the production systems. They also note that in the postmodern society the symbolic function of consumption is intensifying. Among the contemporary scholars who continued the scientific search for the problems of consumption is Ukrainian sociologist V. Tarasenko who in his monograph "Sociology of Consumption" developed the sociological approach to the consumption studies [3, p. 14–33]. Ukrainian scholar I. Nabrusko in her works tries to analyze the consumption phenomena through the status measurements of the different consumer groups. In the resent scientific publications by F. Jameson, M. McLuhan and others was determined that mass media have a significant impact toward the consumer actors.

Thus, a detailed analysis of the above-mentioned cognitive sources indicates to the significance of the study of the archetype of consumption in the contemporary European space.

The purpose of the article. The purpose of this scientific article is to carry out the analysis of theoretical interpretations the contradictory manifestations of the consumption archetype in the contemporary European space of economic and social interactions.

Presenting the main material. The statement of basic materials. First of all, we consider that modern researchers who study the social manifestations of the consumption archetype, invariably attempt to analyze of its social significance. The cognitive interest by sociologists arose primarily with their need to identify the actual "social" characteristics of the consumption concept as the economic category. This

interest manifested itself in the study of such aspects of consumption as the fashion; the models of consumption, the culture of consumption within a certain style of life. The research emphasis was also placed on clarifying the specific of social relations that take place and develop in the process of consumption of material, spiritual and social goods. Most authors also note that in the postmodern societies strengthens the symbolic function of consumption. Consumption becomes the part of a wider symbolic exchange, in which all members of society are involved.

Consumption as a "consumer force" is the basic element of expanded reproduction of productive forces. Individual needs are subjected to the status, prestige and symbolic factors of consumer practices. The symbolic consumption distinguishes and unites people. Everything becomes the objects of consumption: things and relationships, nature and culture. This situation evidently explains the archetype of the economic nature of consumption.

It is important to pay attention into the fact that sociological thinking, unlike the economic one, is not the "naturalism" in approach to the product, but is the perception of it as "the carrier of indexed social values" [4, p. 19]. The growth of the service industry, the emergence of new organization forms of consumption caused the certain changes in theoretical approaches to the interpretation of the social role of consumption. Thus, the basic statement of the J. Baudrillard's postmodernist theory of consumption is that things take on the character of signs that form a specific discourse. Consumption in its general sense is the symbolic practice of manipulation by signs, which embrace the human consciousness. J. Baudrillard his drew attention to the duality of the object of consumption: the commodity exists in the field of economic exchanges under the conditions of the market forces, but the consumption process of this commodity demonstrates the realities of the non-economic process but the symbolic exchange. The present situation of the over-consumption values reflects the symbolic basis of contemporary practices of the consuming behavior. Therefore the consumption process, as J.Baudrillard believes, is the specific auction, where the consumer properties of the goods are not important, but their prestige is the determinative motive for consumers [5, p. 119–122]. It is quite possible that the scholar to some extent overestimates the symbolic basis of consumption as "the activity of systematic manipulation by signs", but this point of view indicates to the phenomenon of intensifying virtualization of the consumption process and fixes, as we believe, the idea of the global network development of the institutional systems consumption.

This idea is being developed in the works by G. Ritzer [5], who investigates the new elements of consumption (fast-food restaurants, credit cards, supermarkets, online consultation), which has become widespread in the last decades by the XXth century.

It is also worth to point out the works by French sociologist-poststructuralist P.Bourdieu. His main work on the consumption problem is "Distinction: A Social Critique of the Judgement of Taste" [6] (the first French edition was published in 1979). In this

book, the author argues that active constructive character of consumption manifests itself in the such practical direction of social life as a construction of the class identity. P.Bourdieu writes that the tastes and abilities of he social classes to consume the goods (material and/or symbolic) "classify the practices that determine their lifestyles" [6, p. 21].

The styles and status identities manifest themselves in the personal differences of consumption which are the part of the post-industrial code of honors and of the social demarcation (the different real possibilities to buy the expensive commodities (cigarettes, business-class cars, homes and villas etc.). The social hierarchy as the system of human interactions practically transfers to the world of commodities. Things are not evaluated according to their real consuming value because their symbolic value is the simple indicator of higher or lower social status in the system of social stratification.

P. Bourdieu tries to study the new tendency of the transformation of things into distinctive symbols of consumption. He uses the concept of taste because "taste transports the differences recorded in the physical order of bodies [ordre physique], into the symbolic order [ordre symbolique] of the meaningful differences" [6, p. 33]. It should be noted that the research position by P. Bourdieu became the important cognitive stimulus for scholars who study of the consumption processes in the globalized world. In particular, the American social psychologist and sociologist E. Goffman tried to research the styles of consumption as a specific practices of social presentation by the individual and collective actors in their social arrangement [7].

Ukrainian scholar I. Nabrushko in his works considers consumption in terms of analysis of the relationship between the status identity of social actors and their need to select the concrete model of the consumption styles. She writes that the analysis of consumer strategies of the Ukrainian population in terms of the status positions allows to distinguish three main models:

First, it is *the conformist consumption*, due to the effect of joining the majority of people and to their desires to follow the common current standards of the fashion.

The second model is t*he demonstrative consumption*, which is primarily expressed in the purchase of the most expensive goods and services, the quantity of which exceeds the real needs.

And, finally, the third model is *the traditional ((habitus-based) consumption*, which is the result of a long life, within certain status positions and which leads to the formation of certain preferences and habits [8, p. 373–376].

It is reasonable to agree with this point of view taking into account the fact that the all three models of consumption reflect the main tendencies of global changes in consumption, the basis of which is reproduced in the internationalized public space of developed European societies. But the studies of the consumption practices in contemporary Ukrainian society require the special analysis of the post-soviet transformations in this society.

It is important F. Jameson [9], M. McLuhen [10] in their works try to prove that significant information influence towards consuming beha-

vior is carried out by mass media. These scholars also underline that advertising is an important stimulating mechanism for the transformation of institutional systems of consumption in contemporary societies. Advertising tries not only to satisfy the current needs, but tries to bring to the human life the constant need to use innovative goods and services as the determinative factor for the successful individual and collective social actions. Thus, the social role of advertising clearly manifests itself in changing the structure of preferences in the consumer demand. Often, only advertising can move goods and services to a higher level of consumer preferences, because only it is able to present these goods and services in the forms of an attractive image.

Archetypal advertising symbols create in the consumer consciousness the specific illusion that the consumption (and the use) of the offered good is the effective factor for increasing the personal prestige and for achieving the positive changes in social status. This circumstance is taken into account by the creators of advertising who first of all want to address advertising messages and appeals to the young generation because the consumer tastes and preferences in this age community are formed under the influence by the rich social groups.

It should be noted the role of advertising in the formation of the homogeneous social interactions and communications. It occupies an important place in unifying not only the structure and the models of consumption. But also advertising unifies the way of thinking, the human habits and mentality. Advertising promotes the strengthening of public control over people, encourages the individual to follow fashion not only in the consumption domain, but also in social and political life.

According to the Ukrainian researcher I. Chudovska, advertising constructs the specific picture of the social structure of society, denoting those or other status positions, acting as an attribute of the daily practices of the actor. Goods become markers of the social position of the each individual, his personal and cultural qualities. "Advertising not only reflects the existing social reality in all its manifestations, but actively modifies it, transferring norms, values, ideals from one culture to another, providing new semantic loads to already known signs of culture, constructing a new philosophy of consumption in a broad sense — the philosophy of the consumption of things. This new philosophy provides unlimited consumption and frees people from the cultural restrictions and desires that were traditional for society and underdeveloped production. As a form of social practice, advertising is rooted in the sociocultural space"[11, p. 395].

Obviously, the contemporary advertising is the specific form of social practices A advertising is rooted in the sociocultural space. Therefore the scientific studies of such "rootedness" of advertising in the global sociocultural space indicate to the certain range of important problems.

Firstly, it is the problem of the globalization of advertising practices in the contemporary world. The important subject-matter of the scientific analysis is the phenomena of global expansion of advertising in all types of socio-historical systems. The theory of

world-system analysis by I. Wallerstein proposes to distinguish these systems into postindustrial center, industrial semi-periphery and agrarian periphery.

Secondly, it is important to elaborate the new conceptual interpretation of the positive constructivist public mission of advertising The contemporary advertising provokes and creates between social actors the "new interest" in innovative transformations of public life. [12]

Thirdly, the contemporary advertising supports the values of the internationalized certain lifestyle by increasing towards the people who present different cultures. Therefore, it is important to study the problem of humanizing advertising practices under the context of identifying and interpreting their direct connection with the phenomenon of the "over-consumption".

It should be noted that the constructive conceptual solution of this set of problems reflect some theoretical and methodological difficulties that connected with introduction of the concept of globalization into the context of the contemporary scientific discussions.

It is reasonable to assume that globalization is the main trend in the development of the modern civilization. At the same time, it should be noted that the theoretical views by sociologists on globalization are significantly different. This circumstance explains the emergence of the two conceptually opposite sociological theories of globalization:

1) the sociological theory of global modernization;

2) the sociological theory of global dependence.

As we have underlined before, these two theories form the main ways of conceptual explanation of the unequal distribution of wealth and power in the contemporary world. So the sociological theory of global modernization is "a model of economic and social development which explains the global inequality by technological and cultural differences between societies." The sociological theory of global dependence is "a model of economic and social development that explains the global inequality of the historically determined exploitation of the poor countries by the rich countries" [13, p. 79]. The fixation of the conceptual differences between of the two these theories we regard as an important cognitive stimulus for a more detailed analysis of the manipulative social influence by modern advertising practice. According to A. Touraine, the further progress of the global capitalist system will ensure the intensive development of science and technology. However, he believes that the greatest risks of this system arise in the field of consumption. The spontaneous character of the consumption process leads to a reduction in the integrative potential of interactions and communication between people [14, p. 419].

In general, our analysis that is presented in this article testifies the increasing scientific interest to the study of the specific manifestations of the archetype of consumption and its contradictory functions in the system of the economic and social interactions in the contemporary European societies.

Conclusions and recommendations for further research:

1. The development of scientific researches of the newest practices of

consumption under the contemporary conditions of economic, political and cultural globalization and European integration today constitutes the innovative direction of social and humanitarian studies. The modern scholars now investigate not only the scientific ideas concerning the determination of the place, role and functional specificity of consumption in the system of economic relations in different societies, but they try to elaborate the innovative research strategies which are oriented to the analysis of social determinants of consumer practices, to the identification of the models of consumer behavior and to the fixation of qualitative changes in the culture of consumption.

2. The main results of scientific research of consumption as social [phenomena and process testify the importance of its understanding as a fundamental civilized transcultural archetype which stimulates the organization and technological development of the modern production systems, and also stimulates the effective resource exchange between individual and collective actors of social life.

3. Strengthening factors of the internationalization of individual and collective practices of consumption lead to radical changes of scientific ideas of these towards the spatial conditions of social reproduction of these practices. Under conditions of the intensive global resource exchange, which is caused by the activities of TNCs and by the global migration, the development of basic consumption practices takes place in the globalized public space of the different regions, and the European public space is also the one of such regions.

4. The main contradictions of the functional manifestations of the archetype of consumption in the European public space of economic and social interactions are caused by the processes of the real competition between different models of consumption This competition is increased be the manipulative influence of the media and advertising, which translate the values of the ideology of consumerism as the ideology of the elite consumption, without taking into account the existing profound socio-economic inequalities in the European societies.

REFERENCES

1. *The consumer* society (1997), edited by Neva R. Goodwin, Frank Ackerman, and David Kiron Washington, D.C.: Island Press.
2. *Lapina V.* (2012) Osoblyvosti novitnikh kontseptual'nykh interpretatsij instytutsional'noho vplyvu reklamy na protses spozhyvchoi povedinky, Rynok pratsi ta zajniatist' naselennia, vol 4, p. 36–42.
3. *Tarasenko V. Y.* (1993), Sotsiolohiia spozhyvannia: metodolohichni problemy [Sociology of consumption: methodological problems], V. Y. Tarasenko. — Kyiv, Ukraine.
4. *Bodrijjar Zh.* (2007) K kritike politicheskoj jekonomii znaka, [For a criticism of the political economy of the sign] per. s fr. D. Kralechkina M. : Akademicheskij proekt.
5. *Ritcer Dzh.* (2012) Makdonal'dizacija obshhestva, [The mcdonaldization of society], Dzhordzh Ritcer. — SPb: Piter.
6. *Burd'o P.* (2005) Sociologija social'nogo prostranstva, [Sociology of social space], P. Burd'e; obshh. red. per. N. A. Shmatko. — M. : In-t jeksperiment. sociologii ; SPb. : Aletejja.

7. *Gofman Je. T. A.* (2011) Polnoe sobranie sochinenij, [Complete set of works]: V. 2 T. M., T. 1.
8. *Nabrusko I. Yu.* (2010) "Styles of consumption and status inequality in the conditions of modern Ukraine", Metodolohfia teoriia ta praktyka sotsiolohichnoho analizu suchasnoho suspil'stva, vol. 16, Kyiv: Vyd-vo KNUTSh, p. 373–376.
9. *Dzhejmison F.* (2008) Postmodernizm, abo Lohika kul'tury pizn'oho kapitalizmu, [Postmodernism, or the Logic of the culture of late capitalism]; per. z anhl. P. Denyska. — Kyiv, Ukraine: Kurs.
10. *Makljujen M.* (2003) Ponimanie Media: Vneshnie rasshirenija cheloveka, [Understanding Media: the extensions of man]. Per. s angl. V. Nikolaeva; Zakl. st. M. Vavilova. — M.: Zhukovskij: "KANON-press-C", "Kuchkovo pole".
11. *Chudovs'ka-Kandyba I. A.* (2004) Sotsiokul'turni vymiry reklamnykh praktyk [Socio-cultural dimensions of advertising practices], Kyiv, Ukraine.: Vyd-vo "KIS".
12. *Vallerstajn I.* (2003) Konec znakomogo mira: sociologija HH1 veka, [The End of the World As We Know It: Social Science for the Twenty-First Century], Per. s angl. pod red. V. L. Inozemceva. — M.: Logos.
13. *Lapina V. V.* (2013) "The problem of identification of the conceptual foundations of the ideology of consumerism in modern theoretical sociology", Aktual'ni problemy sotsiolohii, psykholohii, pedahohiky: zb. nauk. prats'. — K.: Lohos. — vol. 19. — P. 77–84.
14. *Turen A.* (1998) Vozvrashhenie cheloveka dejstvujushhego. Ocherk sociologii, [LE RETOUR DE L'ACTEUR. Essai de sociologie.], M.:Nauchnyj mir.

СПИСОК ВИКОРИСТАНИХ ДЖЕРЕЛ

1. *The consumer* society / edited by Neva R. Goodwin, Frank Ackerman, and David Kiron Washington, D.C. : Island Press, 1997. — 385 p.
2. *Лапіна В.* Особливості новітніх концептуальних інтерпретацій інституціонального впливу реклами на процес споживчої поведінки / В. Лапіна // Ринок праці та зайнятість населення. — 2012. — № 4. — С. 36–42.
3. *Тарасенко В. И.* Соціологія споживання: методологічні проблеми / В. И. Тарасенко. — К., 1993. — 165 с.
4. *Бодрийяр Ж.* К критике политической экономии знака. — С. 19.
5. *Ритцер Дж.* Макдональдизация общества / Дж. Ритцер. — СПб.: Питер, 2012. — 368 с.
6. *Бурдьо П.* Социология социального пространства / П. Бурдье; общ. ред. пер. Н. А. Шматко. — М. : Ин-т эксперимент. социологии ; СПб. : Алетейя, 2005. — 288 с.
7. *Гофман Э. Т. А.* Полное собрание сочинений : в 2 т. — М., 2011. — Т. 1.
8. *Набруско І. Ю.* Стилі споживання та статусна нерівність в умовах сучасної України // Методологія теорія та практика соціологічного аналізу сучасного суспільства. — Вип. 16. — К.: Вид-во КНУТШ, 2010. — С. 373–376.
9. *Джеймісон Ф.* Постмодернізм, або Логіка культури пізнього капіталізму / Ф. Джеймісон; пер. з англ. П. Дениска. — К.: Курс, 2008. — 504 с.
10. *Маклюэн М.* Понимание Медиа: Внешние расширения человека; пер. с англ. В. Николаева; закл. ст. М. Вавилова. — М.; Жуковский: "КАНОН-пресс-Ц", "Кучково поле", 2003. — 464 с.
11. *Чудовська-Кандиба І. А.* Соціокультурні виміри рекламних практик / І. А. Чудовська-Кандиба. — К.: КІС, 2010. — 446 с.
12. *Валлерстайн И.* Конец знакомого мира: социология XXI века / И. Валлерштайн. — М.: Логос, 2004. — 368 с.

13. *Лапіна В. В.* Проблема ідентифікації концептуальних засад ідеології консьюмеризму в сучасній теоретичній соціології / В. В. Лапіна //Актуальні проблеми соціології, психології, педагогіки: зб. наук. пр. — К.: Логос, 2013. — Вип. 19. — С. 77–84.
14. *Турен А.* Возвращение человека действующего. Очерк социологии / А. Турен. — М.: Науч. мир, 1998. — 204 с.

UDC: 005.05:159.923

Naplyokov Yuriy Vasilievich,
Master of Strategic Sciences, Master of Military Art and Science, senior lecturer of the department of training of peacekeeping personnel, National Defense University of Ukraine named after Ivan Chernyakhovsky, Colonel, postgraduate student of the Department of Management and Administration of Kharkov National University of Municipal Economy named after O. M. Beketov, 03049, Kyiv, Povitroflotsky Prospect, 28, tel.: +38 (098) 242 13 53, e-mail: designyvn@gmail.com
ORCID: 0000-0002-0343-8337

Напльоков Юрій Васильович,
магістр стратегічних наук, магістр військових наук та військового мистецтва, старший викладач кафедри підготовки миротворчого персоналу, Національний університет оборони України імені Івана Черняховського, полковник, аспірант кафедри менеджменту і адміністрування Харківського національного університету міського господарства імені О. М. Бекетова, 03049, м. Київ, Повітрофлотський просп., 28, тел.: +38 (098) 242 13 53, e-mail: designyvn@gmail.com
ORCID: 0000-0002-0343-8337

Наплёков Юрий Васильевич,
магистр стратегических наук, магистр военных наук и военного искусства, старший преподаватель кафедры подготовки миротворческого персонала, Национальный университет обороны Украины имени Ивана Черняховского, полковник, аспирант кафедры менеджмента и администрирования Харьковского национального университета городского хозяйства имени А. Н. Бекетова, 03049, г. Киев, Воздухофлотский просп., 28, тел.: +38 (098) 242 13 53, e-mail: designyvn@gmail.com
ORCID: 0000-0002-0343-8337
DOI https://doi.org/10.31618/vadnd.v1i14.109

THE ARCHETYPAL FOUNDATIONS OF VALUE CHOICE IN THE PROCESS OF ADAPTATION TO THE MODERN SOCIETY

Abstract. This article explains an importance of archetypal foundations for the value choice in order to adapt the state (system) to the modern society (environment). To provide effectiveness of the system requires maintaining equilibrium between the system and the environment through decision-making process (DMP) that is based on balance system's ends, ways, and means in the framework of possible permissible risk.

Beliefs and values are critical for the DMP. Obsolete beliefs and values can decrease system effectiveness drastically. The main task is to produce decisions based on topical values to adapt the system to the environment and maintain national interests. An archetype can help to find a right set of values in a certain environment as a combination of the past and the future.

The paradox of the notions of beliefs and values is the need of their saving and the need of their change for successful system development at the same time. They are fundamental and their complete replacement can create chaos and even destroy the system at all. Thus, values choice is a vital and psychological painful process. At first it is difficult to understand the need of their change. Second, it is problematic to find appropriate values that should facilitate successful system development in the given and future environment.

To solve these problems the state authority (SA) and the civil society (CS) together should generate decisions through convergent and divergent processes of thinking. A national archetype, as a relatively stable mental structure, combines these processes together based on the experience. A proper balanced participation of the SA and the CS in the state leadership, based on required values, can make the system effective.

Value choice does not mean accepting or copying values of others, it means reconsidering current values in order to remain effective and functional as a nation in the modern society. Applying of archetypal foundations can help to choice proper beliefs and values that can facilitate making decisions that will provide soft adaptation of the system to a new environment without conflicts and revolutions.

Keywords: archetype, values, beliefs, culture, decision-making process, state authority, civil society, system, environment, equilibrium, thinking, effectiveness.

АРХЕТИПНІ ОСНОВИ ЦІННІСНОГО ВИБОРУ В ПРОЦЕСІ АДАПТАЦІЇ ДО СУЧАСНОГО СУСПІЛЬСТВА

Анотація. Пояснюється важливість архетипних основ для ціннісного вибору для адаптування держави (системи) до сучасного суспільства (середовища). Для забезпечення ефективності системи потрібно підтримувати рівновагу між системою та середовищем через процес прийняття рішень (ППР), який ґрунтується на балансі цілей, способів та засобів в рамках можливого допустимого ризику.

Переконання та цінності мають вирішальне значення для ППР. Застарілі переконання та цінності можуть суттєво знизити ефективність системи. Головне завдання — виробляти рішення на основі актуальних цінностей для адаптування системи до середовища та підтримування національних інтересів. Архетип може допомогти знайти правильний набір цінностей у певному середовищі як поєднання минулого та майбутнього.

Парадокс понять переконань та цінностей — це одночасна необхідність їх зберігання та змін для успішного розвитку системи. Вони є фундаментальними, і їх повна зміна може створити хаос і взагалі знищити систему. Таким чином, вибір цінностей є життєво важливим та психологічно болючим

процесом. По-перше, важко зрозуміти необхідність таких змін. По-друге, проблематично знайти відповідні цінності, які повинні сприяти успішному розвитку системи у теперішньому та майбутньому середовищі.

Щоб вирішити ці проблеми, державна влада (ДВ) та громадянське суспільство (ГС) разом повинні формувати рішення через конвергентні та дивергентні процеси мислення. Національний архетип як відносно стійка ментальна структура об'єднує ці процеси разом на основі досвіду. Належна збалансована участь ДВ та ГС у керівництві держави на основі необхідних цінностей може зробити систему ефективною.

Ціннісний вибір не означає прийняття або копіювання цінностей інших. Це означає, насамперед, перегляд поточних цінностей, щоб залишатися ефективним і функціонуючим як нація в сучасному суспільстві. Застосування архетипних основ може допомогти вибрати відповідні переконання та цінності, які сприятимуть прийняттю рішень, які забезпечать м'яку адаптацію до нового середовища без конфліктів і революцій.

Ключові слова: архетип, цінності, переконання, культура, процес прийняття рішень, державна влада, громадянське суспільство, система, середовище, рівновага, мислення, ефективність.

АРХЕТИПНЫЕ ОСНОВЫ ЦЕННОСТНОГО ВИБОРА В ПРОЦЕСЕ АДАПТАЦИИ К СОВРЕМЕННОМУ ОБЩЕСТВУ

Аннотация. Объясняется важность архетипных основ для выбора ценностей с целью адаптации государства (системы) к современному обществу (среде). Для обеспечения эффективности системы требуется поддержание равновесия между системой и средой посредством процесса принятия решений (ППР), основанного на балансе целей, путей и средств системы в рамках возможного допустимого риска.

Убеждения и ценности имеют решающее значение для ППР. Устаревшие убеждения и ценности могут резко снизить эффективность системы. Основная задача заключается в том, чтобы принимать решения, основанные на актуальных ценностях для адаптации системы к среде и поддержания национальных интересов. Архетип может помочь найти правильный набор ценностей в определенной среде как сочетание прошлого и будущего.

Парадокс понятий убеждений и ценностей заключается в одновременной необходимости их сохранения и необходимости их изменения для успешного развития системы. Они фундаментальны, и их полная замена может создать хаос и даже разрушить систему вообще. Таким образом, выбор ценностей — это жизненно важный и психологически болезненный процесс. В первую очередь трудно понять необходимость таких изменения. Во-вторых, проблематично найти соответствующие ценности, которые должны способствовать успешному развитию системы в теперешней и будущей среде.

Чтобы решить эти проблемы, государственная власть (ГВ) и гражданское общество (ГО) вместе должны генерировать решения посредством конвергентных и дивергентных процессов мышления. Национальный архетип, как

относительно стабильная ментальная структура, объединяет эти процессы на основе опыта. Правильное сбалансированное участие ГВ и ГО в руководстве государства, основываясь на требуемых ценностях, может сделать систему эффективной.

Выбор ценности не означает принятие или копирование ценностей других. Это означает, прежде всего, пересмотр текущих ценностей, чтобы оставаться эффективным и функциональным как нация в современном обществе. Применение архетипических основ может помочь в выборе правильных убеждений и ценностей, которые поспособствуют принятию решений, которые обеспечат мягкую адаптацию системы к новой среде без конфликтов и революций.

Ключевые слова: архетип, ценности, убеждения, культура, процесс принятия решений, государственная власть, гражданское общество, система, среда, равновесие, мышление, эффективность.

Target setting. The problem of value choice is critical to adapt a nation (system) to the modern society (environment). Archetypal foundations can facilitate selecting a required set of values that have to make the system effective in conditions of the complex and dynamic environment. Therefore, the problem of value choice based on archetypal foundations deserves studying.

Analysis of the recent research and publications. Different authors describe archetypes as repeating events and processes such as patterns of behavior, thoughts, human psychological traits, repeating symbol or motif in literature and art. They apply them to individuals and organizations as types of human psychological images and organizational cultures.

Carl Jung suggested that archetypes are "forms or images of a collective nature which occur practically all over the Earth as constituents of myths and — at the same time — as individual products of unconscious... The [forms and images] are imprinted and hardwired into out psyches" [1]. He believed that universal, mythical characters — archetypes — reside within the collective unconscious human world. Also he supposed the archetypes as psychological organs, analogous to physical ones in that both are morphological constructs that arose through evolution [2]. At the same time, evolution can itself be considered an archetypal construct [3].

Jung described birth, death, separation from parents, initiation, marriage, the union of opposites as archetypal events. Also he distinguished human archetypal figures with own values: great mother, father, child, devil, god, wise old man, wise old woman, the trickster, the hero; and archetypal motifs: the apocalypse, the deluge, the creation" [4, p. 114].

Corlett and Pearson state that an organization has a conscious organizational level (public face, the center of conscious), unconscious level (complexes, participation mystique, organizational archetypes), and a collective unconscious level (archetypes and instincts) [5]. They emphasize that the underlying assumptions are in the un-

conscious part of the organization, especially in the part of its psyche, called "complexes" by C. Jung, that are formed through organizational experiences patterned by the psychic energy of archetypes as they take form through the minds of individuals and collectives. They suggest that archetypes are "key contributors to organizational culture, many of them representing the forms or outlines of the basic responses to organizational life" [6].

Archetypes are patterns of human behavior and images that originate from the collective unconscious and are the mental analogue of instinct [6]. Sigmund Freud wrote: "there can be no doubt that the source [of the fantasies] lies in the instincts; but it still has to be explained why the same fantasies with the same content are created on every occasion" [7]. He supposed that primal fantasies are a residue of specific memories of prehistoric experiences has been construed as being aligned with the idea of archetypes.

The archetype of the organization presents its culture. According to Schein culture consists of artifacts, values and beliefs, and underlying assumptions [8]. He states that culture is "a pattern of shared basic assumptions that the group learned as it solved its problems of external adaptation and internal integration that has worked well enough to be considered valid and therefore, to be taught to new members as the correct way to perceive, think, and feel in relation to those problems" [9, p. 18].

Thus, the authors above state that individuals and organizations have archetypes. However, they do not discuss applying of archetypal foundations for value choice in order to adapt the system to a new environment through proper decision-making.

The purpose of the article is to explain practical significance of archetypal foundations for value choice in the process of adaptation of the society to a new environment. Understanding of social archetypes can facilitate forming a required set of values and beliefs to make proper decisions in time and avoid bifurcation points of the way of social development.

The statement of basic materials. An archetype can foresee values and beliefs that can facilitate effective decision-making to solve problems that can appear between any social group (system) and a modern society (environment). Based on relative stability of the human nature it is possible to suppose that applying of an archetype, as a combination of values, beliefs, and norms, can be useful to lead the system properly.

Values and beliefs are different, but both are critical for the decision-making process (DMP). Beliefs can be seen as true assumptions based on the experience. In the changeable and dynamic environment, beliefs should be revised because of their relativeness in truth. Values are based on the constant human nature and focus on providing of security and feeling that you are a human. They are universal and not contextual and directly connected with human needs. Together, values and beliefs present a deep level of culture as a set of organizational shared learning and experiences. Adaptation of the system to the changeable environment may require revising values and beliefs through understanding of the need of their change.

An archetype may foresee required values for the nation to make the state

effective in a new environment. Technological development and increased communication globalize the world and make it open and vulnerable. It transforms a society from a collective form to an individual one by providing an opportunity for everyone to take part in discussion and decision-making through social networks. It may erase boundaries of a national identity and create new rules of behavior.

It is possible to assume that people create their culture as a certain type of social behavior based on selected values in order to adapt the system to the environment and/or shape the environment. Combination of values may be repeated on the new level of system development. Huntington states "the world is divided into eight major civilizations or "cultural zones" based on cultural differences that have persisted for centuries. These zones were shaped by religions, traditions that are still powerful today, despite of the forces of modernization" [10]. It can prove the fact that culture is a national archetype. Also, in spite of globalization "the nation remains a key unit of shared experience and its educational and cultural institutions shape the values of almost everyone in the society" [11, p. 37]. Moreover, "empirical evidence from 65 societies indicates that values can and do change, but also they continue to reflect a society's cultural heritage" [12, p. 49].

On one hand, values should be constant in order to secure the system from destruction. On the other hand, maintaining of system functionality requires revising beliefs and values in conditions of changeable environment. The need to change and save values at the same time creates a paradox. Applying of a combination of values, as a certain social archetype, may solve this problem.

There are two schools of thoughts about interactions between values and development of the system. They outline convergent and divergent processes in the process of development of the system. The purpose of a convergent process is to save the system and a divergent process should adapt it to the environment through changes. The first school "emphasizes the convergence of values as a result of "modernization" — the overwhelming economic and political forces that drive cultural change. This school predicts the decline of traditional values and their replacement with "modern" values... The other school of thought emphasizes the persistence of traditional values despite of economic and political changes. This school assumes values are relatively independent of economic conditions" [12, p. 19].

Cancellation of serfdom in the Russian imperia in 1864 and slavery in the USA in 1865 are examples of the industrial revolution and economic growth that promoted development of democratic values. The American civil war was grounded on a competition between the agricultural South and the growing industrial North for free, motivated and profitable labors instead of slavery work.

Besides, in spite of influence of economic development on democracy growth, promotion of democratic values can also facilitate economic development. DiMaggio highlights the impact of culture on the economy: "culture can either affect economic behavior by influencing how actors define

their interests (constitutive effects...), by constraining their efforts on their own behalf (regulatory effects), or by shaping a group's capacity to mobilize or its goal in mobilizing" [12, p. 28].

Moreover, "the survival/self-expression dimension reflects materialist values (such as maintaining order and fighting inflation) versus post-materialist values (such as freedom and self-expression), subjective well-being, interpersonal trust, political activism, and tolerance of out-groups" [13, p. 29]. Thus, "position in this two-dimensional space reflect a multidimensional reality — and this remarkable socioeconomic-cultural; coherence reflects the fact that a society's culture is shaped by its entire economic and historical heritage" [13, p. 32]. Hence, an archetype of the system may support two primary tendencies — the need to change and secure the system at the same time. Thus, system development is based on convergent and divergent processes. The task is to develop the society and get mutually profitable result for rich people and people with an average income. Therefore, a certain set of values should correspond to an archetype that will provide this condition.

Different combinations of individual archetypes may form group archetypes that generate a national archetype. The archetype of the group presents the organizational culture that has to make this group effective in a certain environment. Combination of group archetypes forms a national archetype (a national culture). This national archetype can respond to which values should be taken to make the system effective in a new environment. Technological development changes the environment and initiates revising of values. Therefore, a proper set of values can facilitate maintaining of system effectiveness.

The value choice is a step by step process of selection of a required set of values that has to facilitate an effective DMP to satisfy human needs [14] and solve problems through establishing equilibrium between the system and the environment. The author suggests that types of human values can be divided in four sets of values in general: individual, group (organizational), national, and international (corporate). These sets of values can be combined in a specific order and adapted or selected by the system under internal and/or external influence in order to make decisions that will provide the required system effectiveness. A set of values (archetype) can be repeated on the new level of development of the system.

An example of revising and repeating values on the new level of development can a collapse of the Soviet Union, as a geopolitical change, that forced citizens of former Soviet republics changing values. However, it is not a new set of values — this social archetype was used for instance, by the Ukrainian nation, in the past. Change in a system structure does not mean refusing previous values. It can be a certain set of values that corresponds to the situation and help to solve a problem (to balance the system) through establishing equilibrium between the system and environment. A set of values can be based on unconscious archetypes or their dominance. The past set of values may be practical to apply on the new level of development of the system.

Even for developed democratic countries, similar values can have dif-

ferent priority [19]. Therefore, the most important things are not values itself, but their combination or a national set of values that presents a national social archetype. An archetype includes the best proportion of different values and balanced according to national features and the environment. This archetype as a set of values should solve the problem in the given environment. Individual, organizational, and national values should support each other and, therefore, present a certain value set on each level of development of the system. For example, growth of individual value (freedom) should fit with a democratic society. The socialist society decreases the role of an individual and focuses on collective interests and values.

It is possible to suppose that a certain set of values already existed on the lower level of development of the system. Hence, it is possible to apply this set of values again to solve the problem, but on the new level. It can help to understand which values should be developed in the society in advance in order to be ready for the future challenges.

A repeating character of historical events proves importance of archetypal foundations for value choice. Societies have had diverse sets of values in order to build effective state governance. For example, city-states of the ancient Greece, Sparta and Athens were based on different human values, beliefs, norms, delegation of authority and freedom of actions. Athens was a democratic state with high level of participation of the civil society (CS) in the state decision-making. Sparta had centralized and authoritative governance with strong military discipline. Another example is a system of Soviet leadership with centralized power of the Communist party and a collective idea and the business oriented American governance system with focus on individual values. Leaders of other countries such as Mustafa Kemal Atatürk in Turkey and Augusto Pinochet in Chile applied an archetype of centralized military governance in period of stagnation and chaos in their countries. Thus, based on the system and environmental conditions use of proper archetypes can help to govern the society effectively.

Values should support the DMP that is directed to secure the system itself. On the new level of development, the value set can be improved/changed partly in order to adapt the system to a new environment. The system should be adaptable enough. Understanding of the environment and system itself through system openness can decrease delay in system reaction. It provides also synchronization of activities between the system and the environment.

Divergent and convergent processes should balance the system in its development through the DMP as combination of critical and creative thinking [16]. A national archetype can define a type of relationships between the state authority (SA) and the CS in order to solve problems in the new environment. The SA and the CS can reflect a reaction of the system to an environmental change according to the speed and frequency of this change. It happens based on a current set of values that originates from a national archetype. The task is to save system functionality through system resistance or/and its possible adaptation. To protect the system from undesired change and minimize risk is

a primary task of the SA that naturally presents a convergent process in thinking. On the other hand, the system should be adapted to the environment. The CS looks for ways to improve human life and presents a divergent process in thinking that opens the system for changes and innovations. Cooperation between the SA and the CS is vital and should be realized through effective governance grounded on mutual understanding and feedback mechanism. A proper set of values based on an archetypal foundation may define the proportion of interactions between the SA and the CS. This proportion should improve the DMP in order to make the system effective and survivable in the new environment.

Decision implementation always creates a delay in system reaction to the environmental change because it is based on analysis of data, information, knowledge and a feedback loop. Coefficient of dynamic equilibrium (K_{eq}) between the system and the environment defines this delay and shows how the system and the environment fit with each other [17, p. 9]. There is a certain critical coefficient of dynamic equilibrium ($K_{eq\ crt}$) [18, p. 146] when the system starts losing stability without a possibility to be restored and eventually creates a new structure. To avoid destruction of the system there is a certain minimal coefficient of dynamic equilibrium $K_{eq\ min}$ [19, p. 201] when a decision must be made. Achievement of $K_{eq\ min}$ should generate change of a value set based on archetypal foundations. If we do not change the value set, system effectiveness can decrease critically ($K_{eq\ min} \rightarrow K_{eq\ cr} t$).

Maximum system openness can create resonance that may also change (destroy) system structure. This moment can correspond to a certain maximum possible coefficient of dynamic equilibrium ($K_{eq\ max}$), when the system is maximally open and vulnerable. $K_{eq\ max}$ may be close to 1. Achievement of $K_{eq\ max}$ may be equally negative to achievement of $K_{eq\ crt}$ when a system can be destroyed also. Hence, achievement of $K_{eq\ crt}$ and $K_{eq\ max}$ may negatively affect the system in the context of saving its functionality.

Frequency of system fluctuation (*Fs*) and frequency of environmental fluctuation (*Fe*) describe the process of their interaction. If system reaction does not coincide with the environmental change or the phase of delay in the DMP is big, the system can be destroyed. A wrong set of values can make the DMP not effective and increase delay (ΔT) in system reaction to the environmental change (fig. 1).

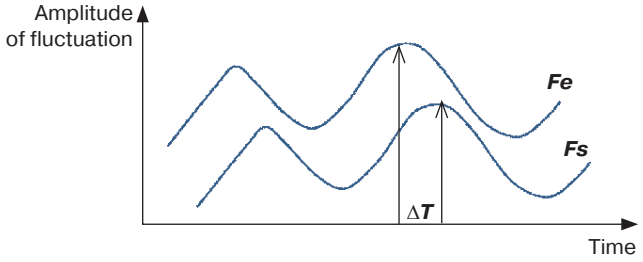


Fig. 1. **Fluctuations of the system and the environment**
Source: created by the author.

A certain optimal coefficient of dynamic equilibrium ($K_{eq\ opt}$) [20, p. 194] provides maximum achievable effectiveness of the system in conditions of a changeable environment. Achievement of $K_{eq\ opt}$ can be defined by the most favorable combination of interactions between the system and the environment based on effective leading of relations between the SA and the CS.

Thus, there are four main points that have to be taken in account to lead the system effectively: $K_{eq\ crt} - K_{eq\ min} - K_{eq\ opt} - K_{eq\ max}$. They characterize divergent and convergent processes in the DMP that based on archetypal foundations of value choice in order to adapt the system to the environment. There is a function between K_{eq} and a value choice based on archetypal foundations: $K_{eq} = f$ (types of values, a value set). An algorithm of change a value set defines conditions when the system has to start changing of its value set (fig. 2).

K_{eq} may be defined by the measure of effectiveness (answer the question — are we doing right things?) and the measure of performance (answer the question — are we doing right things well?) [21, p. 15–2]. These measures are human created because people determine indicators of these measures as a level of satisfaction of their needs. Therefore, these measures are based on the set of values. Furthermore, effectiveness of public management may be also defined by the level of human satisfaction through leading the process of value choice.

Conclusions. To summarize, applying of archetypal foundations for value choice can adapt a nation successfully to a modern society. Convergent and divergent processes, as interaction between the SA and the CS, facilitate a proper DMP based on a social archetype and monitoring of four main points of interactions between the system and the environment to revise values. Also, on the new level of development of the system a selected set of values can be enriched by new values that may appear because of technological development and innovations. Thus, archetypal foundations of value choice can help to generate a set of values that will make the system effective in the current and future environment.

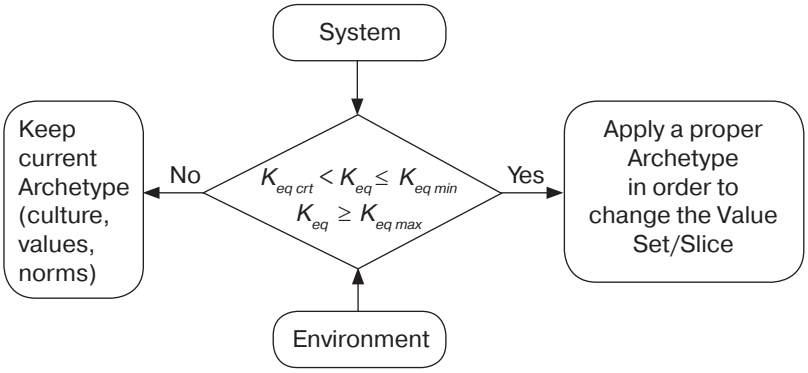


Fig. 2. **An algorithm of change a Value Set**
Source: created by the author.

REFERENCES

1. *Jung C. G.* Edited by Gerhard Adler & R. F. C. Hull. (1970). "Psychology and Religion: West and East. Collected Works of C. G. Jung". Vol. 11. Princeton, N. J.: Princeton University Press.
2. *Boeree C. George.* (2006) "Carl Jung". Archived from the original on 6 February 2006. Retrieved from: https://web.archive.org/web/20060206030011/http://www.ship.edu/~cgboeree/jung.html
3. *Brown R. S.* (2013). "Beyond the Evolutionary Paradigm in Consciousness Studies". The Journal of Transpersonal Psychology, Vol. 45, № 2, p. 159–171.
4. *Retrieved* from: http://atpweb.org/jtparchive/trps-45-13-02-159.pdf
5. *Jacobi Jolande.* (1959). Complex, Archetype, Symbol in the Psychology of C. G. Jung. London: Routledge & Kegan Paul.
6. *Corlett John G. and Pearson Carol S.* (2003). Mapping the Organizational Psyche — A Jungian Theory of Organizational Dynamics and Change. Gainesville, Florida: Center for Applications of Psychological Type.
7. *Feist J. and Feist G. J.* (2009) Theories of Personality, New York New York; McGraw-Hill.
8. *Freud S.* (1917). "Introductory Lectures on Psycho-Analysis". The Standard Edition of the Complete Psychological Works of Sigmund Freud, Volume XVI (1916–1917).
9. *Schein E. H.* (2010). Organizational culture and leadership. The Jossey-Bass business & management series, (4th ed.). San Francisco: Jossey-Bass.
10. *Huntington Samuel P.* (1993). "The Clash of Civilizations?" Foreign Affairs 72 (3), p. 22–49. 1996. The Clash of Civilizations and the Remarking of World Order. New York: Simons and Schuster.
11. *Inglehart Ronald and Wayne E. Baker.* (2000). "Modernization, Cultural Change, and the Persistence of Traditional Values". American Sociological Review, Vol. 65, № 1 (February, p. 19–51). Retrieved from: http://www.jstor.org/stable/2657288
12. *DiMaggio Paul.* (1994). "Culture and Economy". p. 27–57 in the Handbook of Economic Sociology, edited by N. J. Smelser and R. Swedberg. Princeton, Princeton University Press.
13. *Inglehart* Ronald and Wayne E. Baker. (2000). "Modernization, Cultural Change, and the Persistence of Traditional Values". American Sociological Review, Vol. 65, № 1 (February, p. 19–51). Retrieved from: http://www.jstor.org/stable/2657288
14. *Maslow A. H.* (1943). "A theory of human motivation". Psychological Review. 50 (4), p. 370–396. Retrieved from: http://psychclassics.yorku.ca/Maslow/motivation.htm
15. *World* Values Surveys. Retrieved from: http://www.worldvaluessurvey.org/WVSDocumentationWV6.jsp
16. *Allen C. D.* (2012). "Creative Thinking for Individuals and Teams". An essay on creative thinking for military professionals. U.S. Army War College. Retrieved from: http://www.au.af.mil/au/awc/awcgate/army-usawc/allen_creative_thkg_sr_ldrs.pdf
17. *Naplyokov Y. V.* (2014). "An Algorithm for Maintaining Dynamic Equilibrium to Achieve Strategic Goals". Master's Thesis, U. S. Army War College, Carlisle Barracks, Pennsylvania 17013, USA.
18. *Naplyokov Y. V.* (2017). "Adaptation of the system through management of its center of gravity" // Public Management. — № 4 (9). — p. 139–151.
19. Retrieved from: http://vadnd.org.ua/ua/collection/
20. *Naplyokov Y. V.* (2017). "Archetypical principles as a basis for non-conflicting decision-making" // Public Management. — № 3 (8). — p. 194–203. Re-

trieved from: http://vadnd.org.ua/ua/collection/
21. *Naplyokov Y. V.* (2018). "Changing of mental models for effective decision-making" // Public Management. — № 1 (11). — p. 189–206. Retrieved from: http://vadnd.org.ua/ua/collection/
22. *Headquarters*, Department of the Army (2015). FM 6-0, Commander and Staff Organization and Operations. Washington, DC, USA.

СПИСОК ВИКОРИСТАНИХ ДЖЕРЕЛ

1. *Jung C. G.* Edited by Gerhard Adler & R. F. C. Hull. (1970). "Psychology and Religion: West and East. Collected Works of C. G. Jung". Vol. 11. Princeton, N. J.: Princeton University Press.
2. *Boeree C. George.* (2006) "Carl Jung." Archived from the original on 6 February 2006. Retrieved from: https://web.archive.org/web/20060206030011/http://www.ship.edu/~cgboeree/jung.html
3. *Brown R. S.* (2013). "Beyond the Evolutionary Paradigm in Consciousness Studies". The Journal of Transpersonal Psychology, Vol. 45, № 2, p. 159–171.
4. *Retrieved* from: http://atpweb.org/jtparchive/trps-45-13-02-159.pdf
5. *Jacobi Jolande.* (1959). Complex, Archetype, Symbol in the Psychology of C. G. Jung. London: Routledge & Kegan Paul.
6. *Corlett* John G. and Pearson Carol S. (2003). Mapping the Organizational Psyche — A Jungian Theory of Organizational Dynamics and Change. Gainesville, Florida: Center for Applications of Psychological Type.
7. *Feist J. and Feist G J.* (2009) Theories of Personality, New York New York; McGraw-Hill.
8. *Freud S.* (1917). "Introductory Lectures on Psycho-Analysis". The Standard Edition of the Complete Psychological Works of Sigmund Freud, Volume XVI (1916–1917).
9. *Schein E. H.* (2010). Organizational culture and leadership. The Jossey-Bass business & management series, (4th ed.). San Francisco: Jossey-Bass.
10. *Huntington Samuel P.* (1993). "The Clash of Civilizations?" Foreign Affairs 72 (3), p. 22–49. 1996. The Clash of Civilizations and the Remarking of World Order. New York: Simons and Schuster.
11. *Inglehart Ronald and Wayne E. Baker.* (2000). "Modernization, Cultural Change, and the Persistence of Traditional Values". American Sociological Review, Vol. 65, № 1 (February, p. 19–51). Retrieved from: http://www.jstor.org/stable/2657288
12. *DiMaggio Paul.* (1994). "Culture and Economy". p. 27–57 in the Handbook of Economic Sociology, edited by N. J. Smelser and R. Swedberg. Princeton, Princeton University Press.
13. *Inglehart Ronald and Wayne E. Baker.* (2000). "Modernization, Cultural Change, and the Persistence of Traditional Values". American Sociological Review, Vol. 65, № 1 (February, p. 19–51). Retrieved from: http://www.jstor.org/stable/2657288
14. *Maslow A. H.* (1943). "A theory of human motivation". Psychological Review. 50 (4), p. 370–396. Retrieved from: http://psychclassics.yorku.ca/Maslow/motivation.htm
15. *World* Values Surveys. Retrieved from: http://www.worldvaluessurvey.org/WVSDocumentationWV6.jsp
16. *Allen C. D.* (2012). "Creative Thinking for Individuals and Teams". An essay on creative thinking for military professionals. U. S. Army War College. Retrieved from: http://www.au.af.mil/au/awc/awcgate/army-usawc/allen_creative_thkg_sr_ldrs.pdf

17. *Naplyokov Y. V.* (2014). "An Algorithm for Maintaining Dynamic Equilibrium to Achieve Strategic Goals". Master's Thesis, U.S. Army War College, Carlisle Barracks, Pennsylvania 17013, USA.
18. *Naplyokov Y. V.* (2017). "Adaptation of the system through management of its center of gravity" // Public Management. — № 4 (9). — P. 139–151.
19. *Retrieved* from: http://vadnd.org.ua/ua/collection/
20. *Naplyokov Y. V.* (2017). "Archetypical principles as a basis for non-conflicting decision-making" // Public Management. — № 3 (8). — P. 194–203. Retrieved from: http://vadnd.org.ua/ua/collection/
21. *Naplyokov Y. V.* (2018). "Changing of mental models for effective decision-making" // Public Management. — № 1 (11). — P. 189–206. Retrieved from: http://vadnd.org.ua/ua/collection/
22. *Headquarters*, Department of the Army (2015). FM 6-0, Commander and Staff Organization and Operations. Washington, DC, USA.

UDC 316.012.177

Novachenko Tetiana Vasylivna,
Doctor of Science in Public Administration, Associate Professor, Professor, of the Department of Public Policy and Political Analytics National Academy of Public Administration, Office of the President of Ukraine, 03057, Kyiv, Str. Antona Tsedika, 20, tel.: +38 (097) 421 05 48, e-mail: tatnov9@yahoo.com
ORCID: 0000-0001-6812-5342

Новаченко Тетяна Василівна,
доктор наук з державного управління, доцент, професор кафедри публічної політики та політичної аналітики Національної академії державного управління при Президентові України, 03057, м. Київ, вул. Антона Цедіка, 20, тел.: +38 (097) 421 05 48, e-mail: tatnov9@yahoo.com
ORCID: 0000-0001-6812-5342

Новаченко Татьяна Васильевна,
доктор наук по государственному управлению, доцент, профессор кафедры публичного управления и политической аналитики Национальной академии государственного управления при Президенте Украины, 03057, г. Киев, ул. Антона Цедика, 20, тел.: +38 (097) 421 05 48, e-mail: tatnov9@yahoo.com
ORCID: 0000-0001-6812-5342
DOI https://doi.org/10.31618/vadnd.v1i14.110

COMPETITION OF REPRESENTATION OF VALUE ALTERNATIVES TO SOCIO-POLITICAL REALITY OF UKRAINE

Abstract. The article presents an analysis of the competition between the imaginations of value alternatives relative to the socio-political reality of Ukraine in the context of the archetypal approach. The study of this problem is based on the works of French sociologists — Gilbert Durand and Michel Maffesoli, as well as developments of scientists of the Ukrainian school of archetypics. According to the changes in the psychosocial nature of modern society and man, the expediency of applying the archetypal approach to understanding social and political phenomena, processes, and also the characters and types of managers is proved. Archetypes, manifested through imagination, symbols and images, provide an opportunity to see the diversity of socio-political life holistically, without dominating one or other of its sides.

It is noted that a social system of any scale presupposes the existence of a system of certain values shared by the majority of society, since it is in them that the answers that this or that society gives to fundamental worldview problems are contained. Thus, in the epoch of postmodern, the valuable semantic structure of plurality with a priority of self-realization of the personality and expansion of the sphere of its individual choice is characteristic for this time. At the same time, a significant role in this process is played by symbolic capital — prestige, reputation, image, which, in the main, is modeled and supported by virtual reality and igroization. In such conditions, people not only define varieties of ideal values, converting them into each other, but retain them in the social imagination as an imperative, norm, ideal.

It has also been confirmed that any accumulation must be used, since the multiple values of social imagination, realized in the psychosocial concepts of people and society, lead to the development of public opinion and in solidarization. It is established that the competition of multiple value representations is a person-internalized idea that has a transpersonal character that influences the creation of a socio-political reality in Ukraine.

Keywords: values, imaginary, real, archetypes, alternative, competition, simulacra.

КОНКУРЕНЦІЯ УЯВЛЕНЬ ЦІННІСНИХ АЛЬТЕРНАТИВ ЩОДО СОЦІАЛЬНО-ПОЛІТИЧНОЇ РЕАЛЬНОСТІ УКРАЇНИ

Анотація. Проаналізовано конкуренцію уявлень ціннісних альтернатив щодо соціально-політичної реальності України в контексті архетипного підходу. Вивчення окресленої проблеми ґрунтується на працях французьких вчених-соціологів — Жильбера Дюрана та Мішеля Маффесолі, а також наукових доробках учених української школи архетипіки. Відповідно до змін психосоціальної природи сучасного суспільства і людини доведено доцільність застосування архетипного підходу щодо розуміння соціально-політичних феноменів, процесів, а також характерів і типів управлінців. Архетипи, проявляючись через уяву, символи й образи, надають можливість побачити багатоманітність, множинність соціально-політичного життя цілісно, без домінування тих чи інших його сторін.

Наголошується, що соціальна система будь-якого масштабу передбачає існування системи певних цінностей, що розділяються більшістю суспільства, оскільки саме у них містяться відповіді, які дає певне суспільство на фундаментальні світоглядні проблеми. Так, в епоху Постмодерну виявляється характерна для цього часу ціннісна смислова структура множинності з пріоритетом самореалізації особистості та розширенню сфери її індивідуального вибору. Значущу роль у цьому процесі відіграє символічний капітал — престиж, репутація та імідж, що здебільшого моделюються та підтримуються віртуальною реальністю й ігроізацією. У таких умовах люди не тільки визначають різновиди ідеальних цінностей, конвертуючи їх одна в одну, а зберігають їх у соціальній уяві як імператив, норму, ідеал.

Підтверджено, що будь-які надбання необхідно використовувати, оскільки множинні цінності соціальної уяви, реалізуючись у психосоціальних концептах людей і суспільства, приводять до вироблення громадської думки та солідаризації. Встановлено, що конкуренція множинних ціннісних уявлень є особистісно інтеріоризованими ідеями, які мають надособистісний характер, що впливає на творення соціально-політичної реальності в Україні.

Ключові слова: цінності, уявне, реальне, архетипи, альтернатива, конкуренція, симулякр.

КОНКУРЕНЦИЯ ВООБРАЖЕНИЙ ЦЕННОСТНЫХ АЛЬТЕРНАТИВ В СОЦИАЛЬНО-ПОЛИТИЧЕСКОЙ РЕАЛЬНОСТИ УКРАИНЫ

Аннотация. Проанализирована конкуренция воображений ценностных альтернатив относительно социально-политической реальности Украины в контексте архетипного подхода. Изучение обозначенной проблемы основывается на трудах французских ученых-социологов — Жильбера Дюрана и Мишеля Маффесоли, а также разработках ученых украинской школы архетипики. Согласно изменениям психосоциальной природы современного общества и человека доказана целесообразность применения архетипного подхода к пониманию социально-политических феноменов, процессов, а также характеров и типов управленцев. Архетипы, проявляясь через воображение, символы и образы, дают возможность увидеть многообразие социально-политической жизни целостно, без доминирования тех или иных ее сторон.

Отмечается, что социальная система любого масштаба предполагает существование системы определенных ценностей, разделяемых большинством общества, поскольку именно в них содержатся ответы, которые дает то или иное общество на фундаментальные мировоззренческие проблемы. Так, в эпоху постмодерна проявляется характерная для этого времени ценностная смысловая структура множественности с приоритетом самореализации личности и расширению сферы ее индивидуального выбора. Значимую роль в этом процессе играет символический капитал — престиж, репутация, имидж, который, в основном, моделируются и поддерживаются виртуальной реальностью и игроизацией. В таких условиях люди не только определяют разновидности идеальных ценностей, конвертируя их друг в друга, а сохраняют их в социальном воображении как императив, норму, идеал.

Подтверждено также, что любое достояние необходимо использовать, поскольку множественные ценности социального воображения, реализуясь в психосоциальных концептах людей и общества, приводят к выработке общественного мнения и в солидаризации. Установлено, что конкуренция множественных ценностных представлений является личностно-интериоризированными идеями, которые имеют надличностный характер, что влияет на создание социально-политической реальности в Украине.

Ключевые слова: ценности, воображаемое, реальное, архетипы, альтернатива, конкуренция, симулякр.

Statement of the problem. A characteristic feature of the contemporary socio-political reality is the increased competition, however, not only concerning the presence of natural and economic resources or the use of advanced technologies, but also in terms of competitive advantages, which are determined by the value alternatives of individuals and societies. Today this trend is crucial because it is associated with the increasing role of the human factor, the growth of creative capabilities of each individual, as well as distribution of resources, wealth and influences. This obviously leads to competition which, in turn, evokes sympathy, antipathy and other evaluative attitude of some members of society to others, which often leads to conflicts, including political ones. Attempts to overcome this discomfort determine the need for integration of value conceptions of the system of objective, subjective and inter subjective components of the socio-political reality.

Analysis of recent researches and publications. The phenomenon of modern socio-political realities requires a significant conceptual upgrade of the classical foundations of the science of public administration. Accordingly, the need to rethink the multiple changes of values of postmodern Ukrainian society by applying the arch-typical approach is actualized. A significant contribution to the development of the latter was made by the scientific work of the founder of Ukrainian school of archetypics E. Afonin, and a considerable number of scientists-representatives, the researches of which allow to delineate the edge of understanding of socio-political phenomena, processes and characters and types of managers.

Our research is also based on the writings of French scientists, namely sociologists, Gilbert Durand and Michel Maffesoli. So, The G. Durand notes that the imagination is primary, and that it creates internal measurement objects and entities in the world. The scientist separates the contents of the imagination into myths, archetypes, symbols and subjects [12].

Research and development by Michel Maffesoli, a student of G. Durand were devoted to the problems of the postmodern era, in particular, the cross-cutting issue of his research is the phenomenon of the imaginary, its embodiment in social and symbolic forms. The scientist emphasizes that Postmodernism after Modernism cycle restores, but on another level, the relationship with the values of Premodernism when otherness was the starting point of social relations. Therefore, the common will, which over or above intelligent constructions provides strength to the society based on the power of the mind, that is, intangible asset, may be called the social imaginary. Therefore, not only the mind but also emotions, imitation, and viruses with the assistance of interactive communication of a different order became our everyday realities [13].

The study of the phenomenon of formation and development of new socio-political value orientations remains the subject of research of modern scientists, presented in the monograph by researchers at the Institute of Philosophy named after G. S. Skovoroda of the NAS of Ukraine “Value orientation of the modern information society” [7],

the study of processes of change of human values in a postmodern age "Values and post-existential thinking" [8], the study of values as a system-forming factors of national security "Security is the most important value for Ukrainians" [9], the most important social and humanitarian values regarding the preservation of security in the socio-political processes [10], and to the phenomenon of authority to the type of value and archetype [11].

However, despite the fact that scientists accumulated considerable theoretical, methodological and applied scientific groundwork for the dynamism of modern processes of change and development of the system of values and their influence on the processes of socio-political reality, the application of the arch-typical approach is actualized.

The article aims to justify archetype framework of competition of ideas of value alternatives, to determine their impact on the social and political reality of Ukraine.

Presentation of the basic material. Values are defined as ethical ideals and beliefs. According to M. Weber, value is something that is important to us, at what we focus in our life and that we take into consideration [1]. As we know, V. Dilthey was at the origins of the concept of cultural-historical relativism, which is characterized by is the idea of multiplicity of equal value systems. His followers (A. Spengler, A. Toynbee, P. Sorokin) used personified (intuitive) approach for interpreting of the value meaning of the cultures. Thus, P. Sorokin considered any interactions in the unity value of communication: first, people as the subjects of the interaction, and secondly, society as aggregate of individuals that are interacting, in the third, culture as a set of meanings, values and norms that are owned by interactive individuals, that objectivate, socialize and reveal these values [2, p. 429].

According to the concept of structurally functional analysis of T. Parsons "values are integral parts of the social system, common ideas about the desired type of social system" [3, p. 368].

American school of social biology offered two varieties of human values — "primary" and "secondary". Accordingly, the first values are those that are formed genetically, that is, they are innate, and the second values are "products of rational thought"; that is, the initial values determine the motivation of assimilation by the person of those or other types of secondary criteria. This position received further elaboration by F. Hayek, who notes that "these two kinds of values are the only types of human values" [4, p. 183]. There is also the point of view that values are not only material objects and their properties, but also spiritual formations [5, p. 116]. Values are defined in such forms of existence:

• values — ideal or dream produced by social psychology and consciousness, they contain the idea of the necessary and the good;

• values are manifested in objectived form — in works of material and spiritual culture, human actions and social movements that is the embodiment of certain ideals of values — political, economic, ethical and so forth;

• social values, being refracted through the prism of individual life and experience are included in the psychological structure of the personality as

personified values that are important sources of motivation of behavior of individuals [6, p. 4].

Modern domestic researchers S. Pazenok, Liakh V. and O. Sobol focus on the process of formation of "new" values of modernity, such as the need for lifelong education, creative and innovative way of thinking and productive activities, tolerance, solidarity, formation of self-esteem, compassion, and so forth [7]. Thus, values serve an important regulatory function in society. The importance of these functions cannot be overemphasized, since the objectivity of value is a means of human existence, because it lives in the environment that we through our practical activities empower with the property to be a value, and only in this environment people are able to live as human beings.

Thus, in the above-mentioned interpretations the term "value" is determined by their overall value. However, the field of the rule of values is opposed to the natural world, where there are laws that indicate what must inevitably be, values say about how to be correct, that is, the values constitute a different mode of being from that seems to be illusional. But it is known that the civilization lives, while there is immutable law, norms, traditions and moral laws. The social system of any scale implies the existence of a system of certain values that are shared by the majority of society. They contain the answers that a certain society gives to fundamental philosophical problems: who is the man, the relationship between the man and nature, the determination a certain measurement of time (past, present and future)as the supreme value, which is the hierarchy of human activities, perception and evaluation of existing social relations and social order.

In the Postmodern era the value semantic structure of a plurality of provided priority of self-realization, expansion of individual choice typical for this time appears. Under such circumstances, people not only define the kinds of ideal values, converting them into one another, but keep them in the social imagination as an imperative, a norm, an ideal. M. Maffesoli emphasizes that it is the "law of the brothers", where the collective knowledge and rituals associated with this knowledge, interact to form strong social ties [13].

The concept of "ideal" comes from the Latin "idealis", from the Greek "Ιδέα" — image, idea, the highest value. It is well known that we call the ideal the representation of the objects and phenomena; the ideal is the highest goal to which people strive. It is obvious that the word "ideal" means "best", "perfect". The embodiment of our ideas of the perfect man are the physical, aesthetic, mental and moral qualities. At all times people aspired to determine what is the ideal set of virtues. Jesus Christ, Buddha or Mohammed were definite moral ideals for many people, they have the best moral qualities: sacrifice, mercy, courage, forgiveness, wisdom and selfless love that are the symbols of spirituality and humanism, which is based on the recognition of man as the supreme value. In these figures the traits of the ideal man are combined with the divinity to which people strive to be the best. Perfect figures of humanity are also saints, prophets, leaders and devotees.

During the four-century way to independence Ukraine had several types of bright personalities. This is Bogdan

Khmelnitsky with all the traits of the leader, who became the founder of the nation and state, Taras Shevchenko, the prophet and guide in the spirit, Ivan Franko — the ascetic, who was raised the Ukrainian values. It is well known that in the collective experience of the Ukrainians there are other examples of ideal figures that represent best moral character, high quality examples of certain virtues or abilities: this is Kozak Mamai, Baida, Samiylo Kishka etc. However in the views on ideals, there is no consensus — some think the ideal is a society where all people are provided with material assets, others defend the view that in an ideal society everyone has the opportunity to develop the ability to work creatively and to be happy.

The remark of E. Fromm is important, he points to the need to distinguish genuine ideals from fake ideals. All genuine ideals have one thing in common — they strive for something that is not yet achieved, but is necessary for democratic development and, most importantly, non-forced coexistence of individuals. In our opinion, the development of democratic societies is not meant to cause a clash between the universal and the particular, and to live in the tension that currently exists between them, however maintaining all of them, as a change in the basic conceptual characteristics determines the transformation of ideas about the value of general and specific.

So, in the scientific work "Anthropological structures of the imagination" (G. Durand) based on the ideas of C. G. Jung about collective unconscious (archetypes) introduces the concept of l'imaginaire into scientific circulation — imaginary, empowering it with the following senses: imagination as the ability (instance); imaginary, artificially reproduced through the imagination; the origins (source) of the emergence of fantasy; imagination; that which is common to all. G. Durand notes that the imagination is primary, because it creates an internal measurement of the subjects and objects of the external world. The researcher stresses the self-phenomenon — trajet anthropologique — anthropological journey — a trajectory that lies between subject and object [12]. That is, the social consciousness and the collective unconscious happen, occur due to the person. So, according to the fact that society is a common social tractor, we can talk about the persistence of the ideal values in the social imagination. However, it is well known that any accumulation should be used, so the multiple values of the social imagination, being realized in the psychosocial concepts of people and society, lead to the unity which, in the opinion of M. Maffesoli, has nothing to do with unanimity. This is the unity of opposites, the tension which already contains the power and essence of human existence.

Since that time otherness is the starting point of social relations. Not the awareness of yourself and thus the world is primary, but the external to yourself, and the "yourself" is broader — the one, which contains natural and the social world — "ecosophy" as the universal wisdom, the wisdom of undeniable and the ultimate secular entity. Ecosophy is manifested in interaction and in reverse ability and in the other, so to speak, "representations"; it is a form of postmodern unity, unity. To be united with others who are different

in nature (cosmos), community (microcosm), religious (the macrocosm) identity. Conjugation, unity, which is manifested in the feeling of belonging, emotions and collective indignation, a process of empathy, the many manifestations of which can be seen during various events (sporting, musical, religious or political) [13].

Thus, during such community practices the entire value the potential of people is used, so the range of possibilities that open, occurs and recorded as ideal, as a synthesis of the desires and needs that should be implemented, and that meets the individual and collective values. This ideal of the imagination, is reproduced from generation to generation, towering moral and spiritual standards, the priorities for the development of the real socio-political values, clinging to the collective unconscious as a set of primitive innate motives that make up the content of "archetype". However, its value nature is characterized with some special influence or power by which the archetype fascinates and inspires action, deeds and the like.

As it was noted above, Postmodernism has implosive, the explosive nature of the process, directed inwards, which can be linked with the "triumph" of personal identity, that is happening in the background of his inner awakening — the awareness of their responsibility for the processes occurring in society and state. The postmodern era instead of the the belief in the uniqueness of progressive social development revives the image of cyclical socio-historical time as a new trend in the cultural and psycho-social awareness of developed societies, where perceptions, denial and confrontation are manifested in full. Accordingly, the thought of E. A. Afonin that the new phenomenon of the era of socio-psychological formations requires a significant conceptual upgrade of the classical foundations of the science of public administration by applying the arch-typical approach is actualized [14].

Obviously, in such a dynamics the most worthy and respected members of society should be those who most fully represent the exemplary person, common interest, collective knowledge and public commitment, that are fixed to the contents of the collective unconscious. Under these conditions, competition of perceptions of values is largely shaped by the media using signs and symbolic images that allow to create a political symbolic capital — prestige, reputation, image.

The political prestige (from the French. "prestige" — credibility, respect) started to be talked about in the late XIX century, its influence was based on respect and enthusiasm of citizens. This phenomenon can be explained by a peculiar motion of fashion as a result of imitation of the politician-hero. Further studies have shown that people do tend to identify themselves with those who have social prestige, leading to attain a prestigious occupation, to borrow the tastes and opinions of its speakers. Being secured to the stereotype, the image is transferred first to the entire professional activity, then — to its typical representatives, forming the prestigious rating. The process of forming the prestige of the estimates is the result of a complex interaction of two factors: evaluation of professional activities policy and society groups,

and the formation of assessments of separate individuals. If the image of the politician has a strong negative connotation, enhancing the prestige of his activities is inextricably linked with the destruction of the stereotype, which was formed, if positive — with the need to maintain it. However, both the first and the second can be unstable and temporary.

The common meaning there is in the term "authority" (Germ. "Autorität", from lat. auctoritas — power, influence) and "reputation" (Fr. "reputation", from lat. "reputatio" — thinking, reasoning), since reputation and credibility as a social phenomenon are functionally linked to such a notion, as trust that helps people to reduce in time the process of formation of authority and reputation. So, a politician can have advantages, if he is characterized by a positive reputation, which requires the immediate establishment and accumulating in the real image, allows to reduce the distance between people.

Unlike reputation, the unreal image — the image (eng. "image" from lat. "made, imitari" — mimic) — artificial imitation or reproduction any image of an object, especially the personality. The image of a politician is the opinion about him that people formed in their minds as the image of this man, which was formed as a result of their direct contact with that person or due to the received information about him from other people. The image is an imaginary image of reality, steadily reproducing in the individual or mass consciousness, likeness, copy, symbol, sample, characteristics of the object represented in the ad and able to program a specific behavior of people. According to the mentioned definitions, the concept of "image" is associated with such means of communication as manipulation. Manipulation is a way of influencing people through programming their behavior. This influence is exercised in secret and aims to change the thoughts, the motives and goals of people and their behavior in the desired direction. The manipulative nature of the image is reflected in the fact that in some cases it is necessary to change the nature of man or his views, and the impression it makes, and it often depends on the media. One of the first theorists of the image. N. Machiavelli, identified its meaning as the ability to build interpersonal communication, anticipating reactions from other people and correlating their actions with these reactions. So, as part of the process of imaging — a series of deliberately constructed patterns of behaviour — a positive interaction is set.

Today's socio-political and spiritual life became theatrical, where it is difficult to find the truth or reality, because basically instead of them the show policy, show justice and show culture dominate. A feeling of theater of transparency, the unreality of life emerged in the 80 years of the twentieth century, and it also stimulated the process of redefining of the individual identity in postmodern society.

Usually people, including politicians, choose their roles that are close to them in this sense, however, this is not a complete image of the selected role, as there is still the reverse side that concerns the unconscious and is called the Shadow. The Shadow is the subconscious that is incompatible with social standards, it is a lower level of consciousness in relation to modern so-

ciety, and this is someone who wants to do things that a man does not allow to himself. Often a person suspects someone else's identity inside when entering into a rage, then he justifies himself: "It's not me". And the fact is that was the primitive, uncontrolled, and animal part of the personality — the Shadow. In other words, the virtual reality, game can detect the "shadow" of a person and thus become its "supplement" through the creation or destruction of virtual image and transfer it into real.

Therefore, a substitution, an indication of another — that is invisible but can be implied. In other words, the symbol is like a lack of reality, but also the existence of a reality — imaginary, virtual.

Signs, images and symbols are called by. Bodriar with the word "simulacra" and he interprets them as symbols of a self-sufficient reality. The scientist believes that simulacra has spread to all spheres of public life and became the reality. Therefore, the world in which we live, is replaced by a copy world, where we find only artificial incentives — simulacra and nothing else. However, a simulacra is not what hides the truth — this is the truth that conceals that it does not exist. The simulacrum is the truth [15].

J. Bodriar is sure that the vast majority of values that have emerged in recent decades, is nothing more than simulacra — whether it is about popular politics, something about a new brand of drinking water. The origins of the word "simulacra" is contained in the notion "copy of a copy", introduced by Plato, which indicates that repeated copying leads to a loss of identity of the image. According to the specified idea, simulacras acquire autonomous meaning, which does not coincide with reality. However, in modern society, they are perceived due to the fact that reality is replaced by signs, and thus asserts the illusion of reality. So, the truth is that people live in symbolic environment surrounded by images and simulations, that in modern society are perceived due to associations with specific objects, phenomena and events. In other words, the replacement of reality with signs provides a real opportunity for the illusions of reality to exist. Movement in this direction has led to the complete independence of the sign symbol from reality, to hyperreality, which is the concept of postmodern philosophy and means the imaginary world of consciousness, which is not able to distinguish reality from fantasy. We emphasize that hyperreality is a world which is dominated by simulacra — self-sufficient characters-characters that already do not reflect external reality, do not refer to the subject, now they make up the only reality. From this understanding we can conclude that any reality becomes missing, on the contrary, it is filled with qualitatively new content that creates a person. Not always there is a possibility to put into words all that we feel and understand. There are values, states and events, the essence of which it is impossible to "sort through", to rationalize, because in the depths of the human soul the collective unconscious "lives" — the archetypes, the primary natural images, ideas and emotions inherent to the person as a subject of the collective unconscious, which contains "a thousand and one" content of value experiences and mysteries, which at any moment can be implemented, having acumulated in the

imagination — the ideal image or symbol.

In his book "The problems of soul of our time" C. G. Jung writes that he understood that the symbol was not an allegory or a simple sign and an image, which should, wherever possible, describe only dimly perceived nature of the spirit. The symbol does not imply and does not explain, but shows through itself to the meaning lying on the sidelines, unclear, only dimly predicted.

So, archetypes, manifesting through imagination, symbols and images provide an opportunity to see the diversity, the multiplicity of socio-political life holistically, without domination of certain parties. Signs-symbols, images and patterns are natural for humans, and the illusion is one of the facets of his world, which successfully converts the model to the reality, and the reality to the model. Therefore, in such social dynamics, there are other possibilities — "making copies from the original" when the copy is not worse than the original. Thus there is duplication, and competition of values, represented by symbols, like losing reality. However "virtual reality" that causes the illusion, allows to create the necessary symbolic capital – reputation, prestige, image. Obviously, the choice is a positive development, but one that creates the complexity. However, the demand for virtual reality helps to overcome this complexity, as the work of modern society is determined not by production, but by the consumption (through hitsis images, manners and styles).

The consumption can occur through igruzation — the introduction of the principles of the "game" and its elements in a pragmatic socio-political life of the strategy [16, p. 156]. There is a difference between the terms "game" and "igruzation" there. So, the first one is not what is real, formal; the game involves usually people who are close in age and of one social status, it happens within certain the time. The igruzation involves all the layers of people, it is involved in the workforce. Thus, politicians become in-game characters, rescuers, leaders, chiefs and the like. And they start to play differently what: someone bathes in the hole, someone with a pitchfork appears at the airport and someone calls to blow up the Parliament, believing that through violence we can change lives for the better.

We will analyze the latter in the context of the objectives of this investigation. As already noted, values are the primary factors that determine the vector of development of society, affecting the quality of politicians, and some of them are the results of outside influence or in the process of significant historical shocks can qualitatively be ahead of its time. However, the Ukrainian society shows mostly the values, incompatible with the development of the country: loyalty to corruption, the perception of power as an instrument of personal enrichment, low participation, intolerance towards minorities, a sense of unhappiness, a narrow radius of trust and the like.

The logic of our reasoning requires recourse to the characterization of the concept of "trust" as one of the main sources of political thought, an important factor determining the political situation in the society and political atmosphere of the country. Trust forms a perfect spiritual space of politics and power, filling them with ethical, moral

evaluations, creates social-psychological space of the sentiments and civil positions in relation to politics and power. However, the results of studies regarding the phenomenon of trust, particularly trust to the institutions of representation of interests of citizens, reflects the disappointing results. Thus, 35 % of citizens with high incomes the most in terms of their representation in public processes trust to public organizations and less — to political parties (8 %) and politicians (7 %). The citizens also trust more to public organizations (24 %) to represent their interests than to the parties (17 %). The level of confidence in trade unions as a potential representative of the interests of citizens in social processes does not seem to be too high. A relative majority (46 %) of citizens sees political leaders who could effectively govern the country. Almost half (49 %) of citizens did not see such political parties and movements who can be trusted with power. In all regions and among different socio-demographic groups the proportion of those who do not see the country's political leaders able to govern effectively, parties who can be trusted with power is higher than the share of those who see them. The only exception is the West, where the proportion of those who did not see leaders and those who saw them was equal, and a group of elders (60 and older), where there are more of those who see the country's effective political leaders (47 % vs. 42 %). This state of public opinion can be a consequence of the disappearance of "old", familiar to informed political forces after the events of 2014, and the frustration of large part of society in the new "post-Maidan" parties, movements and leaders [17, p. 8–9]. This fragment of the study lets, though not fully, to explain the request of the Ukrainian society to support the call of violence.

As it is known, K. G. Jung identified the following six main archetypes, among which the archetype of the Child plays a significant role, since it often appears in myths, fairytales and folklore, in which, in addition to baby Jesus, there are many stories with children who initially have a divine value. The image-symbol of a "Hurt child" is one of the most enduring images of world literature, where most often we are talking about the negative effects on the child, which usually needs the assistance of an adult. Another side of this archetype is the death of a child or its dead birth that symbolizes the absence of future, the destructive principle, the need of significant changes, death, static. Sometimes the child appears in the image of the Hero, which after separation from the mother should enter into the conflict to defeat the dark forces, receive an award of the Kingdom as a new unity, because, according to the idea that the purpose of each person is the process of individuation, identity formation in all aspects of its capabilities, it is based on the idea of self. However, the burden of childhood injuries and disappointments, lack of attention to this self slow down individualization that does not allow a person to actualize the identity, creating the archetype of the "Hurt child". Therefore, the call to violent destruction of the Verkhovna Rada of Ukraine is correlated with the personality of a character created by this very archetype, which is in dire need of help and attention in order to heal the personality.

Conclusions and prospects for further research. Competition analysis of representations of value alternatives in terms of socio-political reality of Ukraine proves the feasibility of the archetypical approach, as the current social changes actualize the psychological context of functioning and development of state-management systems. It is proven that competition of values of imaginary alternatives, in which the image, reputation and prestige as symbolic capital are modeled and supported by virtual reality and igruzation, effects the public opinion. Thus the competition of multiple perceptions of values is personally interiorized ideas that have over personal nature that affects the creation of social and political reality in Ukraine.

Prospects of further studies lie in interdisciplinary surface with the archetypical application of the developed tools for the analysis of managerial activity in the context of a new psychosocial type of man and society.

REFERENCES

1. *Veber M.* (1990), Politika kak prizvanie i professija [Politics as a vocation and profession], Progress, Moskva, Rossija.
2. *Sorokin P.* (1992), Sociokul'turnaja dinamika. Chelovek. Civilizacija. Obshhestvo [Sociocultural dynamics. Human. Civilization. Society.], Politizdat, Moskva, Rossija.
3. *Parsons T.* (1972), General review. American sociology. Prospects. Problems. Methods [Overview of Outlook. Problems. Methods], Progress, Moskva, Rossija.
4. *Khajiek F.* (2000), Pravo, zakonodavstvo ta svoboda [Law, legislation is that freedom], Sfera, Kyiv, Ukraine.
5. *Shilov V.* (2003), Political Values: Specificity and Functions, Social'no-gumanitarnye znanija, vol. 6. — P. 116–125.
6. *Popov A. and Zueva L.* (2000), Values in politics, Vestnik MGU, vol. 1. — P. 3–12.
7. *Pazenok V. S, Liakh V. V., Sobol' O. M.* (2013), Tsinnisni oriientatsii suchasnoho informatsijnoho suspil'stva [The information of the day and evening information syspilstva], Kyiv, Ukraine.
8. *Yemel'ianenko H. D., Rajda K. Yu., Shevchenko S. L.* (2012), Tsinnosti ta postekzystentsialists'ke myslennia [Values and post-existential thinking], Parapan, Kyiv, Ukraine.
9. *"The most* important value for Ukrainians is safety. Research results", [Online], available at: http://hromadskeradio.org/2015/06/03/nayvazhlivisha-tsinnist-dlya-ukrayintsiv-bezpeka-rezultati-doslidzhennya, (Accessed april 2018).
10. *Vesel's'ka L. A.* "The role of social values in preserving the security of society", [Online], available at: http://www.academy.gov.ua/ej/ej10/doc_pdf/Veselskaya.pdf (Accessed april 2018).
11. *Novachenko T. V.* (2013), Arkhetypova paradyhma avtorytetu kerivnyka v derzhavnomu upravlinni [Archetype paradigm of the authority of the head of public administration], Nizhyn-Kiev, Ukraine.
12. *Durand G.* (1984), Les structures anthropologiques de l'imaginaire, Paris, France.
13. *Maffesoli M.* (2017), "Praise for relativism", Sotsiolohiia: teoriia, metody, marketynh vol. 3, p. 37–48.
14. *Afonin E. A., Bandurka O. M.. and Martynov A. Yu.* (2002), Velyka roztoka (hlobal'ni problemy suchasnosti: sotsial'no-istorychnyj analiz [Great development (global problems of the present: socio-historical analysis)], Vydavets' Parapan, Kyiv, Ukraine.

15. *Bodriiar Zh.* (2004), Symuliakry i symuliatsiia [Simulations and simulation], Osnovy, Kyiv, Ukraine.
16. *Retjunskih L. T.* (2002), Filosofija igry [The philosophy of the game], Vuzovskaja kniga, Moskva, Rossija.
17. "*Political* culture and parliamentarism in Ukraine: current state and main problems: informational and analytical materials for the professional discussion" (2017), Razumkov Center, [Online], available at: http://www.razumkov.org.ua/uploads/socio/2017_Politychna_kultura.pdf (Accessed april 2018).

СПИСОК ВИКОРИСТАНИХ ДЖЕРЕЛ

1. *Вебер М.* Политика как призвание и профессия // Избранные произведения / М. Вебер ; [пер. с нем.]. — М., 1990. — 808 с.
2. *Сорокин П.* Социокультурная динамика / П. Сорокин // Человек. Цивилизация. Общество. — М. : Политиздат, 1992. — С. 425–524.
3. *Парсонс Т.* Общий обзор // Американская социология. Перспективы. Проблемы. Методы / Т. Парсонс. — М., 1972. — С. 360–378.
4. *Хайєк Ф.* Право, законодавство та свобода / Ф. Хайек. — Київ : Сфера, 2000. — Т. 3. — 252 с.
5. *Шилов В.* Политические ценности: специфика и функции / В. Шилов // Социально-гуманитарные знания. — 2003. — № 6. — С. 116–125.
6. *Попов А.* Ценности в политике / А. Попов, Л. Зуева // Вестн. МГУ. — 2000. — № 1. — С. 3–12.
7. *Ціннісні* орієнтації сучасного інформаційного суспільства: монографія / В. С. Пазенок, В. В. Лях, О. М. Соболь та ін. ; НАН України, Ін-т філос. — Київ, 2013. — 406 с.
8. *Ємельяненко Г. Д.* Цінності та постекзистенціалістське мислення: монографія / Г. Д. Ємельяненко, К. Ю. Райда, С. Л. Шевченко. — Київ; Полтава; Слов'янськ : Парапан, 2012. — 150 с.
9. *Найважливіша* цінність для українців — безпека. Результати дослідження [Електронний ресурс]. — Режим доступу: http://hromadskeradio.org/2015/06/03/nayvazhlivisha-tsinnist-dlya-ukrayintsiv-bezpeka-rezultati-doslidzhennya
10. *Весельська Л. А.* Роль соціальних цінностей у збереженні безпеки суспільства [Електронний ресурс] / Л. А. Весельська. — Режим доступу: http://www.academy.gov.ua/ej/ej10/doc_pdf/Veselskaya.pdf
11. *Новаченко Т. В.* Архетипова парадигма авторитету керівника в державному управлінні : монографія / Т. В. Новаченко. — Ніжин-Київ, 2013. — 320 с.
12. Durand G. Les structures anthropologiques de l'imaginaire / G. Durand. — Paris : Dunod, 1984. — 535 p.
13. *Маффесолі М.* Хвала релятивізму / М. Маффесолі / Соціологія: теорія, методи, маркетинг. — 2017. — № 3. — С. 37–48.
14. *Афонін Е. А.* Велика розтока (глобальні проблеми сучасності: соціально-історичний аналіз) / Е. А. Афонін, О. М. Бандурка, А. Ю. Мартинов. — Київ: Парапан, 2002. — 352 с.
15. *Бодріяр Ж.* Симулякри і симуляція / Ж. Бодрійяр. — Київ : Вид-во Соломії Павличко "Основи", 2004. — 230 с.
16. *Ретюнских Л. Т.* Философия игры / Л. Т. Ретюнских. — М. : Вузовская кн., 2002. — 256 с.
17. *Політична* культура та парламентаризм в Україні: сучасний стан та основні проблеми: інформ.-аналіт. матеріали до фахової дискусії, 14 грудня 2017 р. [Електронний ресурс] / Центр Разумкова. — 125 с. — Режим доступу: http://www.razumkov.org.ua/uploads/socio/2017_Politychna_kultura.pdf

UDC 330.341.1:159.9

Omelyanenko Vitalii Anatoliyovych,
PhD, Senior Lecturer of Business Economics and Administration Department, Sumy State Pedagogical University named after A. S. Makarenko, 40002, Sumy, Str. Romenska, 87, tel.: +38 (095) 167 5952, e-mail: omvitaliy@gmail.com
ORCID: 0000-0003-0713-1444

Омельяненко Віталій Анатолійович,
кандидат економічних наук, старший викладач кафедри бізнес-економіки та адміністрування, Сумський державний педагогічний університет імені А. С. Макаренка, 40002, м. Суми, вул. Роменська, 87, тел.: +38 (095) 167 5952, e-mail: omvitaliy@gmail.com
ORCID: 0000-0003-0713-1444

Омельяненко Виталий Анатольевич,
кандидат экономических наук, старший преподаватель кафедры бизнес-экономики и администрирования, Сумской государственный педагогический университет имени А. С. Макаренко, 40002, г. Сумы, ул. Роменская, 87, тел.: +38 (095) 167 5952, e-mail: omvitaliy@gmail.com
ORCID: 0000-0003-0713-1444
DOI https://doi.org/10.31618/vadnd.v1i14.111

ARCHETYPICAL ANALYSIS OF THE INNOVATION DEVELOPMENT RESOURCES OF EUROPEAN PUBLIC ADMINISTRATIVE SPACE (COMPARATIVE APPROACH)

Abstract. The actualization of innovation problems in the field of public administration is explained by the fact that in recent years improving of its effectiveness, improving the quality of public functions implementation and public services providing are priority tasks in the public administration reforming process. A consequence of this is a number of significant changes that affect not only the organizational structure of the public sector, but also the principles of organization, functioning of public management space and the evaluation of public administration effectiveness.

It is shown that comparative analysis provides an opportunity to analyze the mechanisms that are implemented by developed countries and implement their organic implementation in the existing institutional matrix of Ukraine, which is based on a unique set of archetypes. It is proved that it is also necessary to identify

innovations that directly influence the development of new solutions (innovation for innovation). This requires accumulated knowledge of innovation, which provides a comparative approach, as well as some favorable environment for their distribution, the analysis of which becomes possible due to the archetypal methodology.

According to the certain types of innovations, innovation development resources are proposed to be considered as potential opportunities (reserve capabilities, means of development, source) of certain qualities that are not yet developed. Then we can proceed to study of evolutionary factors of development: innovative processes and systems are specific and develop under the influence of national features of economic and socio-political, as well as historical development of the country.

In the study it is justified that the basis for the formation and use of innovation development resources should be the identification of the directions of the innovation process, taking into account national needs, the trends of innovation development and basic technologies of the technological structure, they have projections for public administration, as well as ensuring the expanded reproduction of innovative resources based on nonlinear models of the innovation process.

Keywords: innovation resources, public management, strategy, development, efficiency, comparative analysis, archetype.

АРХЕТИПНИЙ АНАЛІЗ РЕСУРСІВ ІННОВАЦІЙНОГО РОЗВИТКУ ЄВРОПЕЙСЬКОГО ПУБЛІЧНОГО УПРАВЛІНСЬКОГО ПРОСТОРУ (КОМПАРАТИВНИЙ ПІДХІД)*

Анотація. Актуалізація інноваційної проблематики у сфері публічного управління пояснюється тим, що останніми роками підвищення його ефективності, поліпшення якості реалізації державних функцій та надання публічних послуг є пріоритетними завданнями в процесі реформування публічного управління. Наслідком цього є низка суттєвих змін в організаційних структурах і чисельності державного апарату, а також у принципах організації, функціонування публічного управлінського простору та оцінювання ефективності публічного управління.

У дослідженні показано, що компаративний аналіз забезпечує можливість проаналізувати механізми, що реалізуються розвиненими країнами, та здійснити їх органічну імплементацію в існуючу інституційну матрицю України, що ґрунтується на унікальній сукупності архетипів. Доведено, що необхідні інновації, які прямо впливали б на вироблення нових рішень (інновації для інновацій). Для цього потрібні накопичені обсяги знань щодо інновацій, які забезпечує компаративний підхід, а також деяке сприятливе середовище для їх поширення, аналіз якого стає можливим завдяки архетипній методології.

* Робота виконувалася за рахунок бюджетних коштів МОН України, наданих на виконання науково-дослідного проекту № 0117U003855 “Інституційно-технологічне проектування інноваційних мереж для системного забезпечення національної безпеки України” (Наказ МОН України від 10 жовтня 2017 р. № 1366).

Відповідно до визначених видів інновацій ресурси інноваційного розвитку запропоновано розглядати як потенційні можливості (резервні можливості, засоби розвитку, джерела) певних якостей, які ще не розвинулись. Звідси можемо перейти до вивчення еволюційних факторів розвитку: інноваційні процеси та системи мають специфічний характер і розвиваються під впливом національних особливостей економічного, соціально-політичного, а також історичного розвитку країни.

У дослідженні обґрунтовано, що в основі формування та використання ресурсів інноваційного розвитку мають визначатися напрями інноваційного процесу з урахуванням національних потреб, тенденцій інноваційного розвитку та базових технологій технологічного укладу в їх проекції на сферу публічного управління, а також забезпечення розширеного відтворення інноваційних ресурсів на базі нелінійних моделей інноваційного процесу.

Ключові слова: інноваційні ресурси, публічне управління, стратегія, розвиток, ефективність, компаративний аналіз, архетип.

АРХЕТИПНИЙ АНАЛИЗ РЕСУРСОВ ИННОВАЦИОННОГО РАЗВИТИЯ ЕВРОПЕЙСКОГО ПУБЛИЧНОГО УПРАВЛЕНЧЕСКОГО ПРОСТРАНСТВА (КОМПАРАТИВНЫЙ ПОДХОД)

Аннотация. Актуализация инновационной проблематики в сфере публичного управления объясняется тем, что в последние годы повышение его эффективности, улучшение качества реализации государственных функций и предоставление публичных услуг являются приоритетными задачами в процессе реформирования публичного управления. Следствием этого является ряд значительных изменений, которые сказываются не только на организационной структуре и численности государственного аппарата, но и на принципах организации, функционировании публичного управленческого пространства и оценки эффективности публичного управления.

В исследовании показано, что компаративный анализ обеспечивает возможность проанализировать механизмы, которые реализуются развитыми странами, и осуществить их органическую имплементацию в существующую институционную матрицу Украины, которая базируется на уникальной совокупности архетипов. Доказано, что необходимы инновации, которые прямо влияли бы на выработку новых решений (инновации для инноваций). Для этого нужны накопленные объемы знаний относительно инноваций, которые обеспечивают компаративный подход, а также некоторая благоприятная среда для их распространения, анализ которого становится возможным благодаря архетипной методологии.

Согласно определенным видам инноваций ресурсы инновационного развития предложено рассматривать как потенциальные возможности (резервные возможности, средства развития, источника) определенных качеств, которые еще не развиты. Затем можем перейти к изучению эволюционных факторов развития: инновационные процессы и системы носят специфи-

ческий характер и развиваются под влиянием национальных особенностей экономического, социально-политического, а также исторического развития страны.

В исследовании обосновано, что в основе формирования и использования ресурсов инновационного развития должны быть определены направления инновационного процесса с учетом национальных нужд, тенденций инновационного развития и базовых технологий технологического уклада в их проекции на сферу публичного управления, а также обеспечено расширенное воспроизведение инновационных ресурсов на базе нелинейных моделей инновационного процесса.

Ключевые слова: инновационные ресурсы, публичное управление, стратегия, развитие, эффективность, компаративный анализ, архетип.

Thesis statement. The actualization of innovation problems of the public administrative space is explained by the fact that in recent years an increase in its efficiency, improvement of the quality of implementation of state functions and provision of public services are priorities in the process of reforming public administration. Because of this, there is a number of significant changes in the organizational structure of the state apparatus, as well as in the principles of organization and functioning of public administrative space and the evaluation of the effectiveness of public administration.

Also, in recent years, the citizens of Ukraine have sought to broaden their participation in governance, which creates the public demand for the development and introduction of innovations in the field of public administration through the usage of state-of-the-art information and management technologies. It is also worth taking into account the factor of the innovative potential of society. In particular, according to monitoring studies of the Ukrainian School of Archetypic, approximately 10 million Ukrainians have an innovative potential, and in the near future, this figure may reach its limit of 16 million. This raises the question of developing strategies that will allow the usage of this resource in the public administrative space as well.

Thus, the analysis of resources of innovation development as one of the key factors that ensure the effectiveness of the field of public administration necessitates a comprehensive analysis of the processes taking place in this field, the study of new, previously unexplored phenomena and problems concerning the provision of these resources. Therefore, the creation of a full-fledged analytical support for the effective decisions making in the field of public administration is an urgent problem, the solution of which is capable of ensuring the country's effective development.

Given the weak development of this issue and the practical lack of methodologies for assessing the effectiveness of using innovations in the field of public administration in the presence of an ever-increasing need for such resour-

ces, the topic of research is particularly relevant.

Analysis of recent research and publications. The most important modern theory that links resources and development is the competitiveness resource concept, based on the studies of B. Wernerfelt, R. M. Grant, K. Prahalad, G. B. Kleiner, and others. We note that these approaches are based on economic development. Within the limits of economic research, the resource concept implies the presence of dependency of a state of the entity in the market on its available resources, the effectiveness of which is determined by its organizational capabilities.

We believe that such an approach can apply to public administration with certain adjustments. However, in our opinion, there are certain peculiarities in the process of innovation development of public administration field, related to the differentiation of processes in state bodies and commercial organizations and the corresponding criteria for evaluating their activity (efficiency). The presence of these features requires the development of appropriate approaches to the analysis of problems in the management of innovation development of public administration and the identification of appropriate development resources.

Analysing the issues of development resources, we should note that in European countries much attention is paid to solving the problems of the relation between the quality and efficiency of management in terms of costs [17]. Defining the essence of the concept of New Public Management, D. Osbome and T. Gaebler focus on the efficiency and effectiveness of the public administration process in all its forms — economic, social and organizational [5], while considering resources (primarily human capital) and innovations that allow maximizing the effects of their usage [4].

In the study "Public Administration in Ukraine: Relations with Archetypes and Development Priorities" [9], a number of priorities for the development of public administration were identified, of which the main, in our opinion, is the accumulation of so-called synthesized capital (a combination of human, intellectual and social capital) with its subsequent implementation at the national level, taking into account archetypes, and creating conditions for the transformation of this capital into a national geo-economic capital, ensuring the effectiveness of the innovative model of development of the state. It should be noted that the priorities mentioned by the authors almost do not consider the innovative aspect and the corresponding features of the public administrative space.

In the research conducted by E. A. Afonin, L. V. Goniukova and R. V. Voitovych [10], the aspects of new forms of active influence of society on state and administrative processes are considered through the innovative forms of partnership and cooperation within the new context of social values initiated by the postmodern type of social development.

Analysing the broader context of the effectiveness of public administration, the authors of the research work "The National Security of Ukraine" [18] state that interdisciplinarity of national security study based on the effectiveness of public administration pri-

marily manifests itself in the research of complex national security issues that need to be analysed and solved involving the methodology of numerous separate scientific directions.

In various studies [2; 21–23], the issue of evaluating the effectiveness of public administration based on values [22] and set of effects [21], in particular on the example of the European public space and through the introduction of innovations [2; 23].

Formulating a range of possible factors and analytical approaches, let us turn to classical theses on institutional changes. They note that institutional boundaries create incentives for investing in knowledge, and incentives determine individuals' choice of knowledge and skills that give them the maximum benefit. In addition, a number of institutionalist scholars emphasize that the understanding of the world (accordingly, with subsequent actions of an innovative nature) is conditioned by the mental models of individuals.

As a result, we come to the task of an additional conceptualization of the resources of innovation development of the public administration field, as well as the formation of analytical foundations for their management.

The objective of the study is to archetypically analyse the strategic aspects of the formation of innovation development resources based on the usage of a comparative approach to European public administrative space.

Methodology of research. General research methods of analysis and synthesis, historical and logical, system and structural and functional analysis will be used to solve the research tasks. Among the innovative methods for designing an innovation strategy, simulation institutional and evolutionary modeling to maximize synergy effects in the public administrative space and a systematic approach to its formation will be used.

To solve a wide range of optimization tasks, adapted decision-making methods based on optimization of performance indicators, methods for finding innovative ways of development, methods of comprehensive analysis of policy development and methods of project management will be used.

At the same time, the necessity of usage of archetype methodology is due to the fact that the tasks of a comprehensive reform of public administration should be decided taking into account national features of each country. The approval of the appropriateness of this approach is found in José Caballero, Senior Economist at the Competitiveness Centre of IMD World Competitiveness Center Business School, who emphasizes the role of national peculiarities for choosing development priorities and strategies for their practical implementation, and also notes the special importance of the EU as an opportunity for Ukraine, since here it is about compliance with norms concerning democracy, anti-corruption, transparency of government actions and system effectiveness of public administration [11].

The above thesis confirms the relevance of our research, because in this context, comparative analysis provides an opportunity to analyse the mechanisms implemented by developed countries and to implement them organically in the existing institutional matrix of Ukraine, based on a unique

set of archetypes. It is also necessary to identify innovations that would have a direct impact on the development of new solutions (innovation for innovation). This requires accumulated knowledge on innovative practices provided by a comparative approach, as well as a favourable environment for their distribution, analysis of which becomes possible due to archetypical methodology.

Results. The research is based on such ideas, which allow to combine the theory of public administration, innovation development and archetypical basis of management processes and to carry out a comparative analysis.

First, in the case of public administration, the concept of developmental resources should be clarified, and it implies that in contrast to existing, these resources should be considered not only as a factor, which leads to higher results of separate entities, but also as a factor for development the state system (in particular, the economy) as a whole. In general, innovative resources cover a range of resources that provide the innovation process (logistical, financial, human, organizational and managerial, and information ones).

On the basis of this, management of the innovation development of the field of public administration can be analysed as a targeted effect on the system, "designed to adjust the natural motion, determined by the initial conditions, the energy state and the processes of exchange of the system with the environment" [13, p. 26] in order to adapt the system to new conditions. In the study "Management of Innovation and Innovation in Management" [15], the following types of innovations and related processes in the field of public administration are distinguished:

- innovation for institutions where focus is on restoring existing institutions and/or creating new organizational structures;
- organizational innovation, which involves the implementation of new procedures (management methods) in the field of public administration;
- innovation in the form of process improvement, with an emphasis on improving the quality of public services;
- conceptual innovation aimed at implementing new forms of governance (interactive policy formation, public administration based on broad participation of society, horizontal/network administration).

The next aspect is based on the fact that, according to these types of innovations, development resources should be considered as potential opportunities (reserve opportunities, means of development, sources) of certain qualities that have not yet developed (not functioning, not used). From this point, we can proceed to the study of evolutionary factors of development: innovative processes and systems are specific in nature and develop under the influence of national peculiarities of economic, socio-political, and historical development of the country. Accordingly, systemic innovations in public administration have profound consequences both for the individual and for a number of groups (social and professional groups) and therefore cannot be implemented (be effective) without adequate psychological analytics, which assists to individuals and groups in the process of innovation and adaptation to changes.

Another factor is based on the fact that the problems of the development of innovative potential (and related resources) and the implementation of innovations in the field of public administration are associated with human and organizational factors, as well as the personal orientation of state officials. Innovation activity is a sequence of complex and multi-stage processes implemented by different groups, dynamic interaction of individuals, social groups, departments and organizations. At the same time, the success of change is always associated with the overcoming of a number of barriers and resistance, therefore innovation is impossible without significant efforts, taking into account managerial, organizational and social factors [19]. Consequently, the resources of innovation development can be considered in the context of elimination of these obstacles.

An important aspect is connected with the fact that the system of public administration consists of two subsystems: the controlling (managerial entity) and managed (object of management — branch, spectrum of relations and functions, project, etc.) subsystems. Accordingly, we propose to consider the sources of the formation of innovation development resources in each of these systems as well, but taking into account their systemic unity.

The European Institute of Innovation and Technology puts the business, knowledge and education at the corners of the "knowledge triangle", and the state and society "surround" this triangle by shaping the development environment. Business and education are the most attractive for cooperation, and it is most difficult to create a communication process with the state.

In accordance with the hierarchical approach, within the framework of the analysis of the evolution of systems, one distinguishes three main models of the introduction of novelties in the activities of public structures [25]:

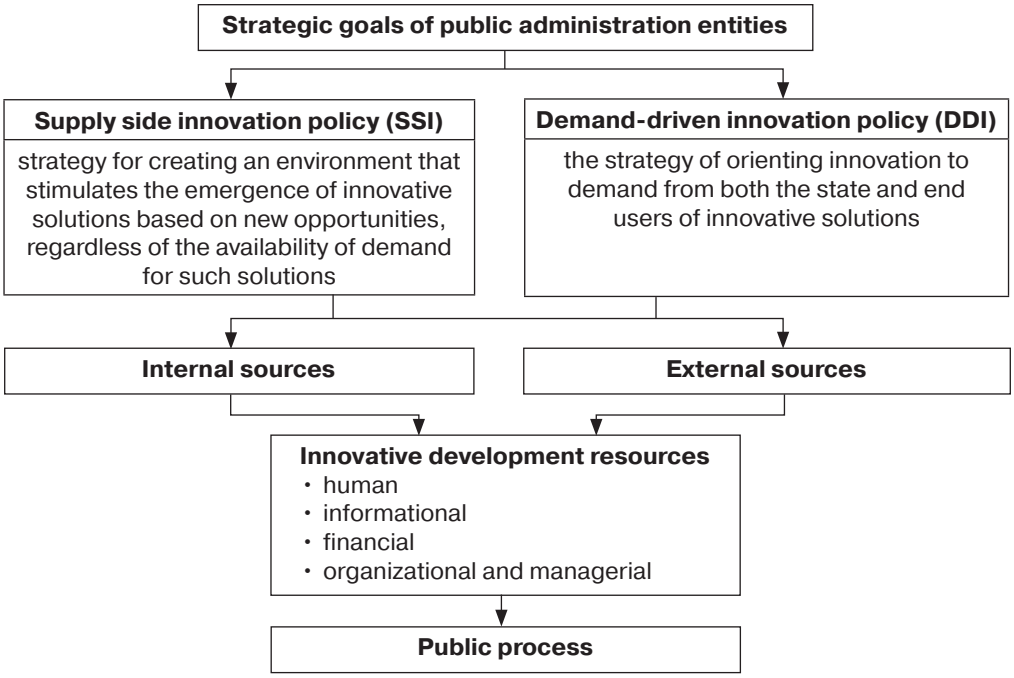
• "top-down" or "policy-dependent" — innovative activity in the functioning of lower structures does not arise without direct indication from hierarchically higher organs.

• "bottom-up" — government bodies within their authority monitor innovation in the various sectors of the economy and the social sphere, encourage innovative initiatives of employees, analyse practical experience and transform it into the best practices and methods suitable for distribution.

• "knowledge-scanning" — organizations "scan" the existing experience of introducing innovations in such spheres of management and, based on its results, make decisions to improve their own managerial technologies.

In the world practice, the development of innovations is traditionally carried out in accordance with two basic strategies, on the basis of which we have developed a scheme for the creation of resources for innovative development of the public administrative space (see Figure).

Innovations can only exist in the environment prepared for them. However, if you try to manage innovation without introducing changes to the upper levels (or vice versa), the innovation potential will not be used. Therefore, it is from the combination of public potential and the actions of the authorities at a certain level (coun-



Scheme of generating resources for innovative development of public administrative space (author's development)

try, region, economic entity) the effectiveness of the actions of subordinates (subsystems, controlled systems, objects, or processes) depends largely.

In this context, public administration can be seen as a process of finding the best (innovative) ways to use public resources in order to achieve the priority goals of social development, jointly implemented by the government, representative bodies and civil society. Therefore, all democratic forms of governance (namely, the transparency and participativeness inherent to democracy) contribute to the realization of the potential of "social creativity" and the formation through an understanding of more adequate and acceptable conditions of existence, acting as a "social experiment" and a way of implementing social innovation.

For analytics of innovations in the system of public space, we suggest to use the provisions of the systemic approach, in particular, the transparency of the system. An archetypical component in this context is important, since social communications based on them allow changing the ways of interaction with society, timely responding to and anticipating external challenges [14]. On the other hand, the flexibility of the system as its ability to structural adaptation in response to environmental influences is relevant. In this aspect, the transparency of the public administration system is a reflection of its state for interested agents and determines the readiness for so-called state and public administration.

Any evolving system has resources that are significantly larger than necessary for its functions (the property of

redundancy of the system). This aspect can also be explained by the definition of public administration that involves active interaction. A system that evolves from its own resources is self-evolving. This type of system has the most innovative potential. We propose to consider this aspect, based on the fact that the fundamental resource of knowledge is formed, accumulated and reproduced through another fundamental resource of modern innovative development — human capital (a set of skills, qualifications, competencies and motivations for their realization). Accordingly, in the context of motivations, one can also consider the nature of the influence of archetypes.

The transparency of the public administration system can be defined as the ability to identify and take into account changes in the external environment for the sake of its own development. Each point of the transparent system can be considered as a separate "organism", capable of self-development. Using the external environment in diachrony, involving new types of perception and transforming the structure of concept-interpreters, the content system itself reproduces and develops its conceptual structure. Thus, transparency creates conditions for self-organization.

The Western model of analytical public administration is based on innovative dialogue formats that widely involves both public administration institutions and a number of collaborative partners and society as a whole. An important aspect of this model in terms of attracting development resources is also the ability to compete with the private sector in the labour market for limited quality human resources.

The practice of using crowdsourcing in the field of public administration is widespread through specially designed actions to increase awareness as to decision-making and policy and involvement in public sector work (participation). In particular, in European countries, citizens can indicate their location on the map, write about the problem, offense or express their opinion concerning a certain decision. The practice of consultative referenda and public discussions should also be noted.

In this context, it's worth mentioning the concept of Hernando de Soto [24], which develops the views of the Austrian economic school representatives based on the role of entrepreneurial talent in ensuring dynamic (adaptive) efficiency. According to the researcher, the dynamic effectiveness of the institute (system) depends on the level of their creative ability to entrepreneurship and, which is especially important for our study, coordination (internal and external).

A vivid example of the practical implementation of this concept is the innovative system in France, where at the expense of the state budget funds are funded up to 80 % of the cost of fundamental research (relatively high level in the EU), and the high degree of direct state regulation in the field of science is balanced by the emphasis on the collectivist (public) approach to determine the strategic priorities of scientific and technological development [25]. It should be noted that this work involves not only scientists and employees of higher education, but also all interested parties representing the interests of the state, society and busi-

ness. This is a vivid example of crowdsourcing for finding ideas, maintaining systemic feedback and quality control.

These examples show that with the help of network communications of crowdsourcing one can effectively solve problems of any complexity involving the innovative resources of stakeholders — from branding of the territory, planning development to optimizing the processes of providing public services.

Despite the complexity of the process, the collectivist method of choosing and agreeing priorities and solutions can aggregate external challenges and relevant societal demands based on actual archetypes, along with the corresponding innovative potential, and therefore can effectively play the role of the instrument of legitimizing decisions of the authorities.

In the continuation of the topic of transparency, let us focus on the so-called interaction resources. Accordingly, two interrelated logics of network interaction in the public administrative space can be distinguished: external — formal and organizational (organization of public administration through cooperation and association of social resources) and internal — subjective (logic of interpersonal relations, self-determination and self-realization in networks). In these networks, the participants are closely linked to the common goal, but at the same time, they take into account the interests of each one. The links in the interaction are horizontal in nature, which involves autonomy, equality and transparency of the network entities and eliminates the imposed instructions from above.

A comparative analysis also revealed that the concept of total quality management (TQM) is explicitly or implicitly is used when introducing innovations in the European public space. According to TQM, innovation management covers all strategic and operational tasks of organizing, planning, coordinating and controlling public administration processes. Consequently, there is an opportunity to identify innovative resources in certain processes of public administration, and in the case of an archetypal approach, to combine them with the motives of the activity of all stakeholders.

On the basis of the possibility of counteracting archetypes that counteract innovation, it is necessary to identify appropriate managerial innovations. This factor is also taken into account in modern concepts of public administration. In particular, one of New Public Management (NPM) experts, R. Behn defines NPM as "a collection of tactics and strategies aimed at overcoming inefficiencies inherent in the traditional public sector model" [1].

The usage of elements of the economic approach and social communications, capable of providing external resources, forms an effective methodological basis for analysing the resources of innovation development. Therefore, in order to form the strategic principles for reforming the public administrative space in Ukraine, it is expedient to use D. Kettl's approach, which offers six main characteristics of NPM such as productivity, marketization, customer orientation, decentralization, target orientation and reporting on results [3, p. 30–33].

In the framework of the implementation of these characteristics, let us

note that the form of stabilizing the trajectory of institutional dynamics are social contracts between the society and the state. In this case, according to Charles Prather [20], trust is a decisive factor in the development of innovation.

In the case of Ukraine, conducted at the end of 2017 by the Ilko Kucheriv Democratic Initiatives Foundation and the Razumkov Centre, a nationwide survey shows a further increase in distrust in state structures compared to 2016. According to the indicators of trust in the authorities, Ukraine, according to a number of Ukrainian and European social studies, is steadily the last among the EU countries. The illegitimacy of basic formal institutions for most of society and the lack of democratic mechanisms for controlling the authorities intensify the archetypes of individualism, which leads to the loss of cooperative resources.

The formation of innovation development resources should also be considered in terms of the value of public administration services, which is closely linked to TQM and the approach of D. Kettl and allows for the establishment of indicators similar to economic approaches.

In the opinion of UN experts, stated in the United Nation e-government Survey [8, p. 14], the next stage after e-Government should be Connected Governance, which aims to improve cooperation between government services, to deepen consultation and to engage citizens that will allow regional and international multi-stakeholder participation in the process.

Another concept of Connected Governance is associated with the idea of managing public values. This approach is the result of the transition from traditional state administration to management of interactions, and subsequently to the management of public values [7].

Thus, in the framework of the formation and usage of resources for innovation development, there should be a definition of the directions of the innovation process taking into account national needs and values, trends of innovation development and the basic technologies of the technological context in their projection into the sphere of public administration, and also ensuring the expanded reproduction of innovative resources on the basis of nonlinear models of innovation process.

Based on the analysis, we can formulate such components of management technologies that will stimulate the attraction of innovative resources:

- a project approach to the priorities of the government and the activities of public administration institutions;
- developed competences of public administration employees;
- regular review of expenditures in state budget institutions and the policy of "zero bureaucracy";
- improved performance evaluation system;
- management of network strategic communication of government priorities and reforms;
- audit of salary policy of employees.

Conclusion and prospects of further research. The research determines the methodological foundations for managing the resources of innovation development of public management space. The analysis of modern concepts

of the public management space of the EU countries was carried out and the main mechanisms of implementation of changes in it were determined.

The usage of resources of the innovation development of the public administrative space can be carried out subject to the introduction of a new paradigm of public administration based on the adaptation of modern management approaches (targeting a citizen as a client, working in conditions of transparent competition for resources, improving the quality of public services, applying corporate ideology, motivation to self-development) taking into account national specifics.

Prospects for further research include the consideration of specific (sectoral) mechanisms of public administration.

REFERENCES

1. *Kostuk I. K.* (2014), "Application of innovative technologies in public administration in the context of European standards", Molodoj uchenyj, № 21, p. 519–521.
2. *Osbome D. and Gaebler T.* (1992), Reinventing Government. How the Entrepreneurial Spirit is Transforming the Public Sector, N. Y.
3. *Kudrina O., Volodin D., and Omelyanenko V.* (2017), "Conceptual principles of development resources security analysis", Marketing and Management of Innovations, № 2, p. 280–287.
4. *Amosov O. and Gavkalova N.* (2014), "Public Administration in Ukraine: Relationship with Archetypes and Development Priorities", Publichne upravlinnia: teorija ta praktyka, № 2 (18), p. 6–13.
5. *Afonin E. A., Gonjukova L. V. and Vojtovych R. V.* (2006), Gromadska uchast u tvorenni ta zdijsnenni derzhavnoi polityky [Public participation in the creation and implementation of public policy], Center for Support of Civil Service Institutional Development, Kyiv.
6. *Lipkan V. A.* (2009), Nacionalna bezpeka Ukrainy [National Security of Ukraine], KNT, Kyiv.
7. *United* Nations (2014), Good Practices and Innovations in Public Governance United Nations Public Service Awards Winners, 2012–2013, United Nations, New York.
8. *Soroko V. M.* (2012), Rezultatyvnist ta efektyvnist derzhavnogo upravlinnia i miscevogo samovriaduvannia [Effectiveness and Efficiency of Public Administration and Local Self-Government], NADU, Kyiv.
9. *Tanhuk O. A.* (2015), "The main approaches to the evaluation of the effectiveness of public administration", Visnyk Nacionalnoi akademii derzhavnogo upravlinnja pry Prezydentovi Ukrainy, № 3, p. 63–71.
10. *Tjutin D. V.* (2014), "Evolution of New Public Administration: The Logic of Efficiency, Efficiency and Management of Public Values", Teoryia i praktyka obshhestvennogo razvytyia, № 5, p. 179–181.
11. *Fokus.ua* (2018), "Outside the competition. Jose Caballero on where to start real reforms in Ukraine", Fokus.ua, available at: https://focus.ua/money/393501/ (Accessed 4 February 2018).
12. *Dudnyk I. M.* (2010), Vstup do zagalnoi teorii sistem [Introduction to the general theory of systems], Poltava.
13. *Kniazev S. N. and Gancherenuk I. I.* (2007), "Management of innovation and innovation in management", Universytetski naukovi zapysky, № 3, p. 41–44.
14. *Naumov S. Yu.* (2008). Sistema gosudarstvennogo upravleniia [The system

of public administration], Forum, Moscow.
15. *Yanyk A. A. and Popova S. M.* (2015), "New trends in the state management of the development of science in France", Gosudarstvennoe upravlenye. Elektronnyj vestnyk, № 51, p. 152–184.
16. *Uerta de Soto H.* (2011), Socialno-ekonomicheskaia teoriia dinamicheskoj effektivnosti [Socio-economic theory of dynamic efficiency], Socium, Chelyabinsk.
17. *Behn R. D.* (2001), Rethinking Democratic Accountability, Washington, 2001.
18. *Kettl D.* (2000), The Global Public Management Revolution: A Report on the Transformation of Governance, Washington.
19. *Prater Ch.* "How to create innovations" available at: https://econ.wikireading.ru/75931 (Accessed 4 February 2018).
20. *UN* (2008), United Nations e-Government Survey. From e-Government to Connected Governance, New York: UN.
21. *Stoker G.* (2006), "Public Value Management. A New Narrative for Networked Governance?", American Review of Public Administration, Vol. 36, № 1.
22. *Prokopenko O. and Omelyanenko V.* (2017), "Priority Selection Within National Innovation Strategy in Global Context", Economics and Business, Vol. 30, Iss. 2, p. 5–18.
23. *Donchenko E. A.* (2010), "Phenomenology of the Archetype and Public Administration", Publichnoe upravleniie: teoryia i praktyka, № 3–4, p. 35–36.
24. *Ivanova N. L.* (2014), "Introduction of innovations in the sphere of public administration: problems and factors", Voprosy upravleniia, [Online], № 4 (29). available at: http://vestnik.uapa.ru/ru/issue/2014/04/02/ (Accessed 4 February 2018).
25. *Kozak V. I.* (2015), "Formation of creativity in the system of public service of Ukraine: problems and prospects of development", Aspekty publichnogo upravlinnia, № 10, p. 39–47.

СПИСОК ВИКОРИСТАНИХ ДЖЕРЕЛ

1. *Behn R. D.* Rethinking Democratic Accountability / R. D. Behn. Washington, 2001.
2. *Good* Practices and Innovations in Public Governance United Nations Public Service Awards Winners, 2012–2013 // United Nations. — New York, 2014.
3. *Kettl D.* The Global Public Management Revolution: A Report on the Transformation of Governance / D. Kettl. Washington, 2000.
4. *Kudrina O.* Conceptual principles of development resources security analysis / O. Kudrina, D. Volodin, V. Omelyanenko // Marketing and Management of Innovations. — 2017. — № 2. — P. 280–287.
5. *Osbome D.* Reinventing Government. How the Entrepreneurial Spirit is Transforming the Public Sector / D. Osbome, T. Gaebler. — N.Y., 1992.
6. *Prokopenko O.* Priority Selection Within National Innovation Strategy in Global Context / O. Prokopenko, V. Omelyanenko // Economics and Business. — 2017. — Vol. 30, Iss. 2. — P. 5–18.
7. *Stoker G.* Public Value Management. A New Narrative for Networked Governance? / G. Stoker // American Review of Public Administration. — 2006. — Vol. 36. — № 1.
8. *United* Nations e-Government Survey. From e-Government to Connected Governance. — New York : UN, 2008.
9. *Амосов О.* Публічне адміністрування в Україні: зв'язок з архетипами та пріоритети розвитку / О. Амосов,

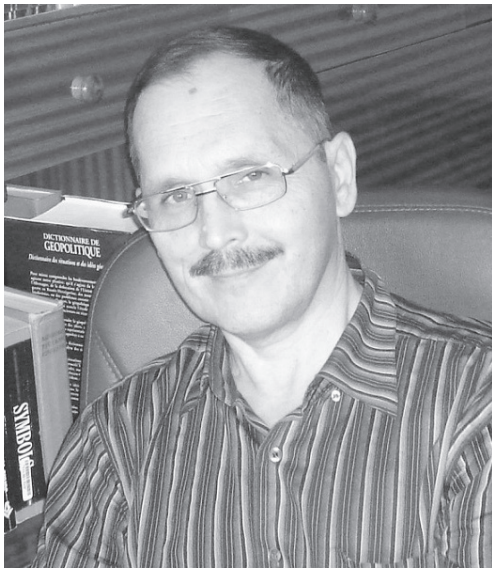
Н. Гавкалова // Публічне управління: теорія та практика. — 2014. — № 2 (18). — С. 6–13.
10. *Афонін Е. А.* Громадська участь у творенні та здійсненні державної політики / Е. А. Афонін, Л. В. Гонюкова, Р. В. Войтович. — Київ : Центр сприяння інституційному розвитку держ. служби, 2006. — 160 с.
11. *Вне конкуренции.* Хосе Кабальеро о том, с чего Украине начать настоящие реформы [Електронний ресурс]. — Режим доступу: https://focus.ua/money/393501/
12. *Донченко Е. А.* Феноменология архетипа и государственное управление / Е. А. Донченко // Публичное управление: теория и практика. — 2010. — № 3–4. — С. 35–36.
13. *Дудник І. М.* Вступ до загальної теорії систем / І. М. Дудник. — Полтава, 2010. — 129 с.
14. *Иванова Н. Л.* Внедрение инноваций в сфере государственного управления: проблемы и факторы [Електронний ресурс] / Н. Л. Иванова // Вопр. управления. — 2014. — № 4 (29). — Режим доступу: http://vestnik.uapa.ru/ru/issue/2014/04/02/
15. *Князев С. Н.* Управление инновациями и инновации в управлении / С. Н. Князев, И. И. Ганченок // Університетські наук. зап. — 2007. — № 3. — С. 41–44.
16. *Козак В. І.* Формування креативності в системі публічної служби України: проблеми та перспективи розвитку / В. І. Козак // Аспекти публічного управління. — 2015. — № 10. — С. 39–47.
17. *Костюк И. К.* Применение инновационных технологий в государственном управлении в контексте европейских стандартов / И. К. Костюк // Молодой ученый. — 2014. — № 21. — С. 519–521.
18. *Ліпкан В. А.* Національна безпека України / В. А. Ліпкан. — Київ : КНТ, 2009. — 575 с.
19. *Наумов С. Ю.* Система государственного управления / С. Ю. Наумов. — М. : Форум, 2008. — 304 с.
20. *Пратер Ч.* Как создавать инновации [Електронний ресурс] / Ч. Пратер. — Режим доступу: https://econ.wikireading.ru/75931
21. *Сороко В. М.* Результативність та ефективність державного управління і місцевого самоврядування / В. М. Сороко. — К.: НАДУ, 2012. — 260 с.
22. *Таньчук О. А.* Основні підходи до оцінювання ефективності публічного управління / О. А. Таньчук // Вісн. Нац. академії держ. управління при Президентові України. — 2015. — № 3. — С. 63–71.
23. *Тютин Д. В.* Эволюция нового государственного управления: логика эффективности, результативности и менеджмента публичных ценностей / Д. В. Тютин // Теория и практика общественного развития. — 2014. — № 5. — С. 179–181.
24. *Уэрта де Сото Х.* Социально-экономическая теория динамической эффективности / Х. Уэрта де Сото. — Челябинск : Социум, 2011.
25. *Яник А. А.* Новые тренды в государственном управлении развитием науки во Франции / А. А. Яник, С. М. Попова // Государственное управление. Электронный вестн. — 2015. — № 51. — С. 152–184.

UDC 316.72

Patrakov Vladimir Petrovich,
philosopher, independent researcher, Republic Kazakhstan, 021500, Stepnogorsk, 3, micr. 20-40, tel.: +7 702 123 1671, e-mail: bolinbrog@gmail.com
ORCID: 0000-0002-4418-4257

Патраков Владимир Петрович,
философ, независимый исследователь, Республика Казахстан, 021500, г. Степногорск, 3, микр. 20-40, тел. +7 702 123 1671, e-mail: bolinbrog@gmail.com
ORCID: 0000-0002-4418-4257

Патраков Владимир Петрович,
філософ, незалежний дослідник, Республіка Казахстан, 021500, м. Степногорск, 3, мікр. 20-40, тел. +7 702 123 1671, e-mail: bolinbrog@gmail.com
ORCID: 0000-0002-4418-4257



DOI https://doi.org/10.31618/vadnd.v1i14.112

EUROPEAN GENOCODES OF NATIONAL CULTURES. IN VARIETATE CONCORDIA

Abstract. This paper has summarized the foundations of the author's interdisciplinary concept of national cultures genocodes (NCG), which represents synthesis of of the Hegelian doctrine about national spirits (Volksgeist), the Jung's theory of the collective unconscious, system of hexagrams of the Ancient Chinese Book of Changes and Girt Hofstede's measurements of national cultures. There are generic genes (archetypes) and species ones in the national genocodes. Generic genes are the cornerstone of 6 cultural kingdoms, and specific genes — separate national cultures. All countries measured by Hofstede are divided into 6 cultural kingdoms. Kingdoms of Qian, Creative (USA, Canada, Australia, Poland and Scandinavia), Lee, Radiance (Western Europe) and Gen, Keeping Still (Japan) have an individualistic genocode. Kingdoms Zhen, Arousing (Russia, the Balkans, Greece, Turkey, Central Asia), Dui, Joyous (Africa, Latin America, Middle East) and Kun, Receptive (China, India and Southeast Asia) have a collectivist genocode. The basis of European civilization is the generic genes of the kingdoms of Lee, Qian and Zhen. The interaction between the generic and species genes of these kingdoms, their complementarity or conflict lies at the heart of alliances or wars between states. It has been shown that the greatest conflicts are observed between countries with individualistic and collectivist cultures, therefore the Balkan countries, Greece, Turkey and Russia throughout history were

in a varying degree unfavorable relations with the Western European countries. But studying NCG will allow to minimize tension between countries, to understand a role and the place of each country in the World and in particular the European Cultural Space, to lay a way to the long-term union of peoples and states.

Keywords: genocodes of national cultures, Jungian archetypes, Hofstede's cultural dimensions theory, European civilization.

ЄВРОПЕЙСЬКІ ГЕНОКОДАМИ НАЦІОНАЛЬНИХ КУЛЬТУР. IN VARIETATE CONCORDIA

Анотація. Викладено основи авторської міждисциплінарної концепції генокодів національних культур (ГНК), яка являє собою синтез гегелевського вчення про національний дух (Volksgeist), теорії про архетипи колективного несвідомого Юнга, системи гексаграмм давньокитайського "Канона змін" та вимірювання національних культур у співавторстві соціалістичної партії Хірат Хофстеде. У національних генокодах виділяються родові гени (архетипи) і видовидні. Родові гени лежать в основі 6-ти культурних царств, а видові — в окремих національних культурах. Усі вимірені Хофстеде країни поділяються на 6 культурних царств. Царства Цянь, Творчість (США, Канада, Австралія, Польща та Скандинавія), Лі, Сяяння (Західна Європа) і Ген, Зосередження (Японія) мають індивідуалістичний генокод. А царства Чжень, Збудження (Росія, Балкани, Греція, Туреччина, Середня Азія), Дуй, Радість (Африка, Латинська Америка, Близький Схід) і Кунь, Виконання (Китай, Індія і ЮВА) — колективістський генокод. Основу європейської цивілізації утворюють родовні гени царства Лі, Цянь і Чжень. Взаємодія між родивими та видовими генами цих царств, їх комплементарність або конфлікт лежить в основі союзів між державами або війнами. Показано, що найбільші конфлікти спостерігаються між країнами з індивідуалістичною та колективістською культурами, тому Балканські країни, Греція, Туреччина та Росія протягом усієї історії знаходилися у тому чи іншому ступені напруженості відносин із Західноєвропейськими країнами. Але розуміння та вивчення генокодів національних культур дасть можливість зняти тиск і конфлікт між країнами, зрозуміти роль та місце кожної країни у світовій та, зокрема, Європейській Культуросфері, прокласти шлях до довгострокового союзу народів і держав.

Ключові слова: генокоди національних культур, архетипи Юнга, індекси Г. Хофстеде, європейська цивілізація.

ЕВРОПЕЙСКИЕ ГЕНОКОДЫ НАЦИОНАЛЬНЫХ КУЛЬТУР. IN VARIETATE CONCORDIA

Аннотация. Изложены основы авторской междисциплинарной концепции генокодов национальных культур (ГНК), которая представляет собой синтез гегелевского учения о национальном духе (Volksgeist), теории об архетипах коллективного бессознательного Юнга, системы гексаграмм древнекитайского "Канона перемен" и измерений национальных культур голландского социолога Гирта Хофстеде. В национальных генокодах выде-

ляются родовые гены (архетипы) и видовые. Родовые гены лежат в основе 6-ти культурных царств, а видовые — отдельных национальных культур. Все измеренные Хофстеде страны делятся на 6 культурных царств. Царства Цянь, Творчество (США, Канада, Австралия, Польша и Скандинавия), Ли, Сияние (Западная Европа) и Гэнь, Сосредоточенность (Япония) имеют индивидуалистический генокод. А царства Чжэнь, Возбуждение (Россия, Балканы, Греция, Турция, Средняя Азия), Дуй, Радость (Африка, Латинская Америка, Ближний Восток) и Кунь, Исполнение (Китай, Индия и ЮВА) — коллективистский генокод. Основу европейской цивилизации образуют родовые гены царства Ли, Цянь и Чжэнь. Взаимодействие между родовыми и видовыми генами этих царств, их комплементарность или конфликтность лежит в основе союзов между государствами или войн. Показано, что наибольшие конфликты наблюдаются между странами с индивидуалистической и коллективисткой культурами, поэтому Балканские страны, Греция, Турция и Россия на протяжении истории находились в той или иной степени напряженных отношениях с Западноевропейскими странами. Но понимание и изучение генокодов национальных культур позволит снять напряженность и конфликтность между странами, понять роль и место каждой страны в мировой и в частности Европейской Культуросфере, проложить путь к долгосрочному союзу народов и государств.

Ключевые слова: генокоды национальных культур, архетипы Юнга, индексы Г. Хофстеде, европейская цивилизация.

Target setting. Theories of Jung' archetypes of the collective unconscious and the regimes of imagination of Gilbert Duran have a powerful cognitive potential. But these theories have purely qualitative, semantic nature are still little used in the study of national cultures. The cognitive potential of an archetypic paradigm can be strengthen by a connection with quantitative methods. For this purpose the author suggested the concept of national cultures genocodes (NCG) in which quantitative approach (cross-cultural measurements of national cultures) was combined with the system of archetypes of collective unconscious.

Analysis of basic research and publications. The foundations of the concept of NCG were set forth in the author's monograph "Geopolitics of the Book of Changes" (2015) [1] and in the article "Genocodes of National Cultures" (2016). In the book the most general approach to the concept of GNC was offered: the genocodes were considered at the level of big communities — the cultural kingdoms. Later, in the article "Genocodes of National Cultures" the concept of genocodes was applied to individual countries.

The purpose of the article. In this article the basic principles of the NCG are presented through a series of the European states. Since the NCG was

created on the foundation of an interdisciplinary approach, the analysis of national cultures of the European countries in terms of this concept could give new results, which could not be obtained within the framework of individual social sciences.

The statement of basic materials. *Basic concepts of the NCG.* The theoretical precursor of the NCG is Hegel's doctrine of the natural soul and the people's spirits [3, 4]. According to Hegel, the people's spirit determines the character, mentality and values of this people and therefore lies at the heart of its history. In Hegel's system of categories the people's spirit is between the kingdom of nature and consciousness and thus coincides with the collective unconscious [5]. Recall that the concept of the unconscious was developed by Z. Freud, C. Jung and G. Durand: Freud discovered the unconscious, Jung discovered its archetypes, and Durand — the system of archetypes and regimes of their functioning (*Nocturne* and *Diurne*). In terms of the NCG, the archetypes of the national collective unconscious play a role of genes of culture, which constitute the cultural genocode of a people. This genocode lies in the foundation of the national cultural identity.

Because archetypes are closely connected with basic values of a people, studying values, we study archetypes. From the numerous of cross-cultural measurements Geert Hofstede's national culture dimensions from 6 valuable indexes is the most developed.

• **The power distance index (PDI)** is defined as "the extent to which the less powerful members of organizations and institutions (like the family) accept and expect that power is distributed unequally".

• **Individualism vs. collectivism (IDV):** This index explores the "degree to which people in a society are integrated into groups". Individualistic societies have loose ties that often only relates an individual to his/her immediate family. Its counterpart, collectivism, describes a society in which tightly-integrated relationships tie extended families and others into in-groups.

• **Uncertainty avoidance index (UAI):** The uncertainty avoidance index is defined as "a society's tolerance for ambiguity," in which people embrace or avert an event of something unexpected, unknown, or away from the status quo.

• **Masculinity vs. femininity (MAS):** In this dimension, masculinity is defined as "a preference in society for achievement, heroism, assertiveness and material rewards for success". Its counterpart represents "a preference for cooperation, modesty, caring for the weak and quality of life".

• **Long-term orientation vs. short-term orientation (LTO):** This dimension associates the connection of the past with the current and future actions/challenges. A lower degree of this index (short-term) indicates that traditions are honored and kept, while steadfastness is valued. Societies with a high degree in this index (long-term) views adaptation and circumstantial, pragmatic problem-solving as a necessity.

• **Indulgence vs. restraint (IND):** This dimension is essentially a measure of happiness. Indulgence is defined as "a society that allows relatively free gratification of basic and natural human desires related to enjoying life and

having fun". Its counterpart is defined as "a society that controls gratification of needs and regulates it by means of strict social norms". Indulgent societies believe themselves to be in control of their own life and emotions; restrained societies believe other factors dictate their life and emotions [6, 7].

Power distance index and Individualism vs. collectivism, according to Hofstede, considerably correlate with each other, therefore they were united by a canadian researcher Mondo Secter in one index — Individualism in Power distance (IPD) [8].

Further, we added one more index to Hofstede's indexes — Extraversion vs. introversion (EI). According to C. Jung, the Abrahamic (western) religions have an extravert orientation, and the non-Abrahamic (eastern) ones — an introvert [9]. Therefore, cultures with prevalence of the western religions (Christianity, Islam, Judaism) will be designated by an index of extraversion (E), and the east religions (the Buddhism, Hinduism, etc.) — an index of introversion (I).

The next step is to arrange the culture indexes in a hierarchical order from the abstract to the concrete. Extraversion vs. introversion indexes mark *space* (external or internal) of development, Long term vs. short-term — *time*, Individualism vs. collectivism in power distance — *structure* (*subject*) of development, Masculinity vs. femininity — a gender, Indulgence vs. restraint — anima (emotional processes), Uncertainty avoidance — ratio (mentality).

In more detail this scheme looks so.

1. Space. Extraversion is an active external activity, expansionism. Introversion is the predominance of domestic policy, isolationism.

2. Time. Short-term orientation (normativity) is the past and the present. Long-term orientation (pragmatism) is the future.

3. Subject, its structure. Individualism — members of society are rather independent from each other. Collectivism — members of society are closely connected with each other.

4. Gender. Masculinity is competition, stiffness, struggle. Femininity is softness, cooperation, harmony.

5. Anima. Indulgence is emotionality, emancipation. Restraint is formalism, dryness.

6. Ratio (Mentality). Acceptance of uncertainty (openness) is situationality, spontaneity, openness to the new, unpredictability. Avoiding uncertainty (closed) is consistency, systematic, predictable.

The first three indices denote the generic, the most profound and universal archetypes of the six cultural kingdoms, and the last three — the species archetypes. Together, the generic and species indices (archetypes) denote the country (people) genocode.

These cross-cultural indices need to be combined with a system of archetypes, since only such a connection will give a holistic description of the culture of any people. And such system of archetypes of collective unconscious exists, it is called the I Ching, "Canon of changes" compiled by Chinese priests-predictors in the Shan era (around 1600 BC) [10]. Notice also that "Canon of changes" was one of sources of the Jung's concept of archetypes of collective unconscious. C. Jung considered the I Ching's symbols (64 hexagrams

formed by six whole and discontinuous lines, yang and yin) as visual expression of the archetypes. By way of reminder, that yang denotes the masculine principle, light, hardness, energy, strength, creativity, etc., and yin — the feminine principle, darkness, softness, matter, fulfillment, etc. From this, the first lower hexagram's line corresponds to space, the second – time, the third — structure, the fourth — a gender, the fifth — anima, the sixth (highest) — ratio.

Table 1 demonstrates conformity of the generic and species genes to the yin-yang symbols and Gilbert Duran's Diurne and Nocturne regimes.

Table 1

Correspondence of the generic and species genes with each other and with the symbols yin-yang

Generic genes (Kingdoms)	Species genes (Families)	Presentations
1. Space	**4. Gender**	**Space – Gender**
• External 1. Extraversion yan-gene	• Masculinity 4. Masculinity yang-gene	• Yang-space: external and masculinity. Diurne 1–4. Heterogeneous, light, solid. Openness, unfolding, infiniteness. Competition, aggressiveness. The Abrahamic religions. Search for the truth
• Internal 1. Introversion yin-gene	• Femininity 4. Femininity yin- gene	• Yin-space: internal and feminine. Nocturne 1–4. Homogeneous, dark, soft. Closed, convolution, finiteness. Peacefulness, cooperation. Eastern religions. Search for harmony
2. Time	**5. Anima**	**Time – Emotions**
• Past and Present. Normativity 2. Yang-gene of short-term (normative)	• "Cold" society 5. Yang-gene restraint	• Yang processes: time and emotions. Diurne 2–5. Short-term plans and projects, turning to the past, monumentalism, pride, constancy, restraint, superiority, etc.
• Future. Pragmatism 2. Yin-gene long term (pragmatism)	• "Hot" society 5. Yin-gen indulgence	• Yin processes: time and emotions. Nocturne 2–5. Long-term plans and projects, softness, sensuality, emotionality, flexibility, brotherhood, love, looseness, etc.
3. Structure	**6. Mentality**	**Structure – Mentality**
• Discreteness 3. Yang-gene of individualism	• Avoiding uncertainty 6. Yang-gene of closure	• Jan social and mental structures. Diurne 3–6. Autonomy, rigidity, logic, mechanistic, systematic, impenetrable. Reductionism. A small distance of power
• Integrity 3. Yin-gene of collectivism	• Taking uncertainty 6. Yin- gene openness	• Yin social and mental structures. Nocturne 3–6. Cohesion, softness, spontaneity, organicness, continuity, permeability, situability, unpredictability. Holism. A great power distance

In Table 2, 8 trigrams of the "Canon of changes" correspond to the cultural genes. 8 trigrams by combining create 64 hexagrams, 64 genocodes of culture, which are divided into 8 groups (kingdoms). In these hexagrams consisting of 6 lines, the first trigram (lines 1, 2, 3) corresponds to the generic genes, and the second trigram (lines 4, 5, 6) — to the specific ones.

Two kingdoms did not coincide with the Hofstede indices. These are the kingdoms of the natural elements of Kun, Waters (World Ocean) and Xun, Air (Space). This way we get real genocodes of 6 cultural kingdoms, formed from the generic genes.

• 111 *The Global Individualistic* — Qian's Kingdom (Heaven, Creativity). USA, Canada, Australia, New Zealand, Ireland, Denmark, Norway, Iceland, Poland.

• 110 *The Global Collectivist* — the Kingdom of Dui (Lake, Joy). The countries of Latin America, Africa and the Middle East.

• 101 *The European Individualistic* — the Kingdom of Lee (Sun, Radiance). Western European countries.

Table 2

Trigrams. Correspondence of the generic and species genes

Trigram	Name	Attribute	Image in Nature	Code	Generic genes (1 – yang, 0 – yin)	Species genes (1 – yan, 0 – yin)
	Qian	the Creative	Heaven	111	1. Individualism 1. Normativity 1. Extraversion	1. Closedness 1. Restraint 1. Masculinity
	Kun	the Receptive, Field	Earth	000	0. Collectivism 0. Pragmatism 0. Introversion	0. Openness 0. Indulgence 0. Femininity
	Zhen	the Arousing, Shake	Thunder	100	0. Collectivism 0. Pragmatism 1. Extraversion	0. Openness 0. Indulgence 1. Masculinity
	Gen	Keeping Still, Bound	Mountain	001	1. Individualism 0. Pragmatism 0. Introversion	1. Closeness 0. Indulgence 0. Femininity
	Li	the Clinging, Radiance	Fire	101	1. Individualism 0. Pragmatism 1. Introversion	1. Closeness 0. Indulgence 1. Masculinity
	Dui	the Joyous, Open	Lake	110	0. Collectivism 1. Normative 1. Introversion	0. Openness 1. Restraint 1. Masculinity
	Kan	the Abysmal, Gorge	Water	010	0. Collectivism 1. Normative 0. Introversion	0. Openness 1. Restraint 0. Femininity
	Xun	the Gentle, Ground	Wind	011	1. Individualism 1. Normative 0. Introversion	1. Closeness 1. Restraint 0. Femininity

• 100 *The Eurasian Collectivist* — the Kingdom of Zhen (Lightning, Excitation). Russia, some countries of Eastern Europe and Central Asia.

• 000 *The Asian Collectivist* — the Kingdom of Kun (Earth, Execution). India, China and the countries of Southeast Asia.

• 001 *The Asian Individualistic* — the Kingdom of Gen (Mountain, Focus). Japan.

The genocodes of Europe. The genocodes of individual peoples and countries are formed by adding to the generic genes of the specific ones. Now consider the genocodes of Europe. Table 3 shows the formation of a combined index of Individualism in Power distance.

Table 4 lists the genocodes of the European countries. For the translation the values of the Hofstede indices

Table 3

The combined index of individualism in power distance (IPD) [7, 8]

№	Country	A Power Distance PDI	B Individualism IDV	C 100 – A	IPD = (B+C)/2
1	2	3	4	5	6
1	Austria	11	55	89	72
2	Belgium	65	75	35	55
3	Bulgaria	70	30	30	30
4	Croatia	73	33	27	30
5	Czech Republic	57	58	43	50,5
6	Denmark	18	74	82	78
7	Estonia	40	60	60	60
8	Finland	33	63	67	65
9	France	68	71	32	51,5
10	Germany	35	67	65	66
11	Greece	60	35	40	37,5
12	Hungary	46	80	54	67
13	Iceland	30	60	70	65
14	Irelan	28	70	72	71
15	Italy	50	76	50	63
16	Latvia	44	70	56	63
17	Lithuania	42	60	58	59
18	Luxembourg	40	60	60	60
19	Malta	56	59	44	51,5
20	Netherlands	38	80	62	71
21	Norway	31	69	69	69
22	Poland	68	60	32	46
23	Portugal	63	27	37	32

End of table 3

1	2	3	4	5	6
24	Romania	90	30	10	20
25	Russia	93	39	7	23
26	Serbia	86	25	14	18,5
27	Slovakia	104	52	-4	24
28	Slovenia	71	27	29	28
29	Spain	57	51	43	47
30	Sweden	31	71	69	70
31	Switzerland	34	68	66	67
32	Turkey	66	37	34	35,5
33	United Kingdom	35	89	65	77

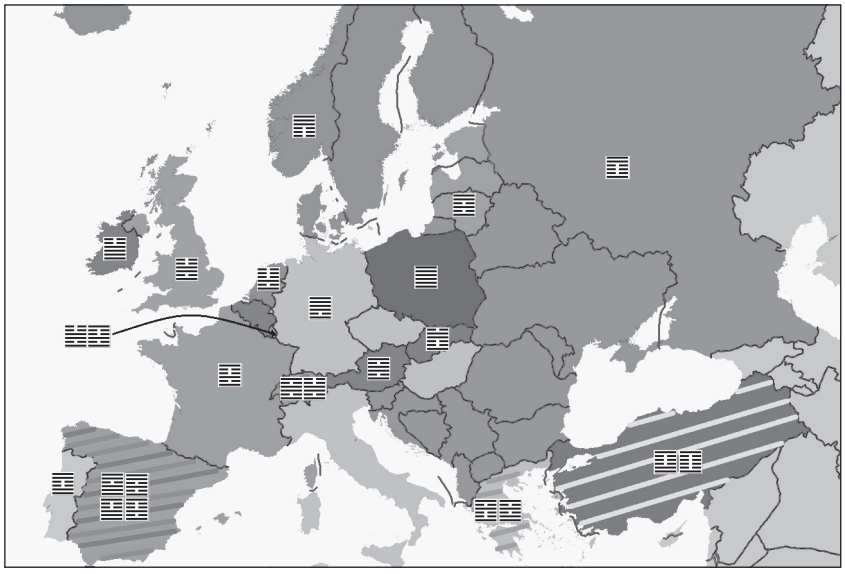
in two-valued (0–1, yin-yang) form, we calculated the average digit for each index with an interval of +/–2. The indices inside the interval are called transitional.

On the map *Geography of the European genocodes*, we see slightly simplified data 4 tables.

The semantics of genocodes, concluded in the hexagrams of the I Ching and primarily in their names, reflects the place and role of a nation in the European civilization.

The genocode of Austria and Belgium is called *Radiance* 101 101. It is a harmonious genocode expressing the essence of European culture.

Two leading states of Western Europe Italy and Germany (and also the Czech Republic and Hungary that at the turn of the first millennium perceived German culture) have the



Geography of the European genocodes

Table 4

Genocodes of Europe [6, 10]

Cultural Kingdoms	Countries	Generic genes						Species genes						National genocodes
		Space		Time		Structure		Gender		Anima		Mentality		
		IE Abrah – 1, East. – 0		LTO < 47– 1 > 47 – 0		IPD < 43 – 0 > 43 – 1		MAS < 50 – 0 > 50 – 1		IND < 45 – 1 > 45 – 0		UAI < 60 – 0 > 60 – 1		
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15
Qian 111	Poland	Cathol.	1	38	1	46	1	64	1	29	1	93	1	111 111
	Ireland	Cathol.	1	24	1	71	1	68	1	65	0	35	0	111 100
	Finland	Protest.	1	38	1	65	1	26	0	57	0	59	1/0	111 001/0
	Denmark	Protest.	1	35	1	78	1	16	0	70	0	23	0	111 000
	Norway	Protest.	1	35	1	69	1	8	0	55	0	50	0	111 000
	Iceland	Protest.	1	28	1	65	1	10	0	67	0	50	0	111 000
Li 101	Germany	Cathol. Protest.	1	83	0	66	1	66	1	40	1	65	1	101 111
	Italy	Cathol.	1	61	0	63	1	70	1	30	1	75	1	101 111
	Czech Rep.	Cathol.	1	70	0	51	1	57	1	29	1	74	1	101 111
	Hungary	Cathol.	1	58	0	67	1	88	1	31	1	82	1	101 111
	Austria	Cathol.	1	60	0	72	1	79	1	63	0	70	1	101 101
	Belgium	Cathol.	1	82	0	55	1	54	1	57	0	94	1	101 101
	Switzerland	Cathol. Protest.	1	74	0	67	1	70	1	66	0	58	0/1	101 100/1
	Great Britain	Protest.	1	51	0	77	1	66	1	69	0	35	0	101 100
	Luxembourg	Cathol.	1	64	0	60	1	50	1/0	56	0	70	1	101 1/001
	Latvia	Protest.	1	69	0	63	1	9	0	13	1	63	1	101 011
	Lithuania	Protest.	1	82	0	59	1	19	0	16	1	65	1	101 011
	Estonia	Protest.	1	82	0	60	1	30	0	16	1	60	1/0	101 011/0
	France	Cathol.	1	63	0	52	1	43	0	48	0	86	1	101 001
	Sweden	Protest.	1	53	0	70	1	5	0	78	0	29	0	101 000
	Netherlands	Protest.	1	67	0	71	1	14	0	68	0	53	0	101 000

End of table 4

1	2	3	4	5	6	7	8	9	10	11	12	13	14	15
Qian – Li 111 101	Spain	Cathol.	1	48	0/1	47	1	42	0	44	1/0	86	1	10/11 01/01
	Malta	Cathol.	1	47	1/0	52	1	47	0	66	0	96	1	10/11 001
Zhen 100	Slovakia	Cathol.	1	77	0	24	0	110	1	28	1	51	0	100 110
	Russia	Orthodox	1	81	0	23	0	36	0	20	1	95	1	100 011
	Bulgaria	Orthodox	1	69	0	30	0	40	0	16	1	85	1	100 011
	Serbia	Orthodox	1	52	0	20	0	43	0	28	1	92	1	100 011
	Romania	Orthodox	1	52	0	20	0	42	0	20	1	90	1	100 011
	Croatia	Cathol.	1	58	0	30	0	40	0	33	1	80	1	100 011
Dui 110	Portugal	Cathol.	1	28	1	32	0	31	0	33	1	104	1	110 011
Zhen-Dui 100-110	Greece	Orthodox	1	45	1/0	38	0	57	1	50	0	112	1	11/00 101
	Turkey	Islam	1	46	1/0	37	0	45	0	49	0	85	1	11/00 001
	Slovenia	Cathol.	1	49	1/0	28	0	19	0	48	0	88	1	11/00 001

genocode *Concording People* 101 111. This genocode differs in overwhelming prevalence of yang genes — 5, which indicates its strength and rigidity. Therefore, throughout the most part of the history Germany and Italy were fragmented into many feudal micro-states that fought endlessly among themselves. But, despite the fragmentation, Germany has always been an integrating force in Europe, first as the center of the Holy German Empire, and now — the European Union. And the Holy See of the Pope united Catholics not only in Europe, but in the whole world.

The genocode of France *Adorning* 101 001 is harmonious (3 yang and 3 yin-gene) and dynamic. It adorns modern civilization with the light of social ideas, morality, and also with special grace and style. France — the birthplace of European style, fashion and etiquette.

Great Britain's genocode *Abounding* 101 100 consists of three yang and three yin-genes. Hardness of masculinity is combined in it with openness to uncertain and unknown and condescension to the emotional party of human life. This combination made the UK the ancestor of a scientific and technological revolution, that transformed the whole world.

The Scandinavian genocode is called *Peace* 111 000. Therefore it is not surprising, that the Scandinavian countries win first place in the ratings of human development. Harmonious interaction between the generic yang and species yin-genes, Heaven and Earth, between the people and ruling elites allowed the Scandinavians to find the middle way reconciling all sectors of society, which was called the Scandinavian model.

The genocode of Poland *Pure yang* 111 111 is the hardest genocode. Its characteristics: firmness and strength (a thousand-year Polish history among struggling civilizations), fragility (endless internal conflicts and disintegrations of the country). Throughout most of its history, Poland played the role of a western shield from the eastern "barbarians". But, if the West and Russia agreed, then the need for a shield disappeared and Poland as a state disappeared too.

The Genocode of Sweden and the Netherlands is called *Darkening of the Light* (*or Enlightenment of the Barbarians*) 101 000. It is the most yin genocode of the Lee's kingdom, the kingdom of the Sun. Therefore, in cultures of Sweden, but mainly the Netherlands so many nocturnal, yin motifs. It was the Netherlands that developed a culture of euthanasia, drug consumption, tolerance to various minorities.

The Baltic countries Lithuania, Latvia and Estonia have one yang-yin genocode *Household* 101 011. This genocode separated the Balts from the Russian Empire and then the USSR, which in their view were barracks, hostels. They kept their european values in conditions of a collectivistic culture that was alien to them.

Luxembourg has a transitional genocode, including the female and male genes, which is called *Radiance-Adorning* 101 101-101 001. The function of this genocode is to connect the male German and female French cultures. Thus it is no accident that, despite its small size, Luxembourg plays an important role in European integration.

The transitional genocode of Switzerland is called *Radiance-Abounding* 101 101-101 100. It connects the Catholic, closed to the uncertainty of the country, with the Protestant, with their genome of openness. It is a harmonious genocode that underlies the history of the Swiss peoples, a small country in the center of Europe, which shows an example of democracy, equal rights of peoples, peaceful cooperation and sustainable development.

Genocode of Slovakia *Following* 100 110 is at the heart of a well-integrated, stable society. In foreign policy, it means following other, more powerful neighbors. Only on the basis of this genocode, Slovaks, a small people in the center of Europe, could preserve their unique culture.

Russia and the Balkan countries (Bulgaria, Romania, Serbia, Croatia) have a single yang-yine genocode *Increasing* 100 011. This genocode is the basis of the largest power in the world, uniting boundless Eurasian spaces. The similarity of the genocodes of Russia and the Balkan states is due to their common cultural roots: the influence of Byzantium, from which these states adopted Orthodoxy, and the Turkic-Mongolian empires, which influenced their state-political structure. Recall that the Balkans for about five hundred years were part of the Ottoman Empire, and for several centuries Russia was in vassalage dependence on the Golden Horde.

The transitive genocode of Greece is called *Bite-Polarizing* 100/110 101. This conflict genocode was formed as a result of the location of Greece between two warring cultures: European Christian civilization and Asian Islamic ones. For more than 400 years, Greece was part of the Ottoman Empire, its eth-

nic composition fueled by settlers from the Middle East and Africa. Therefore, the birthplace of European civilization has become a collectivist country with a high distance of power, which for a long time was ruled by authoritarian regimes. And now Greece does not fit well into the concert of the European Union and its exit from EU is constantly on the agenda.

Turkish transitional genocode *Diminishing-Nourishing* 110 001-100 001 acts as an intermediary between the national cultures of the Kingdoms of Dui and Zhen. It is essentially the buffer genocode. The Greek geopolitician Dimitros Katsikis in the concept of the Intermediate Region, linking East and West, expressed this function of the Turkish genocode [11]. But from the position of the NCG Turkey's accession to the EU is unlikely.

Bounded by rigid frameworks of the article, we could not analyze the interaction of genocodes. Note only, that the greatest conflicts are observed between individualistic and collectivist genes (for example, fierce wars between Germany, the kingdom of Lee, and Russia, the kingdom of Zhen), and within individual kingdoms — between male and female genocodes. Therefore, many years of bloody wars between France (the yin-gene of femininity) and Germany and England (the yang-gene of masculinity) receive their new coverage.

Conclusion. The concept of NCG unites Hegel's theory of national spirits, cross-cultural measurements of national cultures and the system of archetypes of collective unconscious in a single whole. This synthesis of philosophy, sociology, culturology and symbolism has a great cognitive potential. Even from this very general overview, the interdisciplinary concept of the NCG makes it possible to understand place and function of some European peoples in the European community. This is very important for building long-term forecasts.

But the NCG is a static, structural-functional concept. Therefore, it should be complemented by an evolutionary concept, a concept of the historical development of European civilization based on the system of its cultural archetypes.

REFERENCES

1. *Patrakov V. P.* Geopolitics of the Book of Changes. Time of the Eurasian meridian. — Moscow-Berlin : Direct Media, 2015. — 441 p.
2. *Patrakov V. P.* Genocodes of national cultures. Conceptual bases // Public Administrative, 2016, available at: https://cyberleninka.ru/article/n/genokody-natsionalnyh-kultur-kontseptualnye-osnovy
3. *Hegel G. W. F.* Philosophy of Mind // Encyclopedia of Philosophical Sciences. V. 3. — M. : Mysl', 1977. — 471 p.
4. *Hegel G. W. F.* Element of the Philosophy of Right. — M. : Mysl', 1977. — 524 p.
5. *Mills Jon.* The unconscious abyss : Hegel's anticipation of psychoanalysis. — State University of New York, 2002. — 261 p.
6. *Hofstede's* cultural dimensions theory, available at: https://en.wikipedia.org/wiki/Hofstede%27s_cultural_dimensions_theory
7. *Hofstede G., Hofstede G. J., Minkov M.* Cultures and Organizations: Software of the Mind. — McGraw-Hill, 2010. — 576 p.
8. *Secter Mondo.* The Architectonics Of Culture. A Critique, Modification,

and Extension of Hofstede's Study of Societal Culture. — Simon Fraser University, 2003. — 346 p.
9. *Jung, Carl Gustav.* Differences between Eastern and Western thinking, available at: http://www.jungland.ru/node/1811
10. *Wilhelm Richard.* The I Ching or Book of Changes. Translated from German to English by Cary Baynes. — Princeton University Press, 1967. — 730 p.
11. *Intermediate* Region, available at: https://en.wikipedia.org/wiki/Intermediate_Region

СПИСОК ВИКОРИСТАНИХ ДЖЕРЕЛ

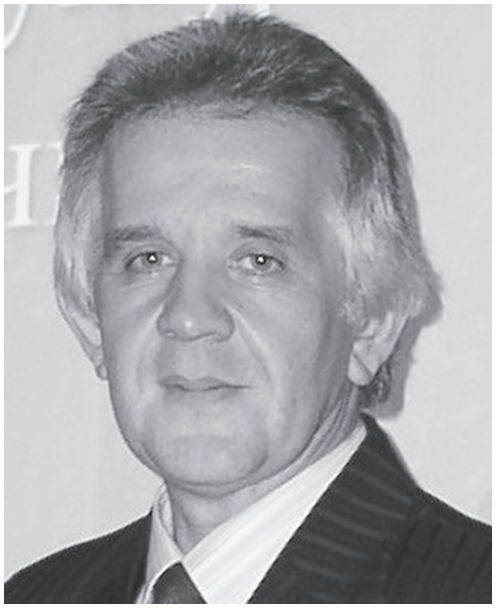
1. *Патраков В. П.* Геополитика "Книги перемен". Время Евразийского меридиана / В. П. Патраков. — Москва; Берлин : Директ-Медиа, 2015. — 441 с.
2. *Патраков В. П.* Генокоды национальных культур. Концептуальные основы [Электронный ресурс] / В. П. Патраков // Публічне урядування. — 2016. — Режим доступа: https://cyberleninka.ru/article/n/genokody-natsionalnyh-kulturkontseptualnye-osnovy
3. *Гегель Г. В. Ф.* Энциклопедия философских наук : Т. 3. Философия духа / Г. В. Ф. Гегель. — М. : Мысль, 1977. — 471 с.
4. *Гегель Г. В. Ф.* Философия права / Г. В. Ф. Гегель. — М. : Мысль, 1990. — 524 с.
5. *Mills Jon.* The unconscious abyss : Hegel's anticipation of psychoanalysis / Jon Mills. — New York : State University of New York, 2002. – 261 p.
6. *Hofstede's* cultural dimensions theory, available at: https://en.wikipedia.org/wiki/Hofstede%27s_cultural_dimensions_theory
7. *Hofstede G.* Cultures and Organizations: Software of the Mind / G. Hofstede, G. J. Hofstede, M. Minkov. — McGraw-Hill, 2010. — 576 p.
8. *Secter Mondo.* The Architectonics of Culture. A Critique, Modification, and Extension of Hofstede's Study of Societal Culture / Mondo Secter. — Simon Fraser University, 2003. — 346 p.
9. *Юнг К. Г.* Различия между восточным и западным мышлением [Электронный ресурс] / К. Г. Юнг. — Режим доступа: http://www.jungland.ru/node/1811
10. *Щуцкий Ю. К.* Китайская классическая "Книга перемен" / Ю. К. Щуцкий. — М. : Наука, 1993. — 606 с.
11. *Кицикас Д.* Геополитика Греции и промежуточный регион [Электронный ресурс] / Д. Кицикас. — Режим доступа: http://evrazia.org/article/1861

UDC 329.001(100)

Plakhtiy Taras Oleksiiovych,
independent researcher, 79014, Lviv, Trakt Glynianskyi, 36-B, tel.: +38 (050) 317 37 01, e-mail: taras.plakhtiy@gmail.com
ORCID: 0000-0003-1339-7441

Плахтій Тарас Олексійович,
незалежний дослідник, 79014, Львів, Тракт Глинянський, 36-Б , тел.: +38 (050) 317 37 01, e-mail: taras.plakhtiy@gmail.com
ORCID: 0000-0003-1339-7441

Плахтий Тарас Алексеевич,
независимый исследователь, 79014, Львов, Тракт Глинянский, 36-Б, тел.: +38 (050) 317 37 01, e-mail: taras.plakhtiy@gmail.com
ORCID: 0000-0003-1339-7441
DOI https://doi.org/10.31618/vadnd.v1i14.115



ARCHETYPAL PRINCIPLES BEHIND POLITICAL SPACE REALIGNMENT

Abstract. Based on our archetypal model of interaction of political party members, we have provided a rationale for and developed a strategy for their activation, involving a willful and conscious choice and introduction by leaders of an integrated set of organizational instruments for streamlining the activity of party units that can ensure direct management of recurrent situations and contexts of competitive interaction in order to prevent initiation and maintenance of interpersonal and intergroup conflicts within such units.

Implementation of this strategy is based on launching and using a natural, biologically determined source of activation of political party members, supported by neurohumoral reactions in their brain aimed to carry out the ranking process in competitive interaction situations that coherently occur and transform into situations of cooperation within the framework of an integrated set of organizational tools introduced by leaders.

Analysis of the main components of the proposed version of such a set (namely, our method of conflictless teamwork of large groups of people in a dynamic network in combination with strategic planning as a well-known methodology of activity) based on the three basic principles of social psychology attests to its potential to activate party members in the process of their collective activity in the framework of party units.

In our opinion, by opting for the recommended integrated set of organizational tools, politicians will help political parties to generate their internal moral code

and to spread it outward in the absence or weakening of an external moral code, similarly to the Protestant one, for instance, which to a large extent governed the making of the modern Western world.

By creating the initial "crystal" of a new social construction based on the proposed variant of such a set politicians will be able to establish a new generation of political parties through its multiplication, self-propagation and self-dissemination among elite groups, and subsequently to restructure the majority of other organizations following this model in order to overcome the growing social complexity, which over time will lead to realignment of the political space at both national and global levels.

Keywords: political space, political party, fractal archetype, cultural archetype, dynamic network, strategic planning.

АРХЕТИПНІ ЗАСАДИ РЕСТРУКТУРИЗАЦІЇ ПОЛІТИЧНОГО ПРОСТОРУ

Анотація. На основі розробленої архетипної моделі взаємодії членів політичних партій обґрунтовано та вироблено стратегію їх активації, що полягає у вольовому й усвідомленому виборі та запровадженні лідерами інтегрованого комплексу організаційних інструментів для впорядкування діяльності партійних підрозділів, який забезпечує системне управління ситуаціями та контекстами конкурентної взаємодії, що періодично відтворюються, з метою унеможливити ініціювання та підтримку в них міжособистісних та міжгрупових конфліктів.

Реалізація такої стратегії ґрунтується на запуску та використанні природного, біологічно обумовленого джерела активації членів підрозділів політичних партій, що підтримується нейрогуморальними реакціями в їх мозку для здійснення процесу ранжування в ситуаціях конкурентної взаємодії, які впорядковано виникають і переходять у ситуації співпраці в межах запровадженого лідерами інтегрованого комплексу організаційних інструментів.

Аналіз основних складових запропонованого нами варіанта такого комплексу, а саме — розробленої нами методики безконфліктної колективної діяльності великих груп людей в динамічній мережі у поєднанні з відомою методологією діяльності — стратегічним плануванням, з точки зору трьох базових принципів соціальної психології засвідчив їх потенційну здатність активувати членів партії у процесі колективної діяльності в складі партійних підрозділів.

На нашу думку, вибір політиками рекомендованого інтегрованого комплексу організаційних інструментів приведе політичні партії до здатності формувати внутрішню етику й поширювати її назовні в умовах відсутності або послаблення зовнішньої етики, наприклад протестантської, яка великою мірою обумовила становлення сучасного Західного світу.

Створення політиками початкового "кристалу" нової соціальної структури на основі запропонованого варіанта такого комплексу дасть можливість збудувати політичну партію нового покоління в результаті його мультиплі-

кації, самовідтворення і самопоширення в середовищі елітних груп, а пізніше — реструктурувати за цим зразком більшість інших організацій з метою подолання зростаючої соціальної складності, що за деякий час зумовить реструктуризацію політичного простору як національного, так і глобального рівня.

Ключові слова: політичний простір, політична партія, фрактальний архетип, культурний архетип, динамічна мережа, стратегічне планування.

АРХЕТИПИЧЕСКИЕ ОСНОВЫ РЕСТРУКТУРИЗАЦИИ ПОЛИТИЧЕСКОГО ПРОСТРАНСТВА

Аннотация. На базе созданной архетипической модели взаимодействия членов политических партий, обосновано и выработано стратегию их активации, которая заключается в волевом осознанном выборе и внедрении лидерами интегрированного комплекса организационных инструментов для упорядочения деятельности партийных подразделений, который обеспечивает системное управление периодически воспроизводящимися ситуациями и контекстами конкурентного взаимодействия с целью сделать невозможным инициирование и поддержку в их рамках межличностных и межгрупповых конфликтов.

Реализация такой стратегии основывается на запуске и использовании природного, биологически обусловленного источника активации членов подразделений политических партий, который поддерживается нейрогуморальными реакциями в их мозгу для осуществления процесса ранжирования в ситуациях конкурентного взаимодействия, которые упорядоченно возникают и переходят в ситуации сотрудничества в пределах введенного лидерами интегрированного комплекса организационных инструментов.

Анализ основных составляющих предложенного нами варианта такого комплекса, а именно — разработанной нами методики бесконфликтной коллективной деятельности больших групп людей в динамической сети в сочетании с известной методологии деятельности — стратегическим планированием, с точки зрения трех базовых принципов социальной психологии показал их потенциальную способность активировать членов партии в процессе коллективной деятельности в составе партийных подразделений.

По нашему мнению, выбор политиками рекомендованного интегрированного комплекса организационных инструментов приведет политические партии к способности формировать внутреннюю этику и распространять ее вовне в условиях отсутствия или ослабления внешней этики, например, протестантской, которая во многом обусловила становление современного Западного мира.

Создание политиками начального “кристалла” новой социальной структуры на основе предложенного нами варианта такого комплекса позволит построить политическую партию нового поколения в результате его мультипликации, самовоспроизведения и самораспространения в среде элитных

групп, а позже — реструктурировать по этому образцу большинство других организаций с целью преодоления растущей социальной сложности, что через некоторое время обусловит реструктуризацию политического пространства как национального, так и глобального уровня.

Ключевые слова: политическое пространство, политическая партия, фрактальный архетип, культурный архетип, динамическая сеть, стратегическое планирование.

Problem statement. Nowadays, many countries display signs of a crisis of political governance, which is due to the growing social complexity and manifests itself as a dysfunction of the entire political space as an integral and dynamic system that includes power, ideologies, elite groups, states, political institutions, nations, large and small electoral groups with their interests, etc. interconnected via mobile networks of communications.

Political parties constitute the central element, the system-building core that maintains the integrity of the political space. They, on the one hand, form and represent the interests of electoral groups within certain ideologies, and, on the other hand, compete for the right to exercise state power in compliance with national constitutions.

Thus, restoration of the capacity of the political space and, hence, settling of today's political crises is directly related to qualitative changes in political parties aimed at bringing their complexity into line with the complexity of the rapidly changing and unpredictable external social environment.

In the "mess" of interconnected and interdependent problems of contemporary political parties, we have identified the issue that seems to be key to the problem of passivation of party members resulting in their ever-increasing withdrawal from the elaboration, discussion and adoption of political decisions.

Review of recent research. Passivation of political party members is one of the manifestations of Michels' "iron" law of oligarchy in the process of concentration of the intraparty power in the hands of its governing core, limiting the access of rank-and-file party members to decision-making and decision-taking [1].

Pierre Bourdieu in [2] identified and described the effects of a key mechanism leading to passivation of the members of political organizations — i.e. delegation, whereby one person, so to speak, cedes power to another person. He described it as a complex act of transferring power when the grantor authorizes the agent to sign, act or speak on his behalf, giving him full authority to act for him, which gives rise to political alienation.

In Ukraine, the situation with the activity of political party members is even more complicated due to the fact that at a certain stage of development of the national political system payment was introduced for participating in party events. Studies conducted by social psychologists [3] have shown that rewards for certain behavior can actually reduce its attractiveness and

diminish the likelihood of further engagement in it.

Launching and supporting the reverse process (that is, activation of political party members) is both a managerial and organizational task, since, obviously, it is a matter of exercising certain influence on them in order to change their behavior.

In turn, influencing members of political organizations in order to change their behavior is, in fact, a form of social control. Such forms were comprehensively analyzed in the context of the universal epochal cycle by one of the founders of the Ukrainian School of Archetype Studies, PhD E. Afonin and his colleagues in [4]. According to the paper, all these forms always interact in a complex system and cannot be examined separately. The author argues that the mechanism of social control functions precisely due to the complex interaction between the relevant institution aimed to regulate social relations and moral/ethical standards of self-control of individuals whose decisions produce a significant effect on institutional social control.

The business sector makes use of a range of approaches to cope with the problem of activation of employees, which have been developed by different authors within the framework of Organization and Management Theory. For instance, one of them (I. Adizes) argues that to perform actions that make it possible to tackle a number of problems faced by the organization in real time managers of business organizations must have the necessary scope of managerial energy [5] According to the author, the sources of this energy include authority, power and influence.

Thus, the task of activating political party members comes down to finding alternative sources of managerial energy that could compensate party leaders for the lack of its main source available to managers of business corporations — i.e. power as an ability to punish and reward employees by changing the amount of their remuneration.

In our opinion, it is reasonable to look for alternative sources of managerial energy and develop strategies for their use within the framework of archetype management. The key premises of this discipline were presented by O. Donchenko, another founder of the Ukrainian school of Archetype Studies, in her paper [6].

Introducing the concept and describing the organizing principles of the fractal archetype of psychosocial evolution in her work [7], O. Donchenko argues that these principles make up a sort of ordering matrix imposed on chaos in a way that makes it possible for any content to find its place. The author describes the following components of the fractal archetype: the totalitarian (totemic) type of the social life order, the authoritarian type of the social life order, the liberal life order, and the democratic life order.

The authors of work [8] represent the components of the fractal archetype as defined in [7] as the cultural archetypes of consolidation, confrontation, competition and cooperation, with their levels of activation being interdependent with the dominant type of the organizational culture of each society at any stage of its historical development.

It is impossible to solve the problem of activation of political party members in practice without the ability to suc-

cessfully predict or at least explain their behavior within political organizations, which makes us turn to modern social psychology, namely, to its three basic principles, which were analyzed in detail by L. Ross and R. Nisbett in their paper [9]: a powerful determining influence of the immediate social situation on the human behavior; influence of subjective interpretation on the behavior; dependence of behavior on the state of the individual's mind and the social group as tension systems.

In our opinion, it is impossible to find mechanisms for activation of political party members without taking into account their genetically determined behavioral acts studied within Human Ethology as part of a broader field of study — i.e. Biopolitics.

A. Oleksin, one of its representatives, in [10] notes that Biopolitics examines social behavior as a complex intermesh of its two forms: 1) agonistic, which includes forms of behavior associated with conflicts between living organisms, such as aggression, isolation, subordination (as a set of forms of behavior aimed at stopping another person's aggression); 2) non-agonistic (loyal, "friendly"), which includes affiliation, co-operation, as well as social relief and imitation.

Aggression as an agonistic form of behavior is manifested as a result of activation of living organisms due to a sum of neurohumoral reactions in their brain developing under the influence of their perception of relevant external factors, in particular, the presence of one or a certain number of other living organisms.

It should be noted that aggression and subordination clearly correlate with group effects studied within the framework of social psychology – i.e. social facilitation and social inhibition. The former is associated with intensification of the individual's activity when working in a group, and the latter implies inhibition of his activity in the presence of other people.

Analyzing non-agonistic forms of behavior, A. Oleksin relies on the study of P. Corning [11], who argues that the main trend of the biological evolution consists in development of increasingly more complex systems due to unification of formerly independent parts. Each advancing biosocial system is larger than the sum of its parts, that is, it acquires new properties that are not characteristic of its components if considered separately. P. Corning is convinced that evolution aims at increasingly more harmonized and effective cooperation between individuals within such systems.

The latter statement is in line with the shift of the organizational paradigm from uni-minded systems (biological model) to multi-minded systems (social model) described by J. Garajedaghi in [12]. Therefore, we can assume that the emergence of a new generation of political organizations is impossible without developing and introducing alternative ways of activation of their members as regards the methods used in existing political parties.

Objective statement: based on archetypal approach to develop and substantiate a strategy of activating new generation political party members as a prerequisite for restructuring of the political space, and to devise organizational tools for its implementation in practice.

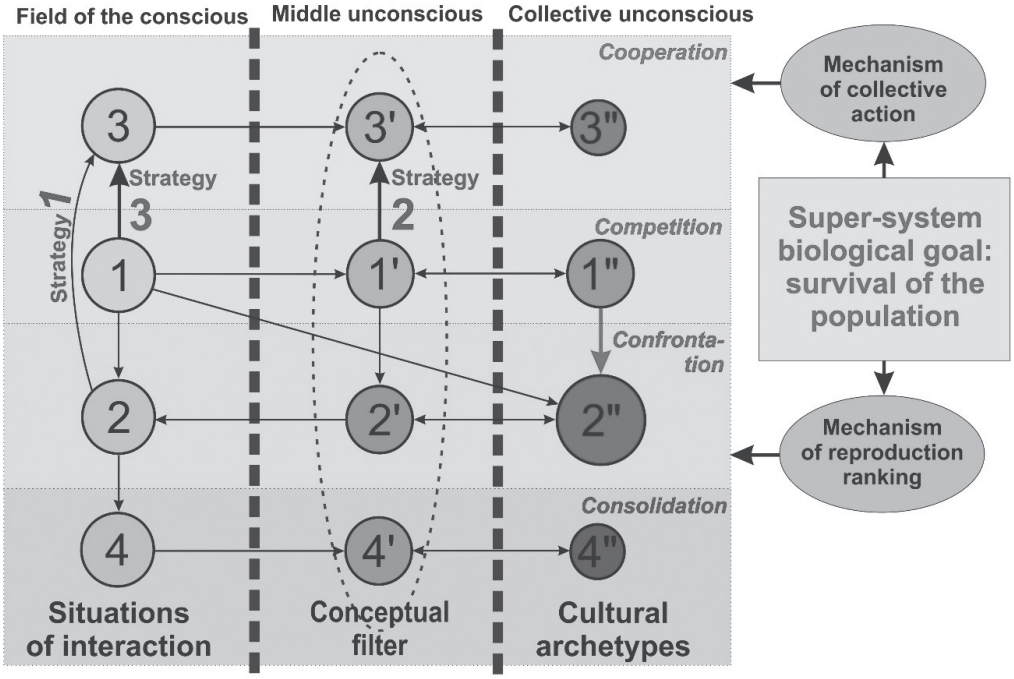
Discussion of main findings. When developing the fractal model of societal mind in [13], we treated it as a complex integral system whose key components include the field of the conscious, the middle unconscious and the collective unconscious, continuously interacting within the framework of the archetypal mechanisms of its operation that we described.

To develop an effective strategy for activating political party members, we will use the main approaches of our previous research and offer an archetypal model of the process of their interaction within party units (Scheme).

It is based on the inter-transitions between the three components of the mind — the field of the conscious, the middle unconscious and the collective unconscious.

Upon that, we will take it for granted that the collective unconscious developed under the influence of the natural need to ensure fulfillment of the biological goal of the human life — i.e. survival as both the ability to self-reproduce in time and expansion in space within the framework of the ecosystem (a system of a higher level). This is the way the modern Biopolitics interprets the aim of the vital activity of populations [10], the modern Organizational Theory [12] suggests the same interpretation of one-mind organizational systems (biological model), which is the overwhelming majority of today's organizations, including political parties.

Let us assume that that this goal is attained simultaneously via two mutually conditioned ways, one of them being natural selection of the fittest



Archetypal model of interaction among political party members

individuals for admission to the reproduction process through the ranking mechanism, and the other involves stepping up the efficiency of the entire population through mechanisms of collective action [10]. It is obvious that the former way is primary, and hence more energy-intense (that is, the body produces more energy to fulfil it). The latter way is secondary, it is attributable to the social nature of biological organisms that developed in the process of their evolution and aims to provide the most favorable conditions for implementation of the first way. At the same time, these two ways steer in opposite directions, since the former involves singling out, separation of the individuals fittest for reproduction, and the latter implies unification of all individuals in the community to improve the viability of the entire population. Thus, implementation of the second way requires additional energy to suppress the ranking processes in the already ranked community. This energy is produced by its leader in order to control the activity of others (his subordinates) in the process of their interaction.

Thus, the formation and development of the human unconscious and, consequently, of the societal mind subject to the need to attain the biological goal of the population (i.e. survival) determined the structure of its fractal archetype and the tendencies of its change to establish the best correlation of the above ways to fulfil this goal at different stages of the development of the human population — i.e. society.

We will assume that the **middle unconscious** consists of sets of coherent ideas (social standards as represented in religion, ideology, etc.) acquired by population members in the process of their socialization, habitual (organizational) practices and personal experience of interaction on their basis in the process of vital activity of these members. They, together with current psycho-emotional condition and conscious needs, make up a conceptual filter that uses resonance mechanisms to connect physical interaction situations (reflected and realized in the **field of the conscious**) with the relevant cultural archetypes of the **collective unconscious** and activates them; and on the other hand, this filter triggers systemic physical reproduction of the same typical interaction conditions attributable to it [14].

In Figure, the collective unconscious is divided into four parts to represent the fractal archetype components in terms of [8], that is, the cultural archetypes of consolidation, confrontation, competition, and co-operation. This division is extended to the middle unconscious and on the field of the conscious to reflect their areas corresponding to the above cultural archetypes.

Thus, each interaction situation depends on the conceptual filter and, at the same time, it relies on this filter to activate the relevant cultural archetype of the unconscious in the interaction participants, triggering the corresponding values and behavioral models that become conscious and provide the basis for the participants' choice of one of the possible behavioral responses to this situation. The cultural archetype thus activated launches the corresponding neurohumoral reactions at the biological level. These reactions provide energy for the physical performance of the chosen type of behavior in the given situation.

At the same time, as we demonstrated in [13], along with the activation of one of the cultural archetypes through the conceptual filter, the interaction situation that became conscious (depending on the degree of its strength and intensity) can directly and immediately trigger other cultural archetypes, and foreground their respective values and behavioral models to influence the participants' choice of interaction behavior options in physical terms.

For example, when an interpersonal conflict is unfolding between members of the primary unit of a political party, its ideology, as part of the conceptual filter, should help to settle the conflict based on the set of values of the behavioral models of the cultural archetype of co-operation. However, in practice, this situation directly and instantly activates the cultural archetype of confrontation, which gears its inherent values and behavioral models and, in most cases, leads to an escalation of the conflict as a result of the interaction participants' choice of their respective behavioral strategies at each stage of the conflict development.

In our opinion, this is due to the direct influence of the super-system goal of the vital activity of the population — i.e. survival — on the structure of the collective unconscious of the interaction participants, which manifests itself in the shift of the activation of its components (cultural archetypes) in the context of competitive interaction. That is, when such an interaction situation directly or indirectly (through a conceptual filter) triggers the cultural archetype of competition, its contexts rapidly shift toward activation of one of the cultural archetypes — that of confrontation or co-operation. At the same time, the activation of the cultural archetype of confrontation is much more likely than that of cooperation due to the neurohumoral reactions in the brain of the interaction participants since these reactions provide energy to support ranking as a mechanism of natural selection in the process of reproduction.

It should also be noted that, in our analysis, we will only consider the aspect of the cultural archetype of consolidation that is the most common in modern society and is interconnected with the agonistic mode of behavior — the individual's (self)-isolation, alienation, loss of social ties with the initial group in order to avoid confrontation with the aggressive leader of the group or candidates for leadership in the process of ranking.

Let us examine the dynamics of interaction of political party members within the framework of the proposed archetypal model.

When creating a political party, the members of the initiative group find themselves in competitive interaction situation **1**, where they within the process of natural group dynamics compete for the highest positions in the status hierarchy. Freshmen to an existing political party unit also shift to the same situation **1** from consolidation situation **3** — they immediately begin to compete with its other members, trying to push some of them down the hierarchy. It should be noted that the recurrence of such interaction situations is due to the influence of the conceptual filter, in particular the organizational practices internalized and preserved in the middle unconscious, i.e. the practices that

emerged in the process of historical development of each society and make up an integral part of its societal mind.

At the same time, competitive interaction situation **1** relies on resonance mechanisms to activate certain components of conceptual filter **1'** interrelated with the corresponding section **1''** of the cultural archetype of competition of the collective unconscious, and due to the activation of these components the corresponding values and possible behavioral models are made conscious within the framework of this situation.

Part of the conceptual filter associated with the social standards enshrined in the process of socialization of individuals in the format of religious principles, ideological formulas, and legal regulations identifies an opponent fellow party man as a "friend" and encourages to treat him as a partner and build a relationship with him within the values and behavioral models of the corresponding area **3''** of the cultural archetype of cooperation (transition **1' → 3' → 3**).

However, already in the first stages of the interaction, due to the abovementioned shift of the activation of the fractal archetype components, situation of competitive interaction **1** and thereby activated area **1''** of the cultural archetype of competition under the influence of the super-system biological goal of the population's vital activity triggers energy-intense area **2''** of the cultural archetype of confrontation in order to generate energy for ranking. This results in an instantaneous direct transition **1 → 2"**.

In turn, area **2''** of the cultural archetype of confrontation gears the corresponding component of conceptual filter **2'** in the middle unconscious, which immediately or through several successive interactions results in perceiving situation of competitive interaction **1** as situation of confrontation **2**. Thus, the above succession of transitions results in the shift **1 → 2**.

As a result of the conflict that accompanies this transition, the status of interaction participants is determined and they move from the positions of competitive interaction to the position of dominance-subordination accompanied by activation of leaders and passivation of subordinates all the way down to formal or informal (by sabotaging their party duties) withdrawal of the latter from the organization. Thus, the subordinates' avoidance of further interaction with their leaders comes with their social inhibition and spawns the transition **2 → 4**, whereby the passivated political organization members pass to the situation of alienation **4** involving activation of the corresponding components **4'** of the conceptual filter and area **4''** of the cultural archetype of consolidation, which results in their (self-) isolation and loss of social ties with their unit of the party organization.

However, if the ideological component of the conceptual filter is sufficiently powerful and supports the activity of low-status members above a certain energy threshold necessary to move to situation **4**, they will stay in the party and its leaders will force them to turn to cooperation situation **3** resonating with the corresponding component **3'** of the conceptual filter that gears area **3''** of the cultural archetype of cooperation. Its activation brings to the consciousness of the members of the

ranked political party units the values and behavioral models corresponding to this archetype and forces them to cooperate holding them in cooperation situation **3** until the leadership and/or ideological control weakens or completely disappears.

However, in the course of their joint activity in cooperation situation **3**, the members of the ranked political party units keep finding themselves in competitive interaction situation **1**. This, among other things, may be due to the need to approve one of the various solution options proposed by different party members or due to the need to choose one of the several ways to implement it. Further, the above-described transition from competitive interaction situation **1** to confrontation situation **2** takes place. Frequent repetition of such transitions can actuate area **2''** of the cultural archetype of confrontation to a level where the energy released in the neurohormonal reactions that accompany these transitions will be powerful enough to overcome the leadership and/or ideological coercion of the ranked party unit members to cooperation.

Therefore, further either the above described transition **2 → 4** takes place or the participants return to the cooperation situation (transition **2 → 3**) due to an increase in the required level of ideological and/or leadership coercion.

If the transition **2 → 4** is performed by organized groups of party members with their own micro-leaders, the parent organization fractionizes into several parts. In Ukrainian realities, as we have shown in [14], the process of fragmentation of national elite groups has escalated to catastrophic proportions. The above situation is further exacerbated due to discrepancies between the available and habitual organizational cultures, which prevents deification of leaders, reducing their total managerial power in the sense of [5] by eliminating its charismatic component in the absence of their other — the most essential — component available for managers of business companies — i. e. the power to encourage and punish by changing the amount of wages.

The described archetypal model of interaction among political party members makes it possible to identify three different strategies for their activation.

The first strategy (transition **2 → 3**) involves an increase in the managerial energy of leaders by strengthening its sources — i.e. charisma (by using spin doctors to create the necessary image), status (by boosting the significance of their position in an administrative way) and power (by obtaining levers for provision of negative or positive incentives to party members). Implementation of this strategy in the Ukrainian political space is a challenging task because of the obstructions to the deification of political leaders due to the discrepancy between the actual hierarchical organizational culture and habitual horizontal organizational culture (we described it in [14]) and because of the inability to legally and — most importantly — sufficiently stimulate rank-and-file party members.

The second strategy (1' → 3' transition) consists in strengthening the mythological (ideological) component of the conceptual filter by creating a new powerful national idea, an exciting picture of the future, a convincing new ideology, etc. The energy of these com-

ponents should be enough to ideologically activate party members, which, on the one hand, will prevent them from (self-) isolation under conditions of domination/subordination, and, on the other hand, will ensure long-term ideological compulsion to cooperation in ranked political party units, despite occasional situations of competitive interaction.

This strategy is difficult to implement in the information society, when ever-growing flows of information disperse the attention of political party members and prevent them from concentrating on ideologemes aimed to harmonize and synchronize team work within their framework. This makes it impossible to ideologically compel members of ranked political organization units to cooperate in the information society. During teamwork, these units recurrently find themselves in situations of competitive interaction due to the above-mentioned shift of the activation of fractal archetype constituents under the influence of the corresponding area of the cultural archetype of confrontation geared by this situation itself.

The third strategy (transition **1 → 3**) **implies that political party leaders make a willful and deliberate choice and introduce an integrated set of organizational tools for streamlining the activity of party units ensuring systemic management of the recurrent situations and contexts of competitive interaction in order to prevent initiation and maintenance of interpersonal and intergroup conflicts within these units.**

When this strategy is implemented in political parties, recurrent competitive interaction situation **1** will activate interaction participants (i.e. it will fill them with energy through neurohumoral reactions in the brain aimed to initiate and support conflicts within the biologically determined process of ranking) due to the sequence of transitions **1 → 1' → 1" → 2"**, block up their transition **2" → 2' → 2** to a confrontation situation, and prevent its development due to incapability to initiate and support interpersonal and intergroup conflicts. This will make it possible to hold members of political party units in cooperation situation **3** for a long time with continuous stimulation of their activity during regular transitions into competitive interaction situation **1** involving activation of the cultural archetype of confrontation **2''** and return to **3** because of the inability to clash in the process of their teamwork.

The third strategy will ensure a purposeful change in the structure of the fractal archetype by strengthening its component — that is, the cultural archetype of cooperation — in target communities (political parties), which in some time will influence the fractal archetype of the entire society and, hence, realign its political space.

Thus, **implementation of the third strategy is based on launching and using a natural, biologically determined source of activation of political party members, supported by neurohumoral reactions in their brain aimed to carry out the ranking process in competitive interaction situations that coherently occur and transform into situations of cooperation within the framework of an integrated set of organizational tools introduced by leaders.**

In fact, such a set of organizational tools should ensure regular levelling of the statuses of organization members, thereby restarting the ranking process in each new cycle of interaction and, as a result, triggering the biological mechanisms for their activation to initiate and support this process. At the same time, this set should make it impossible to generate interpersonal and intergroup conflicts, keeping them at the initial stage when a small, but sufficient, amount of energy to support the activity of organization members is released. This would make it possible to maintain the tension of their minds at a certain level for a long time, regularly discharging it through practical teamwork aimed at attaining jointly set goals.

Continued teamwork without interpersonal and intergroup conflicts will increase the field of trust within the organization and help generate the matching organizational component of the conceptual filter represented in a certain integral set of standards within the framework of a new organizational culture, which, in its turn, in some time will itself encourage reproduction of the given interaction situations among party members without any additional deliberate efforts on the part of the leaders, as well as will prevent the leaders from overt or covert struggle for absolute power.

In our opinion, Ukrainian political parties can implement this strategy on condition that their leaders become aware of the existing organizational problems and their nature, have political will to change, and make the right choice of the relevant organizational tools for conflictless work of large groups of people. It is important that these tools should be able to eliminate the incongruity between the actual hierarchical and habitual horizontal organizational cultures by bringing them together through a series of replacements aimed at assigning each of them its intrinsic functions.

In [15], we presented our variant of such an integrated set of organizational tools — i.e. a dynamic network as a variable structure of political organizations that harmonizes and maintains conflictless interaction of all its members through their cyclic restructuring into small groups of different functional designation based on a certain algorithm that ensures elaboration, approval and taking of collective decisions by its participants from "equal-to-equal" position, and their execution in a set of temporary hierarchical design, executive and process groups headed by executives-in-charge. The methodology of work in a dynamic network includes three integral components — the method of brainstorming, the method of work in cross-groups and project management.

This technique relies on and partially covers all three principles of modern Social Psychology [9], which makes it possible to predict the behavior of political party members interacting within its framework.

According to the first principle, it allows for systematic, long-term reproduction of given same-type interaction situations and their contexts in which party members are involved during teamwork. These situations rather rigidly determine the behavior and, to a certain extent, activate the interaction participants due to the neurohumoral

reactions in their brain that provide for the launch and maintenance of the ranking process. However, this activity within the framework of the proposed methodology is not aimed at specific action because it lacks appropriate channel factors. Therefore, it needs to be complemented with collective action planning tools that could systematically formulate and distribute in space and time channels of individual and collective activity of political party members and units.

According to the second principle, this methodology relies on multichannel, orderly and accelerated exchange of information between members of a large group to achieve the identical subjective interpretation of the interaction situation and its contexts by all interaction participants. However, our methodology does not allow for systematic interpretation and regular updating of the established interpretation of situations outside the organization if not complemented with special analytical tools.

According to the third principle, the methodology presented makes it possible to keep a horizontally structured party unit in a quasi-stable tension state by maintaining balance between the forces that encourage and inhibit interpersonal and intergroup conflicts, and to use the released energy in a graduated, deliberate and precise manner to fulfil common goals after reorganization of the unit into a hierarchy. However, to implement the third principle, our methodology lacks goal-setting tools for determining a tree of goals that should become the targets for the energy accumulated under conditions of systemic coercion to conflictless interaction of the members of the party unit.

In order to fully cover the three basic principles of social psychology outlined in [9] (i.e. the ones that determine and help to predict the behavior of people), the proposed methodology of conflictless team work in large groups within a dynamic network must be combined with the well-known methodology of activity — that is, strategic or normative planning widely used in business and public administration. This will make it possible to reconcile the interpretation of the environment within party units, to define the hierarchy of goals, and in a graduated and targeted way to direct the energy accumulated in the process of horizontal interaction through its channels to fulfill these goals.

In our opinion, by opting for the recommended integrated set of organizational tools, politicians will help political parties to generate their internal moral code and to spread it outward in the absence or weakening of an external moral code, similarly to the Protestant one, for instance, which to a large extent governed the making of the modern Western world. This, in some time, will restructure the political space at both the national and global levels.

Conclusions and further research prospects. The strategy of activation of political party members developed and substantiated based on our archetypal model of their interaction implies willful and conscious choice and introduction by the leaders of an integrated set of organizational tools for streamlining the activity of party units that ensures systemic management of recurrent situations and contexts of competitive interaction in order to prevent initiation

and maintenance of interpersonal and intergroup conflicts in such units.

The implementation of this strategy is due to the launch and use of a natural, biologically determined source of activation of political party members supported by neurohumoral reactions in their brain to carry out a ranking process in competitive interaction situations that orderly arise and transform into cooperation situations within the framework of the integrated set of organizational tools introduced by leaders.

Effective and productive activity of the new generation of political parties that will be created on the basis of the proposed strategy of activation of party unit members in some time will help to restructure the political space at both national and global levels.

Further research should substantiate approaches to creation by politicians of the initial social "crystal" on the basis of our proposed integrated set of organizational tools. This "crystal" will serve as a sample of a new social construct, the center of crystallization that will give rise to a new generation political party through its multiplication, self-reproduction and self-distribution among elite groups, and further — across most other organizations in order to overcome the growing social complexity.

REFERENCES

1. *Michels R.* (1915), Political Parties: A Sociological Study of the Oligarchical. Tendencies of Modern Democracy, Hearst's International Library Company, New. York, USA.
2. *Bourdieu P.* (1984), "La délégation et le fétichisme politique", Actes de la recherche en sciences sociales, vol. 52–53, p. 49–55.
3. *Lepper M., Greene D. and Nisbett R.* (1973), "Undermining children's intrinsic interest with extrinsic rewards: A test of the "overjustification" hypothesis", Journal of Personality and Social Psychology, 28, p. 129–137.
4. *Afonin E. A., Bandurka O. M. and Martynov A. Yu.* (2002), Velyka roztoka (globalni problemy suchasnosti: socialno-istorychnyj analiz [Great branching (global problems of the present: socio-historical analysis)], Vydavecz PARAPAN, Kyiv, Ukraine.
5. *Adizes I.* (2004), Managing Corporate Lifecycles, The Adizes Institute Publishing, Santa Barbara, CA, USA.
6. *Donchenko O. A.* (2012), Arkhetypovyj menedzhment: monohrafyia [Archetypal Management. Monograph], National Academy of the Pedagogical Sciences of Ukraine, Institute of Social and Political Psychology, Kirovograd, Ukraine.
7. *Donchenko O. A., Romanenko Yu. V.* (2001), Hlybynni rehuliatyvy psykhopolitychnoho povsiakdennia [Deep Regulatives of the Psychopolitical Everyday Life], Lybid, Kyiv, Ukraine.
8. *Bazarov T. U. and Yeriomina B. L.* (2002), Upravlenie personalom: uchebnik dlja vuzov [Human Resource Management: A Textbook for high schools], 2nd ed, UNITI, Moscow, RF.
9. *Ross L. and Nisbett R.* (1991), The person and the situation: Perspectives of social psychology, McGraw-Hill, New York, USA.
10. *Oleksin A. V.* (2006), Politicheskij potencial sovremennoj biologii: filosofskie, politologicheskie i prakticheskie aspekty [Biopolitics. The political potential of modern biology: philosophical, political and practical aspects], Lomonosov Moscow State University, Moscow, RF.

11. *Corning, P.* (1983), The synergism hypothesis. A theory of progressive evolution, McGraw-Hill, San Fransisco, USA.
12. *Gharajedaghi J.* (2006), System thinking: Managing Chaos and Complexity: A Plaform for Designing Business Architecture, 2nd ed, Butterworth-Heinemann is an imprint of Elsevier, Burlington, USA.
13. *Plakhtiy T.* (2017), "Fractal Model of Psyche and Archetypal Mechanisms of Human Behaviour", available at: https://ssrn.com/abstract=2901688 (Accessed 19 January 2017).
14. *Plakhtiy T.* (2017), "Archetypal model of emergence, escalation and resolution of social conflicts", Public management: collection, vol. 3 (8) (Special edition), p. 235–248.
15. *Plakhtiy T.* (2014), "The Procedure of Group Work in Two- and Three-Dimensional Dynamic Networks", available at: https://ssrn.com/abstract=2544458 (Accessed 30 May 2014).
16. *Plakhtiy T.* (2018), "Activity of parties in modern conditions", available at: https://zbruc.eu/node/75432 (Accessed 26 December 2017).

СПИСОК ВИКОРИСТАНИХ ДЖЕРЕЛ

1. *Political* Parties: A Sociological Study of the Oligarchical. Tendencies of Modern Democracy / Robert Michels. — New. York : Hearst's International Library Company, 1915. — 416 p.
2. *Бурдьё Пьер.* Делегирование и политический фетишизм [Электронный ресурс] / Пьер Бурдьё. — Режим доступа: http://bourdieu.name/content/delegirovanie-i-politicheskij-fetishizm-0
3. *Lepper M.* Undermining children's intrinsic interest with extrinsic rewards: A test of the "overjustification" hypothesis / M. Lepper, D. Greene, R. Nisbett // Journal of Personality and Social Psychology. — 1973. — № 28. — P. 129–137.
4. *Афонін Е. А.* Велика розтока (глобальні проблеми сучасності: соціально-історичний аналіз) / Е. А. Афонін, О. М. Бандурка, А. Ю. Мартинов; Укр. Т-во сприяння соц. інноваціям, Від. Інф.-бібл. Забезпечення Апарату Верховної Ради України. — Київ : Видавець Парапан, 2002. — 352 с. — (Сер.: Відкрита дослідницька концепція, Вип. № 2).
5. *Адизес И.* Управление жизненным циклом корпораций / И. Адизес ; пер. с англ. В. Кузина. — М. : Манн, Иванов и Фербер, 2014. — 512 с.
6. *Донченко О. А.* Архетиповий менеджмент : монография / О. А. Донченко; Національна академія пед. наук України, ін-т соціальної та політичної психології. — Кіровоград : Імекс-ЛТД, 2012. — 264 с.
7. *Донченко О. А.* Глибинні регулятиви психополітичного повсякдення / О. А. Донченко, Ю. В. Романенко. — Київ : Либідь, 2001. — 334 с.
8. *Управление* персоналом : учебник для вузов / под ред. Т. Ю. Базарова, Б. Л. Еремина. — 2-е изд., перераб. и доп. — М. : Юнити, 2002. — 560 с.
9. *Росс Л.* Человек и ситуация. Перспективы социальной психологии / Л. Росс, Р. Нисбетт ; пер. с англ. В. В. Румынского ; под ред. Е. Н. Емельянова, В. С. Магуна. — М. : Аспект Пресс, 1999. — 429 с.
10. *Олексин А. В.* Биополитика. Политический потенциал современной биологии: философские, политологические и практические аспекты / А. В. Олексин. — М. : МГУ им. В. М. Ломоносова, 2006. — 583 с.
11. *Corning P.* The synergism hypothesis. A theory of progressive evolution / P. Corning. — N.Y. ; St. Louis; San Fransisco; Auckland : McGraw-Hill, 1983.

12. *Гараедаги Дж.* Системное мышление: как управлять хаосом и сложными процессами. Платформа для моделирования архитектуры бизнеса / Дж. Гараедаги; пер. с англ. Е. И. Недбальская ; науч. ред. Е. В. Кузнецова. — Минск : Гревцов Паблишер, 2007. — 480 с.
13. *Плахтій Т.* Фрактальна модель психіки і архетипи соціальної поведінки / Т. Плахтій // Публічне управління: теорія та практика : зб. наук. пр. Асоціації докторів наук з держ. упр. — Харків : Вид-во "ДокНаукДержУпр", 2015. — Спец. вип. — 226 с.
14. *Плахтій Т. О.* Архетипна модель виникнення, ескалації та розв'язання соціального конфлікту / Т. О. Плахтій // Публічне урядування. — 2017. — № 3 (8) (спецвип.). — Київ: ДП Вид. дім "Персонал", 2017. — С. 245–259.
15. *Plakhtiy T.* The Procedure of Group Work in Two- and Three-Dimensional Dynamic Networks [Електронний ресурс] / T. Plakhtiy. — (May 30, 2014). — Режим доступу: https://ssrn.com/abstract=2544458
16. *Плахтій Т.* Діяльність партій в сучасних умовах [Електронний ресурс] / Т. Плахтій (16.01.2018). — Режим доступу: https://zbruc.eu/node/75432

UDC: 323.1

Ponomarenko Liudmyla Viktorivna,
Leading specialist of the International Relations Division, Communications Department, the National Academy for Public Administration under the President of Ukraine, 04050, Kyiv, Str. Puhachova, 12/2, tel.: +38 (044) 481 21 76, e-mail: plv_maren@ukr.net
ORCID: 0000-0001-9999-6335

Пономаренко Людмила Вікторівна,
провідний фахівець відділу забезпечення міжнародних зв'язків управління комунікативними зв'язками Національної академії державного управління при Президентові України, 04050, м. Київ, вул. Пугачова, 12/2, тел.: +38 (044) 481 21 76, e-mail: plv_maren@ukr.net
ORCID: 0000-0001-9999-6335

Пономаренко Людмила Викторовна,
ведущий специалист отдела обеспечения международных связей управления коммуникативными связями Национальной академии государственного управления при Президенте Украины, 04050, г. Киев, ул. Пугачева, 12/2, тел.: +38 (044) 481 21 76, e-mail: plv_maren@ukr.net
ORCID: 0000-0001-9999-6335
DOI https://doi.org/10.31618/vadnd.v1i14.116

MODERN TRENDS AND CONTRADICTIONS IN THE PROCESSES OF NATION-BUILDING IN UKRAINE AND THE EUROPEAN UNION IN THE MIRROR OF ARCHETYPES

Abstract. The article is an attempt to study the nation-building processes in Ukraine and in the countries of the European Union. The similarities and differences are accentuated for Ukraine, which was able to restore its independence after a long national liberation struggle, and the countries of the European Union, most of which can be called the states with sustainable democracy. In order to study the peculiarities of the nation-building processes, universal features common for any nation are investigated: history, territory, language, culture and national self-consciousness.

The peculiarities of the nation-building in the newly and post-imperialist states are determined, as well as the influence of history on the formation of the archetypes of the nations. The reasons for the activation of the nation-building processes and their interrelation with the strengthening of separatist sentiments

are investigated. The urgency of the separatism issue on the agenda of not only Ukraine but also of the countries of Europe is mentioned. The influence of nation-building processes on the interpretation of historical facts and events, attempts to "rewrite" historical facts or to silence them is considered. The role of the language issue in the nation-building and the duality of its interpretation are studied. Particular attention is drawn to the disagreements that have emerged in the nation-building process in Ukraine and the Member States of the European Union. The contradictions in the interpretation of various social, political and cultural phenomena in Ukraine and the countries of the European Union are considered. The historical lessons of the European Union, which are worth learning in Ukraine for the further painless nation-building, and valuable European experience, which should be studied or taken into account in practice, are analysed. The main challenges facing Ukraine and the European Union countries regarding the future of the nation-building, peaceful coexistence and productive cooperation are highlighted.

Keywords: nation-building, Ukraine, European Union, territory, separatism, language, history, self-consciousness.

СУЧАСНІ ТЕНДЕНЦІЇ ТА ПРОТИРІЧЧЯ ПРОЦЕСІВ НАЦІЄТВОРЕННЯ В УКРАЇНІ ТА ЄВРОПЕЙСЬКОМУ СОЮЗІ У ДЗЕРКАЛІ АРХЕТИПІКИ

Анотація. Досліджено процеси націєтворення в Україні та країнах Європейського Союзу. Акцентовано увагу на факторах, що і спільними та відмінними для України, яка змогла відновити свою незалежність після тривалих національно-визвольних змагань, та країн Європейського Союзу, більшість з яких можна назвати державами із сталою демократією. З метою вивчення особливостей процесів націєтворення розглянуто універсальні ознаки, характерні для будь-якої нації: історію, територію, мову, культуру та національну самосвідомість.

Окреслено особливості націєтворення в новостворених і постімперіалістичних державах, а також вплив історії на формування архетипів націй. Досліджено причини активізації процесів націєтворення та їх взаємозв'язок із посиленням сепаратистських настроїв. Зазначено актуальність питання сепаратизму в порядку денному не лише України, але й країн Європи. Розглянуто вплив процесів націотворення на тлумачення історичних фактів та подій, на спроби "переписування" історичних фактів або їх замовчування. Вивчено роль мовного питання в націєтворенні та двоякість його тлумачення. Окрему увагу звернено на розбіжності, що склалися у процесі націєтворення в Україні та державах – членах Європейського Союзу. Розглянуто суперечності у тлумаченні різних суспільно-політичних і культурних явищ в Україні та країнах Європейського Союзу. Проаналізовано історичні уроки Європейського Союзу, які варто засвоїти Україні для подальшого безболісного творення нації, та цінний європейський досвід, який варто вивчати або враховувати на практиці. Висвітлено основні виклики, що стоять перед

Україною та країнами Європейського Союзу, щодо подальшого націєтворення, мирного співіснування та продуктивного співробітництва.

Ключові слова: націєтворення, Україна, Європейський Союз, територія, сепаратизм, мова, історія, самосвідомість.

СОВРЕМЕННЫЕ ТЕНДЕНЦИИ И ПРОТИВОРЕЧИЯ ПРОЦЕССОВ НАЦИЕОБРАЗОВАНИЯ В УКРАИНЕ И ЕВРОПЕЙСКОМ СОЮЗЕ В ЗЕРКАЛЕ АРХЕТИПИКИ

Аннотация. Предпринята попытка исследовать процессы нациеобразования в Украине и странах Европейского Союза. Акцентировано внимание на факторах, являющихся общими и отличительными для Украины, которая смогла восстановить свою независимость после длительной национально-освободительной борьбы, и стран Европейского Союза, большинство из которых можно назвать государствами с устоявшейся демократией. С целью изучения особенностей процессов нациеобразования рассмотрено универсальные признаки, характерные для любой нации: историю, территорию, язык, культуру и национальное самосознание.

Определены особенности нациеобразования в новосозданных и постимпериалистичних государствах, а также влияние истории на формирование архетипов наций. Исследованы причины активизации процессов нациеобразования и их взаимосвязь с усилением сепаратистских настроений. Указано актуальность вопроса сепаратизма в повестке дня не только Украины, но и стран Европы. Рассмотрено влияние процессов нациеобразования на толкование исторических фактов и событий, попытки “переписывания” исторических фактов или их замалчивание. Изучена роль языкового вопроса в нациеобразовании и двойственность его толкования. Отдельное внимание обращено на различия, которые сложились в процессе нациеобразования в Украине и государствах-членах Европейского Союза. Рассмотрены противоречия в толковании различных общественно-политических и культурных явлений в Украине и странах Европейского Союза. Проанализированы исторические уроки Европейского Союза, которые стоит усвоить Украине для дальнейшего безболезненного созидания нации, и ценный европейский опыт, который стоит изучать или учитывать на практике. Освещены основные вызовы, которые стоят перед Украиной и странами Европейского Союза относительно дальнейшего нациеобразования, мирного сосуществования и продуктивного сотрудничества.

Ключевые слова: нациеобразование, Украина, Европейский Союз, территория, сепаратизм, язык, история, самосознание.

Target setting. Development of Ukrainian statehood has never been a simple and unambiguous process. Ukrainians have come a long way from the disenfranchised population of the conquered lands to full-fledged masters

in their own state. At the same time, proclamation of the European integration course, strengthening of the nation-building processes, and the desire to resolve national and foreign policy issues independently have unexpectedly provoked resistance, both within the "fifth column" in Ukraine and in its separate neighbouring states. While the state is weak, politically, economically or militarily, it is not capable to protect itself or its citizens.

Strengthening of the nation-building processes in Ukraine is an evidence of renewal, rethinking of statehood, awareness of one's own belonging to the Ukrainian nation and of one's own unique identity. This process is quite natural and legitimate, and it is typical not only for Ukraine, but also for the countries of the European Union. The EU Member States have passed or are still going through the same stages of the nation-building as Ukraine, referring to the same national archetypes that create each individual nation. Realizing the similarity of the nation-building processes in Ukraine and the European Union, we can talk about the further development of joint ways for peaceful coexistence, fruitful cooperation and full mutual understanding, as among equitable states of the unified European family.

Analysis of basic research and publication. The issues of the nation, nationalism, national elites and national idea evoke the expected interest in modern Ukrainian society and have been widely reflected in the researches of national and foreign scholars. The issue of the nation-building is mainly considered in the context of the above-mentioned issues. Among the researchers who worked in this direction, we can mention B. Anderson, E. Weber, Ya. Dashkevych, K. Deutsch, E. Gellner, B. Kravchenko, V. Lypynskyi, I. Lysiak-Rudnytskyi, E. Smith and others.

At the same time, the issue of the nation-building, the search for common elements in the nation-building processes in Ukraine and in the countries of the European Union, despite its relevance, remains relatively poorly studied.

The purpose of the article is to determine the characteristic features inherent in the processes of nation-building in Ukraine and the European Union in the mirror of archetypes.

The statement of basic materials. The modern world, like modern Europe in particular, is globalizing every year. Borders are opened, visa procedures are simplified or cancelled, migration is intensified, especially labour migration, which contribute to the erosion of the monolithic nature of nations and cultural values.

The creation of the European Union as supranational unity implies not only the integration of markets and the unification of the legislation norms of the Member States, but also the generalization of the daily life foundations of the average European.

At the same time, against the backdrop of the policy of integration, unification, standardization and multiculturalism, there are clearly traced trends towards upholding one's own national identity. And in the old Europe, where the alignment of forces has been constant for many decades, nation-building processes are revitalized, the relevance of the own nation-building archetypes is growing.

The obvious thing is that the nation-building process is peculiar not only to newly founded states that recently declared or returned their independence, but also to states that have never lost it.

In many European countries there is an imperial past in their historical luggage, and in the foreign or national policies of such states one can observe the archetypes of behaviour common for the former British Empire, the French colonial empire, Austria-Hungary or the Polish-Lithuanian Commonwealth. Domination archetype, embedded in the subconsciousness, forces them to be primus inter pares* and do not settle for less.

The European Union opens wide economic opportunities for the countries of Europe, however it limits their own self-identification and freedom of decision-making. Therefore, the revival of national movements, including separatist sentiments, the aggravation of nationalism in certain countries, becomes a kind of protest.

Strengthening of the nation-building processes can be caused by various reasons. For some countries, like for Great Britain, they can be economic, and for others, like Poland, ideological [1; 2]. The activation of the nation-building processes in Ukraine, which to a large extent have never stopped on Ukrainian lands, was detonated by the threat of losing independence, triggered by external military aggression. In response, Ukrainians turned to those sources, those archetypes on which the nation is created.

The issue of creation of any nation is very sensitive. It is significantly influenced by the historical peculiarities of the nation's development, the archetypes, which provided a basis for the nation at the dawn of its origin, and those external influences that affected the nation during its existence.

Therefore, in order to understand the modern nation-building processes in the European Union and in Ukraine, one should study the universal distinctive features common for each nation, namely: history, territory, inhabited by the nation, language, culture, national self-awareness [3]. These are the features appealed by those citizens during the revitalization of the nation-building processes in the state.

The history of Ukraine and the Ukrainian people was not simple and unambiguous. The loss of independence, fragmentation, division of Ukrainian lands between the western and eastern neighbours, centuries of occupation and enslavement could not but affected the nation-building processes in modern Ukraine. The proclamation of independence in 1991 triggered those processes of the nation-building, which during previous centuries were suppressed or which developed extremely slowly, compelled to overcome numerous obstacles.

Interest in its historical past, in the sources of the nation is natural. Numerous historical events were rethought, getting rid of ideological eclipsing and silencing. In a new way, we managed to look at the figures of many Ukrainians who were creating Ukrainian history. So, for example, you can now speak aloud about the genocide of the Ukrainians in 1932–33; on forced relocation to Siberia and inhuman conditions of detention for political prisoners in the

* First among equals (Lat.)

Soviet concentration camps; the names of the representatives of "Executed Renaissance" have returned from non-existence; Hetman Ivan Mazepa lost the epithet of "traitor". The logical continuation of this process is in the publication of updated textbooks on history, researches and publications, as well as informing the general public about historical facts in a simple for understanding way, through the media or social networks.

Unfortunately, as a result of a deliberate distortion of historical facts, criminal silencing and frank rewriting of historical sources by Moscow occupiers of the Ukrainian lands, Ukrainians today do not fully know their own history, gleaning valuable information, in particular from the studies of European historians whose researches have not undergone anti-Ukrainian censorship and from the data from yet confidential archives.

At the same time, the studying of the own history has to do with the history of other states. And no matter how much the EU countries would like to say about the closure of historical accounts to each other, about their final "burial", the practice shows the opposite. Therefore, the attempts of individual states to "rewrite" separate historical events, giving them a new interpretation or denying the very fact of their existence, seem logical. Historical falsifications, first emerged back in the days of Ancient Egypt, exist to this day. Even the "official" Bible was repeatedly rewritten and edited during numerous church councils. However, for modern Europe, the interpretation of the history of World War II and the post-war period seems more relevant. Some states are trying to "bleach" their role in the past events, shifting their responsibility to other sides of the confrontation.

And the heroes of the national liberation war for one state may prove to be an enemy for another, as evidenced by, for example, the figure of the Latvian Herberts Cukurs, who is today called the national hero by ones, and a war criminal of the World War II by others [4].

The World War II left behind itself not only ambiguities in the interpretation of certain historical events and figures, but also in matters of post-war territorial division of Europe. After the World War II, world leaders tried to consolidate the borders of countries in the limits of that time, but in Europe, as in the whole world, the nation-building processes continue and, therefore, national confrontations and outbreaks of separatism arise.

For example, it is worth mentioning the rather acute situation in Spain with the Basque Country, as well as a similar situation with the Catalans and Galicians. In France, the issue of Corsica remains open as well as to a lesser extent, Brittany. In Belgium, tension remains between Walloons and Flemings. Great Britain experienced a difficult period of confrontation with separatist tendencies in Northern Ireland, and now has to resist the attempts of Scotland to withdraw from its composition.

Ukraine, unlike the above-mentioned examples, was able to regain its independence, breaking free from imperialist oppression. Unfortunately, it failed to avoid territorial claims. Relevant statements were made by Poland, Hungary and Romania. The economic and political weakness of Ukraine influ-

enced negatively over the attempts to assimilate disputed territories, which resulted in an outbreak of pro-Russian separatism in the most vulnerable regions of Ukraine — in the Crimea and Donbas, which resulted in armed annexation of the peninsula and military confrontation with the invaders and separatists in the Lugansk and Donetsk regions.

At the same time, while Europeans actively oppose separatist sentiments in their own states, the corresponding opposition from Ukraine causes condemnation and "concern" on the part of Europeans. However, as the Ukrainian experience of 2014 showed, indecision in opposing separatism is a threat to every citizen of Ukraine and can become fatal for the independence of the state as a whole. Therefore, the protection of the territorial integrity and defence of the state are the issues of national security and require decisive and thoughtful actions. And in this situation, both territorially interested states and "concerned" observers from the EU should remember the Sudetenland occupation in 1938 and the consequences it had for the whole of Europe.

Today, the European Union includes 28 Member States and officially speaks 24 languages. One can say a lot about the importance of English in international communication, but it should be noted that before speaking English, the Member States fully protected their right to their own language.

Particularly striking is the linguistic example of France. Despite its imperial past, it also faced the need to develop and protect the French language as a state language. More than one and a half centuries of struggle on the language "front" have given the legislative consolidation of the status of the French language, in particular, in the fields of education, labour, trade and public services, language quotas on radio, the financial support provided by the legislation for promotion of language and penalties for violators of the corresponding language legislation, in particular the Toubon Law [5]. At the same time, not only certain public structures are standing guard for the state language, but also numerous language associations.

And only in the recent years the conservative in terms of language France has gone to the minimal, but still unheard of for it, concessions, an example of which is the introduction in the National School of Administration (ENA), which prepares the elite of the French public service, of the English-language courses for foreigners.

You can also give an example of Fennomania — the national liberation movement in Finland, the goal of which was to switch from Swedish into Finnish, as well as Finland's independence [6]. Despite the current official Finnish bilingualism, one can confidently talk about the victory of not so "soft" Fennomania. The struggle for one's own language ensured the growth of the level of national self-awareness of the Finns, sufficient for obtaining state independence and its further protection.

And among the most recent examples one should mention the situation in Estonia, where you can lose your job today for not knowing the state language [7]. The corresponding requirements for proficiency in the state language are also fixed at the legislative level.

The Ukrainian language, despite the lingvocide, which it had to endure during its existence, and dozens of prohibitions over the past 400 years, was, fortunately, not in such a difficult situation as, for example, Hebrew. At the same time, it is difficult to imagine some Legion of the Ukrainian language defenders, who would walk the streets of Ukrainian cities and scold passers-by, who speak Russian, with the words: "The Ukrainian, speak Ukrainian!". But such a Legion existed in Israel and it was this kind of activity, among other things, that it was engaged in [8].

While such countries as France have made considerable efforts to develop and protect their state language, unexpected condemnation on the part of certain states is caused by modest attempts of Ukraine to protect the language of 42 million of its citizens, 77,8 % of which, according to the Population Census 2001, are ethnic Ukrainians, and the survey data by the Razumkov Centre in 2017 indicate that the overwhelming majority of Ukrainians — 92 % consider themselves to be ethnic Ukrainians [9, 10].

Therefore, the Ukrainization is quite natural in the monoethnic Ukrainian state, as a necessary measure of protection for ethnic Ukrainians from the attempts of the neighbouring states to "save" us from fictitious threats. Language is not just a means of communication, but one of the most powerful archetypes in the development of the state, the source that has fed the national liberation spirit of Ukrainians for centuries, and despite all the prohibitions continues to unite Ukrainians.

In the process of the nation-building, typical is the nation's return to its own sources, historical and cultural roots, in which the archetypes of the nation are encrypted, those features that distinguish it from other members of the European family.

Huge funds are invested both by the European Union in general, and by individual European countries in particular, into the development of their own culture and its popularization outside the EU. The Ukrainian people, for millennia of its existence, has an enormous historical heritage, but, unfortunately, it is not able to manage it properly yet. Some of the cultural artefacts were lost during the occupation by various states, when national treasures were exported to the museums of the occupying states, and some were lost due to a lack of own "managerial skills". However, Ukrainian identity is not limited to material artefacts, which can be lost or destroyed. This is a huge layer of cultural and spiritual values, which includes folk art, arts and crafts, beliefs, traditions and customs but is not limited to them. All together they help Ukrainians to be Ukrainians.

The difficulties faced by Ukrainians in recent years have unexpectedly become an incentive lacked by many citizens of our state on their way to national self-awareness. The population of Ukraine, which for a long time hardly differed from the population of other countries of the former USSR, under the influence of powerful shocks, finally became aware of itself as citizens, and not just some citizens, but Ukrainians, an authentic and ancient nation which has a majestic and tragic history, not easy present day and future that needs to be build right now.

The total restoration of the national memory — this is how one can characterize the processes taking place in the Ukrainian society today. Similar processes took place in the countries that for a long time were deprived of their statehood, and natural national processes of which were suppressed. It is logical that the counteraction to such "amnesia" is accompanied by the aggravation of the long-standing interethnic conflicts and interstate conflicts. It is difficult even to name a European state that escaped conflicts with its neighbours. Practically each of them, on the slightest occasion, finds a number of historical claims, just waiting for an opportunity to remind of themselves.

The nation-building processes in Ukraine and in the countries of the European Union, the archetypes, which are referred to by all the nations without an exception, in general are very similar, as well as the difficulties that they have to overcome on their way. Tolerance and liberality must be the pillars of that nation-building.

Ukraine is often and undeservedly fault for the things, that among others, make us a nation. However, it is strange to reproach with the adoption of language laws at a time when the same laws exist in the countries of the European Union, including those already mentioned by France and Estonia. The torchlight procession on the streets of Ukrainian cities does not look so threatening if we recall the torchlight procession in Great Britain and Scotland, in Latvia or France [11].

Patriotism, political and civic activity in Ukraine are treated as radical nationalism, while at the same time nationalists are legitimately occupying the places in the parliaments of France and Germany, and also actively express themselves in Austria and Poland. It is inappropriate to talk about territorial claims in the context of the signed Helsinki Accords and other treaties.

Conclusions. Archetypes, which are inherent in every nation, are transmitted from generation to generation. The Ukrainian lands will be so far as the people speak Ukrainian, respect Ukrainian culture, know the true Ukrainian history, aware themselves Ukrainian and bring up this awareness in their children and grandchildren. And an important task today is respect for each other, a balanced attitude to the national diversity in the countries of Europe, which include Ukraine as well, and awareness of our own national dignity.

Nation-building processes in Ukraine will continue, and taking into consideration numerous internal and external threats, they require special attention and support from the state. Success of reforms implementation, restoration of economic stability, national security depends namely upon the full awareness of the reasons and purpose of these processes, as well as from balanced state support. Further academic research should take place in this direction.

REFERENCES

1. *Forbes* (2016), "3 Reasons Brits Voted For Brexit", available at: https://www.forbes.com/sites/johnmauldin/2016/07/05/3-reasons-brits-voted-for-brexit/#3e684bde1f9d (Accessed 30 March 2018).
2. *The Daily* Star (2018), "Memory laws and nationalist lies", available at:

https://www.thedailystar.net/opinion/project-syndicate/memory-laws-and-nationalist-lies-1552414 (Accessed 30 March 2018).
3. *History* of Ukraine (2010), "Nation", available at: http://histua.com/slovnik/n/naciya (Accessed 30 March 2018).
4. *Revisionism* of the Holocaust (2013), "Herberts Cukurs — myths or principles?", available at: http://holocaustrevisionism.blogspot.com/2013/01/blog-post_25.html (Accessed 30 March 2018).
5. *ZN.UA* (2011), "Language legislation and linguistic relations in France: a look through the centuries-2", available at: https://dt.ua/POLITICS/movne_zakonodavstvo_i_movni_vidnosini_u_frantsiyi_poglyad_kriz_viki-2.html (Accessed 30 March 2018).
6. *Texty.org.ua* (2009), "How Finns became Finns. Against Sweden – folklore, against Russia — terror", available at: http://texty.org.ua/pg/article/newsmaker/read/11032/ (Accessed 30 March 2018).
7. *Yevropeiska* pravda (2018), "In Estonia, due to the lack of knowledge of the state language, a dozen rescuers were fired", available at: https://www.eurointegration.com.ua/news/2018/03/29/7079660/ (Accessed 30 March 2018).
8. *UA Modna* (2018), "Hebrew: resurrection from the dead (ending)", available at: https://uamodna.com/articles/ivryt-voskresinnya-z-mertvyh-zakinchennya/?utm_source=daily&utm_medium=email&utm_campaign=20180321 (Accessed 30 March 2018).
9. *State* Statistics Committee of Ukraine (2003), "On the number and composition of the population of Ukraine according to the results of the All-Ukrainian Population Census 2001", available at: http://2001.ukrcensus.gov.ua/results/general/nationality/ (Accessed 30 March 2018).
10. *Razumkov* Centre (2017), "Ukrainians from left to right", available at: http://razumkov.org.ua/statti-ta-interviu/ukraintsi-zliva-napravo(Accessed 30 March 2018).
11. *Vgolos* (2016), "Do not be afraid of torches", available at: http://vgolos.com.ua/articles/ne_varto_boyatys_smoloskypiv_243639.html (Accessed 30 March 2018).

СПИСОК ВИКОРИСТАНИХ ДЖЕРЕЛ

1. *Forbes* (2016), "3 Reasons Brits Voted For Brexit", available at: https://www.forbes.com/sites/johnmauldin/2016/07/05/3-reasons-brits-voted-for-brexit/#3e684bde1f9d (Accessed 30 March 2018).
2. *The Daily* Star (2018), "Memory laws and nationalist lies", available at: https://www.thedailystar.net/opinion/project-syndicate/memory-laws-and-nationalist-lies-1552414 (Accessed 30 March 2018).
3. *Історія* України (2010), "Нація" [Електронний ресурс]. — Режим доступу: http://histua.com/slovnik/n/naciya (Accessed 30 March 2018).
4. *Ревизионизм* Холокоста (2013), "Херберт Цукурс — мифы или принципы?" [Електронний ресурс]. — Режим доступу: http://holocaustrevisionism.blogspot.com/2013/01/blog-post_25.html (Accessed 30 March 2018).
5. *ZN.UA* (2011), "Мовне законодавство і мовні відносини у Франції: погляд крізь віки-2" [Електронний ресурс]. — Режим доступу: https://dt.ua/POLITICS/movne_zakonodavstvo_i_movni_vidnosini_u_frantsiyi_poglyad_kriz_viki-2.html (Accessed 30 March 2018).

6. *Тексти.org.ua* (2009), "Як фіни ставали фінами. Проти Швеції — фольклор, проти Росії — терор" [Електронний ресурс]. — Режим доступу: http://texty.org.ua/pg/article/newsmaker/read/11032/ (Accessed 30 March 2018).
7. *Європейська* правда (2018), "В Естонії через незнання державної мови звільнили дюжину рятувальників" [Електронний ресурс]. — Режим доступу:https://www.eurointegration.com.ua/news/2018/03/29/7079660/ (Accessed 30 March 2018).
8. *UA Modna* (2018), "Іврит: воскресіння з мертвих (закінчення)" [Електронний ресурс]. — Режим доступу: https://uamodna.com/articles/ivryt-voskresinnya-z-mertvyh-zakinchennya/?utm_source=daily&utm_medium=email&utm_campaign=20180321 (Accessed 30 March 2018).
9. *Державний* комітет статистики України (2003), Про кількість та склад населення України за підсумками Всеукраїнського перепису населення 2001 року [Електронний ресурс]. — Режим доступу: http://2001.ukrcensus.gov.ua/results/general/nationality/ (Accessed 30 March 2018).
10. *Центр* Разумкова (2017), "Українці зліва направо" [Електронний ресурс]. — Режим доступу: http://razumkov.org.ua/statti-ta-interviu/ukraintsi-zliva-napravo (Accessed 30 March 2018).
11. *Вголос* (2016), "Не варто боятись смолоскипів" [Електронний ресурс]. — Режим доступу: http://vgolos.com.ua/articles/ne_varto_boyatys_smoloskypiv_243639.html (Accessed 30 March 2018).

UDC 352:061.21

Rohulskyi Oleh Ivanovich,
postgraduate student, Odessa Regional Institute for Public Administration, 65009, Odessa, Str. Genoeska, 22, tel.: +38 (067) 357 65 92, e-mail: oleg.rogylskyy@gmail.com
ORCID: 0000-0003-4317-5604

Рогульський Олег Іванович,
аспірант кафедри регіонального управління та публічного адміністрування Одеського регіонального інституту державного управління, 65009, м. Одеса, вул. Генуезька, 22, тел.: +38 (067) 357 65 92, e-mail: oleg.rogylskyy@gmail.com
ORCID: 0000-0003-4317-5604

Рогульский Олег Иванович,
аспирант кафедры регионального управления и публичного администрирования Одесского регионального института государственного управления, 65009, г. Одесса, ул. Генуэзская, 22, тел.: +38 (067) 357 65 92, e-mail: oleg.rogylskyy@gmail.com
ORCID: 0000-0003-4317-5604
DOI https://doi.org/10.31618/vadnd.v1i14.117

PREPARING PUBLIC SERVANTS IN EUROPEAN COUNTRIES: ARCHETYPAL APPROACH

Abstract. The article describes the main components of the institutional framework of an archetypical approach to public administration. It is determined that the system of preparation of public servants is based on a chain of universal foundations of archetype, in particular, it is influenced by the principle of formation of personnel in the public service, formed on the basis of public opinion.

Based on two basic principles relating to admission to public service, three basic models of training civil servants in the European country are defined: German. French and Anglo-Saxon

We analyze each of the models and define the archetypes that influenced their formation and development.

The advantages of each model are determined, in particular, the benefits are: the German model of training managers is the balancing between the theoretical knowledge and practical skills that a public servant receives during training, but as a disadvantage one can distinguish the orientation of preparation for legal orientation, which limits the ability to hold managerial positions for many em-

ployees The French model of professional training of public servants should include a well-balanced understanding of tasks, namely: decentralization and territorial organization of public services, communication, support of territorial communities, in-depth knowledge and understanding of the need for cooperation with institutions of the European Commonwealth, high-quality human resource management and orientation towards environmentally friendly innovations, such a model of training of public servants is holistic, costly and effective; The Anglo-Saxon model of training of public servants is its orientation towards the implementation of the concept of public administration and the individual approach to employee training, taking into account all the specifics of its activities, providing for the formation of personnel capable of solving specific problems.

It is concluded that today in most European countries dominated by mixed models that include elements of different models.

Keywords: archetypal approach, archetypes, vocational training, continuous education, public servant, advanced training, model of training of public servants.

ПІДГОТОВКА ПУБЛІЧНИХ СЛУЖБОВЦІВ У КРАЇНАХ ЄВРОПИ: АРХЕТИПНИЙ ПІДХІД

Анотація. Наведено основні складові інституційної основи архетипного підходу до публічного управління. Визначено, що система підготовки публічних службовців спирається на низку універсальних основоположень архетипіки, зокрема на неї впливає принцип формування кадрів на публічній службі, сформований на основі суспільної думки.

Спираючись на два основних принципи що стосуються вступу на публічну службу визначено три основні моделі підготовки публічних службовців у країнах Європи: німецьку, французьку та англосаксонську.

Проаналізовано кожну з моделей та визначено архетипи, що вплинули на їх становлення та розвиток.

Визначено переваги кожної з моделей професійної підготовки публічних службовців, зокрема: німецької моделі — балансування між теоретичними знаннями та практичними навичками, які отримує публічний службовець під час навчання, а як недолік — орієнтація підготовки на юридичну спрямованість, що обмежує можливість обіймати керівні посади для багатьох службовців; французької — чітко виважене розуміння завдань, а саме: децентралізацію й територіальну організацію державних служб, комунікацію, підтримку територіальних громад, поглиблене пізнання та розуміння необхідності співпраці з інституціями європейської співдружності, високоякісний менеджмент людських ресурсів та орієнтацію на екологічно чисті інновації, така модель підготовки публічних службовців є цілісною, не затратною й ефективною; англосаксонської моделі підготовки публічних службовців є її орієнтація на реалізацію концепції публічного управління й індивідуальний підхід до підготовки службовця, що враховує всю специфіку його діяльності, забезпечується формування кадрів, здатних вирішувати конкретні завдання.

Зроблено висновок, що на сьогодні в більшості країн Європи переважають змішані моделі, що включають в себе елементи різних моделей.

Ключові слова: архетипний підхід, архетипи, професійна підготовка, професійне навчання, безперервна освіта, публічний службовець, підвищення кваліфікації, моделі підготовки публічних службовців.

ПОДГОТОВКА ПУБЛИЧНЫХ СЛУЖАЩИХ В СТРАНАХ ЕВРОПЫ: АРХЕТИПНЫЙ ПОДХОД

Аннотация. Описаны основные составляющие институциональной основы архетипного подхода к публичного управления. Определено, что система подготовки публичных служащих опираются на цепь универсальных основоположений архетипики, в частности на нее влияет принцип формирования кадров на государственной службе, сформирован на основе общественного мнения.

Опираясь на два основных принципа касающиеся вступления в публичную службу определены три основные модели подготовки публичных служащих в странах Европы: немецкая, французская и англосаксонская.

Проанализирована каждая модель и определены архетипы, повлиявшие на их становление и развитие.

Определены преимущества каждой из моделей профессиональной подготовки публичных служащих, в частности: немецкой модели — балансирование между теоретическими знаниями и практическими навыками, которые получает публичный служащий во время обучения, а как недостаток можно выделить ориентацию подготовки на юридическую направленность, ограничивает возможность занимать руководящие должности для многих служащих; французской — четко взвешенное понимание задач, а именно: децентрализацию и территориальную организацию государственных служб, коммуникацию, поддержку территориальных общин, углубленное знание и понимание необходимости сотрудничества с институтами европейского содружества, высококачественный менеджмент человеческих ресурсов и ориентацию на экологически чистые инновации, такая модель подготовки публичных служащих является целостной, а не затратной и эффективной; англосаксонской модели — является ее ориентация на реализацию концепции публичного управления и индивидуальный подход к подготовке служащего, учитывающий всю специфику его деятельности, обеспечивается формирование кадров, способных решать конкретные задачи.

Сделан вывод, что на сегодняшний день в большинстве стран Европы преобладают смешанные модели, включающие в себя элементы различных моделей.

Ключевые слова: архетипический подход, архетипы, профессиональная подготовка, профессиональное обучение, непрерывное образование, публичный служащий, повышение квалификации, модели подготовки публичных служащих.

Formulation of the problem. Integration of our state into the European community has necessitated a number of reforms and bringing the legislation in line with the standards of the European Union. In this regard, an important component of Ukraine's further development is the training of highly skilled public servants capable of implementing these reforms. Before the system of training public servants there is an important task — the preparation of new management personnel who must have the perfect knowledge of modern management technologies, understand the European integration processes and implement European standards in the system of public administration.

One of the ways to achieve the necessary results is the implementation of better foreign experience, in particular in European countries, in the training of public servants. The study of the peculiarities of the professional training of public servants and the identification of the main trends of its development in the countries of Europe are necessary for the development of solutions for reforming the national system of professional training of public servants.

Analysis of recent research. The questions of preparation of public servants, among other things, and the possibility of using foreign experience, were researched by Ukrainian scholars such as V. Averyanov, A. Andriuschuk, A. Burakovsky, N. Goncharuk, D. Dvinnchuk, S. Dubenko, V. Zagorsky, M. Izha, N. Kolisnichenko, N. Lipovsky, A. Lipentsev, I. Lopushinsky, V. Lugovyi, E. Matviishin, O. Melnikov, T. Motrenko, N. Nyzhnik, O. Obolensky, V. Olujko, G. Opanasyuk, S. Seryogin, V. Soroko, Yu Surmin, Y. Sharov, P. Shevchuk, A. Chemeris and others.

The purpose of the article is to analyze the basic models of training of public servants in Europe and to study the influence of archetypes on their formation and development.

Presenting main material. The concept of the use of an archetypal approach is a system of views on the interpretation of managerial processes as collectively subconscious [1, p. 473].

The institutional framework of an archetypal approach to public administration covers the following components: state, social contract treating civil society as a result of a convention of social phenomena (institutions), and law (law) [2].

Public administration as a whole and the system of preparation of public servants are based on a chain of universal foundations of archetype. First of all it concerns the idea of natural law, the idea of the state as the guarantor of natural law, the idea of constitution of the law and the state in the act of free expression of the person and the ideas of the people, who have sovereign right and power.

The idea of the people implies the existence of an influential public opinion, that is, the state of mass consciousness, which includes the attitude of people to the events and facts of social reality and the activities of groups and individuals, and is considered from the point of view of relations with social institutions or individuals [2].

The formation of the social subconscious can be explained by the existence of social interests, which consist of the needs of social groups, collectives, institutions, institutions, organizations and

individuals. Public interests are determined by the economic relations prevailing in this society [2].

The training of public servants in Europe is influenced by the principle of staffing in the public service, formed on the basis of public opinion. At the present stage, scholars are distinguished by two basic principles relating to entry into and service of the public service — the principles of career growth and competition.

The principle of career growth is based on the fact that entry is based on a competitive basis, and the promotion has clearly defined stages and is regulated centrally, while competition involves an open competition for vacancy positions [3]. Based on these principles, three basic archetype models of professional training of public servants in Europe: German, French and Anglo-Saxon can be distinguished.

We will analyze each of the models and define the archetypes that influenced their formation and development.

The German model for training public servants involves a distinction between politics and administration, which is based on the legal basis for defining these tasks [4, p. 210]. In Germany, the main requirements for public servants are vocational education and special training, the types and activities of which differ according to the level of public administration. Officials of elevated and higher levels must have higher education.

Under the influence of the collective unconscious in Germany, the idea that people belonging to a lawyer group "lawyer" have all the necessary skills for prosperity both in the structures of civil society and in public authorities, more often than lawmakers. That is why it is considered that the manager should be a person with a professional education — a lawyer. If, at the time of entering the post of a higher category, the candidate has no legal education, he will receive it in specialized institutions within two years after he starts working on it. Because of this, most of the disciplines in the German model of training managers are legal in nature.

In addition, much attention is paid to internship, especially as regards managerial staff. An example of such an internship is the Federal Academy of Public Administration in Baden-Württemberg, where the training of the personnel reserve in the field of public administration and personnel management lasts fifteen months, six of which are allocated for internships, including three months in state bodies and three — in commercial structures, which often happens in the structures of governance of the European Union [5, p. 166].

The German model for training civil servants involves several forms of advanced training (advanced training for beginners, advanced training in specialty and position, advanced training for transition to higher-level service and advanced training for managers [6, p. 468]), which can be divided into two categories: the first is aimed at providing the appropriate level of knowledge among public servants, and the second — on their adaptation to change.

The benefits of the German model of training managers are the balancing between the theoretical knowledge and practical skills that a public servant receives while studying, but

as a disadvantage one can distinguish the orientation of preparation for legal orientation, which limits the ability to hold managerial positions for many employees.

Considering the French model of training public servants, one can find characteristics similar to those in German. An analogue of the German head of a lawyer is the head of a universal. Such a versatile person should have polyvalent knowledge and skills. He is able to fulfill his professional duties in any field of civil service, in particular administrative, control, inspection, economic, diplomatic and other. Twenty-seven months of study is used to prepare such specialists, which is proportional to periods of theoretical and practical training [7].

The French model encompasses different forms of training: advanced training courses, training related to the promotion of a public servant (preparation for professional competitions or competitions organized for those who serve on a particular post in order to enhance the rank or move to another corps), improvement of professional training, when a worker for self-study or scientific development that is socially beneficial, is temporarily deducted from the service to the reserve or receives a vacation for advanced training.

Concepts such as "continuous training" or "continuing vocational training" are relevant for this model. These include the training of a public servant to the first position (initial vocational training) and preparation throughout his career.

Internship is an important element of the learning process, and it takes a lot of time. It is imperative to have a foreign internship, which allows the future official to learn how to assess the real situation in their country, to learn about another system and mentality, and another style of functioning. This is a French specificity that distinguishes the model under consideration from British and German [8].

The purpose of the qualification improvement in the French model of training public servants is that it is one of the main concepts of the approach to the "renewal of public service". Improvement of qualifications in the French model of training of public servants carries out two functions: their adaptation to new requirements and conditions of work and increase of an individual level of development of each employee.

M. Minenko in his studies highlights the following forms of advanced training of the French model [9]:

• improvement measures aimed at preserving or improving the professional qualities,

• ensuring the suitability of employees for changes in technology and administrative structures, cultural, economic and social changes and transformations that follow from them;

• arrangements for the preparation of competitions organized for officials who are already in office, as well as for professional exams and competitions, the purpose of which is to change the rank or body;

• adaptation measures covering two areas: adaptation to the first position (adaptation in the civil service) and adaptation to a new post (increase, change of the corps, etc.);

• vacations for preparation (the maximum duration of leave is three

years, but it can be divided and provided only for training with the consent of the state, provided that the agent will work for at least three years in the administration).

To the positive sides of the French model of professional training of public servants should include a well-balanced understanding of the tasks, namely: decentralization and territorial organization of public services, communication, support of territorial communities, in-depth knowledge and understanding of the need for cooperation with the institutions of the European Commonwealth, high-quality human resource management and orientation towards environmentally friendly innovations. Despite the large number of training institutions and centers of decision-making, the French model for training civil servants is holistic, costly and effective.

The founder of the Anglo-Saxon model of training for public service is Great Britain. For this state, the principle of competition is relevant. The training is aimed at using an interdisciplinary approach to developing training programs focused on future systems of thinking, communication skills, teamwork skills, autonomy and initiative.

Under the influence of archetypes in this model, the idea of preparing leadership skills for employees, their ability to adapt to changing environments was formed. This encourages the use of individual learning programs, taking into account the specifics of the functions and positions occupied by certain officials.

In the UK, there is no centralized training, the training of usually acting officials is conducted at the College of Civil Service. At the same time, there is a wide system of seminars, conferences and educational courses organized by ministries and departments, whose statutes have at least a remote mention of the responsibility for the training of staff. For all the diversity of forms and methods of teaching common to them is theoretical training in an educational institution, preparation of graduation work on the project and acquiring practical experience.

Compared to the two above-mentioned Anglo-Saxon models, it is more oriented towards obtaining theoretical knowledge and the development of individuality. Internship is not of such a compulsory nature and does not last for a long period of time.

The benefits of the Anglo-Saxon model of training public servants are its focus on the implementation of the concept of public administration and an individual approach to employee training, taking into account all the specifics of its activities. Such training ensures the formation of personnel, devoted to solve specific problems.

As for training in other countries, they are mostly derivative from the above models, taking into account the traditions and values of the respective states. In the modern European space, there are many mixed models of training civil servants that include elements of archetypal models. A striking example is Poland, which combines the Anglo-Saxon and French models.

There are many different institutions in Poland that train public servants. Most of the training is planned, organized and funded decentralized and mainly depends on the efforts of the Director General in the ministry or central department. The choice of

the provider of educational services should be through public procurement, and the description of the tender offer should cover the general requirements that the provider of such services must answer. The training of public servants is mostly carried out by private sector institutions and, to a lesser extent, by universities or expert centers.

Conclusions and perspectives of further research. After analyzing the basic models of training public servants in European countries, we can conclude that they were formed under the influence of certain political, social and cultural peculiarities and traditions of the countries where they are applied. In other words, it can be argued that they developed under the influence of archetypes, collective unconscious influence of society and its needs, state-management and political systems. There are three basic archetype models: Anglo-Saxon, German, and French.

However, with the development of European society more and more there is an interweaving of models of training of public servants. All this is due to cooperation in various fields, common interests and values, and the presence of cross-border cooperation, which creates the need to train specialists with the same knowledge and capabilities.

There is a tendency to reduce the influence of the collective unconscious on the model of training of employees, and, conversely, increases the influence of collective consciousness, that is, the understanding that for the achievement of certain goals, the association, exchange of experience, state-management culture and technologies are needed.

Further researches should find the reflection of the results of the search for a transition between the reality of national and the supranational ideal and the construction of a unified, universal model of training public servants.

REFERENCES

1. *Azrilijana A. N.* (2002), Kratkij jekonomicheskij slovar' [Brief economic dictionary], 2nd ed, Institute of New Economy, Moscow, Russia.
2. *Amosov O. and Havkalova N.* (2015), "Conceptual Principles of Public Administration: An Archetypical Approach", Publichne upravlinnia: teoriia ta praktyka: zbirnyk naukovykh prats' Asotsiatsii doktoriv nauk z derzhavnoho upravlinnia, special issue, p. 8–12.
3. *Sannikov C. B.* (2005), "Public service training system and higher professional education: adoption of the international experience", Mizhnarodna Ekonomichna konferentsiya Vseros. nauch. konf. s mezhdunar. uchastiem [All-Russian. sci. Conf. with intern. participation], Modernizacija nac. sistemy vysshego obrazovanija i problemy integracii vuzov Rossii v mirovoe obrazovatel'noe prostranstvo [Public service training system and higher professional education: adoption of the international experience], Novosibirsk State University, Novosibirsk, Russia, available at: publicservice2005.narod.ru
4. *Tytarenko L.* (2003), "Preparation of a management elite in Ukraine and foreign experience", Aktual'ni problemy derzhavnoho upravlinnia: zbirnyk naukovykh prats' Odes'koho rehional'noho instytutu derzhavnoho upravlinnia, vol. 1 (13), p. 206–216.
5. *Hrynenko V.* (2005), "Professional training of senior management personnel for civil service in foreign countries", Visnyk UADU, vol. 3, p. 162–169.

6. *Ischenko O.* (2003), “Topical issues of personnel policy at the present stage”, Visnyk UADU, vol. 1, p. 5–11.
7. *Luhovyj V.* (2004), “On the Principles and Trends in the Training of Senior Officials in Public Administration (Professional and Methodological Approach)”, Visnyk UADU, vol. 2, p. 5–13.
8. *Pihan’ol’ R.* (2010), “System of training civil servants in France”, Zvit pidhotovlenyj v ramkakh finansovanoho YeS proektu Twinning [The report is prepared within the EU-funded Twinning project], Rozvytok i udoskonalennia systemy pidhotovky derzhavnykh sluzhbovtsiv v Ukraini [Development and improvement of the training system of civil servants in Ukraine], Ukraine, Kyiv, p. 18.
9. *Minenko M.* (2004), “Improvement of qualification of managerial personnel in developed European countries: experience for Ukraine”, Visnyk UADU, vol. 4, p. 464–470.

СПИСОК ВИКОРИСТАНИХ ДЖЕРЕЛ

1. *Краткий* экономический словарь / под ред. А. Н. Азрилияна. — 2-е изд., доп. и перераб. — М. : Ин-т новой экономики, 2002. — 1088 с.
2. *Амосов О.* Концептуальні засади публічного управління: архетипний підхід / О. Амосов, Н. Гавкалова // Публічне управління: теорія та практика : зб. наук. пр. Асоціації докторів наук з держ. упр. : спецвипуск. — Харків : ДокНаукДержУпр, 2015. — С. 255.
3. *Санников С. В.* Система подготовки государственных служащих в структуре высшего профессионального образования: проблема адаптации зарубежного опыта [Электронный ресурс] / С. В. Санников // Материалы Всерос. науч. конф. с междунар. участием “Модернизация нац. системы высшего образования и проблемы интеграции вузов России в мировое образовательное пространство”. — Режим доступа: publicservice2005.narod.ru
4. *Титаренко Л.* Підготовка управлінської еліти в Україні та зарубіжний досвід / Л. Титаренко // Актуальні проблеми держ. упр. : зб. наук. пр. Одеського регіон. ін-ту держ. упр. — Одеса : ОРІДУ; Вісн. УАДУ, 2003. — Вип. 1 (13). — С. 206–216.
5. *Гриненко В.* Професійне навчання вищих керівних кадрів для державної служби в зарубіжних країнах / В. Гриненко // Вісн. УАДУ. — 2005. — № 3. — С. 162–169.
6. *Іщенко О.* Актуальні питання кадрової політики на сучасному етапі / О. Іщенко // Вісн. УАДУ. — 2003. — № 1. — С. 5–11.
7. *Луговий В.* Про принципи і тенденції підготовки вищих керівників у галузі державного управління (професійно-методологічний підхід) / В. Луговий // Вісн. УАДУ. — 2004. — № 2. — С. 5–13.
8. *Піганьоль Р.* Система підготовки державних службовців у Франції / Раймон Піганьоль, експерт проекту Twinning “Розвиток і удосконалення системи підготовки державних службовців в Україні”, голова Департаменту з європейських і міжнародних справ, Головне управління адміністрації і держ. служби, Міністерство державної служби Франції Звіт підготовлений в рамках фінансованого ЄС проекту Twinning “Розвиток і удосконалення системи підготовки державних службовців в Україні”. — Київ, 2010. — 18 с.
9. *Міненко М.* Підвищення кваліфікації управлінських кадрів у розвинених європейських країнах: досвід для України / М. Міненко // Вісн. УАДУ. — 2004. — № 4. — С. 464–470.

UDC: 351.851:005.332.3

Semenets-Orlova Inna Andriivna,
PhD (Politics), lecturer, Department of Sociology and Politology, National Aviation University, 03058, Kyiv, Prospekt Kosmonavta Komarova, 1, tel: +38 (044) 406 71 53, e-mail: innaorlova@ukr.net
ORCID: 0000-0001-9227-7426

Семенець-Орлова Інна Андріївна,
кандидат політичних наук, доцент кафедри соціології та політології Національного авіаційного університету, 03058, м. Київ, просп. Космонавта Комарова, 1, тел.: +38 (044) 406 7153, e-mail: innaorlova@ukr.net
ORCID: 0000-0001-9227-7426

Семенец-Орлова Инна Андреевна,
кандидат политических наук, доцент кафедры социологии и политологии Национального авиационного университета, 03058, г. Киев, просп. Космонавта Комарова, 1, тел.: +38 (044) 406 7153, e-mail: innaorlova@ukr.net
ORCID: 0000-0001-9227-7426

Kyselova Yaroslava Yaroslavivna,
Student of the 4 course of the Department of Political Science and Sociology, National Aviation University, 03058, Kyiv, Prospekt Kosmonavta Komarova, 1, tel.: +38 (044) 406 71 53, e-mail: yaroslava.kiseleva64@gmail.com
ORCID: 0000-0002-5940-1285

Кисельова Ярослава Ярославівна,
студентка 4-го курсу кафедри соціології та політології Національного авіаційного університету, 03058, м. Київ, просп. Космонавта Комарова, 1, тел.: +38 (044) 406 71 53, e-mail: yaroslava.kiseleva64@gmail.com
ORCID: 0000-0002-5940-1285

Киселева Ярослава Ярославовна,
студентка 4-го курса кафедры социологии и политологии Национального авиационного университета, 03058, г. Киев, просп. Космонавта Комарова, 1, тел.: +38 (044) 406 71 53, e-mail: yaroslava.kiseleva64@gmail.com
ORCID: 0000-0002-5940-1285
DOI https://doi.org/10.31618/vadnd.v1i14.118

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 неотрайбалізму, 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 виправленні 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 домінантний 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 сопровождает 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 Ukranian 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 neotribalizm 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 neotraibalizm — 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 lifes 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 listen 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 axcitement, 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 neuroeconomists 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 justice, than in the case of a large multistructured 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 "*annigilator (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.

REFERENCES

1. *Donchenko O. and Romanenko Yu.* (2001), Arkhetypy sotsialnoho zhyttia i polityka [Archetypes of social life and politics], Lybid, Kyiv, Ukraine.
2. *Shtompka P.* (1996) Sotsyolohyia sotsyalnykh yzmenenyi [The sociology of social change], Aspekt Press, Moscow, Russia.
3. *Devis N.* (2006) Yevropa: Istoriia [Europa: History], Osnovu, Kyiv, Ukraine.
4. *Monitorynh* zahalnosystemnykh zmin (1992–2015) in Afonin, E. and Balakirieva, O. (2015) "Functional and competent readiness of civil servants of Ukraine for public administration in a democracy", Ukrainskyi sotsium, vol. 1, p. 7–22.
5. *Maffesoli M.* (1996) The Time of the Tribes. The Decline of Individualism in the Mass, SAGE Publications, London, Great Britain.
6. *Fehr E. and Tobler P.* (2017) "A neural link between generosity and happiness", Nature Communications, vol. 8, article number 15964.
7. *Esfahani E.* (2017) The Power of Meaning: Crafting a Life That Matters Hardcover, New York, USA.
8. *Inglehart R.* (2007) "Development, Freedom, and Rising Happiness A Global Perspective (1981–2007)", Perspectives on Phychological Science, vol. 3, issue 4, p. 264–285.
9. *Atamanchuk H.* (1997), Teoryia hosudarstvennoho upravlenyia [Public management theory], Moscow, Yurydychna dumka, Russia.
10. *Etzioni A.* (1968), The Active Society: A Theory of Societal and Political Processes, Free Press, New York, USA.
11. *Taleb N.* (2018) Antykrykhkist [Antimalice], Nash format, Kyiv, Ukraine.

СПИСОК ВИКОРИСТАНИХ ДЖЕРЕЛ

1. *Донченко О.* Архетипи соціального життя і політика (Глибинні регулятиви психополітичного повсякдення) : монографія / О. Донченко, Ю. Романенко. — К. : Либідь, 2001. — 334 с.
2. *Штомпка П.* Социология социальных изменений / П. Штомпка; пер. с англ.; под ред. В. Ядова. — М.: Аспект Пресс, 1996. — 416 с.
3. *Девіс Н.* Європа: Історія; пер. з англ. П. Таращук, О. Коваленко. — К. :

Вид-во Соломії Павличко “Основи”, 2006. — 1464 с.
4. *Моніторинг* загальносистемних змін 1992–2015 рр. у Афонін Е., Балакірєва О. Функціональна і компетентнісна готовність державних службовців України до здійснення публічного адміністрування в умовах демократії // Український соціум. — 2015. — № 1. — С. 7–22.
5. *Maffesoli M.* (1996) The Time of the Tribes. The Decline of Individualism in the Mass. — London: SAGE Publications; Thousand Oaks, New Delhi, 1996.
6. *Fehr E., Tobler P., Park S., Kahnt T.* A neural link between generosity and happiness. Nature Communications, 2017; 8: 15964 DOI: 10.1038/ncomms15964.
7. *Esfahani E.* (2017) The Power of Meaning: Crafting a Life That Matters Hardcover, New York.
8. *Inglehart R.* (2007) Development, Freedom, and Rising Happiness A Global Perspective (1981–2007), Perspectives on Phychological Science Inglehart, vol. 3, issue 4, p. 264–285.
9. *Атаманчук Г.* Теория государственного управления / Г. Атаманчук. — М. : Юр. Лит., 1997. — 400 с.
10. *Etzioni A.* (1968) The Active Society: A Theory of Societal and Political Processes. Free Press, New York.
11. *Талеб Н.* Антикрихкість. Про (не) вразливе у реальному житті / Н. Талеб. — К. : Наш формат, 2018. — 408 с.

UDC: 351.82:659.1]-027.21/.22

Serdechna Liudmyla Vasylivna,
Candidate of sciences in public administration, doctoral candidate, National Academy for Public Administration under the President of Ukraine, 03057, Kyiv, Str. Antona Tsedika, 20, tel.: +38 (095) 551 78 85, e-mail: lvserdechna@gmail.com
ORCID: 0000-0002-4311-3596

Сердечна Людмила Василівна,
кандидат наук з державного управління, докторант, Національна академія державного управління при Президентові України, 03057, м. Київ, вул. Антона Цедіка, 20, тел.: +38 (095) 551 78 85, e-mail: lvserdechna@gmail.com
ORCID: 0000-0002-4311-3596

Сердечная Людмила Васильевна,
кандидат наук по государственному управлению, докторант, Национальная академия государственного управления при Президенте Украины, 03057, г. Киев, ул. Антона Цедика, 20, тел.: +38 (095) 551 78 85, e-mail: lvserdechna@gmail.com
ORCID: 0000-0002-4311-3596
DOI https://doi.org/10.31618/vadnd.v1i14.119

CONCEPTUAL AND VALUE-BASED ARCHETYPES OF "HAVING" AND "BEING" IN SELF-REGULATION OF ADVERTISING

Abstract. The publication is devoted to actual problems of theory and practice of self-regulation in the process of formation and implementation of state policy in the field of advertising, which, as part of the information space and mass culture in many countries, influences the formation of value orientations of society. The problem of conceptual bases of management and regulation of the advertising sphere, the correlation of state regulation and self-regulation continues to be relevant for many countries, including European countries. The article deals with the social aspects of self-regulation in the context of the value-semantic archetypes of "having" and "being" from the point of view of the social concept of E. Fromm. Are generalized the particular methods and forms of effective self-regulation in European states, the experience of "having" and "being", which affect both the functioning and development of self-regulation, and the level of

corporate social responsibility of the advertising business, is substantiated. It is shown that the achievement of harmonization of relations between the advertising business, society and the state requires the transformation of the priorities of advertising self-government from the protection of corporate interests to cooperation with society. Some methods and forms of effective self-regulation in European states are generalized, the experience of which can become reference points for both the European advertising community and the global advertising industry. The author substantiates the conclusion that creative possession, when the subjects of advertising self-government have an active motivation of "being", which supplements and does not exclude the corporate interests of "having", influences the formation of effective self-regulation in the sphere of advertising.

Keywords: advertising, values, archetypes, self-regulation of advertising.

ЦІННІСНО-СМИСЛОВІ АРХЕТИПИ "ВОЛОДІННЯ" ТА "БУТТЯ" В РЕКЛАМНОМУ САМОРЕГУЛЮВАННІ

Анотація. Розглянуто актуальні проблеми теорії і практики саморегулювання в процесі формування та реалізації державної політики у сфері реклами. При цьому реклама розглядається як складова інформаційного простору і масової культури, що впливає на формування ціннісних орієнтацій суспільства в багатьох країнах. Рекламна діяльність в умовах сучасного світу є однією з причин загострення соціальних суперечностей, що обертається проблемами для самої рекламної індустрії у вигляді посилення регулювання. Проблема концептуальних основ управління і регулювання рекламної сфери, співвідношення державного регулювання і саморегулювання продовжує залишатися актуальною для багатьох країн. У статті розглянуті соціальні аспекти саморегулювання в контексті ціннісно-смислових архетипів "володіння" і "буття" з позиції соціальної концепції Е. Фромма. Обґрунтовано необхідність вироблення парадигми регулювання реклами на основі ціннісних установок "володіння" і "буття", які впливають як на функціонування і розвиток саморегулювання, так і на рівень корпоративної соціальної відповідальності рекламного бізнесу. Показано, що досягнення гармонізації відносин рекламного бізнесу, суспільства і держави вимагає трансформації пріоритетів рекламного самоврядування щодо захисту корпоративних інтересів до співпраці з суспільством. Узагальнено окремі методи і форми ефективного саморегулювання в європейських державах, досвід яких може стати орієнтирами як для європейського рекламного співтовариства, так і для світової рекламної індустрії. Обґрунтовано, що творче володіння, коли суб'єкти рекламного самоврядування мають діючу мотивацію "буття", яка доповнює, а не виключає корпоративні інтереси "володіння", впливає на формування ефективного саморегулювання у сфері реклами.

Ключові слова: реклама, цінності, архетипи, саморегулювання в рекламній сфері.

ЦЕННОСТНО-СМЫСЛОВЫЕ АРХЕТИПЫ “ОБЛАДАНИЕ” И “БЫТИЕ” В РЕКЛАМНОМ САМОРЕГУЛИРОВАНИИ

Аннотация. Рассмотрены актуальные проблемы теории и практики саморегулирования в процессе формирования и реализации государственной политики в сфере рекламы. При этом, реклама рассматривалась как часть информационного пространства и массовой культуры во многих странах, оказывая влияние на формирование ценностных ориентаций общества. Рекламная деятельность в условиях современного мира является одной из причин обострения социальных противоречий, что оборачивается проблемами для самой рекламной индустрии в виде ужесточения регулирования. Проблема концептуальных основ управления и регулирования рекламной сферы, соотношения государственного регулирования и саморегулирования продолжает оставаться актуальной для многих стран. В статье рассмотрены социальные аспекты саморегулирования в контексте ценностно-смысловых архетипов “обладания” и “бытия” с позиции социальной концепции Э. Фромма. Обоснована необходимость выработки парадигмы регулирования рекламы на основе ценностных установок “обладания” и “бытия”, которые оказывают влияние как на функционирование и развитие саморегулирования, так и на уровень корпоративной социальной ответственности рекламного бизнеса. Показано, что достижение гармонизации отношений рекламного бизнеса, общества и государства требует трансформации приоритетов рекламного самоуправления по защите корпоративных интересов к сотрудничеству с обществом. Обобщены отдельные методы и формы эффективного саморегулирования в европейских государствах, опыт которых может стать ориентирами и для европейского рекламного сообщества, и для мировой рекламной индустрии. Обоснован вывод, что созидательное обладание, когда субъекты рекламного самоуправления имеют действующую мотивацию “бытия”, которая дополняет, а не исключает корпоративные интересы “обладания”, влияет на формирование эффективного саморегулирования в сфере рекламы.

Ключевые слова: реклама, ценности, архетипы, саморегулирование в рекламной сфере.

Target setting. The problem of improving and maintaining the system of social values is relevant for the sphere of advertising, which today is a powerful means of shaping the social values. Regulation of such a sphere is a matter that without exaggeration determines the state of society.

A supermarket society or a society of free citizens, who have individual freedom, the will of which does not depend on things and brands? The questions stated by E. Fromm in the article “To be or to have?” are relevant for the advertising sphere. This is not so much in the context of expanding the list of restrictions on advertising activities or tightening requirements for content, but rather in developing a regulatory paradigm that can balance the

interests of business and society. This is not about expanding and improving external control, but about changing the role of self-regulation. Transformation of the priorities of advertising self-government from the protection of corporate interests to cooperation with society, as well as the interaction of self-regulation with legislative mechanisms can effectively promote the formation of harmonious relations between advertisers, society and the state.

The purpose of the article is to study the social aspects of self-regulation in the advertising field and the social responsibility of advertising activities in the context of the value-based semantic archetypes of "possession" and "being".

Analysis of recent research and publications. Numerous scientific researches and publications are devoted to the issues of advertising research. Modern advertising is studied by sociologists and managers, psychologists and philologists, cultural specialists and linguists, its influence on man has become the subject of study even in medicine.

Among research in the field of advertising, a significant proportion of publications devoted to problems and aspects of advertising as a form of mass communication. In particular, the questions of the theory and real-life experience of advertising communication are reflected in the works of Tim Ambler, John Burnett, Vernon Fryburger, Philip Kotler, Jean-Jacques Lambin, Sandra Moriarty, David Ogilvy, Kim Rotzoll, Charles Sandage, Jacques Séguéla, Jack Trouts, William Wells, in the scientific research of Ukrainian scientists Heorhii Pocheptsov, Yevhenii Romat, and others. As a theoretical basis of this research, scientific works were used, in which issues of social responsibility of advertising are raised, in particular, Jean Baudrillard, Erich Fromm, Gilles Lipovetsky.

The statement of basic materials. The problem of the modern materialistic society, raised by Erich Fromm in the work "To have or to be?" [1], in fact, is the articulation of the problem of conceptual bases of management and regulation of the advertising sphere. Advertising, while being a part of the information space and mass culture, influences the formation of social values. At the same time, the main criterion for measuring the effectiveness of advertising for the subjects of the advertising market is, in the final analysis, profit, achieved through increased sales. To achieve this goal, advertising seeks not only to meet the needs and desires of consumers, but to a large extent to form them. Advertising activity makes its "contribution" to the aggravation of social contradictions, which turns into problems for the advertising industry itself in the form of tightening regulation, reducing consumer confidence. At the same time, the achievement of a balanced relationship with society and consumer confidence is in the long-term interests of all subjects of the advertising market.

To have and *to be*, possession and *being*, are two basic ways or modes of human existence. According to the theoretical conclusions of Erich Fromm, the predominance of one of them determines the differences in the individual characteristics of people and types of social character. In a somewhat simplistic way, these two ways of human existence can be characterized by two

fundamental variants of the direction of personality: selfishness and altruism. Moreover, according to Fromm, consumption is one of their forms of possession, which in modern conditions of "overproduction" becomes the main form of possession [1, p.242].

Further in this paper, the use of the term "being" provides for such a way of existence of a person when he does not crave to have anything, but uses his abilities productively. It is such a way inherent in the understanding that not everything that contributes to the growth of certain system (corporation, industry) serves the human good. While possession is "individual egoistic aspirations", when the meaning of life consists in pursuing the satisfaction of one's desires, and the attitude toward the world is expressed in the desire to make it an object of possession and possession. In this mode there is a desire for profit, an exaggeration of the importance of competition and the role of market mechanisms. It is the desire for possession, according to Fromm, the main feature of the modern "society of acquirers" [1, p. 284].

In this study, we will try to answer the question of the correlation of social values in the sphere of advertising – an integral part of the social and economic life of society, and also to understand whether self-management can hamper the expansion of advertising, overcome negative phenomena and contribute to positive changes. Social values affect the formation of goals of self-government and self-regulation, determines the direction of their development. In particular, values (archetypes) of "possession" and "being" influence not only the functioning and development of self-government and self-regulation, but largely the level of corporate social responsibility of the advertising business.

The problem of conceptual bases of management and regulation of the advertising sphere, the correlation of state regulation and self-regulation continues to be relevant for many countries. Today, it is acute even in conditions of developed market relations, adequate legislation, civil society and the development of decentralization, as well as organized self-regulation. There are many examples to support this thesis.

For example, in Germany, where the law on advertising was passed in 1886, self-regulation of advertising took shape by 1956, and since 1973 a code of professional ethics has been in effect, advertising still creates problems in society from time to time. So in April 2016 *Der Spiegel* reported that German Minister of Justice proposed to ban advertising in which women and men are portrayed as sexual objects. The Minister proposes to eliminate such advertising and introduce appropriate amendments to the law against unfair competition [2].

In European countries today act as national codes, and the International Code of Advertising Activities. It was adopted by the International Chamber of Commerce in 1937 and today is the basis for self-regulation of the advertising market in most EU member countries. At the same time, negative phenomena related to advertising remain a problem for society. So the World Health Organization (WHO) in a special study on obesity in Europe singled out advertising among its causes. It is about advertising harmful products for

health, promoting unhealthy lifestyles, stimulating inefficient demand and consumption of food products. WHO also recognized the significant role of advertising food products aimed at children in the emergence and development of this problem among children [3, p. 132–164].

Advertising today has become an integral part of the space of a modern European city, and it filled not only the urban landscape, but all the segments of the information space available. It is an integral part of social and political life, mass culture, education.

On the influence of advertising on education in his time, Antoine de Saint-Exupéry noted: "Pedagogy was added to conventional pedagogy, which operates indisputably, and surprisingly effectively, and this is advertising. The industry, subject to the laws of profit, tries to produce people for chewing gum with the help of appropriate education, and not chewing gum for people" [4, p. 140].

Erich Fromm in his work "To have or to be?" gives a very tough assessment of the social role of advertising and its impact on society. Advertising with its purely suggestive methods, in his opinion, "persecutes a person everywhere, without giving him a respite either day or night, immersing him in an atmosphere of half-loss and loss of a sense of reality". He is convinced that "it is necessary to ban any methods of" brainwashing "in commercial advertising and political propaganda" [1, p. 413].

Jean Baudrillard , investigating the crisis phenomena in the culture of the twentieth century, noted that in the consumer society the task of advertising is reduced to the interpretation of desires. The desire materializes in things, and things personify desire and materialize certain functions of the social order. Advertising creates a world in which social problems are decided not by people, but by things: "Any tension, any individual or collective conflict can be solved with the help of some thing" [5, p. 105].

In the study of Gilles Lipovecki notes that the postmodern state of European culture was the result of processes encouraged, including mass consumption and the media [6, p. 44]. He calls the modern era "the epoch of mass consumption" [6, p. 17].

Not only scientists, but also experts in the advertising industry, too, adequately assess its role and influence on society. Vyacheslav Chernyahovskij, the head of the Association of Communication Agencies of Russia, expressed the opinion that "the advertising market is a kind of branch of power that manages entire groups of people. Today it will be appropriate to say that representatives of marketing and advertising specialties are the fifth power which, expanding the scale of its influence, already controls the whole mankind" [7].

Several in another context, but also confirmed the real possibilities of the influence of advertising on the society French political communications specialist Jacques Séguéla: "Films, serials, entertainment programs are all a fake life, a fiction. But advertising is a reality, even when it is made with a big share of imagination" [8, p. 6].

Marketing theorists define the goal of advertising and communications as a whole to achieve commercial goals. That is, profits. A well-known Euro-

pean marketer, Professor Jean-Jacques Lambin remarked that "the logic of marketing lies at the heart of effective advertising", which consists in managing consumer demand using all modern technical means. This is the logic of a market economy [9, p. 511].

Tim Ambler, a leading researcher at the London School of Business, author of "Practical Marketing. Brand equity, marketing wars, positioning, the paradoxes of Zen Buddhism", with pure English humor, presents in his work "the science of surviving in the market". In war, as in war, where not only "guerrilla marketing", but advertising also becomes a "weapon" for the accumulation of "branded capital". However, according to Tim Ambler, in the confrontation between the advertising industry and society, "the truth is that each side is in its own right". And although the interest is in the marketer and the consumer, but "both sides will be satisfied only if they strive to fulfill each other's wishes" [10, p. 39].

In such conditions, in addition to the development of legislation and external control, efficient self-management and self-regulation can help solve the problem. It is self-regulation that can become the answer to the question of "to have or to be", or rather, to put it in another way "to have and to be". Erich Fromm in his work introduces the concept of "existential possession", defined as rationally conditioned desire for self-preservation and not contradicting the nature of "being" existence. One of the directions of this principle creative possession can be the basis of the value orientation of self-regulation. And even though in general business activity is less typical of the predominance of the mode of "being", nevertheless, the motivation for self-regulation may be quite necessary.

The real-life experience of self-regulation shows that it is able to ensure the existence of harmonious relations between advertisers, society and the state quickly, flexibly and without extra costs.

"The principles of self-regulation are always the same", declares the main international document on self-regulation in Europe "EASA Guide to Self-Regulation" (EASA — European Alliance for Standards in Advertising). "Advertising should be legal, decent, honest and truthful, made with a sense of civic responsibility to the consumer and society and with the appropriate respect for fair competition rules. This is achieved through the rules and principles of the best advertising practices, which the advertising industry "binds" itself. The rules are applied by self-regulatory organizations created for this purpose and founded by the advertising industry itself. The goal is to ensure high standards in advertising, consumer confidence and confidence for the benefit of all who are interested in it" [11].

However, again, as practice shows and the examples given above, the adoption in the advertising communities of the declared norms and rules does not yet guarantee their total observance. The industry that claims the right to regulate itself, still faces the question "to have" or "to be".

Some experts and advertising researchers believe that self-regulation is "a reaction of the industry to economic downturns, criticism from the public [...]. Although the altruistic motive for

consumer protection is undoubtedly present to some extent, the main motive force for self-regulation is, apparently, the foreseeable concern for personal gain" [12, p. 564].

As with society as a whole, there are no unambiguous recommendations and solutions today, how to save it from problems and help it prosper. So with respect to the advertising industry, today there is no "formula of happiness", which will bring absolute harmony in its relations with society. However, in the experience accumulated over several decades, there are already examples that can become reference points both for the European advertising community and for the global advertising industry.

The experience of regulating advertising content in France deserves attention. The most important organ of the French system of self-regulation in advertising is the Autorité de régulation professionnelle de la publicité (ARPP), which is an independent organization and covers three-quarters of the country's advertisers. It should be noted that the system of self-regulation in France is one of the oldest in Europe, it was founded in 1935, and today it is one of the most effective. The ARPP's activities are based on common ethical norms, as well as recommendations developed for individual goods and industries, on the basis of which preliminary examination is carried out. It is the procedure of preliminary examination that largely determines the effectiveness of self-regulation. Advertising materials are advertised by volunteers, ARPP carries out testing of advertising before its placement. It should be noted that a significant part of advertising messages are rejected by experts, including for ethical reasons. This order became possible, because the rules established by ARPP are shared by all members of the advertising market [13].

The British experience is interesting and unique in that in the self-regulation, which is quite effective in the UK, the government body — the British regulator in the communications sphere — The Office of Communications (Ofcom) plays an active role. Ofcom together with the national self-regulatory body for standards in advertising The Advertising Standards Authority (ASA) represents a single effective regulator. In the British model, advertising is regulated by codes of practice designed to protect consumers and create equal conditions for advertisers. Today's head of the ASA Council describes his work as follows: "Our goals remain simple: that marketers advertise responsibly, and consumers have the information they need" [14].

Responsibility of experts of the advertising industry is formed not only by ethical codes. Therefore, an important condition for raising its level is improving the education of advertisers. An analysis of the current situation shows that in the process of training specialists in the advertising industry, it is necessary to pay attention to the formation of their respective values and social responsibility. As noted by the Russian theorist and advertising expert Aleksandr Rep'ev: "So what should remain after a few years in the head of a certified advertiser? Clearly, this should be the most fundamental principles, patterns and ethical norms" [15].

The reasoning about the "driving forces" of improving self-regulation in

modern advertising is to be ended with a quotation of Jacques Séguéla about something that does not directly relate to the problem under investigation, but reflects some general trends that are typical for the discussed issue. Speaking about the features of political advertising in the late twentieth century, and its social perception, he particularly notes: "Along with the fact that people of politics are gradually becoming more and more different from others, in some countries there are politicians who are more pure, innocent, unclouded, carriers of positive values" [16]. It should be noted that the trend noted by Jacques Séguéla, is typical not only for the policy sphere, but also for the advertising industry itself. Today in many countries in the advertising field self-government and self-regulation play an increasing role. At the same time, more "bearers of positive values" appear within the industry itself, which understand that with the people (the term "people" here is more appropriate than "consumers") they are brought together by common values. Therefore, today there are more and more public associations of advertisers, corporate codes are being developed and adopted, which are sometimes directly called moral.

Conclusions. Given the scale of the advertising industry, its role and opportunities to influence society, even the most sophisticated legislation and an effective system of external control cannot eliminate all the contradictions that are associated with it. In conditions of interaction with legislative mechanisms, state and public systems of external control, self-regulation is able to ensure the existence of harmonious relations between advertisers, society and the state.

The question of the values "to have" or "to be" in self-regulation of advertising, from the point of view of Erich Fromm's social concept, should not be set as an alternative choice. It's about the possibility of achieving an optimal balance between the material interests of business and the intangible social values in regulating the advertising sphere, in particular, in improving the effectiveness of self-regulation. The correlation of value-semantic archetypes of "possession" and "being" is important. The most acceptable form of this is a creative possession, when the subjects of self-government of advertising have a motivation for "being", which supplements, rather than excludes, the corporate interests of "possession".

REFERENCES

1. *Fromm E.* (2009). Zabytyj yazyk. Imet' ili byt'? [Forgotten language. To have or to be?]. Moscow: AST.
2. *Ministr* yusticii Germanii predlagaet zapretit' seksual'nuyu reklamu [The Minister of Justice of Germany proposes to prohibit sexual advertising], available at: https://aftershock.news/?q=node/388294 (Accessed March 26, 2018).
3. *The challenge* of obesity in the WHO European Region and the strategies for response /edited by Francesco Branca, Haik Nikogosian and Tim Lobstein. (2009), WHO.
4. *Bukovskaya A.* (1983), Sent-Ehkzyuperi ili paradoksy gumanizma [Saint-Exupéry or the paradoxes of humanism]. Moscow : Raduga.
5. *Baudrillard J.* (2001), Sistema veshchej [The system of objects]. Moscow: Rudomino.

6. *Lipovetsky G.* (2001), Ehra pustoty: Ehsse o sovremennom individualizme [The era of emptiness: An essay on modern individualism], SPb. : Vladimir Dal'.
7. *Pochemu* uchit'sya reklame nado za granicej, a ne v Rossii [Why study advertising overseas, not in Russia], available at: https://rb.ru/article/pochemu-uchitsya-reklame-nado-za-granitsey-a-ne-v-rossii/7386357.html (Accessed March 26, 2018).
8. *Séguéla J.* (1999), Nacional'nye osobennosti ohoty za golosami. Tak delayut prezidentov [National features of the hunt for votes. So do presidents]. M. : Vagrius.
9. *Lambin J.-J.* (1996), Strategicheskij marketing. Evropejskaya perspektiva [Strategic marketing. European perspective], SPb. : Nauka.
10. *Ambler T.* (1999), Prakticheskij marketing [Practical marketing], SPb: Piter.
11. *Rukovodstvo* EASA po samoregulirovaniyu [EASA Guidelines for Self-Regulation], available at: http://www.advertology.ru/index.php?name=Subjects&pageid=81#1 (Accessed March 26, 2018).
12. *Sandage C. H., Fryburger V., Rotzoll K.* (1989), Reklama: teoriya i praktika [Advertising: theory and practice]. Moscow: Progress.
13. *Samorehuliuvannia* reklamy: Dosvid Frantsii [Self-regulation of advertising: Experience of France], available at: http://detector.media/rinok/article/122104/2017-01-10-samoregulyuvannya-reklami-dosvid-frantsii/ (Accessed March 26, 2018).
14. *Khto* i yak rehuliuie reklamu u Velykii Brytanii [Who and how advertising regulates in the UK], available at: http://detector.media/rinok/article/122295/2017-01-18-khto-i-yak-regulyue-reklamu-u-velikii-britanii/ (Accessed March 26, 2018).
15. *Kak ubivayut* reklamnoe obrazovanie [How to kill advertising education], available at: http://www.repiev.ru/recenz/Romat-Textbook.htm (accessed March 26, 2018).
16. *Korol'* politicheskoj reklamy Jacques Séguéla [King of Political Advertising Jacques Séguéla], available at: http://www.elections.spb.ru/razdel9/seguela_a.htm (Accessed March 26, 2018).

СПИСОК ВИКОРИСТАНИХ ДЖЕРЕЛ

1. *Фромм Э.* Забытый язык. Иметь или быть? / Э. Фромм ; [пер. с нем. и англ.]. — М. : АСТ ; АСТ-Москва, 2009. — 442 с.
2. *Министр* юстиции Германии предлагает запретить сексуальную рекламу [Электронный ресурс]. — Режим доступа: https://aftershock.news/?q=node/388294. — Назва з екрана.
3. *Проблема* ожирения в Европейском регионе ВОЗ и стратегии ее решения / под ред.: Francesco Branca, Haik Nikogosian и Tim Lobstein. — Б/м : Всемирная организация здравоохранения, 2009. — 392 с.
4. *Буковская А.* Сент-Экзюпери или парадоксы гуманизма / А. Буковская ; пер. с польск. А. Н. Ермонского. — М. : Радуга, 1983. — 208 с.
5. *Бодрийяр Ж.* Система вещей / Ж. Бодрийяр. — М. : Рудомино, 2001. — 216 с.
6. *Липовецки Л. Ж.* Эра пустоты: Эссе о современном индивидуализме / Л. Ж. Липовецки. — СПб. : Владимир Даль, 2001. — 336 с.
7. *Почему* учиться рекламе надо за границей, а не в России [Электронный ресурс]. — Режим доступа: https://rb.ru/article/pochemu-uchitsya-reklame-nado-za-granitsey-a-ne-v-

rossii/7386357.html. — Название с экрана.
8. *Сегела Ж.* Национальные особенности охоты за голосами. Так делают президентов / Ж. Сегела. — М. : Вагриус, 1999. — 264 с.
9. *Ламбен Ж.-Ж.* Стратегический маркетинг. Европейская перспектива / Ж.-Ж. Ламбен ; пер. с франц. — СПб.: Наука, 1996. — 589 с.
10. *Амблер Т.* Практический маркетинг / Т. Амблер ; пер. с англ.; под общей ред. Ю. Н. Каптуревского. — СПб. : Питер, 1999. — 400 с.
11. *Руководство* EASA по саморегулированию [Электронный ресурс]. — Режим доступа: http://www.advertology.ru/index.php?name=Subjects&pageid=81#1. — Название с экрана.
12. *Сэндидж Ч. Г.* Реклама: теория и практика / Ч. Г. Сэндидж, В. Фрайбургер, К. Ротцол. — М. : Прогресс, 1989. — 630 с.
13. *Саморегулювання* реклами: досвід Франції [Електронний ресурс]. — Режим доступу: http://detector.media/rinok/article/122104/2017-01-10-samoregulyuvannya-reklami-dosvid-frantsii/. — Назва з екрана.
14. *Хто і як* регулює рекламу у Великій Британії [Електронний ресурс]. — Режим доступу: http://detector.media/rinok/article/122295/2017-01-18-khto-i-yak-regulyue-reklamu-u-velikii-britanii/. — Назва з екрана.
15. *Как убивают* рекламное образование [Электронный ресурс]. — Режим доступа: / http://www.repiev.ru/recenz/Romat-Textbook.htm. — Название с экрана.
16. *Король* политической рекламы Жак Сегела : из интервью Гарри Файфа с Жаком Сегела [Электронный ресурс]. — Режим доступа: http://www.elections.spb.ru/razdel9/seguela_a.htm. — Название с экрана.

UDC 316.752.4 : 351.858 : 328.18 : 32.019.51

Sychova Viktoriia Viktorivna,
Doctor of Public Administration, Full Professor, Full Professor of Department of sociology of management & social work Kharkiv National University named after V. N. Karazin, 61077, Kharkiv, Ploshcha Svobody, 6, tel.: +38 (097) 440 11 23, e-mail: vvs2679@ukr.net
ORCID: 0000-0001-5001-8389

Сичова Вікторія Вікторівна,
доктор наук з державного управління, професор, професор кафедри соціології управління та соціальної роботи соціологічного факультету Харківського національного університету імені В. Н. Каразіна, 61077, м. Харків, пл. Свободи, 6, тел.: +38 (097) 440 11 23, e-mail: vvs2679@ukr.net
ORCID: 0000-0001-5001-8389

Сычова Виктория Викторовна,
доктор наук по государственному управлению, профессор, профессор кафедры социологии управления и социальной работы Харьковского национального университета имени В. Н. Каразина, 61077, г. Харьков, пл. Свободы, 6, тел.: +38 (097) 440 11 23, e-mail: vvs2679@ukr.net
ORCID: 0000-0001-5001-8389
DOI https://doi.org/10.31618/vadnd.v1i14.120

ARCHETEPATIVE BASIS OF INTERACTION AUTHORITIES AND OPPOSITIONS IN THE IMPLEMENTATION OF THE DECOMMUNIZATION POLICY IN UKRAINE

Abstract. In the article, in the context of the archetypal approach, the interaction of the authorities and the opposition in the course of implementing the decommunization policy was analyzed. An integral part of a decommunization policy was changing the Soviet names of toponymic objects in residential places bearing the Communist totalitarian regime symbols that consecrated persons involved in the crimes of the latter, also the events related to the activities of the Communist Party, the development of Soviet power in Ukraine, the persecution of participants in the struggle for Ukraine's independence in the XX century. The Soviet archetypal basis of decommunization methods in Ukraine is revealed, which it was testified to the rapid pace of policy, the lack of information support, explanations,

especially for the population of the central and eastern regions of Ukraine, for which the Soviet symbolices was continues to be valuable.

The imperial/Soviet archetypes of interaction between the authorities and the opposition are defined by the example of renaming of Soviet names for objects of toponymy of settlements containing symbols of the communist totalitarian regime.

Polarized regionalism of Ukrainian society, two distinct national identities based on different systems of political values, have formed various archetypes. Thus, in Uzhgorod and Kirovohrad, the influence of the imperial (respectively, Austrian and Russian) archetypes was reflected. The opposition of some city councils of the Naddnipryanshyny and eastern Ukraine to the parliament's decisions was sometimes determined not by the number of opposition, but by the Soviet identity of the deputy corps.

The existence of a confrontational type of the interaction between parliamentary opposition and government/president is substantiated; also between the opposition, embodied by the local political and management elite of Kirovohrad, Kharkiv and Komsomolsk of Poltava's region, and the state power, personified by the head of the relevant regional state administration/parliament. It is proved that the conformal type is inherent of interaction the opposition, which is represented by the city council of Dnipropetrovsk and the authorities represented by the respective mayor/parliament; also the interaction between opposition, which represented by the city council/mayor of Uzhhorod and the authorities, which is represented by the chairman of the Transcarpathian Regional State Administration.

Keywords: decommunization, values, identity, Soviet archetype, confrontational and conformal types of interaction, opposition, power.

АРХЕТИПНЕ ПІДҐРУНТЯ ВЗАЄМОДІЇ ВЛАДИ Й ОПОЗИЦІЇ У ПРОЦЕСІ РЕАЛІЗАЦІЇ ПОЛІТИКИ ДЕКОМУНІЗАЦІЇ В УКРАЇНІ

Анотація. У контексті архетипного підходу проаналізовано взаємодію влади та опозиції у процесі реалізації політики декомунізації. Складовою політики декомунізації стало перейменування об'єктів топоніміки населених пунктів, назви яких містили символіку комуністичного тоталітарного режиму; були присвячені особам, причетним до злочинів останнього, а також подіям, пов'язаним із діяльністю комуністичної партії, встановленням радянської влади на території України, переслідуванням учасників боротьби за незалежність України у XX столітті. З'ясовано радянське архетипне підґрунтя методів декомунізації в Україні, що засвідчили швидкий темп проведення політики, відсутність інформаційного супроводу, пояснень, особливо для населення центральних і східних регіонів України, для якого радянський символічний простір продовжує бути цінним.

Виявлено імперські та радянські архетипи взаємодії влади та опозиції на прикладі перейменувань радянських назв об'єктів топоніміки населених пунктів, що містили символи комуністичного тоталітарного режиму. Поляризований регіоналізм українського суспільства, дві відмінні національні

ідентичності, що спиралися на різні системи політичних цінностей, сформували різні архетипи. Так, в Ужгороді та Кіровограді відбився вплив імперського (відповідно, австрійського та російського) архетипу. Протидія деяких міських рад Наддніпрянщини та Східної України рішенням парламенту іноді обумовлювалася не кількістю опозиції, а радянською ідентичністю депутатського корпусу.

Обґрунтовано конфронтаційний тип взаємодії парламентської опозиції та уряду/Президента; а також опозиції, уособленої місцевою політико-управлінською елітою Кіровограда, Харкова й Комсомольська Полтавської області, та державної влади, уособленої головою відповідної обласної державної адміністрації/парламентом. Доведено, що конформний тип взаємодії притаманний опозиції, репрезентованій міськрадою Дніпропетровська, та владі, репрезентованій відповідним міським головою/парламентом; а також опозиції, представленій міськрадою/міським головою Ужгорода, та владі, представленій головою Закарпатської обласної державної адміністрації.

Ключові слова: декомунізація, цінності, ідентичність, радянський архетип, конфронтаційний та конформний типи взаємодії, опозиція, влада.

АРХЕТИПНОЕ ОСНОВАНИЕ ВЗАИМОДЕЙСТВИЯ ВЛАСТИ И ОППОЗИЦИИ В ХОДЕ РЕАЛИЗАЦИИ ПОЛИТИКИ ДЕКОММУНИЗАЦИИ В УКРАИНЕ

Аннотация. В контексте архетипного подхода проанализировано взаимодействие власти и оппозиции в процессе реализации политики декоммунизации. Составляющей политики декоммунизации стало переименование объектов топонимики населенных пунктов, названия которых содержали символику коммунистического тоталитарного режима; были посвящены лицам, причастным к преступлениям последнего, а также событиям, связанным с деятельностью коммунистической партии, установлением советской власти на территории Украины, преследованием участников борьбы за независимость Украины в XX веке. Выявлена советская архетипная основа методов декоммунизации в Украине, которые показали быстрый темп проведения политики, отсутствие информационного сопровождения, объяснений особенно для населения центральных и восточных регионов Украины, для которого советское символическое пространство продолжает быть ценным.

Выявлено имперские и советские архетипы взаимодействия власти и оппозиции на примере переименований советских названий объектов топонимики населенных пунктов, содержащих символы коммунистического тоталитарного режима. Поляризованный регионализм украинского общества, две отличные национальные идентичности, которые опирались на различные системы политических ценностей, сформировали разные архетипы. Так, в Ужгороде и Кировограде отразилось влияние имперского (соответственно, австрийского и российского) архетипа. Противодействие некоторых городских советов Приднепровья и Восточной Украины решениям парламента

иногда обусловливалась не количеством оппозиции, а советской идентичностью депутатского корпуса.

Обосновано конфронтационный тип взаимодействия парламентской оппозиции и правительства/Президента; а также оппозиции, олицетворенной местной политико-управленческой элитой Кировограда, Харькова и Комсомольска Полтавской области, и государственной власти, олицетворенной председателем соответствующей областной государственной администрации/парламентом. Доказано, что конформный тип взаимодействия присущ оппозиции, представленной горсоветом Днепропетровска, и власти, представленной соответствующим городским головой/парламентом; а также оппозиции, представленной горсоветом/городским головой Ужгорода, и власти, представленной председателем Закарпатской областной государственной администрации.

Ключевые слова: декоммунизация, ценности, идентичность, советский архетип, конфронтационный и конформный типы взаимодействия, оппозиция, власть.

Target setting. Formation of a unified humanitarian space (in particular, that of symbols) in Ukraine under the conditions of a hybrid information war has a security dimension. In this respect, pursuing a decommunization policy aimed at elimination of the consequences of the Communist ideology and enhancing the national identity has become a forced step entailed by external aggression. The ideological antagonism of the parliamentary opposition, counteraction, sabotage of part of the local politico-administrative elite, and ambivalent attitude to the government action on the part of some territorial communities have aggravated and slowed down decommunization policy implementation. This policy has made visible the existence of the Soviet archetypes inherent in both the representatives of power and opposition, which has come to determine a capacity/incapacity for managing local humanitarian development. All the above said gives special importance to the research into the archetypical basis of the power-opposition interaction in the course of decommunization policy implementation in Ukraine.

Analysis of recent research and publications. Research works on a decommunization policy focus on the problems of its implementation (V. Babka, V. Lozovyi, L. Males, V. Viatrovych) [1; 13; 14]; methods and practices of carrying out the policy (H. Kasianov, T. Khitrova, A. Portnov) [9; 17; 25]; archetypes in the historical memory (O. Vovchenko) [3]. Analysis of the ethno-cultural, value-based identities of the regions (A. Kolodii, V. Kozakov, V. Rebkalo) [10; 11; 20] makes it possible to foresee the specificity of local perception of the current policy of the Ukrainian state. At the same time, the archetypical basis of the power-opposition interaction in the course of decommunization policy implementation in Ukraine has not be-

come a subject of scientific analysis yet, which explains the scientific topicality of the present study.

The purpose of the article is exploring of the archetypical basis for interaction between the power and opposition under decommunization policy implementation in the Zakarpattia, Dnipropetrovsk, Kirovohrad, Poltava, and Kharkiv regions with regard to changing the Soviet names of toponymic objects in residential places bearing the symbols of the Communist totalitarian regime.

The statement of basic materials. The archetype being a type of interaction among characteristics of a social structure exerts a determining impact on social trends and transformations [5, p. 11]. The application of the archetypical approach involves interpreting governance processes as collective subconscious. It can be assumed that representatives of the power and opposition of the same age may be carriers of the same archetype of management culture. Thus, they reproduce the archetype of an interaction/social practice that was assimilated at the collective subconscious level previously/at an earlier stage of political system development. Archetypes manifest themselves in the form of symbols (heroic images, rituals, traditions, behavioral practice in general) and contain generalized experience of the ancestors [3, p. 69, 74; 5, p. 124, 126]. Therefore, a type of the power-opposition interaction determines the rate, efficiency, and quality of a decommunization policy.

In the opinion of V. Rebkalo and V. Kozakov, "the post-Communist countries develop in accordance with the logic of forming a collective identity (by contrasting themselves with others), rather than in line with solidarity logic through recognition of the rights of one another (a democratic solidarity) [20, p. 99]. Absence of "the collective Ukrainian subconscious" leads to "an increased attractiveness for the ethnic groups inhabiting the border regions of Ukraine to identify with the peoples of the neighboring states, while for many of the neighboring states — to design scenarios of "protecting their compatriots" in the Ukrainian territory" [3, p. 4]. That is why one of the lines of the national memory policy is decommunization which is aimed at Ukraine's making a definitive break with the Soviet past (Soviet archetype) at the level of fundamental values, liquidation of the Communist symbols, in order to renovate the Ukraine-centered values, consolidate the Ukrainian nation, and develop its historical consciousness [1, p. 166]. This policy came into being at the time of the collapse of the Soviet Union and received a boost in May of 2015 due to entering into force of a package of 'decommunization laws', namely: "On condemnation of the communist and national-socialist (Nazi) totalitarian regimes and prohibition of propaganda of their symbols"; "On access to the archives of repressive bodies of the communist totalitarian regime of 1917–1991", "On the legal status and honoring the memory of fighters for independence of Ukraine in the twentieth century", "On commemoration of the victory over Nazism in the World War II (1939–1945)". These laws were elaborated by the Ukrainian Institute of the National Memory (UINM) — a government body that is responsible

for forming and implementing policy "in the sphere of restoration and preservation of the national memory" in Ukraine. Decommunization was planned to be completed on 21.11.2016.

An integral part of a decommunization policy was changing the Soviet names of toponymic objects in residential places bearing the Communist totalitarian regime symbols that consecrated persons involved in the organization and execution of Holodomor of 1932–1933 in Ukraine, political repressions, people who occupied the leading positions in the Communist party, the highest bodies of power and governance in the USSR, UkrSSR, other union and autonomous republics (except persons engaged for the most part in development of the Ukrainian science and culture), the Soviet state security officers; as well as symbols devoted to the memorable events of the Communist party's activity, establishment of the Soviet rule throughout Ukraine or in separate administrative territorial entities, persecution of the participants in fighting for the independence of Ukraine in the twentieth century [19, Art. 7, para. 6].

The Council of Ministers of the Autonomous Republic of the Crimea, regional state administrations, the state administrations of Kyiv and Sevastopol, local self-government bodies were to accomplish the planned actions within a six-month term from the effective date of the Decommunization Law. Within that period of time, they were to hold public hearings and submit for consideration of the Verkhovna Rada of Ukraine their suggestions about the appropriate renaming of residential places, districts, and regions [19, Art. 7, para. 7]. In case of they do not make any relevant decisions within the six-month period, the chairs of village, township, municipal councils were to issue renaming regulations within the next three-month period, taking into account suggestions of the public, scientists, and recommendations of UINM. If no renaming was effected, the next step was to be a directive issued by the head of the respective regional state administration [19, Art. 7, para. 6].

If over the six-month period from the effective date of the said Law the responsible public authorities and local self-governments have not submitted to the Verkhovna Rada of Ukraine their proposals on changing the Soviet names of residential place, districts and regions, the relevant decision was to be made by the Parliament within a three-month term. In the absence of proposals from the local level, the Verkhovna Rada of Ukraine was to act in the line with recommendations of UINM [19, Art. 7 para. 8].

The shortness of the period during which the Communist symbols were supposed to be eradicated was stipulated by the external threat. However, unlike the archetype, the symbol represents one of the most stable elements of the cultural continuum. The fast pace of decommunization and the potential of conflict between representatives of different tiers of authority, built in the above algorithm of the decommunization laws implementation, was the manifestation of the Soviet archetype in administrative culture. The characteristic features of the archetype under study are as follows: "a closed organizational system, a bureaucratic administrative entity; the goal-setting domain is the interests of "the leader-

ship elite"; ...the mechanism of authority is one-man management aided by a bureaucratic apparatus; the main function — redistribution of resources; the political culture — conservatism (the ruling party); the mechanisms of social mobilization — coercive; the key ethical value — servility (hierarchy); the basic moral and psychological principle — conformism" [26, p. 16]. It is notable that a Doctor of Historical Sciences H. Kasianov pointed out that methods of decommunization are little different from those applied in the Soviet period: "the methods of implementation resemble very much the cultural patterns against which these laws are directed, ..."decommunization" of topography is a twist of its "communization" [9]. T. Khitrova also warned against monopolization of a decommunization discourse in the information space [25, p. 62].

At the first decommunization stage, some representatives of the parliamentary opposition (O. Vilkul, M. Skoryk) voiced criticism of the governmental line of policy. On 19.05.2015, Vice-Prime Minister of the oppositional government and a people's deputy N. Korolevska declared in the Verkhovna Rada that "the government increases a divide in the Ukrainian society through the autocratic laws on decommunization" [21]. At the same time she stressed that the Opposition Bloc demands adherence to democratic principles, in the first place, civil freedoms, the right for every citizen of Ukraine to freely express their views and convictions [21]. After an official completion of decommunization in spring 2017, the Opposition Bloc made an official statement (11.04.2017): "In several years that passed from the moment of declaring a decommunization policy, the government committed a number of crimes against people's memory, against the dignity of the Ukrainian citizens, against the freedom of conscience and the right of citizens to have their own opinion" [7]. In May 2017, 46 people's deputies (from the Opposition Bloc and other fractions) lodged a petition with the Constitutional Court of Ukraine about holding the law on decommunization unconstitutional. Combining the opposing contents — protection of the Soviet/nondemocratic values with a simultaneous advancement of demands of adherence to democratic principles — testifies to the ambivalence of the parliamentary opposition towards the colliding components of a dichotomy "democracy — totalitarianism". Such an attitude towards the decommunization policy is explained, on the one hand, by existence of a stable Soviet archetype, denying crimes committed by the Communist regime (as A. Portnov puts it, "ignorance and misunderstanding of the Soviet" [17]). The repressive Soviet system "was engineering "a new man" who was distinguished by such features as intolerance, aggressiveness, claims on monopoly over truth, opportunistic nature. These traits ultimately formed a man who was totally unstructured in an ideal-value dimension..." [20, p. 101]. On the other hand, under transformation towards a democratic regime the parliamentary opposition assimilated a new value orientation. The confrontational attitude of the Opposition Bloc to the public authorities, represented by the parliamentary majority, the government and the President, is rooted in the Soviet

archetype of power-opposition interaction. The respective model appeared in the context of the command-and-control system functioning, lack of parliamentarism and private ownership [22, p. 352].

It has been found that for the majority of the population of the central and eastern regions of Ukraine, the space of symbols (monuments, place-names) of the Soviet regime still remains valuable. An all-Ukrainian sociological research "Conflict in the media, the media in conflict" conducted in August 2015 showed a prejudiced attitude of 35 % of the respondents towards the decommunization reform [2]. Upon completion of decommunization in November 2016, as a research by the Sociological group "Rating" proves, the respondents were more opposing (57 %), rather than supportive (35 %) of the reform [23]. Also, some of the poll results have shown ambivalent attitude of the population to the decommunization policy. 44 % of the respondents were totally against the idea of renaming streets, while 49 % of the respondents favored "selective renaming" [23]. The number of decommunization policy supporters differs essentially from one region to another: in the west of Ukraine — 72 %; in the central regions — 41 %; in the south — 26 %; and in the east — 18 % of the respondents [23].

The above differences are premised on different regional identifies. A political analyst A. Kolodii noted that "the regional divergence of political likes and dislikes was typical of the Ukrainian policy during the entire independence period" [10]. The researcher believes that due to the polarized regionalism of the Ukrainian society with two politically active 'centers of gravity' — Galychyna (Lviv) and Donbass (Donetsk) — over the years of independence two opposing (antagonistic) societal cultures were formed, having two different national identities based on different systems of political values, economic and socio-political practices, and regional elites' activities [10]. The foundation for the Donetsk culture and identity was laid by the Soviet and regional (local) identities [11, p. 74] characterized by domination of material needs, propensity to authoritarian governance methods, fear of nationalism, a cult of force and power, intolerance. The identity of Galychyna and the rest of the regions was based on the national Ukrainian identity, a desire — although expressed to a varying extent in different parts of the country — to create 'a Ukrainian Ukraine' (protection of the language and culture of the ethnical Ukrainians with a tolerant treatment of other languages and cultures) and to establish a democratic form of government with the rule of law [10].

Different basic "sets of values" form different archetypes [20, p. 96]. Regional identities/archetypes determine the types of power-opposition interaction which surfaced in the course of implementing decommunization in the Zakarpattia, Dnipropetrovsk, Kirovohrad, Poltava, and Kharkiv regions.

Before intervention of the head of the Zakarpattia Regional State Administration (ZRSA), the attitude of the territorial communities was indifferent. The creative "threats" of H. Moskal "to rename Clara Zetkin Street as Red Lights Street, and Chapaev Street — as Anka and Pet'ka Street" have accelerated decommunization to some ex-

tent [18]. However in spring 2016, the mayor of Uzhhorod B. Andriiv (from Vidrodzhennia (Revival) Party [16] represented by the former members of the Party of Regions) withdrew from consideration a draft resolution on renaming of 22 streets [8]. A passive resistance to the decommunization policy on the part of the majority of the Uzhhorod City Council (25 % of deputies from Vidrodzhennia fraction [16]) can be explained by their Soviet identity. Procrastination, backtracking from resolving the issues of renaming the Soviet residential places are the evidence of a conformal model of interaction between the opposition (Uzhhorod mayor and city council) and public authorities (head of ZRSA). It is likely that the archetypical basis for the said type of interaction is a result of transformation of a consensus model that was formed in the Zakarpattia in the Austrian period (the 19th century) into a confrontational model (from 1939) which existed in the Soviet Union [22, p. 351, 352].

Not all of the mayors opted for issuing resolutions that contradicted the values of the majority of local councils' deputies and part of their electorates i.e. territorial communities. Renaming of the city of Dnipropetrovsk (named after the Dnipro river and one of the initiators of the 1932–1933 Holodomor H. Petrovskyi) was complicated by the opposition of a relative majority (39 %) of deputies from a fraction of the Opposition Bloc party, and a city mayor B. Filatov, a representative of the "Ukrainian Association of Patriots — UKROP" party [16]. Since 90,5 % of the city residents were against renaming Dnipropetrovsk [18], the city council did not submit any renaming suggestions to the Parliament at all. It was not done even after signing a coalition agreement on 24.02.2016 (by 35 deputies of the city council from the fractions UKROP, Samopomich, and a larger part of deputies from the Opposition Bloc) which was to help arrange joint work with the mayor [4]. Therefore, the Parliament renamed the city as Dnipro by itself, which was argued against by the Opposition Bloc representatives. At first mayor B. Filatov declared the necessity for implementing decisions of the state legislative body [15]. Yet, later on he addressed the speaker A. Parubii with a request to postpone the signing of the resolution on renaming of the city, arguing that "a change of the city is untimely, since many people do not understand what is going on" [18].

A desire of Dnipropetrovsk territorial community and its politico-administrative elite to preserve the humanitarian space of the Soviet Union speaks for the presence of the Soviet identity traits. A loyal attitude of the city leader from a pro-presidential political party towards the decommunization policy and the confrontation of the city council/territorial community promoted establishing of the conformal type of interaction between the power (mayor, Verkhovna Rada of Ukraine) and local political opposition (the majority of the city council members). This, in turn, was stipulated by the Soviet archetype of interaction between a city as "a foundry of administrative cadres" and the metropolitan center. As well as by the conformal type of the power-opposition interaction in part of the Eastern-Ukrainian lands that was formed after a repeated Soviet practice of using Holodomors as a state mecha-

nism for liquidating the opposition [22, p. 352].

The resistance of certain city councils to the decisions of the Verkhovna Rada of Ukraine in some cases is explained by their deputy corps' identity rather than by the opposition's numerical strength. The confrontation between a territorial community/city council and the Parliament also took place in Kirovohrad where its mayor A. Raikovych together with a relative majority (21 %) of city council deputies represented a pro-presidential party BPP Solidarnist [18]. The territorial community voiced its discontent with the new city names ('Inhulsk', 'Kropyvnytskyi') in the form of protest acts beneath the walls of the Parliament and the city council. Naming the city after a Ukrainian writer, dramatist, and public figure M. Kropyvnytskyi satisfied a mere 8 % of its residents [6]. A poll jointly conducted in by Kyiv International Institute of Sociology and the Sociological group "Rating" in April 2016 demonstrated a desire of the majority of the city residents (56,9 %) to retain the name of 'Kirovohrad' (despite the fact that Kirov was one of the orchestrators of Holodomor in 1932–1933), or to change it (if there is no other way) for 'Yelisavetgrad' (54,9 %) [6]. Wishing to remove the Soviet and imperial symbols from the humanitarian space of Ukraine, however, without pressing for "the UINM strategy of renewal of the past Cossack symbols" [14, p. 19], on 14.07.2016 the Parliament changed the name of the city of Kirovohrad to Kropyvnytskyi, consolidating the symbols of the Ukrainian identity. The confrontational attitude of the opposition (the majority of the city council members) towards the Mayor/UINM/the Parliament was also displayed during the renaming of the Kirovohrad City Council. Thus, the new name 'The City Council of the city of Kropyvnytskyi' given on 30.11.2017 instead of the normative 'the Kropyvnytskyi City Council' does not conform to the law [12]. The confrontation between the local opposition and the government authorities can be accounted for by a dualistic imperial-Soviet archetype, formed under rigid centralization as far back as in the times of the Russian empire [22, p. 351] (the city emerged in the mid-1770s) and enhanced in the Soviet period.

The process of renaming Komsomolsk, Poltava region, was difficult and long-lasting, although the majority of its city council was represented by members of the fraction of BPP Solidarnist and Poltava Regional Council — by members of the then pro-government fractions (BPP Solidarnist, Batkyvshchyna) [16]. During public hearings (17.09.2015), 98 % of the residents favored retaining of the name 'Komsomolsk' as an abbreviation for a Ukrainian phrase meaning 'a team of young socially motivated people, true Cossacks' (***KO****lektyv* ***M****olodykh* ***SO****tsial'no* ***MO****tyvovanykh* ***L****iudej*, (*'*), ***S****pravzhnikh*, (*'*), ***K****ozakiv*) [18]. The city council left the old name, giving it a new interpretation. In spite of the ruling of UINM as to illegitimacy of that "renaming", the mayor socialist D. Bykov [16] kept the city's old name, giving as a reason the will of its 16 thousand residents [18]. On 19.05.2016, the Parliament renamed Komsomolsk as Horishni Plavni. At the protest rally of the residents of Horishni Plavni near the

city hall on 23.05.2016, D. Bykov made a promise to contest the decision of the Verkhovna Rada of Ukraine in the Supreme Administrative Court, to apply to the President and the deputies most of which, in his opinion, "were unaware of the fact that the community of Komsomolsk is against the new name" [18]. The opposition fractions of Poltava Regional Council initiated a draft decision about calling on the speaker of the Parliament as to renaming the city.

Representatives of local authorities, being the carriers of the Soviet identity, do not realize that the space of symbols of the Communist regime impedes the formation of the Ukrainian identity. They are oriented at welfare issues, comparing the living standards at the times of "communists" and "democrats", which evokes nostalgia for the "socialist stability" and, as it was considered, "a fair distribution" of social benefits [13, p. 300]. The archetypical basis for a confrontational model of interaction between the government bodies (head of Poltava Regional Sate Administration, UINM, the Parliament) and the political opposition (mayor, majority of the city council) is a Soviet model of the relevant relations. This model is marked by priority of socio-economic requirements over a state-formation component [22, p. 352].

In Kharkiv, where a vast majority of deputies of the Kharkiv City Council (almost 70 %) and the mayor H. Kernes represent the political party Vidrodzhennia [16], also tried to preserve the names of some of the city districts by changing the underlying rationalization. At the municipal hearings (November, 2015) H. Kernes suggested that Dzerzhynskyi district should be named after a neurologist who was F. Dzerzhynskyi's brother; Zhovtnevyi (October) district — in honor of the month when Ukraine was liberated from the German invaders; Frunzenskyi district — to commemorate the pilot, a Hero of the USSR, the son of the Bolshevik. The city council decided that the decommunizatiuon law does not apply to the names of Chervonozavodskyi (Red Factory) and Kominternivskyi (Communist International) districts altogether [18]. Decommunization was completed by the head of Kharkiv Regional State Administration I. Rainin (order of 17.05.2016). The local politico-administrative elite of Kharkiv showed the territorial community its noninvolvement with the decommunization policy, counterposing itself to the state (central/regional) authorities under the principle "us-them", effecting, in the meantime, a series of renamings. The origins of this confrontational model of interaction between the local political opposition and state authorities can be found in the Soviet archetype of the status of Kharkiv as "the first capital of the Soviet Ukraine". Its former opposition to the Ukraine-centered Kyiv is reproduced, now and then, in the modern political history. This fact proves the Soviet archetypical basis of interaction of the local opposition (mayor, majority of city council) and power (head of Kharkiv Regional State Administration, UINM).

In December of 2016, UINM reported that decommunization in Ukraine was completed by 99 %: 987 residential places bearing the names of the Communist era were renamed, and 1500 monuments to Lenin and Bolsheviks were dismantled. However,

alongside with reduction of the number of decommunization adversaries, the number of its supporters reduced, too: 41,1 % and 32,8 % of the respodents, respectively; while the number of indifferent respondents grew to 24,5 % [24].

Conclusions. Thus, application of the archetypical approach to analysis of the methods for decommunization policy implementation in Ukraine made it possible to identify their Soviet archetypical basis. A forced application of these methods to forming a new Ukrainian collective identity in the conditions of external aggression, at the stage of transformation from the Communist to a democratic regime restored the Soviet archetypes of power-opposition interaction. A confrontational type is represented by interaction of the parliamentary opposition and the government/President; the local politico-administrative elite of Kirovohrad, Kharkiv, Komsomolsk of Poltava region and the state (regional/central) power; a conformal type — by interaction of the City Council and mayor of Dnipropetrovsk/the Parliament, and between the City Council/mayor of Uzhhorod and the head of the Zakarpattia Regional State Administration.

Further research will be devoted to forecasting the trends of forming a unified humanitarian space, the national identity with account of the archetypical basis for the power-opposition interaction, and substantiation of effective models of managing local/regional humanitarian development.

REFERENCES

1. *Babka V. L.* (2016), "Historical Memory as a Factor of Political Influence in Independent Ukraine", Abstract of Ph.D. dissertation, Political culture and ideology, Mykola Gogol State University of Nizhyn, Nizhyn, Ukraine.
2. *Doslidzhennia* "Konflikt v media, media v konflikti" (2015),"The Most Ukrainians are biased towards authority, decommunization and the media", available at: http://lvivmediaforum.com/news/bilshist-ukrajintsiv-uperedzheni-do-vlady-dekomunizatsiji-ta-zmi/ (Accessed 15 March 2018)
3. *Vovchenko O. A.* (2016), "The Archetype of Ukrainian Society as a Determining factor in the nation's self-identification (security dimension)", Abstract of Ph.D. dissertation, The basis of national security of the state (political science); National Institute for Strategic Studies, Kyiv, Ukraine.
4. *The official* site of Dniprovsk City Rada (2016), "Dnipropetrovs'ka mis'ka rada nareshti pochne pratsiuvaty", available at: https://dniprorada.gov.ua/uk/articles/item/11325/ (Accessed 25 March 2018).
5. *Donchenko O. and Romanenko Yu.* (2001), Arkhetypy sotsial'noho zhyttia i polityka (Hlybynni rehuliatyvy psykhopolitychnoho povsiakdennia) [Archetypes of social life and politics (Depths regulate the psycho-political everyday life], Lybid, Kyiv, Ukraine.
6. *Ukrainian* Pravda (2016), "Zhyteli Kirovohrada ne khochut' perejmenovuvaty misto — opytuvannia", available at: https://www.pravda.com.ua/news/2016/04/18/7105908/ (Accessed 10 March 2018).
7. *The official* site of Opposition Bloc (2017), "Zaiava Opozytsijnoho bloku", available at: http://opposition.org.ua/uk/news/dekomunizaciya-ce-politichne-mrakobissya-pridushennya-prav-gromad-i-nacionalnikh-spilnot.html (Accessed 25 March 2018) (Accessed 25 March 2018).

8. *Online* edition of Zacarpattia Online Beta (2016), "Iz dekomunizatsiieiu vulyts' v Uzhhorodi vyrishyly sche pochekaty", available at: http://zakarpattya.net.ua/News/153049-Iz-dekomunizatsiieiu-vulyts-v-Uzhhorodi-vyrishyly-shche-pochekaty (Accessed 25 March 2018).
9. *Kasianov H. V.* (2016), "Historical politics and "memorial" laws in Ukraine: the beginning of the XXI century", Ystorycheskaia Ekspertyza, [Online], № 2, available at: http://istorex.ru/page/kasyanov_gv_istoricheskaya_politika_i_memorialnie_zakoni_v_ukraine_nachalo_xxi_v (Accessed 2 March 2018).
10. *Kolodii A.* (2014), "Interregional Divisions in Ukraine and Some Principles of Public Governance", Zbirka konferentsii Pershoi konferentsii Ukrains'koho Fulbrajtivs'koho kola [We are building a new Ukraine], Kyiv, Ukraine, 26–27 November, 2014, p. 309–327.
11. *Kolodii A.* (2006), "Ukrainian regionalism as a condition of cultural-political polarization", Ahora. Ukraina — rehional'nyj vymir, № 3, p. 69–91.
12. *Kostenko S.* (2017), "Nachebto j perejmenuvaly...", Narodne slovo : schotyzhn. hazeta Kirovohradschyny, [Online], 30 lystop, available at: http://n-slovo.com.ua/2017/11/30/ (Accessed 20 March 2018).
13. *Lozovyi V. S.* (2016), "The Decommunization Policy in Ukraine and denationalization in Germany: the problem of responsibility for the crimes committed", Visnyk Kam'ianets'-Podil's'koho nats. un-tu imeni Ivana Ohiienka : istorychni nauky, vol. 9, p. 296–301.
14. *Males L. V.* (2016), "The Discourse of decommunization in Kyiv", Sotsiolohichni studii, vol. 2 (9), p. 16–21.
15. *UNIAN* : Information Agency (2016), "Mer Dnipra Borys Filatov zaklykav ne rozkoliuvaty suspil'stvo cherez perejmenuvannia mista", available at: https://www.unian.ua/politics/1350231-mer-dnipra-boris-filatov-zaklikav-ne-rozkolyuvati-suspilstvo-cherez-pereymenuvannya-mista.html (Accessed 22 March 2018).
16. *The official* web portal of Central Election Commission (2015), "Local Elections. Ukrane 2015. Regular Local Elections 25. 10. 2015", available at: http://www.cvk.gov.ua/pls/vm2015/PVM002?PT001F01=100&pt00_t001f01=100# (Accessed 17 March 2018).
17. *Portnov A.* (2015), "On Decommunization, Identity, and Legislating History, From a Slightly Different Angle", Krytyka, [Online], may, available at: https://krytyka.com/ua/solutions/opinions/pro-dekomunizatsiyu-identychnist-ta-istorychni-zakony-deshcho-inakshe (Accessed 17 March 2018).
18. *UNIAN* : Information Agency (2016), "Prystrasti za dekomunizatsiieiu", available at: https://www.unian.ua/society/1363662-pristrasti-za-dekomunizatsieyu.html (Accessed 17 March 2018).
19. *The Verkhovna* Rada of Ukraine (2015), The Law of Ukraine "On Conviction of Communist and National-Socialist (Nazi) Totalitarian Regimes in Ukraine and Prohibition of the Propaganda of Their Symbols", available at: http://zakon2.rada.gov.ua/laws/show/317-19 (Accessed 10 March 2018).
20. *Rebkalo V. and Kozakov V.* (2010), "Collective identity of the Ukrainian society and its influence on a reformation of the public administration", Publichne upravlinnia: teoriia ta praktyka, № 3–4, p. 95–102.
21. *The official* site of Opposition Bloc (2015), available at: http://opposition.org.ua/uk/news/nataliya-korolevska-zakonami-pro-dekomunizaciyu-

vlada-posilyue-rozkol-v-ukranskomu-suspilstvi.html/ (Accessed 25 March 2018).
22. *Sychova V. V.* (2009), "Regional features of interaction of the political opposition and authorities in Ukraine", Materialy pidsumkovoi naukovo-praktychnoi konferentsii za mizhnarodnoi uchasti [Regional Development Strategy: Formation and Implementation Mechanisms], Odesa Regional Institute of Public Admi_ nistration of the National Academy of Public Administration attached to the Office of the President of Ukraine, Odesa, Ukrane, vol. 1, p. 351–353.
23. *The site* of the Sociological Group "Rating" (2016), "Stavlennia do okremykh istorychnykh postatej ta protsesu dekomunizatsii v Ukraini", available at: http://ratinggroup.ua/research/ukraine/otnoshenie_k_otdelnym_istoricheskim_lichnostyam_i_processu_dekommunizacii_v_ukraine.html (Accessed 10 March 2018).
24. *Sociopolis* TM Social, Political & Market Research (2017), "Stavlennia meshkantsiv Ukrainy do polityky dekomunizatsii", available at: http://sociopolis.ua/uk/doslidzhenya/doslidzhenya/224-decomunisation-april-2017 (Accessed 10 March 2018).
25. *Khitrova T.* (2015), ""Decommunization" as a rhetorical discourse and the source of the formation of ambivalent meanings in the modern information space of Ukraine", Obraz, vol. 3 (18), p. 60–67.
26. *Upravlenye* personalom [HR] (2002), 2nd ed., YuNYTY, Moscow, Russia.

СПИСОК ВИКОРИСТАНИХ ДЖЕРЕЛ

1. *Бабка В. Л.* Історична пам'ять як фактор політичного впливу в незалежній Україні : дис. ... канд. політ. наук : спец. 23.00.03 / В. Л. Бабка; Ніжинський держ. ун-т ім. Миколи Гоголя. — Ніжин, 2016. — 249 с.
2. *Більшість* українців упереджені до влади, декомунізації та ЗМІ [Електронний ресурс]: [дослідження "Конфлікт в медіа, медіа в конфлікті"]. — Режим доступу : http://lvivmediaforum.com/news/bilshist-ukrajintsiv-uperedzheni-do-vlady-dekomunizatsiji-ta-zmi/
3. *Вовченко О. А.* Архетиповість українського суспільства як визначальний чинник самоідентифікації нації (безпековий вимір) : дис. ... канд. політ. наук : 21.01.01 / О. А. Вовченко; Нац. ін-т стратегічних досліджень. — К., 2016. — 213 с.
4. *Дніпропетровська* міська рада нарешті почне працювати [Електронний ресурс] // Сайт Дніпровської міської ради. — Режим доступу : https://dniprorada.gov.ua/uk/articles/item/11325/
5. *Донченко О.* Архетипи соціального життя і політика (Глибинні регулятиви психополітичного повсякдення) : монографія / О. Донченко, Ю. Романенко. — К. : Либідь, 2001. — 334 с.
6. *Жителі* Кіровограда не хочуть перейменовувати місто — опитування [Електронний ресурс] // Українська правда. — 2016, 18 квіт. — Режим доступу : https://www.pravda.com.ua/news/2016/04/18/7105908/
7. *Заява* Опозиційного блоку [Електронний ресурс] // Сайт Опозиційного блоку. – Режим доступу : http://opposition.org.ua/uk/news/dekomunizaciya-ce-politichne-mrakobissya-pridushennya-prav-gromad-i-nacionalnikh-spilnot.html
8. *Із декомунізацією* вулиць в Ужгороді вирішили ще почекати [Електронний ресурс]. — Режим доступу: http://zakarpattya.net.ua/News/153049-Iz-dekomunizatsiieiu-vulyts-

v-Uzhhorodi-vyrishyly-shche-pochekaty
9. *Касьянов Г. В.* Историческая политика и “мемориальные” законы в Украине: начало XXI в. [Электронный ресурс] / Г. В. Касьянов // Историческая Экспертиза. — 2016. — № 2. — С. 28–57. Режисм доступа: http://istorex.ru/page/kasyanov_gv_istoricheskaya_politika_i_memorialnie_zakoni_v_ukraine_nachalo_xxi_v
10. *Колодій А.* Міжрегіональні поділи в Україні і деякі принципи публічного врядування / А. Колодій // Будуємо нову Україну : зб. конф. (26–27 листопада 2014 р., м. Київ) / упоряд. Т. О. Ярошенко ; Українське Фулбрайтівське коло. — К.: ВД “Києво-Могилянська академія”, 2015. — С. 309–327. Режим доступу: http://www.ekmair.ukma.edu.ua/handle/123456789/4618
11. *Колодій А.* Український регіоналізм як стан культурно-політичної поляризованості / А. Колодій // Агора. Україна — регіональний вимір. — Вип. 3. — К., 2006. — С. 69–91.
12. *Костенко С.* Начебто й перейменували... [Електронний ресурс] / С. Костенко // Народне слово : щотиж. газета Кіровоградщини. — 2017, 30 листоп. — Режим доступу : http://n-slovo.com.ua/2017/11/30/
13. *Лозовий В. С.* Політика декомунізації в Україні та денацифікації у Німеччині: проблема відповідальності за скоєні злочини / В. С. Лозовий // Вісн. Кам’янець-Подільського нац. ун-ту ім. Івана Огієнка : історичні науки. — 2016. — Вип. 9. — С. 296–301.
14. *Малес Л. В.* Дискурс декомунізації в Києві / Л. В. Малес // Соціологічні студії. — 2016. — № 2 (9). — С. 16–21.
15. *Мер Дніпра* Борис Філатов закликав не розколювати суспільство через перейменування міста [Електронний ресурс] // УНІАН : інформ. агентство. — 2016, 19 трав. — Режим доступу : https://www.unian.ua/politics/1350231-mer-dnipra-boris-filatov-zaklikav-ne-rozkolyuvati-suspilstvo-cherez-pereymenuvannya-mista.html
16. *Місцеві* вибори. Україна 2015. Чергові місцеві вибори 25.10.2015. [Електронний ресурс] // Центральна виборча комісія : офіц. веб-сервер. — Режим доступу : http://www.cvk.gov.ua/pls/vm2015/PVM002?PT001F01=100&pt00_t001f01=100#
17. *Портнов А.* Про декомунізацію, ідентичність та історичні закони дещо інакше [Електронний ресурс] / А. Портнов // Критика. — 2015, травень. — Режим доступу : https://krytyka.com/ua/solutions/opinions/pro-dekomunizatsiyu-identychnist-ta-istorychni-zakony-deshcho-inakshe
18. *Пристрасті* за декомунізацією [Електронний ресурс] // УНІАН : інформ. агентство. — 2016, 2 червня. — Режим доступу : https://www.unian.ua/society/1363662-pristrasti-za-dekomunizatsieyu.html
19. *Про засудження* комуністичного та націонал-соціалістичного (нацистського) тоталітарних режимів в Україні та заборону пропаганди їхньої символіки [Електронний ресурс]: Закон України від 09.05.2015 р. № 317-VIII, із змін., внесеними згідно із Законом № 595-VIII від 14.07.2015. — Режим доступу: http://zakon2.rada.gov.ua/laws/show/317-19
20. *Ребкало В.* Колективна ідентичність українського суспільства та її вплив на реформування державного управління / В. Ребкало, В. Козаков // Публічне управління: теорія та практика. — 2010. — № 3–4. — С. 95–102.
21. *Сайт* “Опозиційного блоку” від 19.05.2015 р. [Електронний ре-

сурс]. — Режим доступу: http://opposition.org.ua/uk/news/nataliya-korolevska-zakonami-pro-dekomunizaciyu-vlada-posilyue-rozkol-v-ukranskomu-suspilstvi.html/

22. *Сичова В. В.* Регіональні особливості взаємодії політичної опозиції та органів державного управління в Україні / В. В. Сичова // Стратегія регіонального розвитку: формування та механізми реалізації : матеріали підсумкової наук.-практ. конф. за міжнар. участю, 30 жовтня 2009 р. : у 2 т. — Одеса : ОРІДУ НАДУ, 2009. — Т. 1. — С. 351–353.
23. *Ставлення* до окремих історичних постатей та процесу декомунізації в Україні [Електронний ресурс] : [дослідження Соціологічної групи "Рейтинг", проведене 4–11.11.2016 р.] // Сайт Соціологічної групи "Рейтинг". — Режим доступу : http://ratinggroup.ua/research/ukraine/otnoshenie_k_otdelnym_istoricheskim_lichnostyam_i_processu_dekommunizacii_v_ukraine.html
24. *Ставлення* мешканців України до політики декомунізації (квітень 2017 р.) [Електронний ресурс]: [Дослідницька компанія "Соціополіс"]. — Режим доступу : http://sociopolis.ua/uk/doslidzhenya/doslidzhenya/224-decomunisation-april-2017
25. *Хітрова Т.* "Декомунізація" як риторичний дискурс та джерело формування амбівалентних смислів у сучасному інформ. просторі України / Т. Хітрова // Образ : наук. журн. — 2015. — Вип. 3 (18). — С. 60–67.
26. *Управление* персоналом : учеб. для вузов / под ред. Т. Ю. Базарова, Б. Л. Еремина. — 2-е изд., перераб. и доп. — М : ЮНИТИ, 2002. — 560 с.

UDC 159.92+ 159.923+ 1(44)(092)

Sobolnikov Valery Vasilyevich,
Doctor of Psychology, Professor, Professor of the Department of General Psychology and History of Psychology, Employee of the scientific laboratory "Archetypal and addictive identity", NSPU, Russian Federation, 630126, Novosibirsk, Str. Viliuiska, 28, tel: +7 (905) 951 1047, e-mail: vsobolnikovis@gmail.com
ORCID: 0000-0002-5880-7283

Собольніков Валерій Васильович,
доктор психологічних наук, професор, професор кафедри загальної психології та історії психології, співробітник наукової лабораторії "Архетипна й адиктивна ідентичність", НДПУ, Російська Федерація, 630126, м. Новосибірськ, вул. Вилюйська, 28, тел.: +7 (905) 951 1047, e-mail: vsobolnikovis@gmail.com
ORCID: 0000-0002-5880-7283

Собольников Валерий Васильевич,
доктор психологических наук, профессор, профессор кафедры общей психологии и истории психологии, сотрудник научной лаборатории "Архетипическая и аддиктивная идентичность", НГПУ, Российская Федерация, 630126, Новосибирск, ул. Вилюйская, 28, тел.: +7 (905) 951 1047, e-mail: vsobolnikovis@gmail.com
ORCID: 0000-0002-5880-7283
DOI https://doi.org/10.31618/vadnd.v1i14.121

THE UNCONSCIOUS AS A SOURCE OF THE ARCHETYPE OF EUROPE: THE DISCOURSE OF NOMADISM IN THE CONCEPT OF M. MAFFESOLI

Abstract. The article explores the collective unconscious that has become understandable as the basis, which presumably through archetypes determines the specificity of the development of the European mentality. Our discourse as a mechanism is a field continuum where the archetypes of the collective unconscious are primary, and the specific interpretation and modification of the primary to the common meanings, the collective European mentality and the different plan of the semantic communications are secondary. The divergence of the paradigm shift between the epochs of modernity and postmodern quite accurately demonstrates the concept of Michel Maffesoli, penetrated by the institutionalism

of romance. Presented in the teachings of nomadism reveals a new social practice, addressed to European culture. Allocating him the archetypal content as a source of social transformation of the new community necessitated the analysis of a number of conceptual ideas of nomadism on a fragmentary level. It should be emphasized that the term "nomads" and its international synonym for "nomads" do not have a unique use, but in psychology it is used to refer to a pathology based on an irrational one. The subject of the study was the phenomenon of nomadism, which is not only a clear way of life, but also an opportunity to search for the basics of further research into the specifics of civilizational development. As conditions for the genesis of this process are analyzed: the field of social life of nomads; the formation of a community in the form of a nomadic form of existence; the transformation of an identity with mobile properties; the process of destruction, understood as a transition from destruction, but not to death, but to rebirth; etc.

Keywords: nomadism, identity, closeness, freedom; alienation, nomadism, modernity, postmodernity, subjectivity, collective unconscious, irrational, archetypes, destructive processes, archetype, discourse.

НЕСВІДОМЕ ЯК ДЖЕРЕЛО АРХЕТИПУ ЄВРОПИ: ДИСКУРС НОМАДИЗМУ В КОНЦЕПЦІЇ М. МАФФЕСОЛІ

Анотація. Досліджується колективне несвідоме, що стало зрозумілим, як підстава, що, можливо, обумовлює через архетипи специфіку розвитку європейської ментальності. Закладений нами дискурс як механізм являє собою польовий континуум, де первинним є архетипи колективного несвідомого, а вторинними специфічна інтерпретація і модифікація первинного в загальні смисли, колективну європейську ментальність і різного плану смислові комунікації. Розбіжність парадигмального зсуву між епохами Модерну й Постмодерну досить точно демонструє пронизана інституціалізмом романтики концепція М. Маффесолі. Представлений в навчанні номадизм розкриває нову соціальну практику, звернену до європейської культури. Виділення ним архетипного змісту як джерела соціальної трансформації нової спільноти зумовило необхідність аналізу низки концептуальних ідей кочівництва на фрагментарному рівні. Слід підкреслити, що поняття "кочівники" і його міжнародний синонім "Номади" не мають однозначного вживання, а в психології використовується для позначення патології, в основі якої знаходиться ірраціональне. Предметом дослідження став феномен номадизму, що не лише являє собою виразний шлях життєдіяльності, а й відкриває можливості пошуку методологічних засад організації подальших досліджень. Як умови генези розвитку цього процесу аналізуються поле соціального буття Номад, розвиток суспільства у вигляді номадної форми існування, трансформація ідентичності, яка має рухливі властивості, ймовірнісний процес деструкції, який розуміється як перехід від руйнування, але не до смерті, а відродження тощо.

Ключові слова: кочівництво, ідентичність, близькість, свобода, відчуження, номадизм, Модерн, Постмодерн, суб'єктність, колективне несвідоме, архетипи, деструктивні процеси, архетип, дискурс.

БЕССОЗНАТЕЛЬНОЕ КАК ИСТОЧНИК АРХЕТИПА ЕВРОПЫ: ДИСКУРС НОМАДИЗМА В КОНЦЕПЦИИ М. МАФФЕСОЛИ

Аннотация. Исследуется ставшее понятным коллективное бессознательное как основание, которое предположительно через архетипы обусловливает специфику развития европейской ментальности. Заложенный нами дискурс как механизм, представляет собой полевой континуум, где первичным являются архетипы коллективного бессознательного, а вторичными специфическая интерпретация и модификация первичного в общие смыслы, коллективную европейскую ментальность и различного плана смысловые коммуникации. Расхождение парадигмального сдвига между эпохами Модерна и Постмодерна достаточно точно демонстрирует пронизанная институциализмом романтики концепция М. Маффесоли. Представленный в учении номадизм раскрывает новую социальную практику, обращенную к европейской культуре. Выделение им архетипического содержания как источника социальной трансформации нового сообщества обусловили потребность анализа ряда концептуальных идей кочевничества на фрагментарном уровне. Следует подчеркнуть, что понятие "кочевники" и его международный синоним "номады" не имеют однозначного употребления, а в психологии используется для обозначения патологии в основе, которой находится иррациональное. Предметом исследования стал феномен номадизма, представляющий собой не только явственный путь жизнедеятельности, но и открывающий возможности поиска методологических основ организации дальнейших исследований. В качестве условий генезиса развития этого процесса анализируется поле социального бытия Номад, формирование сообщества в виде номадной формы существования, трансформация идентичности, обладающей подвижными свойствами, вероятностный процесс деструкции, понимаемый как переход от разрушения, но не к смерти, а возрождению и т. д.

Ключевые слова: кочевничество, идентичность, близость, свобода, отчуждение, номадизм, Модерн, Постмодерн, субъектность, коллективное бессознательное, архетипы, деструктивные процессы, архетип, дискурс.

Statement of the problem. The state of modern thought can be characterized as a search for ways to resolve contradictions and the development of mankind, based on the divergence between the epochs of Modernity and Postmodernity. Our discourse as a mechanism is a field continuum where the archetypes of the collective unconscious are primary, and the specific interpretation and modification of the primary to the common meanings, the collective European mentality and the different plan of the semantic communications are secondary. Researchers everywhere resort to definitions of "archetype" and "collective unconscious", which serve as original cognitive patterns: the intuitive grasp of the archetype precedes the instinctive action. It is not by chance

that in the European mentality along with the archetypes "Great Mother" and "Great Father", the archetype of Europe plays an important role. The binary nature of archetypes from their totality to the archetype-empire reveals a trend of gravitation towards the formation of a united Europe. At the same time, the process takes place in very difficult conditions, where the result is not fully understood. In fact, the conflict between Modernity and Postmodernity is carried out within the framework of two mentality and the struggle against repressiveness and totalitarianism for tolerance, pluralism, psychologism, etc. The process of mythologizing of mass consciousness (increasing the number of subcultures, tribalization of society, etc.) draws our attention on a number of conceptual provisions of the theory of Michel Maffesoli [1]. The problem of contradictions between the real life of small social groups and the world of ideological structures of power is considered, in his opinion, a sign of the emergence of a new sociality. One of its manifestations is the phenomenon of nomadism, which is not only a clear way of life, but also the possibility of searching for methodological foundations and principles for studying the specifics of civilizational development. Studying the problem of nomadism in the framework of the concept of M. Maffesoli actualizes the issues we are considering.

Analysis of recent research and publications. The phenomenon of nomadism in European civilization is considered as one of the central problems of nomadology (nomadism), the subject of which was the "nomadic way of life", understood as a special kind of producing economy [2, p. 83–84]. At the same time, not every kind of mobile life, denying the attitude towards the producing economy, can be attributed to nomadism. The origin of Homo sapiens with the process of formation of nomadism is associated with time: from the end of the Paleolithic, the Mesolithic, to the Neolithic period. As it developed, nomadism (wandering life) spread from the Atlantic to China and from East Africa to Siberia [3, p. 171–182]. In general, if the Eurasian nomadism arose in the 4^{th}–1^{st} millennium BC. E., in Southern Europe nomadism was formed only in the initial period of the Neolithic (IV–III centuries BC) [4].

An analysis of the existing literature on nomadism was reflected in the works of L. Gumilev, I. Zlatkin, G. Markov, A. Khazanov, E. Gelner, L. Kreider, V. Koenig, and others. The works of researchers emphasize the connection of nomadism with the development of civilization, and it is perceived as an important factor in the development of mankind. Since the 90's of the last century, as a result of a rethinking of the methodological foundations and the scientific paradigm, new approaches to the problems of nomadism in the works of N. Krudin, V. Trepavlov, N. Masanov, S. Vasyutin, K. Ahsanov and others were found. Much attention is paid to the problem being analyzed by the works of foreign researchers Z.Bauman, J. Baudrillard, G. Deborah, J. Deleuze, F. Guattari and others. When carrying out an analysis of the nature of nomadism by J. Deleuze and F. Guattari the perspective of the concept of this phenomenon is looking through. The analogy between nomads and "tribes",

conducted by M. Maffesoli, is becoming more obvious.

The study of the work of a number of researchers convinces that the main function of nomads is the ability to constantly evolve and the desire to change and renew the thinking of its representatives. With the advent of the nomadic way of life in the history of mankind, there were opportunities for development through the seizure of new territories and their subsequent introduction into production turnover [5]. Simultaneously, the creation of ethnocontact groups led to the emergence of dialects, and then to the formation of conditions for the subsequent division of labor and trade. At the same time, it should be noted that the social system perceived the nomads as "the scourge and punishment of God", and their members as savage barbarians bearing destruction and death. Obviously, a separate way of life encouraged nomads to be the most mobile, develop new technologies, deal with exchange, generate dialects, etc. [cf. 6]. However, the further evolution of nomadism led to the fact that at the turn of the XIV–XV centuries, under the blows of emerging capitalism, the nomadic system disintegrated.

In general, for the European population, the world of nomads remained a phenomenon incomprehensible, largely closed, little explored, a kind of "terra incognita". The reflection of the nomadic culture became a centaur — a mythical creature, a semi-human-half-horse, which was perceived as the ideal synthesis of man and beast. The origin of this image researchers attributed to the II millennium B.C.E. (Babylon). Nomads, who came from Iran around 1750 B.C.E. in the boundaries of his empire erected stone statues of guardian gods, including centaurs. Ancient description of them as a frenzied, desired union of animals, direct our view to the dark side of the female archetype. The "program" inherent in it goes deep into the collective unconscious and the past of mankind. Verification of it can be a gender-archetypal analysis of the process, which confirms the existence in the mental strata of the archetypes "Great Mother — Great Father" and the world of centaurs interacting with them [7].

The mythical characters of Hellenic culture draw us into the animal nature of the unconscious long before it becomes possible to really touch the higher, the divine. As an archetype, a centaur represents a certain part of the wild that is not subject to consciousness control. The only "right direction was to descend into this underworld, which can allow you to emerge enlightened" [8, p. 80–81]. J. T. Toshchenko, exploring the phenomenon of centaur-culture, reveals its destructive nature. In modern conditions, he believes, under the influence of the centaur-culture, the world culture is disintegrated, everywhere replaced by ersatz, quasi- and pseudocultures. In their aspirations to the truth and the need to replace the old content with new ones, fragments of the centaur-culture that set the destructive process are being introduced into real life. It is woven of elements that represent contradictory processes in the development of culture, which exploit, but not always directly, by opposing to unnatural manifestations, various low-taste tastes, aspirations and orientations" [9, p. 172].

The wording of the purpose of the article: Problem statement and the analysis of the latest publications determined the purpose of the study. In the context of the foregoing, the goal of this work is to highlight the archetypal discourse of the collective unconscious as a spiritual infrastructure and the driving force of the social transformations of the new community.

Statement of the main material. The competition of the paradigms of modernism and postmodernism in Europe generates a high degree of uncertainty [10] in the process of discourse recognition of predictable (unpredictable) events. Psychological understanding of situational (dispositional) factors of subjective uncertainty actualizes various contexts of personal self-determination. As a result, this kind of socialization leads to the allocation of a special group of people (digital nomad — digital nomadism), which conducts a "mobile lifestyle", constantly changing places of residence and uses digital technologies to perform their professional duties" [11, p. 141]. Staying "in constant movement becomes a way of life, where a person finds the whole "world" [12, p. 16].

At the same time, the transition to a new state is accompanied by an obvious change in the former ways of existence of the individual and the formation of other ways of life. Man, like the community as a whole, will undergo uncertainty testing for "fragility" and "anti-fragility". At the same time, the need to search for the humanitarian component of the integration of the systems "man-man" and "man-artificial intelligence" will intensify. The problems of identity in the digital age, digital inequality, socio-cultural forecasting and the construction of the future will become fully apparent. It is not by chance, investigating the problems of the newly emerging community of the postmodern era, M. Maffesoli in many ways connects it with the influence of archetypes of the collective unconscious. The totality of his archetypes becomes, he believes, "the building material" for the development of the society of the future [13].

The presence of a deep layer of the psyche in mankind as a collective unconscious allows us to present the content of the latter through archetypes in the form of "innate ideas, or tendencies to organize experience within the framework of congenital definite patterns" [14, p. 9]. The results of analysis of experimental and clinical studies, ancient myths, customs and rituals, religious teachings, etc., conducted by C. G. Jung [15], showed the existence of a collective unconscious. In fact, the latter is the layer of the psychic that resulted from the evolution of the biological species "man" in the form of a concentrated experience of all mankind in the form of archetypes. At the same time, the scientist realizes theoretical comprehension and attempts to identify and substantiate the central archetype linking all the elements of the psyche into a single whole. For C. Jung, the unconscious ("It") and the consciousness ("I") exist in different parameters, therefore, "self" becomes a significant carrier of the integrity of the psyche, a reflection of the principle of totality of the individual. Therefore, "the problem of the unconscious, Foucault stressed, its capabilities, status, mode of existence, as well as the know-

ledge and means necessary for it, is not an internal, accidental problem of the humanities, but, in fact, the problem of its existence" [16, p. 17].

In general, the perspectives of archetypal psychology require a deeper understanding of subjectivity. The unconsciousness of archetypes gives rise to the uncertainty and infinity of their semantic structure, creating a certain field for their realization and interpretation. The person, M. Maffesoli believes, disappears, and "the individual, detached from his connections", explodes "to expand the boundaries of his subjectivity: "Himself" in the tribe, "himself" in nature, "himself" in religion" [17]. Subjectivity as a category reflects the active position of man in the world and occupies a special place in modern psychology. In essence, discovering in its basis an integral characterization of human activity, the energy side of his psychic organization provides an individual activity-transforming way of being. At the same time, its active-transforming function, which has a clearly expressed authorial character, determines the attitude to life as a personal problem, and to itself as a creator. Therefore, the work of the individual on the path to the "creator", according to M. Maffesoli, is carried out in process of creation by him of conditions of definition of the law for the actions outside. The latter is fixed at the level of the appearance of a new value — the integrity of the being. In the new society, in his opinion, the spirit of creativity begins to prevail, the creative and aesthetic basis of life activity is formed [18].

Agreeing with the above, it makes sense to return to the analysis of the archetypal unconscious underlying the formation of subjectivity of the individual. Being in the form of concentrated experience of mankind in the form of archetypes, the collective unconscious guides us to the necessity of their perception. The synthesized categories of archetypes as nuclear structures that have abstract oppositions give not only a certain form to the content of the psyche, but also the possibility of activating a certain type of perception and action. C. G. Jung, in this connection, stressed that if "the situation corresponding to a given archetype occurs, this archetype becomes active, coercion appears which, like an instinctual attraction, paves its way in spite of all reason and will or produces a pathological conflict, i.e. neurosis" [19, p. 142–143]. At the same time, a lot of opposing tendencies coexist or are twofold, and therefore the possibility of destructive behavior is always revealed. The genesis of this phenomenon is revealed as a variant of realization in the consciousness of the sociocultural potential of an archetype that is able to identify, manifest and formalize certain images in the mind of the individual.

The existing reality using images and symbols to synthesize the destructive experience of human generations, in essence, prepares the conditions for personal regression. At the rupture of contradictions, a negative identity, with a different system of needs, abilities and beliefs and individual history, and destructive behavior towards subjects with a positive identity begin to form. At the same time, a connection is found between destructive changes and the archeization of socio-psychological structures. Their aspiration for forms that have developed in a sim-

plified version and in simpler conditions is perceptible. This can lead to inadequate perception of the current time and incoming information and to strengthen the process of process destructurization. The greatest interest in this regard is the possible transformation of one of the central concepts of psychoanalysis, such as "attraction". Within the theory of drives, attraction is the desire to satisfy the weakly conscious (unconscious) needs, which are the primary source of action and behavior. Quite often it is manifested in destruction (to death), aggression, complexes of sadomasochism, Oedipus and Electra, archetypes of Anima/Animus. Moreover, attraction as a motivation can arise by the type of both unconditioned and conditioned reflexes.

Conceptually, the idea of craving for destruction (destruction) as the basis for the transition to revival was first formalized with the support of Z. Freud and C. G. Jung, S. Spielrein [20]. However, the psychological mechanism of this process was not disclosed. The explanation of the mechanism of the influence of archetypes on man's consciousness and behavior became possible on the basis of an understanding of modern psychoanalysis, not as "an exciting doctrine of the unconscious, but of the reorganization of the "I" [21, p. 37].

S. Nacht and his collaborators, whose logic of knowledge was based on the introduction of a conditioned reflex, actualization of the characteristics of the personality and the external environment, orientation to the activation of the "I", etc., attempted to uncover the mechanism for the formation of destruction, etc. Thus, endowing the "I" with an aggregate of the most important functions the synthesis of personality, its adaptation to the external or internal world and protection from the destructive influence of the environment), a deficit of self-energy was identified in the "I", which the individual is forced to borrow from "It" [22, p. 95–101]. Disorientation of the "I" under the influence of unintegrated aggressiveness, feelings of fear and other impulses coming from "It", induce the "I" to be modified in order to prevent the penetration of instincts. This understanding of the psychological mechanism of interaction has led S. Nacht to identify conflicts as the central problem associated with the collapse of values and the loss of the meanings of their existence [23, p. 157].

The possibility of destructive modification of the "I" under the influence of the external world becomes also real because of its origin from "It" and is a part of it. Standing out from the "Super-ego", the part of "I" is an unconscious. Because of this, the protective activity of the "I" is to a certain extent unconscious and, therefore, can not be independent from unconscious. The presence of features in the "I" structure (it can be flexible or inflexible) as the main determining moment allows us to determine the strength or weakness of the "I". So, for example, with the weakness of the "I", firstly, the narcissistic elements of the personality predominate; secondly, the personality is masochistic; third, homosexual structures predominate; fourthly, there is increased excitability, ease of transition from one action to another; fifth, there are traits of mental deficiency in the intellectual sphere [21, p. 95–108].

At the same time, the "I" can not go beyond the limits of its natural nature and include the social conditions of its life activity. External reality ceases to be an objective reality and unfolds before the subject, depending on the characteristics of the individual. As a result, it becomes possible to form a destructive identity of the individual, whose consciousness is self-destructing if it is impossible to eliminate the contradictions contained in it (antinomies). In order to diagnose the destructiveness of consciousness, it is necessary to isolate the existing contradictions.

The latter should be taken into account in relation to another phenomenon — the tribal world. Against the background of world wide globalization, "tribes" unite among themselves by certain sensory experiences and cultivate such personality traits as loyalty to the clan, personal dignity, nationalistic and religious feelings, etc. [24, p. 46].

M. Maffesoli, creating a new model, predicts the likelihood of changing the traditional forms of the family, the school and the nation-state. The nomadic way of life programs social mobility, embracing all spheres of human life. "The structure of the nomadic way of life", he believes, "will become widespread, and it is only natural that people for their lives will be replaced by several families, several professions", transform the gender aspects of their identity, life styles, etc. [25].

The foregoing opens up wide opportunities for studying the human psyche in the process of interaction with archetypes and revealing the complex, in many ways, contradictory influence of internal and external factors of the formation of a destructive identity [26]. Here, following Z. Freud, C. G. Jung, S. Nacht and others, it is worthwhile using not only traditional means (interpretation of dreams, methods of free associations, transfer, determination of the "I" force, etc.), but also to go on quasi-experimental methods. In the process of studying the personality, it is also advisable to apply the anamnestic method in order to analyze the sexual, affective and social realizations of the subject as a person and evaluate it behavior in special states of consciousness. In this case, according to S. Nacht, we should beware of the contact between the forces of instincts and the "I". "We can not, he claimed, change the requirements of the unconscious, but we can change the answers that are given to him by "Ego" and "Super-ego" [21], thereby determining the main direction of further work on the problems of the formation of destructive identity.

Conclusions and prospects for further research. In general, the proposed by M. Maffessoli model of postmodern society fully conveys the feeling of increasing unreliability of rooted social, religious and other institutions and creates a vision for future development of society. As a result, the paradigm developed by him acquires the features of a complex theory, which, according to E. A. Afonin, allows a person to "cross" the boundaries of his individuality and merge with the community to which he belongs [26]. On the basis of the above, it seems to us important to further study the problems of the formation of the destructive component of the new community. At the same time, one of

the most significant directions is the study of the nature of internal and external mechanisms of the socio-psychological rhythm of development within the framework of psychological, biological and social time and habitat. The modern level of ideas about a person as a social being is impossible without revealing the psychological patterns of the formation and functioning of the personality, including destructive consciousness and behavior of a person. Before archetypal psychology are the tasks of studying the general patterns of the formation of the "nomadic" personality, the destructive aspects of its socialization. Moreover, it remains important to conduct an analysis of its internal dynamics in the system of interaction between conscious and unconscious processes, as well as research on the stability of its mental organization.

REFERENCES

1. *Okoldovannost'* mira ili bozhestvennoye sotsial'noye [The bewilderment of the world or the divine social] / M. Maffesoli // Socio-logos. Issue. 1. — M.: Progress, 1991. — P. 274–283.
2. *Khazanov A. M.* (2002). Kochevniki i vneshniy mir [Nomads and the outside world] / A. M. Khazanov. — 3rd ed, add. — Almaty: Dyke-Press. — 604 p.
3. *Spooner Brian.* (1975). Nomadism in Baluchistan [Nomadism in Baluchistan] / Brian Spooner // Pastoralists and Nomads in South Asia. — Wiesbaden, Germany: Harrassowitz. — P. 171–182.
4. *Gongor D. A.* (1970). Kratkaya istoriya Khalkhi. Khalkha-mongol'skiye plemena i khalkhaskoye khanstvo. XIII–XVII vv. [Brief History of Khalkha. Khalkha-Mongolian tribes and the Khalkha Khanate. XIII–XVII centuries] : Part 1 / D. Gongor. — Ulaanbaatar. — 390 p.
5. *Kradin N. N.* (2001). Kochevniki v mirovom istoricheskom protsesse [Nomads in the world historical process] / N. N. Kradin // Philosophy and Society. — Issue. № 2 (23). — P. 108–138.
6. *Markov G. Y.* (1998). Ye. Iz istorii izucheniya nomadizma v otechestvennoy literature: voprosy teorii [From the history of the study of nomadism in Soviet literature: theory issues] / G. Y . Markov, Vostok. — № 6. — P. 110–123.
7. *Sobolnikov V. V.* (2015). Arkhetipicheskoye obosnovaniye destruktivnosti v kontekste binarnosti kak strukturoobrazuyushchego printsipa [Archetypical justification of destructiveness in the context of binary as a structure-forming principle] / V. V. Sobol'nikov // Siberian Pedagogical Journal: a scientific periodical. — № 3. — P. 15–18.
8. *Hillman James.* (2004). Vnutrenniy mrak: bessoznatel'noye kak problema morali [Inner darkness: the unconscious as a moral problem / James Hillman] // Internal search: Sat. works of different years / trans. with English. — M.: Cognite Center. — 335 p.
9. *Toshchenko Zh. T.* (2011). Kentavr-kul'tura: sovremennyye liki [Centaur-Culture: Contemporary Faces] / Zh. T. Toshchenko // Dialogue of Cultures in the Context of Globalization: 11th International Likhachov Scientific Readings, May 12–13, 2011: T. I. Reports. — St. Petersburg. : SPbGUP. — P. 166–173.
10. *Psikhologiya* neopredelennosti: yedinstvo intellektual'no-lichnostnogo potentsiala cheloveka : kollektivnaya monografiya [The psychology of uncertainty: the unity of the person's intellectual-personal potential]: a col-

lective monograph / T. V. Kornilova, M. A. Chumakova, S. A. Kornilov. — M.: Sense, 2010. — 334 c.
11. *Gussekloo A.* (2016). Digital Nomads: How to Live, Work and Play Around the World / A. Gussekloo, E. Jacobs. N.-Y. : Location-Independent Publishers. — 280 p.
12. *Rushkoff D.* (2011). Program or Be Programmed: Ten Commands for a Digital Age / D. Rushkoff. — New York. — 152 p.
13. *Maffesoli Michel.* (2012). L'homme postmoderne / Michel Maffesoli. — Paris. — 216 p.
14. *Jung K. G.* (1991). Archetype and the symbol / K. G. Jung. — M.: Renaissance. — 150 p.
15. *Jung K. G.* (1997). The notion of the collective unconscious (1936) / K. G. Jung // Consciousness and the unconscious. — St. Petersburg; M.: University Book. — P. 69–79.
16. *Foucault M.* (1965). Madness and civilization: a history of insanity in the age of reason / M. Foucault; edited by R. D. Laing, D. G. Cooper. — New York: Pantheon Books. — 299 p.
17. *Afonin E. A.* (2017). Neotribalism and modern policy of decentralization: analisis of proffesor Michel Maffesoli's ideas / E. A. Afonin, V. A. Pliushch // Public management. — № 4 (9). — P. 34–47.
18. *Maffesoli M.* (2005). Utopia or Utopias in the Gaps: From the Political to the "Domestic", Diogenes / M. Maffesoli. — English edition Fiesole. — Vol. 52, Iss. 2. — P. 24–25.
19. *Jung K. G.* (1994). Psychology of the unconscious / K. G. Jung; trans. with him. — M.: Canon. — 320 p.
20. *Spielrein S.* (1912 Destruktion als Ursache des Werdens, Internat. Zeitschr / S. Spielrein // Fur Psychoanal. — № 4. — 97 p.
21. *Nacht S.* (1963). La presence du psychanalyste / S. Nacht. — Paris. — 450 p.
22. *Sobolnikov V. V.* (2015). Arkhetipicheskiye problemy formirovaniya destruktivnoy identichnosti [Archetypical problems of formation of destructive identity] / V. V. Sobol'nikov // Humanities and Education in Siberia: a scientific and practical journal. — № 2. — P. 95–101.
23. *Nacht S.* (1956).La psychanalyse daujourdhuihui / S. Nacht. — Paris. — 390 p.
24. *Bauman Z.* (2014). Globalization. Consequences for man and society / Z. Bauman; trans. with English. — M.: The whole world. — 188 p.
25. *Maffesoli M.* (2017). Neotraibalism and the modern policy of decentralization: an open lecture at the National Academy of Sciences under the President of Ukraine (June 29, 2017) [Electronic resource] / M. Maffesoli. — Access mode: https://www.youtube.com/watch

СПИСОК ВИКОРИСТАНИХ ДЖЕРЕЛ

1. *Околдованность* мира или божественное социальное / М. Маффесоли // Социо-логос. — Вып. 1. — М. : Прогресс, 1991. — С. 274–283.
2. *Хазанов А. М.* Кочевники и внешний мир / А. М. Хазанов. — 3-е изд., доп. — Алматы : Дайк-Пресс, 2002. — 604 с.
3. *Spooner Brian.* Nomadism in Baluchistan / Brian Spooner // Pastoralists and Nomads in South Asia. — Wiesbaden, Germany : Harrassowitz, 1975. — P. 171–182.
4. *Гонгор Д.* Краткая история Халхи. Халха-монгольские племена и халхаское ханство. XIII–XVII вв. : Ч. 1 / Д. Гонгор. — Улаанбаатар, 1970. — 390 с.
5. *Крадин Н. Н.* Кочевники в мировом историческом процессе / Н. Н. Кра-

дин // Философия и общество. — 2001. — Вып. № 2 (23). — С. 108–138.
6. *Марков Г. Е.* Из истории изучения номадизма в отечественной литературе: вопр. теории / Г. Е. Марков // Восток. — 1998. — № 6. — С. 110–123.
7. *Собольников В. В.* Архетипическое обоснование деструктивности в контексте бинарности как структурообразующего принципа / В. В. Собольников // Сибирский пед. журн. : науч. периодическое изд. — 2015. — № 3. — С. 15–18.
8. *Хиллман Джеймс.* Внутренний мрак: бессознательное как проблема морали / Джеймс Хиллман // Внутренний поиск : сб. работ разных лет / пер. с англ. — М. : Когнито-Центр, 2004. — 335 с.
9. *Тощенко Ж. Т.* Кентавр-культура: современные лики / Ж. Т. Тощенко // Диалог культур в условиях глобализации : XI Междунар. Лихачевские научные чтения, 12–13 мая 2011 г. : Т. I. Доклады. — СПб. : СПбГУП, 2011. — С. 166–173.
10. Психология неопределенности: единство интеллектуально-личностного потенциала человека: коллективная монография / Т. В. Корнилова, М. А. Чумакова, С. А. Корнилов. — М. : Смысл, 2010. — 334 с.
11. *Gussekloo A.* Digital Nomads: How to Live, Work and Play Around the World / A. Gussekloo, E. Jacobs. — N.-Y. : Location-Independent Publishers, 2016. — 280 p.
12. *Rushkoff D.* Program or Be Programmed: Ten Commands for a Digital Age / D. Rushkoff. — New York, 2011. — 152 p.
13. *Maffesoli Michel.* L'homme postmoderne / Michel Maffesoli. — Paris, 2012. — 216 p.
14. *Юнг К. Г.* Архетип и символ / К. Г. Юнг. — М. : Ренессанс, 1991. — 150 с.
15. *Юнг К. Г.* Понятие коллективного бессознательного (1936) / К. Г. Юнг // Сознание и бессознательное. — СПб ; М. : Университет. кн., 1997. — С. 69–79.
16. *Foucault M.* Madness and civilization: a history of insanity in the age of reason / M. Foucault ; edited by R. D. Laing, D. G. Cooper. — New York : Pantheon Books, 1965. — 299 p.
17. *Afonin E. A.* Neotribalism and modern policy of decentralization: analisis of proffesor Michel Maffesoli's ideas / E. A. Afonin, V. A. Pliushch // Public management. — 2017. — № 4 (9). — P. 34–47.
18. *Maffesoli M.* Utopia or Utopias in the Gaps: From the Political to the "Domestic", Diogenes / M. Maffesoli. — English ed. Fiesole, 2005. — Vol. 52, Iss. 2. — P. 24–25.
19. *Юнг К. Г.* Психология бессознательного / К. Г. Юнг ; пер. с нем. — М. : Канон, 1994. — 320 с.
20. *Spielrein S.* Destruktion als Ursache des Werdens, Internat. Zeitschr / S. Spielrein // Fur Psychoanal. — 1912. — № 4. — 97 p.
21. *Nacht S.* La presence du psychanalyste / S. Nacht. — Paris, 1963. — 450 p.
22. *Собольников В. В.* Архетипические проблемы формирования деструктивной идентичности / В. В. Собольников // Гуманитарные науки и образование в Сибири : науч.-практ. журн. — 2015. — № 2. — С. 95–101.
23. *Nacht S.* La psychanalyse daujourdhuihui / S. Nacht. — Paris, 1956. — 390 p.
24. *Бауман З.* Глобализация. Последствия для человека и общества / З. Бауман ; пер. с англ. — М. : Весь Мир, 2004. — 188 с.
25. *Маффесоли М.* Неотрайбализм и современная политика децентрализации: открытая лекция в НАГУ при Президенте Украины (29 июня 2017 г.) [Электронный

ресурс] / М. Маффесоли. — 2017. — Режим доступа: https://www.youtube.com/watch?v=zeh3LIn5uNM.

26. *Хиллман Дж.* Архетипическая психология / Дж. Хиллман; пер с англ. — М. : Когнито-Центр, 2006. — 351 с.

UDC: 316.728

Sudakov Volodymyr Ivanovich,
Professor, Doctor of Sociological Science, Head of the Theory and History of Sociology dpt., Faculty of Sociology, Taras Shevchenko National University of Kyiv, 01601, Kyiv, Str. Volodymyrska, 58, tel.: +38 (067) 502 86 48, e-mail: vl_sudakov@ukr.net
ORCID: 0000-0002-2032-1093

Судаков Володимир Іванович,
доктор соціологічних наук, професор, завідувач кафедрою теорії та історії соціології факультету соціології Київського національного університету імені Тараса Шевченка, 01601, м. Київ, вул. Володимирська, 58, тел.: +38 (067) 502 86 48, e-mail: vl_sudakov@ukr.net
ORCID: 0000-0002-2032-1093

Судаков Владимир Иванович,
доктор социологических наук, профессор, заведующий каферы теории и истории социлогии факультета социологии Киевского национального университета имени Тараса Шевченко, 01601, г. Киев, ул. Владимирская, 58, тел.: +38 (067) 502 86 48, e-mail: vl_sudakov@ukr.net
ORCID: 0000-0002-2032-1093
DOI https://doi.org/10.31618/vadnd.v1i14.122

THE LABOR DIVISION AS THE ARCHETYPAL SOURCE OF SOCIAL INTEGRATION, SOCIAL CONFLICTS AND SOCIAL TENSIONS IN THE EUROPEAN PUBLIC SPACE

Abstract. The article presents analytical sociological approach that is oriented to the scientific research of the division of labor as the archetypal source of social integration, social conflicts and social tensions the European public space. Devoted that the division of labor archetype is the fundamental transcultural stimulus for the resource development in the contemporary societies and is the important determinative factor for supporting and strengthening integrative foundations of public space in these societies. The specialized conceptions of social and public space, which have been elaborated in the European sociology for explanation the conflict-and the risk manifestations of the division of labor in the individual and collective labor practices were analysed by the author. Argued that in the globalized multicultural public space of the contemporary European societies take

place the constant reproduction of the different intercultural conflicts which are the functional manifestations of the of division of labor between individual and collective actors of social life. Substantiated that the social foundation of these intercultural conflicts are the different forms of social tension which reflect the concrete circumstances of social inequality, violence, social exclusion, deprivation, protest behavior in the system of the labor practices and also in the different models of employment of the working population. Proved the necessity of further development of the fundamental and applied scientific researchers of the new intercultural conflicts and the forms of social tensions in the labor activities that are reproduce in the multicultural European public space. Such scientific researchers would be the important stimulus for the development of the theory and methodology of the public management.

Keywords: globalization, labor, division of labor archetype, social integration, social solidarity, social conflict, social tension, European public space.

РОЗПОДІЛ ПРАЦІ ЯК АРХЕТИПНЕ ДЖЕРЕЛО СОЦІАЛЬНОЇ ІНТЕГРАЦІЇ, СОЦІАЛЬНИХ КОНФЛІКТІВ ТА СОЦІАЛЬНОЇ НАПРУЖЕНОСТІ У ЄВРОПЕЙСЬКОМУ ПУБЛІЧНОМУ ПРОСТОРІ

Анотація. Представлено розробку аналітичного соціологічного підходу, спрямованого на наукове дослідження розподілу праці як архетипного джерела соціальної інтеграції, соціальних конфліктів та соціальної напруженості у європейському публічному просторі. Аргументована значущість розуміння архетипу розподілу праці як визначального транскультурного стимулу ресурсного розвитку сучасних суспільств і важливого чинника підтримки та посилення інтегративних засад їх публічного простору. Здійснено аналіз спеціалізованих концепцій соціального та публічного простору, які були розроблені у європейській соціології для пояснення специфіки конфліктних та ризикових проявів архетипу розподілу праці в індивідуальних та колективних трудових практиках. Аргументовано, що в публічному мультикультурному просторі сучасних європейських суспільств стабільно відтворюються різноманітні міжкультурні конфлікти, які реально є суперечливими функціональними проявами архетипу розподілу праці між індивідуальними колективними суб'єктами суспільного життя. Підкреслено, що соціальною основою цих міжкультурних конфліктів є різні форми соціальної напруженості, які відображують конкретні обставини соціальної нерівності, насильства, соціального відторгнення, депривації, протестної поведінки в системі трудових практик, а також в різних моделях зайнятості працездатного населення. Доведена необхідність подальшого розвитку фундаментальних та прикладних наукових досліджень нових міжкультурних конфліктів та форм соціальної напруженості в індивідуальних та колективних трудових практиках, які специфічним чином відтворюються та виразно проявляються у полікультурному європейському публічному просторі. Саме такі дослідження можуть стати важливими стимулами розвитку теорії та методології соціального менеджменту.

Ключові слова: глобалізація праця, архетип розподілу праці, соціальна інтеграція, соціальна солідарність, соціальний конфлікт, соціальна напруженість, європейський публічний простір.

РАЗДЕЛЕНИЕ ТРУДА КАК АРХЕТИПНЫЙ ИСТОЧНИК СОЦИАЛЬНОЙ ИНТЕГРАЦИИ, СОЦИАЛЬНЫХ КОНФЛИКТОВ И СОЦИАЛЬНОЙ НАПРЯЖЕННОСТИ В ЕВРОПЕЙСКОМ ПУБЛИЧНОМ ПРОСТРАНСТВЕ

Аннотация. Представлена разработка аналитического социологического подхода, который направлен на научное исследование разделения труда как архетипного источника социальной интеграции, социальных конфликтов и социальной напряженности в европейском публичном пространстве. Аргументирована значимость понимания архетипа разделения труда как определяющего транскультурного стимула ресурсного развития современных обществ и важного фактора поддержки и усиления интеграционных принципов их публичного пространства. Осуществлен анализ специализированных концепций социального и публичного пространства, которые были разработаны в европейской социологии для объяснения специфики конфликтных и рискогенных проявлений архетипа разделения труда в индивидуальных и коллективных трудовых практиках. Аргументировано, что в публичном мультикультрном пространстве современных европейських обществ происходит стабильное воспроизводство различных интеркультурных конфликтов, которые реально являются противоречивыми функциональными проявлениями архетипа разделения труда между индивидуальными и коллективными субъектами общественной жизни. Подчеркнуто, что социальной основой этих интеркультурных конфликтов являются различные формы социальной напряженности, которые отражают конкретные социальные обстоятельства социального неравенства, насилия, социальной экслюзии, депривации, протестного поведения в системе трудовых практик, а также в различных моделях занятости трудоспособного населения. Доказана необходимость дальнейшего развития фундаментальных и прикладных научных исследований новых интеркультурных конфликтов и форм социальной напряженности в индивидуальных и коллективных трудовых практиках, которые специфическим образом воспроизводятся и проявятся в поликультурном европейском публичном пространстве. Именно такие исследования могут стать важными стимулами развития теории и методологии социального менеджмента.

Ключевые слова: глобализация, труд, архетип разделения труда, социальная интеграция, социальная солидарность, социальный конфликт, социальная напряженность, европейское публичное пространство.

Formulation of the problem. It is known that intensification of globalization processes constitutes the new forms of activities in economic, political and cultural spheres of human life. The contemporary labor practices are

connected with the trend of deepening global social drama, which reflects the new controversial realities of the new social differentiation of human civilization into post-industrial center, industrial semi-periphery and agrarian periphery. Obviously, this differentiation has the specific consequences which actually lead to lower quality and living standards of the working population, increasing unemployment and to mass international migration. The current crisis of the global and regional labor markets reflects the situations of radical changes of the international labor division in the European public space. But these changes have some positive and negative dimensions. It is important to understand that the division of labor was traditionally analyzed by scholars as the main resource foundation of the human being and as the progressive transcultural archetype of social integration in different forms of social solidarity. The negative dimension of this process was connected with argumentation that labor in its different collective forms is the main source of social inequalities, violence, exploitation, social exclusion, social tensions and social conflicts. It is important to underline that the new waves of global technological modernization are also the specific factor of dehumanization of social life. This is a serious and important scientific problem for scholars who study contemporary institutional crisis of employment in the European labor market.

Analysis of recent research and publications. In recent some decades scientists have paid much attention to the problems on the labor practices in European countries. The situations of the "crisis and destruction of the labor societies", the "end of work" and of the "destandardization of employment" were investigated by Z. Bauman, J. Baudrillard, U. Beck, R. Dahrendorf, A. Giddens, D. North, G. Ritzer, L. Sklair, J. Stiglitz, Ch. Tilly, A. Toffler. These investigations create positive cognitive stimulus for further advanced studies of the contemporary labor relations. But it will be reasonable to stress that the process of division of labor practices in European societies constitutes the multicultural European public space with the specific forms of social integration, social conflicts and social tensions. In resent publications by A. Assman, M. Archer, A. Atkinson, P. Bourdieu, D. Bouget, J. Habermas, B. Latour, K. Sorrells, Gr. Crow, O. Widegreen, Ph. Brown, A. Heskeith have been proposed some perspective ideas, which could stimulate innovative researches of the division of labor problem under the context of contemporary intercultural communications.

The purpose of the article. The main purpose of this article is to characterize the division of labor as the archetypal source of social integration, social conflicts and social tension in the European public space.

The statement of basic materials. First of all, it is important to take into account that the concept of public space has become widespread in the contempotrary social sciences. In spite of that this scientific notion has broad conceptual volume, this notion, as A. Assman believes, reflects some specific features of the general "spatial turn" in social and cultural studies [1, p. 149–166]. Obviously, it is important to take into account the important real fact of the

global integration of social life in over the world. Therefore the contemporary European societies, in spite of different levels of their socio-economic development, form common integrated public space, which functionally reproduces the specific determinants of economic, political and socio-cultural interactions and communications between individuals, social communities and social institutions.

It should be noted that the main contradictions of this public space sociologists for a long time have been explained by existing social inequalities, which were interpreted as consequences of the direct influence of the international division of labor and the unequal distribution of scarce material resourses in different societies. It is worth recalling that P. Sorokin at the beginning of the 20th century in his theory of social space defined the phenomena of wealth, power and profession as th basic factors of organization and reproduction of the social order and culture in any type of society [2, p. 39–40]. P. Sorokin tried to prove that the systemic connection between these phenomena is determined by the process of division of social labor, which forms the status positions of certain individual and collective actors in the system of social interactions of the two large "cumulative" groups — the previleged social group of mental labor and the subjugated social group of physical labor.

At the beginning of the 21th century, the French sociologist P. Bourdieu attempted to develop the post-structuralist theory of social space, emphasizing the importance of identification the status dispositions of social actors from the point of view of the analysis of the real possibilities by these actors to use the different types of capital — economic, political, social, cultural, symbolic. The the processes of free use and mutual conversion of capitals in the public space of the developed European societies have become autonomous and do not have a direct dependence on the existing national division of labor. According to Bourdieu, this situation requires a new theoretical understanding of the basic resource determinants of social integration in Europen societies societies, taking into account the circumstance that organization of social relations between people in these societies is increasingly influenced by the globalized sphere of consumption. He points out in his book "Social Structures of the Economy" [3] that the process of economic globalization radically politicizes the division of labor in the contemporary European nation-states due to the pseudo-humanist requirements by transnational institutions to provide people with the necessary goods of consumption on the basis of the free movement of people, commodities and capitals. He claims that "so-called "global market" is a *political* creation, the product of a more or less consciously concerted policy" [3, p. 225].

The famous scholars of the neomarxist Frankfurt school (T. Adorno, E. Fromm, G. Markuze, J. Habermas) argued that in western "consumer societies" division of labor is no longer detetermines a class structure and social behavior. J. Habermas in two-volume fundamental research "The Theory of Communicative Action" indicates to the importance of overcoming simplified views on the division of labor as the institutional framework of industrial

cooperation and social integration. He argues that in the class capitalist societies the division of labor is the source of emergence and development of different social conflicts and social tensions. Therefore the important consequence of the capitalist division of labor is the formation of the specific stimulus and the specilized mechanisms of social self-organization and of civil activity by social actors who in the "open public sphere" demonsrate the potential of their "life-world". In monographs "Structural Tranfomations of the Pubic Sphere [4, p. 124–129] and "The Divided West" [5, p. 179–185] J. Habemas writes that in the public sphere human individuals identify themselves as citizents through the legal social mechanisms of self-organization and have real chance to establish appropriate system of collective human rights as the basic regulative legal norms of the peaceful intercultural communications and of the non-violent social order. He considers that the public sphere in multicultural societies is the specific public space of the intercultural communications which constantly reproduces itself by different forms of civil activity, mass collective actions and public discussions.

Obviously, one should agree with J. Habermas's position that public space is reproduced through expression and harmonization of the private and collective interests on the basis of social self-organization. However, as I believe, it is also important to take into account the fact that the processes of reproduction of the public space stimulate the formation of new trends in the distribution of social labor, which in general reflect the social demands for professional management and administrative activity, which have to strengthen the integrative foundations of social order and the process of social solidarity in the contemporary modern multicultural European societies.

It should be noted that in sociology the concept of "solidarity" reflects the realities of the certain social unity of individuals and social groups as the integral result of the human peaceful coexistence based on common needs, interests, ideals, values. Of course, the descriptions and characteristics of the solidarity of the various communities in the contemporary multicultural societies now are widely presented through the principles of liberal ideology that proposed to understand solidarity as the basic social value and desirable goal of social progress. Therefore in the different democratic political programs of organization of the peaceful and non-violent social order the concept of solidarity scholars often use for emphasizing the general integrative foundation of social life.

Now in the scientific literature the different definitions of the term "solidarity" are given. G. Crow in his works [6; 7] analyzes different semantic meanings of this term, which have historically formed according to the scientific or ideological positions of scientists. He underlines that A. Conte and his follower E. Durkheim believed that solidarity is a "natural" state of society, which is based on the division of social labor, when people objectively need each other. The Marxist position offered to understand "solidarity" as the unity of a particular social community, which arises on the basis of objectively existing interests and becomes a mobilization force of collective action.

Marx used the notion of "solidarity" to determine the state of collective unity, the unity of the proletariat. In modern theories of rational choice, the concept of "solidarity" refers to the phenomenon of group consciousness and group action, based on the identification of individuals with "own" group/community, when the individual deliberately delegates part of his rights in exchange for the collective defense of their interests [6, p. 4–29; 7, p. 52].

Obviously, in the public consciousness, solidarity has a morally positive connotation as a symbol and a sign of mutual understanding among members of society, as a factor in ensuring non-conflict coexistence, as an indicator of the common need of people to live together. Therefore I agree with O. Widegreen who investigates solidarity as the specific strategy of the social exchange. He argues that solidarity in its basic ontological dimensions is, firstly, a feeling of the specific exchange with other members of the group, a feeling of "we", that is, a sense of unity; and secondly, solidarity is the state of people's consent to certain joint actions for the goal of affirming their own interests. "In general, solidarity is the unity of beliefs and actions, mutual assistance and support for members of a social group based on common interests and the need to achieve common group goals; joint responsibility, as well as active sympathy and support for any actions or thoughts" [8, p. 775].

Taking into account the analyzed conceptual positions, I would like to emphasize that under conditions of the newest globalization changes the new two types of solidarity in the multicultural societies are emerged.

I believe that the new "*neoliberal type of solidarity*" in its ontological manifestations is the specific form of social integration through the social tensions, protests, conflict behavior and also through the specific human struggle for the priorities of certain cultural values and ideals, for belonging to a more "high", more "qualitative" culture. Another — the "*innovative type of solidarity*" — is based on the positive effect of preserving a cultural diversity and of an enrichment of existing cultures through innovative and creative activities by actors who produce unique technical, technological, artistic and spiritual products.

It is important to conclude that the public space of modern multicultural societies is not an ideal arena for non-violent reconciliation of public interests. That is why one should agree with A. Giddens and other scholars (Z. Bauman, U. Beck, D. North) who draw attention to the importance of researching the risks of "unintentional social consequences of individual and collective activity", which leads to the appearance the various intercultural conflicts.

In the advanced research programs by M. Archer [9] and A. Atkinson [10] have been emphasized that the modern intercultural conflicts are the specific controversial manifestations of the division of labor among different social communities. And the specific social results of these manifestations consist of the tensions between human equality and social inequalities which reflect and represent the phenomena of social exclusion, poverty and unemployment.

K. Sorrells in her book [11] tries to analyse different forms of the intercul-

tural communications as the sources of conflict interactions in the public space and as the problem of social policy. She understands intercultural conflict as "the real or perceived incomparibility of values, norms, expectations or outcomes between two or more individuals or groups from different cultures" [11, p. 260]. K. Sorrells argues that intercultural conflicts have flexible structure and very often demonstrate the contradictory realities of the "crossing cultural and social borders" actions and are the most evident indicators of social injustice. Therefore the search for appropriate ways in order to solve and overcome intercultural conflicts now is the serious complex problem for public management. That is why so many scholars now pay attention upon the study of the phenomenon of social tension as a specific stage, preceding the actualization of intercultural conflicts in the public space.

In the recent publication [12] I tried to prove that the different forms of social tensions in the contemporary globalized world are the specific contradictory consequences of the international division of labor and are the essential determinants which constitute *inclusive and exclusive models of employment* [12, p. 338–342]. I consider that the existing system of social tensions is the important ontological base for identification of the new pre-conflict and conflict realities in the contemporary labor practices as the specific type of the globalized multicultural communications. The essential characteristics of the "social tension" concept, as Western scholars believe, reflect the certain system of the typical causal ontological factors as sources of actualization: 1) violence; 2) social exclusion; 3) social inequalities; 4) protest behavior; 5) social conflicts; 6) global and local risk situations as the specific ontological modifications of the individual and collective activities [13–19]. These scholars have proposed the new scientific conceptualizations of the theme of social tension under the context of certain innovative ideas. In this connection, it is reasonable to underline the content of the three such important ideas.

First, it is the idea of the epistemological development of the contemporary social sciences "beyond societies" (J. Urry [15], U. Beck [16]). The conceptual expression of this idea lies in the argumentation of the research position that under the influence of the globalization process all contemporary societies as nation-states lose their "organic" nature, and the features of functional autonomy and self-sufficiency. That is why the sociological analysis, which is limited to the study of separate societies, is becoming obsolete. It is easy to understand that according of this research position, *social tensions are the attributive consequences of the contemporary globalization process and of the "new mobilities"*.

Secondly, it is the idea of "reassembling the social" (B. Latour [17]). This idea reflects the need of radical rethinking of the ontological characteristics of sociality under the context of the intensive development of social networks, which form the new interactive models of social interactions and intercultural communications. It is also important to take into account the fact that the processes of virtualization of public life positively stimulate the potential of the agency of individual and collective so-

cial actors and expand the possibilities of their involvement (inclusion) into the existing field of global, regional and local labor and social practices. However, such involvement, as believes J. Baudrillard [18], is often simulative and really transforms into the forms of social alienation and social exclusion. So the desire and actions of the migrant or refugee, who are aimed at achieving the goal of becoming a member of an advanced society are really faced with the mechanisms of social exclusion as a functional system of economic, political, legal, and sociocultural constraints. The controversial combination of these desires and actions and functional mechanisms of social exclusion, as we consider, are the important source of social tensions. From the standpoint of such conceptual understanding, *social tension is an ontological manifestation of contradictions between inclusive and exclusive types of identity of individual and collective actors.*

Thirdly, it is also important to point out the conceptual significance of the idea of radical strengthening of the tendency of individualization of social life. The concept of "individualized society" which has been proposed by Z. Bauman, expresses the essential characteristics is this idea [19, p. 2–14]. This concept targets the scientific search: 1) to the study of the dominant influence of personal (individualized) social practices in the processes of organizing the social order in the contemporary societies; 2) to the research the establishment of the a meritocratic profile of social structure as the results of individual choices which are based on accumulation of the cultural capital and its "life meanings". It is important to take into account that the increase of the influence of personified social practices actually leads to the violation and destruction of the existing traditional modes of social integration due to the formation of the new individualized channels of social mobility. Obviously, a certain system of such "violations and destructions" is also a specific source of social tensions, which can turn into different latent and explicit forms of social conflicts and protest behavior. Thus, *social tension is the specific consequence of the radical strengthening of the tendency of individualization of social life.*

Conclusions.

1. The scientific researches of the newest tendencies of the division of labor are the important stimulus further its analysis as the archetypal source of social integration, social conflicts and social tensions. These tendencies determine the qualitative differences between the social systems of different types which in the globalized social space of contemporary civilization lead to its differentiation into to the post-industrial centre, the industrial semi-periphery and the agrarian periphery. As a universal transcultural archetype the division of labor is a fundamental stimulus for the resource development in the contemporary societies and is an important determinative factor for supporting and strengthening the integrative foundations of public space in these societies.

2. In the European sociology have been elaborated the specialized conceptions of social and public space for scientific explanation of the contradictory nature the manifestations of the division of labor in the European public space. In particular, the special atten-

tion by scholars was paid upon identification of the conflict-and the risk-factors in the individual and collective labor practices that are reproduced in the globalized multicultural public space of modern European societies.

3. The scientific search for the development of the optimal strategies for effective managerial influence towards the intercultural conflicts in the system of labor practices is an important problem of the theory of social management. It is important to take into account that the origin and development of the intercultural conflicts are conditioned by the influence of the different forms of social tension, which really are the contradictory manifestations of the archetype of the division of labor in the inclusive and exclusive models of employment of the working population.

REFERENCES

1. *Assman A.* Introduction to cultural studies. Topic, Concepts, Issues / A. Assman. — Berlin: Erich Smidt Verlag, 2012 — 248 p.
2. *Johnson B. V.* Pitirim A. Sorokin on Order, Change and the Recostruction of Society / Barry Johnson // Comparative Civilizartion Review. — 1999. — № 41. — P. 25–41.
3. *Bourdieu P.* The Social Structures of the Economy / P. Bourdieu. — Cambrige: Polity Press, 2005. — 240 p.
4. *Habermas J.* The Structural Transformations of the Pubic Sphere / J. Habermas. — Cambrige (Mass): The MIT Press, 1991. — 301 p.
5. *Habermas J.* The Divided West / J. Habermas. — Cambrige; Polity press, 2006. — 224 p.
6. *Crow Gr.* Social solidarities; theories, identities, and social change / Gr. Crow. — Buckingham; Open univ. press, 2002. — 152 p.
7. *Crow Gr.* Social solidarities / Gr. Crow // Sociological Compass. — 2010. — Vol. 4 (1). — P. 52–60.
8. *Widegreen O.* Social Solidarity and Social Exchange / O. Widegreen // Sociology. — 1997. — Vol. 31, issue 4. — London; Sage publ. — P. 755–771.
9. *Archer M.* The sociological approach to the tension between equality and social inequality / M. Archer // The Study of the Tension between Human Equality and Social Inequalities. From the Perspectives of the Various Social Sciences. — Vatican city: Academy of Political Sciences, 1996. — Acta 1. — P. 81–99.
10. *Atkinson A. B.* Social exclusion, Poverty and Unemployment / A. Atkinson // Exclusion, Employment and Opportunity / A. B Atkinson and J. Hills eds. — London: school of Economic and Political Science, 1998. — P. 1–20.
11. *Sorrells K. S.* Intercultural Communication, Globalization and Social Justice. (2nd ed.) / K. Sorrells. — Los Angeles: Sage publ., 2016. — 331 p.
12. *Sudakov V. I.* The global detrminats of the conflict intractions in the contemporary models of employment / V. Sudakov // Public management. — 2017. — № 3 (8). — P. 335–342.
13. *Bouget D.* Social Tension: some general elements / D. Bouget. — Oslo: The Peace Institute, 2008. — 35 p.
14. *North D. C., Wallisd J. J., Waingast B. B.* Violence and Social Orders. A conceptrual framework for interpreting recorded human history / D. C. North, J. J. Wallisd, B. B. Waingast. — N.-Y.: Cambrige univ. press, 2013. — 320 p.
15. *Urry J.* Sociology beyond Societies: Mobilities for the Twenty-first Century / J. Urry. — London: Routledge, 2000. — 266 p.
16. *Beck U.* World at Risk / U. Beck. — London: SAGE Publ., 2009. — 226 p.

17. *Latour B.* Reassembling the Social. An Introduction to Actor-Network Theory/ Brouno Latour. — N.-Y.: Oxford: univ press, 2005. — 303 p.
18. *Baudrillard J.* Symbolic Exchange and Death / J. Baudrillard. — 2nd ed. — London: SAGE Publ., 2017. — 280 p.
19. *Bauman Z.* Individulized Sosiety / Z. Baunan. — Cambrige: Polity press, 2008. — 272 p.

СПИСОК ВИКОРИСТАНИХ ДЖЕРЕЛ

1. *Assman A.* Introduction to cultural studies. Topic, Concepts, Issues / A. Assman. — Berlin: Erich Smidt Verlag, 2012. — 248 p.
2. *Johnson B. V.* Pitirim A. Sorokin on Order, Change and the Recostruction of Society / B. Johnson // Comparative Civilizartion Review. — 1999. — № 41. — P. 25–41.
3. *Bourdieu P.* The Social Structures of the Economy / P. Bourdieu. — Cambrige: Polity Press, 2005. — 240 p.
4. *Habermas J.* The Structural Transformations of the Pubic Sphere / J. Habermas. — Cambrige (Mass): The MIT Press, 1991. — 301 p.
5. *Habermas J.* The Divided West / J. Habermas. — Cambrige; Polity press, 2006. — 224 p.
6. *Crow Gr.* Social solidarities; theories, identities, and social change / Gr. Crow. — Buckingham; Open univ. press, 2002. — 152 p.
7. *Crow Gr.* Social solidarities / Gr. Crow // Sociological Compass. — 2010. — Vol. 4 (1). — P. 52–60.
8. *Widegreen O.* Social Solidarity and Social Exchange / O. Widegreen // Sociology. — 1997. — Vol. 31, issue 4. — London; Sage publ. — P. 755–771.
9. *Archer M.* The sociological approach to the tension between equality and social inequality / M. Archer // The Study of the Tension between Human Equality and Social Inequalities. From the Perspectives of the Various Social Sciences. — Vatican city: Academy of Political Sciences, 1996. — Acta 1. — P. 81–99.
10. *Atkinson A. B.* Social exclusion, Poverty and Unemployment / A. Atkinson // Exclusion, Employment and Opportunity / A. B. Atkinson and J. Hills eds. — London: school of Economic and Political Science, 1998. — P. 1–20.
11. *Sorrells K. S.* Intercultural Communication, Globalization and Social Justice (2nd ed.) / K. Sorrells. — Los Angeles: Sage publ., 2016. — 331 p.
12. *Sudakov V. I.* The global detrminats of the conflict intractions in the contemporary models of employment / V. Sudakov // Public management. — 2017. — № 3 (8). — P. 335–342.
13. *Bouget D.* Social Tension: some general elements / D. Bouget. — Oslo: The Peace Institute, 2008. — 35 p.
14. *North D. C., Wallisd J. J., Waingast B. B.* Violence and Social Orders. A conceptrual framework for interpreting recorded human history / D. C. North, J. J. Wallisd, B. B. Waingast. — N.-Y.: Cambrige univ. press, 2013. — 320 p.
15. *Urry J.* Sociology beyond Societies: Mobilities for the Twenty-first Century / J. Urry. — London: Routledge, 2000. — 266 p.
16. *Beck U.* World at Risk / U. Beck. — London: SAGE Publ., 2009. — 226 p.
17. *Latour B.* Reassembling the Social. An Introduction to Actor-Network Theory / B. Latour. — N.-Y.: Oxford: univ press, 2005. — 303 p.
18. *Baudrillard J.* Symbolic Exchange and Death / J. Baudrillard. — 2nd ed. — London: SAGE Publ., 2017. — 280 p.
19. *Bauman Z.* Individulized Sosiety / Z. Baunan. — Cambrige: Polity press, 2008. — 272 p.

UDC 351/354:167.7

Sushyi Olena Vladimirovna,
Doctor of Science in Public Administration, Head of the Laboratory of Methodology of Psychosocial and Political-Psychological Research, Institute of Social and Political Psychology of the NAES of Ukraine, 04070, Kyiv, Str. Andriivska, 15, tel.: +38 (067) 910 99 26, e-mail: a_s_y2000@yahoo.com
ORCID: 0000-0002-4364-7571

Суший Олена Володимирівна,
доктор наук з державного управління, завідувачка лабораторії методології психосоціальних і політико-психологічних досліджень, Інститут соціальної та політичної психології НАПН України, 04070, м. Київ, вул. Андріївська, 15, тел.: +38 (067) 910 99 26, e-mail: a_s_y2000@yahoo.com
ORCID: 0000-0002-4364-7571

Суший Елена Владимировна,
доктор наук по государственному управлению, заведующая лабораторией методологии психосоциальных и политико-психологических исследований, Институт социальной и политической психологии НАПН Украины, 04070, г. Киев, ул. Андреевская, 15, тел.: +38 (067) 910 99 26, e-mail: a_s_y2000@yahoo.com
ORCID: 0000-0002-4364-7571
DOI https://doi.org/10.31618/vadnd.v1i14.123

SOCIAL ARCHETYPIC IN THE PUBLIC ADMINISTRATION PROBLEM FIELD: CONTEMPORARY STATE AND PROSPECTS OF DEVELOPMENT

Abstract. This article surveys the development process of social archetypes as a new direction for interdisciplinary research in the public administration problem field, that implemented in the framework of scholarly sessions of Ukrainian School of Archetypes (USArch), namely: International Theoretical and Methodological Seminars and International Competitions for Young Scholars "Archetypes and Public Administration" (2010–2018), International Lectures Cycle "Patterns and Characteristics of Ukrainian Social Transformation" (2016), Internet discussions and skype conferences. Program sessions themes of the listed scholary forms are summarized as well as prospects for further movement of USArch and development of social archetypes as a new direction for interdisciplinary research are defined.

Attention is drawn to the fact that the post-soviet scholarly community doesn't have a sufficiently developed opinion on social archetypes as an interdisciplinary field of research and its methodological foundations. The basis for criticism is an ambiguous attitude both to the teachings of K. Jung about the archetypes of the collective unconscious, and to the psychoanalytic trend as a whole. It is suggested that reducing the degree of critical attitude to social archetypes as an interdisciplinary field of research in the subject field of public administration depends on a number of conditions. Firstly, using the common formulation and interpretation of the ideas that influenced its formation and development. Secondly, from an adequate understanding of both the possibilities of social archetypes which are determined by its original methods of explanation and methods of analysis of subtle social phenomena which can serve as a key point for further theoretical and empirical research, and the theoretical and practical limitations of the archetypal approach. That is why social archetypes is positioned as an interdisciplinary research area.

I argued that the social archetypes is not a universal scholarly apparatus and not an orthodox inheritance of the ideas of Jungianism. Finally, it is a methods that allows us to establish patterns and features of modern social development, the practical application of which expands the possibilities of public-management's activity. At the same time, it is a metaphor through which the researcher is invited to plunge into the wider psychosocial and sociocultural context of social phenomenas and processes.

Keywords: social archetypes, Ukrainian School of Archetypes, public administration, Ukraine, csocial and kultural practices.

СОЦІАЛЬНА АРХЕТИПІКА У ПРОБЛЕМНОМУ ПОЛІ ПУБЛІЧНОГО УПРАВЛІННЯ: СУЧАСНИЙ СТАН І ПЕРСПЕКТИВИ РОЗВИТКУ

Анотація. Розглянуто процес становлення та розвитку соціальної архетипіки як нового міждисциплінарного наукового напряму у проблемному полі публічно-управлінської науки, що реалізовано у процесі ініційованих Українською школою архетипіки (УША) та у формах наукової комунікації: міжнародні теоретико-методологічні семінари та конкурси молодих науковців "Архетипіка і державне управління" (2010–2018), міжнародний лекторій "Закономірності та особливості української трансформації" (2016), Інтернет-дискусії та скайп-конференції. Узагальнено тематичні напрями роботи зазначених наукових форматів, визначено перспективу подальшого поступу УША та розвитку соціальної архетипіки як міждисциплінарного наукового напряму.

Звертається увага, що пострадянська наукова спільнота не має достатньо сформованої думки щодо соціальної архетипіки як міждисциплінарного напряму досліджень та її методологічних засад. Підставою для критичних суджень є неоднозначне ставлення як до вчення К. Юнга про архетипи колективного несвідомого, так і до психоаналітичного напряму в цілому. Вису-

нуто припущення, що зниження градусу критичного ставлення до соціальної архетипіки як міждисциплінарного напряму досліджень у предметному полі публічного управління залежатиме від низки умов. По-перше, від коректного використання та інтерпретації ідей, які вплинули на її становлення й розвиток. По-друге, від адекватного розуміння як можливостей соціальної архетипіки, які визначаються її оригінальними способами пояснення й методами аналізу важковловимих соціальних явищ, що може стати орієнтиром для подальших теоретичних та емпіричних пошуків, так і теоретичної й практичної обмеженості архетипного підходу. Саме тому соціальна архетипіка позиціонується як міждисциплінарний напрям досліджень.

Стверджується, що соціальна архетипіка — не універсальний науковий апарат і не ортодоксальне наслідування ідей юнгіанства. Насамперед, це — науковий інструментарій, який дає можливість встановити закономірності й особливості сучасного соціального розвитку, практичне застосування якого розширює можливості публічно-управлінської діяльності. Водночас, це — метафора, за посередництвом якої дослідника запрошують поринути у більш широкий психосоціальний і соціокультурний контекст соціальних явищ і процесів.

Ключові слова: соціальна архетипіка, Українська школа архетипіки, публічне управління, Україна, соціокультурні практики.

СОЦИАЛЬНАЯ АРХЕТИПИКА В ПРОБЛЕМНОМ ПОЛЕ ПУБЛИЧНОГО УПРАВЛЕНИЯ: СОВРЕМЕННОЕ СОСТОЯНИЕ И ПЕРСПЕКТИВЫ РАЗВИТИЯ

Аннотация. Рассмотрен процесс становления и развития социальной архетипики как нового междисциплинарного научного направления в проблемном поле публично-управленческой науки, реализованного в рамках инициированных Украинской школой архетипики (УША) и в формах научной коммуникации: международные теоретико-методологические семинары и конкурсы молодых ученых “Архетипика и публичное управление” (2010–2018), международный лекторий “Закономерности и особенности украинской трансформации” (2016), Интернет-дискуссии и скайп-конференции. Обобщены тематические направления работы названных научных форматов, определены перспективы дальнейшего продвижения УША и развития социальной архетипики как междисциплинарного научного направления.

Обращается внимание, что постсоветское научное сообщество не имеет достаточно сложившегося мнения относительно социальной архетипики как междисциплинарного направления исследований и ее методологических основ. Основанием для критических замечаний является неоднозначное отношение как к учению К. Юнга об архетипах коллективного бессознательного, так и к психоаналитическому направлению в целом. Высказано предположение, что снижение градуса критического отношения к социальной архетипики как междисциплинарного направления исследований в пред-

метном поле публичного управления зависит от ряда условий. Во-первых, от корректного использования и интерпретации идей, которые повлияли на ее становление и развитие. Во-вторых, от адекватного понимания как возможностей социальной архетипики, которые определяются ее оригинальными способами объяснения и методами анализа трудноуловимых социальных явлений, что может стать ориентиром для дальнейших теоретических и эмпирических изысканий, так и теоретической и практической ограниченности архетипного подхода. Именно поэтому социальная архетипики позиционируется как междисциплинарное направление исследований.

Утверждается, что социальная архетипика — не универсальный научный аппарат и не ортодоксальное наследование идей юнгианства. Прежде всего, это — научный инструментарий, который позволяет установить закономерности и особенности современного социального развития, практическое применение которого расширяет возможности публично-управленческой деятельности. Вместе с тем, это — метафора, посредством которой исследователя приглашают окунуться в более широкий психосоциальный и социокультурный контекст социальных явлений и процессов.

Ключевые слова: социальная архетипика, Украинская школа архетипики, публичное управление, Украина, социокультурные практики.

Thesis statement. Modern academic science, which has huge needs today in changing its methodological principles, demonstrates new creative approaches to scientific research. These approaches are largely determined by global trends in the development of interdisciplinary, global and integrated areas that are most often implemented within scientific schools. Ukrainian public administration science does not stand aside and offers its own scientific methods and methods of comprehension of modern dynamic social processes.

In Ukraine, the Scientific School of Interdisciplinary Studies was founded and successfully developed — the Ukrainian School of Archetypic (USA). The USA is an open-ended scientific and public association of representatives of various branches of science, which, from the standpoint of archetypes of the collective unconscious, consider the actual problems of the theory and history of public administration, the formation and development of mechanisms of public administration and service in the bodies of state power and local self-government [1]

School specialists note that modern — postmodern — social world acquires a high level of dynamics of continuous change and, as never, needs to harmonize and to balance the foundations of its existence. Such harmonizers and a prerequisite for the sustainable development of society are the archetypes of the collective unconscious.

Analysis of recent publications. Despite the initial level of development of archetypal problems in various subject areas of social and humanitarian knowledge, it nevertheless finds pro-

per justification within the framework of public administration science in Ukraine. In her bosom, the USA develops a new scientific and practical interdisciplinary direction of research in the field of public administration science, approved are the main provisions of the methodology of social archetype.

Social archetypic was formed on the basis of an archetypal approach. It is closely associated with the analytic psychology of the Swiss Charles Gustave Jung, the American personality typology Myers-Briggs, the works of the Ukrainian sociologists Eduard Afonin and Olena Donchenko, a psycho-diagnostic Leonid Burlachuk, a cultural historian Serhii Krymskii, a historian Andrii Martynov and a political scientist Yurii Romanenko.

For almost ten years, the USA has been developing its methodology on the problems of public administration. Significant milestones on the way of its formation was the realization by the founders of such tasks:

• creation and adaptation for mass surveys of special psychodiagnostic tools, which consisted of a projective method of "color preferences" (author E. Afonin) and a personal questionnaire "BAD" (authors L. Burlachuk, E. Afonin, O. Donchenko);

• launch of sociological monitoring of system-wide changes in Ukraine (1992–2017), Russia (2010, 2011) and Belarus (2010, 2011, 2013);

• comprehension of empirical data, their generalization and conceptualization in societal (1994), cyclic (1996) and actually archetypal (2002–2010) paradigms.

Initiated in 2010 as the main organizational form of the association of the scientific community of the USA, the annual theoretical and methodological seminars (hereinafter — TMS) with the international participation of "Archetypic and Public Administration" allowed the uniting of efforts of more than 200 researchers from 15 countries in the world. And initiated in 2013 within the TMS annual international competitions of young scientists constituted the social guarantee of sustainable development of the national scientific school of archetypic of public administration.

The objective of the article is to highlight the process of formation and development of social archetypic as a new interdisciplinary scientific direction in the problem field of public administration science, realized in the process of forms of scientific communication initiated by the USA. The review and synthesis of the thematic areas presented in these scientific formats will determine the prospect of further progress of the USA and the development of social archetypic as an interdisciplinary scientific direction in the problem field of public administration.

Results. With the growing complexity of state and management tasks solved by modern society, the formation of new systems and types of management, the activation of theoretical and practical developments and decisions in the managerial field, etc., the scientific community of the USA has focused primarily on the problems in the field of public administration. However, the new scientific approach is relevant not only for the system of public administration in Ukraine, but also for management in various spheres of human activity. This is evidenced by

the content of scientific discussions unfolding in the process of scientific and communicative activities initiated by the USA, such as the international theoretical and methodological seminar and the competition of young scientists "Archetypic and Public Administration" (2010–2018), international lectures cycle "Policies and Peculiarities of the Ukrainian transformation" (2016), Internet discussions on the youtube platform "Proyasnenie.info [Clarification.info]" [2], public lectures, at the invitation of the USA, of a well-known French postmodern sociologist, professor Michel Muffesol and other foreign scholars.

International Theoretical and Methodological Seminar "Archetypic and Public Administration"

The USA titular scientific forum is an annual theoretical and methodological seminar with international participation "Archetypic and Public Administration", which started its work in 2010. Its focus is being clarified every year. The organizers see the goal of TMS in the unification of interdisciplinary efforts of researchers working in various fields of social and humanitarian knowledge, as well as in discussing theoretical and methodological principles of the influence of archetypes of the collective unconscious on modern public administration.

For many years, the problems of democratic state formation in the field of public administration and public policy are discussed by the USA researchers from the point of view of the science of public administration, political science, history, sociology, psychology, economics, philosophy, cultural studies, philology, geography, mathematics, etc. The key element of the forum was the plenary discussion of scientific reports, grouped by panels — general thematic platforms for discussions. The culmination of the meeting is a joint discussion, which, depending on the number of participants, is carried out according to the author's methodology of the active participant of the USA Taras Plakhtii in the formats of two-dimensional or three-dimensional dynamic networks.

The reports of the participants are published in the annual special editions of the professional magazine: in Ukrainian/in Russian, "Public Administration: Theory and Practice" (2010–2015), in Ukrainian/in English "Public Administration" (2016–2018), issued by the scientific specialty of the SAC of Ukraine "Public Administration" and included in the scientometric databases (Index Copernicus, RINC). The annual review of scientific and communicative activities of the USA is presented on the pages of the professional scientific publication "Ukrainian SOCIETY". As a result of discussions, as well as generalization of the proposals submitted in scientific publications, information notes are prepared annually on practical recommendations for state authorities and management. A brief overview of the thematic areas of work of TMS and the competition of young scientists based on its platform is given further.

I TMS "Archetypic and Public Administration" (Ukraine, the city of Feodosia, 2010). The organizers of the Feodosia Forum offered scholars to consider from a position of archetypic rather familiar problems of the theory and history of public administration and local self-government, the forma-

tion of mechanisms of public administration and service in state authorities and local self-government. The program conditions of the scientific discussion identified the following theoretical positions: one of the key features of the new-postmodern-social reality, which is replacing the modern social world, is associated with the psychology of people, "which, more often than is commonly considered, — as is assumed by Serge Moskovici, — lies in the basis of social (social structures, products, institutions, etc.)". The second feature is associated with the actualization of our past, which more and more influences our present. Proceeding from the aforementioned theoretical positions, within the framework of the first TMS, a set of issues was discussed that would allow theoretically and methodologically to reveal the peculiarities of the interrelationships between state administration and archetypal representations that were analyzed in the stream of a cyclic paradigm (the theoretical model of the "universal epochal cycle" by E. Afonin and A Martynov).

II TMS "Archetypic and Public Administration: objective, subjective and unconscious in the processes of social integration and differentiation" (Egypt, Sharm El-Sheikh, 2011) is devoted to the analysis of contradictions in the manifestations of objective, subjective and unconscious in the processes of social integration and differentiation. It is proposed, firstly, to look at social reality through the discovery of deep (archetypal) determinants as constructs that determine the integrity of society, culture, actions and human consciousness; second, to determine theoretical and methodological principles and methodical tools for analysing the dynamics of these processes, which, in the opinion of the organizers, can become a promising component of the theory and practice of public administration.

III TMS "Archetypic and Public Administration: Mental and Psychological Aspects" (Spain, Barcelona, 2012). In order to understand the phenomena of "norm" and "pathology", analysis of their manifestations in public administration, the organizers of the third TMS-2012 proposed to "go" to the macro level of the processes of social and spiritual history of a particular society and of mankind as a whole, which politician is involved in and "learns" through the mechanisms of collective unconscious. The reason for such an imaginary step is that during the Postmodern period, the psychosocial characteristics of the subjects of interaction, especially their preferences, motivations and behavioural styles depend on both the mental characteristics and the cultural archetypes of the people and its political and management elite as well as on the situation in general, which takes place in certain socio-historical conditions. Managerial relations, being a certain type of social relations, are determined not only by the current system of public administration, they are also conditioned by factors of sociohistorical development, therefore the managerial relations reflect the sociocultural specificity of the interaction of the individual, society and the state.

IV TMS "Archetypic and Public Administration: Institutional Forms, Mechanisms and Practices" (Ukraine, Kyiv, 2013) is devoted to problems of development of public administration in Ukraine and other countries of the

world, which were analysed in the focus of archetype methodology. An important prerequisite for the institutionalization of democratic procedures in the context of fundamental social change is the transition from the domination of corrupt professional politicians and political technologists to an open policy, the formation and development of which involves not only government actors, parliamentary political parties or big business, but also — directly, through mechanisms of direct feedback from the authorities — representatives of civil society, the so-called Third Sector.

V TMS "Archetypic and Public Administration: Rationalization and Regulatory Practices" (Ukraine, Kyiv, 2014). The program framework of the V TMS-2014 were identified by a deep systemic crisis in Ukraine, which was a reflection of the nonlinear nature of social transformation processes, leveling out strategic orientations for the country's movement towards democracy, which pushed it into the social inversion embrace. Against the reversal of social processes, archetypes of the past that "trigger" the process of reproduction of a new (or alternative/other), an adequate to the time and the changing human nature basis of social integration, "explode and come to the surface". Under these conditions, the solution to the systemic social crisis and the way out to sustainable development will undoubtedly depend on the successful formation of a rational system of regulation. But not to a lesser extent, the state of this regulatory system under the new conditions becomes dependent on the effective reproduction of the generated psychosocial properties of a person and social relations, the sacralization of which is carried out under the influence of the corresponding archetypes of the past. The latter, in fact, become the subject of scientific reflection (rationalization) of the collective unconscious.

VI TMS "Archetypic and Public Administration: Social Self-Organization, Social Mobility, Social Integration" (Ukraine, Uzhhorod, 2015). The content plan of the VI TMS-2015 was indirectly defined by the situation, so to speak, of the radicalization of public sentiment as a result of the events of 2013–2014, which not only diminished the ambivalence and uncertainty inherent in the mass consciousness of Ukrainian citizens, but also signalled, according to the organizers, the formation of new installations, which can become the basis for strengthening the national consciousness of the Ukrainian people, social consolidation, social mobilization and social self-organization. It is extremely important not to disperse these sprouts and, on this basis, to implement a systemic, realistic, open and transparent, socially responsible state policy to restore confidence in the government. Thus, the priority issues for the regular discussion were the issues of strategic directions of development of the Ukrainian society and the state in overcoming the systemic crisis in Ukraine; restoring social dialogue, ensuring a stable civil and political peace and achieving national consolidation. These issues, of course, were proposed to be analysed in the context of the development of ideas about the nature of the collective unconscious.

VII TMS "Archetypic and Public Administration: Challenges and Risks

of Social Transformation" (Georgia, Tbilisi, 2016). The program of the VII TMS-2016 is connected with the idea that social transformations and political modernizations of the countries of the end of the XX — the beginning of the XXI century do not necessarily coincide with the model of the "Western European model" that arose during the "great depression" of the 30–40-ies of the XXth century. The modern political life of the countries of the "second modern" (as defined by Ulrich Beck) leads to the emergence of new socio-economic and socio-political forms of organization of society. The acuteness is expanding and the natural palette of conflicts of political modelling, which is particularly evident in the post-Soviet countries, is growing. The social transformation process is marked by a number of new phenomena of "convertible democracy" or "chameleon democracies". It seems that modern political modernization is fed not only by universals of institutional matrices and archetypes of the collective unconscious, but also by specific manifestations of conscious and unconscious in various spatio-temporal incarnations of the sociocultural nature of national-state formations. At the same time, the growing challenges and threats to the global, regional and social integrity and security that are gaining strength in the context of the emergence of postmodern realities of the modern world significantly change traditional perceptions of nature and factors of social and state development. Under these conditions, the most sensitive issue in the social transformation process is the question of the balance between the pace of increasing socio-political, socio-economic and other socio-cultural forms of manifestation of institutional activity (freedom) of citizens and the potential of reproduction of the psychosocial (archetypal) nature of social reform. This balance between the institutional form and the psychological content, in fact, also ensures the regime of sustainable development of society.

VIII TMS "Archetypic and Public Administration: Mechanisms and Strategies for Conflict Resolution in the Modern World" (Ukraine, Kyiv, 2017). Archetypists have not ignored the actualized by the situation in Ukraine issues of social conflicts. At present, the need for adequate managerial representations about the psychosocial nature of man and society, the possession of methods for prediction and resolution of social conflicts has exacerbated. It is important to understand that under new socio-historical conditions they are determined primarily by the psychological nature of man and society, heterogeneity of social structure, dynamism and nonlinear character of social development, the diversity of spatial and temporal ties and relations, global interdependence and exclusive features of social actors. This greatly complicates the diagnosis of social conflicts and crisis situations, the possibility of their forecasting and modelling conflict resolution mechanisms and managing conflict situations.

At the invitation of the USA within the framework of the VIII TMS (May 29 and 30, 2017), a well-known French postmodern sociologist, professor at the University of Paris V (University of Paris Descartes), Michel Muffesoli, gave public lectures on the following topics:

1. "Neotribalism and modern decentralization policy" [3];

2."Transformation of the political into ethical: the moral values of the postmodern space" [4; 5].

See the Ukrinform material [6] on participating the Sorbonne's Professor Michel Muffesoli in the USA 2017 annual events.

IX TMS "Archetypic and public administration: European space in the dimensions of imaginary, real and ideal" (France, Montpellier, 2018). The content plan of this year's scientific forum is determined by the issues of public administration, which is related to the changes that will be felt in the medium-term by the West and East European public space. The affinity of Ukraine and Europe, due to the common natural and geographical conditions and historical and cultural heritage, stimulates the aspirations of Ukrainians to enter the family of the countries of the European Union. Instead, not only Ukraine has recently been absorbed by the processes of nation-building and state-building, which were substantially complicated by the external armed aggression on the part of neighbouring Russia. The European world has also recently faced internal challenges and external challenges, which once again led some experts to declare Europe's decline.

International Competition for Young Scientists "Archetypic and Public Administration" (2013–2017). In order to develop the USA community in 2013, an annual International Competition for Young Scientists was founded on the TMS platform. Its program boundaries are determined by the topic of the next TMS. The youth forum is gaining strength every year, and it increases the number of countries whose members participate in it. Within the framework of the competition, the international expert commission defines the winners. The winners and the best authors of scientific papers have the opportunity to present key ideas on the special plenary panel of the TMS. Ukrainian and Russian-language collections of scientific works of winners and the best authors of the competition are issued in the competition.

International lectures cycle "Policies and Peculiarities of Ukrainian Transformation" (Ukraine, Poland, Kazakhstan, 2016). The school's new initiative to promote the main results of its work was embodied in the format of the international lectures cycle "Policies and Peculiarities of Ukrainian Transformation", which, according to the plan, will promote popularization of the scientific direction that is important for the present, and increase its authority and management science in general. The main platforms of the Lectures cycle were the National Parliamentary Library of Ukraine, the Institute of Economics and Forecasting of the National Academy of Sciences of Ukraine, and the youtube platform "Proyasnenie.info [Clarification.info]", which provides skype conferences with the participation of archetypists [7].

The topics of the Lectures cycle covered a wide range of scholars and problems proposed to discussion[*]. They are the following:

1. Introduction to the lectures cycle "Patterns and Peculiarities of the

[*] The personal data of the speakers is given in the wording relevant during the time of the Lectures (2016).

Ukrainian Transformation", E. A. Afonin, Dr. of Sociol. Sciences, Prof., UTA Academician, Merited Scientist and Technologist of Ukraine, Professor at NAPA under the President of Ukraine (Kyiv, Ukraine);

2. "Social transformation and development of personality in ontogenesis", E. A. Afonin, Dr. of Sociol. Sciences, Prof., UTA Academician, Merited Scientist and Technologist of Ukraine, Professor at NAPA under the President of Ukraine (Kyiv, Ukraine);

3. "Global Civil Society and its Impact on Modern State Policy", T. V. Belska, Candidate of Public Administration, Associate Professor, Doctoral Candidate at the NAPA under the President of Ukraine (Kyiv, Ukraine);

4. "Culture of trust as a value of civil society", O. M. Kozhemiakina, Candidate of Philosophy Sciences, Associate Professor, Associate Professor at Cherkasy State Polytechnic University (Cherkasy, Ukraine);

5. "Genocodes of national cultures: conceptual foundations", V. P. Patrakov, philosopher, independent researcher (Stepnogorsk, Kazakhstan);

6. "Transformation of the Institute of Multiparty in Ukraine: de facto versus de jure" K. P. Merkotan, Candidate of Political Sciences, Independent Researcher (Borne Sulinowo, Poland);

7. "Historical Sociology and Archetypal Research", A. Yu. Martynov, Dr. of Historical Sciences, Prof., Senior Scientific Member of the Institute of History of Ukraine of the National Academy of Sciences of Ukraine (Kyiv, Ukraine);

8. "The Authority of the Manager in Public Administration: An Archetypal Paradigm", Novichenko T. V., Doctor of Public Administration, Associate Professor, Prof. at NAPA under the President of Ukraine (Kyiv, Ukraine);

9. "Binary dichotomies of power: between "eternal evolutioner" and "eternal revolutionary", S. O. Yushin, Doctor of Economic Sciences, Prof., Ch. Research Fellow of the NSC "Institute of Agrarian Economics" of the National Academy of Agrarian Sciences (Kyiv, Ukraine);

10. "Valuable system of society as a mechanism of democratic state-building", O. V. Radchenko, Doctor of Public Administration, Prof., Prof. at Pomeranian Academy (Slupsk, Poland);

11. "Electronic Governance: Mechanisms of Functioning and Development", I. V. Klymenko, Candidate of Physical and Mathematical Sciences, Associate Professor, Associate professor at NAPA under the President of Ukraine (Kyiv, Ukraine);

12. "Institutional and psychosocial aspects of the state policy reforming", O. V. Sushyi, Doctor of Public Administration, Head of Lab. Methodologies of Psychosocial and Political and Psychological Research of the Institute of Social and Political Psychology of the NAPS of Ukraine (Kyiv, Ukraine);

13. "Global communications and their influence on the processes of statebuilding", M. G. Lashkina, Candidate of Public Administartion, Associate Professor, Assistant of People's Deputy of Ukraine (Kyiv, Ukraine);

14. "Scientific and Information Resources of a Contemporary Society: A Management Concept" Ya. O. Chepurenko, Candidate of Historical Sciences, Senior Research Fellow, Associate Professor of Management, Information

and Analytical Activity and Euro-integration Department of the National Pedagogical University named after M. P. Dragomanov (Kyiv, Ukraine).

Conclusion and prospects of research.

1. The post-Soviet scientific community does not have enough developed opinion about social archetypic as an interdisciplinary research direction and its methodological principles. The reason for critical judgments on the part of some researchers is the ambiguous attitude to the teachings of C. Jung about the archetypes of the collective unconscious and the psychoanalytic direction as a whole, which is sometimes called "a new religion of the twentieth century". Others contemptuously call the social archetype a pseudoscience, saying ironically that the proposed direction is positioned as a panacea for solving all sorts of social problems of the present and the "genius" of the unchanging leader of the Ukrainian School of Archetype (the USA).

2. The USA differs favourably from many scientific schools of the system of socio-humanitarian knowledge by the fact that, firstly, it has a well-defined psycho-diagnostic scientific method based on the psychological types of C. G. Jung and thus mediates the archetypal nature of the collective unconscious and its influence to solve problems of public administration. The projective method "Colour preferences" (1987) and the personal BAD questionnaire (2002), constructed on these bases, became reliable tools for sociological monitoring of the dynamics of psychosocial changes and their connection with institutional transformations in society.

Secondly, the USA has been in constant development for a long time. This development took a special dynamics in 2010, since it began to grow annually with new elements of its institutional practice, to expand the range of participants involved in the research and countries. Today, about 200 researchers from 15 countries of the world took part in the archetypal USA discourse on a permanent and rotational basis.

Thirdly, the open and exploratory nature of the research of the USA, its acquaintance with the work of Gilbert Duran in 2016, and in 2017 with one of the leaders of the French school of archetypic Professor Michel Muffesoli who visited Kyiv and delivered two lectures here "Non-traditionalism and modern policy of decentralization" and "Transformation of the political into ethics", sure, made a reliable perspective for new ideas. The actual joint Ukrainian-French scientific format in Montpellier (France) is directed at their understanding.

3. As a long-term, so to speak, guardian (as the scientific secretary of the TMS and competition of young scientists), a participant and further observer of scientific and communicative activities of the USA, let me express the opinion that one can accept or not to accept social archetypic as a branch of interdisciplinary research in Ukraine, but it is impossible not to respect the systematic and multi-faceted nature of the activities of the representatives of the two archetypic schools filled with the infinite energy of their leaders. Therefore, the scientific community of archetypists in Ukraine does not lose optimism and is convinced that the established scien-

tific direction of social archetypic has sufficient creative potential for solving a wide range of issues and tasks of social and state development.

4. At the same time, it seems we should understand that the reduction of the degree of critical attitude towards social archetype as an interdisciplinary field of research in the subject field of public administration will depend on:

• the correct use of ideas that influenced its formation and development, in particular the concept of C. Jung "On the archetypes of the collective unconscious", the domestic concepts "Socialistic psyche" (O. Donchenko), "Universal epochal cycle" (E. Afonina, A. Martynova) and others like that;

• adequate understanding of the possibilities of social archetypic, which are determined by its original methods of explanation and methods of analysis of difficultly perceived social phenomena, which can serve as a benchmark for further theoretical and empirical searches, and the theoretical and practical limitations of the archetypal approach; that is why social archetypic is positioned as an interdisciplinary research direction.

5. It is important to realize that social archetypic is not a universal scientific apparatus and not an orthodox imitation of the ideas of Jungianism. Rather it is a scientific tool that allows us to establish the patterns and peculiarities of contemporary social development, to touch upon the deep nature of modern threats, to deal with a broad range of new motives of human development, to predict probable scenarios of the future, and most importantly — to offer a consensus vision of possible ways of solving the main problems of the present day and tomorrow. Its practical application has considerable potential, capable to provide an effective solution to the actual problems arising in the process of social transformation. And sometimes it's just a metaphor, through which the researcher is invited to plunge into the wider psychosocial and sociocultural context of social phenomena and processes.

6. Obviously, the topics and directions of the next — jubilee — TMS-2019 should in general present the results of the ten-year progress of TMS "Archetypic and Public Administration" and the USA. One of such meaningful results should be theoretical and methodological principles of social archetypic as an interdisciplinary research direction in the problem field of public administration. An important factor in understanding these principles will be this year (June 28–29, 2018) meeting in Montpellier, France, of the two scientific schools — the Ukrainian School of Archetypic and the French School of Followers of Gilbert Duran.

REFERENCES

1. *Ukrainian* School of Archetypics, available at: http://usarch.org/ua/page/Istoriya?page=1, (Accessed 30 March, 2018).
2. *Proyasnenie.info* [Clarification.info], available at: https://www.youtube.com/channel/UCNSBFQV1Uqac7s9sWufVmgg/videos?sort=dd&view=0&shelf_id=0, (Accessed 30 March, 2018).
3. *Videozapys* lektsii M. Maffesoli "Neotraibalizm i suchasna polityka detsentralizatsii" (2017) [Video of M. Maffesoli's lecture "Neotraibalism and Modern Decentralization Policy"], Proyasnenie.info [Clarification.info], available at: https://www.

youtube.com/watch?v=KYywloaWKSw&feature=youtu.be (Accessed 30 March, 2018).
4. *Videozapys* lektsii M. Maffesoli "Transformatsiia politychnoho v etychne: moralni tsinnosti postmodernoho prostoru" (2017) [Video of M. Maffesoli's lecture "The transformation of political into ethical: moral values of postmodern space"], Ch. 1 [Part 1], Proyasnenie.info [Clarification.info], available at: https://www.youtube.com/watch?v=u_q3dLyzQ8&feature=youtu.be (Accessed 30 March, 2018).
5. *Videozapys* lektsii M. Maffesoli "Transformatsiia politychnoho v etychne: moralni tsinnosti postmodernoho prostoru" (2017) [Video of M. Maffesoli's lecture "The transformation of political into ethical: moral values of postmodern space"], Ch. 2 [Part 2], Proyasnenie.info [Clarification.info], available at: https://www.youtube.com/watch?v=fxEu2FjiRs0, (Accessed 30 March, 2018).
6. *Mishel Maffesoli*, frantsuzkyi sotsioloh: Pohliad, shcho narod – tse dytyna, yaku potribno vykhovuvaty, povnistiu sebe vycherpav (2017) [Michelle Maffessoli, French sociologist: The view that the people is a child who needs to be educated, completely exhausted itself], Ukrinform [Ukrinform], available at: https://www.ukrinform.ua/rubric-society/2252920-misel-maffesoli-francuzkij-sociolog.html, (Accessed 30 March, 2018).
7. *Mizhnarodnyi* lektorii "Zakonomirnosti ta osoblyvosti ukrainskoi transformatsii" (Ukraina, Polshcha, Kazakhstan) (2016) [International Lectures Cycle "Patterns and Characteristics of Ukrainian Social Transformation" (Ukraine, Poland, Kazakhstan)], available at: http://ief.org.ua/wp-content/uploads/2016/03/Lektoriy-flayer.pdf, (Accessed 30 March, 2018).

СПИСОК ВИКОРИСТАНИХ ДЖЕРЕЛ

1. *Українська* школа архетипіки [Електронний ресурс]. — Режим доступу: http://usarch.org/ua/page/Istoriya?page=1
2. *Прояснение.info* [Электронный ресурс]. — Режим доступа: https://www.youtube.com/channel/UCNSBFQV1Uqac7s9sWufVmgg/videos?sort=dd&view=0&shelf_id=0
3. *Маффесолі М.* Неотрайбалізм і сучасна політика децентралізації // Прояснение.info. — Режим доступа: https://www.youtube.com/watch?v=KYywloaWKSw&feature=youtu.be
4. *Маффесолі М.* Трансформація політичного в етичне: моральні цінності постмодерного простору : відеозапис лекції : Ч. 1 [Електронний ресурс] / М. Маффесолі // Прояснение.info. — Режим доступу: https://www.youtube.com/watch?v=u_q3dLy-zQ8&feature=youtu.be
5. *Маффесолі М.* Трансформація політичного в етичне: моральні цінності постмодерного простору : відеозапис лекції : Ч. 2 [Електронний ресурс] / М. Маффесолі // Прояснение.info [Електронний ресурс]. — Режим доступу: https://www.youtube.com/watch?v=fxEu2FjiRs0
6. *Мішель Маффесолі*, французький соціолог: погляд, що народ — це дитина, яку потрібно виховувати, повністю себе вичерпав [Електронний ресурс] // Укрінформ. — 23.06.2017. — Режим доступу: https://www.ukrinform.ua/rubric-society/2252920-misel-maffesoli-francuzkij-sociolog.html
7. *Міжнародний* лекторій "Закономірності та особливості української трансформації" (Україна, Польща, Казахстан, 2016 р.) [Електронний ресурс]. — Режим доступу: http://ief.org.ua/wp-content/uploads/2016/03/Lektoriy-flayer.pdf

UDC : 316.42+304.444

Shkliarevsky Gennady,
Ph.D, Professor of History Emeritus, Bard College, 5003 Annandale-on-Hudson, NY USA, tel.: 845-243-4030, shkliare@bard.edu
ORCID: 0000-0002-2310-5660

Шкляревський Геннадій,
доктор філософії, почесний професор історії, Бард коледж, 5003 Annandale-on-Hudson, NY, США, тел.: 845-243-4030, shkliare@bard.edu
ORCID: 0000-0002-2310-5660

Шкляревский Геннадий,
доктор философии, почетный профессор истории, Бард колледж, 5003 Annandale-on-Hudson, NY, США, тел.: 845-243-4030, shkliare@bard.edu
ORCID: 0000-0002-2310-5660
DOI https://doi.org/10.31618/vadnd.v1i14.124

REASON, POWER, AND THE PROJECT OF EMANCIPATION

Abstract. The focus of this article is the project of emancipation — alternately known as the Enlightenment project, or the project of modernity. The principal goal of this project is the elimination of domination and the emancipation of humanity. Having originated during the period of the Enlightenment, this project has powerfully shaped the course of European and world history. Yet despite centuries of progress, the project has still failed to achieve its goal. The article tries to answer one question: Why has the project of emancipation failed to achieve its goal? In answering this question I focus on the work of Jurgen Habermas — arguably the most important contemporary advocate of the project of emancipation — and his proposed solution of this problem. My analysis shows that Habermas, as many of his predecessors, still fails to solve the problem of exclusion. The failure to solve this problem is the main reason why Habermas and the Enlightenment more generally fail to eliminate domination and achieve emancipation. The article argues that in order to solve the problem of exclusion, our civilization must transcend the paradigm of the Enlightenment. It proposes a new theoretical approach that transcends this paradigm. The distinct feature of this new approach is that it is articulated around the process of creation. According to the new approach, the process of creation should be the main focus of our social practice. It also discusses some general principles of the new social practice. Further research

along the lines outlined in this article will be essential for creating and developing new institutional forms that would embody this new social practice.

Keywords: the project of emancipation, the process of creation, Jurgen Habermas, power, domination, and exclusion.

РОЗУМ, ВЛАДА ТА ПРОСВІТНИЦЬКИЙ ПРОЕКТ

Анотація. Розглянуто проект емансипації (також відомий як проект Просвітництва або проект Модернізму). Мета проекту — звільнення суспільства від усіх форм домінування й емансипації людства. Він зародився у період Просвітництва і мав колосальний вплив на хід історичного розвитку як Європи, так і всього світу. Незважаючи на те що людство вже кілька століть намагається здійснити мету проекту емансипації людства, до цих пір вона залишається недосяжною. Чому? У пошуках відповіді проаналізуємо роботи Юргена Хабермаса — одного з найвидатніших сучасних філософів і соціологів. У своїх роботах Хабермас намагається вирішити проблему домінування і накреслити шлях до здійснення проекту емансипації. Критичний аналіз робіт Хабермаса виявляє причину, чому він та його попередники не могли кардинально вплинути на проблему. Висунуто аргумент, згідно з яким у концепції Габермаса, як і концепціях його попередників, присутній виняток, який є основою і головною причиною домінування. Вирішення проблеми винятку і домінування вимагає подолання парадигми Просвітництва. Висувається теоретичний підхід, який дає можливість вирішити цю проблему. Головним у новій парадигмі є те, що на відміну від парадигми Просвітництва, вона не виключає процес творення, а приймає його як головний принцип. Такий підхід дає можливість повністю уникнути виключення, яке служить основою домінування. Розглянуто головні принципи нової суспільно-політичної практики, яка є втіленням цієї парадигми. Вказано на необхідність подальшої теоретичної і практичної роботи для вироблення інституційних форм, що втілюють цю нову практику.

Ключові слова: проект емансипації, процес творення, Юрген Хабермас, влада, домінування, виняток.

УМ, ВЛАСТЬ И ПРОСВЕТИТЕЛЬСКИЙ ПРОЕКТ

Аннотация. Рассматривается проект эмансипации (также известный как проект Просвещения или проект Модернизма). Цель проекта — освобождение общества от всех форм доминирования и эмансипация человечества. Он зародился в период Просвещения и имел колоссальное влияние на ход исторического развития как Европы, так и всего мира. Несмотря на то что человечество уже несколько столетий пытается осуществить цель проекта эмансипации человечества, до сих пор эта цель остается недостижимой. Почему? В поисках ответа на этот вопрос, проанализируем работы Юргена Хабермаса — одного из самых выдающихся современных философов и социологов. В своих работах Хабермас пытается разрешить проблему доминирования и начертать путь к осуществлению проекта эмансипации. Критический ана-

лиз работ Хабермаса выявляет причину, почему он и его предшественники не могли разрешить эту проблему. Статья выдвигает аргумент, согласно которому в концепции Хабермаса, как и концепциях его предшественников, присутствует исключение, которое является основой и главной причиной доминирования. Решение проблемы исключения и доминирования требует преодоления парадигмы Просвещения. Выдвигается теоретический подход, который дает возможность решить эту проблему. Главным в новой парадигме является то, что в отличии от парадигмы Просвещения, она не исключает процесс творения, а принимает его как главный образующий принцип. Такой подход дает возможность полностью избежать исключения, которое служит основой доминирования. Рассмотрены некоторые главные принципы новой общественно-политической практики, которая является воплощением данной парадигмы. Указывается на необходимости дальнейшей теоретической и практической работы для выработки институциональных форм, воплощающих эту новую практику.

Ключевые слова: проект эмансипации, процесс творения, Юрген Хабермас, власть, доминирование, исключение.

Problem statement. From the early stages of civilization, dreams about a just order have been at the core of human history. Much have changed over the course of centuries but these dreams preoccupy us today just as much, if not even more so, as they have millennia ago; and as in the past, they revolve around the issue of power. What is an equitable distribution of power? What political order can achieve such distribution? How can we organize our life so as to achieve such equitable distribution? These and similar questions have preoccupied us for a very long time. There have been repeated attempts to achieve this goal in numerous upheavals and revolutions. Yet despite much suffering and many human lives lost, we are still no closer to this goal than we were centuries ago.

Few traditions have devoted more attention to this monumental task than the tradition of the Enlightenment. This tradition has dominated and continues to dominate our civilization for the last two and a half centuries. The belief in reason — our capacity for rational thought — is the focal point of the Enlightenment tradition. Those who embrace this tradition hold firm to the conviction that the power of our mind is infinite, that there are no problems we cannot solve, no limits that we cannot overcome. Humans, in their view, can and should use this power to organize social life in way that is rational, equitable and just, and that would bring freedom, prosperity, and happiness to all members of society. Such was the dream that inspired the Great French Revolution, the American Revolution, and many other revolutions that have followed since.

Considering the main preoccupation of the Enlightenment project with politics and society, power has, naturally, been one of its major foci. Thin-

kers of the Enlightenment argued that using reason and rationality to control and guide power was the essential condition of human emancipation. The pursuit of this goal has been relentless. It has produced many remarkable theoretical breakthroughs and has, in many ways, shaped our current political and social order. Yet despite many significant achievements, the project of the Enlightenment has failed to achieve its goal that has proven to be very elusive. Reason and power do not appear to be any closer to each other today than they were during the Age of Reason. Moreover, some even argue that the Enlightenment tradition is degenerating into some earlier forms of social organization. Michel Mafessoli, for example, argues that post-postmodernity is characterized by the abandonment of individualism and a reversion to neo-tribalism and nomadism [1].

The Goal of the Article. By analyzing the works of Jurgen Habermas, one of the most important contemporary advocates of the Emancipation Project, the article will show the reasons why the Enlightenment tradition has failed to resolve the problem of emancipation. It will also outline a new approach that makes the solution of the problem possible.

Analysis of the works of Habermas. Habermas, as many others [2], sees domination to be the principal obstacle to the realization of the emancipation project. Like many others [3], he sees exclusion as the main source of domination. As Kahn observes, for example, one persistent theme in Habermas's oeuvres is that "the state has deeply 'sedimented rules' which, largely through legislative, judicial, and administration regulation and reform, force the exclusion of interests, that is to say, the political articulation of the aims and desires of the whole population, in ways which are not readily apparent" [4]. Therefore, determining conditions that constrain exclusion is Habermas's major preoccupation.

In his solution of the emancipation problem, Habermas places his hopes on what he calls "communicative action" — the concept he borrows from Hannah Arendt but considerably rethinks — and communicative reason that embodies the logic of such action. According to Habermas, communicative action and rationality permeate intersubjective relations that populate the domain that Habermas calls the lifeworld, or the public sphere of interactions among the equals [5].

In his view, discursive opinion- and will-formation that take place in the lifeworld should constrain the sphere of strategic subject-oriented action and serve as the source of its legitimating [6]. Habermas seeks is to insulate the sphere of communicative action from any attempts by strategic reason to colonize it. The two spheres should be completely separated "with positive law functioning as the mediator and translator between the two [6, p. 10]. Thus by creating conditions for unimpeded and unfettered exercise of communicative reason, by securing control of communicative reason and power over other forms of power and rationalities, Habermas seeks to fulfill the promise of the Enlightenment project — creating social and political order in which human reason would reign supreme.

At first glance it may seem that Habermas's theoretical perspective with its strong bias for radical democracy and the emphasis on communicative reason provides a solution to the problem of exclusion and domination. However, on close analysis, his theory reveals a paradox of the lingering subtle and persistent presence of exclusion. As it turns out, Habermas predicates his solution to exclusion on ... exclusion. He seeks, for example, to exclude strategic subject-oriented action and reason from the realm of communicative action. This fact has not escaped the attention of several critics [7]. Amy Allen finds, for example, that Habermas's attempt "to attempt to insulate communicative action and power from the pernicious influence of strategic power" to be "unreasonable and unattainable *even at the conceptual level*" [6, p. 4].

Habermas's insistence on insulating the sphere of communicative action from strategic reason indicates that he views strategic reason as a diametrical opposite of, indeed a threat to, communicative rationality. The question is: why does he see the relationship between strategic and communicative reason in this way? Or, rather, under what conditions one will see this relationship as antagonistic?

It is not difficult to recognize in the dichotomy that Habermas constructs between communicative reason, with its orientation toward the object, and strategic reason, which is subject-oriented, the analogy with the traditional subject-object dualism [8].

The appearance of the subject as completely separate from the object and diametrically opposed to it is possible only if there is a gap between the two. Indeed, this gap is present in Habermas's theoretical perspective. It is foundational, or constitutive of his theory. It is not logically derived from some other proposition, nor is it a product of empirical observation. It is what Kant has defined as synthetic a priori judgment, or self-evident truth. It is an axiomatic organizing principle that Habermas uses to organize his knowledge about reality. Habermas does not justify the positing of this gap. On the contrary, he uses this axiom to justify all other propositions in his theory. Habermas accepts this axiom uncritically and without proper consideration.

Habermas's acceptance of this axiom is hardly unique. The traditional dualistic approach toward the subject-object relationship has been and still remains prevalent in our civilization. But challenges are not uncommon. One important challenge came from Jean Piaget. In contrast to Habermas who bases his conclusions on theoretical considerations, Piaget draws his observations from the groundbreaking empirical studies in child development that he conducted over the years [9]. These studies show that the subject and the object are not separate from each other; in fact, they are intimately related: both emerge as a result of the process of creation. This process of creation is the main focus of Piaget's studies. He has forcefully argued, for example, that as the child constructs reality, the child also constructs his/her own mind. As one changes, so does the other. In other words, the two are interconnected. They are two poles of one continuum formed by the process of creation. And, as such, they complement rather than oppose each other [10, p. 20–22].

Habermas' philosophical and sociological views have been strongly influenced by the theoretical legacy of Jean Piaget. In his essay "Toward a Reconstruction of Historical Materialism," for example, Habermas recognizes his debt to the father of genetic epistemology when he writes: "Only the genetic structuralism worked out by Piaget, which investigates the developmental logic behind the process in which structures are formed, builds a bridge to historical materialism" [11].

However, in appropriating Piaget's legacy, Habermas has significantly deviated from the original. According to the theory of communicative action, communication constitutes the basis of social life. It is, in Habermas's view, predicated on the ideals of truth, objectivity, and rationality. These ideals are implicit in formal logical operations that, according to Piaget, are characteristic of the later stages of the child's development [12]. In his discussions of the development of formal logical operations, Piaget has emphasized that they evolve from concrete operations that are ultimately rooted in the organism's physiology and biology, that is, in the sphere of unconscious functions of the organism. In other words, by inverting Piaget, Habermas has excluded from his frame of vision the entire process of creation emphasized by Piaget. With the removal of the process of creation, the subject and the object have emerged as irreconcilable and diametrically opposed to each other.

The unresolved dualism in Habermas's theoretical perspective is the inevitable result of his failure to embrace the process of creation discussed by Piaget. The view of the relationship between the subject and the object as antagonistic sets the subject-oriented action, or assimilation (to use Piaget's terminology) in opposition to the action oriented toward the object, or adaptation (in Piaget's vocabulary). Thus, Habermas's theoretical perspective has set instrumental/strategic reason against communicative rationality.

The exceptional importance that Habermas attributes to rational consensus puts the emphasis on commonalities at the expense of differences. Despite his acknowledgement of race, class, gender, and minorities issues for constituting more equal and autonomous relations, Habermas tends to downplay if not outright diminish their role in the sphere of communicative action. Many feminists, for example, criticized Habermas for paying too little attention to gender differences [13]. Jean Cohen, an observer undoubtedly sympathetic to Habermas, reproached him for his "peculiar blindness to gender issues" [14]. Many researchers have expressed their skepticism about Habermas's "confidence in abstract reason" as one-fits-all cure to address social and political issues particularly relevant to gender, race, and ethnicity [15, p. 12]. There is, however, very little that Habermas offers to dispel this skepticism [15, p. 12]. He is hardly oblivious to the fact of these exclusions from his analysis but insists that they can only be discussed in "the light of declared standards [of communicative reason]", thus reducing them to precisely the abstract rationality that the proponents of these issues criticize and doubt. According to Habermas, one can assess the oppression of ethnic, cultural, gender, and

other groups only "in the light of this one basis standard [16, p. 466–67]".

Also, according to Habermas, the adoption of communicative attitude should serve the purpose of producing consensus based on "criticizable validity claims." Reaching consensus requires the emphasis on commonalities and the exclusion of differences. Commonalities, as useful as they may be in maintaining social stability, generate stasis. Differences, by contrast, are very productive and play an important role in enriching our life and producing new levels of organization of reality. The suppression and exclusion of differences, again, voluntary or not, will certainly constrain the capacity and pace of evolution.

The exclusion of the gender, race, ethnicity and minority issues is indicative of a more general tendency to exclude social power — the power of money, connections, and privilege — from the list of potential threats in Habermas's idealized view of the communicative sphere. Amy Allen has provided a detailed analysis of this tendency in her essay "The Unforced Force of the Better Argument: Reason and Power in Habermas' Political Theory" [6]. She concludes that given "the pervasiveness, depth, and systematicity of asymmetrical social power relations — along lines of class, gender, race, and sexuality, for example — and given the ways in which such power relations are constitutive of the identities of their targets," Habermas's expectation of blocking the communicative sphere from the asymmetries of strategic social power as unrealistic, to say the least [6, p. 18].

One cannot omit from this rather long list of exclusions that Habermas introduces, the exclusion that one may find particularly disconcerting. This particular form of exclusion has to do with the stringent conditions that Habermas imposes on his communicative agents. According to Habermas, those who act in the communicative sphere must possess a special attitude and a number of competences required to produce rational understanding and consensus. First and foremost, they should adopt the communicative attitude, that is, they must abandon their orientation toward the subject:

[C]ommunicative rationality carries with it connotation based ultimately on the central experience of the unconstrained, unifying, consensus-bringing force of argumentative speech, in which different participants *overcome their merely subjective views* and, owing to the mutuality of rationally motivated conviction, assure themselves of both the unity of the objective world and the intersubjectivity of their lifeworld [17, p. 10].

Communicative agents, according to Habermas, have a responsibility to "behave rationally."

"[O]nly those persons", he writes, "count as responsible who, as members of a communication community, can orient their actions to *intersubjectively recognized validity claims*" [17, p. 14].

Habermas recognizes the stringency of the demands that he articulates. "My position", he writes, "is that those who understand themselves as taking part in argumentation mutually suppose, on the basis of the pre-theoretical knowledge of their communicative competence, that the actual speech situation fulfils certain, in fact quite demanding, preconditions" [18, p. 255]. But it is on-

ly if these conditions and demands are fulfilled that the lifeworld "would gain a singular transparence, inasmuch as it would allow only for situations in which adult actors distinguished between success oriented and understanding-oriented actions just as clearly as between empirically motivated attitudes and rationally motivated yes/no positions" [19, p. 145].

The requirement to adopt a special kind of attitude, acquire particular competences, and "overcome" subjectivity certainly appears as a limitation imposed on the individual. This constraint on free expression creates a problem with regard to the freedom of the individual to which Habermas remains strongly committed. Habermas, however, deftly resolves this problem by emphasizing the voluntary nature of this renunciation of subjectivity. According to Habermas, the individual of his or her own free will subordinates himself or herself to what Habermas defines as the "unforced force of the better argument."

The idea of a voluntary renunciation of one's own subjectivity is vulnerable on two counts: theoretical and empirical. The self is a product of our creation. The process that we use in constructing reality around us also constructs our self. Therefore, any changes that take place in our mental operations also necessarily lead to changes in the way we see or approach reality. Consequently, any attempt to suppress or limit our own self, voluntarily or not, must constrain our understanding of reality. Can we impose such constraint on ourselves? Can we undo what we have already constructed? Can we unlearn what we have already learned?

The obvious answer to these questions is "no, it is impossible." Therefore, a voluntary or involuntary adoption of a limiting constrain on our own self is incapable of limiting anything. The self is unlikely to be affected even if we decide to adopt this attitude. It will simply be foreclosed, bracketed, and forced underground, to use Dostoevsky's potent metaphor. Such voluntary bracketing will simply remove the self from our radar of conscious control, which will render the self uncontrollable. The self is likely to reemerge with vengeance and all the arrogance of righteousness for making an effort to deny itself.

The psychological qualities and discursive competencies that Habermas requires for his communicative agents are extremely demanding. Many practitioners who have witnessed real deliberative forums have to acknowledge that the Habermassian communicative agent is a far cry from real participants in such events. Numerous empirical studies in psychology, politics, democratic theory and practice, and other cognate areas lead to one inevitable conclusion:

"...compelling evidence that the maintenance of coherent beliefs and preferences [that Habermas's theory stipulates] is too demanding a task for limited minds". Limited minds are exactly what human agents possess ... Quite simply, Habermas is reliant on agents who, while explicable in theoretic terms, are practically unavailable in psychological terms [20, p. 316, 328, 774].

This and similar conclusions suggest that many real people do not fit the image of a communicative agent

that Habermas has conjured. Therefore, there is a very real possibility that a large number of individuals will have to be excluded from the communicative sphere.

As Habermas himself has recognized, exclusion is the source of domination. The above discussion shows that Habermas's theory presupposes not one but a number of exclusions: the exclusion of the process of creation from the frame of vision, the exclusion of the irrational and subjective from the communicative sphere, the exclusion of instrumental reason and strategic power from the lifeworld, the exclusion of differences and social power, and finally the exclusion of many real people who may not qualify to graduate as Habermassian communicative agents. Exclusions, as many believe, do not solve problems; they merely force them underground from where they manifest themselves in some distorted and perverted form. Habermas's exclusions are no exclusion, and like any other exclusion they must create an opening for domination. As noble as Habermas's intentions are in completing the project of modernity, the preceding analysis indicates that the path he charts is unlikely to meet these expectations precisely on the terms that Habermas himself accepts as necessary.

The main argument. The preceding analysis shows that there are several forms of exclusion that plague Habermas's theoretical perspective. As all exclusions, these also open the path toward domination. As one can see, Habermas does not solve the problem of exclusion and domination and without such solution the realization of the Enlightenment project remains very much in question. But is there a way of resolving this problem? Is there a way to avoid exclusion? Can we create society where there would be no exclusion and no domination?

As the preceding discussion also shows, the persistence of exclusions in Habermas's theory is traceable to one fundamental cause: Habermas's failure to integrate the process of creation into his frame of vision. If that is the case, then the path to solving the problem of exclusion and domination lies through the integration of the process of creation into our frame of vision. What effect will this integration have on our view of reality, the choices that will become available to us, and the actions we can take? What social and political forms will emerge from our new vision? It is impossible to provide detailed answers to all these questions in one even a very long paper. No one person or even a group of people can accomplish this task. It will require creative efforts in theory and practice by many individuals. The best this paper can do is to provide some basic observations regarding the main contours of such solution.

The first observation one should make is that in contrast to Habermas's communicative model, the process of creation does not work on the basis of consensus, that is, by emphasizing commonalities and excluding differences. On the contrary, differences play a very important productive role in this process. In the course of creation, differences are not suppressed or eliminated. The creation of new and more powerful levels and forms of organization require the integration of differences, not their exclusion. The early development of a child provides a good illustration [9].

Children are born with several reflexive functions — visual, audio, tactile, gustatory, and olfactory — that are rooted in the organism's physiology. These functions have nothing in common (except for the fact that they belong to the same child); they are, one could say, totally incommensurable to each other. Yet few months after birth, the child succeeds in creating the level of neural organization that coordinates and integrates all these initially incommensurable functions and create the level of organization that is much more powerful than any of these functions or their sum total. This new level of organization offers much more powerful tools that the child can use in his or her relationship with reality. The process of creation plays the key role in accomplishing this enormous task.

Let's take, for example, two functions: audio and visual. These two functions are initially totally independent of each other. In order to conserve themselves, these functions have to stay active: the more they are active the better they are conserved.

Initially, these functions have their own specific activators: photons of light and sound waves. As the child develops, he or she coordinates these two functions and eventually connects them, that is, the child begins to "see", when s/he hears, and "hear", when s/he sees. In other words, when the child hears mother's voice, the sound activates not only neurons related to hearing but also neurons related to vision. The child begins to look around searching for a familiar image. When the two functions are combined, they are activated twice as often than prior to their combination. As a result, each function is twice as active than before and, therefore, is much better conserved. The mode that conserves them better is selected for fitness.

This advance in child's behavior is not a product of integration on the basis of commonalities — in fact, the two functions have nothing in common; it is a result of the integration of their differences. There is no equivalent here of Habermas's "consensus-seeking" in this integration. The process that creates this new and more powerful level of organization — the level of symbolic thought — integrates differences between the audio and the visual function, and thus conserves them. As this example shows, the process of creation works by creating new and more powerful levels and forms of organization that include less powerful levels and forms (in this case the audio and the visual function) as its particular cases. It conserves differences, rather than discards them.

It has been argued elsewhere [21] that the process of creation is also a system. It is a system that includes other systems; its level of organization includes all other levels and forms of organization of reality — past, present, and future. These new and more powerful levels of organization create new possibilities and provide more powerful tools for realizing these possibilities. In other words, the process of creation creates power and this power empowers us. Thus the process of creation is the source of power.

If inclusion is the source of our power, then by excluding differences and creating conditions for domination, we diminish our power. Power and domination have nothing in com-

mon. They are actually opposed to each other.

The exclusion of people and ideas inhibits the process of creation and reduces power that could be otherwise produced by integrating differences into new and more powerful levels and forms of organization of reality. The power generated by the process of creation offers new possibilities and new choices that enhance our freedom. It is for this reason, as some argue, that power is integrally connected with freedom, while exclusion and domination are not [22; 23].

Since exclusion and domination do not produce power, they cannot compete with inclusion that generates power. By enhancing the process of creation and generating more power through inclusion, we can eliminate exclusion and domination — these two principal obstacles to the realization of the Enlightenment project.

The above suggests that the first step toward the realization of the emancipation project should be the recognition of the crucial distinction between domination and power as two totally different species. We should embrace the process of creation as the process that empowers us and incorporate it into our frame of vision. This process should become our main focus of our social practice.

As this paper also suggests, when we exclude the process of creation from our frame of vision, we focus entirely on particular product or products of this process to the exclusion of all others. Such exclusion opens the path to domination. And domination makes the process of evolution and the generation of new and more powerful levels of organization of reality more difficult, less efficient, and often wasteful. The focus on the process of creation works against the preoccupation with specific products. With the focus on the process, we will be less likely to absolutize these products at the expense of the process. We will try to conserve the process first and foremost. The process of creation, its unimpeded and uninterrupted evolution should become our main preoccupation, the most important product by which we will judge our productivity. We must unshackle the process that increases our power and realizes our potential.

Since the process of creation works on inclusion and empowerment, the greater the number of people who are empowered through their engagement in the process of creation the more powerful we all are. The broader our approach to empowerment and inclusion is the closer we are to the realization of the Enlightenment project. This conclusion resonates with a variety of perspectives that have become increasingly visible and vocal lately in connection with the perceived deficit of democracy in the world. These perspectives (such as, deliberative, direct, and participatory democracy) critique liberal democratic theory and the elitist practices of modern representative democracy. They also advocate broad empowerment of all members of society and their inclusion into the process of democratic decision-making [24].

Demands for broad empowerment and inclusion are not unproblematic. They raise a number of important theoretical and practical issues concerning the relationship between broad participation in decision-making and

hierarchies; in other words, between hierarchical and non-hierarchical interactions, between leaders and those they purport to lead. These issues have been examined in detail elsewhere [25] and do not need to be examined here. There is one question, however, that should be addressed for the purposes of this article: Is the continued existence of hierarchies an impediment to the realization of the Enlightenment project and the elimination of exclusion and domination?

There are quite a few theoretical perspectives that address the issue of the continued existence of hierarchies. While these perspectives serve as valuable sources of ideas, most, if not all of them have one common problem: they do not incorporate the process of creation in their frame of vision and, as a result, they see hierarchies and networks as ontologically separate and opposed to each other [25].

In discussing the problem of hierarchies and leadership, one should keep in mind that hierarchies and leaders are not fortuitous and arbitrary phenomena; they are not some tragic aberration in human evolution, as many opponents of hierarchies argue. They are a product of this evolution. Nonhierarchical interactions require regulation. Regulation represents a level of organization that is more powerful than that of the entities it regulates or their sum total. And a more powerful level of organization means hierarchy.

The principal function of regulation is reflective. In other words, it is nonlocal and capable of detaching from and reflecting on the entire system and all the interactions among its subsystems. Because of their location in the liminal space between the system and its environment, hierarchies and leaders that perform this function are in the position to reflect critically (that is, observing at the same time the system and also themselves as a part of the system) on all interactions among the agents and subsystems of the system. The latter, by virtue of their position, can reflect only on local interactions. For this reason, leaders are in the position to perceive new and more powerful levels of organization created by all interactions within the system, as well as recognize, promote, and facilitate the consolidation of these new levels of organization. Their role in this capacity has nothing to do with command and control, that is, transmitting decisions from above to those below and overseeing their implementation. Leaders must appreciate the enormous creative power of local interactions and be closely attuned their variations. Since they rely, or supervene, so much in what they do on these interactions, they should promote, regulate, and facilitate them, not obstruct and disrupt them by trying to dominate them. It is a sensitive and delicate, and highly creative role that involves both cooperation and two-way adaptation. This role also has an enormous creative component. Since systems constantly evolve, they require integration of their local and global operations. This integration is a function of leadership. In order to integrate local and global levels, leaders must express operations on the global (regulatory) level in terms of local interactions. This task requires the creation of a level of organization that has sufficient power to incorporate both local and global operations of the system as its particular cases. It is

a highly creative role that ensures the continued evolution of a system.

The relationship between the leaders and those they lead cannot be one of domination. It requires cooperation and close interaction in the common creative work that sustains the evolution of the system. Such cooperation can only be effective if there is a balance between hierarchical and non-hierarchical interactions, between hierarchies and networks[25]. Leaders should not see their role as that of ultimate arbiters whose word is decisive and final — far from it. The notion of a leader as the ultimate arbiter without whom there will be chaos and instability is due to a fundamental flaw in the current view of reality that excludes the process of creation from its frame of vision. In this perspective, there are no clear and rational validity criteria that can help make an informed and objective selection of the choice that offers the most power. As has been argued elsewhere, this approach largely relies on subjective choices of those at the top of the hierarchy [25]. The reason why we tend to defer decisions to leaders is precisely because we do not have objective and rational criteria of validation. In the absence of such criteria, all decisions are subjective and equal. Recognizing all decisions as equal is likely to lead to chaos and instability and nobody wants to argue for disorder. As a result, the common current default is to defer to the decision of those at the highest levels of the hierarchy because even a bad decision that preserves order is deemed better than chaos and instability. How many times have people ultimately paid the price for limitations of their leaders?

The evolution of human systems vitally depends on mechanisms and procedures for making decision on the basis of rational and objective criteria. The perspective that incorporates the process of creation offers such criteria. This perspective offers the approach towards validating knowledge and making decisions that is non-exclusive and, at the same time, non-relativistic.

There is an extensive literature that discusses inclusive ways of approaching validation of knowledge and decisions. Although there are numerous differences and even disagreements, the contributions on this subject provide the general contours for such approach [26]. As has been indicated earlier, the combinatorial power is what distinguishes one level of organization of reality from another. Therefore, we can use combinatorial power — or in other words, inclusiveness — as one important criterion for validating knowledge and decisions. The more inclusive a decision, an approach, or a theory is, the greater is its combinatorial capacity and, therefore, the greater is its validity.

Legitimate disagreements should not trigger power struggle where one perspective seeks to de-legitimate and eliminate another. Rather, they should motivate a search for another, more inclusive (even if orthogonal) perspective that would construct the level of organization that would dissolve dissonances; competing positions will become particular cases in such comprehensive whole.

Such approach stands in stark contrast to the dominant current practice of knowledge production and decision making that tends to be exclusive. Hierarchies seek control over knowledge

production and decision-making and silence alternatives. Control over funding, exposure, publishing, appointments, and simply brute force provide ample opportunities to enforce orthodoxy. More often than not, knowledge production turns into an exercise of power.

We can no longer afford a system of validation that depends on conformity and access to power. An efficient, democratic, and open system of knowledge production and decision-making should be based on a better understanding of what constitutes knowledge and how it is produced. Such system requires the institutionalization of more open, inclusive, democratic, and, ultimately, more rational practices in validating knowledge and allocating resources. As has been stated earlier, the more inclusive a knowledge system is, the more extensive is its combinatorial capacity the more powerful it is. Inclusiveness and power (in the Gödelean sense), not conformity to dominant trends, should be the most important criteria in assessing knowledge and decisions.

Critical awareness and introspection is another important criterion. We often pay lip service to critical judgment and just as often forget that critical judgment concerns, first and foremost, our capacity to examine critically our own premises, organizing principles, and self-evident truths. We should exercise a conscious and deliberate control over our own 'truths' and unconscious biases rather than allow old and tired ideas that hinder knowledge production to dominate. Critical awareness is essential for the efficiency of knowledge production.

Decisions we make — be they about managing our enterprises, organizations, or governments — should always be guided by one and only one consideration: they should be always focused on the continued evolution of the process of creation of new and more powerful levels and forms of organization of reality. Our decisions cannot be based on power derived from the authority of a hierarchy. Such approach is hardly rational. There is only one source of power for us humans and that is the new and more powerful ways in which we organize reality, including our own mind. The organization of human systems, including our civilization, the structuring of our public space should reflect this understanding.

The above describes only some of the aspects of the realization of the Enlightenment project. We can realize this project only by going beyond the Enlightenment. This paper has only touched on this rich subject full of internal complexities. We are still at the very beginning of the path that leads to the implementation this grandiose task. As we advance along this path, we will encounter many new problems, identify new issues, and offer new solutions. As this paper has argued, the project of the Enlightenment is, by definition, by the very fact that it must be based on inclusion, cannot be the work of one individual or even a group of individuals. It must involve the entire human race.

Conclusion. This paper argues that our civilization can realize the emancipation project and eliminate domination. As this paper has shown, power and reason are intimately related; and both are related to freedom. In fact, all three have the same source: they all

originate in the process of creation of new levels and forms of organization of reality. We have inherited this process from the evolution that preceded the emergence of the human race. The realization of the current and future possibilities that this process has to offer still awaits its fulfillment. The most powerful tool that we have, our consciousness has not yet grasped the full import of this process. It is our task and the task of future generations to embrace this process fully and use its enormous capacities for our benefit and the benefit of the world in which we live.

Just like any other system, our civilization can only sustain itself by continuing to evolve, creating new levels and forms of organization. A system that does not evolve disintegrates. As has been argued elsewhere [25], reality does not tolerate status quo. In the process of continued creation we must produce new and increasingly more powerful tools for reconstituting reality in eternal cycles of renewal.

REFERENCES

1. *Maffesoli M., Felski R., Megill A. and Gaddis Rose M.* "The Return of the Tragic in Postmodern Societies." New Literary History vol. 35, № 1 (April 13, 2004): 133–49.
2. *Burawoy M.* "The Roots of Domination: Beyond Bourdieu and Gramsci." Sociology, vol. 46, № 2 (April 1, 2012), p. 187–206.
3. *Foucault M.* Madness and Civilization: A History of Insanity in the Age of Reason (New York: Vintage Books, 1988).
4. *Kahn R.* "The Problem of Power in Habermas." Human Studies 11, № 4 (November 1988): 361–87.
5. *Kellner D.* "Habermas, the Public Sphere, and Democracy: A Critical Intervention." Perspectives on Habermas, 2000 http://knowledgepublic.pbworks.com/f/Habermas_Public_Sphere_Democracy.pdf (accessed May 9, 2015).
6. *Allen A.* "The Unforced Force of the Better Argument: Reason and Power in Habermas' Political Theory." Constellations, vol. 19, № 3 (September 1, 2012), p. 353–68.
7. *Plot M.* "Communicative Action's Democratic Deficit: A Critique of Habermas's Contribution to Democratic Theory." International Journal of Communication, vol. 3 (2009), p. 825–852.
8. *Bogdan C.* "Intersubjectivity and Techno-Science: Jürgen Habermas," Journal for Communication and Culture, vol. 3, № 1 (n.d.), p. 29–47.
9. *Piaget J.* The Origin of Intelligence in Children (International Universities Press: Madison, 1998).
10. *Shkliarevsky G.* "Of Cats and Quanta: Paradoxes of Knowing and Knowability of Reality," p. 20–22 http://search.arxiv.org:8081/paper.jsp?r=1012.0289&qid=1372596301818mix_nCnN_-392512110&qs=Gennady+Shkliarevsky (accessed December 1, 2010).
11. *Shkliarevsky G.* "The Paradox of Observing, Autopoiesis, and the Future of Social Sciences." Systems Research and Behavioral Science 24, № 3 (2007): 323–32.
12. *Piaget J.* The Moral Judgment of the Child. New York: The Free Press, 1965.
13. *Pajnik M.* "Feminist Reflections on Habermas's Communicative Action: The Need for an Inclusive Political Theory." European Journal of Social Theory, vol. 9, № 3 (August 1, 2006), p. 385–404.
14. *Cohen J.* "Critical Social Theory and Feminist Critiques: The Debate with Jürgen Habermas," in Johanna Mee-

han, ed., Feminists Read Habermas: Gendering the Subject of Discourse. New York: Routledge, 1995.
15. *Flyvbjerg B.* "Ideal Theory, Real Rationality: Habermas Versus Foucault and Nietzsche." SSRN Scholarly Paper. Rochester, NY: Social Science Research Network, April 1, 2000.
16. *Calhoun C. Ed.* Habermas and the Public Sphere. Cambridge: MIT Press, 1992.
17. *Habermas J.* The Theory of Communicative Action, Vol. 1: Reason and the Rationalization of Society. Boston: Beacon Press, 1984.
18. *Honneth A. and Joas H. Eds.* Communicative Action: Essays on Jürgen Habermas's Theory of Communicative Action. Cambridge: Polity Press, 1991.
19. *Habermas J.* The Theory of Communicative Action: Lifeworld and System: A Critique of Functionalist Reason, vol. 2. Boston: Beacon Press, 1987.
20. *Kahneman D. and Tversky A. Eds.* Choices, Values, and Frames. Cambridge: Cambridge University Press, 2000.
21. *Shkliarevsky G.* "The Paradox of Observing, Autopoiesis, and the Future of Social Sciences." Systems Research and Behavioral Science 24, № 3 (2007): 323–32.
22. *Morriss P.* "What Is Freedom If It Is Not Power?" Theoria: A Journal of Social & Political Theory, vol. 59, № 132 (September 11, 2012), p. 1–25.
23. *Pansardi P.* "Power and Freedom: Oppos24ite or Equivalent Concepts?" Theoria: A Journal of Social & Political Theory, vol. 59, № 132 (September 11, 2012), p. 26–44.
24. *Marcus D.* "The Horizontalists." Dissent, Fall 2012.
25. *Shkliarevsky G.* "Rethinking Democracy: A Systems Perspective on the Global Unrest." Systems Research and Behavioral Science, vol. 33, № 3 (May 11, 2016), p. 452–70.
26. *Churchman C. W.* The Design of Inquiring Systems: Basic Concepts of Systems and Organization. Basic Books, Inc.: New York, 1971.

СПИСОК ВИКОРИСТАНИХ ДЖЕРЕЛ

1. *Maffesoli M., Felski R., Megill A. and Gaddis Rose M.* "The Return of the Tragic in Postmodern Societies." New Literary History vol. 35, № 1 (April 13, 2004): 133–49.
2. *Burawoy M.* "The Roots of Domination: Beyond Bourdieu and Gramsci." Sociology, vol. 46, № 2 (April 1, 2012), p. 187–206.
3. *Foucault M.* Madness and Civilization: A History of Insanity in the Age of Reason (New York: Vintage Books, 1988).
4. *Kahn R.* "The Problem of Power in Habermas." Human Studies 11, № 4 (November 1988): 361–87.
5. *Kellner D.* "Habermas, the Public Sphere, and Democracy: A Critical Intervention." Perspectives on Habermas, 2000 http://knowledgepublic.pbworks.com/f/Habermas_Public_Sphere_Democracy.pdf (accessed May 9, 2015).
6. *Allen A.* "The Unforced Force of the Better Argument: Reason and Power in Habermas' Political Theory." Constellations, vol. 19, № 3 (September 1, 2012), p. 353–68.
7. *Plot M.* "Communicative Action's Democratic Deficit: A Critique of Habermas's Contribution to Democratic Theory." International Journal of Communication, vol. 3 (2009), p. 825–852.
8. *Bogdan C.* "Intersubjectivity and Techno-Science: Jürgen Habermas," Journal for Communication and Culture, vol. 3, № 1 (n. d.), p. 29–47.

9. *Piaget J.* The Origin of Intelligence in Children (International Universities Press: Madison, 1998).
10. *Shkliarevsky G.* "Of Cats and Quanta: Paradoxes of Knowing and Knowability of Reality," p. 20–22 http://search.arxiv.org:8081/paper.jsp?r=1012.0289&qid=1372596301818mix_nCnN_-392512110&qs=Gennady+Shkliarevsky (accessed December 1, 2010).
11. *Shkliarevsky G.* "The Paradox of Observing, Autopoiesis, and the Future of Social Sciences." Systems Research and Behavioral Science 24, № 3 (2007): 323–32.
12. *Piaget J.* The Moral Judgment of the Child. New York: The Free Press, 1965.
13. *Pajnik M.* "Feminist Reflections on Habermas's Communicative Action: The Need for an Inclusive Political Theory." European Journal of Social Theory, vol. 9, № 3 (August 1, 2006), p. 385–404.
14. *Cohen J.* "Critical Social Theory and Feminist Critiques: The Debate with Jürgen Habermas," in Johanna Meehan, ed., Feminists Read Habermas: Gendering the Subject of Discourse. New York: Routledge, 1995.
15. *Flyvbjerg B.* "Ideal Theory, Real Rationality: Habermas Versus Foucault and Nietzsche." SSRN Scholarly Paper. Rochester, NY: Social Science Research Network, April 1, 2000.
16. *Calhoun C. Ed.* Habermas and the Public Sphere. Cambridge: MIT Press, 1992.
17. *Habermas J.* The Theory of Communicative Action, Vol. 1: Reason and the Rationalization of Society. Boston: Beacon Press, 1984.
18. *Honneth A. and Joas H. Eds.* Communicative Action: Essays on Jürgen Habermas's Theory of Communicative Action. Cambridge: Polity Press, 1991.
19. *Habermas J.* The Theory of Communicative Action: Lifeworld and System: A Critique of Functionalist Reason, vol. 2. Boston: Beacon Press, 1987.
20. *Kahneman D. and Tversky A. Eds.* Choices, Values, and Frames. Cambridge: Cambridge University Press, 2000.
21. *Shkliarevsky G.* "The Paradox of Observing, Autopoiesis, and the Future of Social Sciences." Systems Research and Behavioral Science 24, № 3 (2007): 323–32.
22. *Morriss P.* "What Is Freedom If It Is Not Power?" Theoria: A Journal of Social & Political Theory, vol. 59, № 132 (September 11, 2012), p. 1–25.
23. *Pansardi P.* "Power and Freedom: Oppos24ite or Equivalent Concepts?" Theoria: A Journal of Social & Political Theory, vol. 59, № 132 (September 11, 2012), p. 26–44.
24. *Marcus D.* "The Horizontalists." Dissent, Fall 2012.
25. *Shkliarevsky G.* "Rethinking Democracy: A Systems Perspective on the Global Unrest." Systems Research and Behavioral Science, vol. 33, № 3 (May 11, 2016), p. 452–70.
26. *Churchman C. W.* The Design of Inquiring Systems: Basic Concepts of Systems and Organization. Basic Books, Inc.: New York, 1971.

UDC: 35.08

Shchegortsova Viktoria Mykolaivna,
Candidate of Sciences in Public Administration (PhD), Associate Professor, Associate Professor of Public Administration Department of KRI NAPA, Kharkiv Regional Institute of Public Administration of the National Academy of Public Administration attached to the Office of the President of Ukraine, 61001, Kharkiv, Prospekt Moskovskii, 75, tel.: +38 (067) 705 21 03, e-mail : vikkiua@mail.ru

ORCID: 0000-0003-0632-1115

Щегорцова Вікторія Миколаївна,
кандидат наук з державного управління, доцент, доцент кафедри державного управління ХарРІ НАДУ, Харківський регіональний інститут державного управління Національної академії державного управління при Президентові України, 61001, Харків, просп. Московський, 75, тел.: +38 (067) 705 21 03, e-mail : vikkiua@mail.ru

ORCID: 0000-0003-0632-1115

Щегорцова Виктория Николаевна,
кандидат наук по государственному управлению, доцент, доцент кафедры государственного управления ХарРИ НАДУ, Харьковский региональный институт государственного управления Национальной академии государственного управления при Президенте Украины, 61001, Харьков, просп. Московский, 75, тел.: +38 (067) 705 21 03, e-mail: vikkiua@mail.ru

ORCID: 0000-0003-0632-1115
DOI https://doi.org/10.31618/vadnd.v1i14.125

MOTIVATION OF CIVIL SERVANTS FROM ARCHETYPICAL APPROACH PERSPECTIVE: THEORY AND PROBLEM ISSUES

Abstract. The theoretical bases of motivation of civil servants are considered in the article. The description of the basic motivational theories is presented. Substantive theories of motivation (A. Maslow, K. Alderfer, D. McCleland, F. Hertzberg) are based on the analysis of the motivational sphere of a person, on the direct relationship between satisfaction/dissatisfaction of human needs and motivation. In the procedural theories of motivation (V. Vroom, J. Adams,

E. Lock, Porter-Lawler theory), the process of motivation is studied and attention is focused on the influence of external factors on the motivation of a person. On the basis of a review of the achievements of the scientific foundations of motivation, recommendations were made to the heads of the public administration authorities on the implementation of the motivation function. Generalized the main problems of labor motivation, typical for staff, regardless of the form of ownership of the organization. The following problems and obstacles in personnel motivation are identified: the complexity of research and determination of the motives of the individual, the problem of fairness in evaluating the performance of management and staff, dissatisfaction with hygiene factors, complex relationships in the team, inadequate expectations on the part of the employee, many innovations and changes in organization of work, monotony of activity, incompatibility of the worker's qualification with the level of work, constant changes, stressful situations can cause apathy to slave father. Based on the results of the expert survey, the main problems of labor motivation in public administration bodies were identified. The system of motivating public servants has a number of shortcomings: dissatisfaction with the size of material security, the existence of state-wide interdepartmental and regional differences in the wage rates of civil servants, injustice with individual bonuses. The motivation of public servants is based on the opportunities for career growth, increasing competence, the prestige of working in government bodies, the stability of employment, job satisfaction, the amount of annual leave, good pensions and the opportunity to be involved in significant cases for society.

Keywords: public service, motivation, theory of motivation, problems of motivation in public administration bodies.

МОТИВАЦІЯ ДЕРЖАВНИХ СЛУЖБОВЦІВ В АРХЕТИПНОМУ ПІДХОДІ: ТЕОРІЯ ТА ПРОБЛЕМНІ ПИТАННЯ

Анотація. Розглянуто теоретичні засади мотивації державних службовців. Надано опис основних мотиваційних теорій. Змістовні теорії мотивації (А. Маслоу, К. Альдерфер, Д. Мак-Клеланд, Ф. Херцберг) ґрунтуються на аналізі мотиваційної сфери людини, на прямій залежності між задоволенням/незадоволенням потреб та мотивацією людини. У процесуальних теоріях мотивації (В. Врум, Дж. Адамс, Е. Лок, теорія Портера-Лоулера) досліджується процес мотивації та акцентується увага на впливі зовнішніх факторів на мотивацію людини. Узагальнюючи здобутки вчених щодо основ мотивації, запропоновано рекомендації керівникам органів публічного адміністрування щодо реалізації функції мотивації. Узагальнено основні проблеми мотивації праці, характерні для персоналу, незалежно від форми власності організації. Виділено такі проблеми та перешкоди мотивації персоналу: складність дослідження та визначення мотивів особистості, проблема справедливості оцінки результатів діяльності з боку керівництва і колективу, незадоволення гігієнічними факторами, негативні відносини у колективі, невідповідність очікуванням з боку працівника, забагато нововведень та змін в організації

роботи, монотонність діяльності, невідповідність кваліфікація працівника рівню роботи, постійні зміни, стресові ситуації можуть породжувати апатію до роботи. За результатами експертного опитування визначені основні проблеми мотивації праці в органах публічного адміністрування. Система мотивації публічних службовців має ряд недоліків: незадоволеність розмірами матеріального забезпечення, існування загальнодержавних міжвідомчих та регіональних розбіжностей у розмірах оплати праці державних службовців, несправедливість при індивідуальному преміюванні. Мотивація публічних службовців ґрунтується на можливості кар'єрного росту, підвищення компетентностей, престижі роботи в органах державної влади, стабільності зайнятості, задоволеності режимом роботи і обсягом щорічних відпусток, гарному пенсійному забезпеченню та можливості бути причетними до значущих для суспільства справ.

Ключові слова: державна служба, мотивація, теорії мотивації, проблеми мотивації в органах публічного адміністрування.

МОТИВАЦИЯ ГОСУДАРСТВЕННЫХ СЛУЖАЩИХ В АРХЕТИПИЧЕСКОМ ПОДХОДЕ: ТЕОРИЯ И ПРОБЛЕМНЫЕ ВОПРОСЫ

Аннотация. Рассмотрены теоретические основы мотивации государственных служащих. Представлено описание основных мотивационных теорий. Содержательные теории мотивации (А. Маслоу, К. Альдерфер, Д. Мак-Клеланд, Ф. Херцберг) основываются на анализе мотивационной сферы человека, на прямой зависимости между удовлетворением/неудовлетворением потребностей и мотивации человека. В процессуальных теориях мотивации (В. Врум, Дж. Адамс, Э. Лок, теория Портера-Лоулера) исследуется процесс мотивации и акцентируется внимание на влиянии внешних факторов на мотивацию человека. На основании обзора достижений ученых основ мотивации, предложены рекомендации руководителям органов публичного администрирования по реализации функции мотивации. Обобщены основные проблемы мотивации труда, характерные для персонала, независимо от формы собственности организации. Выделены следующие проблемы и препятствия в мотивации персонала: сложность исследования и определения мотивов личности, проблема справедливости оценки результатов деятельности со стороны руководства и коллектива, недовольство гигиеническими факторами, сложные отношения в коллективе, несоответствие ожиданиям со стороны работника, много нововведений и изменений в организации работы, монотонность деятельности, несоответствие квалификации работника уровня работы, постоянные изменения, стрессовые ситуации могут порождать апатию к работе. На основе результатов экспертного опроса определены основные проблемы мотивации труда в органах публичного администрирования. Система мотивации публичных служащих имеет ряд недостатков: неудовлетворенность размерами материального обеспечения, существование общегосударственных межведомственных и региональных различий в размерах оплаты труда

государственных служащих, несправедливость при индивидуальном премировании. Мотивация публичных служащих основывается на возможности карьерного роста, повышении компетентности, престиже работы в органах государственной власти, стабильности занятости, удовлетворенности режимом работы и объемом ежегодных отпусков, хорошем пенсионном обеспечении и возможности быть причастными к значимым для общества делам.

Ключевые слова: государственная служба, мотивация, теории мотивации, проблемы мотивации в органах публичного администрирования.

Problem statement. Ukraine's aspirations to join the European Union provides for reform of the public administration, increases the demands of modern governance, the effectiveness of which depends primarily on effective state service. The performance of activities of bodies of public administration depends on the motivation of state employees to work conscientiously and efficiently. However, modern problems in the sphere of state service, such as a high turnover of staff, especially of young and highly qualified specialists, low productivity and quality of decision-making in public authorities are the results of weak incentives in the state service. So one of the ways of achieving high efficiency of functioning of bodies of public administration is the use of function of motivation that will allow to raise interest of state employees to work in actively and initiatively, to implement their labour potential for the service of the people of Ukraine.

Analysis of recent publications on the problem and defining of the unsolved parts of the general problem. Methodological basis of the study of the development of motivation as functions of management was laid in the works of world-famous scientists, such as V. Vrum [1], E. Lock [2], D. McGregor [3], A. Maslow [4], E. Mayo [5–6], F. Taylor [7], A. Fayolle [8] F. Herzberg [9] and others. A significant contribution to the development of theoretical and practical basics of motivation was made by Ukrainian scientists in the field of public administration: N. Goncharuk [10], S. Dubenko [11], T. Zheliuk [12] V. Malynowskyi [13], T. Pakhomova[14], L. Pashko [15] and others.

The purpose of this article is to review the theoretical bases of motivation of state employees and identifying the key issues of labour motivation in bodies of public administration.

The main material of research. In foreign literature the term "motivation" is defined as the external influence in order to develop internal motivation. Thus, the French researchers of management in the public service and S. Alesian S. D. Foucher say that to motivate means to create and maintain situations that stimulate the desire of employees to implement their efforts and to achieve the goals, that were identified [16, p. 193]. American scientist in the field of human resource management M. Armstrong believes that to motivate people is to get them to move in a certain direction to achieve a particular result [17, p. 155].

Internal motivation consists of diverse needs, motivations, objectives and interests, therefore, it is necessary to apply the methods of motivation comprehensively. In addition, each person has a characteristic, unique motivational sphere, so during the development and implementation of methods of motivation it is necessary to use individual approach. The best result from the motivation as functions of management can only be achieved under conditions of a complex target approach to the development of a system of measures to increase labor activity.

Boosting the development and distribution of views on the need for motivation in management is justified, primarily, by overcoming a technocratic approach to the person as to the machine, in addition, the development of research on motivation is closely associated with the relevant stages of development of material production and the functions and significance of man in it.

A humanistic approach to personnel management increases the role and importance of human involvement in the production, proves that the functioning and efficiency of production depend not only on compliance of the number and qualification of staff requirements, equipment and technology, but also on socio-psychological factors and people's motivation to work. With this approach, management decisions go beyond only the economic provisions, determined by the need for greater attention to personal characteristics of workers in informal relations in the team, improving working conditions and so on.

A particularly large contribution to the theory of motivation was brought by the representatives of the school of "human relations", the formation of which is associated with motivation theory of E. Mayo (1880–1949). His two main works "Human problems of industrial civilization" and "Social problems of an industrial civilization" are associated with the results of the so-called Hawthorne experiments that were conducted in 1927–1932 at Chicgo Hawthorne plants. Incidentally, the Hawthorne Works was one of the leading American companies with very advanced at that time system of personnel motivation: pension support, assistance in case of illness or disability, the opportunity to buy shares of the company, to defend their interests through representatives. In addition, in this company there was a cultural and sports club for employees and a journal, published twice a month that covered opinion of the management, all industrial and cultural news. The main thesis of the Australian researchers E. Mayo about motivation was that, first, it is not necessary to pay special attention to material incentives, and secondly, the growth of production depends on team unity, which correctly directs a competent and caring manager. Therefore, the principles developed by E. Mayo of human resource management focused and were based on the need to take account of individual mental characteristics of people and interpersonal relationships in the team.

Modern scholars divide theories of motivation, content and procedural. The basis of the substantial theories of motivation (A. Maslow, C. Alderfer, D. MC Clelland, F. Herzberg) is in the analysis of the motivational sphere of the person, its representatives insist

on the direct relation between the satisfaction/dissatisfaction of needs and human motivation. Procedural theories of motivation (V. Vrum, J. Adams, E. Locke, the theory of Porter-Lawler) examine the process of motivation and focuse on the influence of external factors on motivation. The value of these theories to management practices is the ability to identify the causes of the weak work motivation of state employees and the achievements of scientists in the construction of the system of labour motivation in bodies of executive power.

Analysis of theories of motivation allowed to identify the position on the feasibility for building of an effective motivation system in bodies of public administration:

• the basis of motivation of every individual is the material interest and satisfaction of needs of a material nature (the physiological needs of the pyramid Maslow, the needs of existence according to the theory of C. Alderfer);

• the staff can be divided into two types: the first type — people are active by nature, have a strong internal motivation to improve their financial position and are seeking for career growth; the second are passive by nature, leaders need to constantly push such people. The cooperation of the leadership with subordinates is pleasing to the employees and guarantee of the success of the organization;

• the basis of human motivation is his inner desire, it is the unconscious that takes an important place in the motivation, that is, in the methods of motivation the manager should take into account the individual psychological characteristics of people;

• management must develop a reward system which would be able to meet the needs of subordinates. Creation of the working environment that stimulates energy and initiative of employees and provides opportunities to implement their full potential, are the strongest motivators. To enhance motivation, teamwork we advise leaders to create an atmosphere of corporate spirit, harmony in the team, to eradicate injustice;

• managers need when designing and implementing motivation systems to focus on individual psychological characteristics of people and interpersonal relationships in the team. The guarantee of the success of the organization is the team spirit and good relationship of trust between managers and subordinates (E. Mayo);

• as the basis of motivation consists of human needs, the main task of managers is to understand what needs a person has, and provide him with the opportunity to implement them in the labour process. However, the unmet need of lower level does not lead to actualizing higher needs (A. Maslow);

• human nature to desire for professional and career growth, self-expression and self-actualization, so that employees cannot be motivated only by economic incentives or hygiene factors (Herzberg F.);

• managers need to know and to consider what is the expected remuneration for the activity of subordinates (V. Vrum);

• managers should fairly treat remuneration and evaluation of employees' performance (S. Adams);

• the basis of human motivation is purpose, awareness of which will help

the manager to explain human behavior. The Manager must create such conditions, when the subordinate perceives the organization's goals as his own (E. Lock);

• a person gets satisfaction not only from the results of the labor, but also from the fact of completion of work (Porter-Lawler);

• a person will do what he did in the past when he received a reward, and will not repeat the behavior for which he was punished. Therefore, the management must express its attitude to the performance of employees, reward achievements and sanction for misconduct (Skinner)

From the above information it can be concluded, first, about the impossibility to apply any one theory of motivation, because each of them has its shortcomings and weaknesses, and second, the Manager will reach this effect of motivation on the basis of the best provisions of the theories of motivation to develop its comprehensive system of motivation, taking into account characteristics of the organization and the individual characteristics of the subordinates.

The process of management motivation is quite complex and ambiguous. Motivation is considered as a combination of factors — motivators that influence the work behavior of a person, drive him to activities, define the objectives of the work behavior. Some of the factors that make the process of motivation is complex, and the problems that arise in the course of the action motivation system, will be discussed further.

In scientific literature there are studies on the obstacles and challenges of motivation. Summarizing them, let us highlight the problems of motivation that exist in all institutions regardless of their form of ownership or occupation:

• the employee's behavior is influenced by internal motivators (needs, interests, values) and external motivators (external to employee influence, economic and non-economic methods of motivation). Therefore, the task of the leader is using extrinsic motivation to create internal one, which is the main driving force;

• the complexity of the study and determination of the motives of the individual. Managers need to observe and study the motives that really move;

• human needs are in complex dynamic interaction. Depending on the specific situation, needs of the person change, which can lead to unexpected reactions of the workers on the motivational impact from the side of the manager;

• power of motives, their stability, structure are unique to each person and have different effects on behavior. What is an effective to motivate one person may be inefficient for another;

• of course, work effectiveness depends on the motivation. However, this dependence is rather complicated and ambiguous. The lack of a clear relation between motivation and outcomes of the activities is due to the fact that the results of labor are affected by many other factors, such as the qualifications of the employee, his professional abilities and skills, proper understanding of the objectives, external environment, etc.;

• the issue of fairness of the performance assessment by the management

and staff. The solution to this problem is possible through the introduction of the availability of information about how the results are evaluated, who exactly and for what received a reward;

• constant changes, stressful situations can produce apathy to activities, reduce efficiency. The reasons for this situation can be mainly of two types: improper management and organization of the work process and insufficient qualification and experience of the employee or the personal characteristics (inattention, procrastination, forgetfulness). To resolve such a situation, of course, it is necessary to eliminate the cause: if it is the first type, the leader needs to alter or improve the management, if the cause is of the second type — you need to either make the rotation of personnel, or to send the employee for training or professional development;

• the level of work is lower than the qualifications of the employee. This situation can severely reduce the motivation of people who are ambitious, aimed at success, seeking professional and career growth;

• the process is familiar and constantly repeated. For employees whose personal internal characteristics are committed to the continuous development and innovation, a situation where nothing changes, reduces the activity of the people developing apathy towards work. The ideal way to deal with this situation — career growth or transfer to another position;

• a lot of innovations and changes in the organization of work. The situation is demotivating for people oriented at stability that are poorly adapted to the changes and have difficulty accepting innovation. In this situation, you need to explain to employees the reasons for innovations, to provide them with the opportunity to participate in the process of introducing a change, listen to their views and, if possible, to take into account their wishes;

• lack of career advancement. It is known that the optimal duration of stay at one position for three to five years, then the job becomes uninteresting, a cognitive interest in it fades away, man, especially for the ambitious people and those who constantly strive to evolve, when it is not interesting to work, the person begins to treat the work as something monotonous, without creativity;

• mismatch of expectations from the employee. Every person who enters government service has own goals, aspirations and expectations, if they don't become real, human activity is reduced. The theory of motivation by V. Vrum emphasizes the importance of the dependence of human expectations and real results from the person's activities. If the activity does not lead to the expected results, the person next time reduces the activity and works less hard. Therefore, a manager must know how important for the employee the expectations are, he has to produce them, to give hope, to promise and be sure to implement them.

• dissatisfaction of the hygienic factors, namely: working conditions, including technical support. For most people the location, the size of room, the number of colleagues in it, the opportunity to use the equipment and have the necessary set of individual equipment are highly important. Even small changes in hygiene factors can

cause dissatisfaction in the team, adversely affect the motivation of people to work selflessly and better;

• negative relations within the team.

For state employees, like any people working in the team, moral and psychological climate in the team is very important. If in the field of communication in the team there are problem areas, they can have a negative impact not only on the psychological state of individuals, but also manifest as tension in the working relationship of the team. Of course, this situation is bad for the employees and collective motivation that breeds differences and conflicts.

Based on the results of the expert survey of participants (60 people) of the faculty of graduate education of Kharkiv regional Institute of public administration of National Academy of public administration under the President of Ukraine, can draw the following conclusions about the state of labour motivation in bodies of public administration. First, there are the national inter-institutional and regional differences in wages of state employees, they are not only provided for in the regular schedules with the highest categories of state employees but also on the size of premiums. Secondly, the priority motivation to enter public service is the opportunity for career growth, prestige of service in bodies of state power, employment stability, good pensions and the opportunity to be involved in important social affairs. Thirdly, the most relevant methods of labour motivation of state employees are economic and social ones. That is, for public employees the satisfaction of needs of a material nature and the opportunity to make a career, to participate in decision-making, make important for the society decisions is important. Fourth, by analyzing the satisfaction of state employees of the civil service, it was found that the greatest dissatisfaction can be caused by the following criteria: salaries, including bonuses and injustice of individual bonuses. The majority of state employees are satisfied with the regime of work, pension provision, annual leave and financial assistance for rehabilitation. Fifth, the positive aspects in the system of labour motivation in bodies of executive power are achievement of the leaders in this field, namely in the areas of improving relations between managers and subordinates, improvement of moral and psychological climate in the team, providing opportunities to show initiative and creativity in their work and the strive to improve skills and to undergo training.

The study of the problems of motivation in state management provides the basis for the reform of human resources management in the public service to improve its effectiveness.

Conclusions and prospects for further research. Thee management of labor motivation, as well as any management presupposes the existence of the object of motivation (state employees) and the subject of motivation (line managers). Also, a significant role in the formulation and implementation of measures of motivation should be played by the Personnel Department as an auxiliary unit, which can explore the motivational sphere of a public employees and on its basis to develop and offer leaders the methods of motivation. Therefore, prospects for further research stipulate the study of the functions and composition of the management of the person-

nel, given its role in the implementation of the function of motivation of management of state employees.

REFERENCES

1. *Vroom V.* (1964). Work and motivation. New York: Wiley [in English].
2. *Locke E. A.* (1968). Toward a theory of task motivation and incentives. Organizational Behavior and Human Performance, 3(2), 157–189 [in English].
3. *McGregor D.* (1987). The human side of enterprise. Harmondsworth: Penguin books [in English].
4. *Maslow A.* (1954). Motivation and personality. New York: Harper [in English].
5. *Mayo E.* (1933). The human problems of an industrial civilization. New York: Viking Press [in English].
6. *Mayo E.* (1949). The social problems of an industrial civilization. London: Routledge & Kegan Paul [in English].
7. *Taylor F. W.* (1911). The principles of scientific management. New York, London: Harper & Brothers [in English].
8. *Fayol H.* (1984). General and industrial management. New York: IEEE Press [in English].
9. *Herzberg F.* (1966). Work and the Nature of Man. New York: The World Publishing Company [in English].
10. *Honcharuk N.* (2007). Motyvatsiia y otsinka kerivnoho personalu u sferi derzhavnoi sluzhby [Motivation and evaluation of management personnel in the field of civil service]. Aktualni problemy derzhavnoho upravlinnia — Current problems of public administration, 2 (30), 250–256 [in Ukrainian].
11. *Dubenko S. D.* (1998). Derzhavna sluzhba v Ukraini [State Service in Ukraine]. Kyiv: Vyd-vo UADU [in Ukrainian].
12. *Zheliuk T. L.* (2005). Derzhavna sluzhba [State Service]. Kyiv: Profesional [in Ukrainian].
13. *Malynovskyi V.* (2003). Funktsiia motyvatsii upravlinskoi pratsi [Function of the motivation of managerial work]. Visnyk UADU — Bulletin of UADU, 3, 165–170 [in Ukrainian].
14. *Pakhomova T.* (2006). Motyvatsiia personalu v systemi derzhavnoi sluzhby [Motivation of the personnel in the system of civil service]. Aktualni problemy derzhavnoho upravlinnia — Actual problems of public administration, 3 (25), 209–213 [in Ukrainian].
15. *Pashko L. A.* (2005). Liudski resursy u sferi derzhavnoho upravlinnia: teoretyko-metodolohichni zasady otsiniuvannia [Human Resources in the Field of Public Administration: Theoretical and Methodological Principles of Evaluation]. Kyiv: Vyd-vo NADU [in Ukrainian].
16. *Alécian S., Foucher D.* (2002). Le management dans le service public. Paris: Editions d'Organisation [in French].
17. *Armstrong M.* (2008). Praktika upravleniya chelovecheskimi resursami [The practice of human resources management]. (S. Mordovin, Trans). (8th ed.). Saint Petersburg: Piter [in Russian].

СПИСОК ВИКОРИСТАНИХ ДЖЕРЕЛ

1. *Vroom V.* Work and motivation / V. Vroom. — New York : Wiley, 1964. — 208 p.
2. *Locke E. A.* (1968). "Toward a theory of task motivation and incentives" / E. A. Locke. — Organizational Behavior and Human Performance. 3 (2), 1968. — P. 157.
3. *McGregor D.* The human side of enterprise / D. McGregor. — Harmondsworth : Penguin books, 1987. — 246 p.

4. *Maslow A.* Motivation and personality / A. Maslow. — New York : Harper, 1954. — 411 p.
5. *Mayo E.* The human problems of an industrial civilization / E. Mayo. — New York : Viking Press, 1933. — 279 p.
6. *Mayo E.* The social problems of an industrial civilization / E. Mayo. — London : Routledge & Kegan Paul, 1949. — 318 p.
7. *Taylor F. W.* The principles of scientific management / F. W. Taylor. — New York : M.E., Sc.D., 1911. — 144 p.
8. *Fayol H.* General and industrial management / H. Fayol. — New York : IEEE Press, 1984. — 112 p.
9. *Herzberg F.* Work and the Nature of Man / F. Herzberg. — New York : The World Publishing Company, 1966.
10. *Гончарук Н.* Мотивація й оцінка керівного персоналу у сфері державної служби / Н. Гончарук // Актуальні проблеми держ. упр. : зб. наук. пр. / редкол. С. М. Серьогін (голов. ред.) [та ін.]. — Д. : Вид-во ДРІДУ НАДУ, 2007. — Вип. 2 (30). — С. 250–256.
11. *Дубенко С. Д.* Державна служба в Україні : навч. посіб. / С. Д. Дубенко. — К. : Вид-во УАДУ, 1998. — 168 с.
12. *Желюк Т. Л.* Державна служба : навч. посіб. / Т. Л. Желюк. — К. : Професіонал, 2005. — 576 с.
13. *Малиновський В.* Функція мотивації управлінської праці / В. Малиновський // Вісн. УАДУ : зб. наук. пр. / редкол. : В. І. Луговий (голов. ред.) [та ін.]. — К. : Вид-во УАДУ, 2003. — № 3. — С. 165–170.
14. *Пахомова Т.* Мотивація персоналу в системі державної служби / Т. Пахомова // Актуальні проблеми державного управління : зб. наук. пр. / редкол. С. М. Серьогін (голов. ред.) [та ін.]. — Д. : Вид-во ДРІДУ НАДУ, 2006. — Вип. 3 (25). — С. 209–213.
15. *Пашко Л. А.* Людські ресурси у сфері державного управління: теоретико-методологічні засади оцінювання: монографія / Л. А. Пашко. — К. : Вид-во НАДУ, 2005. — 236 с.
16. *Alécian S., Foucher D.* Le management dans le service public / S. Alécian, D. Foucher. — Paris : Editions d'Organisation, 2002. — 446 p.
17. *Армстронг М.* Практика управления человеческими ресурсами / М. Армстронг ; [пер. с англ. С. Мордовина]. — 8-е изд. — СПб. : Питер, 2008. — 832 с.

UDC 351.82:[37.014.6:005.6]

Yaremenko Natalia Volodymyrivna,
PhD of philological sciences, Kryvyi Rih, State Pedagogical University, 50086, Kryvyi Rih, Prospect Haharina, 54, tel.: +38 (067) 564 30 08, e-mail: yartala28@gmail.com
ORCID: 0000-0003-2834-0894

Яременко Наталя Володимирівна,
кандидат філологічних наук, доцент, ДВНЗ "Криворізький державний педагогічний університет", 50086, м. Кривий Ріг, просп. Гагаріна, 54, тел.: +38 (067) 564 30 08, e-mail: yartala28@gmail.com
ORCID: 0000-0003-2834-0894

Яременко Наталья Владимировна,
кандидат филологических наук, доцент, ГВУЗ "Криворожский государственный педагогический университет", 50086, г. Кривой Рог, просп. Гагарина, 54, тел.: +38 (067) 564 30 08, e-mail: yartala28@gmail.com
ORCID: 0000-0003-2834-0894

Kolomiets Natalia Yevhenivna,
PhD of philological sciences, Kryvyi Rih State Pedagogical University, 50086, Kryvyi Rih, Prospect Haharina, 54, tel.: +38 (067) 940 08 14, e-mail: natagh2012@ukr.net
ORCID: 0000-0001-5455-2538

Коломієць Наталія Євгенівна,
кандидат філологічних наук, доцент, ДВНЗ "Криворізький державний педагогічний університет", 50086, м. Кривий Ріг, просп. Гагаріна, 54, тел.: +38 (067) 564 30 08, e-mail: yartala28@gmail.com
ORCID: 0000-0001-5455-2538

Коломиец Наталия Евгеньевна,
кандидат филологических наук, доцент, ГВУЗ "Криворожский государственный педагогический университет", 50086, г. Кривой Рог, просп. Гагарина, 54, тел.: +38 (067) 564 30 08, e-mail: yartala28@gmail.com
ORCID: 0000-0001-5455-2538
DOI https://doi.org/10.31618/vadnd.v1i14.126

REINTERPRETATION OF THE ARCHETYPES OF THE "DIVINE CHILD" IN THE ASPECT OF THE IMPLEMENTATION OF THE SUSTAINABLE DEVELOPMENT PROGRAM

Abstract. The article makes an attempt to clarify the specifics of the reinterpretation of the "Divine Child" archetype in the aspect of implementing the Sustainable Development Program adopted in September 2015 by the decision of the UN General Assembly. The main ways of overcoming the current crisis of education are identified through the formation of new mental invariants of the basic first elements of culture through clarifying the meanings of archetypes, the formation of new layers and the production of values. It is suggested that such reinterpretation is a significant step towards creating a balanced model of the global community, since the reorientation of the paradigm of public consciousness necessitates the reform of the education system. Actualization of the "Divine Child" archetype in the aspect of implementing the Sustainable Development Program demonstrates the modification of the cultural heritage of mankind in a global society. The child, however, is the archetypal foundation of the very first being. The transformation of the original archetype into the modern life flow is due to value orientations, mental structures, religious-spiritual concepts and socio-cultural requirements of the day. The authors emphasize that the semantic center of comprehension of the problem of childhood is the archetype "Divine Child", which acts as a matrix of collective unconscious experience and is realized in reality. In the article it was found, in particular, that, regardless of the cultural orientations of the age, the semantic center of childhood is based on the understanding that the younger generation is carrying out a renewal of life and in the future will form a new world order. Therefore, it is necessary to transfer education from simply reproducing knowledge and skills to the competencies necessary for existence in a modern dynamic society.

Keywords: archetype, divine child, Puer, Sustainable development program, mental invariant.

РЕІНТЕРПРЕТАЦІЯ АРХЕТИПУ "БОЖЕСТВЕННА ДИТИНА" В АСПЕКТІ РЕАЛІЗАЦІЇ ПРОГРАМИ СТАЛОГО РОЗВИТКУ

Анотація. Розглянуто специфіку реінтерпретації архетипу "божественна дитина" в аспекті реалізації Програми сталого розвитку, ухваленої у вересні 2015 року рішенням Генеральної Асамблеї ООН. Виявлено основні шляхи подолання сучасної кризи освіти шляхом формування нових ментальних інваріантів базових першоелементів культури, через уточнення смислів архетипів, формування нових пластів, продукування цінностей. Подібна реінтерпретація є вагомим кроком на шляху до утворення збалансованої моделі глобального співтовариства. Переорієнтація парадигми суспільної свідомо-

сті зумовила потребу реформувати систему освіти, адже потенціал майбутнього формується у процесі становлення особистості дитини. Актуалізація архетипу "божественної дитини" в аспекті реалізації Програми сталого розвитку демонструє модифікацію культурного надбання людства в глобалізованому соціумі. Акцентовано, що смисловим центром осягнення проблеми дитинства є архетип "божественної дитини", який виступає матрицею колективного безсвідомого досвіду та актуалізується й об'єктизується в реальному бутті, оскільки процес формування дорослої людини дає змогу розглядати дитинство як унікальну соціокультурну цінність, коли закладаються підвалини майбутнього. Дитина ж є архетипною основою першопочатку буття. Трансформація первісного архетипу в сучасний життєвий потік відбувається завдяки ціннісним орієнтирам, ментальним структурам, релігійно-духовним концептам та соціокультурним вимогам доби. Спостережено зокрема, що незалежно від культурних орієнтирів доби, смисловий центр дитинства базується на розумінні того, що молоде покоління продукує оновлення буття, і в майбутньому формуватиме новий устрій. А отже потребує переходу освіти від простого репродукування знань і навичок до компетенцій, необхідних для існування в динамічному сучасному.

Ключові слова: архетип, божественна дитина, Пуер, Програма сталого розвитку, ментальний інваріант.

РЕИНТЕРПРЕТАЦИЯ АРХЕТИПА "БОЖЕСТВЕННОЕ ДИТЯ" В АСПЕКТЕ РЕАЛИЗАЦИИ ПРОГРАМЫ УСТОЙЧИВОГО РАЗВИТИЯ

Аннотация. Рассмотрена специфика реинтерпретации архетипа "божественный ребенок" в аспекте реализации Программы устойчивого развития, принятой в сентябре 2015 решением Генеральной Ассамблеи ООН. Выявлены основные пути преодоления современного кризиса образования путем формирования новых ментальных инвариантов базовых первоэлементов культуры, через уточнение смыслов архетипов, формирование новых пластов, продуцирования ценностей. Подобная реинтерпретация является весомым шагом на пути к образованию сбалансированной модели глобального сообщества, поскольку переориентация парадигмы общественного сознания обусловливает необходимость реформирования системы образования. Актуализация же архетипа "божественного ребенка" в аспекте реализации Программы устойчивого развития демонстрирует модификацию культурного наследия человечества в глобальном социуме. Акцентировано, что смысловым центром постижения проблемы детства является архетип "божественного ребенка", который выступает матрицей коллективного бессознательного опыта и реализуется в реальности, поскольку процесс формирования взрослого человека позволяет рассматривать детство как уникальную социокультурную ценность, когда закладываются основы будущего. Ребенок же является архетипной основой истока бытия. Трансформация первоначального архетипа в современный жизненный поток происходит благодаря цен-

ностным ориентирам, ментальным структурам, религиозно-духовным концептам и социокультурным требованиям времени. Обнаружено в частности, что независимо от культурных ориентиров эпохи, смысловой центр детства базируется на понимании того, что молодое поколение производит обновление бытия, и в будущем будет формировать новый миропорядок. Следовательно, требует перехода образования от простого репродуцирования знаний и навыков в компетенции, необходимые для существования в современном динамичном социуме.

Ключевые слова: архетип, божественный ребенок, Пуэр, Программа устойчивого развития, ментальный инвариант.

Statement of the problem. The crisis that the modern world is facing, requires the development and implementation of systematic action to preserve the earth and humanity from the real threats. That is what prompted to actively seek ways to overcome the systemic crisis. In September of 2015, according to the decision of the UN General Assembly a Sustainable Development Program was adopted, which contains objectives that define the general direction of world development, and is the basis of international efforts for joint activities for the preservation and restoration of the world's resources. These seventeen areas determine the fundamentals of the interaction of states at all levels of development for the next fifteen years and describe all aspects of human activity (economy, social life, political processes, environmental preservation, etc.). The leading position of sustainable development was developed in the process of the UN conference on environment and development in 1992 (Rio de Janeiro), modified at the World summit in Johannesburg (2002), fleshed out and finalized at the conference "Rio+20" in 2012. In addition, in September of 2017 the government of Ukraine presented the report "Sustainable Development Goals: Ukraine", which defined leading parameters of SDP implementation to meet the needs of today without destroying the opportunities of future generations, taking into account the specifics of national development.

One of the central problems to be solved by the Sustainable Development Program is to ensure inclusive and equitable quality education, promote the creation of learning opportunities throughout life, that is, the creation of new educational environment that would allow to change the stereotypes of thinking and behavior, to upgrade the human community, create the foundation for change and to contribute to the realization of the leading concepts of sustainable development. "We are committed to provide quality educational activities at all levels — early childhood, elementary, secondary, higher, technical and vocational training. All people, regardless of gender, age, race, ethnicity and people with disabilities, migrants, indigenous peoples, children and youth, especially those in vulnerable situations should have access to learning opportunities through-

out life that will help them to obtain the knowledge and skills required to use the opportunity to fully participate in society. We will attempt to provide children and young people with favorable conditions for the full implementation of their rights and opportunities, helping our countries to benefit from the demographic dividend, including through the safe schools and the joint communities and families" [1, p. 22]. There can be no doubt that education is at the center of the spiritual system as a potential generated on the basis of the Jungian concept of the archetype of the "Divine child" which is simultaneously the source of moral existences.

The education crisis, which manifested itself at the present stage, is considered in the context of global problems of modernity along with demographic, environmental and economic ones; it requires a comprehensive approach, since the world faces a real threat for several decades to form a fully illiterate generation. In this regard, the UNESCO world conference on ESC, held in Aichi-Nago (Japan) in 2014, provided the assessment of the current state of education and developed a concept aimed at the implementation of educational reform for achieving sustainable development.

According to the data given by Amel Karbul, a member of the International Commission on financing opportunities in education on a global level, "if the leaders now do not take action to increase investment and reforming the world of education, more than 124 million young people will lack access to schools and more than 250 million will not be able to obtain the skills necessary for a healthy and successful life" [2].

Analysis of recent researches and publications. In contemporary scientific discourse the problem of the reinterpretation of the archetype of the "Divine child" in the aspect of implementation of the Sustainable Development Program is considered on the verge of humanitarian studies, anthropological and political directions. Various aspects of the program were the subject of research in many works of researchers, in particular the regulation of international relations is considered in the works of D. Medows, G. Gardner, N. Carter, and others; the challenges of globalization in the context of implementing sustainable development programs were studied by D. Korten, C. Flavin and A. Ursula; the criteria for crisis-free economic development were developed in the works of V. Rostow; ecocentric paradigm was implemented in the research of M. Redclif, L. Milbright, I. Randers and the like.

The purpose of this article is to clarify the specifics of reinterpretation of the archetype of the "Divine child" in the aspect of realization of the Sustainable Development Program as a means of overcoming the educational crisis.

Presentation of the basic material. The changes occurring in recent decades, led to a reorientation of values in society and influenced the formation of new mental invariants of the underlying elements of culture. First of all, we are talking about the clarification of the meanings of the archetypes, the formation of new segments and production values. This reinterpretation is an important step on the way to the formation of a balanced pattern of global community. The reinterpretation of the paradigm of social consciousness ne-

cessitated the reform of the education system, because the potential future is formed in the process of developing the child's personality. "The increased interest of the Humanities to the theme of childhood at the turn of XX–XXI centuries gave it the status of the interdisciplinary problems, which led to the possibility and necessity to consider the data of physiology, psychiatry, psychoanalysis, ethnography, ethno-psychology, pedagogical psychology and law, and special studies of childhood. However, the recognition of the interdisciplinary nature of the problem has not yet developed an awareness of the availability of discursive unity of childhood and, especially, to the designation of the external and internal boundaries of this unity" [3, p. 7]. The prospect of the constructive design of the future, productive advancement of humanity to the establishment of harmonious relationships becomes possible with the harmonization of the spiritual and value spaces where the regulatory role belongs to archetypes.

Actualization of the archetype of the "Divine child" in the aspect of implementation of the Sustainable Development Program shows the transformation of the cultural experience of mankind in modern globalization processes. Projection of metaconcepts on modern life leads to the manifestation of axiological and conceptual universe of man's future. K. G. Jung stated: "All mythology and all revelations come from this matrix of experience and, consequently, future idea about the world and man will come out of it" [4, p. 219–246.]. According to the teachings of K. G. Jung, one of the biggest archetypical characteristics is the projection for the future. The peculiarities of intellectual and psycho-physical development of children determine such traits as naivety, dependence on the opinion of adults, openness, mental clarity etc.

The process of forming an adult allows us to consider childhood as a unique socio-cultural value, when the foundation is laid for the future. L. Nefedova determines the immanent and the continuum as a philosophical basis of the representation of childhood: "The meaning of immanent is absolute, the one, the self; the sense of the continuum is the establishment in the genesis of the self, separation and its formation. A baby, being a pure inseparability, in keeping its self's divinity and unity with the absolute, rooted in genesis, carries out the separation of the self, being differentiated, and this affects continuity. The most intense expression of continuity is the border between childhood and adulthood" [3, p. 12]. The process of identity formation is based on archetypical situations, rooted in genesis. Accordingly, the child appears not only as a phenomenon, but with the prospect of adaptation to adult life, with increased possibilities of the child in understanding the processes of the universe, the formation of its queries and interests occurs with the loss of the feeling of integrity and harmony of existence.

The child is the archetypical basis the source of being. The transformation of the initial archetype in modern life flow occurs due to the values and mental structures, religious-spiritual and socio-cultural concepts to the requirements of the day. Social public policy in the interests of children at

the present stage can be represented in the following aspects: the protection of children's rights, child protection, education, social protection etc. As claimed by T. Kovalenko, "from 1991 at the legislative level in Ukraine the following principles were rooted: priority of interests of the child; ensuring the full life of the children; children's involvement in community life and the proclamation of the absence in Ukraine of all forms of discrimination against children" [5, p. 109]. This thesis confirms the idea that all the weighty moral and ethical ideas that are formed in society, are rooted in archetypes.

The provisions of the Sustainable Development Program concerning the educational process, reveal the value potential and the higher meaning of the content of the phenomenon of childhood. At this angle issues of gender identity, informational interactions of individuals, society and nature, the formation of a critical, innovative and creative approach to finding solutions to pressing issues of our time seem to be extremely important. Current needs for educational activities are reasoned by the paradigm according to which the child that is crossing the line of growing up, needs to be adapted to the dynamic and changing world, focused on the universe, endowed with creative ability to combine different types of activities, self-improvement and self-development.

In addition, the formulation of the problem of gender identity of boys and girls in childhood should affect the inequality of genders in society and strengthen future participation of women in social, economic and political life of society. The educational system now has a powerful pedagogical potential, aimed at the formation with the younger generation of the principles of gender equality and gender appropriate behavior, which involves the elimination of the various manifestations of discrimination, formation of respect for the individual irrespective of the gender and of equal position of both genders in society. "The gender approach in pedagogy suggests a move away from the concept of "innate" sexual differences between boys and girls in the educational ideas of innate gender roles, focuses on the institutional aspect of the environment and the context of interaction of subjects of gender relations. Gender approach in education is expressed in the rejection of the asymmetry of gender socialization of the binary type and the transition to a multipolar model of the social construction of gender without distribution of reproductive differences on all other areas of life for women and men. The main strategy of gender approach in education is encouraging children to greater flexibility in behavior, interests and personality traits compared with the framework of gender roles; the creation of such educational environment, in which the feminine and masculine in each person will be developed as two interrelated dimensions of any personality and are integrated into psychological androgyny" [6, p. 122]. It is assumed that the involvement of women on equal terms with men to the management of resources, processes of economic planning and decision-making will lead to a departure from the asymmetry of social roles of women and men in the society, will approve the establishment of partnerships in the family

and will harmonize the various spheres of human activity.

Aspect of information interaction of the individual, society and nature, is aimed primarily at improving the environmental situation, development of strategies to tackle climate change, improvement of the environmental condition by reducing emissions of greenhouse gases, etc. Covering these problems in the educational process is the initial stage of transformation of public thought on the way to sustainable development.

Under the terms of the formation of a critical, innovative and creative approach to finding solutions to pressing issues of our time in a generation that is being formed, it will affect the vectors of social development and perform culture-formatting function in a new type of thinking. Modern man since childhood is focused on constant learning as the ability to adapt to new demands of civilization. This is facilitated by the rapid change of technology, the informatisation of all spheres of public life, economic and sociocultural globalization, and the like.

"The Agenda for XXI century" priorities for modernization of education for sustainable development. In particular, it noted that basic secondary education requires improvement as the nations which have high levels of illiteracy and predominantly unskilled labor, have little hope for sustainable development. In addition, the existing education should refocus the content and methodology to the implementation of the leading challenges of sustainable development, and therefore to build new teaching system, integrating the problems of economy, ecology and society in a single system. It so emphasized that the man of the future must possess a number of competencies focused on the environmentally sound management, and active participation in society and a healthy lifestyle.

Conclusions. Consequently, the actualization of the archetype of the "Divine child" in the aspect of implementation of the Sustainable Development Program demonstrates the modification of the cultural heritage of humankind in a globalizing society. The focal point of understanding the problems of childhood is the archetype of the "Divine child", which is the matrix of the collective unconscious experience and is objected in real life. Regardless of the cultural landmarks of the era, the semantic childhood center is based on the understanding that the young generation produces updates of being and in the future will generate new, not previously existing system. At the present stage the rethinking of the educational paradigm with the aim of implementing of Sustainable Development Program takes place, and this requires the education transition from simple reproduction of knowledge and skills to competencies required for existence in the modern dynamic world.

REFERENCES

1. *Transforming* our world: the 2030 Agenda for Sustainable Development (n.d.). sustainabledevelopment.un.org. Retrieved from https://sustainabledevelopment.un.org/post2015 [in English].
2. *About* the Education Commission (n.d.). educationcommission.org. Re-

trieved from http://educationcommission.org/about/ [in English].
3. *Nefedova L. K.* (2005). Fenomen detstva v osnovnykh formakh ego reprezentatsii (filosofiya, mif, folklor, literatura) [The phenomenon of childhood in the main forms of its representation (philosophy, myth, folklore, literature)]. Doctor's thesis. Omsk [in Russian].
4. *Jung C. G.* (1996). Analiticheskaya psikhologiya i mirovozzrenie [Die Analytische Psychologie und Weltanschauung]. Problemy dushi nashego vremeni — Seelenprobleme der Gegenwart. Moscow: Izd. gruppa "Progress", Univers [in Russian].
5. *Kovalenko T.* (2014). Dytyna yak obiekt derzhavnoho upravlinnia u sferi sanatorno-kurortnoho zabezpechennia [The child as an object of public administration in the sphere of sanatorium and resort provision]. Derzhavne upravlinnia ta mistseve samovriaduvannia — State administration and local self-government, 2 (21), 108–118 [in Ukrainian].
6. *Svitailo N.* (Ed.). (2013). Formuvannia u molodi henderno-vidpovidalnoi povedinky (na prykladi ukrainskykh VNZ) [Formation of gender-responsive behavior among young people (on the example of Ukrainian universities)]. Sumy : Vyd-vo RA "Khoroshye liudy" [in Ukrainian].

СПИСОК ВИКОРИСТАНИХ ДЖЕРЕЛ

1. *Transforming* our world: the 2030 Agenda for Sustainable Development [Електронний ресурс]. — С. 22. — Режим доступу: https://sustainabledevelopment.un.org/post2015
2. *Про освітню* комісію [Електронний ресурс]. — Режим доступу: http://educationcommission.org/about/
3. *Нефедова Л. К.* Феномен детства в основных формах его репрезентации (философия, миф, фольклор, литература) : автореф. дис. ... д-ра филос. наук : 09.00.13 / Л. К. Нефедова. — Омск, 2005. — 38 с.
4. *Юнг К. Г.* Аналитическая психология и мировоззрение / К. Г. Юнг // Проблемы души нашего времени. — М. : Изд. группа "Прогресс", 1996 ; Универс, 1996. — 331 с.
5. *Коваленко Т.* Дитина як об'єкт державного управління у сфері санаторно-курортного забезпечення / Т. Коваленко // Держ. упр. та місцеве самоврядування: зб. наук. пр. / гол. ред. С. М. Серьогін. — Дніпропетровськ: ДРІДУ НАДУ, 2014. — Вип. 2 (21). — С. 108–118.
6. *Формування* у молоді гендерно-відповідальної поведінки (на прикладі українських ВНЗ) : навч. посіб. / за заг. ред. Н. Світайло. — Суми : Хорошие люди, 2013. — 209 с.

Conditions of publication in the collection "PUBLIC MANAGEMENT"

With the purpose of verification of the compliance with the requirements for the design of a scientific article of the Ministry of Education and Science of Ukraine and the scientific and metric database "Scopus", it necessarily undergoes a preliminary review procedure that includes: procedures for internal, external peer review and verification of compliance with the rules of publishing ethics.

Article, Application, Information about the author, photo and receipt of payment for translation of the article into English are sent to the e-mail address: irina_pravo@ukr.net. Samples of the Statement and Information about the author(s) can be downloaded by links: Samples of the Statement, Information.

In order to include the collection "Public management" in such authoritative world science-based, bibliographic and reference databases as SciVerse Scopus and Web of Science, the collection is published in two languages (the original and in English). In print version in English, and in the electronic version — in Ukrainian (placed on the site of the public scientific organization "All-Ukrainian Assembly of Doctors of Sciences for Public Administration" http://vadnd.org.ua/ua/collection/). Under the condition that the article is submitted to the collection in two languages — the publication of the article is free, and in the absence of an English translation it will cost the author 75 UAH. — for 2000 characters, for the purpose of its professional translation into English. The editors reserve the right to edit the articles. The amount and requisites for payment for the translation of the article into English will be sent to the author (s), only after the article has been edited by the editorial board of the collection.

An indispensable condition for the publication of an article in the collection is the instructions, by each author, in Information about authors, personal numbers in the ORCID system (https://orcid.org/register) and Web of Science Reseracher ID (http://www.researcherid.com/SelfRegistration.action).

The file name with the electronic version of the article must necessarily contain the author's surname and name. The article is printed with the author's photo, which must be sent to the editorial office in a separate file in electronic format (in the image format.jpg), good quality, informal (preferably documentary, or office), not less than 800 Kb, 10 × 12 cm in size.

The structure of the scientific article (*according to the requirements of VAK*):

- UDC index in the upper left corner of the sheet (Times New Roman, 14 pt., Italic);
- an empty string (Times New Roman, 14 pt.);
- Full name of the author (co-authors, not more than three), academic degree, academic title, position, place of work, address of the place of work with indication of the postal code, e-mail of the author, contact phone, width, in the language of the article (Times New Roman, 14 Fri.);
- ORCID, in the lower right corner of the sheet (Times New Roman, 14 pt., Italics);
- an empty string (Times New Roman, 14 pt.);
- title of the article — in capital letters, centered, in the language of the article (Times New Roman, 14 pt., Bold). The title of the article is submitted without the use of highly specialized abbreviations, a dot at the end of the title is not put;
- an empty string (Times New Roman, 14 pt.);
- Abstract (1500–2000 characters), in the language of the article (Times New Roman, 14 pt.);
- an empty string (Times New Roman, 14 pt);
- Keywords (3–10 words), in the language of the article (Times New Roman, 14 pt).

SPECIFIED INFORMATION IS PROVIDED BY THE SEPERAT BLOCKS IN UKRAINIAN, RUSSIAN AND ENGLISH LANGUAGES.

- an empty string (Times New Roman, 14 pt., Bold);

– Statement of the problem (Times New Roman, 14 pt., Bold);
– Analysis of recent studies and publications (Times New Roman, 14 pt., Bold);
– Formulation of the purposes of the article (Times New Roman, 14 pt., Bold);
– Statement of the main material (Times New Roman, 14 pt., Bold);
– Conclusions and prospects for further research (Times New Roman, 14 pt., Bold);
– List of sources used (Times New Roman, 14 pt., Bold).

Design of the scientific article:

• all the statistical data must be backed up by the references on the source;
• all quotes must be ended by the references on the source;
• links on books and on non-fiction literature are undesirable;
• links on own posts are not desirable and allowed only in case of urgent needs;
• links on our magazine "with courtesy" is also undesirable and does not accelerate the adoption of articles in print in any way;
• if in the review of the literature review or hereafter refer you recall on the name of scientist — his publication must be published in the general list of literature after the article;
• second citation is not allowed! If you quote Kotler than the link must be exactly on Kotler, not on the author, who read Kotler;
• in formulas only generally accepted characters are used;
• table should be numbered, each should have a name;
• in text generally accepted terms and terms that are often found should be given by the acronym (in the first time decoding is obligatory);
• all pictures and graphics should be numbered and have a name;
• format A4, font "Times New Roman", font size — 14, line spacing — 1,5; Settings page (banks) — 2 cm on all sides;
• minimum amount of articles — 8 th. characters with spaces, maximum — 34 thousand (Article optimal size — 20–24 thousand characters);
• all text objects should be built with the use of Microsoft Word (Microsoft Excel Chart, Microsoft Equation etc.). In constructing graphs keep in mind that Design of the references:

1. Literary sources that are cited should be numbered in the order with the reference to them in the text. Attribution is given in brackets, for example: "... we know from [4]. ... "or" ... considered in [4, p. 203] ... ".
2. References are given at the end of the article under the appeal procedure by the text in the original language and in accordance with GOST 7.1: 2006 "Система стандартів з інформації, бібліотечної та видавничої справи. Бібліографічний запис. Бібліографічний опис. Загальні вимоги та правила складання".
3. The List of Literature in English must be designed according to the international bibliographic standard APA (http://www.bibme.org/citation-guide/apa/). If scientific work is written in a language that uses the Cyrillic alphabet, its bibliographic description should be transliterated in Latin letters. After the work's title in Latin letters indicate English translation in parentheses. In case of necessity it is possible to render services in writing the List of Literature in English. Service cost — UAH 3 per 1 source.

Article is accepted for consideration and transmitted to the internal review only with full documentation and full copyright data. Editorial reserves the right to edit and slight reductions, while maintaining as main conclusions and the author's style. Position of the redaction g may not necessarily reflect the opinion of the individual author expressed in the article. All articles are placed on a paid basis. The average waiting time of publication (from the date of filing to the date of publication) — an average of 3–6 months (depending on seasonal load). Article of the authors, that have arrears shall be taken only after the repayment of debt.

More information about the collection can be found at: http://vadnd.org.ua/ua/general-information/

Scientific publications

PUBLIC MANAGEMENT

№ 4 (14) – June 2018 (Special edition)

Signed in print 14.06.18. Format $70\times100^{1}/_{16}$.
Conditional drukaski sheet 30,32. Accounting and publishing sheets 26,85.
Edition 300 copies