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PARTICIPANTS OF THE SCIENTIFIC FORUM OF THE UKRAINIAN SCHOOL OF ARCHETYPE!

DEAR PARTICIPANTS OF THE FORUM!

On behalf of the National Academy of Sciences of Ukraine and myself, I warmly congratulate the organizers and participants of the scientific forum of the Ukrainian School of Archetype at the beginning of the work!

Today, the Ukrainian country is experiencing a difficult period of its existence. The numerous challenges facing the country as a whole and the Ukrainian science in particular require new, weighed approaches to their solution.

An important role in the processes of state-building belongs to the national scientific and intellectual elite, which has always played a special role in the Ukrainian society – a spiritual, cultural, moral leader-was not afraid of the word, the conscience of the nation.

Despite all the difficulties experienced by Ukrainian science, she has something to be proud of: the high achievements in her were the result of a laborious, persistent (sometimes exhausting) labor, which required maximum concentration of effort, sometimes – willingness to sacrifice in order to achieve the goal. It is clear that without fundamental research there can be neither technological reconstruction of production nor the final restoration of Ukrainian culture nor strengthening of Ukraine's position on the international scene.



I am convinced that the discussion of the problems of the development of fundamental and applied research, new technologies, actualization of humanitarian discourse and the relevant proposals expressed in his course will be of great importance for the establishment and development of an independent Ukraine.

I wish all participants of the Forum for creative inspiration, fruitful work and new groundbreaking scientific achievements!

**President of National Academy of Sciences of Ukraine,
Academician of the NAS Ukraine**

B. Paton

DEAR AUTHORS, READERS!



I congratulate you with the release of the next issue of the collection “Public management” and with the fact that together we have come a long way in publishing interesting and, most importantly, useful articles.

As it has already become a good tradition, this specialized publication number contains the content of the reports of the X International Theoretical and Methodological Seminar / VII International Contest of Young Scientists “Archetype and Public Management: Strategies for Sustainable

Development in Conditions of Civilizational Transitions”, which took place on May 10–11, 2019 in Montpellier (France), Montpellier University.

In the specialized issue, the questions of the state-management, economic, legal and sociological provision of regulation of social processes from the point of view of the theory of archetypes are considered. The urgency of studying the change in the archetypes of the development of socio-political sentiment is also that they concentrate on themselves and determine the creative (or destructive) forces of society. That is why a permanent scientific analysis of changes in social and mass sentiment needs to be made in order to predict and purposefully shape these attitudes and mass consciousness in general, as well as to prevent destructive socio-psychological manifestations in the system of public administration.

Our collection is not in place. In 2019, it is included in the international research databases ResearchBib, CiteFactor, Turkish Education Index, the Eurasian Scientific Journal Index, the Polish Scholarly Bibliography, the Electronic Journals Library, and the Google Scholar Search Engine.

Have a pleasant and enjoyable time with your favorite edition!

**Sincerely,
Editor in chief**

A handwritten signature in black ink, appearing to read 'Y. O. Romanenko'. The signature is fluid and cursive, written over a faint, illegible background.

Y. O. Romanenko

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ARCHETYPES IN THE ACTIVITIES OF THE UNITED TERRITORIAL COMMUNITIES

Abstract. Economic and social development is inextricably linked with a certain territory, the characteristics of which largely depend on its orientation and dynamics. Its complex development is possible only with the purposeful development of all the elements. The territorial and managerial components of each country are its administrative and territorial units that form its administrative-territorial subdivisions when accounting for archetypes inherent in a given territory. The issues of administrative-territorial system reforming connect with the decentralization, so problems of united territorial communities in Ukraine remain relevant. The points of reforming the administrative-territorial system are related to the actual problems of decentralization, and the study of the role of archetypes in new associations is practically absent in domestic developments, therefore the stated perspective is relevant and timely.

The most current trends in the context of the decentralization of the capacity of regional governments and local authorities are the following: adoption of an effective strategic document that defines the overall objectives, trends, tools and decentralization mechanisms in all systems of public-political and socio-economic relations; a widespread use of scientific approach to the development of regional development programs, with a focus on return on investment and/or real social and economic benefits; formation of a system of vertical and horizontal to coordinate efforts of local governments and territorial communities in order to enhance their cooperation in addressing the challenges of territorial development; a creation of an effective legal framework, which removes all the sensitive issues in the context of cooperation of local governments, territorial communities, business structures and civil society institutions in the process of socio-economic development of regions. One of the factors affecting decentralization is the social archetype. Its accounting allows both at the stage of formation and at the stage of development of the united territorial communities, to accept changes and implement effective management of communities, their budgets, and land.

One of the main characteristics of the territorial communities is its viability. By sustainable community we mean a consciously formed, economically, socially and politically active human community, as self-sufficient as possible in its existence and development in terms of providing financial and economic resources when taking into account the influence of public archetypes. The con-

ducted research on functioning and development of territorial communities has proved that one of the main reasons for the adverse socio-economic situation in small communities, is the lack of compliance of communities with the requirements of viability of territorial communities: the number of community members that should be not less than the minimum possible level, financial autonomy, organizational and legal independence, state support and security, systemic integrity.

Ways to ensure the sustainability of the main territorial communities, improve the socio-economic situation and create conditions for their dynamic development is to carry out administrative-territorial reform, which is designed to solve legal, economic and organizational problems, taking into account the impact on communities of public archetypes.

Keywords: archetypes, united territorial communities administrative-territorial reform.

АРХЕТИПИ В ДІЯЛЬНОСТІ ОБ'ЄДНАНИХ ТЕРИТОРІАЛЬНИХ ГРОМАД

Анотація. Економічний і соціальний розвиток нерозривно пов'язаний з певною територією. Цей комплексний розвиток можливий тільки при цілеспрямованому розвитку всіх елементів з урахуванням впливу архетипів даної території. Територіальні складові кожної країни є її адміністративно-територіальними одиницями. Питання реформування адміністративно-територіальної системи пов'язані з актуальними проблемами децентралізації, а також з тим, що дослідження архетипів в об'єднаних територіальних громадах практично відсутні, що зумовлює актуальність та своєчасність заявленої проблематики.

Сучасні тенденції в контексті децентралізації місцевих органів влади полягають у: прийнятті ефективного стратегічного документа, що визначає цілі, тенденції, інструменти та механізми децентралізації в усіх системах суспільно-політичних і соціально-економічних відносин; формуванні системи вертикальної і горизонтальної координації дій органів місцевого самоврядування та територіальних інституцій з метою розширення їх співробітництва у вирішенні задач територіального розвитку; створенні діючої правової бази, яка усуває всі спірні питання в контексті співробітництва органів місцевого самоврядування, об'єднаних територіальних громад, бізнес-структур та інститутів громадянського суспільства в процесі соціально-економічного розвитку регіонів. Одним з факторів, що впливають на децентралізацію, є національний архетип. Його урахування як на етапі формування, так і на етапі розвитку об'єднаних територіальних громад допоможе прийняти зміни і здійснити ефективне управління громадами, їх бюджетами, землею.

Однією з основних характеристик новостворених територіальних громад є їх життєздатність. Під сталою громадою ми розуміємо усвідомлено сформоване, економічно, соціально та політично активне співтовариство

людей, яке є максимально самодостатнім у своєму існуванні та розвитку з точки зору забезпечення фінансовими та економічними ресурсами з урахуванням впливу громадських архетипів. Проведені дослідження щодо функціонування та розвитку територіальних громад показали, що одна з головних причин несталої соціально-економічної ситуації в суспільстві є невідповідність громад вимогам щодо їх існування: кількість членів громади повинна бути не менше можливого рівня для забезпечення фінансової автономії, організаційної та правової незалежності, державної підтримки та безпеки, системної цілісності.

Способами забезпечення життєдіяльності об'єднаних територіальних громад, поліпшення соціально-економічної ситуації та створення умов для їх розвитку є проведення адміністративно-територіальної реформи, яка забезпечить вирішення правових, економічних і організаційних проблем з урахуванням впливів суспільних архетипів.

Ключові слова: архетипи, об'єднані територіальні громади, адміністративно-територіальна реформа.

АРХЕТИПЫ В ДЕЯТЕЛЬНОСТИ ОБЪЕДИНЕННЫХ ТЕРРИТОРИАЛЬНЫХ ГРОМАД

Аннотация. Экономическое и социальное развитие неразрывно связано с определенной территорией, характеристики которой во многом зависят от ее ориентации и динамики. Его комплексное развитие возможно только при целенаправленном развитии всех элементов с учетом архетипов, присущих данной территории. Территориальные и управленческие составляющие каждой страны являются ее административно-территориальными единицами. Вопросы реформирования административно-территориальной системы связаны с актуальными проблемами децентрализации, а исследование роли архетипов в новых объединениях практически отсутствует в отечественных разработках, поэтому заявленная проблематика является актуальной и своевременной.

Современными тенденциями в контексте децентрализации потенциала местных органов власти являются: принятие эффективного стратегического документа, определяющего общие цели, тенденции, инструменты и механизмы децентрализации во всех системах общественно-политических и социально-экономических отношений; формирование системы вертикальной и горизонтальной координации действий органов местного самоуправления и территориальных сообществ с целью расширения их сотрудничества в решении задач территориального развития; создание эффективной правовой базы, которая устраняет все спорные вопросы в контексте сотрудничества органов местного самоуправления, территориальных сообществ, бизнес-структур и институтов гражданского общества в процессе социально-экономического развития регионов. Одним из факторов, влияющих на децентрализацию, является общественный архетип. Его учет позволяет как на этапе формирования, так и на этапе развития объединенных территориальных

сообществ, принимать изменения и осуществлять эффективное управление сообществами, их бюджетами, землей.

Одной из основных характеристик новосозданных территориальных сообществ является их жизнеспособность. Под устойчивым сообществом мы понимаем сознательно сформированное, экономически, социально и политически активное человеческое сообщество, максимально самодостаточное в своем существовании и развитии с точки зрения предоставления финансовых и экономических ресурсов с учетом влияния общественных архетипов. Проведенные исследования по функционированию и развитию территориальных сообществ показали, что одной из основных причин нестабильной социально-экономической ситуации в малых сообществах является несоответствие их требованиям жизнеспособности территориальных сообществ: количество членов сообщества должно быть не менее возможного уровня для обеспечения финансовой автономии, организационной и правовой независимости, государственной поддержки и безопасности, системной целостности.

Способами обеспечения устойчивости объединенных территориальных сообществ, улучшения социально-экономической ситуации и создания условий для их динамичного развития является осуществление административно-территориальной реформы, которая призвана решить правовые, экономические и организационные проблемы с учетом влияния на сообщества общественных архетипов.

Ключевые слова: архетипы, объединенные территориальные сообщества, административно-территориальная реформа.

Problem statement. The development of civil society in Ukraine is possible when taking into account the influence of social archetypes and processes of decentralization of power, which have come into conflict with the recurrence of authoritarianism (authoritarian society), the tendencies caused by the existence of an “old” administrative and territorial system and corruption in power structures.

Further development of Ukraine is possible, taking into account the emphasized problems, subject to a high level of public trust in public authorities, which also envisages an archetypal social paradigm. One of the main as-

pects of functioning of state and public administration bodies is public trust in the actions of the highest and local level institutions, however, existing management mechanisms do not always provide the necessary level of public trust in authorities.

The basis of trust is the interest of parties to find the ways to problems solution. The role of trust in formation of mechanisms for the implementation of public authority is significant and implies the existence of public archetypes, since trust is considered as a social or group sentiment, social situation and social problem, and performs such functions as: administration, reduction, or-

ganization, optimization of relations and activities, reproduction, regulation and balancing of social and cultural diversity, constructing vertical social relations.

In Ukrainian society trust is associated with the creation of new units — united territorial communities, their number at the end of 2018 amounted up to 806. The united territorial community is a voluntary declaration of the will of inhabitants of several villages about the consolidation of their self-government bodies, provided by paragraph 2 Article 1 of the Law of Ukraine “On Local Self-Government in Ukraine” [1], formed in accordance with the Law of Ukraine “On Voluntary Association of Territorial Communities” [2]. The creation of the UTC is a vivid example of the results of decentralization taking place in Ukraine. UTCs are definitely different in terms of the number of people and the quality of their activities, which is expressed by the indicators of socio-economic efficiency, for example, the level of management of the combined local budgets. If we go back to trust, its level depends on a number of influential factors, such as archetypal and economic. If the nature of economic is well-known: the higher is the financial performance of UTC, the greater is the level of public trust in the authorities; the archetypes are innovations in the concept of modern national science, which makes this research relevant and timely.

Analysis of recent research and publications. Despite the fact that the problem of development of united territorial communities (UTC) is rather new, many scientists, including S. Batazhok, S. Bila, N. Kaminska, G. Monastyrsky

et alia [3–7] investigate these problems, the issue of the development of UTC, taking into account the influence of archetypes, the scientific basis of which was created in the Ukrainian science by scholars led by E. Afonin [8], as well as the authors of this article [9], is almost uninvestigated among the domestic scientific community.

The purpose of the article is to formulate the justification of scientific and theoretical foundations of the development of united territorial communities taking into account the influence of archetypes.

Statement of basic materials. At the heart of any economic system lies the archetypal basis. The bottom line is that property relations are formed on the basis of social subconscious perception of an object, as one that is the object of possession, disposal, use, management of an individual. Without this the orientation towards the conscious fixation of certain rules and norms does not work. In our opinion, the use of law enforcement in a jury trial in the United States is a confirmation of such an opinion.

The basis of democracy is subconscious as a result of transformation into the sphere of consciousness, into a consensual democracy.

In his book, “State Building: Governance and the World Order in the 21st Century” F. Fukuyama notes that the power of a young state depends on both the desire of ruling elite to build and strengthen statehood, and on their ability to establish effective governance and gain recognition of society [10].

A. Kolodiy in her work [11] notes that the US President A. Lincoln spoke of democracy as “a government of people

le; by people; for people". He combined two meanings of the word "government" [12], and the translation of his famous phrase into Ukrainian could sound like this: "a government created by people that exercises governance with the words of people and for people". The phrase "e-government" ("e-governance"), "school of government" can serve as an example, when the term "governance" is understood not as a governing body but the process. Therefore, the term "government", which has got a widespread use in the West since the 1980s, requires filling it with a new content, which is not reflected by the word "government", even when they it is referred to as the process of political power implementation and conducting public policy [11].

Public policy, in turn, is connected with the types of democracy: constitutional, conservative, anarchist, polyarchical, consensual, and convectional. The "exclusion" or blocking of an archetypal imperative in public life dampens democracy as a power of people. Democracy loses its meaning as a necessary combination of people's efforts to solve problems of joint existence.

It is known from political economy that economic relations are formed at the level of society. Lowering the level of formation of economic relations to the levels of interpersonal relations leads to the fact that they become the social interconnections of convectional or consortial type.

Thus, we are approaching an important problem, namely, the alienation of a person from power, territory of residence and his/her community. A man is the pride's being. Remaining outside the pride (community), he/she begins

to feel unprotected, remains alone with his/her needs. The population of a territory with many unsatisfied needs cannot be happy. Thus, the alienation of society from happiness arises.

At first glance, it seems that the processes of decentralization and development of self-government have nothing to do with it. However, they precisely refute alienation.

Man lives in a certain territory, in a specific space. Economic and social development is a resource and is spatially and inextricably linked with a certain territory, the characteristics of which largely depend on its orientation and dynamics.

Accordingly, archotyping to the organization, its complex development is possible in case of the purposeful development of all its elements, which are the full carriers of system properties. The territorial and managerial components of any country are its administrative and territorial units that form its administrative and territorial unit. Issues of reforming of administrative and territorial system are investigated by domestic scientists, but the problems of formation of united territorial communities in Ukraine remain relevant, including the fact that the territorial features of archetypes are not taken into account.

In a number of countries, including Ukraine, the problem of formation of institutionally defined viable administrative and territorial units that met the criteria of legal certainty, organizational completeness and financial and economic sufficiency, approaching and elimination of alienation of people from the needs appeared in transformation period, arises. Regionalizations, territo-

rial decentralization of power and division of powers between different levels have been and remain the subject of discussions.

One of the ways to ensure the sustainability of basic territorial communities, to improve socio-economic situation and create preconditions for the dynamic development of municipal entities is to carry out an administrative-territorial reform, which is designed to solve the problem of formation of legal, economic and organizational conditions for effective implementation of functions of local self-governmental bodies [7].

The issue of reforming the systems of the administrative and territorial units and local self-governments on the basis of archetypes is closely connected. The effectiveness of solving one will definitely affect the solution of another. According to the experience of European states, the reform of administrative and territorial system and local self-government systems cannot be resolved in time.

The implementation of reform of local self-government and administrative and territorial structure of Ukraine on the basis of strengthening of local self-government, deepening the decentralization of power, and the use of a liberal-democratic model of interaction of central and local authorities is necessary for the development of the country. However, such reformation cannot be formal, unreasonable, indefinite, masking the inappropriateness and archaism of existing model of territorial administration. To implement it, a common, agreed political will of the country's top leadership is required, taking into account the archetypes and social

interests of territorial entities of different hierarchical levels, overcoming the alienation of a person from living conditions.

G. Monastyrsky believes [6] that a new territorial model of local economic development should meet the following requirements: ensuring optimization of the territory of municipal services provision, taking into account the connection of services, needs, their satisfaction, that is, not only social but also minimum economic expediency; taking into account not the subject, but the result of service provision; understanding that territorial association is necessary, but not the only factor of strengthening of territories; clear delimitation of powers of state authorities and local self-governmental bodies; the approximation of power to people; deepening of decentralization on the principle of subsidiarity with the simultaneous formation of a state monitoring system of local self-government activities within the legal framework of the state; taking into account the experience of administrative and territorial reforms of foreign countries, especially post-socialist countries; the need for the formation of a state municipal policy and practical implementation of state regional policy; taking into account the system of criteria for integrating various settlements into a single territorial community; ensuring the formation of a full-fledged local government at the secondary level, based on a combination of powers, mechanism for their implementation and responsibility; realization of the mechanism of functional integration of territorial communities; carrying out of administrative-territorial reform on the basis of state-volitional decision;

integrated approach to the reform of management model of development of territories. Their consideration will allow creating conditions for modernization of management of local economic development.

European integration is the adoption of modern governance models.

Modern Europe is:

- the Europe of self-governing territories;
- the Europe of public administration, built on the principles of decentralization;
- the Europe of regulated regional markets.

The former model of the state system in Ukraine was built, on the contrary, on the principles of centralization. Now we often encounter its rudiments and recurrences. Such remnants should include the territorial and administrative division; especially “at the local level”. Such a division is hopelessly outdated and impedes European integration processes. Relapses are usually associated with the symbiosis of oligarchs, public sector employees, and criminal prosecutors on the basis of corruption consensus.

We consider the decentralization and development of new forms of self-organization of people as rapprochement and interpenetration of the European way of organizing the life of a society with the preservation of social archetypes. In the context of constructing a new model, we will present some considerations regarding the necessity and feasibility of functioning of the united territorial communities (UTC) and district state administrations (DSA). To substantiate our vision, research, study and generalization of the

experience gained on the territory of Ukraine were conducted. The results of the study allowed us to identify a number of problems, the consequences of which will periodically slow down the progress towards the reforms. Namely:

a) The state budget of Ukraine is burdened with the implementation of reforms. The whole thing is that decentralization is still costly or, at least, low effective. According to our forecasts, the UTCs will be able to reach the real financial “capacity” in 3–4 years, and today their functioning is ensured by the principle of subsidiarity.

b) Low wages of employees of public administration bodies. Thus, the UTC will be fraught with the staff shortage. One of the ways to save money on managing the UTCs should be the number of staffing standards for individual units. And individual functions, such as organizational work or HR, should be performed on contract terms (outsourcing, which is an effective public management tool) to similar services created for several UTCs. The minimum annual budget of the UTC should ensure its functioning and, according to our calculations, should be at least UAH 30–40 million.

Definitely the district administrations should remain as a suggestion in light of this, but they should be transformed into public institutions (for example, the prefectures). They should provide solutions to common problems of 4–6 UTCs (not less, possibly more). That is, in our opinion, districts should combine 4–6 UTCs. The district in which there are at least 20 thousand people can be capable.

The district state administrations (prefectures) may include:

- General department;
- Legal department;
- Department for conducting the state registers of voters;
- Centers for the provision of administrative services (CPAS);
- Organization of vital activity in emergency situations;
- Department of culture and others.

The criteria for the creation of UTC, in other words, should include:

- Number of people in the UTC area;
- The right of executive bodies to join small-scale UTCs;
- Guarantee of reproduction of the population and natural resources of the territory;
- Provision of social sphere;
- Managerial: an opportunity to plan development;
- The possibility of financial support;
- Project capability (opportunity to implement local projects);
- The number of the employed population directly on the territory of UTC;
- At least 1,000 people (those who have a permanent income) are required for the normal functioning of the UTC;
- An opportunity to provide special facilities;
- The optimal population for the UTC is from 5,000 to 10,000–12,000;
- Self-sufficiency;
- Providing conditions for safe living.

The UTC is created to maintain decent living conditions, thus, they should provide conditions for public healthcare and rest;

- Provision of child care and upbringing conditions;
- Education of children.

The minimum structure of the executive bodies of the UTC can be represented as:

- The head;
- 2–3 assistants;
- The secretary;
- Finance department;
- Communal property department;
- Legal sector;
- Department of housing and communal services;
- Department of economic development and investment;
- Department of architecture and construction.

The UTC cannot be a source of corruption or provision for people unable to do useful work. For example, according to the research results, the average annual wage bill for the UTC employees should be at least UAH 1,5–2 million.

Thus, the DSA should be transformed into a prefecture, or a body that would guarantee the observance of the constitutional provisions (DSAs are the representatives of the guarantor of the constitution and the provision of human rights) at the local level. The DSA needs to convey new functions that result from the reforms, such as coordination and regulation functions (coordination of local reforms) and, possibly, in part, strategic planning.

But the existence of the UTC and the DSA may conflict with the existing administrative and territorial division of Ukraine. We should be ready to this and make appropriate changes and remember that some of the problems of the UTC cannot be solved without the DSA, namely, the regulation of land

relations: the land should be nationally owned and leased; raiding and racket issues, etc.

As for the definition of archetypes in the context of formation of the UTC, it should be noted that the formation of modern communities occurs through the prism of public authority. The article [13] states that public authority is an ability of a person, a social group, an institution, an organization to exercise their will through certain means. The nature of public power is often determined also by the category of will, that is, through action of the subjects, the bearers of political will, who seek to capture reality, subjugate themselves to objective existence, actively form the vital functions of society.

An important role is played by a public leader – an authoritative member of society, whose particular influence enables him/her to play a significant role in social processes. A public leader is a person who is able to influence others in order to integrate common activities aimed at satisfying the interests of community and is guided by the archetypes [13]. We believe that the head of the UTC can influence the effectiveness of the community through means of public leadership, which results in awareness of social archetypes that can provide an understanding of social processes that affect development of the UTC. Understanding and awareness create conditions for community activity in implementing all initiatives to ensure its functioning. All this takes place within the framework of decentralization, illustrated by administrative and territorial reforms. The success of the latter is determined by effectiveness of the UTC, which should be headed by

public leaders, capable to use public archetypes in their activities.

Conclusions and directions for future research. In general, ensuring the effectiveness of administrative and territorial reform as one of the areas of decentralization in society may be the way of creating the prerequisites for the effective functioning of the UTCs, led by public leaders – carriers and disseminators of public archetypes and the DSAs. Further research will address the personality of public leaders of the UTC and an archetypal component of making optimal managerial decisions.

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ARCHETYPE AS A SOURCE OF INNOVATION PROCESS

Annotation. The article is devoted to the evolution of the social institute of science, its interrelation with social needs, the influence of the archetypes of individual and collective on the innovative activity of a scientist. It is proved that the basis of the development of modern as postmodern rational society is the phenomenon of innovation, which is produced by the social institute of science. In particular, we are talking about the fact that science can be considered in different contexts: as a specific system of special knowledge, as a system of social institutes that are oriented towards innovation, and as a search for truth. The socio-psychological nature of scientific knowledge is revealed, which is related not only to the individual achievements of the researcher, but also to the manifestation of the collective unconscious, in particular archetype-logos as an intangible cultural-historical result of the development of the social institute of science. An application of the national model of '*Universal Landmark Cycle*' for the research institute of science, which allows considering the social institute of the natural logic of its cultural-historical formation and development. Based on the idea of the Frenchman Gilbert Durand on the existence of two classes of archetypes (logos and myths), the focus is on the two psychosocial varieties of the scientist (rational and irrational) and the results of their participation in the innovation process. The first ones are inclined to articulate innovative ideas, the source of which 'the inspiration' is archetype-logos, while others are naturally inclined to produce new myths, the source of which is the archetype-mythos. In conclusion, the article aims at conducting a special study of the evolutionary logic of the innovation process from antiquity to the present with the allocation of 'subject specificity' in this process of each of the socio-historical epochs. The task is also to determine the mechanisms of the interrelation of the individual innovative conscious and archetypal collective unconscious.

Keywords: archetype, individual, innovation, collective, logos, mythos, science, psychosocial type, social institute, universal epochal cycle.

АРХЕТИП ЯК ДЖЕРЕЛО ІННОВАЦІЙНОГО ПРОЦЕСУ

Анотація. Стаття присвячена еволюції соціального інституту науки, його взаємозв'язку з суспільними потребами, впливу архетипів індивідуального

та колективного на інноваційну діяльність вченого. Доводиться, що в основі розвитку сучасного — постмодерного раціонального суспільства лежить феномен інновації, який продукується соціальним інститутом науки. Зокрема, мова йде про те, що науку можна розглядати в різних контекстах: як специфічну систему спеціальних знань; як систему соціальних інститутів, орієнтованих на інновації; як діяльність, націлену на пошук істини. Розкривається соціально-психологічна природа наукового знання, яка пов'язана не тільки з індивідуальними досягненнями дослідника, а й виявом колективного несвідомого, зокрема архетипу-логосу як нематеріального культурно-історичного результату розвитку соціального інституту науки. Обґрунтовується застосування вітчизняної моделі “Універсального епохального циклу” для дослідження інституту науки, яка дає можливість розглянути цей соціальний інститут у природній логіці його культурно-історичного становлення і розвитку. Спираючись на ідеї французького філософа Жільбера Дюрана про існування двох класів архетипів (логос і міфос), акцентується увага на двох психосоціальних різновидах ученого (“раціонала” й “іраціонала”) і результатів їх участі в інноваційному процесі. Перші виявляють схильність до артикуляції інноваційних ідей, джерелом-“натхненником” яких виступає архетип-логос у той час, як інші природно налаштовані на продукування нових міфів, джерелом яких виступає архетип-міфос. У висновку стаття скеровує на проведення спеціального дослідження еволюційної логіки інноваційного процесу від античності до сучасності з виокремленням “предметної специфіки” в цьому процесі кожної із суспільно-історичних епох. Ставиться також завдання визначення механізмів взаємозв'язку індивідуального інноваційного свідомого і архетипного колективного несвідомого.

Ключові слова: архетип, індивідуальне, інновація, колективне, логос, міфос, наука, психосоціальний тип, соціальний інститут, універсальний епохальний цикл.

АРХЕТИП КАК ИСТОЧНИК ИННОВАЦИОННОГО ПРОЦЕССА

Аннотация. Статья посвящена эволюции социального института науки, его взаимосвязи с общественными потребностями, влиянию архетипов индивидуального и коллективного на инновационную деятельность ученого. Доказывается, что в основе развития современного — постмодернистского рационального общества лежит феномен инновации, который продуцируется социальным институтом науки. В частности, речь идет о том, что науку можно рассматривать в различных контекстах: как специфическую систему специальных знаний; как систему социальных институтов, ориентированных на инновации; как деятельность, нацеленную на поиск истины. Раскрывается социально-психологическая природа научного знания, которая связана не только с индивидуальными достижениями исследователя, но и проявлением коллективного бессознательного, в частности архетипа-логоса как нематериального культурно-исторического результата развития социального института науки. Обосновывается применение отечественной модели “Уни-

версального эпохального цикла” для исследования института науки, которая дает возможность рассмотреть этот социальный институт в естественной логике его культурно-исторического становления и развития. Опираясь на идеи француза Жильбера Дюрана о существовании двух классов архетипов (логос и мифос), акцентируется внимание на двух психосоциальных типах ученых (“рационала” и “иррационала”) и результатах их участия в инновационном процессе. Первые проявляют склонность к артикуляции инновационных идей, источником-“вдохновителем” которых выступает архетип-логос в то время, как другие естественно настроены на продуцирование новых мифов, источником которых выступает архетип-мифос. В заключении статья направляет на проведение специального исследования эволюционной логики инновационного процесса от античности до современности с выделением “предметной специфики” в этом процессе каждой из общественно-исторических эпох. Ставится также задача определения механизмов взаимосвязи индивидуального инновационного сознательного и архетипного коллективного бессознательного.

Ключевые слова: архетип, индивидуальное, инновация, коллективное, логос, мифос, наука, психосоциальный тип, социальный институт, универсальный эпохальный цикл.

Problem statement. Postmodern rational society, the key mechanism of development of which is innovation and the innovation process, actualize the problems related to the functioning and development of the social institute of science. The latter can be considered in various epistemological contexts, in particular: as a special system of knowledge; as a specific system of public institutions designed to produce, store and disseminate knowledge; and as a specific kind of activity aimed at obtaining certain cognitive results. At the same time, the deepening of the social and psychological nature of the development of scientific knowledge requires an adequate reflection on both the historical aspects of the development of science and the latest tendencies in scientific and theoretical synthesis and applied research. First of all, this re-

lection concerns the psychosocial aspects of the formation of a postmodern knowledge society, in which the acquisition, dissemination, assimilation and production of new knowledge is not only a result of the cognitive activity of a separate investigator-individual, but also the manifestation of a specific class of archetypes-logos as a cultural and historical result of the development of a social institute of science [1].

The purpose of the article is an attempt to apply the national model of the Universal Epochal Cycle for the study of the social institute of science and the sources of its development in the modern postmodern society.

Analysis of recent researches and publications. An overview of scientific literature on the issue of research suggests that the social institute of science (as well as other social institutions)

has its own development logic. At the individual level, it lies in the various phases of the work of the scientist, when in stages the birth of new ideas, their testing and processing of research results, the search for new, often intuitive solutions occurs. At the social and civilizational levels, science is today influenced by the socio-cultural environment and, in particular, under the influence of the diversity of other social institutions of society. Max Weber in 1921 study, devoted to world religions, concluded that in the process of division of labour science excels in an industry under the influence of '*a certain configuration of social values*' [2, p. 30]. Another German sociologist K. Mannheim considered the sociology of knowledge not only as a result of thinking, but also as a consequence of the ordering of the stock of knowledge available in social reality. In his opinion, knowledge must correct the historical and cultural process on the basis of adequate understanding and explanation of its social essence [3, p. 46]. Robert Merton in the book *Science, Technology & Society in England of the Seventeenth Century*, published in 1938, noted that the basic values of Puritan morality, that is, utilitarianism, rationalism, individualism, had a decisive influence on the institutional features of contemporary European science. Among these values, R. Merton highlighted: universalism, that is, attempts to assess all knowledge in terms of their compliance with universal criteria of science, their universality or the availability of scientific research results to the entire scientific community, because the results of research are estimated by the whole scientific

community. In the end, these values are the ethos of science and academics as a professional social community. In general, the concept of sociology of science, proposed by R. Merton in the literature, was called the normative approach. Instead, the cognitive concept of the sociology as science, proposed by M. Malkey, puts the cognitive function of science in direct dependence on its social function.

The key hypothesis advanced in this article relates to the attempt to consider within the framework of the cyclical conception of socio-historical development and the various stages of the evolution of the social institute of science: from pre-classical, classical, non-classical and post-classical science. At each of these stages of institutionalization of science, which correspond to the individual stages of the deployment of the universal epochal cycle (revolution, involution, co-evolution and evolution) [4, p. 139–210], specific tasks are solved.

Thus, science becomes an instrument for solving specific socio-historical tasks that arise on the way of the formation and development of society. In accordance with the concept proposed by O. Conte, these tasks become evident in the context of two invariant types of cognitive activity as follows: (1) *myth-making* as a form of actualization of ancient traditional knowledge; and (2) *experiment, rationalization and social practice*: not only as a criterion of truth, but also as an element of communication with specific social needs. Moreover, each new stage in the development of science, as if on the model of a doll, imparts the achievements of predecessors and creates the precondi-

tions for the subsequent cultural-historical periods of innovation.

Presentation of the main material.

First of all, it is important to note that in the modern innovation process, as well as in its early cultural-historical forms of the Roman Antiquity and the Enlightenment, the leading role is played by scholars who, like representatives of Greek-Roman Alchemy, combine intuitive (mystical) and rational methods of cognition, which update and relevant psychological mechanisms for ensuring the needs for the functioning and development of science. So, we are talking about people of a certain psychological composition (psychosocial type [5]) and their psychological mechanisms as follows: (1) *intuition and intuitive thinking*, as a sensory-perceptual set that provides the connection of man with the treasury of innumerable riches of archetype-logos (one of the varieties of the collective unconscious), and (2) *rationality*, which, at least since the institutional self-determination of classical European science has become and until recently remained the dominant. Both of these start-up research activities are the two ends of the Ariadne thread, which lead scientists to find truth labyrinths.

The Epoch of Postmodernism, as the summit of civilizational modernity, sets out a new rational vector of development of science; nevertheless, the mythological as a regulator of intuitive thinking, which in general changes the social conditions of the conditioned knowledge [6, p. 10]. The content of the knowledge gained today is determined not only by the nature of the object of cognition altered by nature (when the focus of attention is trans-

lated from the external forms of objects and things into internal ones, including psychological ones), but also by group, professional, caste, ideological and other attitudes and interests. The experiment and the logic of scientific argumentation are of particular importance in these conditions. Accordingly, the rational psychosocial type of scientist becomes the dominant one.

We recall that at the end of the 19th century F. Engels in the labour '*Dialectics of Nature*' (1872), referring to the social needs in the scientific understanding of the world, suggested that the classification of the sciences in the basis of which put the form of movement of matter as follows: Mathematics, Mechanics (including Astronomy), Physics, Chemistry, Biology, the Science of Thinking and the Science of Society [7, p. 564–571]. In this form, this classification reflects tendencies in the development of fundamental and applied sciences in the West. But in the beginning of the 21st century, it becomes clear that the natural sciences substantially outstripped the humanities in shaping the scientific picture of the world. In particular, this applies to the applied component of management not only material, but also social world.

In view of this, under the new conditions, the British philosopher G. Ryle proposed (1949) the typology of knowledge by type of knowledge '*how*' and knowledge '*what*' [8, p. 318–319]. From a purely rational, even utilitarian point of view, knowledge means to be able to do something. At the same time, theoretical, fundamental understanding of applied synthesis lags behind today in the West from purely applied research, which creates a modern

specific crisis of the Western paradigm of science. Instead, for the Eastern scientific tradition, fundamental research was peculiar, which is now reoriented on applied interdisciplinary scientific research.

However, another cycle earlier, during the Enlightenment, I. Kant proposed to find a general and correct criterion of truth for any knowledge [9, p. 159]. However, looking for a specified universal criterion outside the historical method, that is, the interpretation of the relationship between the development of science and the interests of various social groups, ideologies, specific historical events, is impossible. In particular, I. Kant tried to find an answer to the question of how Logic based Mathematics can be applied to the nature sciences, which are based on observation and experiment. This outstanding citizen of Königsberg believed that *time and space exist in our minds regardless of any experience*. The time-spatial continuum is a transcendental a priori prerequisite for experience. Therefore, according to Kant, Arithmetic and Algebra, which arose on the basis of the idea of time, and Geometry that is related to space can be used in empirical knowledge. The above knowledge is systematized using twelve main categories that describe certain things in terms of quantity and quality, finality and infinity, randomness and necessity, and so on. In essence, this is knowledge of the outer side of things. The inner side of the *'thing in itself'* is inaccessible to knowledge by the mind.

G. Geogel made a significant contribution to the Sociology of Knowledge, who noted that any knowledge

is the result of development. It arises, changes under the influence of internal contradictions and turns into their opposite. True, he considered nature after the act of creation as an unchanging data, and according to the laws of development gave the right to exist to knowledge and society only.

Instead, K. Marx determined the social practice by the criterion of objective truth. In his view, the technological revolution is an impetus for social change. At the same time, the victories of technology seem to be bought at the cost of moral degradation of man and society. All our discoveries, all our progress lead to the fact that material forces are endowed with intellectual life, and human life, devoid of its intellectual component, goes down to the level of simple material power.

Consequently, understanding the nature of knowledge should cover the process of the emergence, development, verification and change of scientific paradigms, as well as the social organization and ethos of science and scholars. And the Sociology of Knowledge should include the study of socially determined history of scientific thought. In this unanimous opinion, the Polish researcher B. Skaragh introduces the concept of *'intellectual formation'*, which is important for the Sociology of Knowledge, as an aggregate of forms and essential content of thinking in a certain historical period [10, p. 13]. Directly the development of the Sociology of Knowledge, the definition of its subject field and the range of research is associated with German sociologists, first of all, Max Weber, who made a significant contribution to understanding the ethos of the scientist,

considering science as a vocation and profession, and Carl Mannheim, who also considered the phenomenon of the development of the European science through the prism of the Sociology of Knowledge [2, p. 127].

Beginning from the 60s of the 20th century, considerable attention in the publications devoted to the coverage of the historical and social aspects of the development of science, was devoted to the problems of the social consequences of the scientific and technological revolution. Within the framework of the classical Marxist paradigm, the key role of science's progress was recognized as a prerequisite for the social liberation of human. After all F. Engels noted that production is moving science forward faster than a dozen universities. Especially characteristic of this phenomenon was for the dawn of the Industrial Era in the history of mankind [3, p. 42].

The social dynamics of gaining new knowledge in the conditions of growing tendencies in the development of the scientific and technological revolution has led to an in-depth development of the socio-philosophical interpretation of the genesis of scientific knowledge.

So, in 1962, Thomas Kuhn published the work *The Structure of Scientific Revolutions*, in which he proposed a two-stage model of the mechanism for the development of science as a social institution. That is, at a normative stage a certain paradigm is established. Scientists who adhere to it form a specific community that exists and functions in accordance with its standards and scientific criteria. At this stage, there is a clarification of the facts, approbation of theories that agree with

the empirical. In the process of research, artefacts can be found that do not fit into the old scientific paradigm and require new hypotheses and theories for the purpose of their interpretation. Finally, the emergence of a new paradigm T. Kuhn calls the scientific revolution [11, p. 25].

However, in today's conditions of development of post-classical science more adequate, in our opinion, is a cyclic model of the development of science. Each of its cycles consists of four periods (revolution, involution, co-evolution and evolution) and the total number of such cycles is today three. In our opinion, this model more clearly communicates the historical aspects of the development of scientific knowledge.

1. In particular, the revolutionary stage *of the First Cycle of Science Development*, associated with its emergence as a kind of intellectual activity in the Ancient East and in the Ancient World. Science arises as a result of the distribution of words and words of man and the surrounding world, subject and object, knowledge and ethics.

At the same time, according to the Platonic idea expressed in the involutionary period of human history, reality was divided into the world of ideas and the world of human existence. A specialist in the History of Ancient Philosophy A. Losiev noted that the ideas of Plato can be interpreted and purely from materialistic positions as an understanding of the essence, that is, the totality of the main characteristics of certain things and processes. That's how Aristotle interpreted his teacher. But Plato understood knowledge as the reflection by human organs of the

senses of the higher world of ideas as '*a kind of movement from ideal to material*', in which philosophers, through the help of intuition, is better able to know the world. In these intermediate precision results of knowledge, according to the supporters of the Platonic School, gives Mathematics. Physics, which is mainly based on observation, gives the most imperfect knowledge.

At the same time, Aristotle, unlike Plato, emphasized that the ideas, on the contrary, are generalizing the essence of things and only the latter really exist. Therefore, the main source of knowledge is not the abstract knowledge of ideas, but the study of real concrete things, phenomena and processes. According to Aristotle, the most valuable knowledge is given by research, which is based on observation and logic, that is, Physics and Mathematics. It was Aristotle, who first built the formal-logical structures of knowledge, and began to characterize scientific knowledge as a network of statements related to each other according to the laws of Logic.

In general, the science of the Greek Era (involutional) and Roman (evolutionary) Antiquity was intellectual elite of free people only, who were not engaged in physical labour. World view of the Greeks who adored nature, ruled out the possibility for active experimentation. Apparently, a certain dichotomy between Platonic and Aristotelian approaches to the Theory of Knowledge eventually provoked differences between traditional and purely scientific knowledge, between intuition and reason. Moreover, these contradictions continue to this day. Elements of the Greek ancient scien-

tific tradition were adapted by Arabian medieval scholars primarily in encyclopaedic form. Instead, the Europeans, thanks to the Crusades, the subsequent trade and cultural exchange, once again received access to the heritage of ancient thought. Along with the revelation as the supreme source of knowledge, intelligence was allocated as a source of knowledge about the secrets of the world, the logic of the ability to consistently think, as well as sensory knowledge as the source of many mistakes. However, it was on sensory knowledge that was based on various experimental studies that eventually stimulated the development of modern science.

2. The Religious Reformation Era changed the perception of the place of man in the world, stimulated new paradigms in the development of scientific knowledge, both fundamental and applied. A peculiar symbol of empirical knowledge *the Second Cycle of Development* of Science as the involutory Renaissance (14th–16th centuries) and the evolutionary Enlightenment (17th–18th centuries) became the aphorism of English politician and thinker Francis Bacon '*Knowledge is the power*' that he formulated in the methodological work *New Organon* (1620). From this time, exact sciences become directly related to experiment and Mathematics. The leading role of the experiment significantly influenced humanitarian knowledge in the context of attempts to build mechanistic models of society.

In the 16th and 18th centuries, intensive development of factories, which require the solution of a number of technical problems. In these socio-historical conditions, R. Descartes

solves the problems of Mechanics, and F. Bacon puts forward the key thesis of a new science, sets it the goal of domination over nature in order to improve the welfare of society and improve production. Thus, the modern ethos of science was formulated [12, p. 54].

A special place in the history of science is the Period of the Enlightenment, which is identified with the beginning of the evolutionary stage of the development of scientific knowledge of the Second Epochal Cycle. Finally in the 17th century greatly influenced the development of science rationalism (R. Descartes, B. Spinoza and G.-B. Leibniz) and empiricism (F. Bacon, J. J. Locke).

Rationalists emphasized the exceptional importance of evidence-based logical knowledge. Instead, empiricism sought to answer the question of a source of knowledge about a real, changeable sensory world, which is not identical to purely mathematical schemes. In particular, D. Hume noted that if the only source of knowledge is a feeling, then it is impossible to know if there is anything outside of them, we can know nothing but feelings.

3. Complex and controversial turned out to be *the Third Cycle of Science Development*, associated with the Social Modernity Era (18th – early 20th century) and the Postmodern (mid-20th – early 21st century). In particular, the philosophical thought of the Modernism Era, which it began the Great French Revolution (1789–1794), mainly gives this social-historical epoch a rationality as a term in the broadest sense that signifies wisdom, consciousness, and the opposite of irrationality [13]. Instead, society as a

whole and the social qualities of an individual in this Era are exclusively behavioural categories of irrational.

In fact, the rational features of society, science and culture are acquired in postmodern society, which originates from the events of the Great Depression (1929–1933) in the United States, spread after the World War II in Western Europe and Japan, and gaining new strength in the late 20th – early 21st century in the rest of the world, including in the Post-Soviet Space.

Paradoxically, but at the current evolutionary stage of the development of science and electronic information communications, when sensory knowledge on the screen of a personal computer again becomes a leading form of intellectual activity, the human mind is again in a virtual reality that is subject to the rationalism of mathematical programming logic only.

Finally, the socio-cultural conditionality of modern society and its scientific innovations, which have substantially advanced the European society, is illustrated by the historical example of the use of gunpowder. In particular, it is known that its properties were first discovered by Chinese alchemists, but its military use was gunpowder in Europe. The Chinese used it predominantly for holiday fireworks, and Europeans, mainly used to inflict the maximum damage to the enemy. However, the greatest consequences of this invention have caused in Europe not much medieval castles and chivalry, as feudal social culture as a whole, stimulating the first sprouts of centralized national states.

In the 19th and early 20th centuries, the nature of the relationship between

science and society gradually changes. By accumulation of a rich heritage of empirical knowledge, science summarizes the achievements of practice and goes on to more effectively solve the problems that practice put it before it. Moreover, engineering thought and scientific creativity develop in parallel. Karl Popper, in particular, noted that knowledge is evolving, not faster than the feedback is formed through the attempt of their verification and validation. Therefore, in his opinion, changes in society will also take place no sooner than there will be a request for verification of the acquired social knowledge in society.

A fundamentally new stage in the development of scientific knowledge came from the beginning of scientific and technological progress, which significantly influenced social relations. It should be noted that the technological factor has always played a significant role not only in economic and social processes, but also influenced the formation of the political system of the modern world. Americans Elvin Toffler, in describing the agricultural, industrial and post-industrial epochs, and Francis Fukuyama, who rightly pointed out that the industrial age with its factories, railways and a new social structure enabled the emergence and functioning of the Weberian centralized state [14, p. 94].

Strengthening the institutional influence of science during the scientific and technological revolution is associated with a change in the social status of a scientist. In the context of this trend, the French sociologist P. Bourdieu considers professional or academic rank as a certain legal rule of

social perception, being perceived as a guaranteed right. It is an institutionalized and legitimate symbolic capital, which is inseparable from the academic rank [15, p. 75]. The development of scientific and technical research stimulates a wave of new social practices, the patenting of scientific discoveries, and so on.

Access to information and the speed of its receipt changes our imagination in terms of global and regional boundaries. And our intellect essentially changes traditional social practices and material production. The determinants of this are innovation, education and qualifications. Characteristic features of classical European scientific knowledge are attempts to achieve the greatest possible efficiency. The motivation of cognition, being one of the defining features of human nature, tries to reach the thought of the most mysterious and most dangerous depths of truth as to the secrets of the nuclear structure and the origins of the human genome.

The new communicative environment transforms the very nature of information and the information network of sociality. Thanks to the communicative revolution, mankind was given the opportunity to spread his knowledge quickly. High technologies and biotechnology change the human world. For a long time, opportunities for cloning a person are putting pressure on established religious beliefs and values. Total computerization changes the perception of the material and virtual worlds, when in the first of them is the physical body of human, and in the second – his spirit.

Consequently, the more effective the science becomes, the less capable it is to

find the answer to the question of the meaning of human existence. In view of this, new mechanisms of interaction between scientific and social processes are needed. The thought of the ancient Greeks remains relevant only: the one, who progresses in the Sciences, but lags behind in morality, rather regresses than progresses. That is, the advantage of purely cognitive rationalist scientific procedures, oriented mainly on utilitarian daily needs, pushes the normative functions of science to the foreground. Russian scientist S. Kara-Murza rightly emphasizes that science replaced the church as the highest authority that legitimizes the political system and social order [16, p. 6].

In general, for the first time, the acute sense of the crisis of the scientific vision of the modern world picture was observed at the turn of the 19th and 20th centuries, when the discovery of an electron buried hopes for the atom as the foundation of the Universe. At the beginning of the 21st century, the Russian philosopher Alexander Panarin rightly emphasized the change in the ideological atmosphere in the scientific environment. The idea of progress that has matured in the depths of science has become one of the main reasons for the ideology of industrialism; it seems to be experiencing a crisis with it. The main postulates of the idea of progress are put into question (doubt). Firstly, it was doubtful that the artificial, created by the recipes of advanced scientific knowledge is better than natural or inherited from ancestors. Secondly, denied belief in the infinity of progress, finally, thirdly, the idea of socio-cultural uniqueness of progress is rejected [17, p. 91].

In the current transitional state, Ukrainian society and most countries of the world are 'experiencing' institutional changes, eroding social structures, weakening social ties, and breaking the hierarchy of factors that constitute mechanisms for the reproduction of social structures. In particular, the causal relationship underlying the rational scientific method is eroded [17, p. 308].

As a result, the temporary failure of certain technical solutions, as a product of a scientific model of the vision of the world, is as insolvent as the model itself. So, any technical problems are fundamentally impossible to solve in one model, are solved in another. In the end, we cannot tell today what exactly historically driven knowledge set yesterday, tomorrow will be disavowed. Recognizing the probable nature of knowledge, we must agree with the thesis that predictions of the past are as complex as predicting the future [18, p. 212].

Thus, we can state that at the current transitional stage of social development, as the applied knowledge is systematized, the social need for fundamental theoretical understanding of such achievements increases. First of all, it concerns the scientific tradition that has taken shape in the transatlantic civilization. Instead, the current scientific crisis in the countries of the East and the South can be regarded as transforming their former fundamental science towards highly specialized applied research, and hence the need for interdisciplinary communication and comparativism is needed to maintain a holistic scientific vision.

The current evolutionary stage in the development of science, which we

are unilaterally linked to today with the influence of the processes of globalization (universalization), is in fact under the influence of a situation in which, as Scottish sociologist Roland Robertson notes, '*global and local tendencies complement and interpenetrate each other, although in specific situations can come into collision*' [19]. In this context, the President of the International Sociological Association, A. Martinelli, points out, that international academic associations, are trying to strengthen the prestige and influence of a particular professional community. Therefore, international scientific associations in the field of social sciences are called to promote global governance by enriching public discourse at the world level, through an honest analysis of various dimensions of globalization [20, p. 25]. This also applies to research tasks in the field of Sociology of Knowledge and its historical aspects, consisting of interdisciplinary and comparative studies designed to promote the search for a new paradigm of post-classical science.

Today, however, the attention of scientists from most countries of the world who work in various fields of knowledge focuses on the needs of applied research, and therefore there is an accumulation of substantial amounts of applied knowledge, which will require and theoretical reflection. This task becomes relevant for the Western transatlantic civilizational area, which is now torn up by a new post of post-modern perspective on the development of the Institute of Knowledge.

It is the multidimensional property of the tasks of the institute of science today, in our opinion, defines a new

paradigm of post-classical science for the Western and Eastern civilizational habitats.

Conclusions and prospects for further researches. The passage of the cultural-historical analysis of the development of the Institute of Science in the article proves the existence of a tight relationship between the psychosocial properties of the scientist and the results of its innovation activity. In this regard, it seems expedient to expand with the use of the domestic methodological model of '*Universal Epochal Cycle*'. It is a special complete (from antiquity to modernity) analysis of the study of the logic of the formation and development of the innovation process, while highlighting the followings:

- '*Subject specificity*' in the innovation process of each of the socio-historical epochs;

- '*Sources of development of the space of archetypes of the collective unconscious*', based on the theory of the phased formation of the intellectual action of Petr Galperin, in particular, its components, such as: genesis (material, materialistic, perceptual, external real and intrapersonal forms), and structure (Indicative basis: Knowledge and Operational Bases) of intellectual action;

- '*Socio-historical stages of 'development' and 'production' of archetypes of the collective unconscious*' in their relationship with the innovation process;

- '*Subjects-'translators' of archetypes of the collective unconscious in the innovation process*' in their relationship with psychosocial properties and varieties of archetypes of logos and myths;

- '*Features of the relationship of the collective unconscious with the scientific*

and educational cognitive process; possible consequences for the effectiveness of the latter in the context of sustainable development of society.

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ARCHETYPICALS OF SOURCE OF DEVELOPMENT OF THE STATE SYSTEM OF MEDICAL DEFENCE OF POPULATION OF UKRAINE IN EMERGENCIES

Abstract. The article discusses the archetypal sources and regulatory framework for the functioning of the state system of medical support and protection of the population of Ukraine in emergency situations, describes modern problems and suggests new approaches in organizing public administration of medical support for the population of Ukraine in emergency situations and meeting the needs of the population in medical protection emergency situations of peacetime and wartime.

The main forms of organization of the health care system in emergency situations were characterized, the key problems in the organization of medical protection were evaluated (as a system of organizational and managerial measures and their implementation), attention was paid to the expediency of combining and sharing civil-military bodies and operational management systems in the aftermath emergency situations using international experience in organizing an integrated system of medical care, that, under certain conditions, will allow to achieve compatibility in matters of medical support in joint peacekeeping operations, defined the concept of “medical care” and “medical protection”, conducted a theoretical justification of the need for structural and organizational transformations in the health care system. The necessity of further development of the general medical care system with preservation of the security component on the basis of a single medical space and its integration into the national health care system was noted.

Analyzed models of interdepartmental cooperation in matters of medical support of the population, reviewed the existing bodies of management of medical protection of the population and design forms of interdepartmental cooperation in emergency situations of a military and peaceful nature, confirmed the feasibility of improving the mechanisms of interdepartmental interaction in organizing medical assistance to victims in emergency situations.

The main prerequisites for building a joint medical space of departmental medical services and the civil health system are identified, which necessitates the centralization of the mechanisms for managing medical protection of the population, defining and introducing common principles for organizing medical care, developing and implementing new strategies and programs for interagency and interagency cooperation.

Keywords: archetypical sources of systemic development, medical support, management of medical protection.

АРХЕТИПНІ ДЖЕРЕЛА РОЗВИТКУ ДЕРЖАВНОЇ СИСТЕМИ МЕДИЧНОГО ЗАХИСТУ НАСЕЛЕННЯ УКРАЇНИ В НАДЗВИЧАЙНИХ СИТУАЦІЯХ

Анотація. Розглянуто архетипні джерела і нормативно-правові основи розвитку та функціонування державної системи медичного забезпечення і захисту населення України у надзвичайних ситуаціях, визначено сучасні проблеми та запропоновано нові підходи до організації публічного адміністрування медичним забезпеченням населення України у надзвичайних ситуаціях та реалізації потреби населення в медичному захисті при виникненні надзвичайних ситуацій у мирний і військовий час.

Наведено характеристику основних форм організації системи охорони здоров'я у надзвичайних ситуаціях, проведено оцінку ключових проблем з організації медичного захисту (як системи заходів організаційно-управлінського характеру та їх реалізації), наголошено на доцільності об'єднання та спільного використання цивільно-військових органів та систем оперативного-

го управління при подоланні наслідків надзвичайних ситуацій з використанням міжнародного досвіду в організації інтегрованої системи медичного забезпечення, що за певних умов дасть змогу досягнути сумісності з питань медичного забезпечення у спільних операціях з підтримання миру, визначено поняття “медичне забезпечення” та “медичний захист”, проведено теоретичне обґрунтування необхідності структурно-організаційних трансформацій системи охорони здоров'я. Наголошено на необхідності подальшого розвитку загальної системи медичного забезпечення зі збереженням безпечної складової на засадах єдиного медичного простору та її інтеграції в загальнодержавну систему охорони здоров'я.

Проаналізовано існуючі моделі міжвідомчої кооперації з питань медичного забезпечення населення, розглянуто існуючі органи управління медичним захистом населення та проектні форми міжвідомчої взаємодії у надзвичайних ситуаціях воєнного і мирного характеру, підтверджено доцільність удосконалення механізмів міжвідомчої взаємодії з організації медичної допомоги постраждалим у надзвичайних ситуаціях.

Визначено основні передумови побудови солідарного медичного простору відомчих медичних служб та цивільної системи охорони здоров'я, що зумовлює необхідність централізації механізмів управління медичним захистом населення, визначення та впровадження єдиних принципів організації медичної допомоги, розроблення і реалізації нових стратегій та програм міжсекторальної та міжвідомчої взаємодії.

Ключові слова: архетипні джерела системного розвитку, медичне забезпечення, управління медичним захистом.

АРХЕТИПНЫЕ ИСТОЧНИКИ РАЗВИТИЯ ГОСУДАРСТВЕННОЙ СИСТЕМЫ МЕДИЦИНСКОЙ ЗАЩИТЫ НАСЕЛЕНИЯ УКРАИНЫ В ЧРЕЗВЫЧАЙНЫХ СИТУАЦИЯХ

Аннотация. Рассмотрены архетипные источники и нормативно-правовые основы функционирования государственной системы медицинского обеспечения и защиты населения Украины в чрезвычайных ситуациях, охарактеризованы современные проблемы и предложены новые подходы в организации публичного администрирования медицинским обеспечением населения Украины в чрезвычайных ситуациях и реализации потребности населения в медицинской защите при возникновении чрезвычайных ситуаций в мирное и военное время.

Охарактеризованы основные формы организации системы здравоохранения в чрезвычайных ситуациях, проведена оценка ключевых проблем в организации медицинской защиты (как системы мер организационно-управленческого характера и их реализации), акцентировано внимание на целесообразности объединения и совместного использования военно-гражданских органов и систем оперативного управления при ликвидации последствий чрезвычайных ситуаций с использованием международного опыта в организации интегрированной системы медицинского обеспечения, что при опреде-

ленных условиях позволит достичь совместимости в вопросах медицинского обеспечения в совместных операциях по поддержанию мира, определено понятие “медицинское обеспечение” и “медицинская защита”, проведено теоретическое обоснование необходимости структурно-организационных трансформаций в системе здравоохранения. Отмечена необходимость дальнейшего развития общей системы медицинского обеспечения с сохранением безопасности составляющей на основе единого медицинского пространства и ее интеграции в общегосударственную систему здравоохранения.

Проанализированы модели межведомственной кооперации в вопросах медицинского обеспечения населения, рассмотрены существующие органы управления медицинской защитой населения и проектные формы межведомственного взаимодействия в чрезвычайных ситуациях военного и мирного характера, подтверждена целесообразность усовершенствования механизмов межведомственного взаимодействия в организации медицинской помощи пострадавшим в чрезвычайных ситуациях.

Определены основные предпосылки построения солидарного медицинского пространства ведомственных медицинских служб и гражданской системы здравоохранения, что обуславливает необходимость централизации механизмов управления медицинской защитой населения, определения и внедрения единых принципов организации медицинской помощи, разработки и реализации новых стратегий и программ межсекторального и межведомственного взаимодействия.

Ключевые слова: архетипичные источники системного развития, медицинское обеспечение, управление медицинской защитой.

“The path to the essence of the phenomenon lies through its definition”
Aristotle

Formulation of the problem. In the complex of the important problems of the national security (national policy of Ukraine) the issue of effective administration, reforming and creating new sectoral administration systems today occupy a prominent place. The transformational processes taking place in Ukraine extend their influence on all the spheres of the public life. Most of the problematic issues in the organization of the medical protection of the population in the nationwide system of the medical care are comp-

lex, and the mechanisms of overcoming them are beyond the scope of the independent realization within the system itself. The perception and awareness of the essence and the necessity of the systemic changes will accelerate the process of reforming the profile of the healthcare sector and optimize the mechanisms of regulation of the possible transformations that are the basis for the development of the modern civilization, society, human, etc.

There is no doubt that the interaction of the public authorities is a de-

cisive element in inter-sectoral relations with regard to the provision of medical care to the population. For example, the medical services of the military formations use the existing forces, resources and skills to provide medical protection of the population in the overall system of the civil-military cooperation in emergency situations of war and peace, although this is not their main operational function.

In such situations the organization of the interaction between the civil and military organizations is a key issue. The creation of effective communication links between the public administration actors, interdepartmental approval of the practical actions and a clear implementation of the common opinion will allow at the state level to perform joint infrastructure projects, invest in the profile industry and, ultimately, to create a single operational and medical space of Ukraine.

The issue of the regulatory and legal regulation of the functioning of the medical care system during the special period, the state of emergency, and other crisis situations in Ukraine is also gaining significance.

Under these circumstances, the existing form of healthcare organization needs to identify and define the strategies (possible scenarios) for responding and organizing the public health during emergencies, and identifying an effective mechanism for inter-agency cooperation as an instrument of the public healthcare administration of the population of Ukraine.

The principles and policies of the organizing medical support for the Ukrainian defense forces in the general healthcare system, the creation and

maintaining a single medical space of the state as an instrument of systemic changes in the administration of the industry and determine the order of civil-military interaction on emergency medical care require the population of Ukraine (on the solidarity principle), the development and implementation of a generally recognized strategy to be developed for a system of medical support for the defense forces with the achievement of the strategic goal "The goal of the Ukraine-NATO partnership G5404 "Reforming the medical support system" and the implementation of the steps (indicators) of the government's priority action plan in the field of defense and security of Ukraine are needed.

The relevance of the topic is confirmed by the hybrid challenges that create tangible medical and social consequences and continue to have a negative impact in the present and distant future and is that the problem of providing medical assistance in emergency situations during a state of emergency and other crisis situations has a multidimensional nature that necessitates the centralization of the mechanisms for administrating the system of the medical protection, the definition and implementation of the common principles for the organization of the medical assistance, elaboration and implementation of new strategies and programs for the intersectoral and interdepartmental cooperation, including medical training programs, functional integration of the departmental healthcare structures of all the forms of ownership, application of common standards (norms) on general principles, and the like.

Analysis of the recent publications on the issues and identification of previously unsettled parts of the general problem. The conceptual principles of the interaction of politics and administration, social globalistics, social problems of the formation of the Armed Forces of Ukraine were initiated and founded by the founder of the scientific schools of military-social studies, social globalistics and the architecture of the public administration, Professor E. A. Afonin [1–4]. A number of works are devoted to the definition of the theoretical foundations of the social archetype by O. V. Sushiy [2; 4–6].

The questions of the public administration of the medical protection in emergency situations were investigated by P. Volyansky [7], S. Huriev [8], N. Guselyetova, L. Zhukova, A. Mostipan, A. Terentyeva.

Possible mechanisms for interagency coordination of the efforts to form a unified medical space in overcoming the health consequences of emergencies and planning of health-care provision at the local level were investigated by N. Zahoruiko, N. Iskra, R. Maydanchyk, O. Melnyk, I. Slichko, V. Tarasyuk. P. Klimenko, O. Mazurenko, O. Nabochenko, Ya. Radysh, A. Stoyka examined the mechanisms of inter-sectoral interaction between the state authorities and public associations at the regional level.

The experience of medical support of NATO troops in the organization of the medical protection of the personnel and population in emergencies is considered in articles by M. I. Badyuka, A. V. Barovska, V. O. Zhakhovsky [9], O. H. Shekera.

Describing the general state of research of the system of the public administration of medical protection of the population in emergency situations of military and peace time, it should be noted that the overwhelming majority of the scientific works reveal exclusively the question of narrow-profile internal support (V. Bily, A. Verba, V. Livinsky, H. Roshchin) and does not take into account the need for a “comprehensive approach to the study of the social and humanitarian problems of a military organization carried out on an interdisciplinary basis and on the basis of international cooperation” (E. A. Afonin) [3].

The purpose of the article: the study of the principles of the organization of the system of medical care and civil-military cooperation in emergency situations of war and peace time in terms of modernizing the system of the medical protection administration and practical steps to overcome the problems of medical care in different periods, as well as determining the directions and ways to improve it.

Presentation of the main research material. Increasingly, the concept of “health of the nation” is recognized as a key factor in the stability and development of the state and society. Particular importance is given to the functioning of the system of medical care of the population of Ukraine under various operational conditions in a special period, emergency state and other crisis situations.

Each sphere of the social life has its own logic and rhythm of the deployment of cycles, any one may be unfinished or interrupted through both external historical and immanent in

relation to the subject circumstances [4]. In the process of the social transformation fundamental changes occur not only at the external – the social-institutional level of the social system, but also in the deep structures of the human existence [5]. The Ukrainian Revolution of Dignity and the military-political conflict in the East of the country not only changed the role of the state in the modern world, but also showed the western world the power and invincibility of the Ukrainian spirit. The British historian A. Toynbee rightly said: “Physically, the material future depends a little on us. An earthquake can ruin our home. Let the stones be destroyed, but the light that illuminates our path does not fade away. In the end, there will be something that should be. Even if it is different” [5].

The need for optimization and modernization of the processes of the social interaction, of course, implies a reliance on the basic philosophical and scientific traditions that reveal the essence of the organizational space of the human life. The experience of the conflict century clearly demonstrates that a number of powerful social crises are accompanied by unprecedented freedom in choosing the theoretical and methodological interpretations in the research of archetypes of the collective unconscious in the formation of all the forms of social relations and interaction (according to C. G. Jung). Since the elements in explicit form are always in resonance with their implicit and unrepresentative sources (which can be considered as “archetypal”, according to C. G. Jung), when the event is configured appropriately at an explicit

level, it affects both implicit order, that is, the archetypal field.

The transformational processes taking place in Ukraine extend their influence on all the spheres of the public life [6]. In connection with the change in the socio-political vector there was an objective need to adapt the principles and policies of the organization of medical care in emergency situations to international doctrinal standards, which determined the need for a scientific search for ways to accomplish these tasks, taking into account the multifaceted components of the organization of the healthcare system in Ukraine.

In its turn, the non-aligned status of Ukraine did not provide protection of the state from the aggressive foreign policy. In view of the fact that the international obligations regarding the independence, sovereignty and inviolability of Ukraine’s borders proved to be incapable of guaranteeing external security, there was a need for radical changes and the formation of new principles of the state policy in the field of the national security. Taking into account the goals and tasks of Ukraine’s foreign policy and the priorities of the strategic partnership, we consider it useful, first of all, to turn to the experience of organizing the medical support of the military-political alliance “The North Atlantic Treaty Organization” (NATO) in order to apply the communicative instruments of the international cooperation and their further use in the field of medical protection of the population. That is, the practical value of the cooperation within the framework of the Governmental programs of Ukraine-NATO cooperation will, in our opinion, be based on the

possible use of the international experience in constructing its own emergency response model (organization of the medical care system in crisis situations).

In 2014, E. A. Afonin argued that “today, unfortunately, no comprehensive study of the social and humanitarian problems of the military organization, carried out on an interdisciplinary basis and on conditions of international cooperation, has been found, although the need for such studies is obvious” [3].

At the same time, overcoming the consequences of emergencies has always required the organization of a multi-level administration system. The harmonization of the normative legal acts of the national legislation with the provisions of the directives of the European Community and the European Union (ratified by the Verkhovna Rada of Ukraine in 2014) provides for the development of a new provision on the State Service for Disaster Medicine, its structure and tasks, the procedure for interaction with the state structures and public associations providing emergency medical care to the victims of emergencies.

The public administration of providing medical assistance to victims of an emergency should become an integrated set of measures of legislative, executive and supervisory nature, carried out by the public authorities in the field of medical protection of the population as a component of a single state civil protection system [1].

It should be emphasized that in 2007 the international organizations such as the UN Office for the Coordination of Humanitarian Affairs, the

World Health Organization, the International Red Cross, NATO, etc., developed a concept and basic principles for the use of the civilian and military components in coping with the effects of emergencies that are called “Guidelines for the use of the Armed Forces and Civil Defense Forces” [10]. At the same time, the coordination of actions to overcome the consequences of emergencies is proposed to be implemented through the development of joint plans to overcome the consequences of emergencies and interaction and organization of information and analytical support under the standard forms of the UN and NATO.

The literature distinguishes between the concept of medical care and medical protection of the population and military contingents by defining the medical care as a system of measures for the preservation and strengthening of the health, prevention of the emergence and spread of the diseases, provision of medical care, treatment and rehabilitation after injuries (diseases). The concept includes organizational, treatment and evacuation, sanitary and hygiene and anti-epidemic measures, medical supplies, training of the military medical personnel and the scientific solution of the problems of military medicine. The implementation of these measures is ensured by the availability of appropriate regulatory framework, appropriate logistics, a clear management system, quality communication and information support.

In contrast, the medical protection is a complex of administrative, legal, organizational, planning and practical measures aimed at preventing or re-

ducing the degree of the human suffering as a result of an emergency, timely provision of emergency medical care and ensuring sanitary and epidemiological well-being. The medical protection of the population includes the use of forces and facilities of health care institutions regardless of the form of ownership [12]. One of the most important components of this process is the organization and interagency coordination of the administration process.

The analysis of the status of the legislative and regulatory framework on the issues of medical protection of the population of Ukraine in emergencies and during a special period indicates the imperfection of the tools of the interaction in the single medical space of the state. The main disadvantage of the regulatory and legal regulation of the medical care of the population in emergency situations is the lack of a definite mechanism for bringing the organizational-staff structure of disaster medicine to functioning in the state system of medical protection of the population. The procedure for the transfer of the departments of the State Service for Disaster Medicine to work in emergency situations of a special period is also not defined [8]. However, the responsibility for the organization of timely and consistent measures taken to provide adequate medical care and treatment of the victims is entrusted to the authorities in the affected areas.

The organizational component of the state system of healthcare in emergency situations in Ukraine is the Disaster Medicine Service as a special type of regional specialist rescue medical service of the Emergency Medical Center and Disaster Medicine the main

task of which is to provide free medical care to the affected population in the area of emergency and during evacuation to the medical institutions on a daily basis and in a special period. The medical formations of the State Disaster Medicine Service are deployed on the evacuation routes of the victims, provide them with the reception and provision of state-guaranteed medical care, that is, they organize and provide emergency medical care at the pre-hospital stage, primary and secondary (with elements of specialized) medical assistance to the victims in the event of an emergency situation of the regional and state levels (based on the size of sanitary losses). Consequently, the medical emergencies are carried out by the forces and means of the central and territorial levels, regardless of the departmental subordination.

It should be emphasized that for today the disaster medicine service, as the State Service, is a subsystem of the State Civil Defense that has been developed at the central and regional levels. The centralization of the structure is conditioned by the need for centralization of administration at an extraordinary event of the state level by all the forces of the Civil Defense, including the forces and means of the medical protection, with the possibility of the formation and delivery of logistic resources, with a time constraint.

That is, the public administration of the provision of medical care to the victims during the special period, the state of emergency, other crisis situations to date is an integrated set of methods of public administration that provide a system of legislative, executive and supervisory nature of the state bodies

in the field of medical protection of the population. In this context it is necessary to determine the mechanisms of the interaction between the public administration bodies in the organization of the medical protection of the population. Accordingly, when implementing a set of measures during a special period, a state of emergency, other crisis situations, it is difficult to organize the interaction between all the involved actors and control over the exercise of their functional responsibilities, which ultimately affects the responsiveness and efficiency administration [11].

It should be emphasized that the issues of reorganization of the system of the forces and means of medicine of disasters and medical protection of the population during the operation of a special period, state of emergency, other crisis situations by the relevant state authorities (including for normative creation activities) are groundlessly postponed. The loss of the validity of a number of fundamental Laws of Ukraine “On Civil Defense of Ukraine” (1993), “On Emergency Services” (1999), “On Protection of the Population and Territory from Emergencies of Technical and Natural Character” (2000) resulted in non-compliance with the requirements of the articles of direct effect of these laws. At the same time, due to the errors in the system of the state legal regulation of the functioning of the service of medicine for disasters (at the current stage of reforming the system of the medical protection of the population of Ukraine), normative acts of direct action, that have not been canceled by the governing body, that it has approved, in the general legal practice are considered

valid and subject to unconditional fulfillment [8].

The normative legal basis for the functioning of the system of medical care of the population in emergencies in Ukraine is formed by the Constitution of Ukraine and the Law of Ukraine “Fundamentals of the Legislation of Ukraine on Healthcare”. In accordance with the requirements of the legal field, the Law of Ukraine “On Emergency Medical Aid” [13] and, in part, the requirements of the Law of Ukraine “On the Civil Defense of Ukraine” [12], which define the organizational and legal basis for providing the citizens of Ukraine and other emergency medical assistance, including emergency situations and their consequences, and the foundations for the establishment, operation and development of an emergency medical care system [13].

At the same time, in the event of a military threat, it is necessary to take into account the volume, strengths and resources, accessibility and acceptable standards of the military and civilian health systems. Thus, at the initial stage of the organization of medical care in the event of an emergency situation in wartime, the medical services of the Ukrainian Defense Forces must be prepared to provide assistance not only to wounded servicemen, but also to the injured and sick civilians. The forces and resources of the military health system may be limited, and the civilian needs can be difficult to quantify. It should also be understood that the provision of direct medical assistance to servicemen while participating in territorial defense and the repression of armed aggression can seriously weaken the local and healthcare resources.

The ability of the military to deploy medical resources in a short time under any operational conditions, using specialized infrastructure and an existing well-coordinated administration system makes them extremely effective. Under such circumstances, the organization of the interaction between the military and civilian and the healthcare facilities is a key issue.

Thus, in order to bring the issues of normative and legal regulation into the system of medical care of the population in emergency situations in Ukraine, the review of functions and tasks of the organs and units that form and ensure the policy of the medical protection of the population should be completed in Ukraine in order to avoid duplication of the departmental administration systems, distribution of responsibilities of the administrators and their subordinate administration bodies, reflecting the objectives of medium-term planning in the relevant strategic and operational development programs indicating the specific implementation dates.

The wide range of hybrid challenges and threats to the national interests of Ukraine necessitates a well-considered state military policy and effective strategy in the area of reforming and development of the Armed Forces of Ukraine and law-enforcement bodies — the subjects of the national security. One of the main goals of the National Security Strategy of Ukraine is the consolidation of the rights and freedoms of the man and citizen, the provision of a new quality of economic, social and humanitarian development, Ukraine's integration into the European Union and the formation of con-

ditions for joining NATO [14]. One of the ways of forming the national defense capabilities is the modernization of the military healthcare with concentration of efforts on medical care in possible conflicts and the maximum civil-military cooperation in the field of healthcare. The development of a democratic society based on European values increases the requirements for the state of health of the population of Ukraine in modern conditions. The public control over the military structures ensures the observance of the legislation on the social protection of the servicemen, first of all, its medical component.

In our opinion, the main reason for the inadequacy of the medical care system in the conditions of hybrid threats is the lack of basic legal acts that would determine the theoretical basis for organizing the system of training the civil and military healthcare for work in emergency situations and mechanisms for organizing the medical support for the servicemen and civilians in war time. The implementation of the provisions of the Military Medical Doctrine of Ukraine and the state target program for its implementation will ensure the creation of a modern, sustainable and effective system of military healthcare that will become a full-fledged component of the national health system on the platform of the unified medical space of the state [9].

The use of the military formations in modern conditions takes place in a complex security environment. The troops can be involved not only in fighting, but also in restoring the infrastructure both in Ukraine and abroad, including for providing medical care

to the civilian population. That is, the system of the medical support for the defense forces is largely integrated with the civilian health system [8].

The civil-military cooperation on healthcare issues is proposed to be implemented through the introduction of general administration, coordination, interaction, information support and joint planning. The Ministry of Health of Ukraine accordingly provides the readiness of the health facilities, other necessary forces and facilities for the provision of medical assistance during a special period, emergency, and other crisis situations.

The systemic changes in the global and regional security have led to new threats to the sovereignty and territorial integrity of Ukraine, which can be implemented according to different scenarios from an armed conflict on the state border to full-scale armed aggression, requires the military medical system to be in constant readiness and capable of medical support not only for military contingents, but also the civilian population on various options for its use, both independently and in cooperation the civil system healthcare, which necessitates the adoption and approval of unified principles and policies of the medical support.

The principles and policies of the medical care are a set of principles, provisions and uniform organizational requirements for the order of medical provision of all the components of the defense forces while performing state defense tasks by ensuring, at the national level, interagency coordination of the activities of the medical services of departmental subordination and the civil health system from the purpose of

efficient and rational use of the medical resources, ensuring standardization of the medical care provision in emergency situations, conducting evacuation, rehabilitation through the construction of a system of medical care on the basis of common principles. The legal basis for their development is the laws of Ukraine and other normative legal acts on state defense and healthcare. The principles and policies reflect the system of views, guidelines, regulations and requirements for the organization of the medical care and do not detail the individual components and clinical aspects.

At the same time, the integration of the military system of medical care into a single medical space involves a functional combination of the forces and means of the medical services of the defense forces and the civilian health system in order to maximize the implementation of the capacities while preserving organizational independence.

Conclusions and perspectives of further research. The analysis makes it possible to conclude that the effective functioning of the state system of the medical protection of the population in emergency situations of war and peace time is possible in the conditions of definition of the uniform principles and policy of the organization of the interaction between the coordination bodies of administration.

With the functional unification of the administration bodies and the introduction of horizontal administrative links, the medical services acquire the ability to provide assistance to the victim more fully and effectively.

When introducing the doctrinal principles and practice of providing

medical care to NATO member countries in the domestic healthcare system, it is necessary to take into account the national peculiarities of all the spheres of the public life.

The system changes in the healthcare sector are necessary but evolutionary, adequate to the socio-economic conditions, functionally favourable in efficiency, scientifically grounded in the light of the best international practices and their own historical experience.

These and some other measures will provide an evolutionary development of the state system of the medical protection of the population in the overall system of the national security of Ukraine.

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ARCHITICS OF MODERNITY: UKRAINIAN MEASUREMENT

Abstract. The authors claim that “populism” as a phenomenon becomes the archetype of the modern world. They point out that populism is based on the emotional and irrational nature of fear and the self-preservation instinct. The authors determine that all the psychological traumas of previous generations affecting modern social life were imprinted in the collective unconscious. At the same time, new archetypes that are grown and been formed, become a factor in influencing the behavior of a generation of people.

The article justifies that the information-communicative world, which is developing rapidly, is the instrumental basis of populism. It is stated that the modernization of countries around the world, easy access to global information networks and the widespread use of smartphones give people the opportunity to use the Internet. Social networks are one of the most popular online activities.

It is indicated that the media in the modern society life play an important and at the same time dangerous role, replacing the function of informing the population to form certain attitudes, ideas and thoughts. The authors claim that modern information resources are primarily aimed at manipulating the public consciousness, which is controlled by governments of different countries, owners of television channels, and are used as a propaganda weapon. Under such conditions, the authors predict, the archetype of populism will increase its influence on the subconscious during democratic electoral races.

The article proves that the ground for the development and flourishing of the archetype of “populism” in Ukraine is very fertile, because the society is traumatized in the third and second generation and is experiencing post-traumatic psychological syndrome of famine, repressions, loss of statehood, Russian aggression in Eastern Ukraine, therefore, the use of “populism” in society will only increase and will contribute to making of irrational decisions.

At the same time, there is a public demand for change and the need for a self-actualized introverted active person.

Keywords: archetype, populism, democracy, netocracy, governance, electoral process, Ukrainian school of archetype.

АРХЕТИПИ СУЧАСНОСТІ: УКРАЇНСЬКИЙ ВИМІР

Анотація. Автори стверджують, що “популізм” як явище стає архетипом сучасного світу. Вони вказують, що популізм базується на емоційній та не-

раціональній природі страху та інстинкті самозбереження. Автори визначають, що в колективному несвідомому закарбувалися всі психологічні травми попередніх поколінь, ґрунтується сучасне соціальне життя, вирощуються та наповнюються нові архетипи, які стають фактором впливу на діяння цілого покоління людей.

У статті обґрунтовується, що інструментальною основою популізму є інформаційно-комунікативний світ, який стрімко розвивається. Стверджується, що модернізація країн по всьому світу, спрощений доступ до світових інформаційних мереж і широке використання смартфонів дають людям можливість користуватися Інтернетом. Соціальні мережі є одним з найпопулярніших онлайн-видів діяльності.

Вказується, що засоби масової комунікації в житті сучасного суспільства відіграють важливу та водночас небезпечну роль, замінюючи функцію інформування населення на формування певних поглядів, ідей і думок. Автори впевнені, що сучасні інформаційні ресурси спрямовані, насамперед, на маніпулювання суспільною свідомістю, яка контролюється урядами різних країн, власниками телевізійних каналів і використовується як пропагандистська зброя. За таких умов, прогнозують автори, архетип популізму під час демократичних виборчих перегонів нарощуватиме свій підсвідомий вплив.

У статті доведено, що ґрунт для розвитку та процвітання архетипу “популізму” в Україні є дуже плідним, оскільки наше суспільство має травму і в третьому і в другому поколінні та переживає посттравматичний психологічний синдром голодомору, репресій, втрати державності, російської агресії на сході України, тому використання “популізму” в суспільстві буде тільки посилюватися та сприятиме прийняттю нерациональних рішень.

Водночас існує запит суспільства на зміни та потребу самоактуалізованої інтровертної активної людини.

Ключові слова: архетип, популізм, демократія, нетократія, управління, виборчий процес, Українська школа архетипіки.

АРХЕТИПЫ СОВРЕМЕННОСТИ: УКРАИНСКОЕ ИЗМЕРЕНИЕ

Аннотация. Авторы утверждают, что “популизм” как явление становится архетипом современного мира. Они указывают, что популизм базируется на эмоциональной и нерациональной природе страха и инстинкте самосохранения. Авторы определяют, что в коллективном бессознательном отпечатались все психологические травмы предыдущих поколений, влияющие на современную социальную жизнь. Одновременно выращиваются и наполняются новые архетипы, которые становятся фактором влияния на действия целого поколения людей.

В статье обосновывается, что инструментальной основой популизма является информационно-коммуникативный мир, который стремительно развивается. Утверждается, что модернизация стран по всему миру, упрощенный доступ к мировым информационным сетям и широкое использование

смартфонов дают людям возможность пользоваться Интернетом. Социальные сети являются одним из самых популярных онлайн-видов деятельности.

Указывается, что средства массовой коммуникации в жизни современного общества играют важную и одновременно опасную роль, заменяя функцию информирования населения на формирование определенных взглядов, идей и мыслей. Авторы уверены, что современные информационные ресурсы направлены, прежде всего, на манипулирование общественным сознанием, которое контролируется правительствами разных стран, владельцами телевизионных каналов и используются как пропагандистское оружие. При таких условиях, прогнозируют авторы, архетип популизма во время демократических избирательных гонок будет наращивать свое влияние на подсознание.

В статье доказано, что почва для развития и процветания архетипа “популизма” в Украине является очень плодородной, поскольку наше общество имеет травму и в третьем и во втором поколении и переживает посттравматический психологический синдром голодомора, репрессий, потери государственности, российской агрессии на востоке Украины, поэтому использование “популизма” в обществе будет только усиливаться, будет способствовать принятию нерациональных решений.

В то же время существует запрос общества на изменения и потребность самоактуализированного интровертного активного человека.

Ключевые слова: архетип, популизм, демократия, нетократия, управление, избирательный процесс, Украинская школа архетипики.

“There are no Jungian archetypes, every seer sees
what does he suggest to his education?”

Umberto Eco

Problem statement. The statement, which became the epigraph of this article, belongs to the famous contemporary writer Umberto Eco. He used it in his book “Hot Wars and Populism in the Media” that focuses on the influence of the media on the formation of not only the agenda, but also thoughts and approaches to decision-making, to politics. Writers and art people in non-systemic transitional and turbulent chaotic times tend to more accurately sense the content of what is happening; therefore, it is necessary to rely on their thoughts and ideas in the analysis and

comprehension of contemporary politics.

Within the framework of the Ukrainian School of Archetype (further — UScA), the question of the existence of various types of archetypes, their manifestation and transformation in society and the emergence of new ones under the influence of the information space have been repeatedly raised. Archetypal methodology allows us making a deep analysis of the psycho-emotional and psycho-traumatic state of the society and its consequences. Jungian archetypes that are entrenched in stereo-

typed logic, simplify the view of modern processes and help to identify and understand those schematic matrices that underlie the collective unconscious and influence social behavior in modern life. In this sense, we can say that Jung was a visionary, since he proposed a methodology for understanding the processes of a rich informational and communicative modern world in which we live with you.

The described strategic archetypes of the Logos, Samostos, Tini, Animi and Animus, Chaos give impetus to an understanding of the formation of self-identity, national identity and identity, but do not explain the phenomenon of societal that exists in a globalized and global world. And the world continues to rapidly globalize, despite the temporary populist factor of nationalism, and it is no resistance to anyone.

Experts say that in the collective unconscious, all the psychological injuries of previous generations were captured. The social life is based on these injuries of conscious and unconscious, and new archetypes are grown and filled with these traumas, which also become a factor of influence for generations. In modern practice of the informational and communicative globalized world, new archetypal forms arise, in particular archetypes: "democracy," "common European values," "nationalism," "populism," and others. New archetypes become forms and constructions on which the mentality of the new generations is based, therefore they require a separate and careful scientific analysis. In our study, we propose to consider the popular and widespread phenomenon in the modern world – "populism," to consider its archetypal

roots on the example of the Ukrainian society.

Analysis of recent publications and identification of previously unsolved parts of the general problem. In political science, populism as a phenomenon is studied not so long ago, and in the majority it is interpreted as political technology, and not as a psychological phenomenon, therefore, most of it is analyzed by journalists and political scientists. The modern journalistic study of the American journalist John B. Judis "The Great Populism" [1] reflects the historical context of the growth of populism in the United States.

In the Ukrainian contemporary political science, I. Becker [2], M. Demianenko [3], V. Kavka [4], I. Kiyani [5; 6], N. Khoma [7]) were engaged in problems of populism. Extremely relevant are the works of professor and an ideological inspirer of the Ukrainian school of archetype E. Afonin [8], who in his monitoring of societal changes in society recently captures an increase in categories that identify the identity of self-actualized introvert active person. O. Sushi [9] and S. Sibiryakov [10] studied archetypal manifestations of socio-psychological phenomena and the environment on the mass consciousness. O. Donchenko [11] formulated the foundations of fractal psychology and expanded the content of the matrix archetype. The works of K. Jung and all his followers are also important for us; M. Maffesoli [12], who discovered the phenomenon of modern tribalism; J. Duran [13], K. Levy-Strauss [14] and others.

In the scientific searches of the UScA, whose representatives have been actively studying the Ukrainian soci-

ety for ten years with the help of the methodology of archetypal manifestations, the current archetypes that arise, including under the influence of the existing information field, are still insufficiently researched. The hypothesis of our scientific analysis is that such a phenomenon as “populism” has become an archetype that appeared and evolved because of the traumas of society that were encapsulated in the subconscious, were not used and not lived that was based on and brought up during the years of phobias, which, in turn, rely on a strong emotion of fear and a natural human self-preservation instinct.

Purpose of the article – to conduct a descriptive analysis of those archetypes of the present that are inherent in the Ukrainian society, but which, at the same time, are typical threats and are contagious for the entire international space of the world. To realize this, we will try to conduct a descriptive intellectual analysis, using the interpretation of the ideas of K. Young to understand the archetypal nature of populism and democracy in order to understand the phenomenon of identity.

Statement of the basic material. The concept of collective unconscious that is based on certain schemes, archetypes, was the result of K. Jung’s search [15] of comprehension and explanation of too rational models of society’s behavior. The formation of the cultural constancy of the nation is always influenced by: historical memory, symbols and signs, archetypes, etc. A nation consists of individuals, each of which has its own mental structure, and as the social psychologist O. Pokalchuk notes, the psychic development of the individual repeats the path of development of

previous generations. “A living system, whether it wants to or not, realizes or only feels, becomes a hostage to the behavioral features acquired by previous living systems” [16, p 26], – Haeckel-Muller, the author of the biogenetic law, interprets in the nineteenth century.

It is believed that democracy as an ideological and institutional concept arose in ancient Greece; its main postulates were developed in the works of J. Locke, D. Gobes, S. Louis de Montesquieu, other thinkers and statesmen of the Renaissance. The values that were invested in understanding of the content of this political regime, as an ideological concept, are already almost seventeen centuries, if we count from the Antiquity! At the same time, researchers of tribal societies argue that democracy was inherent in prehistoric tribes, where the power belonged not only to the leaders but also to the elders, representing the representative power of the people. We can state that “democracy” is an archetype, the planform on which social practices of interaction and trust are based [17].

Dale A. Bertelsen in the paper “Media Form and Government: Democracy as an Archetypal Image in the Epoque Age” [18] convinces that participatory democracy functions as an archetypal image that dominates political thinking and political communication in contemporary culture, which allows investigating and anticipating the change of government and the form of political communication.

Most Western countries already have a big experience and historical memory of democratic procedures and processes and rather stable working democratic institutions. At the same time, today

these traditions show a strong rigidity of the ruling elites, in which it is impossible to solve problems in the modern informational, globalized and quite conflicting world. An example of this is the process of British withdrawal from the European Union as a result of the “Brexit.” The Great Britain has become hostage to the archetypes of “democracy” and “British traditions,” which do not allow it to quickly resolving political issues of the day.

The authors of the study of netocracy, A. Bard and Ya. Zoderkvist [19], in their book “Netocracy,” warned about the threat to the processes of democracy under the influence of technologies of the information world. They first described this phenomenon in “A New Elite and the Life after Capitalism.” According to the authors of the term “netocracy,” the development of technology has generated a new ruling class – the NETWORK class. The capitalist way of production can no longer be dominant; the fight for information flows, information channels, network virtual structures, and social networks replace the struggle for sales markets and production resources. The power of great capital retreats, the power of non-directors (owners of information, content, interpreters, and manipulators) comes. Netocrazia does not require money, only a place in the NETWORK, where those, who find the entrance and know the access code.

In addition to the new ruling class, a new grassroots class will emerge, but this is not a new proletariat, it is consumeriat (English consuming), which is easy to manage for those, who have wider access to information. They will use the smoke curtains and disinforma-

tion created by netocrats. In a netocratic society, there is always the possibility of creating a “parallel, virtual” reality, manipulation, loss of privacy, which is a threat to the national security of states and the depreciation of democratic values. At the same time, the netocratic society provides unlimited opportunities for personal development, the spread of knowledge and information, the globalization of ideas and thoughts, and multiculturalism [20].

In the modern world, the attitude of citizens to the surrounding social political reality is largely determined by those, who control the world of communications. It can be said that a person possessing information has an opportunity to influence the formation of public consciousness, and one, who has the ability to distribute information in his own interpretation, has almost unlimited possibilities to form the opinion of citizens on any issues (political management of the society). In December 2018, the number of Internet users in the world was 3,9 billion people, compared with 1,02 billion in 2005 (Fig. 1).

Simplified access to computers, modernization of countries around the world and the widespread use of smartphones give people an opportunity to use the Internet. Social networking is one of the most popular online activities. On the one hand, in the life of modern society mass media play a very important, but, on the other hand, a dangerous role when it replace their initial function of informing of the population on the formation of certain views, ideas and thoughts. Today, information resources are aimed primarily at manipulating public consciousness, which is controlled by governments of different

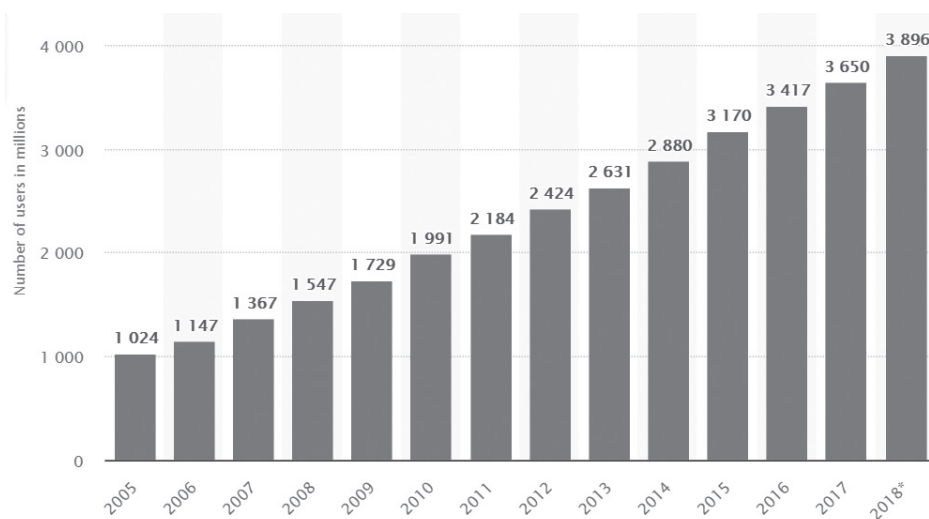


Fig. 1. The number of Internet users around the world from 2005 to 2018 (in millions) [21]

countries, owners of television channels and used as propaganda weapons. The destructive aspect of social networks is the involvement of networking communities in informational and cyberwar [22, p. 97–198].

Sooner or later new technologies will lead to the loss of the traditional system of views, the structure of power, and relationships in the society. The European identity is destroyed under the influence of modern tribalism (from the English tribe-tribe, a clan, the term that introduced M. Maffesoli into the scientific circulation [23]). Politologists say that the manifestation of nationalism, the result of which, in particular, Brexsit in the UK, the election of the U.S. President D. Trump in the United States, the coming to power of the populists in Italy, countries that were an example of democracy, is based exclusively on populism.

The emergence of non-system politicians is a world trend that became the result of two factors – netocracy that led to the break of generations and

modern “Luddism”. But, if “democracy” is a consistent archetype of European identity, then how do you understand the surge of populism in the world that we are seeing lately?

Today, we can talk not only about the confrontation of generations, as the older generation is worse understood in technology, but about the total fear and rejection of a new world in which we have rapidly entered. This fear becomes common, inherent not only to the older generations, but also to young people.

New generations come to this world with the fear of lack of resources, in particular natural ones for their lives; older generations do not take innovations in technology and are fed up with fear of being pushed away from the basic life processes due to their too technological turbulence. The third reason is the global stratification between the various strata of the society. More and more people are start realizing that that wonderful future with eternal life in smart homes and smart cars, not for everyone, will be unavailable to the majority of

population. There is a confrontation to all innovations, there are many, who want to support popular ideas of a socialist, and sometimes radical-aggressive direction. John B. Judis observes that there exist both right and left and centrist populist parties. This is not an ideology, it is a political logic — a way of thinking about politics. He refers to the definition of the historian Michael Kazin, who reveals the logic of populism — “this is a language, and those, who resort to it, represent ordinary people as a huge group, not limited to the narrow limits of the class; consider their opponents among the elite selfish and undemocratic; tend to overwhelm the first and others” [24, p. 16].

Populism is a kind of blackmail, when populists are convinced that the establishment will agree to satisfy their claims, but there is no doubt that the emergence of populist movements or politicians serves as a signal of warning about a political crisis. The political class and the elites must respond quickly to such manifestations, there are many ways to resolve social conflicts before aggressive crisis phenomena occurs.

Populism is based on fear, and technological opportunities help to foment this strongest emotion to the crazy scale. Sociologist Eva Nalajewka, exploring the interconnection of the phenomena of political populism and social fear in Poland, argues reasonably that the instigation of collective fears is one of the main tools of the influence of political populists. Populists have two main tools for mobilizing supporters — fear and promise. Individuals differ in the level of perception of fear, which affects how their reaction in individual

life situations. Societies also share the collective potential of fear.

Those communities that in the past have had the opportunity to control their fate independently for a long time and to deal with external threats are less prone to fear. At the same time, those communities that did not have long-term control over their fate and were in danger have a subconscious fear and a more supportive escalation of this emotion and its responses-aggression, conflict behavior in society, and populism [25].

Fear — an a priori irrational emotion, laid naturally that needs protection, support, and acceptance. Hence, the odious needs of individuals to unite into society and have leaders in power, who offer quick and easy decisions.

Archetypes have a great influence on human emotions, have their own initiative and contain a certain way of responding. In a situation favorable to his manifestation, the archetype is capable of giving birth to thoughts and impulses, thereby interfering in it, distorting true intentions of a man. If we proceed from another property of an archetype, as an independent area of the psyche, it can be argued that they have a specific own energy that is capable of giving birth to new emotions.

Modern populism is a consequence of the unfulfilled fears of several generations of people that arose as a result of adapting to changes that quickly took place under the influence of technology and development of science.

The unsystematic processes also generate populism. It is easier to talk about things from the past, understandable to most, than to understand the singularity and convergence of the present. The

manifestations of populism are a consequence of an archetypal behavior model for mankind that has no other model. K. Jung predicted that under the influence of new technologies humanity will have new fears that in turn will lead to the emergence of new archetypes.

Ukraine has now entered to a period of great global electoral cycle, which will last until the end of 2020. In March 2019, there were general elections of the President of Ukraine, elections in the parliamentary elections in October, and in October 2020 elections to local authorities, unless the Verkhovna Rada decides otherwise. In the course of the election campaigns, the activity of populists of various degrees became so threatening that it could ultimately lead to the loss of statehood, as ailing post-traumatic society is constantly in a state of nervous excitement with a higher degree of emotion and aggression. It is heated in the media, social networks, messengers and other technologies. Sociologists state that the situation in Ukraine is much better than it looks in the media [26]. To attract attention, media distorts the real picture, and people under their influence realize the pragmatism of the situation.

Election races in Ukraine have always been accompanied by the use of populist techniques and promises. Starting with the election of the first President of Ukraine in 1991, all candidates for the post of the head of state were at the preference of the population, not offering ideas and strategies. In fear of the reproduction of the USSR, the slogan "Ukraine: a European Power for Opportunities, the Moscow colony on the situation" sounded. Nothing could be realized, because the state of the soci-

ety was characterized by subconscious fear of change, so something had to be changed to not change anything. In 1994 year — the slogan changed, according to the preferences of a certain part of the population: "Ukraine – Russia: less walls and more bridges." In 1999 year, the pendulum of preference and fear fluttered on the side of L. Kuchma only in contrast to the leader of the Communists P. Simonenko, after the sudden death of the obvious leader of that race V. Chornovil. The 2004 elections ended with the Orange Revolution and the victory of V. Yushchenko, who received this post, according to specialists' conclusions, only thanks to the populist strategy of Yulia Tymoshenko, who became his associate. The main slogans are "for Gangsters – prisons," "The law is one for all," as well as an odious phrase of the politician: "these hands did not steal anything." There is a map of division of the country into three varieties, causing indignation and annoyance in some of the population. 2010 year — the confrontation of Y. Tymoshenko and V. Yanukovych ends with the victory of the latter, accusations of falsifications, courts, but the recognition of the winner of Viktor Yanukovych with the general slogan "Improvement is already today." 2014 — the victory of P. Poroshenko in the first round on the background of annexation and the fear of losing statehood and a part of the territory with the slogan: "Live in a new way." Not on races, citizens did not demand clear programs from leaders, or a vision of the future. Only blind faith and fear, that there was no worse. The behavior of the society is similar to the reaction of a small child who is looking for a large adult "father" or "mother,"

who solves all his/her problems without changing his existence.

The Races — 2019 are traditionally characterized by a large level of populist slogans starting from “lowering gas twice” to “lowering taxes by up to 5 percent,” the unsurpassed level of aggression being heated by candidates, and superimposed on the archetypal nature of fears. At the same time, observers state some of the manifestations of social behavior that are similar to the reactions and behavior of man and puberty age, in particular, the appearance of a non-system candidate V. Zelensky and his high pre-election rating. There were no promises in his political campaign, but only mystery, game and crony communication with his potential electorate.

In the collective unconscious traumas are reflected in the third generation, therefore one can imagine the traumas of the historical times of the Ukrainian society — “famine,” “repressions,” “loss of statehood” that are only now beginning to be reflected in our present generation. That is why the society has such a high level of fear and distrust of one another and state institutions, why populism wins, why the values of democracy are so hard to come to terms with.

The level of trust to own state and government institutions also depends on the psychological state of the society. Unfortunately, for Ukraine, the figures are disappointing, according to Gallup’s analytical and consulting company for 2018, the level of confidence in the government is only 9 %, the lowest in the world [27]. In such conditions, there is a great demand in the society for new politicians and changes. The indicators recorded by E. Afonin in monitoring of

the societal changes in the society in recent times show that the amount of identity of self-actualized introverted active person is increasing, which gives some optimism about the “maturing” of the Ukrainian society [28].

Conclusions and prospects for further research. The first attempts to consider contemporary archetypes lead to the conclusion that “populism,” as a phenomenon, becomes an archetype of the modern world. Populism is based on the emotional and irrational nature of fear and instinct of self-preservation. In the collective unconscious, all the psychological traumas of previous generations were captured. In the collective unconscious, all the psychological traumas of previous generations were captured. It is on these injuries of conscious and unconscious that social life is grounded, new archetypes are grown and filled on these traumas and archetypes also become factors of the subconscious influence on the actions of a whole generation of people. The instrumental basis of populism is the rapidly evolving information and communicative world. Modernizing countries around the world, facilitating access to world-wide information networks and a widespread use of smartphones give people access to the Internet. Social networking is one of the most popular online activities. Mass media in the life of the modern society plays an important and at the same time a dangerous role, replacing the function of informing the population on the formation of certain views, ideas and thoughts. Obviously, modern information resources are aimed, first of all, at manipulating public consciousness, which is controlled by governments of different countries,

owners of television channels and used as propaganda weapons.

In Ukraine, the ground for the development and prosperity of the archetype of “populism” is very fruitful, as our society is traumatized in the third and second generation and is experiencing the post-traumatic psychological syndrome of famine, repression, loss of statehood, Russian aggression in the Eastern Ukraine. Under such conditions, the archetype of populism during democratic electoral races will increase its subconscious influence. At the same time, in monitoring societal changes sociologists record the demand of the society for change and the need of self-actualized introvert active person.

It should be noted that contemporary archetypes, in particular, “democracy” and “populism” are not sufficiently explored and allow researching them for more than one generation of scientists.

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ARCHITYPIC OF EFFICIENCY OF STATE MEASURES IN THE SOCIAL SECTOR

Abstract. In the article the authors raise the problem of archetype of constructing social relations. Of the central concepts that arise from these considerations, the concept of “regulation” and “social relations” is definitely the most controversial. Based on a retrospective analysis using scientific achievements, the researcher identifies the main stages of constructing social relations in different countries and time spans. The research allowed to outline the role of state regulation in ensuring social relations and social protection. As for the selection of stages of social protection in Ukraine, the authors used an example of a pension system that takes into account both a mandatory and voluntary form. The periodization of the retirement stages has allowed to highlight the main problems in the state regulation of social protection in the area of pensions. The statistical data showed the overload of social security costs is exactly the cost of retirement provision. Also, based on the allocation of archetype forms, the authors investigated various institutional forms that characterize the nature of social relations. One of the ways of solving social problems, authors see the creation of the necessary conditions for creating new types of jobs, taking into account new requirements of modern times. The processes of interaction between the organization, the organizational environment and professional practice are social relations, and some generative mechanisms are trying to restore the obviously incomprehensible links between different social levels. The authors present a link between technology and model of social relations development and social conditions improvement. From technology to technical application. The result is a change in the organizational structure of both the public sector and entrepreneurship in the long run.

Keywords: archetype, social protection, social relations, pension provision, institutional forms.

АРХЕТИПКА ЕФЕКТИВНОСТІ ДЕРЖАВНИХ ЗАХОДІВ У СОЦІАЛЬНОМУ СЕКТОРІ

Анотація. Піднімається проблематика архетипіки побудови соціальних відносин. З центральних понять, що виникли з цих міркувань, поняття “регулювання” та “соціальні відносини”, безумовно, є найбільш спірними. На основі ретроспективного аналізу з використанням наукових досягнень виділено основні етапи побудови соціальних відносин у різних країнах та часових проміжках. Дослідження дало змогу окреслити роль державного регулювання у забезпеченні соціальних відносин та соціального захисту. Щодо виділення етапів соціального захисту в Україні, авторами було використано систему пенсійного забезпечення, яка враховує і обов’язкову, і добровільну форми. Періодизація етапів пенсійного забезпечення дала можливість виділити основні проблеми у державному регулюванні соціального захисту у сфері пенсійного забезпечення. Статистичні дані пока-

зили перевантаження витрат на соціальне забезпечення, а саме — витрати на пенсійне забезпечення. На основі виділення архетипової форми авторами досліджено різні інституційні форми, які охарактеризують природу соціальних відносин. Одним із шляхів вирішення соціальних проблем автори вбачають у створенні необхідних умов для нових видів робочих місць із врахуванням вимог сучасності. Процеси взаємодії між організацією, організаційним середовищем та професійною практикою і є соціальними відносинами, а деякі генеративні механізми намагаються відновити незрозумілі зв'язки між різними соціальними рівнями. Соціальні виклики часто можуть бути вирішені при розробленні і впровадженні новітніх ідей та побудові ефективних концепцій, які поширюються через кордони. Проте світові та національні кризи вимагають у вирішенні питань окреслення ролі інформаційного та технічного прогресу. Авторами представлено зв'язок між технологією та моделлю розвитку соціальних відносин і покращення соціальних умов. Від технології до технічного застосування. Наслідком є зміна організаційних структур як державного сектору, так і підприємництва у довгостроковій перспективі.

Ключові слова: архетипіка, соціальний захист, соціальні відносини, пенсійне забезпечення, інституційні форми.

АРХЕТИПИКИ ЭФФЕКТИВНОСТИ ГОСУДАРСТВЕННЫХ МЕРОПРИЯТИЙ В СОЦИАЛЬНОМ СЕКТОРЕ

Аннотация. Поднимается проблематика архетипики построения социальных отношений. Из центральных понятий, возникших из этих соображений, понятия “регулирование” и “социальные отношения”, безусловно, являются наиболее спорными. На основе ретроспективного анализа с использованием научных достижений выделены основные этапы построения социальных отношений в различных странах и временных промежутках. Исследование дало возможность определить роль государственного регулирования в обеспечении социальных отношений и социальной защиты. О выделении этапов социальной защиты в Украине, авторами была использована система пенсионного обеспечения, которая учитывает и обязательную, и добровольную формы. Периодизация этапов пенсионного обеспечения позволила выделить основные проблемы в государственном регулировании социальной защиты в сфере пенсионного обеспечения. Статистические данные проиллюстрировали расходы на социальное обеспечение и перегруз затрат на пенсионное обеспечение. На основе выделения архетипов формы авторами исследованы различные институциональные формы, которые охарактеризуют природу социальных отношений. Одним из путей решения социальных проблем авторы видят в создании необходимых условий для новых видов рабочих мест с учетом требований современности. Процессы взаимодействия между организацией, организационной средой и профессиональной практикой являются социальными отношениями, а некоторые генеративные механизмы пытаются восстановить непонятные связи между

различными социальными уровнями. Социальные вызовы часто могут быть решены при разработке и внедрении новейших идей и построении эффективных концепций, которые распространяются через границы в условиях глобализации. Однако мировые и национальные кризисы требуют в решении вопросов очерчения роли информационного и технического прогресса. Авторами представлены связь между технологией и моделью развития социальных отношений и улучшение социальных условий. От технологии к техническому применению. Следствием этого является изменение организационных структур как государственного сектора, так и предпринимательства в долгосрочной перспективе.

Ключевые слова: архетипика, социальная защита, социальные отношения, пенсионное обеспечение, институциональные формы.

Formulation of the problem. The issue of supporting vulnerable parts of population in the modern world is quite acute. The need to identify the main causes of asymmetry between the social parts has deep historical milestones. Conflicts generate new types and forms of social risk. State support programs should help mitigate the crisis, but have not resolved it. Unemployment is increasing, many companies face bankruptcy, and payroll taxes are increasing. Social segregation, child poverty or demographic changes are examples of urgent social problems in many European countries. Traditionally, this relates mainly to socially oriented organizations that deal with socially vulnerable groups in society. The growing complexity and the sudden nature of many social problems and the concomitant decline in public investment in the social sector have also increased the requirements for non-profit organizations, and hence the efficiency of the entire nonprofit sector, which updates the topic of the study. The research of the archetype of social relations can allow the design of directions for in-

creasing state measures in the social sector.

Analysis of recent publications. The discovery of the essence of archetype was carried out by a great amount of domestic and foreign scholars, in particular E. Afonin [1], O. Gagarinov [2], O. Sushyi [3], D. Trufanov [4]; problems of state regulation of social protection were disclosed by V. Antonyuk [5], O. Zhadan [6], A. Petrova [7] and others/

The purpose of the article is to provide a theoretical substantiation of the archetype of state regulation of social protection, to carry out a historical analysis of the development of social protection in the world, to describe contemporary problems and ways of their solution.

Presenting main material. Obviously, the development of society requires a rethinking of social relations. But talking about social relations means a certain sequence in how people relate to each other. When it comes to “social conditions” in a multitude of daily social activities, this can be called the regularity of certain social practices. This

pattern does not arise independently: neither objective nor subjective. The commodity-money ratio, which is so widespread today, originally developed only in the quasi-experimental, adventurous state of birth and only consolidated through its historical generalization. The redistribution of funds of funds is the basis for modern financing of social protection of the population. Using insurance mechanisms, working individuals, as well as legal entities, provide socially vulnerable groups of the population by paying taxes and mandatory payments. The state, through the creation of an appropriate legislative field and the accumulation of financial resources, provides social protection of the population. Therefore, the question of determining the category of "social relations" is acute. Defining social relations means carrying out a theoretical (not empirical) act, including all the theoretical risks and dangers for which the individual responds independently. This act is never socially neutral, since it relates to the idea that individuals create for society, and therefore it can contribute to the substantiation or doubt of these relationships. After all, the social recognition of the nature of the relationship is a component of the attitude that, of course, "recognizes" the theorist and not necessarily what the society recognizes. But every social connection, including economic, implies the measurement of social imagination for everyday, ritual or political codification. The elasticity and adaptability of social relations during their historical duration is an integral part of the concept. In addition to reproduction, social procedures and cases of conflict resolution must ensure their

reality. This is supported by internationalized norms. But since the rules change with the corresponding projects and conflicts, it also requires regulation of the transformation of these norms. Social procedures and cases that ensure this common modification of norms also create regulatory forms that promote the way of regulation [8–10].

The state is a form of regulation, so that different factions of society (which are defined by social conditions: social classes, gender differences or individual individuals) are constantly in a state of conflict. The confrontation will continue until the hegemonic configuration of social relations continues, and the individuals and classes involved in the struggle will not fully address each other's problems. The form of government is neither a guarantor nor an expression of harmony in the sense that members of the community have no reason to fight. This is an expression of hegemony, which is usually manifested through the domination of certain social groups. So violence is the latest form of government, but if violence has always been necessary for the reproduction of social conditions, then it would be impossible to talk about the state anymore. In general, the state reproduces hegemony, which is expressed in the state itself and in those who embody power. This is a hegemony armed with coercion: the norms, which are symbolized by the state, are internalized and accepted by their own will or coercion, and in cases of conflict between the old and the new, as well as between conflicting interests, recognition is equivalent. The social order of recognition of the role of an arbiter of the state: it has a "monopoly of legitimate power". There-

fore, it is important to retrospectively analyze the system of development and legitimization of the social protection process.

Each historical epoch in its own way solves the question of helping disabled members of society. In different countries at different times, the forms of such assistance varied depending on the system of values and material capabilities of society and its individual groups.

Social policy is designed to protect life risks, mitigate complex, socially determined life situations and ensure retirement. It is mainly funded by contributions and social security taxes, so social policy is based on wealth, which first needs to be “developed” and distributed. There are uncertainties such as changes in the distribution of employment and demographic trends. At the same time, it becomes clear that interference in the social sphere depends on three conditions:

1. On the one hand, publicly supported normative standards are needed to assess the negative social status that can be overcome through public institutions of social orientation (charitable foundations, public organizations). These institutions are heavily dependent on social interests and historical circumstances.

2. Secondly, this requires the presence of stakeholders. Various stakeholders can work together but also conflict with each other. Stakeholders may be private individuals or smaller groups (such as individual initiatives), as well as social movements, such as labor movement, trade union movement, and women’s movement.

3. And, thirdly, it requires institutional requirements as to how these

national standards should be adopted, who will engrain them, and which institutions will implement them and authorize them. It concerns the constitutional order of a particular country and the competence of the structure of state authorities.

Traditionally, social protection has been used in the European welfare state and other parts of developed countries to maintain a standard of living and solve the problem of temporary poverty [11]. One of the first examples of state social protection can be traced to the Roman emperor Trajan, who expanded the program of free grain, which included the poor citizens of the empire. In addition, he founded public funding to support poor children [12].

In the XVI century there was a central turning point in the historical development of Europe. With the expansion of the monetary economy, internationally active banks and the beginning of long-distance trade, the foundations of economic activity based on private ownership of means of production were laid, profit maximization for entrepreneurs and targeting qualitative and quantitative expansion of markets. Technical progress, new inventions supported this development. As a result, the economy, focused only on the availability of natural resources and the possibility of exchange, lost importance in comparison with the monetary economy, and the role of agriculture has decreased.

With the invention of a steam engine in the second half of the eighteenth century, the discovery of new sources of raw materials and opportunities for their use and the growing demand for industrial goods, industrial-capitalist

economic structures originally prevailed in England, later on the European continent.

This development was accompanied by a legal termination of serfdom of feudal lords and the liberation of labor. It was during this period that there was a rethinking of the role of the state, employer, employee and change in social relations. At the same time, a general social policy emerged that stimulated new social movements and the emergence of basic social norms, including personal responsibility: from the collapse of the feudal system there were the beginnings of bourgeois society — rather within the city than in territorial districts. The works of the Geneva philosopher and educator Jean-Jacques Rousseau (1712–1778) became the basis for the birth and development of the new bourgeoisie.

As a basis for a new era, it was to take solidarity in social relations, but Rousseau could not yet foresee that the bourgeoisie simultaneously created a new class, the depleted lower classes, for which this term prevailed in the XIX century. In England, this development began in the second half of the 18th century, in Germany from the 1820s [9].

Organized social protection was imperfect until the end of the 19th century and beginning of the 20th century. It was during this period that social security systems aimed at providing workers (see National Insurance) were created in Germany and Great Britain [13]. The United States moved to the social welfare system in a few years, during the Great Depression, with emergency relief for those who suffered the most severe losses. However,

modern social protection has grown to a much wider range of issues and goals; it is now used as a political approach in developing countries to address persistent poverty and target structural causes.

In Ukraine, the cost of social protection is increasing annually: thus, compared with 2017 — UAH 145,5 billion, in 2018 — UAH 151,5 billion, and in the project for 2019 — by UAH 27 billion (from UAH 151 billion to UAH 178 billion) [14; 15]. The share of social protection expenditures in Ukraine is quite high, but within the values represented by European countries. However, about 70 % of social security costs are retirement expenses. Proceeding from this, we propose to consider, on an example of pension provision, the periodization of its development in Ukraine. A retrospective analysis of social protection can be linked to the payment of pensions. In our opinion, a pension can be considered as a postponed salary of an employee, reserved in the form of retirement contributions for future expenses, which replaces earnings in the event of established pension conditions and provides protection against poverty. Since the pension is the legal income of an employee for past work, which is used today, it should be borne in mind that a number of economic factors influence the size of the retirement benefits, in particular: the actual annual rate of investment income, the level of inflation, the level of GDP per capita in the country.

Thus, the first stage can be outlined from 1859 to 1917. This period was characterized by the creation and functioning of emirical (pension funds of different departments). First of all,

these funds were created to pay pensions to the military (from the Latin “emeritus” – the service years), and then the idea of creating cash registers was picked up by the management of railways. Next, cash registers were created for employees of other departments and workers. Of these funds, pensions were paid for seniority, assistance to widows and orphans, pensions in the event of disability. Along with the emerial cashiers began to create and develop savings and auxiliary cash departments and pension funds of the insurance type. The activities of the savings and auxiliary cash departments were as follows: the worker deducted a certain percentage of his own earnings, the funds accrued in his account and returned with the onset of pension conditions for the worker, but with additional profits. Pension insurance premiums were paid out even when certain cases occurred.

However, due to the revolutionary events of 1917, the first stage of the development of non-state pension funds was completed, since during the Soviet period voluntary participation in the non-state pension provision was not foreseen.

The second stage of the development of non-state pension funds in Ukraine began in 1992 and lasted until 2003 inclusive – characterized by the restoration of the country’s independence and, in addition, the economic crisis and the crisis of pensions in particular. It was during this period that the law established the possibility of entrepreneurial activity (the Constitution of Ukraine, the laws of Ukraine “On Enterprises in Ukraine”, “On Entrepreneurship”, “On Business Associa-

tions”), but it was not clearly defined the possibility of carrying out activities in the field of non-state pension provision. In 1994, the first non-state pension fund was created, and in 1999 their number was more than 100, but more than 40 % of these pension funds were engaged in commercial activities, or did not function at all. During this period there is a problem of non-fulfillment of non-state pension fund commitments. The reasons for this were: lack of appropriate legislative framework; activity of pension funds as financial pyramids, unregulated areas of diversification of pension funds, inactivity of state control bodies. The positive aspect was that during this period, the Association was created in support of the development of non-state social insurance and the Association of non-state pension funds, the main purpose of which was to promote the establishment of pension legislation.

The third stage lasts from 2004 to October 1, 2011 – began with the entry into force of the laws of Ukraine “On Compulsory State Pension Insurance” and “On Non-State Pension Provision”, the rules of which established a three-tier pension system and the possibility of implementing non-state pension provision and control over it. At this stage the non-state pension funds was given the opportunity to carry out its activities as cumulative socio-economic institutions.

The fourth stage – from October 1, 2011 and till now – the introduction of the Law of Ukraine “On Measures on Legislative Support of the Reform of the Pension System” into the pension reform, although the foundations of the activity and development of non-state

pension funds were laid down in the third stage [16].

Of course, social protection is based not only on pension provision but, in its example, it is interesting to present the sources of its formation: at the expense of insurance mechanisms (both on the basis of compulsory and voluntary), inclusion of expenses for social events, services and programs in budgets of all levels, at the expense of non-profit organizations (non-profit organizations, charitable organizations, mutual assistance funds, unions, associations, etc.)

Thus, on the basis of this archetype form, other forms of regulation are deployed in institutional forms and networks.

Institutional (or structural) forms are phenomenal and even legal forms in which interested subjects enter into social relations (even if they do not have an adequate understanding of the nature of these relationships): the established rules make the group that unites them understandable. They are the result of an institutionalized compromise: accepting the exchange of goods for money is already a compromise on the hidden power of the socialization of private works; wage acceptance means a compromise that does not include wages [17].

But these institutional forms, as they initiate the forms of mediation (money, indirect wages), at least require the material organization of these intermediaries: public administration, money circulation, government agencies and social state organizations. Therefore, it is necessary to draw attention to the three points which, in our opinion, are necessary in the analysis of socio-economic conditions:

- a theoretical analysis of the reproduction of these conditions and thus their requirements and dynamics. They can be called immanent laws or trends that “dominate” the usual behavior of social actors;

- an emphasis on social processes that make individuals and groups adhere to the logic of existing relationships and thereby act as laws or forces with coercive force;

- the internalization of the interpretation of social reality by individuals or groups, as well as their motives and norms of behavior, and, finally, predictions and choices that are compatible with the reproduction of the whole (even if they seek to change it).

The combination of these levels of reality forms a kind of “social model” (“moule social”) [18], which reflects the structural stability of society. The more or less inevitable accumulation of discrepancies and contradictions between levels (which in themselves is a consequence of the controversial and conflicting nature of social conditions) can lead to discontinuities in the reproduction of these conditions: crisis. The overcoming of crises and its consequences is a priority task in the institutional form of social relations. Therefore, within the framework of state regulation in the field of social protection is the establishment of social standards and social guarantees, on which the social model of the state is based.

One of the ways to overcome the crisis is to use technological progress. The belief in the existence of a new development model, which is potentially contained in the technological revolution, was disclosed by Jean Hervé Lorenz and

others, “The crisis of the twentieth century” [19]. They generalize the crisis in such a way that productivity is too low, fixed capital is too fixed, and the tertiary sector is unproductive and bloated. On the other hand, information technology will increase productivity (even at tertiary level), thereby reducing costs while increasing purchasing power; reducing the cost of fixed capital, thereby increasing the rate of self-financing and creating new needs and, thus, new products. Thus, a new model emerges that is quite similar to the previous accumulation regime, since it focuses on mass production and consumption, but with new products and new processes, as well as with a new central industry: information, e-commerce, office, teleinformatics and the automotive industry. Therefore, the crisis is just a crisis of change (mutation) from one model to another.

There is a number of links between technology and development model; it is social relations and conditions. From technology to technical application: direct production relations (who decides how an organized team is organized?); from production to economy: a set of socio-economic conditions (will there be enough consumers, there are enough investors to produce, what form of full employment to provide?). In other words, a new accumulation regime and a new regime of regulation, especially the relation to pay. The digitalization of economic relations will obviously lead to a change in approaches to state regulation and social relations.

Conclusions and perspectives of further research. Thus, it should be noted that historically social protection and its state regulation lay in the strug-

gle for control over the production process and social reproduction, and even in the development of habits and conventions, as well as in the “linear” or “gradual” development of productive forces. Further research is the study of problems and the search for solutions to them in the field of social protection in the development of information technology and the participation of employers in expanding the field of socially responsible business.

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ARCHETYPES OF UKRAINIAN YOUTH CONSTRUCTION USING THE CONCEPT OF THE 'UNIVERSAL EPOCHAL CYCLE' AND COMPUTER GAMES

Abstract. The essence of the basic concepts and ways of a new interdisciplinary research area formation and development — social archetypes (the archetypes of the collective unconscious) is shown as the psychological basis of the formation and development of society, its national and cultural identity.

A vision of the archetypal relationship between the consciousness of individuals and the public consciousness as a whole is provided with the impact of the archetypes of the collective unconscious on a person's ability to self-expression, self-affirmation and acquisition of a new democratic worldview, which is significantly influenced by the archetypes of the collective unconscious, which manifest themselves from the childhood.

The possibilities of the theoretical and methodological design of the ‘archetype of Ukrainian youth’ are considered, starting with the fundamental principles of its life. The domestic analytical-synthetic model of the ‘Universal Epochal Cycle’ was taken as the basis for such an implementation. According to this model, the life course of a person is considered by periods, the totality of which, in fact, constitutes a mini-model of the ‘human life cycle’. This approach is complemented by the features and the general content of the ‘archetypical components’ that manifest themselves at each stage of a person’s life path.

In the context of the approach, the expediency of creating a cascade process of developing and introducing computer games as an instrument for modeling mental abilities and psychological qualities of an individual at each stage of a person’s life path is substantiated. The goal of the games is to choose the development of spirituality, sociality, patriotism and other important social values. It is proposed to construct social processes taking into account the principles of continuity, interconnection, specific living conditions and peculiarities of the stages of human socialization and directing them towards achieving the goals of social development and consistently increasing the complexity of tasks using innovative methods to solve them in the context of the country’s sustainable development.

To develop such an ‘intelligent algorithm’ of innovative technologies for creating the basis for the development of the ‘archetype of Ukrainian youth’, it is proposed in the article to involve specialists from various fields of knowledge who are most sensitive to understanding the underlying essence (psychosocial or archetypical) of the youth age cohort.

Keywords: the theory of social archetypes, the structure of the elements of the archetype, the archetype environment, the archetype of the Ukrainian youth, ‘The Universal Epochal Cycle’, computer games.

КОНСТРУЮВАННЯ АРХЕТИПІВ УКРАЇНСЬКОЇ МОЛОДІ ІЗ ЗАСТОСУВАННЯМ “УНІВЕРСАЛЬНОГО ЕПОХАЛЬНОГО ЦИКЛУ” І КОМП’ЮТЕРНИХ ІГОР

Анотація. Розглянуто сутність основних понять і шляхів становлення та розвитку нового міждисциплінарного напрямку наукових досліджень — соціальної архетипіки (архетипів колективного несвідомого) як психологічного підґрунтя становлення та розвитку суспільства, його національно-культурної ідентичності.

Розроблено візію стосовно архетипного взаємозв’язку між свідомістю окремих особистостей і суспільною свідомістю загалом, впливу архетипів колективного несвідомого на здатність людини до самовираження, самоствердження і набуття нового демократичного світогляду, на який здійснюють свій вплив як генетична спадщина людини, так і архетипи колективного несвідомого, що позначають себе від дитячого віку.

Розглянуто можливості теоретико-методичного конструювання “архетипу української молоді”, починаючи з першооснов її життя. За основу такої реалізації взято вітчизняну аналітико-синтетичну модель “Універсального

епохального циклу”. Згідно з цією моделлю життєвий шлях людини розглядається за періодами, сукупність яких, власне, й становить міні-модель “життєвого циклу людини”. Означений підхід доповнюється особливостями та загальним змістом “архетипних складників”, що виявляють себе на кожному етапі життєвого шляху людини.

У контексті підходу обґрунтовано доцільність створення каскадного процесу розробки і запровадження комп’ютерних ігор як інструменту моделювання розумових здібностей і психологічних якостей особистості на кожному етапі життєвого шляху людини. Метою ігор пропонується вибрати розвиток духовності, соціальності, патріотизму та інших важливих суспільних цінностей особистості. Конструювання соціальних процесів пропонується здійснювати із врахуванням принципів спадкоємності, взаємозв’язку, конкретних умов життя і особливостей етапів соціалізації людини та їх спрямування на досягнення цілей розвитку суспільства і послідовного зростання складності завдань з використанням інноваційних методів їх вирішення у контексті сталого розвитку країни.

Для розробки такого “інтелектуального алгоритму” інноваційних технологій створення підґрунтя розвитку “архетипу української молоді” пропонується залучити фахівців різних галузей знань, які найбільш чутливі до розуміння глибинної (психосоціальної або архетипної) сутності молодіжної вікової когорти.

Ключові слова: теорія соціальної архетипіки, структура елементів архетипу, архетипне середовище, архетип молодих українців, “Універсальний епохальний цикл”, комп’ютерні ігри.

КОНСТРУИРОВАНИЕ АРХЕТИПОВ УКРАИНСКОЙ МОЛОДЕЖИ С ИСПОЛЬЗОВАНИЕМ “УНИВЕРСАЛЬНОГО ЭПОХАЛЬНОГО ЦИКЛА” И КОМПЬЮТЕРНЫХ ИГР

Аннотация. Рассмотрено сущность основных понятий и путей становления и развития нового междисциплинарного направления научных исследований — социальной архетипики (архетипов коллективного бессознательного) как психологической основы становления и развития общества, его национально-культурной идентичности.

Разработано видение относительно архетипной взаимосвязи между сознанием отдельных личностей и общественным сознанием в целом, влияния архетипов коллективного бессознательного на способность человека к самовыражению, самоутверждению и приобретению нового демократического мировоззрения, на которое оказывают существенное влияние как генетическое наследие человека, так и архетипы коллективного бессознательного, проявляющие себя уже с детского возраста.

Рассмотрены возможности теоретико-методического конструирования “архетипа украинской молодежи”, начиная с первооснов ее жизни. В качестве основы такой реализации взята отечественная аналитико-синтетическая модель “Универсального эпохального цикла”. Согласно этой модели, жиз-

ненный путь человека рассматривается по периодам, совокупность которых, собственно, и составляет мини-модель “жизненного цикла человека”. Указанный подход дополняется особенностями и общим содержанием “архетипических составляющих”, проявляющих себя на каждом этапе жизненного пути человека.

В контексте подхода обоснована целесообразность создания каскадного процесса разработки и внедрения компьютерных игр как инструмента моделирования умственных способностей и психологических качеств личности на каждом этапе жизненного пути человека. Целью игр предлагается выбрать развитие духовности, социальности, патриотизма и других важных общественных ценностей. Конструирование социальных процессов предлагается осуществлять с учетом принципов преемственности, взаимосвязи, конкретных условий жизни и особенностей этапов социализации человека и их направление на достижение целей развития общества и последовательного роста сложности задач с использованием инновационных методов их решения в контексте устойчивого развития страны.

Для разработки такого “интеллектуального алгоритма” инновационных технологий создания основы развития “архетипа украинской молодежи” предлагается привлечь специалистов различных областей знаний, которые наиболее чувствительны к пониманию глубинной (психосоциальной или архетипной) сущности молодежной возрастной когорты.

Ключевые слова: теория социальной архетипики, структура элементов архетипа, архетипная среда, архетип украинской молодежи, “Универсальный эпохальный цикл”, компьютерные игры.

Formulation of the problem. The complicated and contradictory movement of Ukraine towards the European community requires national cohesion, mutual understanding, solidarity, and commitment to concrete actions to preserve and increase the social values and economic well-being. A special role in the country’s movement towards the future and its sustainability belongs to the youth, which today is under the influence of many challenges, most of which are concentrated inside the country. They consist of inconsistency of life values, preferences, needs, and the degree of their satisfaction with the criteria of social protection and social

development and the conditions for securing economic needs in comparison with developed countries of the world.

As a result, there is a lack of sustainable consolidation among the youth of the country in the event of problems of different nature, loyalty, initiative and voluntary participation in solving existing problems become questionable; decreasing manifestation of pride, patriotism acceptable to Ukrainians. The aforementioned aspects confirm the need to increase attention to the socialization of youth, to give it a proper status in solving public affairs and in government administration. The revival and development of Ukrainian

youth can contribute to the creation of a kind of “archetypal environment”, the gradual and consistent enrichment of its spirituality, the harmonization of youth consciousness with the corresponding archetypes of the collective unconscious, and the world outlook, culture and professionalism – with its participation in solving the problems of the state formation and the degree of intellectual capital growth as psycho-energetic source of personal development.

Analysis of the recent research and publications. The problem of studying the mental abilities of people, peculiar archetypal programs was formulated in the writings of foreign scientists: the German philosopher Immanuel Kant, the Austrian psychiatrist and psychologist Sigmund Freud, the Swiss psychologist and philosopher Carl Gustav Jung and their followers [1–4]. But they considered the development of mental abilities of man at an angle of genetic factors. The scientific generalization, development and methodological approaches to the practical application of the theory of social archetype in Ukrainian society are presented in the writings of E. A. Afonin [5; 6], O. V. Sushiy [9], T. Belska [10; 11], A. Yu. Bolshakova [12], O. A. Donchenko [13; 15], O. Yu. Amosov and N. L. Havkalova [16], V. V. Druk [14], V. M. Kozakov [18], and many others [17], that identified the key factors in the formation of a mature archetypal foundation of people as participants in the joint activity and their influence on development processes. These factors are widely used in the scientific research, education and practice systems not only in Ukraine but also abroad. The Ukrainian School of Archetype –

USA – was established and successfully functioning. At the same time, the complexity, novelty and diversity of the questions of the theory of social archetypes create a certain incidence of research that does not cover all the areas of its possible use. The latter concerns the study of the formation of a stable archetype of young Ukrainians, which updates the search for possibilities for its creation.

Purpose of the article: to find out the possibilities of implementing the theory of social archetype in creating conditions for the formation and development of the personality of representatives of the Ukrainian nation. Finding an answer to the question – how to form an archetype of Ukrainian youth in the Ukrainian society that will become an active integrating factor and foundation for the development of the social capital of Ukrainians, who can express their ideology, goals and ensure the dynamic movement of the progressive development of the Ukrainian state.

Presentation of the main material. For Ukraine the 21st century began with the definition of the existing problems of social development, which led to a change in the social behaviour of its population as a result of awareness of changes in the social system, participation in public affairs, the emergence of new dubious opportunities for self-sufficiency and development. This trend has also been observed among young people. However, people’s ability to perceive changes in the environment does not come at the same time as the changes come, it takes some time and the creation of the necessary conditions for their revival. As I. Kant argued, “...based on the eternal and immutable

laws of the mind itself, it is necessary to conduct a study whose object can not be indifferent to human nature" [1, p. 11] (translation of the author – *O. B.*). S. Freud proposed the concept of human psychoanalysis and defined the structure of his psyche, which, in his opinion, consists of the pre-conscious, conscious and unconscious. In the nature of the pre-consciousness is the content of spiritual life that can easily become conscious – emotions, thinking, memory, will. Conscious – this is a personal perception of the outside world, and the unconscious – this is an instinct, and that part of the psyche where the unconscious desires are concentrated, pushed out of the consciousness. In the character of the personality he identified three components: "Ego", "Super-Ego", "Id". "Ego" is formed with the application of the principle of reality, "Super-Ego" is developed on the basis of the principles of awareness of the norms of morality and values that society adheres to, "Id" is formed on the basis of principles of satisfaction and uncontrolled leanings (or impulses). C. Jung, studying the components of the structure of the human psyche, introduced the concept of "archetype", "archetypal structure of the individual", which reflect the ability to a certain type of representation of themselves, the world and accumulated human experience [3]. Emphasizing a large number of archetypes, C. Jung, E. Durkheim, L. Levy-Brühl and others [4] considered them as components of the social evolution – "stimulators" and "de-stimulators" of development and as "regulators" of their tuning. But this did not take into account the importance of the social factors in shaping the behaviour of people

(education, environment, level of education, living conditions, professional affiliation, influence on behaviour from the part of society). Therefore, it is difficult to agree with S. Freud's conclusions that the main thing for human development is another person, not the objects that surround her. At the present stage of socio-economic transformations in a society for a person all the factors influencing its psychological state, relations in society, state of health, as well as social, economic, cultural, environmental, political and other factors are important. In various social processes are involved hundreds and thousands of archetypes on various grounds, which under certain conditions can be united, integrated and act on the basis of the collective unconscious.

The current state of the Ukrainian youth can not be considered close to the Ukrainian archetype of a young consciously educated person who has reliable historical roots, developed and established features of the Ukrainian people, the integrity of the social personality to whom hopes can be put into the development of the future Ukrainian state. That is, we can state that a reliable and durable archetype of Ukrainian youth has not yet been created. Thus, young graduated specialists who during the period of studying do not receive proper training in the future field of activity after the defense of a diploma or master's degree work have a negligible opportunity to work for a specialty, do not have a belief in the possibility of their own development in their home country. The awareness of the lack of conditions for self-realization and the realization of the dream, which formed the path during studying, pushes the

youth to search for their “own happiness” in more developed countries. It takes a lot of time to achieve their ambitious plans. Excessively long-term self-determination and self-assertion leads to a decline in the social capital, discouragement in one’s own strengths of both individuals and entire groups, reduces the value orientations of the Ukrainian society. The connection with the destiny of their people, the desire to create decent living conditions in their country, the choice of the role of the creator of their own and the social future – these are the necessary features and characteristics of a person who should be valued by the society and the state, educated, supported and stimulated to preserve the Ukrainian nation.

However, today the state takes care of young people in a certain way. Measures are being taken to support the young family at the birth of a child, in the provision of loans for housing, subsidies for the construction of communal housing, etc., are provided. But, unfortunately, it does not take into account moral values, human intelligence, the desire to increase activity in joint activities, to develop their own qualities necessary to increase the social consciousness that is needed for active Ukrainian, the desire to create conditions for improving life together. Therefore, it is necessary to create a youth stratum of people with an archetypal core that will reflect not only the individual, but also the general nature, the generalized experience of previous generations, encompass the transpersonal universal meaning and act as the ideological basis of people’s lives. This archetypal core can be considered as a historical foundation of the mentality of the Ukrai-

nian people, its culture, human dignity, respect and harmony of relations, to promote the development of the social community of the people, internal collective behavioural control, reduction and leveling of the undesirable manifestation of the “collective unconscious”, increase the social layer of the conscious “Ego” and “Super-Ego”. The content of the archetypal core should be based on the best features of the Ukrainian nation and the development of archetypal youth models that are relevant to the modern Ukrainian society. This requires the creation of theoretical and methodological foundations and mechanisms for constructing the archetypes of Ukrainian target orientation, the construction of social technologies for their formation and harmonious development. Mastering the processes of human assimilation of the individual and the collective foundations of the social life and understanding of their own intellectual capabilities in the context of the archetypal concept is a multi-level, end-to-end process. It can be imagined as an unceasing stream of a large number of representations, symbols, situations, knowledge and information in the social space of the human being, inseparable and closely related to each other, the goals of development, which develops the consciousness of man. This influential stream originates from preschool age and encompasses school, educational and professional period, professional life and even retirement period [6, p. 14].

The definition of phased features of the formation of human archetypes and factors influencing the formation of Ukrainian youth is possible through the use of the analytical model of the

“Universal Epochal Cycle” proposed by the Ukrainian scholars E. Afonin and A. Martynov [6, p. 44–52]. The cycle includes four phases: revolution, involution, co-evolution, and evolution. If we consider the human way of life, then it also consists of separate stages: childhood, adolescence, youth, and the stage of professional and human maturity. And although the stages of the cycle of human existence are different in content and shorter in time, they are filled with profound meaning, are influenced by the historical conditions of existence of the country, contain unlimited changing opportunities of individual and collective processes of formation and consolidation of the archetypes of personality. At each stage of life the conditions of their acquisition and preservation change.

In children’s (preschool) age the world perception of the environment is formed on the basis of a sense of love, attention from parents, relatives, educators; contact with fairy tale heroes, their behaviour. At this age there is a rejection of evil, no mercy, injustice, indifference and mistrust. As a child the following traits are brought up: kindness, compassion, desire to come to the help, make a good deed, make friends. As a principle to follow parents and fairy-tale heroes are chosen. Sprouts of dreams about their own volitional characteristics in adult life are born. At the level of the personal unconscious, in the period from 1 to 3 years, the child begins to separate the line of his own “Ego” for the first time.

At junior school age (6–10 years) the influence of fairy tales gradually decreases and pupils’ dreams are almost unrelated to fabulous heroes. It forms

their own understanding of the future, it creates an idea about the development of the necessary knowledge and qualities for the imaginary profession. During this period “Ego” and “Super-Ego” are becoming actively formed, understanding their influence on the achievement of their own identity with the environment.

In the middle age (10–15 years) the formation of spiritual traits of the character and morality dominates, individualizations and tendencies to self-immolation, aspiration for independent decision-making, freedom of expression and personal freedom, certain rules of behaviour are formed, the choice of future professional activity is determined more precisely.

The worldview is intensively formed at the senior school age (15–17 years), the understanding of the natural and fundamental laws of reality is deepened, new knowledge is acquired in the world of future professions in conditions of their manifestation and existing possibilities of their mastering. There is an understanding of the limits, constraints and possibilities of own development. The directions of spiritual development are diversified, the purposeful volitional willingness to act in the chosen direction is formed, the social modeling of the future life status is strengthened, and the “Super-Ego” is actively formed.

In the student age (17–22 years) begins to actively develop and further influence the life (22–29 years) the collective unconscious. Getting acquainted with the senior students’ youth, communicating with classmates, forming social groups by interests, adjusting to mastering the chosen profession creates an understanding of the competitive ad-

vantages and features of leadership, the desire to compete for a certain place and self-affirmation in the student's society appears. At this stage there are abilities and aspirations for the role of the leader or role of the subordinate or the role of the executive. In a new light the historical past is revealed. It becomes clearer about the actual future, the expected and innovative changes in the morality and spirituality of the nation, its continuity, sociality, efficiency, commitment to the protection of dignity, independent, social and economic security, the ability to overcome difficulties and faith in a truly secure future. The ideology of Ukrainian patriotism is being strengthened.

At this stage one can state that the archetype (archetypal mechanisms) of a young, professionally educated person was formed, but the structure of its elements, "Ego", "Super-Ego" and the collective unconscious are in a state of further development. Their content may vary and in different ways appear in certain life situations.

Apparently, in the process of professional life the individual unconscious of a person can be substantially changed, and this period needs even more attention. If a young person is left alone with his own problems, he is able to get under the influence of different circumstances of life and substantially change his individual "Ego" and the individual unconscious that will have its consequences.

The above shows that in the process of individual development there is always a place for the construction of archetypes of Ukrainian youth, as should be under the control of society and the state and attract the attention of older generation specialists who are

facing the path of youth formation. It is necessary to create a national strategy for the education of a new generation of Ukrainians to continue adopting and elaborating new reforms in Ukraine. Its key task should be to identify as many types of archetypes of modern youth and create an idea of their structure and conditions for optimal development. Appropriate institutions should also be set up to develop and monitor the implementation of the concept of the revival of Ukrainian youth, which will consist of specialists and have the necessary financial and material support.

Information technology and computer games should become one of the important tools for implementing the process of upbringing and strengthening the archetypes of a young Ukrainian. The use of modern computer information technologies has become one of the most dynamic areas of science and technology development today. Computer technologies are capable of creating broad opportunities for activating and developing intellectual capital of people through the design, construction and implementation of processes of socialization of the individual, including in support of the archetypes of the collective unconscious inherent in the younger generation.

It should be noted that at the present stage the consideration and assessment of the archetypal component of personal development is in some way present: in education and professional activities; in management for determining the psychological compatibility of a person with other people; when forming project teams; in medicine in determining the mental state of a person; in sport with mastering technology of profes-

sional skill development and in solving other problematic issues.

Today there are a lot of computer games in the country, but the prevailing majority of their subjects are tuned to get acute feelings, to rest, to master new knowledge or practice, and to make money. When investigating the problem of the development of the archetype of young Ukrainians, it is quite appropriate to raise the question of creating a bank of “intellectual games” for each age with clearly defined psychodiagnostic, training and other auxiliary purposes for employing “archetypal grounds” and opportunities for socializing young people. These are the creation of games aimed at the intellectual and social development of youth potential that will stimulate their inner creative activity while at the same time developing and streamlining the computer market of Ukraine, capable of becoming interesting for solving social problems of youth and business development in our country, as well and beyond.

Conclusions and perspectives of further research. The theory of psychosocial analysis and archetype of the collective unconscious contains a great potential for further deep understanding of the essence of man, his culture and social behaviour in the process of formation, development and, in fact, behaviour in various life situations.

The upbringing of socially mature young people capable of comprehending themselves and the world, historical experience and evolution, modernity, as well as awareness of the role and place of the archetypes of the collective unconscious in the modern-postmodern world will allow deepening human understanding, strengthening the tenden-

cies for the unification and common activity of people of related nature for their spirituality, culture, social behaviour, interests. After all, the common vision and creation of the future increases the social power and energy of people, their social capital, activates its capabilities to achieve sustainability of the development.

The harmonization of the process of formation, reproduction and development of the psychosocial (archetypal) nature of Ukrainian youth will contribute to a significant reduction of conflict in the social environment, will allow “converting” the archetypal potential of the collective unconscious into the ability and desire of young people to engage in solving social problems at the level of local self-government and society as a whole.

In our opinion, further research and solution of this problem lie in the plane: the study of the structure and content of the components of the archetypes of Ukrainian youth adjacent to the stages of its life; definition of psychosocial types of youth groups and harmoniously acceptable spheres of life, compatibility and direction of their behaviour in the circle “leader – subordinate – executive”; study of common features and professional features of the activities of youth participants in social projects; development of gaming computer technologies for diagnostics and evaluation of the archetypal basis of youth life; study of other related issues of becoming a mature psychosocial type of Ukrainian.

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UKRAINIAN SOCIETY TO ACCEPT THE CONCEPT OF SUSTAINABLE DEVELOPMENT (ANALYSIS OF ARCHETYPE)

Abstract. The essence of concepts of “sustainable development” and “archetype” is explored in the article. The basic principles of the concept of sustainable development are determined. It is noted that the basic elements of culture that form the constant models of spiritual life and the basis of the ecology of culture in the information society are the archetypes of the unity of man and nature. It is found out that, perceiving the concept of sustainable development, built on the development of personality, it is necessary to take into account that the archetypal person inherits, so he is in it, but at the same time he is also from the outside.

Innovation in the school of archetype is the model of the universal epochal cycle. It is complemented by a system of social indicators, which, during the last decade, has been monitoring the psychosocial changes in Ukraine. It is emphasized that the main goal of sustainable development of society is to ensure the conditionally infinite existence of human civilization and its progressive development. Such a goal requires the solving of two levels of tasks. The first level can be marked as necessary — it is the physical survival of the human biological. The second level — sufficient, it involves the spiritual development of human rights. It is noted that the state policy on sustainable development should be based on the following basic principles: the balance of development of Ukrainian society; ecologically and technologically safe conditions of life of the population; the establishment of humanism, democracy and universal values; ecological and economic equilibrium of development of separate regions and its coordination with national needs. It is argued that the efficiency of the functioning of public authorities depends on the depth of awareness of the performers and the entire population of new approaches that reflect: the acquired experience (negative and positive); forecasts of the situation in the biosphere; practical needs of people; archetypal component of human development (conscious and overconscious).

Keywords: archetypes, society, sustainable development, human development.

СПРИЙНЯТТЯ УКРАЇНСЬКИМ СУСПІЛЬСТВОМ КОНЦЕПЦІЇ СТАЛОГО РОЗВИТКУ (АРХЕТИПНИЙ АНАЛІЗ)

Анотація. Досліджено сутність понять “сталий розвиток” та “архетип”. Визначено основні принципи концепції сталого розвитку. Відмічено, що базисними елементами культури, які формують константні моделі духовного життя, та основою екології культури в інформаційному суспільстві є архетипи єдності людини і природи. З’ясовано, що сприймаючи концепцію сталого розвитку, побудовану на розвитку особистості, потрібно врахувати, що архетип особистість успадковує, тому він перебуває в ній, але водночас він є і ззовні. Новацією школи архетипіки є модель “універсального епохального циклу”. Вона доповнена системою соціальних показників, з використанням яких упродовж останнього десятиріччя ведуть моніторинг психосоціальних змін в Україні. Виокремлено, що головна мета сталого розвитку суспільства полягає у забезпеченні умовно нескінченного існування людської цивілізації та її прогресивного розвитку. Така мета вимагає вирішення завдань двох рівнів. Перший рівень можна позначити як необхідний — це фізичне виживання людини біологічної. Другий рівень — достатній, він передбачає духовний розвиток людини соціальної. Зазначено, що державна політика щодо сталого розвитку повинна базуватися на таких основних принципах: збалансованість розвитку українського суспільства; екологічно та техногенно безпечні умови життєдіяльності населення; утвердження гуманізму, демократії та загальнолюдських цінностей; еколого-економічна збалансованість

розвитку окремих регіонів та її узгодження із загальнонаціональними потребами. Стверджено, що ефективність функціонування органів державної влади залежать від глибини усвідомлення виконавцями й усім населенням нових підходів, які відображають: набутий досвід (негативний та позитивний); прогностичні оцінки ситуації у біосфері; практичні потреби людей; архетипову складову людського розвитку (свідомого і надсвідомого).

Ключові слова: архетипи, суспільство, сталий розвиток, людський розвиток.

ВОСПРИЯТИЕ УКРАИНСКИМ ОБЩЕСТВОМ КОНЦЕПЦИИ УСТОЙЧИВОГО РАЗВИТИЯ (АРХЕТИПИЧЕСКИЙ АНАЛИЗ)

Аннотация. Исследована сущность понятий “устойчивое развитие” и “архетип”. Определены основные принципы концепции устойчивого развития. Отмечено, что базисными элементами культуры, которые формируют константные модели духовной жизни, и основой экологии культуры в информационном обществе являются архетипы единства человека и природы. Выяснено, что воспринимая концепцию устойчивого развития, построенную на развитии личности, нужно учесть, что архетип личность наследует, поэтому он находится в ней, но одновременно он и извне. Новацией школы архетипики является модель “универсального эпохального цикла”. Она дополнена системой социальных показателей, с использованием которых в течение последнего десятилетия ведут мониторинг психосоциальных изменений в Украине. Выделены, что главная цель устойчивого развития общества заключается в обеспечении условно бесконечного существования человеческой цивилизации и ее прогрессивного развития. Такая цель требует решения задач двух уровней. Первый уровень можно обозначить как необходимый — это физическое выживание человека биологического. Второй уровень — достаточный, он предусматривает духовное развитие человека социального. Указано, что государственная политика в отношении устойчивого развития должна базироваться на следующих основных принципах: сбалансированность развития украинского общества; экологически и техногенно безопасные условия жизнедеятельности населения; утверждение гуманизма, демократии и общечеловеческих ценностей; эколого-экономическая сбалансированность развития отдельных регионов и ее согласование с общенациональными потребностями. Утверждено, что эффективность функционирования органов государственной власти зависят от глубины осознания исполнителями и всем населением новых подходов, отражающих: приобретенный опыт (негативный и позитивный) прогностические оценки ситуации в биосфере; практические потребности людей; архетипически составляющую человеческого развития (сознательного и сверхсознательного).

Ключевые слова: архетипы, общество, устойчивое развитие, развитие общества.

Statement of the problem in general and its connection with important practical tasks. One of the most pressing challenges facing the countries of the world is the achievement of sustainable development. The aim is to ensure economic recovery and the simultaneous protection of the resource base and the environment, taking into account the interests of future generations. Sustainability of economic development is a state of the economy in which the stability of the output (final) parameters of the development of production, social and economic indicators is maintained. Sustainable development as a key concept includes two main features: first, the survival and indefinite long development of civilization (society) and, secondly, the preservation of the natural environment, especially the biosphere. Thus, sustainable development is a harmonious (balanced) development of society and the environment. But the changes that used to take place over centuries and millennia and were perceived as a process of evolutionary development, in our time become stunning, almost unpredictable. At the heart of the negative changes there is the irresponsible, unconditional and violent human activity against the nature. Therefore, it is important to identify the mental driving forces that influence the course of sustainable development and the development of social reality. Archetypes are some of them.

Analysis of recent publications on the subject and identification of previously unsolved parts of the overall problem. Many scientific works of domestic and foreign scientists were devoted to the issues of sustainable development and the possibilities of

its achievement, among the luminaries-researchers of sustainable development on a global scale: V. Behrens, L. Brown, G. Brundtland, N. Virzba, St. Wood, A. Darnton, G. Daly, J. Dernbach, J. Egelman, A. King, M. Keating, B. Commoner, T. Malthus, D. L. Meadows, D. Medows, J. Mintz, A. Pechchei, A. Renda, J. Randers, J. Robinson, F. Strong, G. Shinazi, B. Schneider, A. Wallace, L. Hughes and others. In addition, it is necessary to highlight the research in the field of sustainable development management, related to the study of the mechanisms of its effectiveness: John McIntyre, S. Ivanaj, V. Ivanaj ("Multinational Enterprises and the Challenge of Sustainable Development"), Sh. Leader, Ong D. ("Global Project Finance, Human Rights and Sustainable Development"), M. Segger, M. Gehring, A. Newcombe ("Sustainable Development in World Investment Law"), F. Gaol, F. F. Hutagalung, N. Bagautdinova ("Social Sciences and Interdisciplinary Behavior"), etc.).

Among domestic researchers of sustainable development we should also highlight the scientific works of: A. Balashov, O. Bezuglyi, Ye. Borshchuk, O. Veklych, V. Vernadskyi, V. Heyets, S. Herasymchuk, E. Hirusov, B. Danylyshyn, M. Zgurovskyi, L. Melnyk, M. Mykolaichuk, O. Karintseva, O. Osaulenko, H. Platonov, etc.).

The founder of the concept of "archetype" was C. Jung. He used archetype theory to explain mythology, religion, art, and other cultural phenomena. Further ideas of the theory of archetypes were developed by such foreign scientists as P. Bourdieu, M. Weber, E. Durkheim, M. Eliade, G. Lebon, S. Moskovichi, H. Ortega-i-Gasset,

G. Tard, E. Fromm et al. The representatives of the national school of archetypes are as follows: E. Afonin, L. Burlachuk, A. Donchenko, A. Martynenko, Yu. Romanenko, etc. Nevertheless, the analysis of Ukrainian society's perception of the concept of sustainable development through the prism of archetypes is a complex scientific problem, which is debatable and has not yet been completely solved.

The purpose of the article is to reveal the Ukrainian society's perception of the concept of sustainable development through archetypal analysis.

Presentation of the main research material with full justification of the scientific results. The term "sustainable development" first appeared in an official document, signed by thirty African countries in 1969 under the auspices of the International Union for Conservation of Nature (IUCN). In the same year, the United States created the Environmental Protection Agency, whose leadership had a huge impact on the development of the theory and practice of global environmental policy. The law that made up NEPA (the National Environmental Policy Act of 1969) defined sustainable development as: "economic development that can benefit present and future generations without compromising the planet's resources or biological organisms" [1].

Approval of the concept of sustainable development was held together with the report of G. H. Brundtland "Our common future" in 1987. The Report of G. H. Brundtland focused primarily on the needs and interests of people, and called for a global equity for future generations by redistributing resources to poorer nations to encour-

age their economic growth and to enable all societies to achieve their basic needs. The report states that social and economic justice can ensure the growth and maintenance of the environment, thus highlighting the three main components of sustainable development of the environment, economy and society, which later became known as the triumvirate [2].

The concept of sustainable development gained particular importance and design, at the UN conference in Rio de Janeiro, which was attended by heads of government, representatives of the scientific and business communities, experts from 179 countries. The conference called on all countries to adopt national sustainable development strategies. The second most important was the world "Earth Summit – 2002", which took place ten years later in Johannesburg. He It and concretized the concept of sustainable development and adopted important documents for its implementation. In fact, there was a transition from the study of sustainable development of ecological and economic system in the concept of sustainable development of socio-ecological and economic system [3]. To solve the problem of combining the interests of society and nature in 1999 on the initiative of the United Nations development Program and the US Agency an international project "Program to promote sustainable development in Ukraine" was launched [4].

There are many different definitions of "sustainable development" in the literature. To a large extent, they are a specification or refinement of the definition made by the UN World Commission on environment and de-

velopment. Sustainable development is a development that meets the needs of the present generation and does not jeopardize the ability of future generations to meet their own needs [5, p. 38]. K. Parikh states that sustainable development can be defined as “the preservation of opportunities to reduce the economy that provides certain goods and services derived from the state of nature” [6]. P. Elkins notes that “there is no experience of an environmentally stable industrial economy anywhere in the world where such sustainability refers to an inefficient economy, depletes the fund of environmental capital. So, it is not immediately obvious that, on the one hand, the term “sustainable development” is not just an oxymoron” [7, p. 44].

D. Pers defines sustainable development as “a situation in which the vector of development, that is, the vector of the desired social goals, which includes access to resources, as well as an increase in real per capita income, improving health and nutrition, achieving a high level of education, a more equitable distribution of income and an increase in basic freedom do not decrease over time” [8, p. 2–3].

Sustainable development of the country means its functioning of the national economic complex, when at the same time it provided to meet the growing material and spiritual needs of the population, rational and eco-safe management and highly efficient use of natural resources, maintaining favorable human health, natural and environmental conditions of life, preservation, reproduction and enhancement of environmental quality and natural resource potential of social production. Explor-

ing the prospects and problems of long-term social ecological and safe development E. V. Hirusov and G. V. Platonov defined six aspects of the term “sustainable development”: political and legal, economic, environmental, social, international and informative [9, p. 7]. The concept of sustainable development is based on three main principles: ensuring the balance of the economy and the environment; ensuring the balance of the economic and social spheres in the human dimension, which means maximum use for the benefit of the population of the resources that economic development gives; solving problems related to development not only in the interests of the modern generation, but also all future generations with equal rights to resources [10, p. 187; 11, p. 85].

This concept of conservation of resources for future generations is one of the main features that distinguish sustainable development policy from traditional environmental policy, which also tries to understand the external factors of environmental degradation [12].

It should be noted that sustainable development is a complex and voluminous category, which is the basis of a certain way of seeing reality and reflects a new stage of development of the social subsystem of the biosphere. Now we can talk only about the most general theoretical contours of the concept, and not about the completed theory of sustainable development. It is quite reasonable to assert that the main idea of sustainable development coincides with the idea of the concept of noosphere by V. Vernadskyi, which is as follows: man is a natural stage of the evolution of living matter, the main purpose of which

is to eliminate the spontaneity of the biosphere and ensure the transition to the evolution controlled by the mind [13, p. 109].

Therefore, sustainable development should be seen as a new paradigm of social development, which should be integrated as soon as possible into the national strategies of countries to stop the depletion of resources, the destruction of ecosystems, and the violation of the natural balance. The implementation of this objective need depends to a large extent on such factors as the existence of political will, the recognition of the priority of the transition to sustainable development, the definition and study of ways to implement this idea [14, p. 7].

It is important that the archetypes of the unity of man and nature are the basic elements of culture, forming a constant model of spiritual life, the basis of the ecology of culture in the information society. The coming century — the century of the human information society — should become an era of genuine humanization of culture, the achievement of which is impossible without its greening.

Since the Swiss scholar Carl Jung, in 1919 in the work “Instinct and the unconscious” introduced into scientific use the concept of psychological archetype, defining it as impersonal or collective unconscious, the understanding of this phenomenon has become an integral component of socio-humanitarian research [15]. Therefore, C. Jung defined the archetype as a universal pattern, a fundamental principle that affects the overall structure of the personality and the sequence of images that exist in the subconscious and are actualized in the

mind when creative activity is released, or under the influence of uncertain life obstacles in situations of internal conflict. The scientist also described the basic essential characteristics of archetypes: first, as C. Jung noted, archetypes arise in the mind in the form of images; secondly, archetypes are not available for direct observation; thirdly, they cannot be discursively comprehended and “adequately” expressed verbally. Archetypes, according to the scientist, can be studied, but only with the help of methods of description, interpretation and typing [16, p. 105].

Carl Jung in his theory came to the conclusion that, in addition to the individual unconscious, there is also collective, racial unconscious, which is a manifestation of the creative cosmic force common to all mankind. Jung believed that in the process of individualization a person can overcome the narrow boundaries of the Ego and the personal unconscious and connect with the higher self, which corresponds to all mankind and the whole Cosmos [17, p. 26].

Archetypes, according to E. Neumann’s research, “are formal elements of the unconscious, connecting with certain ideas of individual experience, are subjected to a unique conscious processing”, as a result of which archetypal images are created and used. They arise and are fixed after a number of changes, transformations of subconscious contents first in the subconscious, and then in the conscious structure of the personality. In the future, such individual, spontaneous formations are included in the set of phenomena of social consciousness and through the acquisition of meaning and meaning become collec-

tive forms — symbolic archetypes [18, p. 94–96].

Archetype is a cultural stereotype hidden in the collective subconscious, “prototype”, an innate psychological scheme of thinking, which indirectly affects the activities of social subjects. At the same time as a person is aware of himself as a subject of social development, archetypes are directly “intertwined” in the structure of the mental existence of a person and become a kind of “connecting” material that provides personal integrity and stability of development. The first image acquires its semantic content, penetrating into consciousness and getting filled with conscious experience of reality, that is, archetypal representations, images, symbols and the like, which reflect the desires, expectations, aspirations and hopes of people arising from the joint work of consciousness and the collective unconscious [19].

A person, who is born into the world, somehow assimilates all that humanity has developed over the millennia, reproduces ethnic characteristics and the like. This becomes possible due to the influence of mental mechanisms of the individual psyche. Each individual reproduces and transforms the past potential of the development of the ethnos, nation and humanity, adding to it a drop of his spiritual and practical experience of relations with the world, society, nation and people. The psyche of each person (ethnophor) is included in the social psyche, is a micro particle and a kind of “generator psycho energy”. At the same time, the social psyche of the ethnic community to which this person belongs is “present” in the individual psyche as an internal psychological

experience of the external (social, that is, specific mental): experiences, sensations, perceptions, volitional, spiritual and social connections, feelings and the like. In short, there is a mutual influence of the social psyche of the nation and the individual psyche of its members [20].

Perceiving the concept of sustainable development, built on the development of personality, it should be borne in mind that the archetype (according to Jung’s theory) is inherited by a personality, so it is in it, but at the same time it is from the outside. Part of the archetype, assimilated and directed outward, forms a “person” (“mask”), the side of the archetype, turned inside the individual, that is a “shadow” (“shadow has an innate character: if you break the “mask”, you will see the “shadow”, which manifests itself in complexes, symptoms”). Psychological correction is effective only if there is a correction of a “shadow” and a “person”. The individual unconscious of a person can be known through “complexes” — a set of mental meanings charged with one emotion, one affect”. The complexes manifest themselves through symptoms, and the totality of symptoms constitutes a syndrome (e.g., fear, aggressiveness). Complexes should be corrected in a whole, and there is no use in eliminating individual symptoms — by removing one a symptom we get new symptoms, because the root cause — complex — continues to exist and has its destructive force. To correct the “complex”, it is necessary to extract from the unconscious emotionally charged “complex”, understanding it and changing its emotional sign, changing the direction of affect, that is, the goal is to

eliminate not the symptom, but the affect that underlies the “complex” [21].

It is important to note that the innovation of the archetypic schools is its own approach to the analysis of world history. In particular, on the basis of the cyclic paradigm, a fundamentally new for social philosophy and other social sciences theoretical and synthetic model of socio-historical analysis and forecast was developed – the model of the “Universal Epochal Cycle” (UEC), which reflects the features of the social world as a result of the development of different-scale social subject-object entities: man, society, civilization. Accordingly to the socio-historical development is considered in the format of this model at the micro, meso and macro levels as a process of “passing” of five social cycles. Each of these cycles describe using the four universal elements (“revolution”, “involution”, “co-evolution”, “evolution”), subordinate to the general logic of changes in the regulatory periods (involution, evolution), alternating transitive States (revolution, co-evolution) of social development. The UEC model is supplemented by a system of social indicators, which are used to monitor psychosocial changes in Ukraine during the last decade [22, p. 124].

In view of the above, the main goal of sustainable development of society is to ensure the conditionally infinite existence of human civilization and its progressive development. This goal requires two levels of challenge. The first level can be designated as a required one – it is the physical survival of the biological person. The second level – is the sufficient one, it involves the spiritual development of human social.

This does not mean any order or hierarchy. Both levels are extremely important and interdependent. Sometimes it seems that the problem of human survival as a species is more understandable and relevant priority. But it is no less clear that a person without spiritual development, a person whose personality is visible only by a natural desire to continue the race, to provide physiological functions, is a regression, the loss of the main thing by a person – the humanity, difference from the animal world. It is at the level of human social development, that human personality becomes possible to create the idea and reality of the concept of sustainable development [23, p. 87].

Ukrainian society’s perception of the concept of sustainable development was studied by scientists using a national sociological survey in February–March 2017 [24, p. 2]. According to the results of the empirical study, more than half of the respondents (54 %) pointed to the potential of sustainable development to stimulate the transformation processes in Ukraine, which will contribute to the achievement of equality, peace, social well-being for all and the preservation of the environment. At the same time, the share of those who are confident in this prospect is almost equal to the share of pessimists (18,2 % vs. 19,4 %). The vast majority of respondents (61,3 %) believed that the sustainable development goals rather cover the whole range of development priorities for Ukraine. At the same time, almost a quarter of respondents (23,3 %) were of the opinion that these goals fully cover the priority directions of development of our country. At the same time, in the opinion of 3,1 % of re-

spondents (37 people), the sustainable development goals do not sufficiently cover the priority areas of development of Ukraine [24, p. 16–17].

Also, in order to identify global risks for future generations, respondents were offered a list of seven existing problems, among which they had to choose the most terrible and threatening had to be chosen in the second place. Compared to the first survey (2014), the hierarchy of the biggest threats to humanity, according to respondents, actually remained unchanged. Wars and conflicts (68,8 %) remain in the first position with a significant separation from other threats, which is understandable, given the relevance of this threat to Ukraine. At the same time, environmental issues also remain in the focus of public opinion. If we combine the responses to the two environmental threats (pollution and depletion of natural resources), the level of environmental concern of the survey participants can be defined as quite high (35,2 % and 20,7 %, respectively, in total – 55,9 %). This illustrates that the population is quite a realistic view of threats in connection with the deterioration of the environment and the inadequate measures aimed at addressing them. Among the dangers, which were additionally mentioned by the respondents, it is worth mentioning moral and ethical relations between people and the spread of harmful habits that have a negative impact on human health (“alcoholism, smoking”) [24, p. 19].

Since the principle of sustainable development is not only the preservation of the environment, but also the overcoming of poverty as a result of economic growth, the attitude of diffe-

rent categories of respondents in these three important problems was studied: among all the participants of the survey, the problem of poverty is most of concern to women, older respondents, with complete secondary and secondary special education, as well as residents of the Eastern region. In turn, the importance of the problem of economic development of Ukraine is noted more often than other respondents with secondary and higher education, residents of the Eastern, southern regions and the capital. Among the important problems of our country, which were additionally mentioned by the respondents, the anti-terrorist operation in the Donbas and the achievement of peace were the most often mentioned issues [24, p. 20–21].

Taking into account the results of the surveys, the state policy of sustainable development should be based on the following basic principles, which provide [4, p. 20]: balance of development of Ukrainian society; parity of economic, social and environmental components, recognition of the impossibility of long-term progressive development of society in terms of environmental degradation; environmentally and technogenically safe living conditions of the population; approval of humanism, democracy and human values; ecological and economic balance of development of separate regions and its coordination with national requirements.

In ensuring these principles of sustainable development we should talk about the mentality and archetype of the nation is not separate, but as a mental and mental subsystem of its social psyche. Mental is such a forma-

tion of the collective unconscious and the subconscious collective social psyche of the nation that is a powerhouse, the core, the essence of her inner spirit connected with the mysteries of birth, ethnic group, its interactions with nature and social world, psycho energy which concentrates the rest of the set of mental, that is in any way manifested in behavior, actions, ways of thinking, attitude, worldview, etc. during the life of the nation [25, p. 76].

The field of state qualities is formed by archetypes of human relations and other norms, stereotypes of actions, lifestyle and figurations of inter-human dependence. That is, state qualities: are formed from explicit and implicit norms that determine behavior that is mastered and mediated by archetypal symbols; are created as a result of collective activity, together with their embodiment in objects. Therefore, the effectiveness of the functioning of public authorities depends on the depth of awareness of the performers and the entire population of new approaches that reflect: the experience gained (negative and positive); predictive assessment of the situation in the biosphere; practical needs of people; archetype component of human development (conscious and superconscious). Given this situation, it is necessary to learn how to compare the needs with the possibilities of the environment and nature, as well as their own interests with the universal. This is a stable specific formation of the link “collective unconscious – collective unconscious”, which holds the features of the socio-psychological image of society in historical and cultural conditions, which are constantly projected on today’s social reality. And this

projection, as we know, is a system of mental and sensory images that try to unconsciously stimulate and regulate the behavior of members of society in specific socio-cultural conditions.

Conclusions and prospects for further research. So, we can conclude that the concept of sustainable development is the ideological basis for the development of society. This concept broadly reflects human needs and interests among other management concepts. Its essential components cover all spheres of human existence. The quality of life reflects the level (completeness) of satisfaction of needs and interests, is regulated by the target policy of public administration. At its core, the ideas of sustainable development should be applied in the processes of goal-setting in public administration, which will contribute to improving the welfare of the country. The formation of public outlook on the implementation of the ideology of sustainable development in everyday life is a necessary condition for the further development and democratization of all spheres of public life. The concept of “archetype” in the modern science of culture, the relationship between man and nature receives the status of a category, which is the basis for the inter paradigm dialogue. The change of time is determined by the archetypes created in society, that is, the change of times means the change of archetypes or ways of their manifestation. Realizing the complexity of solving the problems, there is a need for further study.

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PROBLEMS OF VALUE TRANSFORMATIONS AND PUBLIC CONSOLIDATION IN THE CONTEXT OF UKRAINE'S EUROPEAN CHOICE

Abstract. The research task of the publication is to analyze the value transformations occurring in the public consciousness, which are caused by the European integration of Ukraine. Since the processes of value transformations and the formation of identity are non-linear, in addition to quantitative methods, it is necessary to apply an archetypal approach to verify them.

It is proved that the European integration of Ukraine is connected not only with economic and institutional transformations, but also with the need to master European values and behavioral models on which the economic, social and political spheres of the European community are built.

It is shown that as a result of the Russian aggression and the strengthening of European integration tendencies, value changes occur in the assessments of Ukrainian citizens of social processes and worldview orientations. The attractiveness of integration models with the participation of the Russian Federation is

significantly reduced, but the number of supporters of the European direction is increasing.

It is proved that value transformations occur slowly, and this process is not linear. However, it can be argued that the conditional set of “European values” is gradually increasing the number of its supporters among citizens.

Large-scale public perturbations that are associated with Russian aggression in the Donbass and the economic crisis have contributed to the formation of a request for unity and consolidation in the public consciousness. However, at the moment the need for values of consolidation and unity remains largely unfulfilled.

It is concluded that the need to ensure the irreversibility of the process of value transformations makes it necessary to perceive cultural activities from a different angle. It is proved that the dynamic development of culture is of key importance for the successful modernization of Ukraine and ensuring sustainable development.

Keywords: association of Ukraine with the EU, value transformations, consolidation of society, cultural policy, modernization of society, sustainable development, archetypical approach.

ПРОБЛЕМИ ЦІННІСНИХ ТРАНСФОРМАЦІЙ ТА СУСПІЛЬНОЇ КОНСОЛІДАЦІЇ У КОНТЕКСТІ ЄВРОПЕЙСЬКОГО ВИБОРУ УКРАЇНИ

Анотація. Дослідницьке завдання полягає в аналізі ціннісних трансформацій, які відбуваються у громадській свідомості та пов’язуються із напрямом європейської інтеграції України. Оскільки процеси ціннісних трансформацій і формування ідентичності є нелінійними, то для їх верифікації у громадській свідомості, окрім кількісних методів, необхідно застосовувати архетиповий підхід.

Доведено, що шлях європейської інтеграції для України пов’язується не лише із економічними та інституційними перетвореннями, а також із необхідністю опанування європейськими цінностями та поведінковими моделями, на яких будуються економічна, соціальна та політична сфери функціонування європейської співдружності.

Показано, що внаслідок російської агресії та посилення євроінтеграційних тенденцій відбуваються ціннісні зміни в оцінках українськими громадянами суспільних процесів та світоглядних орієнтацій. Суттєво зменшується привабливість інтеграційних моделей за участю РФ, натомість збільшується кількість прихильників європейського напрямку.

Доводиться, що ціннісні трансформації відбуваються повільно, і цей процес не є лінійним. Однак можна стверджувати, що умовний набір “європейських цінностей” поступово збільшує кількість своїх прихильників серед громадян.

Масштабні суспільні пертурбації, які пов’язані із агресією РФ на Донбасі та економічною кризою, сприяли формуванню у громадській свідомості запиту на цінності єдності та консолідації. Проте на цей момент потреба у

цінностях консолідації та єдності залишається багато в чому не реалізованою.

Робиться висновок, що необхідність забезпечення незворотності процесу ціннісних трансформацій змушує під іншим кутом зору сприймати культурну діяльність. Доводиться, що динамічний розвиток культури має ключове значення для успішної модернізації України та забезпечення сталого розвитку.

Ключові слова: асоціація України з ЄС, ціннісні трансформації, консолідація суспільства, культурна політика, модернізація суспільства, сталий розвиток, архетиповий підхід.

ПРОБЛЕМЫ ЦЕННОСТНЫХ ТРАНСФОРМАЦИЙ И ОБЩЕСТВЕННОЙ КОНСОЛИДАЦИИ В КОНТЕКСТЕ ЕВРОПЕЙСКОГО ВЫБОРА УКРАИНЫ

Аннотация. Исследовательское задание публикации состоит в анализе ценностных трансформаций, происходящих в общественном сознании, которые вызваны европейской интеграцией Украины. Поскольку процессы ценностных трансформаций и формирования идентичности являются нелинейными, то для их верификации, кроме количественных методов, необходимо применять архетипный подход.

Доказано, что европейская интеграция Украины связана не только с экономическими и институциональными преобразованиями, а также с необходимостью освоения европейских ценностей и поведенческих моделей, на которых строятся экономическая, социальная и политическая сферы функционирования европейского содружества.

Показано, что в результате российской агрессии и усиления евроинтеграционных тенденций происходят ценностные изменения в оценках украинскими гражданами общественных процессов и мировоззренческих ориентаций. Существенно уменьшается привлекательность интеграционных моделей с участием РФ, зато увеличивается количество сторонников европейского направления.

Доказывается, что ценностные трансформации происходят медленно, и этот процесс не является линейным. Однако можно утверждать, что условный набор “европейских ценностей” постепенно увеличивает количество своих сторонников среди граждан.

Масштабные общественные пертурбации, связанные с агрессией РФ на Донбассе и экономическим кризисом, способствовали формированию в общественном сознании запроса на ценности единства и консолидации. Однако на данный момент потребность в ценностях консолидации и единства остается во многом не реализованной.

Делается вывод, что необходимость обеспечения необратимости процесса ценностных трансформаций заставляет под другим углом зрения воспринимать культурную деятельность. Доказывается, что динамичное развитие культуры имеет ключевое значение для успешной модернизации Украины и обеспечения устойчивого развития.

Ключевые слова: ассоциация Украины с ЕС, ценностные трансформации, консолидация общества, культурная политика, модернизация общества, устойчивое развитие, архетипный поход.

Problem statement. In 2014, with the victory of Euromaidan in Ukraine, the course for European integration was declared. The Association Agreement between Ukraine and the EU, which fixed the path of European integration, came into force. The Preamble of the Agreement states that its creation is based on the fact that Ukraine and the EU member States share common values. It is stated that “Ukraine as a European country shares a common history and common values with the Member States of the European Union (EU) and is determined to support these values”. The preamble also states that there are relations between Ukraine and the EU based on common values. It should be noted that an exhaustive list of these values is given here. Namely, respect for democratic principles, the rule of law, good governance, human rights and fundamental freedoms, including the rights of persons belonging to national minorities, respect for diversity, human dignity and devotion to the principles of a free market economy [1]. It also notes “the importance that Ukraine attaches to its European identity”. It is important to note that the Preamble states that Ukraine’s integration with the European Union will depend on Ukraine’s achievements in ensuring respect for common values and progress in approaching the EU in the political, economic and legal spheres”. Finally, the list of objectives of the Association in the first place indicates the

promotion of rapprochement between Ukraine and the EU, which is based on common values.

Thus, the path of European integration for Ukraine is associated not only with economic and institutional reforms. This path should be accompanied by value transformations in public consciousness and behavioral models, since the Agreement gives value transformations the same importance as socio-economic, legal and institutional changes.

In 2017, the Cabinet of Ministers of Ukraine approved an updated action Plan for the implementation of the EU-Ukraine Association Agreement. This Plan defines that European integration is an integral part of the strategic planning and policy-making of each ministry. The action plan is an ambitious document that sets out the 1943 tasks, covering 27 areas. 106 authorities of Ukraine are responsible for performance of tasks [2]. The government regularly publishes reports on the implementation of tasks related to the Agreement. Thus, as of the first half of 2018, Ukraine has fulfilled 41 % of the annual action plan for the implementation of the Agreement [3].

At the same time, in discussions around the implementation of Ukraine’s tasks related to the Agreement, it is the problem of value formation that is not given due attention. This can be explained by the fact that value transformations are not directly related either to the activities of the authorities or to

institutional transformations. However, it is inappropriate to neglect this factor of the European integration process, as it is given an important functional importance. The Agreement proceeds from the postulate that the criterion for the success of Ukraine's integration with the EU is the level of mastery of its basic European values in the political, economic and legal spheres. Finally, the list of objectives of the Association in the first place indicates the promotion of rapprochement between Ukraine and the EU, which is based on common values.

The aim of the article is to analyze the value transformations that occur in the public consciousness and are associated with the direction of European integration of Ukraine. Since the processes of value transformations and identity formation are nonlinear and indicate complex and ambiguous trends in the public consciousness, it is necessary to apply an archetypal approach to their verification, in addition to quantitative methods.

Presentation of the main material. The first thing that attracts attention when it comes to value transformations in recent years is the weakening of the influence of the ideologems of the "Russian world" (RW) on the public consciousness of Ukrainian society. Thus, monitoring studies of the Institute of sociology of NAS of Ukraine in 2013 recorded abnormally high positive attitude of citizens of Ukraine to Putin – the average score of the integrated assessment (according to the following scale: "1" – low, "10" – the highest score) was 5,8 points. By the way, Ukrainian President of that period received a much lower score – only

3,6 points. In 2017 Putin's assessment by Ukrainian citizens fell to 2,9 points [4 p. 498]. However, given the large scale of the devastating consequences of Russian aggression, this figure is still a cause for concern. However, the mentioned dynamics of assessments shows that the process of rejection of the ideology of Moldova is increasing in the public consciousness.

In 2014, Ukrainian society formed a significant number of citizens who supported the priority nature of foreign policy partnership with Russia. In particular, according to surveys of the Razumkov Center, in 2009 their number reached a record level of 51,1 %. It is worth paying attention to the factors that at that time, according to respondents, could contribute to the rapprochement of Ukraine and Russia. This is the common historical past (42,7 %), family ties between the inhabitants of both countries (41,7 %), proximity of cultures (24,6 %) [5, p. 72–75]. Traditionally, supporters of strengthening contacts with Russia are residents of the Eastern and southern regions. However, until 2014, such attachment acquired in some places hypertrophied forms. Thus, according to the Razumkov Center, in 2009, 65,7 % of the representatives of the conditional "Slavic community" of Crimea (citizens of Ukraine who are ethnic Ukrainians or Russians) were convinced that Ukrainians and Russians are one people, and 44,2 % did not consider themselves representatives of the Ukrainian political nation [6].

However, since 2014, as a result of understanding the causes of Russian aggression and strengthening of European integration processes, there are

changes in the assessments of Ukrainian citizens of foreign policy orientations. An illustration of this is the dynamics of the attitude of citizens to Ukraine's accession to the Customs Union. It should be recalled that during 2013, a massive information processing of the consciousness of Ukrainian citizens regarding Ukraine's accession to the Customs Union was carried out. It gave the results – at that time 45 % of citizens positively treated Ukraine's accession to the Customs Union, 25 % treated negatively. In 2017, the number of those who positively assessed Ukraine's accession to the Customs Union decreased to 22 %, but the number of opponents of such an integration model increased to 57 % [7, sec. 501]. A similar trend is observed in changing attitudes towards integration models aimed at bringing Ukraine closer to the Western world. Thus, in 2013, 28 % of citizens had a negative attitude to the idea of Ukraine's accession to the European Union. In 2017, there were 24 % of them. At the same time, the number of those who support Ukraine's accession to the EU increased significantly from 41 % in 2013 to 54 % in 2017. Similar trends are observed in the attitude of citizens to the idea of Ukraine's accession to NATO. Thus, the number of those who negatively perceived this idea decreased from 54 % in 2013 to 35 % in 2017. At the same time, the number of supporters of NATO membership increased from 14 % in 2013 to 40 % in 2017 [8, p. 502].

In general, there is reason to believe that in recent years, pro-Western sentiments have been growing in the public consciousness. According to a study conducted in late 2018, “pro” Ukraine's

accession to NATO were 46,3 % of citizens, “against” – 31,6 %. Accordingly, 58,1 % of citizens support accession to the European Union, 23,9 % do not support it [9]. However, the data obtained should not make an impression about the consolidated support of the population of the Western vector of integration. It should be borne in mind that according to the survey, 51 % of the residents of the southern and 53 % of the Eastern regions do not support NATO membership. Accordingly, 41 % of residents of the southern and 40% of residents of the Eastern regions are skeptical about joining the EU. This regional distribution of responses leads to the conclusion that value transformations are slow and not linear. Certain value enclaves remain in the society, which do not perceive changes.

The study of orientations of Ukrainian citizens shows that the conditional set of “European values” is gradually gaining the increasing number of its supporters. Thus, the study “Ukrainian society and European values”, conducted in 2017 by the Gorshenin Institute in cooperation with the representative Office of the F. Ebert Foundation in Ukraine, showed that the values of personal well-being – health, success, prosperity, happy family, lack of stress, personal development are dominant in the minds of Ukrainians. This is followed by the values associated with paternalism-quality and free education and medicine, decent pensions, social benefits, job security, commensurate with income prices. And only last of all respondents pointed to the values that can be described as “European” – the rule of law, democracy, freedom of speech, honesty/transparency, the de-

sire to provide equal opportunities to all citizens like [10, p.13]. The results of this study showed that European values are attractive to Ukrainians, and the need for their implementation is unanimously supported by both supporters and opponents of EU accession. In particular, respondents indicated that the most relevant value is the rule of law. Values such as equality before the law, human rights and democracy are set out below. At the same time, the authors of the study indicate that the respondents agree that “the path to the implementation of these values will be long, because, in their opinion, in our country there are no fair courts, the legislative system is extremely imperfect, in the minds of citizens there is neither respect nor fear of the law”. Another conclusion reached by the authors of this study is that “basic European values are perceived by Ukrainians as good ones that should be sought and which in the future may affect positive social trends. At the same time, Ukrainians are characterized by the fact that they tend to hypothetically support these values, but in everyday practice they are selectively embodied” [11, p. 19].

Since 2014, in the public consciousness there are value transformations under the influence of the development of new economic and social practices related to the European integration way. Mastering these practices is an urgent task, given the need to adapt Ukrainian society to the European economic and humanitarian space.

At the same time, as noted, this process is faced with the need to overcome many difficulties, phobias and prejudices of mass consciousness. In particular,

contradictory trends in the development of the values of private initiative and the free market are recorded. According to the survey conducted by the Sociological group “Rating” in 2019, almost 40 % of Ukrainians would like to have their own business. On the other hand, half of the respondents (48 %) did not express such desires. While in 2013 there were only 27 % who wanted to do their own business, and those who did not want it amounted to 63 %. Therefore, the number of supporters of private initiative is gradually increasing [12]. However, this trend does not yet prove that the mood of paternalism is disappearing in the public consciousness. Thus, according to the results of the 2019 survey, the majority of citizens (64 %) were of the opinion that the role of the state in the development of the economy is to ensure income equality and social justice. And only 27 % believed that the state should ensure freedom of development and fair competition rules. As you can see, there is an effect of “duality”. On the one hand, the number of citizens who want to implement a private initiative, and therefore the number of supporters of liberal views, is growing. On the other hand, the majority adheres to purely paternalistic attitudes and requires the state to ensure equality of income.

To demonstrate the scale of the problem of cultural development of European values the society is facing, it is necessary to turn to the specifics of the population's understanding of the content of basic values related to human rights. The results of the study “What Ukrainians know and think about human rights: assessment of changes (2016–2018)” show that despite the

fact that the population has a fairly high level of support for human rights values, there is a significant imbalance in their perception [13]. Thus, two thirds of the population prioritize socio-economic rights, and this is not surprising against the background of the high level of poverty in the country. According to the authors of the study, the problem is that the average person is not fully aware of the primacy of political and civil rights. The authors also note that 50–60 % of Ukrainians justify restrictions on the rights of drug addicts, former convicts, people with unpopular political views, Roma and representatives of the LGBT community. Moreover, the situation of willingness to restrict the rights of persons belonging to these social groups has deteriorated. The study also showed the frustration of people in the ability to defend their rights before the authorities. In general, the results confirm the need to continue systematic educational and cultural work both from the content of the citizens of their rights, and the need to respect human rights by the authorities.

Large-scale social perturbations associated with the aggression of the Russian Federation in the Donbas and the economic crisis, contributed to *the formation in the public consciousness of the request for the values of unity and consolidation*. Thus, according to the results of the survey in 2019, 28 % of citizens noted that the country lacks unity most of all. As for the potential threats, the citizens are also quite acutely aware of the threat of deconsolidation of society. Thus, in the list of potential threats, 33 % pointed to the “collapse of the country”. The most acutely it is felt by the inhabitants

of the Eastern and Southern regions. 24 % of citizens pointed to the threat of anarchy and anarchy [14]. However, at the moment the need for the values of consolidation and unity remains largely unfulfilled, because neither political forces nor public institutions for various reasons cannot unite society, offering a realistic set of values and behavioral models.

The need to ensure the irreversibility of the process of value transformation forces to perceive cultural activities from a different angle. After all, culture has the proper value and spiritual potential for the preservation of national identities and values and the formation of the worldview of modern man. Neglecting the possibilities of culture in the formation of modern man, preferring, first of all, the solution of economic and social problems, is a shortsighted position.

Dynamic development of culture is crucial for successful modernization of Ukraine and sustainable development. The erroneous view that the success of reforms lies only on the economic and social plane should be abandoned as soon as possible. Reforms can be successful only when they are accompanied by an effective policy of the state in the spiritual sphere. These were the ideas Ukrainian reformers lacked, who mistakenly linked the objectives of the reform only with increasing material consumption. At the same time, such tasks as promoting value transformations, developing the creative potential of society, creating conditions for the formation of a creative environment and new forms of social organization did not fall into the attention of the reformers.

Public opinion research shows that Ukrainians are becoming more confident that it is necessary to focus on the European values of the social order in the modernization of Ukrainian society. At the same time, citizens realize that in modern conditions of poverty, corruption in central and local authorities, low level of legal and political culture it is impossible to “simultaneously” introduce European values into public practice. This requires painstaking and systematic work, designed for a significant period of time.

Summary.

1. Since 2014, in the context of resistance to aggression of the Russian Federation and the beginning of the Association of Ukraine with the EU, there are changes in the value perception of public opinion socio-political processes. Actually, the need for such transformations is conditioned by the Association itself, where in the Preamble it is stated that the way of European integration for Ukraine is connected, first of all, with the mastery of the value basis on which the European community is built. *A list of such values is provided: respect for democratic principles, the rule of law, good governance, human rights and fundamental freedoms, including national minorities, respect for diversity, human dignity and commitment to the principles of a market economy.*

2. The results of monitoring studies make it possible to determine some vectors of value transformations in the public consciousness that occur. Thus, after 2014, the idea of the priority foreign policy nature of Ukraine's partnership with Russia collapsed. Similar negativism is recorded with respect to

integration models with the participation of the Russian Federation, in particular the Customs Union. At the same time, the number of supporters of the Western vector of integration of Ukraine is increasing. Also, monitoring studies show that in the Eastern and Southern regions of the country there is a significant number of citizens who favor the ideology of the “Russian world”. *Therefore, value transformations are slow, and this process is not linear, so certain “value enclaves” remain in the public consciousness.*

3. The study of orientations of Ukrainian citizens shows that the conditional set of “European values” is gradually gaining the increasing number of its supporters. At the same time, this process is faced with the need to overcome many phobias and prejudices in the mass consciousness. We have to deal with a peculiar effect of “duality”, when declared commitment to “European values”, and in practice behavioral models tend to paternalistic or authoritarian attitudes. The perverse consequences of this “duality” can be seen, in particular, in the field of human rights, where there are many violations.

4. One of the factors of the ongoing transformations was the *formation of the demand in the public consciousness of the value of unity and consolidation.* The most acute relevance of such values is experienced by residents of the Eastern and Southern regions. However, at the moment this request remains largely unfulfilled. Neither political forces nor public institutions, for various reasons, can unite society by offering an exhaustive set of values and behavioral models.

5. The need to ensure the irreversibility of the process of value transformation forces to perceive cultural activities from a different angle. After all, culture has the proper value potential for the formation of the worldview of modern man. Once again we have to note that the *new cultural policy should become a means of development of the innovative potential of society and its consolidation around the values of progress*. Such cultural policy is able to resist the influence of disintegration processes.

The real scale of the problems faced in the formation of a new system of values in the minds of Ukrainian citizens has no analogues in the past. Here the cultural and humanitarian policy makers have to operate in an environment where old patterns and approaches do not work. Therefore, there is an urgent need to develop a new methodology for the design and implementation of humanitarian and cultural policy, because we are talking about the need to change the destructive attitudes of self-consciousness of a large number of people and the formation of a new system of values.

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PUBLIC ADMINISTRATION OF DEVELOPMENT OF AGROINDUSTRIAL COMPLEX IN THE CONTEXT OF THE STRATEGY OF SUSTAINABLE DEVELOPMENT OF UKRAINE (ARCHETYPE APPROACH)

Abstract. Agroindustrial complex consider to be the locomotive of the Ukrainian economy. It provides traditionally 15–20 % of GDP annually, generates currency earnings from exports of agricultural products, under the conditions of the debt burden on the national economy is a source of coverage of current liabilities.

The main task of the agroindustrial complex is to ensure the country’s food security, and the population is a quality production of domestic production. Active participation of the country in international economic relations is a decisive factor in the development of the country’s economy.

In place of the theory of economic growth, the concept of sustainable development arose. Today, in the scientific literature there are many definitions of sustainable development. This situation is conditioned by two factors: the complexity of the concept, which includes the economic, environmental, social and other aspects of the development of society, as well as the divergence of views of scientists, en-

trepreneurs and politicians. For better understanding, this term should be divided into two parts. The combination of the terms “sustainable” and “development” can strengthen the connection of the orderly changes in the world economy system, taking into account the integration of different goals, territories and time in the nature of the nature.

Sustainable development of agroindustrial complex requires state support. In addition to solving the issue of ensuring food security of the country, sustainable development of the agricultural sector is important from the point of view of providing employment, increasing the export potential of the country.

Ukraine is one of the key players in the global agricultural market. The lack of innovative approaches to the development of the industry leads to a lack of investments that are necessary for its development, while rural residents are looking for work abroad.

In the conditions of existence of an objective threat of exhaustion of natural resources as sources of fuel for the needs of mankind, the need to solve the problem of finding alternative sources for covering energy needs becomes more urgent.

Bioenergy could satisfy a significant part of the energy needs of the housing and communal services of Ukraine. In addition, the land which, due to pollution, became unfit for the cultivation of food plants, could be used to grow energy crops.

The agrarian sector of the economy has a powerful potential that can be activated under the condition of the implementation of the Strategy of Sustainable Development of Ukraine and Archetype in Public Administration.

Keywords: public administration, sustainable development, agriculture, archetype approach.

ПУБЛІЧНЕ УПРАВЛІННЯ РОЗВИТКОМ АПК В КОНТЕКСТІ СТРАТЕГІЇ СТАЛОГО РОЗВИТКУ УКРАЇНИ (АРХЕТИПНИЙ ПІДХІД)

Анотація. АПК вважають локомотивом економіки України. Він забезпечує традиційно 15–20 % ВВП щорічно, генерує валютний виторг від експорту сільськогосподарської продукції, в умовах боргового навантаження на національну економіку є джерелом покриття поточних зобов'язань.

Найголовнішим завданням АПК є: забезпечити продовольчу безпеку країни, а населення — якісною продукцією вітчизняного виробництва. Активна участь країни у міжнародних економічних відносинах є визначальним фактором розвитку економіки країни.

На зміну теорії економічного зростання виникла концепція сталого розвитку. Нині в науковій літературі існує багато визначень сталого розвитку. Така ситуація зумовлена двома факторами: складністю концепції, що включає в себе економічні, екологічні, соціальні та інші аспекти розвитку суспільства, а також розбіжністю поглядів вчених, підприємців і політиків. Для кращого розуміння цей термін варто розділити на дві частини. Поєднання термінів “сталий” і “розвиток” дає змогу посилити зв'язок упорядкованих змін сис-

теми світового господарства з урахуванням інтеграції різних за характером цілей, територій, часу.

Сталий розвиток АПК потребує державної підтримки. Окрім вирішення питання забезпечення продовольчої безпеки країни, сталий розвиток аграрного сектору є важливим з точки зору забезпечення зайнятості населення, нарощування експортного потенціалу країни.

Україна є одним із ключових гравців на світовому ринку сільськогосподарської продукції.

Брак інноваційних підходів до розвитку галузі спричиняє нестачу інвестицій, потрібних для її розвитку, сільські мешканці в пошуках роботи їдуть закордон.

В умовах існування об'єктивної загрози вичерпання природних копалин як джерел одержання палива для потреб людства, все більшої актуальності набуває необхідність вирішення проблеми пошуку альтернативних джерел для покриття енергетичних потреб.

Біоенергетика могла б задовольнити значну частину енергетичних потреб житлово-комунального господарства України. Крім того земля, яка внаслідок забруднення стала непридатною для вирощування харчових рослин, могла б використовуватись для вирощування енергетичних культур.

Аграрна сфера економіки має потужний потенціал, який можна активувати за умови реалізації Стратегії сталого розвитку України та архитипіки в публічному управлінні.

Ключові слова: публічне управління, сталий розвиток, сільське господарство, архитипний підхід.

ПУБЛИЧНОЕ УПРАВЛЕНИЕ РАЗВИТИЕМ АПК В КОНТЕКСТЕ СТРАТЕГИИ УСТОЙЧИВОГО РАЗВИТИЯ УКРАИНЫ (АРХИТИПИЧЕСКИЙ ПОДХОД)

Аннотация. АПК считается локомотивом экономики Украины. Традиционно он обеспечивает 15–20 % ВВП ежегодно, генерируя валютную выручку от экспорта сельскохозяйственной продукции в условиях долговой нагрузки на экономику страны, является источником покрытия текущих обязательств.

Главная задача АПК: обеспечить продовольственную безопасность страны, а ее население — качественной продукцией отечественного производства. Активное участие страны в международных экономических отношениях является определяющим фактором развития экономики страны.

На смену теории экономического роста со временем пришла концепция устойчивого развития. Сегодня в научной литературе существует много определений устойчивого развития. Такая ситуация обусловлена двумя факторами: сложностью концепции, включающей в себя экономические, экологические, социальные и другие аспекты развития общества, а также несовпадением взглядов ученых, предпринимателей и политиков. Для лучшего понимания этот термин следует разделить на две части. Их сочетание:

“устойчивое” и “развитие” позволяет усилить связь упорядоченных изменений системы мирового хозяйства с учетом интеграции разных по характеру целей, территорий, времени.

Устойчивое развитие АПК нуждается в государственной поддержке. Кроме решения вопроса обеспечения продовольственной безопасности страны, устойчивое развитие аграрного сектора является важным с точки зрения обеспечения занятости населения, наращивания экспортного потенциала страны.

Украина является одним из ключевых игроков на мировом рынке сельскохозяйственной продукции.

Отсутствие инновационных подходов к развитию отрасли вызывает нехватку инвестиций, необходимых для ее развития, сельские жители в поисках работы едут за границу.

В условиях существования объективной угрозы исчерпания природных ископаемых как источника получения топлива для нужд человечества, все большую актуальность приобретает необходимость решения проблемы поиска альтернативных источников для обеспечения энергетических потребностей.

Биоэнергетика могла бы удовлетворить значительную часть энергетических потребностей жилищно-коммунального хозяйства Украины. Кроме этого земли, ставшие непригодными для выращивания продовольственных культур вследствие загрязнений, могли бы использоваться для выращивания энергетических культур.

Аграрная сфера экономики имеет мощный потенциал, который можно активировать при реализации Стратегии устойчивого развития Украины и архитектуры в публичном управлении.

Ключевые слова: публичное управление, устойчивое развитие, сельское хозяйство, архитектурный подход.

Formulation of the problem. The need for sustainable development of Ukraine's economy today is evident. An important part of it is the agroindustrial complex (AIC). Many economists consider the agro-industrial complex to be the locomotive of the Ukrainian economy. It provides traditionally 15–20 % of GDP annually, generates currency earnings from exports of agricultural products, under the conditions of the debt burden on the national economy is a source of

coverage of current liabilities. In the coming years, Ukraine is obliged to pay the principal amount of external debt and interest in the following volumes: 2019 – US \$ 5,987 billion USA; 2020 – USD 6,081 billion USA; 2021 – \$ 6,286 billion USA; 2022 – 3,658 billion dollars USA [1]. The main task of the agroindustrial complex is to ensure the country's food security, and the population – quality goods of domestic production. Active participation of the country in interna-

tional economic relations is a decisive factor in the development of the country's economy. According to the results of the global competitiveness assessment in 2017, Ukraine ranks 81 out of 137 countries, and the market efficiency of goods 101 [2]. This requires increased attention to the issues of the proper management of the development of the agroindustrial complex of Ukraine.

Analysis of recent publications.

An important contribution to the development of theoretical, methodological, scientific and practical principles of sustainable economic development was made in the works: I. Bistryakova, O. Veklych, K. Melnyk, A. Chukhno, A. Borodin, A. Malinovsky, V. Yurchyshyn. Conceptual principles of archetypes became the subject of research by E. Afonin, O. Donchenko, S. Krymsky, K. Jung. Despite the large number of studies devoted to the sustainable development of the economy, the development of the agro-industrial complex, the study of archetypes, the problems of the public management of the development of agro-industrial complex in the context of the strategy of sustainable development of Ukraine on the basis of the archetypal approach remain insufficiently highlighted.

The purpose of the article is: to identify the trends and identify the peculiarities of the public management of AIC development in the context of the strategy of sustainable development of Ukraine on the basis of an archetypal approach.

Presenting main material. The theory of sustainable development has gained popularity over the past decades. In place of the theory of eco-

nomic growth, the concept of sustainable development arose. Today in the scientific literature there are many definitions of sustainable development. This situation is conditioned by two factors: the complexity of the concept, which includes the economic, environmental, social and other aspects of the development of society, as well as the divergence of views of scientists, entrepreneurs and politicians. For better understanding, this term should be divided into two parts. The combination of the terms "sustainable" and "development" can strengthen the connection of the orderly changes in the world economy system, taking into account the integration of different (nature, economic, social), territories (separate settlements, regions, states, continents, planets), time (present and future generation). These components are of great significance, since they provide a variety of liveliness and the needs of an individual and of mankind as a whole. Social progress, in turn, is possible in the case of an integrated implementation of the mentioned components [3, p. 35]. Under constant social development understand only those changes that are in the interests of the majority of citizens, contributing to improving the quality of their lives.

Sustainable development of AIC requires state support. At the state level, it is worthwhile to select the following forms of direct budget support: subsidizing agricultural production; subsidizing of short-term and investment crediting of agricultural enterprises; provision of subsidies to compensate farmers for agricultural crop insurance; subsidies on capital expenditures. Indirect support is the

purchase of agricultural products, foodstuffs; regulation of the market of production through the procurement of grain, the implementation of commodity interventions; protection of economic interests of commodity producers in the field of AIC in the course of their foreign economic activity, etc. Under conditional direct support, production potential and positions on the consumer market are strengthened by means of measures that provide favorable organizational and economic conditions for the functioning of agricultural producers. This includes measures to restructure the indebtedness of agricultural producers for payments to the budget of all levels, state extra-budgetary funds, energy suppliers and other logistical resources; creation of a special tax regime; support of agrarian science; realization of state programs and national projects.

According to K. M. Melnyk [4], the effectiveness of state regulation and support of the agrarian sector can be achieved if:

- resources, benefits, subsidies, interventions, etc., will be allocated in advance to state programs of agricultural development and support of agricultural producers;
- unconditional compliance by agrarian enterprises of the mandatory requirements provided for by these programs will be ensured;
- the precise definition of the share of the state and the share of enterprises in expenses in the implementation of the corresponding programs will be determined in advance;
- measures will be taken to attract international technical assistance to the agro-industrial complex.

In addition to solving the issue of ensuring food security of the country, sustainable development of the agricultural sector is important from the point of view of providing employment, increasing the export potential of the country.

Ukraine is one of the key players in the global agricultural market. The agrarian sector of Ukraine today is the backbone of the Ukrainian economy and is one of the main budget-filling and export-oriented sectors of the national economy. About 20–24 % of Ukrainian exports are agricultural products of Ukraine. The products are exported to more than 190 countries of the world, Ukraine holds leading positions in the world market, in particular, exports of cereals and oilseeds. Commodity structure of export and import of AIC products is shown in Table.

Commodity structure of Ukraine's exports has fallen in most commodity groups since 2015. The reason was the crisis in the economy and the loss of the Russian market, the prohibition of transit of Ukrainian products through the territory of Russia. A similar situation with regard to the commodity structure of imports, the country became less dependent on imported goods from abroad, began to increase the turnover of production of own products.

In the structure of imports, ready food products, which is evidence of the irrational structure of foreign trade, when more goods are imported with high added value, while mainly raw materials and products with a small degree of processing are exported.

The main market for Ukrainian agricultural products is the Asian market,

Commodity structure of export and import of agricultural products of Ukraine [5]

Commodity group	Export in mln. of dollars				Import in mln. of dollars			
	2013	2014	2015	2016	2013	2013	2014	2015
I. Live animals, products of animal origin	1084,1	1014,5	823,4	775,1	1894,5	1124,1	548,2	626,3
% to the total	6,4	6,1	5,7	5,1	23,1	18,6	15,7	16,1
II. Products of vegetable origin	8875,9	8736,1	7971,5	8093,7	2670,1	2031,6	1146,2	1284,8
% to the total	52,1	52,4	54,7	53	32,6	33,5	32,9	33
III. Fats and oils of animal or vegetable origin	3507,1	3822,1	3299,8	3962,9	403,4	301,7	1823,4	245,9
% to the total	20,6	22,9	22,7	25,9	4,9	5	5,2	6,3
IV. Ready food products	3571,7	3096,3	2468,4	2450,1	3219,5	2601,8	1607,7	1734,0
% to the total	21	18,6	16,9	16	39,3	42,9	46,1	44,6
Total	17038,8	16668,9	14563,1	15281,8	8187,4	6059,3	3484,4	3891,1

with India, Iran and Turkey the main partner countries. The main partners of EU member states are Spain, the Netherlands and Italy.

The trend in recent years is a reduction in revenues from exports of goods and a simultaneous reduction in exports of agro-food products. However, although trend is negative, exports of other, non-agricultural products declined even faster. The past two years have seen even an increase in agricultural exports. Over the past 5 years, the share of AIC in the structure of Ukraine's export earnings has increased from 26 % to 42 %. It should be noted that the basis of agricultural exports in the future is the export of raw materials, the main positions – wheat, corn, barley, soybeans.

In the analytical report, the National Institute of Strategic Studies notes that in order to ensure sustain-

able competitive development of agrarian business and minimize the negative impacts and risks of the world market, Ukraine needs to diversify agricultural exports both in terms of the product nomenclature and range, and in relation to the geographic markets. Specialists emphasize that the raw vector does not provide prospects for the development of the national economy, if Ukraine will be positioned only as a producer of high value-added raw materials. Over the past twenty years, the value added of agriculture and the food industry in the structure of gross value added of Ukraine has decreased from 23 to 14 %. A rapid decline in this indicator poses a real threat to national food security. The basis of Ukrainian agri-food exports is products with a low and medium degree of processing – cereals and oilseeds, sunflower oil, products of the food industry. The share of these com-

modity positions over the past 10 years has increased from 62 % to 90 % [6].

Scientists emphasize that the purely raw material for agricultural exports should be gradually replaced by stimulating investment in livestock farming, and in the case of oilseeds, to deepen their processing for food (sunflower, soybean) and bioenergy (rapeseed). The promising niche for the AIC of Ukraine is organic products, for this purpose it is necessary to develop a certification system.

The main factors hindering the strengthening of the competitiveness of domestic agricultural products in foreign markets are: low level of development of the financial and credit system, underdevelopment of the sphere of insurance against production and credit risks, underdeveloped infrastructure of agroindustrial complex, which increase the cost of production. In addition, agricultural products have a low quality, accordingly, the prices on it are reduced. In general, the agricultural sector needs state support.

In accordance with the Law of Ukraine "On State Support to Agriculture in Ukraine", state support is provided as follows [7]:

- state regulation of prices of certain types of agricultural products;
- state regulation of the agricultural insurance market;
- other types of support for producers of agricultural products and the agrarian market (state mortgage purchases of grain, credit support for agricultural producers (credit subsidy), deregulation of the Ukrainian agricultural market and prohibition of discrimination of the rights of its owners;

- state support of producers of livestock products;

- other types of state support of agricultural producers.

Support for the development of rural areas is carried out in the following ways:

- solving short-term tasks connected with support of incomes of agricultural producers by artificial reduction of production costs, subsidization of certain types of products. Such a form of support does not always contribute to the intensification of production, the introduction of new technologies, the increase of labor productivity in the agrarian sector, in general, has a minimal impact on these processes;

- measures aimed at solving long-term problems related to technical and economic development, promote the implementation of intensive management methods, increase the efficiency of agricultural production.

It should be noted that the implementation of sustainable development of the economy must be carried out in the context of the Strategy of Sustainable Development of Ukraine until 2030.

The draft Strategy for Sustainable Development of Ukraine for the period up to 2030 was discussed in June-December 2016. representatives of public authorities and local self-government of all regions of Ukraine, deputies of different levels, academics and educators, representatives of civil society organizations, professional associations, business, mass media, experts of international organizations took part in regional and national consultations.

In 2030 Ukraine is seen as a country that is developing on the principles of

sustainable development. The strategy of sustainable development of Ukraine until 2030 is focused on the vectors identified in the Strategy for Sustainable Development “Ukraine 2020” [8]:

- the vector of development - ensuring the country’s sustainable development, carrying out structural reforms, ensuring economic growth in an environmentally sound way, creating favorable conditions for conducting economic activity;

- the vector of security – ensuring the security of the state, business and citizens, protecting investment and private property, securing peace and protection of borders, fair and impartial justice, urgently carrying out purges of power at all levels, and ensuring the implementation of effective anti-corruption mechanisms. The priority is the safety of life and health of a person, which is impossible without an effective system of public health protection, provision of proper medical services, protection of socially vulnerable groups of population, a safe environment and access to high-quality drinking water and sanitation, safe and high-quality food products, and industrial goods;

- the responsibility vector is to provide guarantees to every citizen regardless of race, color, political, religious or other beliefs, gender, ethnic or social origin, property status, residence, language or other characteristics, have access to high quality education, security systems health and other services in the public and private sectors;

- the vector of pride is to ensure mutual respect and tolerance in society, pride in its own state, its history, culture, science, and sport.

According to the strategy, the national goals of sustainable development of Ukraine are singled out, in particular [9]:

- ensuring sustainable branch and regional development;

- promote sustainable development of the agro-industrial complex;

- provide access to affordable, reliable, low-carbon energy for all and increase energy efficiency;

- to ensure sustainable development of regions on the basis of preservation of national cultural values and traditions.

It is important to pay attention to the investment potential of the agricultural sector, the process of formation of which is largely associated with the process of primary accumulation of capital by enterprises. The growth of the volume of investment resources is not accompanied by the development of investment activity directly at enterprises. The reasons for this are that there are no conditions for the development of investment activity, lack of trained specialists and managers, unresolved issues of industry reform, prevailing costly business practices, and the lack of implementation of innovations. As a result, about 50 % of the total investment goes to intermediary activities, and not to direct production. Lack of land market, low education and lack of innovation, unusual approaches lead to the fact that the potential for increasing productivity, efficiency and diversification is not used.

Ukraine ranks 96th out of 189 in the Doing Business World Bank ranking [10]. The country ranked 76th in the Global Competitiveness Index.

The lack of innovative approaches to the development of the industry leads to a lack of investments that are necessary for its development, while rural residents are looking for work abroad.

The labor force from Ukraine became one of the main export items, dividing the TOP with metal, grain and oil. In 2018 migrant workers transferred to Ukraine \$ 11,6 billion USA. The war and the provision of Ukraine with a visa-free regime have stimulated massive labor migration from Ukraine. According to the International Monetary Fund, in other countries there are three million migrant workers from Ukraine.

Private money transfers coming to Ukraine over the past five years have become an important factor in macroeconomic stability. As noted by the World Bank, transfers from labor migrants positively contribute to the stability of the hryvnia exchange rate.

The change of power, a number of other factors, led to a sharp decrease

(by USD 2 billion) in 2014 of cash flows from Ukrainian workers. By 2014, the bulk of migrant workers from Ukraine worked in Russia and the military conflict turned this trend.

Already in 2015, the growth of transfers from migrant workers, which reoriented to Europe, resumed and amounted to \$ 7 billion. USA. In 2017, Ukraine received a visa-free regime with the EU and it also provoked massive labor migration. The volume of income from labor migrants in 2017 grew to \$ 9,3 billion. The USA and in 2018 – up to 11,6 billion dollars. USA.

The volume of transfers from the labor migrants in 2015–2017 was at the level of 8 % of the nominal annual GDP of Ukraine, and according to the results of 2018, this year, all chances to reach more than 12 % (Fig. 1).

Having compared volumes of transfers and volumes of foreign investments to Ukraine, one can conclude that starting from 2014, migrant workers every year invest in the Ukrainian



Fig. 1. Dynamics of Private Money Transfers to Ukraine (2013–2019)

economy several times more than foreign investors (Fig. 2).

Unfortunately, investors did not believe in the current authorities of Ukraine and are in no hurry to open their production here. As a result, Ukrainian workers are forced to go to Eastern Europe, which is often the competitor of domestic enterprises in foreign markets.

Comparison of income from labor migrants with the volume of foreign exchange earnings from exports of the mining and smelting complex, the agro-industrial sector (including food exports) and IT showed that: in 2018, Ukrainian enterprises sold grain, processed products, vegetable oils, semi-finished products for export and ready-made food at \$ 16,8 billion. USA; Exports of iron ore and ferrous metals, including semi-finished products, rolled products and pipes, amounted to 13,5 billion dollars. USA. IT industry has brought 3,6 billion dollars. USA. In the ranking of currency donors, the wage earned the third place, and trans-

fers from them closely approached the volumes of currency earnings from the export of iron ore and metal.

In the conditions of existence of an objective threat of exhaustion of natural resources as sources of fuel for the needs of mankind, the need to solve the problem of finding alternative sources for covering energy needs becomes more urgent.

Reducing natural gas consumption and developing energy efficiency are the most pressing challenges facing Ukraine today. Ukraine is one of the most energy-intensive countries in the world. The country's energy security is heavily dependent on the degree of diversification of energy used to meet its energy needs.

The primary task of national energy is to seek and use alternative fuels, the alternative of which is, first of all, their environmental and rehabilitation.

Taking into account national interests and energy security, renewable energy should be considered a priority direction of energy development



Fig. 2. Money transfers and foreign investments in Ukraine (billion US dollars)

in Ukraine. Bioenergy could satisfy a significant part of the energy needs of the housing and communal services of Ukraine. In addition, the land which, due to pollution, became unfit for the cultivation of food plants, could be used to grow energy crops. The development of bioenergy, and in general the renewable energy sector, could help solve many environmental problems.

The urgency of using biomass as an energy source is extremely high. The largest economic potential of biomass is the production of maize for grain, experts do not recommend its use as a biofuel because of the climatic peculiarities of Ukraine – corn stems do not have time to completely dry up, and therefore are unsuitable for burning without additional costs for their drying, which is expensive and inappropriate, since it significantly increases the cost of biofuels. The second place is the waste of grain (straw), economically expedient potential – 31,78 thousand tons or 18,24 thousand tons of conditional fuel (c.f.). The third place is sunflower waste (stems and husk). The economically feasible potential of sunflower stems is 15,24 thousand tons c.f., and sunflower husk – 1,23 thousand tons c.f. The total economic potential of sunflower waste is 16,47 thousand tons c.f.

The use of straw as the primary source of energy for the production of heat for heating and hot water needs is a top priority of the energy use of the potential of local biofuels.

The use of biomass as a fuel will ensure the development of a new business – the procurement of local fuels with the involvement of small and medium businesses; save significant

money for the purchase of traditional energy sources.

Recently, special attention is paid to issues of archetype in public administration, as a practical field of application of scientific and theoretical research. Modern researchers in the field of studying archetype are: E. Afonin, I. Birich, S. Krymsky.

Ideally, the people and the state they form must rely on the collective unconscious. Every nation has a unique archetype. It is a form of collective unconscious, through which the experience of the people is passed from generation to generation. Knowledge of archetype allows you to explore the mentality of the people, his prehistory and the future.

It is known that no country in any era survived the crisis due to purely economic circumstances. Indeed, at the heart of economic activity is a certain psychoculture.

Given that archetype in public administration generates a certain tool for the implementation of state policy, one should take into account the need to restore the archetype of the Ukrainian-host.

In a simplified form, the psychosocial portrait of a Ukrainian is a self-sufficient master who relies on his own strength; psychosocial portrait of a European is a hired employee who has formed a civil society through which he defends his rights.

To the defining archetypes of the Ukrainian mentality, S. Krymsky refers to the land and the ideal of freedom. The archetype of the land integrated the agrarian-industrial, social-historical and spiritual-cultural attributes of national life.

The social system gave birth to the psychotype of a Ukrainian as a self-sufficient host who relied on his own strength. It was this psycho-type that did not allow the emergence of a home-grown feudal class, and therefore the task of state creation, which was unsustainable for him, lay on the shoulders of the peasantry and the Cossacks. It is worth noting that the urgency and the need to restore the archetype of the Ukrainian-master today is just in time. After all, only the real owner of the land – a peasant, the farmer will be able to effectively use it, perceiving at the same time the archetype of the earth and able to combine modern technology of management.

Conclusions and perspectives of further research. The development of public management of AIC in the context of the strategy of sustainable development of Ukraine impedes the difficulties that are characterized by the general complex political-economic situation in the country, groundless administrative barriers, corruption and excessive regulation. The inflexible land market coupled with low education and the lack of young, business, innovative farmers restrain the formation of an effective structure of economic activity in agriculture and lead to the non-use of the potential for increasing productivity and diversification in the agrarian sector. The country ranked 96th out of 189 in the World Bank's Doing Business rating for 2015. Despite a slight increase in the rating due to reforms registered in 8 spheres, Ukraine still lags behind all the countries of the region. On a global scale, the business environment in Ukraine can be compared with the

Philippines, the Dominican Republic, Sri Lanka.

With all these negatives, the agrarian sphere has a powerful potential that can be activated if the Strategy of Sustainable Development of Ukraine and Archetype in the Public Administration are implemented.

In further research, in order to increase the effectiveness of the implementation of public administration strategies, in particular in the agrarian sector of the Ukrainian economy, one must rely on an archetype - a psychosocial portrait of a Ukrainian self-reliant owner who appreciates land, freedom and innovation in farming.

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INFORMATION POLICY OF UKRAINE AS AN EUROPEAN STATE IN CONDITIONS OF CURRENT THREATS (ARCHITECTURE APPROACH)

Abstract. The sources of the anthropocentric matrix of concepts and ideas in the information sphere are presented. The challenges and threats to the information sphere of Ukraine are given. The external and internal factors of these threats are specified. Specific facts of threats in the world are considered. The peculiarities of the European countries' regulatory policy in the area of counteracting threats and legal security of information security as a sub-branch of information law are analyzed. The landscape of the threat of information security 2019 is defined. The mechanism of ethnic lobbying as a tool of soft law is given. It's shown that the tendency of citizens' strivings is not to safety, but to freedom. It is revealed that security measures are simultaneously factors limiting the freedom of citizens. The importance of launching the anti-Ukrainian language counterac-

tion system in the area of the Anti-terrorist operation in the East of Ukraine in April 2018 and activities within the framework of the Framework Cooperation Program of Ukraine with the Council of Europe and the European Union was emphasized. To counter propaganda, it is proposed to apply and improve the universal international legal regulation of media space, to build a single European space. The content of Ukraine's national interests according to the Doctrine of Information Security of Ukraine is determined. Objects of national interests in the information sphere are called information, information infrastructure and status of the subject in the information sphere. It is emphasized on the value-filling of information policy of the state. The realization and survival of an individual, society and state are defined as the goal of information policy in the context of modern threats. State security, economic prosperity, the development of society and the harmonious existence of the country in the global context are indicated as the result of effective information policy. It is suggested to rely on the state-owned approaches inherent in historical Kyiv and the modern Ukrainian state.

Keywords: geopolitical confrontation, propaganda, manipulation, fake, cyber troops, landscape threats, sources of soft law, ethnic lobbying, national values, European and national security systems, information security, information infrastructure.

ІНФОРМАЦІЙНА ПОЛІТИКА УКРАЇНИ ЯК ЄВРОПЕЙСЬКОЇ ДЕРЖАВИ В УМОВАХ СУЧАСНИХ ЗАГРОЗ (АРХЕТИПНИЙ ПІДХІД)

Анотація. Представлено джерела антропоцентричної матриці понять та ідей в інформаційній сфері. Зазначені виклики і загрози інформаційній сфері України. Уточнені зовнішні та внутрішні чинники цих загроз. Розглянуті конкретні факти загроз у світі. Проаналізовані особливості регуляторної політики європейських держав у напрямку протидії загрозам та правового забезпечення інформаційної безпеки як підгалузі інформаційного права. Визначений ландшафт загрози інформаційної безпеки 2019 р. Приведений механізм етнічного лобізму як інструменту “м’якого” права. Наголошено на тенденції прагнення громадян не до безпеки, а до свободи. Виявлено, що заходи безпеки є одночасно факторами обмеження свободи громадян. Підкреслено важливість запуску системи протидії антиукраїнському мовленню в зоні проведення антитерористичної операції на Сході України у квітні 2018 р. та заходів у межах Рамкової програми співробітництва України з Радою Європи та Євросоюзом. Для протидії пропаганді запропоновано застосовувати та вдосконалювати універсальне міжнародно-правове регулювання медіапростору, будувати єдиний європейський простір. Визначено зміст національних інтересів України згідно з Доктриною інформаційної безпеки України. Об’єктами національних інтересів у інформаційній сфері названо інформацію, інформаційну інфраструктуру і статус суб’єкта в інформаційній сфері. Наголошено на ціннісному наповненні інформаційної політики держави. Реалізацію і виживання окремої особи, суспільства та держави ви-

значено як мету інформаційної політики в умовах сучасних загроз. Безпеку держави, економічне процвітання, розвиток суспільства і гармонійне існування країни у світовому контексті зазначено як результат ефективної інформаційної політики. Запропоновано спиратися на державницькі підходи, притаманні історичному Києву та сучасній українській державі.

Ключові слова: геополітичне протистояння, пропаганда, маніпулювання, фейк, кібервійська, ландшафт загрози, джерела “м’якого” права, етнічний лобізм, національні цінності, системи європейської і національної безпеки, інформаційна безпека, інформаційна інфраструктура.

ИНФОРМАЦИОННАЯ ПОЛИТИКА УКРАИНЫ КАК ЕВРОПЕЙСКОГО ГОСУДАРСТВА В УСЛОВИЯХ СОВРЕМЕННЫХ УГРОЗ (АРХЕТИПИЧЕСКИЙ ПОДХОД)

Аннотация. Представлены источники антропоцентрической матрицы понятий и идей в информационной сфере. Указаны вызовы и угрозы информационной сфере Украины. Уточнены внешние и внутренние факторы этих угроз. Рассмотрены конкретные факты угроз в мире. Проанализированы особенности регуляторной политики европейских государств в направлении противодействия угрозам и правового обеспечения информационной безопасности как подотрасли информационного права. Определен ландшафт угрозы информационной безопасности 2019 г. Приведен механизм этнического лоббизма как инструмента “мягкого” права. Отмечены тенденции стремления граждан не к безопасности, а к свободе. Показано, что меры безопасности являются одновременно факторами ограничения свободы граждан. Подчеркнута важность запуска системы противодействия антиукраинской речи в зоне проведения антитеррористической операции на Востоке Украины в апреле 2018 г. и мероприятий в рамках Рамочной программы сотрудничества Украины с Советом Европы и Евросоюзом. Для противодействия пропаганде предложено применять и совершенствовать универсальное международно-правовое регулирование медиапространства, строить единое европейское пространство. Определено содержание национальных интересов Украины согласно Доктрине информационной безопасности Украины. Объектами национальных интересов в информационной сфере названы информация, информационная инфраструктура и статус субъекта в информационной сфере. Отмечена важность ценностного наполнения информационной политики государства. Реализация и выживание отдельной личности, общества и государства определены как цель информационной политики в условиях современных угроз. Безопасность государства, экономическое процветание, развитие общества и гармоничное существование страны в мировом контексте указаны как результат эффективной информационной политики. Предложено опираться на государственные подходы, присущие историческому Киеву и современному украинскому государству.

Ключевые слова: геополитическое противостояние, пропаганда, манипулирование, фейк, кибервойска, ландшафт угрозы, источники “мягкого” пра-

ва, этнический лоббизм, национальные ценности, системы европейской и национальной безопасности, информационная безопасность, информационная инфраструктура.

Target setting. Regarding the current geopolitical situation and policies of European countries in terms of the use of military-political mechanisms for the provision of security and defense, the issue now stands for the construction of a new system of European and national security, which should include all existing security and defense institutes for a clear separation of their functions. Traditional ideas about the symbols of power and ways of achieving world domination change. Previously, it was about land, air and sea spaces, now it is about updating the role of information space and a new field of geopolitical confrontation – the information sphere. Therefore, the problem of modern challenges and threats to Ukraine's information security is extremely relevant. The Internet has a dominant role, the undisputed leader of the development of which is the United States. However, today there's an opinion on the need to optimize the paths of global information flows. That is, we can already say that the world is on the verge of a new battle for the control over the information space and the "transportation of information".

"Of course, in today's geopolitical conditions, the importance of the information factor increases. There is a clear tendency to increase the role of information resources of states in the overall system of defense capabilities. Its most important elements are information systems and means of strategic preven-

tion, control of troops and weapons, navigation, intelligence, and electronic warfare... Thus, geopolitical transformations determine the nature of cooperation and confrontational relations in the 21st century. The main field of confrontation is the information space of the global, regional and national levels. Geopolitical conditions determine the military information policy of the state in the most important spheres of geopolitical rivalry and confrontation" [1, p. 44–45].

The aggressive external environment was put forward by Ukraine in the years 2014–2019, first of all in the face of the state's information policy, new threats.

Analysis of basic research and publication. Some researchers identify the main types of threats to information security as follows:

- large-scale informatization, increasing the dependence of the military sector on modern information technologies, simplifying communications and accelerating the flow of information flows;
- formation of information sphere not bound to state borders;
- transforming the information space of Western powers into a single global information space, where the United States and EU countries play a dominant role in controlling information flows;
- the formation of a global information infrastructure based on the

Internet, which can be considered as strengthening the spatial interdependence of states;

- displacement of domestic news agencies, mass media from the internal information market and strengthening the dependence of the spiritual, economic and political spheres of public life in Ukraine from foreign information structures;

- manipulation of information, fake, etc.;

- development of information weapons or its elements in almost 120 countries of the world (according to American experts);

- Information influence of foreign political, economic, military and information structures on the development and implementation of the foreign policy of the state;

- spread abroad of misinformation about Ukraine's foreign policy;

- violation of the rights of citizens and legal entities in the information sphere of Ukraine and abroad;

- attempts to unauthorized access to information and influence on information resources, information infrastructure of state authorities, which implement the state foreign policy, Ukrainian representations and organizations abroad, and representations of Ukraine at international organizations [1, p. 45–52].

We have the following major groups of threats: information, information and technology, electronic control over life, the use of new information technologies for political purposes.

The most significant are the following:

- threats connected with destruction or degradation, internal and exter-

nal, information and cultural basis of society, the main custodian of which is the system of education and upbringing of new generations of society;

- threats associated with the destruction or degradation of a productive information subsystem of society are scientific, technical, analytical, and ideological centers that create or import relevant information products and information technologies.

In the system of ensuring national security of the state, US military researchers Jagger Richard and George Barber consider the following triad:

- national values in the information sphere;

- national interests in the information sphere;

- national goals in the information sphere.

According to the Doctrine of Information Security of Ukraine, Ukraine's national interests in the information sphere are:

- observance of constitutional rights and freedoms in the possibility of obtaining information, preservation and strengthening of values;

- representing Ukraine in the international environment and informing Ukrainian citizens about state information policy;

- development of modern information technologies;

- protection of information resources [2].

Objects of national interests in the information sphere are the information, information infrastructure and the status of the subject in the information sphere. The state information policy is aimed at the realization and survival of the individual, society and the state.

For the state as a whole, this means its security, economic prosperity, the development of society and the harmonious existence of the country in a global context.

Value added information policy is important. It's made, according to C. Lerci and A. Said, by individual citizens, society, state, socially interested groups and government [3, p. 11]. On the basis of values, the priorities of information policy are formed. The formation of priorities should be of a systemic nature.

M. Weber believes that the system of values is determined primarily by the historical epoch [4, p. 64].

B. Gogwood and L. Gang consider national values as beliefs, morals, standards, and other specific benchmarks that influence policy making at all levels, since they create contexts of deterrence, influence, and incentive for parties to take decisions in one or another process [5, p. 160].

According to the work of V. Gorbunin and A. Kachinsky, the core value consolidating society is national security, spiritual heritage, prosperity, international relations, patriotism and social justice [6, p. 107].

The purpose of the article is to find out the directions and principles of information policy of Ukraine as a European state in the context of modern threats.

The statement of basic materials. Seeing that fact and truth are relative concepts, and approaches are created by man, in our opinion, it's important to immediately determine the matrix of concepts and ideas.

We define the matrix of concepts and ideas as anthropocentric, that is, we

will take as a basis the fact that man is the center of the universe and the purpose of all events that it was designed and created by God in His image and likeness.

Primary sources and first legislators became ancient sacred books are:

- Bible (XV century BC – I century AD);
- Tanah;
- Quran;
- Trypitka (Pali canon);
- Go away;
- V-Jing;
- Tao tsan, Chuang-tsi.

Biblical commandments of bliss are:

- Blessed [happy] poor in spirit [need the Spirit, realize the need for spiritual self-perfection – are spiritually perfected], because theirs is the kingdom of heaven.
- Blessed are sorrowful, for they will be comforted.
- Blessed are the meek, for they inherit the earth.
- Blessed are hungry and thirsty for the truth, for they will be filled.
- Blessed are the merciful, for they will be merciful.
- Blessed are the pure in heart, for they will see God.
- Blessed peacemakers, for they will be called the sons of God.
- Blessed are persecuted for righteousness, for theirs is the kingdom of heaven.
- Blessed are you, when they will disgrace you and persecute and utterly wickedly speak evil of Me. Rejoice and be glad, for your reward is great in heaven! For so persecuted also the prophets that were before you (Matthew 5: 3-12).

The challenges and threats to Ukraine's information security are: the presence of problems in the formation and implementation of state information policy, adequate to the challenges and threats to Ukraine's information security; the lack of effective information and analytical support for the leadership of the state and state authorities; attempts to interfere in the internal affairs of Ukraine by foreign states, organizations and groups; use of information space by foreign states for the purpose of informational or military aggression; dissemination of negative informational and informational and technological influences on human consciousness; the creation of foreign powers of cyber troops, cyber units in traditional genera of troops, the development of new types of information weapons and weapons of a cybernetic nature; the dependence of the national information infrastructure on foreign manufacturers of high-tech products; improper level of informatization of the activities of state bodies, local governments and other areas of information activity; imperfection of the state strategy and the system of counteraction to external information expansion into the national information space; restriction of freedom of speech and dissemination in the media of a cult of violence, cruelty, disdainful attitude towards human and national dignity, provoking confrontation in society; the implementation of software and mathematical tools that violate the functioning of information systems, radio-electronic locking of communication and control, the inclusion in the software of hidden malware functions; the use of unlicensed and uncertified software, the lack of prio-

rity development of national software; insufficient level of development of national information infrastructure, low competitiveness of domestic high-tech production of information technologies, information products and services; insufficient reliability of information and telecommunication systems for the collection, processing and transmission of information in emergencies, the absence of effective national and local notification systems, early warning and emergency response; manifestations of unauthorized access to personal data and information resources of state authorities and local self-government; violation of the established procedure for collecting, processing, storing and transmitting data; illegal interception of information in telecommunication networks, separatist and other criminal manifestations in the information sphere; inconsistency of legal responsibility with contemporary challenges and threats to information security; the lack of effective democratic control over the activities of the subjects of ensuring information security, the security of the national information infrastructure and information space of Ukraine. The vast majority of these threats are inherent in different countries, but in the conditions of socio-cultural and economic transit experienced by the Ukrainian state and society, these threats are actualized and aggravated.

Contemporary challenges to the information security of Ukraine, as V. Konakh and O. Lazorenko rightly point out, are caused both by internal and external factors. The domestic ones are most associated with the backwardness of information technology in Ukraine from the leading countries of

the world, the inadequacy of government bodies and legislation in the information sphere, as well as indifference, low level of understanding and professional responsibility of both groups and citizens who are currently conducting its activity in the information space of Ukraine. External – with the efforts of foreign actors to influence the world and domestic information space in order to provide their own interests” [7, p. 74–77].

In this situation, the issues of information security first of all, its informational and psychological component, are put on the foreground. Today, the fact that the more information the state possesses, the more likely it is (the more equal conditions) that it will attain strategic advantages in the information space. This is especially relevant for determining the role and place of Ukraine in the current conditions of information globalization.

What is the experience of information security policy of foreign countries?

CM document (2002) 49 proclaims five key principles of NATO’s security policy [8]:

- “principle of latitude”;
- “principle of depth”;
- “principle of centralization”;
- “principle of access control”;
- “the principle of personal control”.

An important task for NATO is to prevent acts of aggression in cyberspace, as well as to the cyber defense of individual member states.

P. Kornis of the London Royal Institute of Foreign Affairs offers the following classification of information threats: hacker-alone attacks; organized crime in networks; ideological and political

extremism; information aggression of states [9].

The experience of Austria, Switzerland, Finland and Ireland in data protection, early detection of cyberthreats and cyberattacks, critical infrastructure enhancement, cyber-rush, cyber-espionage and cyber-sabotaging is helpful. [10]

The most important aspect of the information security of all EU countries without exception is protection of personal data, the principles of which are defined by Directive 95/46 / EC “On Protection of Individuals in the Context of the Processing of Personal Data and the Free Circulation of Such Data”. The document simultaneously declares the desire for free movement of information between EU member states. The new Personal Data Protection (GDPR) rules enhance the storage of personal data and impose a more severe penalty for late-reporting of the data stream [11]. Active implementation of the new rules is Romania, Bulgaria, Moldova.

According to the “European Criteria for Information Technology Security” (1991), for the EU countries, security and integrity of information resources are important for the EU countries, and the CIA Triad is the main characteristics of information security is confidentiality, integrity and accessibility. Problems are uncoordinated national approaches, as well as the lack of a European-level partnership between the public and private sectors.

Germany is developing the methods of “active defense”. France also has a similar drive.

Poland, the Czech Republic and Slovakia have developed new legislation to

protect classified information on new principles.

Hungary adapted to the requirements of NATO the former legislation on the protection of state and official secrets and the first of the post-socialist countries adopted a legal act on the protection of personal data.

The national cyber security strategy was adopted in Croatia.

“According to long-term forecasts, the prospects for global development will determine the global regrouping of forces as a result of information progress in the US, EU, Japan, China, India and Russia. It is planned to develop three powerful geostrategic and informational “centers of the world”: the American (US), European (European Union) and Asian (China, India, Japan). The Russian Federation is trying to become a similar center of information influence in modern conditions. Ukraine in this international design occupies a special place due to its geopolitical location” [1, p. 46].

“We live in a world where states (and large corporations) translate in their favor any technical novelties that at first seem quite democratic. Everything is gradually becoming controlled by the state or a large business capable of paying for controllability costs” [12].

G. Pocheptsov gives examples of the victory of the states over potentially dangerous tendencies for them.

Social networks China, Israel, Russia, and the USA have made it manageable.

Reviews in online stores, for the most part, became fake.

Hollywood has a representation of American military and intelligence

agencies that help in filming the right movies.

In Britain the behavior of football fans, as well as protesters is seriously studied, in the United States the behavior of the crowd and looking for automatic recognition of patterns of abnormal passenger behavior at the airport are seriously studied.

Recognition and observation systems are located on the streets in the phones of citizens.

The system was also work with mass consciousness, where primacy belongs to China. China has created a system of “de-extremism” to rebuild its Uighur Muslim population, as well as a system of social credit for all: people gain points for good behavior (for example, visit their old parents) or lose them. With a small amount of points it’s impossible to borrow or buy a plane ticket. There’s an application for the phone which states that next is the debtor.

It’s also an example of interference in the election of other states.

Regulatory policy of European states, in particular in the field of broadcasting in the face of information threats, takes into account the criteria of accuracy, impartiality, independence, responsibility and the establishment of standards as criteria for approaches.

The world that technically goes forward loses its social orientations behind. This is clearly demonstrated by giants like Facebook, when well-designed for making money to its creators, the technical model has come into conflict with moral standards, with people whose personal information is a resource, where Facebook makes its money. And since this business model is based on monopoly giants,

they try to dictate these rules to everyone.

Concerning Fake's, G. Pocheptsov asserts that the answer to them or the complaint is post-factorial journalism, it is not as effective as it covers a wider audience or fake covers one audience and the answer is different. In his opinion, the Ukrainian counter-narrative [13] is a warning blow needed.

The legal security of information security is a subset of information law. This sub-sector acquires special significance in the conditions of negative external influence on information space.

The state of information security is influenced by:

- foreign policy situation in the world;
- internal political situation in the state;
- presence of potential threats;
- the level of development of the media space of the country.

In 2015 "Ukraine ranked 5th in the world ranking of risk of collision with Web threats. In the third quarter of 2015, one-third (33,7 %) of antivirus users encountered threats that spread through the Internet. The problem is the lack of software updates and the use of pirated software. About 17 % of the infections were committed to outdated WindowsXP users. Encryption programs that require money after encrypting files that can not be accessed without a special key are also dangerous. A major problem is social engineering. Malicious people are spreading their programs through social networks, phishing and malicious sites" [14, p. 87].

The terrain of the threat of information security is constantly evolving.

Each year, the Information Security Forum (ISF), a nonprofit association that explores and analyzes security and risk management issues on behalf of its members, publishes the "Danger" report to present the prospect of the greatest security threats for two years.

Here are the biggest threats until 2019:

- excessive dependence on complication and sensitivity (unreliability) of communication;
- actions of criminal syndicates;
- loss of trust in information;
- the problem of observance of legislative norms [15].

Under conditions of modern threats, ethnic lobbying becomes a special value, which becomes an instrument for building up the "soft power" of Ukraine [16, p. 280–283].

At the same time, researchers note the tendency of citizens to strive not for safety but for freedom. At the same time, security measures are simultaneously factors limiting the freedom of citizens [17; 18].

The peculiarities of the philosophy of Kyivan Rus right to become:

- syncretism;
- variety of approaches and polyphony;
- cordocentrism and wisdom;
- kyivocentrism;
- jerusalemocentrism and travel.

The role of the Ukrainian capital is decisive in the nation-forming, historical-cultural, spiritual-value, human-dimensional, linguistic and geopolitical aspects. Kyiv itself, as the capital, is the center that cements the unity of the state and provides harmonious coexistence of the regions of Ukraine, gives the mental field, the media space of

the country the national spiritual and aesthetic qualities inherent in the best personalities and embodied in the best examples of science and art. Prognostically, Kyiv itself can be a model of state-owned approaches.

On April 19, 2018, Ukraine announced *the launch of a system to counter anti-Ukrainian speech* in the area of the Anti-Terrorist Operation in the East of Ukraine, developed with the active participation of the Ministry of Information Policy, the State Service for Special Communications and Information Protection, the Committees of the Verkhovna Rada on National Security and defense and freedom of speech and information policy, the National Council on Television and Radio Broadcasting, the Security Service of Ukraine and other bodies of state power.

Among the activities within the framework of the Framework Program of Co-operation (RPM) of Ukraine with the Council of Europe and the EU, the project “Freedom of the Media in Ukraine” – creation of low-power broadcasting (community broadcasting) and control over observance of legislation on language quotas on radio and television.

The conclusions of the European Parliament Resolution of 23 November 2016 on EU Strategic Communications for Combating Propaganda (2016/2030 (INI) [19] are effective.

Conclusions. The agenda for the information policy of Ukraine as a European state in the context of modern threats is:

- universal international legal regulation of the media space, the construction of a single European space, taking into account the space of the world;

- provision of high-quality content of television and radio programs, participation in the programs of scientists, specialists, experts, compliance with the broadcasting code, provision of benefits in the part of retransmission to public broadcasting programs;

- elimination of stereotypes;

- rhetoric of peace;

- the development of translation activities and the inclusion in the List of television and radio programs adapted for broadcasting in Ukraine, showing films of the countries of the European Union and other countries of the world;

- development and support of Ukraine’s communications with the world, in particular the dialogue of intellectual elites of experts and experts in the world media space, initiation of the All-Ukrainian, All-European and World-wide linguistic dialogue;

- development of the cultural and educational space as a part of the social space and media space of Ukraine of the metamodern era and popularization of the study of every Ukrainian of its own history, ideally, of universal humanitarian education; recognition by universities and academies of the status of centers of knowledge and sources of innovative ideas in society;

- introduction of non-violence policy in society;

- the introduction in practice of the principles of New Public Governance, curbing “soviet” methods and approaches in information policy, the introduction of subjective-subjective social relations, the transition from the web of hierarchical connections to the network of interconnections and the power of creativity;

- appeal to national memory, to the philosophical ideas of Kyivan Rus, to the ideas of travel, cordocentrism and openness;
- attention to the context of events, texts, statements; taking into account the ideas and thoughts of the single (researchers with a specific style of work in solitude and independent conditions);
- the desire to know Ukraine and Ukrainian as such;
- involvement of methods of linguistics, neuroscience, artificial intelligence, approaches of post-classical sciences;
- overcoming the enthusiasm of lawmaking;
- recognition of truth as the foundation of a humanistic world outlook.

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CONCEPTUAL FOUNDATIONS OF HUMAN RESOURCES IN PUBLIC SERVICES: AN ARCHETYPAL APPROACH

Abstract. The essence of the concepts of “human resource management” and “human resource management in the public service” is defined. The problem tree has been considered, which has made it possible to distinguish three systemic problems that necessitate improvement of human resources management in the field of public service of Ukraine. The current state and problems of human resource management in Ukraine are analyzed. Attention is focused on the approach in which staff is not viewed as a cost factor that needs to be reduced, but is an essential resource that needs to be competently managed and create conditions for its development. It was noted that the main goal of human resources management in the public service sphere is the formation of high-quality human resources, ensuring the professional development of employees, encouraging and motivating staff to perform higher-level functions. It was concluded that in the public service it is necessary to improve the efficiency of human resources management services along with the growing role of the socio-psychological component of management and to define the conceptual framework for human resource management. According to the authors, the management of human resources in the public service should be carried out within the framework and on the basis of modern state personnel policy, realization of its goals, principles, standards and priorities, is an effective mechanism for implementation of the personnel strategy of the public authority, which can significantly improve its efficiency. It has been determined that human resource management in state bodies and local self-government bodies is broader in content than personnel management, which causes a transition from personnel management to human resource management. It was noted that the formation of an innovative model of human resource management in the public service sphere will contribute to the creation in Ukraine of a professional, stable, respectable, ethical, prestigious and highly efficient public service capable of responding to challenges and effectively fulfilling obligations to society and citizens of Ukraine.

Keywords: public administration, public service, human resources management, public servants, public service personnel, personnel policy.

КОНЦЕПТУАЛЬНІ ЗАСАДИ УПРАВЛІННЯ ЛЮДСЬКИМИ РЕСУРСАМИ У СФЕРІ ПУБЛІЧНОЇ СЛУЖБИ: АРХЕТИПНИЙ ПІДХІД

Анотація. Визначено сутність понять “людські ресурси” та “управління людськими ресурсами на публічній службі”. Проаналізовано сучасний стан

і проблеми управління людськими ресурсами в Україні. Акцентовано увагу на підході, за яким персонал розглядається не як фактор витрат, які необхідно скорочувати, а як найважливіший ресурс, яким потрібно компетентно управляти, створювати умови для його розвитку. Наголошено, що основною метою управління людськими ресурсами у сфері публічної служби є формування якісного кадрового потенціалу, забезпечення професійного розвитку службовців, стимулювання та мотивація персоналу до виконання функцій більш високого рівня. Визначено, що управління людськими ресурсами в державних органах та органах місцевого самоврядування ширше за змістом діяльності порівняно з управлінням персоналом, що зумовлює перехід від управління персоналом до управління людськими ресурсами. Зроблено висновок, що у сфері публічної служби України необхідно підвищити ефективність діяльності служб управління персоналом разом із зростанням ролі соціально-психологічної складової управління та визначити концептуальні засади управління людськими ресурсами. Наголошено, що формування інноваційної моделі управління людськими ресурсами у сфері публічної служби сприятиме створенню в Україні професійної, стабільної, добросчесної, етичної, престижної і високоефективної публічної служби, здатної відповідати на виклики сьогодення, ефективно виконувати зобов'язання перед суспільством та громадянами України.

Ключові слова: публічне управління, публічна служба, управління людськими ресурсами, публічні службовці, персонал публічної служби, кадрова політика, архетипний підхід.

КОНЦЕПТУАЛЬНЫЕ ОСНОВЫ УПРАВЛЕНИЕ ЧЕЛОВЕЧЕСКИМИ РЕСУРСАМИ В СФЕРЕ ПУБЛИЧНОЙ СЛУЖБЫ: АРХЕТИПИЧЕСКИЙ ПОДХОД

Аннотация. Определена сущность понятий “управление человеческими ресурсами” и “управление человеческими ресурсами на государственной службе”. Рассмотрено дерево проблем, что позволило выделить три системные проблемы, обуславливающие необходимость совершенствования управления человеческими ресурсами в сфере публичной службы Украины. Проанализировано современное состояние и проблемы управления человеческими ресурсами в Украине. Акцентируется внимание на подходе, при котором персонал рассматривается не как фактор затрат, которые необходимо сокращать, а как важнейший ресурс, которым нужно компетентно управлять, создавать условия для его развития. Отмечено, что основной целью управления человеческими ресурсами в сфере публичной службы является формирование качественного кадрового потенциала, обеспечение профессионального развития служащих, стимулирование и мотивация персонала к выполнению функций более высокого уровня. По мнению авторов, управления человеческими ресурсами на государственной службе должно осуществляться в пределах и на основе современной государственной кадровой политики, реализации ее целей, принципов, стандартов и приоритетов, что

является эффективным механизмом реализации кадровой стратегии органа публичной власти, способным существенно повысить эффективность его деятельности. Определено, что управление человеческими ресурсами в государственных органах и органах местного самоуправления шире по содержанию деятельности в сравнении с управлением персоналом, что обуславливает переход от управления персоналом к управлению человеческими ресурсами. Сделан вывод, что в сфере публичной службы необходимо повысить эффективность работы служб управления человеческими ресурсами вместе с ростом роли социально-психологической составляющей управления и определить концептуальные основы управления человеческими ресурсами. Отмечено, что формирование инновационной модели управления человеческими ресурсами в сфере публичной службы будет способствовать созданию в Украине профессиональной, стабильной, добропорядочной, этической, престижной и высокоэффективной публичной службы, способной отвечать на вызовы, эффективно выполнять обязательства перед обществом и гражданами Украины.

Ключевые слова: публичное управление, публичная служба, управление человеческими ресурсами, государственные служащие, персонал публичной службы, кадровая политика, архетипный подход.

Formulation of the problem. Modern requirements for public service personnel include the presence of, besides professional and business, high moral, ethical and personal qualities. That is why the issue of determining the psychological components of professional activity and the competence of public servants in the process of functioning of the public service attracts the attention of many scientists. The necessity to make the transition from the practice of personnel management to human resource management requires study of the theoretical sources and forming on its basis the new concept of modern human resource management in the public service of Ukraine.

The analysis of recent research and publications devoted to the issue of human resources management in the field of public service in Ukraine showed

that the socio-psychological aspects of human resources management were not fundamentally investigated, due to the complexity of this issue. Paying attention to the mentioned, it is possible to outline the main groups of scientific areas in which such studies were conducted.

The first group includes the scientific works of domestic researchers T. E. Vasilevskaya, N. L. Gavkilova, N. T. Goncharuk, S. D. Dubenko, N. A. Lipovskaya, N. R. Nizhnik, O. Yu. Obolensky, V. M. Oluijka, T. I. Pakhomova, A. P. Rachinsky, M. I. Rudakevich, A. S. Sitsinsky, S. M. Seryogina, I. V. V. Shpekierenko and others, in which fundamental problems of development and reform of the public service are solved, that have theoretical and methodological significance for the study of socio-psychological factors

of management of human resources in the public service of Ukraine. The second group of works is devoted to the analysis of foreign experience of human resources management in the field of public service and the possibilities of its adaptation in Ukraine. These include, in particular, the works of Yu. Yu. Kizilov, V. I. Lugovoi, Yu. D. Polyansky, A. B. Poshtovyuk, L. L. Prokopenko, G. D. Stratienko, V. O. Chmigy and others. However, despite the considerable attention of scientists to the above mentioned issues, the multidimensionality and complexity of the analysis of these issues, the holistic study of the impact of socio-psychological factors on human resources management in the field of public service was not carried out, the conceptual foundations of human resources management in the field of public service of Ukraine with positions of the archetypical approach are not defined.

The purpose of the article is to define the conceptual principles of human resources management in the field of public service of Ukraine from the standpoint of an archetypical approach.

Presenting of main material. The necessity to improve human resources management is due, first of all, to the presence of a number of problems that have been characteristic of it for more than twenty years. Problems that need to be addressed in the process of human resources management are set out in a number of strategic regulatory documents, in particular, in the Strategy of the State Personnel Policy for 2012–2020, the Strategy of Civil Service Reform and Service in Local Self-Government Bodies in Ukraine for the period up to 2017, Strategies for reforming

the state administration of Ukraine for 2016–2020, Concepts of the introduction of specialist posts on reform issues, Concept of implementation of the information system of human resources management in public agencies, Concepts of reforming the system of vocational training of civil servants, heads of local state administrations, their first deputy and deputy, officials of local self-government and members of local councils, the Concept of optimization of the system of central executive authorities [1–6].

All problems in dealing with public service staff are usually based on persistent contradictions between the basic scientific regulations, the requirements for working with personnel in the field of public service and the practical implementation of this work. The reason for these contradictions is both objective and subjective factors. Considering the problem tree, can be distinguished three systemic problems that necessitate improvement of human resources management in the field of public service of Ukraine. The main systemic problem is the lack of a Concept of Human Resource Management in the Public Service of Ukraine and a clear legal regulation of relations in the field of human resources management. The second systemic problem is the incompleteness of public authorities in the modernization of human resources services in the personnel management and transfer of their activities to a higher level – human resources management; the third is the low efficiency of personnel management in the public service system.

It should be noted that today the state authorities are insufficiently

equipped with specialists capable of analyzing the state of affairs in the respective areas of state policy, formulating political proposals, developing and implementing key national reforms, and the level of financial motivation of public servants remains insufficiently attractive on the labor market. This necessitates an increase in the efficiency of management activities of public authorities and improvement of human resources management in the field of public service.

Management activity of the personnel of the public authorities of Ukraine is characterized by a number of psychological peculiarities that depend on the current state of human resources management in public authorities. Management activity of public servants always provides for amateur and creativity of subjects and objects of management. The embodiment of management activity is the actions, operations performed by a public servant in the process of management, the implementation of managerial functions. This is the work of people between whom there are certain social and psychological relations. That is why the managerial actions are aimed at taking into account all the diversity of patterns and relationships that arise between the participants in the management process. They require the intelligent use of human resources in management: taking into account individual socio-psychological, psychophysiological, and motivational peculiarities of the individual, which will contribute to obtaining a significant social, economic and moral effect in the organization [7, p. 63–70].

The psychological component of human resources management in the field

of public service is defined as an element of social and individual identity, which includes values, norms, interests, needs, motives and arrangements that motivate public servants for certain actions and are a means of humanizing human resources policy. The conditions of social development, characterized by chaotic changes and unpredictability, require high levels of attention from the public servants, observation skills and effective communication (which are components of psychological competence) [8, p. 63–70]. Taking into account that the natural tendency of modern public management is the improvement of social development, logical analysis and intelligence can not remain the only tool for the adoption of state-management decisions in the personnel policy. To address the limitations of standard approaches to human resources management in public authorities of Ukraine, it is advisable to apply new staffing technologies based on actualization of intuition and awareness of the unconscious. Traditionally, most experts and managers pay attention only to the rational aspects of human behavior, while, according to scientists, the only rational approach is the recognition and understanding of the irrational motives of leaders that influence decision-making. Therefore, they see their task as helping managers in the development of emotional intelligence [8, p. 63–70].

The management of human resources in the field of public service at the present stage relates, first of all, to the development of a new organizational culture of public administration, which involves changing the role and place of public servants in the management sys-

tem. Contrary to the approach whereby staff are considered as a cost factor that needs to be reduced, it is necessary to implement an approach whereby staff are the most important resource that needs to be managed competently and create conditions for its development. Human resources management is based on strategic objectives and is not only an action that responds to problems, but also based on the principles of democracy, realism, creative orientation, justice, equality, openness, lack of discrimination, legality, individuality, humanism. Since changes in the management of human resources determine the requirements for their competence, the personal factor becomes more and more important and is a psychological component that brings in the system of public administration an individual color. On this basis, modern HR policy should direct managers to creative and independent search for the optimal solution.

Archetypes as a force of nature are manifested in the mental so that a person can project them to the surrounding world (nature, other people). An archetype, wherever he appeared, has a powerful motive force that always comes from the unconscious. Each of us is the bearer of the potential for development, individual mental capabilities. All this is in the field of archetype approach.

We join the opinion of Ukrainian scholars O. Yu. Amosov and N. L. Gavkolov [9] concerning the concept of public administration, the principles of which are collective unconscious as a unifying factor of various social interests and life strategies of citizens in a society whose purpose is to pro-

vide socially-economic welfare of citizens.

Any organizations are created for the sake of realizing goals that are not related to the goals of people working in these organizations; people are considered as a means for achieving goals (personnel, personnel, human resources). The approach to people in an organization is determined either by public policy or by the management strategy for staff. Historical heritage has set the theoretical problem of the choice of an adequate conception of management and the practical problem of creating an appropriate governance structure that will ensure the necessary functioning of the state before the public authorities of Ukraine. After simplifying the departments of labor, social development, labor protection, and professional development, the process of managing people has not been singled out as a special management function. The specialized departments of the public authorities of Ukraine are engaged in wage labor issues, verify the availability of documents confirming the work experience and education received, but according to the composition and qualifications of working professionals, they do not solve the issues of stimulating labor motivation, do not carry out an analysis of the labor market, do not develop personnel policies and do not carry out human resources planning.

For the theoretical substantiation of human resources management processes, it is important to define the terms "human resources" and "human resources management in the public service". The term "human resources" characterizes the qualitative, meaningful side of the staffing or the entire staff

of the state body and includes the ability to creativity and the potential for comprehensive development of civil servants, organizational culture, ethics and moral reliability, improvement of team relationships, responsibility, motivation and incentives, etc. The term “human resources management” (Human Resources Management) originated in Western, American management, outlining the changes in the role and place of man in the labor process. This management function is determined as a “strategic and consistent approach to managing the most valuable assets of an organization: a person working there who collectively and individually contributes to solving the organization’s task” [10, p. 35].

As for human resources management in the public service, it is the implementation of all management functions related to planning, selection, development, rational use, assessment, motivation and remuneration, and improvement of the human resources capacity of government agencies. Human resources management can also be considered as part of a state body’s strategy, which involves the purposeful comprehensive provision of its functioning by the necessary staffing, as well as the creation of favorable socio-psychological conditions for its productive activity. The management of human resources in state and local self-government bodies is wider than the content of activities in comparison with personal management, and therefore, according to the authors, it’s time for the public service to move from personal management to human resources management. Human resource management provides for regulatory, methodological, organizational,

informational, documentary and resource support for the human resources management system. The management of human resources in the public service can be considered as a self-functioning system, first of all — a system of personnel work, which includes real goals, tasks, priorities, mechanisms and technologies. The management of human resources in the public service should be carried out within the framework and on the basis of modern state personnel policy, the realization of its goals, principles, standards and priorities, and is an effective mechanism for implementation of the personnel policy of the public authority capable of substantially improving the efficiency of its activity [11].

In the conditions of the development of Ukraine as a democratic, law-governed state, the creation of an effective system of public administration, the constant search for new approaches to the formation of a professional public service, updating the content of activities and enhancement of the prestige of public authorities is becoming urgent. Analysis of the main theories of human resources management in the field of public service makes it possible to distinguish the following socio-psychological features of this phenomenon: a strategic approach to human resource management; reorientation of the personnel management system to individual work with the personnel, wider use of individualistic values in the management of human resources; the focus on increasing the efficiency of long-term investment in human capital; orientation on the competence of public servants, which is a key element of the human resources potential of the public service [11–16].

It should be noted that the main directions of improvement of human resources management in public authorities are: definition of positions of public servants who are responsible for carrying out basic national reforms; introduction of the principles of public administration in the public service system through the effective implementation of the Law of Ukraine “On Civil Service”, the adoption and the enactment of the new wording of the Law of Ukraine “On Service in Local Self-Government Bodies”, financial stability of the reform of the system of remuneration of public servants; optimization of the number of employees in the system of public administration bodies in the conditions of decentralization of power in Ukraine; formation of structural units for personnel management in public authorities with a view to developing modern human resources management; creation of an integrated human resources information management system in the public service; modernization of the system of professional training of public servants [17].

The main objective of human resources management in the field of public service is to ensure the professional development of employees, stimulate and motivate staff to perform higher-level functions. The evolution of management systems, particularly in human resources management, is characterized by a wide range of approaches related to the implementation of management impacts on personnel. For public service, this is quite complicated, because foreign models are not always adequate to the level of complexity and uncertainty of their functioning in the conditions of the transformation period.

To develop the Concept for improving human resources management in the field of public service, it is necessary to form a certain complex area that would assimilate a number of theoretical concepts and approaches that take into account objectively existing socio-economic conditions of functioning, problems and sector specifics, which will allow to independently choose acceptable methods of human resources management, focused on solving current problems and strategic directions of state development. Thus, in our view, the first step towards improving the quality of the personnel of public authorities should be recognition of the existence of this problem, the identification and use of the potential of all administrative bodies whose tasks include human resources management and development.

Today, human resource specialists have become specialists in a broader field. Each human resource specialist becomes a multi-disciplinary specialist. Human resources contain a set of socio-cultural and socio-psychological characteristics, and their difference is as follows: people (the staff of public power) are endowed with intelligence, and therefore their reaction to external action (management) is emotional-meaningful, not mechanical; the process of interaction between the subject of control and the object is two-way; having intelligence, public servants are capable of continuous self-perfection and development, which is the most important and long-term source of increasing the efficiency of any organization; people choose a particular type of activity (production / non-productive, mental / physical), deliberately setting a goal [14; 18].

Human resources are the competitive wealth of any organization, and therefore the subject of management must provide all opportunities for the realization of their goals, create conditions for the implementation of motivational installations to work.

Conclusions. Modern foreign science is represented by all sorts of currents, schools, directions, concepts of human resources management, which are not always compatible with each other. According to specialists, there is no internal unity and logical connection in it. The analysis of existing theories shows that over the last hundred years there has been a profound transformation of the concepts of HR management from the level of the personnel department to the personnel management services and further – human resources management services. Human resources management in public authorities is a focused coordinated activity of managers and specialists in the formation and efficient use of human resources, which involves the development of a concept and strategy of personnel policy, principles and methods, and the formation of a human resources management system. The concept of improving human resources management in the public service of Ukraine should include a wide range of functions and activities of public authorities in relation to: selection, hiring and dismissal of employees, planning, providing staff with authorities, motivating their work, managing conflicts, assessing employees, training them, advanced training and retraining, management of the process of career advancement, personnel audit. Human resource management is both a science and an art of effective

human management in the context of their professional activities. The consistent change in the concepts of management in the labor sphere has led to the evolution of types of human resources management: from passive to reactive, and then to strategic system management of human resources. At the same time, in the field of public service, the effectiveness of human resources management services should increase, along with the growing role of the socio-psychological component of governance. The formation of an innovative human resources management model in the field of public service will contribute to the creation of a professional, stable, integrity, ethical, prestigious and highly effective public service in Ukraine capable of responding today's challenges, effectively fulfilling its obligations to society and citizens of Ukraine.

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CORRUPTION AS AN OBSTACLE TO THE SUSTAINABLE DEVELOPMENT OF UKRAINE (ARCHETYPAL APPROACH)

Abstract. The current study is devoted to the analysis of corruption and the shadow economy in Ukraine through the prism of the archetypal approach. In particular, the formation of the relation to the shadow economy under the influence of the factor of the collective unconscious is considered. In the process of evolution every nation forms its own mentality, as a reflection of the accumulated common experience, as awareness of its place in the world and the world in itself, as a way of knowing and explaining the phenomena of the environment. The formation of the mentality of the people is largely unconscious, but it defines the basic values and standards of the human behaviour in general, the feelings and acceptable standards of an individual. The mentality, the absence of a generally accepted and propagandized national idea and strategy of development, the practice of applying mechanisms for the effective transfer of power and “social

lifts” lead to the domination of private interests over the public, and impunity — to the growth of corruption with all the branches of power and the formation of a “para-power”, “para-economy”. To confirm this thesis in the work the influence of the shadow economy on the fiscal policy of the state is analyzed in detail, the essence and significance of the indicators of corruption and indicators of corruption control are analyzed, the results obtained are compared with similar indicators of the countries of the near Europe and the EU, conclusions are made and author’s recommendations for further steps in solving the problem of struggle with “para-economy” in Ukraine not only in the area of economic changes, but also in conducting information and educational work in this direction.

Keywords: shadow economy, “para-economy”, collective unconscious, economic growth, tax losses, corruption.

КОРУПЦІЯ ЯК ПЕРЕПОНА СТАЛОМУ РОЗВИТКУ УКРАЇНИ (АРХЕТИПНИЙ ПІДХІД)

Анотація. Поточне дослідження присвячене аналізу корупції та тіньової економіки в Україні крізь призму архетипного підходу. Зокрема розглянуто формування відношення до тіньової економіки під дією фактора колективного несвідомого. У процесі еволюції кожний народ формує власний менталітет, як віддзеркалення накопиченого спільного досвіду, як усвідомлення свого місця у світі і світу в собі, як спосіб пізнання та пояснення явищ навколишнього середовища. Формування менталітету народу багато в чому має несвідомий характер, але саме він визначає основні цінності та еталони людської поведінки загалом, почуття та прийнятні стандарти окремого індивіда. Ментальність, відсутність загально визнаної та пропагандованої національної ідеї і стратегії розвитку, напрацьованої практики застосування механізмів ефективної передачі влади та “соціальних ліфтів” приводять до домінування приватних інтересів над публічними, а безкарність — до зростання корупції з усіма гілками влади і формування “паравлади”, “параекономіки”. Для підтвердження цієї тези в роботі детально вивчено вплив тіньової економіки на фіскальну політику держави, проаналізовано сутність та значення показників корупції та показників контролю за корупцією, отримані результати зіставлені з аналогічними показниками країн ближньої Європи та ЄС, зроблено висновки та надано авторські рекомендації щодо подальших кроків у вирішенні проблеми боротьби з “параекономікою” в Україні не лише в площині економічних зрушень, а й у проведенні інформаційно-виховної роботи в цьому напрямі. Основною метою та стратегічним пріоритетом щодо боротьби з корупцією в Україні має стати створення умов суспільного неприйняття цього явища, зміна стандарту громадської поведінки і, паралельно з цим, підвищення інвестиційною привабливості країни, оптимізація податкової та регуляторної політики та ін.

Ключові слова: тіньова економіка, “параекономіка”, колективне несвідоме, економічне зростання, податкові втрати, корупція.

КОРРУПЦИЯ КАК ПРЕПЯТСТВИЕ УСТОЙЧИВОМУ РАЗВИТИЮ УКРАИНЫ (АРХЕТИПИЧЕСКИЙ ПОДХОД)

Аннотация. Текущее исследование посвящено анализу коррупции и теневой экономики в Украине сквозь призму архетипического подхода. В частности рассмотрено формирование отношения к теневой экономике под действием фактора коллективного бессознательного. В процессе эволюции каждый народ формирует собственный менталитет, как отражение накопленного совместного опыта, как осознание своего места в мире и мира в себе, как способ познания и объяснения явлений окружающей среды. Формирование менталитета народа во многом имеет бессознательный характер, но именно он определяет основные ценности и стандарты человеческого поведения в целом, чувства и приемлемые стандарты отдельного индивида. Ментальность, отсутствие общепризнанной и пропагандируемой национальной идеи и стратегии развития, наработанной практики применения механизмов эффективной передачи власти и “социальных лифтов” приводят к доминированию частных интересов над общественными, а безнаказанность — к росту коррупции со всеми ветвями власти и формированию “паравласти”, “параэкономики”. Для подтверждения этого тезиса в работе проанализированы сущность и значение показателей коррупции и показателей контроля за коррупцией, полученные результаты сопоставлены с аналогичными показателями стран ближней Европы и ЕС, сделаны выводы и даны авторские рекомендации по дальнейшим шагам в решении проблемы борьбы с “параэкономикой” в Украине не только в плоскости экономических реформ, но и в проведении информационно-воспитательной работы в этом направлении. Основной целью и стратегическим приоритетом борьбы с коррупцией в Украине должно стать создание условий общественного неприятия этого явления, изменение стандарта общественного поведения и, параллельно с этим, повышение инвестиционной привлекательности страны, оптимизация налоговой и регуляторной политики и т. д.

Ключевые слова: теневая экономика, “параэкономика”, коллективное бессознательное, экономический рост, налоговые потери, коррупция.

Formulation of the problem. Corruption in Ukraine is one of the main barriers to the economic growth, living standards and European integration. The concept of “shadow economy” and “corruption” in our country are closely intertwined. The shadow economy reflects the active illegal economic activity, low legal and tax levels of the consciousness of legal entities and indi-

viduals, and also provokes a high level of corruption in the public sector. Following the political changes of 2013–2014 the solution of these problems was proclaimed a priority direction of the economic reforms. However, the realization of any measures related to corruption only in this plane, without taking into account the processes taking place in the mass consciousness of

the society, does not give a positive result. At the same time, the significance of the influence of the irrational sphere of mass consciousness, in particular the mass unconscious, is not taken into account at all. The extremely high level of corruption as a key element of the shadow economy in Ukraine jeopardizes the establishment of a democratic, independent and strong state, greatly undermining the prospects for the economic growth of the country, in particular, preventing private investment. Therefore, the reduction of the share of “shadow” in the official economy is essential for accelerating the process of the economic integration of our country into the European space and this should be based on the influence of the mass unconscious on the basic socio-economic processes.

Analysis of the recent publications on the issues and identification of previously unsettled parts of the general problem. For quite some time corruption as an object of research was considered in the context of the analysis of the shadow economy. The scientists, researchers and representatives of the national economic thought from the middle of the 20th century are actively working to solve the problem of the existence of the shadow economy, “para-economy”, the identification of its factors and methods of counteraction. H. Myrdal, L. Lavrusha, J. Galbraith, F. Hayek, and others devoted themselves to the theoretical principles of research of this phenomenon in the 70s of the last century. Various theoretical aspects of the problem of the shadow economy, especially in the context of the causality of the processes of shadowing, are seen at such Ukrainian re-

searchers as A. Vlasyuk, V. Bazylevych, I. Mazur, A. Baranovsky, P. Nikolenko, M. Flechuk.

Unfortunately, at the present stage of theoretical development the essence of the measures to combat corruption in Ukraine is to deal with the consequences, and not the reasons, that is ideologically wrong. The corollary of corruption in the national context requires in-depth study, taking into account its specificity in Ukraine, the socio-economic and historical preconditions for its formation.

The purpose of the article is to study and assess the shadow sector of Ukraine, its corruption component, and identify possible ways to combat this problem at various levels of the government policy implementation.

Presentation of the main material. The presence of a “para-economy”, that is a shadow sector, that exists in parallel with the official economy, becomes a global problem of the present. In Ukraine the decisive role in its development was played by the slow pace and inconsistency of the economic transformations, the fatigue of the population from poverty and ineffective power. Therefore, the “para-economy” serves not only as a cause, but as a consequence of the deformation of the legal economy.

One can distinguish several key factors of the high level of the shadow economy in Ukraine [1, p. 95]:

- high level of tax burden on the enterprise;
- corruption in the bodies of state power and local self-government;
- bad conditions for doing business.

The presence of a high level of corruption makes it possible to signifi-

cantly reduce the likelihood of timely detection of tax evasion, while imperfect legislation allows tax payments to be reduced to a minimum. It is common practice to keep enterprises in a state of unprofitableness in order to evade taxes and receive and launder huge shadow revenues.

The high level of the shadow economy in Ukraine has many negative consequences, the main ones [2, p. 136]:

- the loss of tax revenues, as well as the result – the complication of the state’s implementation of its financial obligations to the society and increasing the unevenness of tax pressure;

- reduction of investment resources in Ukraine;

- distrust of confidence in power, which establishes the perception of illegal ways of resolving issues as normal;

- an increase in the number of economic crimes due to the impossibility of resolving a labour dispute in a court or a commission on the resolution of labour disputes due to the lack of a legal basis for resolving labour disputes between the agents engaged in the shadow sector, large-scale development of organized crime, which leads to the loss of the state’s ability to regulate it, monitor and perform other socially important functions.

On the other hand, the citizens of Ukraine are aware of the benefits of being officially unemployed – the lack of income tax, additional tax deductions, which leads to an increase in net wages “on hand”, freedom of choice and changes in the areas of its activities as soon as possible. However, the reverse side of the medal is the decline in the well-being of the citizens themselves [2, p. 148], as the budget capacity de-

creases, and, accordingly, the degree of satisfaction of the society with the quality and volume of services financed from the budget.

Based on the published data [3], [4], the average tax losses due to the functioning of the shadow economy in Ukraine in the period 2012–2018 amounted to about 22,6 % of the official GDP, performing their activities underground.

The main negative effect of the shadow economy on the efficiency of the state is traced in the increase of corruption in all the functional subsystems of the state apparatus. Corruption has been and remains one of the biggest obstacles to Ukraine’s economic reforms. It threatens the very existence of the state; this is the main obstacle to raising the standard of living, economic development, civil society, the fight against crime. The Ukrainian corruption system is also a major obstacle to business development, attracting foreign investment and advanced technologies into the economy [5, p. 32].

Before turning to the analysis of the impact of this factor on the economy, we note that over the past 5 years the number of Ukrainians who believe that the level of corruption is increasing has increased from 49 % to 61 %. The biggest problem that impedes the development of the country is corruption – 79 % of the population said it. But while still one in five Ukrainians bribes [6]. That is, we see a certain dissonance between how this phenomenon is evaluated and how the Ukrainians themselves act. It is difficult to explain from the standpoint of rationalism, but the use of concepts is a collective unconscious and an archetype that provides a platform

for reflection on such a situation. For example, for Jung, “the collective unconscious is a deep layer of the human psyche that is deeper than the level of the individual unconscious, common to all the people as a result of human history” [7]. It is formed from historical and even prehistoric collective experiences that are manifested in the characteristic patterns of behaviour and standards of thinking of each person. The archetypes provide the basis for behaviour, the structuring of personality, understanding of the world, inherent in one or another ethnic group, the internal unity and the relationship of culture and understanding [8]. At the same time, as Sushiy O. V. notes “Turning to the study of mass consciousness, the researchers distinguish two levels: the primary (irrational, emotionally effective), based on the bright emotional experience of a particular social problem (war, revolution, large-scale economic crisis), which is a common concern; and a secondary (rational) level that includes different cognitive components: public knowledge, massively discussed and sharing information that spreads through rumors and the media” [9]. Thus, a person, denying corruption at the emotional and spiritual level, is ready to solve the necessary issues for her through the bribe. The collective unconscious determines the social consciousness.

I. Kresina [10] identifies three levels of national consciousness: standard, theoretical, state-political. The standard level is characterized by the unity of conscious and unconscious, mental and archetypal elements of the national consciousness. The theoretical level is scientifically grounded or

artistically meaningful ideas, concepts, programs, ideological orientations that characterize the intellectual potential of a nation. The state-political level is the level of national consciousness in which national interests, political demands, and state policy are directly captured and formed. Thus, at the level of the individual, the state, a society is formed to demand the formation of ideology, political forces, programs aimed at the formation of the images that do not recognize corruption as a normal phenomenon at any level of existence.

The study examined the most popular indicators of corruption and compared them with an international perspective for Ukraine. In particular, we compared the level of corruption in Ukraine with the same indicator as “Low and middle income countries”, “Central, Eastern and Southeastern Europe” (CESEE), and the European Union. In the index of corruption perception ranging from 0 to 100 and reflecting the perception of corruption by business people and experts in the public sector, in 2017 Ukraine ranked 130th with a score of 30 points, the lowest among the countries compared (Figure 1).

Based on the data above, one can conclude that the level of corruption in Ukraine is at a very high level, which is not acceptable even for low-income countries in Europe. Therefore, the reduction of corruption can serve as an indicator in helping to accelerate Ukraine’s economic integration with the European Union.

In our opinion, it will be important to consider GDP per capita and its comparison with the level of corruption in a particular country. To this end,

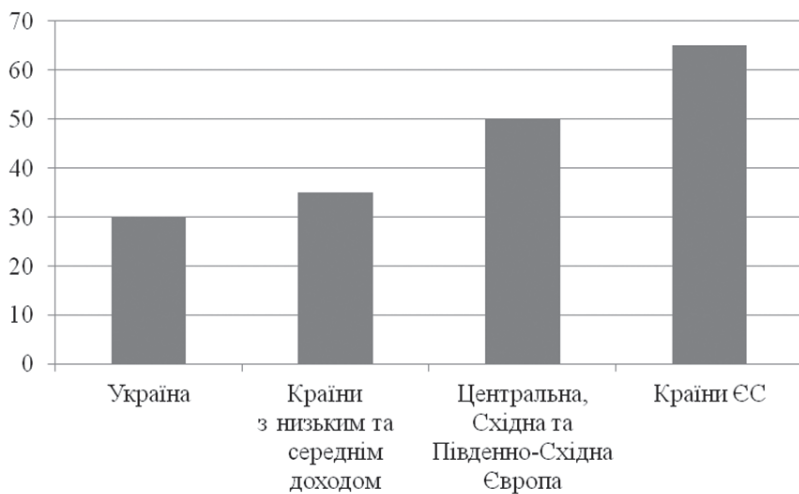


Fig. 1. The Corruption Perceptions of European Countries by the Corruption Perceptions Index, 2017 (*Developed on the basis of [11])

we have taken three European countries — Poland, Romania and Latvia, which started the transition to a market economy in 1992, today surpassed Ukraine by this indicator. Romania and Poland are two other big Eastern European countries with respectively 19,5 and 38 million inhabitants, compared with 43,9 million in Ukraine. Latvia is much smaller (2 million). In 1992 per capita GDP was approximately the same for these four coun-

tries. In 2017 the three other countries, on average, have GDP per capita that is three times higher than in Ukraine. (Chart). Per capita GDP in Poland is 70 percent of the EU average, and Ukraine is about 20 percent [12].

As can be seen from Figures 2 and 3, there is a strong correlation between the ability to control corruption and GDP per capita growth in the analyzed countries. In the case of Poland the indicator of corruption control was

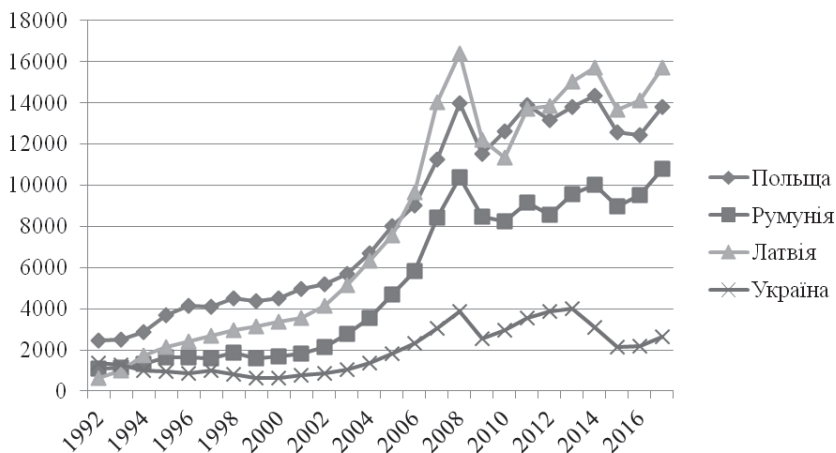


Fig. 2. GDP per capita dynamics, 1992–2017 (*Developed on the basis of [12])

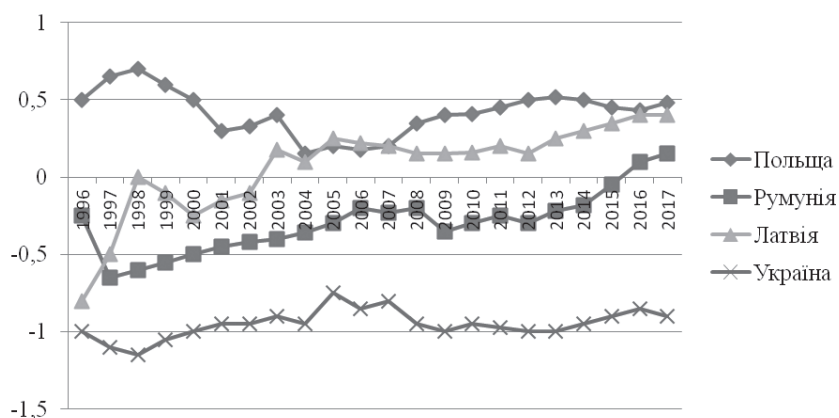


Fig. 3. Dynamics of the Corruption Index estimated by the World Bank, 1996–2017
 (*Developed on the basis of [13])

quite high throughout the investigated period, and the economic growth was higher. On the other hand, Ukraine's economic growth of +91,5 % over 25 years in parallel with the low level of control over corruption appears to be scanty in comparison with Poland (+ 461 % since 1992).

Analyzing the anti-corruption policy and environment in these three countries, the progress made can be explained as follows: they rely on strong anti-corruption institutions that benefit from good governance and strong public support, as well as law enforcement agencies that, unlike Ukraine, incorporate effectively functioning and trusted judicial power. It is also worth noting public support for anti-corruption institutions and disclosure by investigative journalists of violations in these countries [14].

In order to minimize the level of the shadow economy in our country, first of all, involvement in the same state and the formation of effective tools for the propaganda of anti-corruption policy are necessary. Based on the experience of other states, the

main recommendations can serve as follows:

1) The active use of the instruments of influence on collective consciousness, which according to a model of historically changing social behaviour can give a positive short- and long-term result in solving the issue of non-acceptance of corruption.

2) Improving and increasing the frequency of use of electronic taxation systems in order to reduce contact with customers, and accordingly reduce the possibility of resorting to corruption schemes at the state level.

3) Improving the efficiency of the state bodies and improving the legislative framework for entrepreneurship, which will significantly reduce the incentives for shadow activity and increase control over the shadow operations of the government agencies.

4) The reduction in the number of mandatory taxes and the overall reduction of the tax burden on enterprises in order to encourage participation in official labour relations, as well as reduction of tax privileges that will provide equal opportunities for all the taxpay-

ers and minimize incentives to reduce tax liabilities.

5) Strengthening the responsibility for avoiding registration of labour relations between the employee and the employer, as well as tax evasion and social security contributions. Increasing the responsibility for using shadow tax schemes and deliberately minimizing tax liabilities.

6) Conducting a tax amnesty on the basis of a transparent and clear procedure that will increase the business confidence of the state authorities and increase budget revenues.

Due to the impossibility of completely eliminating the shadow economy in real political, economic and social conditions, it should firstly be guided by the approach of its level to the value of this indicator in the countries of the near Europe. The reduction of the shadow economy of Ukraine to the level of Poland will allow the state budget to receive additional funds in the amount of several hundred billion hryvnias, which in turn will give the state additional resources and opportunities for building a strong and independent state.

Conclusions from the conducted research. The conducted research has shown us the dynamics of the shadow economy of Ukraine during the last twenty years. The losses of the state budget of Ukraine from tax evasion that in hryvnia equivalent in 2018 amounted to over half a trillion hryvnias that the state has lost due to the functioning of the shadow economy, as well as the impossibility of considering these cases in the courts in the absence of a legal basis for resolving labour disputes has been investigated in de-

tail. By these results we confirmed the theoretical assumptions of the scientific community regarding the negative impact of significant shadow economy on the fiscal sphere in Ukraine.

The main goal and strategic priority of combating corruption in Ukraine should be the creation of conditions for social rejection of this phenomenon, the change of the standard of the social behaviour and, in parallel, increase of the country's investment attractiveness, optimization of the tax and regulatory policy, and so on.

It is also important for Ukraine to reduce the level of the shadow economy as well as strengthening the measures to fight corruption. Among the important ways to overcome the problem of corruption are the development and use of electronic monitoring systems for the state operations, measures to increase the independence of the judiciary, improve the work of anti-corruption committees and bureaus, as well as broad engagement of the public in activist activities.

The further development of the problem of research into shadow socio-economic relations in Ukraine should be based on the use of the causality theory apparatus to analyze the historical model of the Ukrainian society and its developmental laws in modern conditions that have their own specifics and differ significantly from the well-known models of the European states.

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PUBLIC-PRIVATE PARTNERSHIP AS A SUSTAINABLE DEVELOPMENT FACTOR: AN ARCHETYPAL ANALYSIS

Abstract. An archetype analysis of the problems of public-private partnership (PPP) functioning and its role in ensuring sustainable development has been carried out. The necessity of taking into account transformational changes which resulted not only in changing the political system and forms of ownership and the transition to democracy and market economy, but also combined with the change in the mentality of the population, was emphasized. There is a need to rethink the role of the state in public relations. The partnership is considered, on the one hand, as a goal and a task of sustainable development, which demonstrates a change in the paradigm of solving problems from individualized to unified, network, and on the other hand, as a factor of its providing. The significant role of PPP in ensuring sustainable development has been proved. The dependence of the level of development of PPP on the development of state and civil society, the level of awareness of public and private partners of their social responsibility is indicated. It is noted that the concept of “public-private partnership” is broader and more consistent with the tasks of stimulating sustainable development than “state-private partnership”. It is concluded that national mentality, social and cultural norms in the country can significantly influence the perception of the idea of the PPP, and therefore these projects should be adapted to the local context. The barriers for implementation of PPP are analyzed, among which the following are highlighted: imperfection of administrative processes, insufficient legal and regulatory framework with frequent changes in the legislation and regulations, concentration of attention on procedural issues with underestimation of the innovative and investment potential of the PPP, and in particular, its role in the formation of new public relations and civil society. An archetypal analysis has allowed substantiating the need for increased participation of the third sector in the processes, ensuring their openness and transparency. It is about overcoming “collectively unconscious” in favor of conscious collective action in support of sustainable development.

Keywords: sustainable development, public-private partnership, modernization, archetype, mentality, implementation barriers.

ПУБЛІЧНО-ПРИВАТНЕ ПАРТНЕРСТВО ЯК ФАКТОР ЗАБЕЗПЕЧЕННЯ СТАЛОГО РОЗВИТКУ: АРХЕТИПНИЙ АНАЛІЗ

Анотація. Здійснено архетипний аналіз проблем функціонування публічно-приватного партнерства (ППП) та його ролі в забезпеченні сталого роз-

витку. Наголошено на необхідності врахування трансформаційних змін, які призвели не лише до зміни політичного ладу та форм власності і переходу до демократії та ринкової економіки, а й супроводжувалися зміною менталітету населення. Відзначається необхідність переосмислення ролі держави у суспільних відносинах. Партнерство розглядається, з одного боку, як мета і завдання сталого розвитку, що демонструє зміну парадигми вирішення проблем з індивідуалізованої на об'єднанчу, мережну, а з іншого — як фактор його забезпечення. Доведено значну роль ППП у забезпеченні сталого розвитку. Вказується на залежність рівня розвитку ППП від розвитку держави та громадянського суспільства, рівня усвідомлення публічним та приватним партнерами своєї відповідальності перед суспільством. Відзначено, що поняття “публічно-приватне партнерство” ширше і більше відповідає завданням стимулювання сталого розвитку, ніж “державно-приватне партнерство”. Зроблено висновок, що національний менталітет, соціальні та культурні норми в країні можуть істотно впливати на сприйняття ідеї ППП, тому ці проекти мають бути пристосовані до місцевого контексту. Проаналізовано бар'єри для впровадження ППП, серед яких виділено: недосконалість управлінських процесів, недостатню нормативно-правову базу з частими змінами законодавства та правил регулювання, концентрацією уваги на процедурних питаннях при недооцінці інноваційного та інвестиційного потенціалу ППП, а особливо — його ролі у формуванні нових суспільних відносин та громадянського суспільства. Архетипний аналіз дозволив обґрунтувати необхідність посилення участі в процесах ППП третього сектору, забезпечення їх відкритості та прозорості. Йдеться про подолання “колективно несвідомого” на користь свідомих колективних дій на підтримку сталого розвитку.

Ключові слова: сталий розвиток, публічно-приватне партнерство, модернізація, архетип, менталітет, бар'єри впровадження.

ПУБЛИЧНО-ЧАСТНОЕ ПАРТНЕРСТВО КАК ФАКТОР ОБЕСПЕЧЕНИЯ УСТОЙЧИВОГО РАЗВИТИЯ: АРХИТИПИЧЕСКИЙ АНАЛИЗ

Аннотация. Осуществлен архетипический анализ проблем функционирования публично-частного партнерства (ПЧП) и его роли в обеспечении устойчивого развития. Отмечена необходимость учета трансформационных изменений, которые привели не только к изменению политического строя и форм собственности и перехода к демократии и рыночной экономике, но и сопровождались изменением менталитета населения. Отмечается необходимость переосмысления роли государства в общественных отношениях. Партнерство рассматривается, с одной стороны, как цель и задачи устойчивого развития, что демонстрирует изменение парадигмы решения проблем с индивидуализированной на объединительную, сетевую, а с другой — как фактор его обеспечения. Доказано значительную роль ПЧП в обеспечении устойчивого развития. Указывается на зависимость уровня развития ПЧП от развития государства и гражданского общества, уровня осознания пуб-

личным и частным партнерами своей ответственности перед обществом. Отмечено, что понятие “публично-частное партнерство” шире и больше соответствует задачам стимулирования устойчивого развития, чем “государственно-частное партнерство”. Сделан вывод, что национальный менталитет, социальные и культурные нормы в стране могут существенно влиять на восприятие идеи ПЧП, поэтому эти проекты должны быть приспособлены к местному контексту. Проанализированы барьеры для внедрения ПЧП, среди которых выделены: несовершенство управленческих процессов, недостаточную нормативно-правовую базу с частыми изменениями законодательства и правил регулирования, концентрацию внимания на процедурных вопросах при недооценке инновационного и инвестиционного потенциала ПЧП, а особенно — его роли в формировании новых общественных отношений и гражданского общества. Архетипический анализ позволил обосновать необходимость усиления участия в процессах ПЧП третьего сектора, обеспечения их открытости и прозрачности. Речь идет о преодолении “коллективно бессознательного” в пользу сознательных коллективных действий в поддержку устойчивого развития.

Ключевые слова: устойчивое развитие, публично-частное партнерство, модернизация, архетип, менталитет, барьеры внедрения.

Formulation of the problem. The concept of sustainable development is the most promising paradigm of functioning of the modern society, which, provided consistent, comprehensive and effective implementation, will allow to resolve the contradictions of the civilizational evolution, minimize the threats to the existence of humanity and provide a permanent process for improving the situation of every person. The very person, its comprehensive development, welfare, health, and not only the quantitative indicators of the economic growth, is the purpose of the embodiment of this concept. Its essence that consists in the necessity of harmonious combination of three components of development — economic, social and environmental, — are multifaceted reflecting synonymous terms that are translations of the English

word *sustainable* in other languages: stable, measured, balanced, responsible, viable, supported, long, etc.

In addition, the rate of development is not always carried out at the most important level in order to implement it, because investments in the new infrastructure in the world in the coming years, according to various estimates, should be from 3,5 to 5 trillion dollars annually. It is clear that, first of all, the states are responsible for achieving the goals of sustainable development. But, given the objective limitations of the public financial resources, the question is how to attract private capital to address these challenges. Among other ways, the mechanism of public-private partnership (PPP) that is already sufficiently institutionalized and practically tested is capable of significantly reducing the gap between the resource

requirements and the possibilities for their accumulation. This requires the deepening of the research on the nature and content of the PPP, the conditions for its use, and also the institutional, mental and other obstacles to its effective functioning.

Analysis of the recent research and publications. The problem of the development of state-private (and now more and more – public-private) partnership has been in the field of domestic scientists, representatives of both economic science and state administration science for more than ten years. They have developed a significant multi-dimensional theoretical work that has only been embodied in recent years in a number of fundamental monographs [1–3]. At the same time, the scientists are actively studying the issues of interconnectedness of the PPP and ensuring sustainable development. Among recent studies it is worth noting the work of such authors as V. Gusev, A. Zhukovska, N. Ilchenko, I. Kulchiy, D. Lavrentiy, S. Maystro, O. Makar, B. Pomogaybo [4–11] and others. These problems are discussed in the format of scientific and practical conferences [12; 13]. Important for our research are the publications of foreign scientists, in particular [14–16].

However, it is well-known that public-private partnerships have not come up with the modern conditions of development where it is most needed – in developing countries and in the countries with emerging markets. In order to improve this situation, it is expedient to apply new approaches and methods for analyzing PPP mechanisms. An analysis of the PPP from the point of view of archetype has already begun

as domestic (S. Doroshenko, I. Zapartina, S. Yushyn) and as well foreign authors (M. Kanya). In our view, the archetype is precisely a promising approach that will highlight the previously unresolved problem aspects of the functioning of the PPP to ensure sustainable development.

The purpose of the article is to determine the role of PPP as an effective tool for the implementation of sustainable development, to find out the underlying factors of the influence on its development, the reasons for the introduction of the barriers and the theoretical generalization of the possibilities of an archetypical approach in this area of social relations.

Presentation of the main material. The end of the 20th century in the global dimension was characterized by complex and ambiguous transformations. On the one hand, new states arose in Europe, accompanied by processes of national renaissance, growing attention to national characteristics, and the desire, through an analysis of the national mentality, to comprehend the events of our time. On the other hand, under the influence of globalization there was a blurring of the national peculiarities, the world's perception of people was rapidly changing, new values and beliefs were formed. For example, for the countries of Central and Eastern Europe, the common denominators in the period of post-communist transformation were the abandonment of totalitarian mentality, “Europeanization” that consists in the adoption of common standards for life and development for the countries of the European Union. Accordingly, the scientists and politicians have grown up in search

of answers to questions of civilization membership and the possibility of using existing experience of the successful functioning of the developed countries [17]. An analysis of “self”, as defined by C. Jung, was an actual analysis of the archetype of the integrity of the individual, uniting the conscious and the unconscious, mutually complementing each other. The subject of analysis, including in terms of archetype, became such categories as “public”, “private”, “partnership”.

It is important to note that it was during this period that active searches for new forms of public administration took place that would take into account both the interests of the state and the interests of the society, and placed the focus of attention on the person. Consequently, inevitably it had to increase — and indeed it has increased — the attention to a person as a reasonable political and social being. There was a need to rethink the role of the state and society, to find out the underlying foundations of such social phenomena as partnership, cooperation, interests, conflicts, standards, values, etc. Increased attention has been paid to the interdependence of the concerns of the whole world — environmental, economic, social, and cultural, that are united in the paradigm of sustainable development.

Recall that in the early 1970’s there was a conviction that the problems of the development and the environment should be considered in close relationship, but the very term “sustainable development” and its definition appeared in Brundtland’s report “Our Common Future” only fifteen years later, in 1987. Sustainable development ideas were formally proclaimed in 1992 at

the International Conference on Environment and Development in Rio de Janeiro, where the need for a harmonious combination of two goals was set: to provide a high-quality environment and meet the needs of people at the expense of stable, long-term economic development. In 2002 a new organizational form for the implementation of this concept was proposed — the so-called partnerships for sustainable development that emphasized the importance of joining forces, joint actions both globally and nationally.

In 2015 the United Nations adopted a sustainable development based on its program of activities by 2030 and identified the seventeen Sustainable Development Goals (SDG) that were endorsed by all UN member states. These goals are specified in 169 tasks and reflect such spheres of action as people, planet, prosperity, peace and partnership.

Our country has been working hard to adapt the global SDG to the national specificities, which resulted in the National Report “Sustainable Development Goals: Ukraine” [18] that contains 17 goals, 86 tasks and 172 indicators. In this, one of the goals is directly defined as a partnership for sustainable development and includes tasks 17,3 — to develop partnership relations between the state and business to achieve the Sustainable Development Goals.

The analysis of the content of the above documents leads to the conclusion that they have a partnership, acting on the one hand as a goal and objectives of sustainable development, demonstrating a change in the paradigm of solving individualized problems, divided into unifying, collectivist,

network, and on the other — as a factor in its provision. In particular, the global partnerships serve as guarantors of peace preservation and contribute to overcoming poverty and inequality in the world. And the PPP is in modern terms a method that allows “to build a sustainable infrastructure, to promote inclusive and sustainable industrialization and to promote innovation” (ninth global goal). However, since the content of the goals of sustainable development “intersects”, the formation of a quality and affordable infrastructure to support economic development and human well-being will simultaneously mean progress, in particular, in creating new jobs, providing energy from renewable sources, clean water, hygienic living conditions, high-quality health care and education, etc. In turn, the PPP infrastructure project, for example, in the water supply sector, corresponding to goal 6 (“clean water and proper sanitary conditions”), will contribute to reducing the mortality and disease from the use of contaminated water (task 3,9). You can still cite a large number of similar examples.

Consequently, the role of the public-private partnership in ensuring sustainable development can be really significant, but not always its potential is effectively implemented in practice. In particular, small-scale and low rates of implementation of PPP in almost all post-communist countries of Europe and Central Asia (ECA) indicate that there are certain deterrent factors that we believe are generated not only by the national institutional and mental characteristics, but also by the general features of modernization processes occurring in these states.

It is worth noting that these countries are characterized by a high level of legal regulation of PPP, since 95 % of them have adopted special laws on public-private (or state-private) partnership. However, they are somewhat inferior to the highly developed OECD countries regarding the quality of the preparation of PPP projects and the procedures for identifying a private partner: while the assessments of these processes in these countries are 65 and 79 points (out of 100), for ECA countries they make 50 and 67 points, respectively [19, p. 37, 46]. As regards the management of the project implementation, post-communist ECA countries with 52 points fall not only from the highly developed OECD countries (60 points), but also from the countries of Latin America and the Caribbean (63 points) and the Middle East and North Africa (54 points). But especially they are lagging behind the leaders (72 points) regarding the availability of proposals for the PPP coming not from the public, but from the private sector (53 points) [19, p. 56, 64].

Over the last decade, the share of ECA post-communist states in total investment in PPP projects in developing countries and emerging markets has declined from 30 % to 5 % [20, p. 7]. The situation in Ukraine is described in the above-mentioned National Report that states that the pace of practical application of the PPP is unsatisfactory. One of the main reasons for this is the lack of confidence in the state as a business partner due to the continuing instability of the public finances, the volatility of legislation, and the high level of corruption [18, p. 125–126].

Recall that the very question of the introduction and development of PPP in post-communist countries could only arise in the process of modernization of all the spheres of the social relations, the formation of a full-fledged market economy, the organization and improvement of the mechanisms of public administration. Post-communist transformation is a process of substantial, profound social change, that, moreover, began suddenly, without a preliminary calculation of possible losses, without a prepared economic and political elite, without historical experience of overcoming the communist social heritage. The crisis of the social consciousness appears as the root cause and source of the institutional changes [21, p. 6].

Analyzing the PPP in this context, it is methodologically advisable to note the need for an interdisciplinary approach rather than a mechanical combination of the results of various scientific fields. Our research of the phenomenon of PPP in the post-communist states shows the aspiration of both scientists and practitioners to study and implement existing experience, an attempt to use achievements that have already shown themselves positively in other countries. In this case, the analysis of the mental factors is often left aside, which in practice leads to attempts to introduce others from the point of view of archetype practice to a particular country.

The awareness of the essence of post-communist transformations in the conditions of globalization and the objectivity of change of consciousness allows to re-evaluate the public-private partnership. We analyzed the legal acts and practices of scientists from a num-

ber of post-communist states (Belarus, Bulgaria, Kazakhstan, Poland, Russia, Ukraine) on this issue, relevant English-language publications. First of all, it should be noted that only Bulgaria and Poland use the term “*public-private partnership*”, which has become widespread throughout the world from the countries listed. We support the viewpoint of those domestic scientists who note that PPP in terms of content, form and range of partners differs from the concept of state-private partnership (SPP) [4, p. 68]. In the election of such a term reflects the mental perception of the state as the dominant entity in relations with other actors (business and civil society) [8, p. 85]. But experience, in particular, Poland demonstrates a significant role in PPP and local self-government bodies that can not be covered by the term “state”. Consequently, in this case, there is a classic version of conservative thinking and an orientation towards the established terminology of the normative legal acts.

In addition, both PPP and SPP, in our opinion, are traditionally considered in the narrow sense – as agreements, projects of cooperation between the public and private sectors in the legislatively defined framework (projects, concessions, joint ventures). However, in today's conditions there is a tendency that is characterized as the development of “state-private-civil partnership” [6, p. 34], “joint responsibility of the state, community and business” [9, p. 246], etc. Therefore, we believe that the term “PPP” is broader, covering the public sector, local government, the private sector and civil society. After all, the traditional perception of the SPP as the sole economic and legal mechanism

for cooperation between the public authorities and business in the field of infrastructure development is not sufficient to focus on the environmental and social goals advanced by the concept of sustainable development. At the same time, the civil society actors do not act as a party to the agreement, but create a network of support, dissemination of information, training, analytical support, and others.

Consequently, we can conclude that, in the broadest sense, the PPP should be perceived as an integral part of the development of the principles of a democratic social state and of ensuring sustainable development that goes back to the theory of social partnership. In the narrow sense PPP is an alternative to privatization, an instrument for creating infrastructure and economic growth, a social responsibility of the private sector, the emergence of a new public administration, and the provision of quality public services.

It is worth to understand that the place of PPP in the public relations and its impact on sustainable development is determined by its advantages and disadvantages that are sufficiently comprehensively analyzed in the scientific literature [1; 3; 15], as well as the presence of barriers to the implementation and operation. Thus, the Polish scientist M. Tkachuk believes that each of the three sectors (public administration, business and non-governmental sector) in the post-communist countries is different in its specificity, which holds back the development of partnership and, in our opinion, has an archetypal nature. For the public sector it is the belief in omnipotence, bureaucracy and schematism in actions, wasteful-

ness or, conversely, excessive savings, the propensity to pressure from the social or professional groups, the subordination to political interests, opportunism, inconsistency in actions, etc. The private sector can be characterized by a desire for profit at all costs, selfishness, a tendency for self-promotion, the desire to take advantage of tax privileges, etc. The public sector is characterized by, in particular, the lack of skilled personnel, financial ignorance, lack of consolidation and responsibility, dispersion and inconsistency of actions, etc. [22, p. 321–323].

The analysis allowed to identify the barriers to the implementation of the PPP, which, in particular, derives from the above features. First of all, this is an inadequate level of communication between the stakeholders and the general public. There is a clear distrust, the desire of the public sector to show its decisive role, ignoring the interests of the partners, etc., which is a manifestation of past stereotypes. At the same time, it must be taken into account today that any mechanism aimed at providing public goods, but not subject to private control, can not be successful without broad consultation, exchange of views, consideration of different interests, public support and admissibility of its conditions for all the stakeholders. Summarizing, we can say that it is necessary to create an atmosphere of trust the main role in what should play the state. Without this inevitably there is a conflict of interest that can be considered the next obstacle to the development of the PPP.

The national mentality, social and cultural norms in the country can significantly influence the perception of

people of the idea of public-private partnership and their relation to its implementation. Organizationally, the PPP relates to a relatively small number of public and private partners and remains a mysterious phenomenon for most citizens, which is not only characteristic of the Ukrainian mentality that is embodied in the saying “my hut is on the edge”. Therefore, PPP projects should be adapted to the local context. It is necessary to remember that it is concrete people, not abstract “public” and “private” partners who are involved in the organization of these processes. In addition, they operate in a certain mental environment that can be favourable, neutral or even hostile in relation to the attempt to attract business to the provision of public services, which is considered the prerogative of the state. In particular, in the post-communist countries, especially in the former republics of the USSR, the paternalistic idea of the state and its social functions is not yet fully absorbed. Accordingly, it is from the state and local governments that it is expected to provide affordable, inexpensive, and even better free services, and not only control over their provision. This idea is the opposite of the PPP ideology that does not focus on who the provider is, but focuses on the need to provide people with the best possible access to high-quality public services. The main criterion for the effectiveness of such projects is recognized as “*value for money*”, that is, the ratio of the value received by the society and the cost of its provision. At the same time, the value can be understood not only the volume of services, but also the fact of their availability (which would not be without the

participation of a private partner), the possibility of receiving services at an earlier date, ensuring higher standards of service provision, etc.

A significant barrier to the implementation of the PPP is the inadequacy of the requirements of the time (weakness) of the management processes, which, in the broadest sense, include an imperfect incentive (engagement) policy, a lack of legal and regulatory framework, with frequent changes in legislation and regulation and, directly, project management mistakes. The experience of Ukraine, Bulgaria, Poland, and other post-communist countries shows the complexity of developing a regulatory framework in the field of PPP, which, on the one hand, would take into account world the (European) standards, and on the other hand, was adequate to the national specificity and state of the economy. This is largely due to the targeting of the existing legislation to strengthen the public ownership of the development of various types of infrastructure and its inadequacy to the needs of the private sector; focusing on procedural issues in underestimating the innovative and investment potential of the PPP, and, in particular, its role in shaping new social relations and civil society, the important principles of which are pluralism, rule of law, mutual responsibility of the state and persons, equality of law for all, etc. The ignorance of the psychological factors and mentality of the business representatives was one of the main reasons for the ineffectiveness of the law on public-private partnership that was adopted in Poland in 2005 and had to be replaced in 2008 by new ones.

Regarding the deficiencies in the management of PPP that hinder its implementation, it is worth noting the dominance of chaos that manifests itself in the lack of correctness of the procedure for identifying and selecting the projects where private participation is appropriate; attempts at the same time to achieve several conflicting project objectives (financial, macroeconomic, social, environmental, etc.); irrational distribution of responsibilities and risks between the partners during the project implementation, which in one way or another will increase the amount of the public expenditure; lack of clear criteria and indicators of the effectiveness of the project implementation, which complicates the monitoring of achievement of the objectives, etc.

It is important that the above-mentioned barriers are recognized by the participants in the PPP process – the representatives of the public and private sectors, as evidenced in particular by the results of expert surveys conducted in Poland at two scientific and practical conferences in 2007 and 2011 [12]. The first positions were taken by such barriers as low level of consciousness and lack of understanding of PPP value, high cost of economic and legal analysis, lack of simple and transparent legal solutions, skilled personnel, accessible information, complex and opaque selection of partners. As we see, the possibility of reducing or eliminating practically all the barriers is within the competence of the state, which assigns it the main responsibility for the implementation of the PPP as a factor for ensuring sustainable development.

Realizing the complexity of a phenomenon like a PPP, it is important

to understand it from the standpoint of perception by the partners, each of which has and tries to defend their interests. Finding the PPP at the junction of the public and private interests makes it vulnerable to corruption, which O. Lukyanov regards as an archetype of the social degradation [23, p. 27], pointing out its historical roots and linking the growth of corruption with the decline of the national consciousness during the crisis and stressing the strong relationship between the archetype of power, the mechanisms for its legitimization and the archetype of corruption. We agree with his opinion that the archetypal nature of corruption is confirmed, in particular, by its persistent high level of perception in the underdeveloped societies. Like other manifestations of archetypes, modern corruption is complex. In the sphere of PPP the most corrupt and dangerous are the procedures for selection of a private partner that are often opaque and biased, the organization of public procurement, ensuring the quality monitoring of the provision of public services and compliance with the terms of the agreement, etc.

That is why, in our opinion, it is important to participate in the processes of PPP of the third sector, ensuring their openness and transparency. It is a broad process of abandoning the old stereotypes, changing the notion of the state as the sole subject of securing social and other rights of the citizens, forming new values, perceiving business as an equal partner of a public sector, acting on the basis of an agreement and having its own interests. Thus, the question of overcoming “collectively unconscious” in favour of conscious collective actions

in support of sustainable development is being actualized. One of the ways of implementing this was the initiative of the UN Economic Commission for Europe to improve the mechanisms of public-private partnership known as People-first PPP [24], whose main criteria are directly increasing the access to basic services and reducing the social inequality and injustice; increase of economic efficiency; possibility of replication and further development of projects; the most complete involvement of all the interested parties.

Conclusions. Thus, the archetypal analysis of PPP as one of the factors contributing to sustainable development suggests the need for its perception as a complex phenomenon that in the broad sense means cooperation between the public sector, business and civil society, and in the narrow sense is interpreted as agreements, projects between the public and private sectors in the sphere of realization of the public interests. In conducting an archetypal evaluation of the PPP, it is important to concentrate not only on clarifying the peculiarities of the national character and mentality, but also on such important issues as the level and peculiarities of the formation of the civil society, its influence on reforms, innovations, corruption, barriers, etc. From the point of view of post-communist transformation, it is important to take into account the growing role of the civil society and the need to apply the principles of a new public administration, first of all, in terms of enhancing the role of the public and business in solving the public affairs.

An assessment of the impact of PPP on sustainable development can be car-

ried out in a much wider context, in view of changing the mentality of the population, its relation to the role and tasks of the state and business, the provisions on the social functions of the business and relations with the civil society, etc. Perspective is the evaluation of PPP from the standpoint of concepts such as “stereotypes”, “values”, “interests”, “motivation”, “innovation”, “social conformism”, and “anomie”, etc. The understanding of the relationship between the public and private sectors and civil society and the underlying foundations of transformational change will be needed.

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ARCHETYPICAL MODELS OF SUSTAINABLE DEVELOPMENT OF COUNTRIES: COMPARATIVE ANALYSIS

Abstract. The main features of a balanced approach to meeting their own needs from the point of view of "sustainable development" are considered. It is emphasized that the organization of provision of communal services is a basic need of every citizen and, according to the concept of rational bureaucracy, M. Weber, should work to meet the needs of each citizen. It is emphasized that developed European countries devote considerable attention to the quality of life of the population.

In particular, the city of Vienna (Austria) for the tenth consecutive year is ranked first in the quality of life rating. The archetypal dimension of the formation of a quality component of the supply of communal services in developed countries of Europe is briefly reviewed. Among them, Germany, which until 2006 formed a modern market for quality public utilities based on free competition. One of the

peculiarities of the organization of the supply of housing and communal services in Germany has been the ease of transition from one service provider to a more acceptable one. The experience of Germany in the arrangement and retrofitting of old houses of the Khrushchev type in East Berlin is distinguished for prestigious and elite.

Modern German-quality approaches are designed to ensure that Germany becomes a country without “harmful energy” from 2020, namely, it will turn to new energy saving technologies that are affordable for middle class people. The market for communal services in Austria and Poland has also been theoretically researched. The archetypal dimension of the organization of provision of housing and communal services in Ukraine is described. On the basis of the conducted theoretical research and practical experience it is proved that archetypal approaches to the organization of provision of housing and communal services in Ukraine are fundamentally different from the European countries. In Ukraine, by the year 2014, the procedure for the formation of prices and tariffs for electricity, gas supply, etc. was established by law. utilities. Namely, the National Commission for Energy Regulation and Utilities (NERCAP) is setting the threshold levels of prices in Ukraine for electricity, natural gas for the population, budget organizations and institutions, utility companies, and utilities tariffs. NKREKP acts in compliance with the Law of Ukraine “On Natural Monopolies”, where “a natural monopoly is the state of the commodity market, in which the satisfaction of demand in this market is more effective in the absence of competition due to technological features of production (in connection with a significant reduction of production costs on unit of goods as production volumes increase), and goods (services) produced by subjects of natural monopolies can not be replaced by consumption of other goods (services), in connection with which the demand for this product line It depends less on the price changes for these goods (services) than the demand for other goods (services)”.

It is proved that the vertical mechanism of forming the housing and communal services market is uncompetitive. High quality of provision of housing and communal services can be achieved only under conditions of free competition.

Keywords: sustainable development, organization of provision of communal services, formation of prices and tariffs, quality of life.

АРХЕТИПНІ МОДЕЛІ СТАЛОГО РОЗВИТКУ КРАЇН: КОМПАРАТИВНИЙ АНАЛІЗ

Анотація. Розглянуто основні ознаки збалансованого підходу до задоволення власних потреб з точки зору “сталого розвитку”. Наголошено, що організація надання комунальних послуг є базовою потребою кожного громадянина і, за концепцією раціональної бюрократії М. Вебера, має працювати на забезпечення потреб кожного громадянина. Підкреслено, що розвинені європейські країни значну увагу приділяють якості життя населення.

Так, місто Відень (Австрія) десятий рік поспіль займає першу позицію у рейтингу якості життя. Стисло розглянуто архетипний вимір формування

якісної складової постачання комунальних послуг у розвинених країнах Європи. Серед них Німеччина, яка до 2006 року сформувала сучасний ринок надання якісних комунальних послуг на основі вільної конкуренції. Однією з особливостей організації ринку постачання житлово-комунальних послуг у Німеччині виявлено простоту переходу від одного надавача послуги до більш прийняттого. Виокремлено досвід Німеччини в облаштуванні й переоснащенні старих будинків “хрущовського” типу в Східному Берліні на престижні та елітні.

Сучасні підходи німецької якості розраховані на те, що з 2020 року Німеччина стане країною без “шкідливої енергії”, тобто перейде на нові технології енергозбереження, що доступні людям середнього класу. Також теоретично досліджено ринок організації надання комунальних послуг в Австрії та Польщі. Схарактеризовано архетипний вимір організації надання житлово-комунальних послуг в Україні.

На основі проведеного теоретичного дослідження та практичного досвіду доведено, що архетипні підходи щодо організації надання житлово-комунальних послуг в Україні кардинально відрізняються від європейських країн. В Україні до 2014 року законодавчо закріпився порядок формування цін і тарифів на електроенергію, газопостачання та інші комунальні послуги. Встановлення граничних рівнів цін в Україні на електроенергію, природний газ для населення, бюджетних організацій і установ, підприємств комунальної теплоенергетики, тарифів на комунальні послуги здійснює Національна комісія з питань регулювання енергетики та комунальних послуг (НКРЕКП).

НКРЕКП діє на виконання Закону України “Про природні монополії”, де “природна монополія — стан товарного ринку, при якому задоволення попиту на цьому ринку є більш ефективним за умови відсутності конкуренції внаслідок технологічних особливостей виробництва (у зв’язку з істотним зменшенням витрат виробництва на одиницю товару в міру збільшення обсягів виробництва), а товари (послуги), що виробляються суб’єктами природних монополій, не можуть бути замінені у споживанні іншими товарами (послугами), у зв’язку з чим попит на цьому товарному ринку менше залежить від зміни цін на ці товари (послуги), ніж попит на інші товари (послуги)”.

Доведено, що вертикальний механізм формування ринку житлово-комунальних послуг є неконкурентноспроможним. Висока якість надання житлово-комунальних послуг може бути досягнута лише за умови вільної конкуренції.

Ключові слова: сталий розвиток, організація надання комунальних послуг, формування цін і тарифів, якість життя.

АРХЕТИПНЫЕ МОДЕЛИ УСТОЙЧИВОГО РАЗВИТИЯ СТРАН: КОМПАРАТИВНЫЙ АНАЛИЗ

Аннотация. Рассмотрены основные признаки сбалансированного подхода к удовлетворению собственных потребностей с точки зрения “устойчивого развития”. Отмечено, что организация предоставления коммунальных услуг

является базовой потребностью каждого гражданина и, в соответствии с концепцией рациональной бюрократии М. Вебера, должна работать на обеспечение потребностей каждого гражданина. Подчеркнуто, что развитые европейские страны значительное внимание уделяют качеству жизни населения.

В частности, город Вена (Австрия) десятый год подряд занимает первую позицию в рейтинге качества жизни. Кратко рассмотрен архетипный подход к измерению формирования качественной составляющей коммунальных услуг в развитых странах Европы. Среди них Германия, которая до 2006 года сформировала современный рынок предоставления качественных коммунальных услуг на основе свободной конкуренции. Одной из особенностей организации рынка жилищно-коммунальных услуг в Германии выявлено простоту перехода от одного поставщика услуги к более приемлемому. Выделен опыт Германии в обустройстве и переоснащении старых домов “хрущевского” типа в Восточном Берлине на престижные и элитные.

Современные подходы немецкого качества рассчитаны на то, что с 2020 года Германия станет страной без “вредной энергии”, то есть перейдет на новые технологии энергосбережения, доступные людям среднего класса. Также теоретически исследован рынок организации предоставления коммунальных услуг в Австрии и Польше. Охарактеризован архетипный подход организации предоставления жилищно-коммунальных услуг в Украине.

На основе проведенного теоретического исследования и практического опыта доказано, что архетипные подходы к организации предоставления жилищно-коммунальных услуг в Украине кардинально отличаются от европейских стран. В Украине до 2014 года законодательно закрепился порядок формирования цен и тарифов на электроэнергию, газоснабжение и другие коммунальные услуги. Установление предельных уровней цен в Украине на электроэнергию, природный газ для населения, бюджетных организаций и учреждений, предприятий коммунальной теплоэнергетики, тарифов на коммунальные услуги осуществляет Национальная комиссия по вопросам регулирования энергетики и коммунальных услуг (НКРЕКП).

НКРЕКП действует во исполнение Закона Украины “О естественных монополиях”, где “естественная монополия – состояние товарного рынка, при котором удовлетворение спроса на этом рынке является более эффективным при условии отсутствия конкуренции вследствие технологических особенностей производства (в связи с существенным уменьшением расходов производства на единицу товара по мере увеличения объемов производства), а товары (услуги), производимые субъектами естественных монополий, не могут быть заменены в потреблении другими товарами (услугами), в связи с чем спрос на данном товарном рынке меньше зависит от изменения цен на эти товары (услуги), чем спрос на другие товары (услуги)”.

Доказано, что вертикальный механизм формирования рынка жилищно-коммунальных услуг является неконкурентоспособным. Высокое качество предоставления жилищно-коммунальных услуг может быть достигнуто при условии свободной конкуренции.

Ключевые слова: устойчивое развитие, организация предоставления коммунальных услуг, формирования цен и тарифов, качество жизни.

Formulation of the problem. The modern development of Ukraine demonstrates many examples of real steps of integration into a developed world society. In particular, this is a joint effort of the authorities and the community to obtain Tomos on autocephaly by the Orthodox Church of Ukraine [1] and the adoption by the Verkhovna Rada of a bill on the consolidation of the strategic course for membership in the European Union and NATO [2] and the exclusion from the Transitional Provisions of the Constitution of an item that allowed the use of existing military bases on the territory of Ukraine for the temporary stay of foreign military formations on lease terms [2], and the Concept of Combating Terrorism in Ukraine [3] and Law on counteracting bullying [4]. These steps demonstrate the maturation and unanimity of the Ukrainian society in the correctness of the chosen path and leave no doubt about increasing the moral, cultural and professional components. However, business communication at the level of meeting the basic needs of the organization of providing high-quality communal services remains a problem.

The analysis of the recent publications on this topic shows that the issue of organizing the provision of high-quality communal services by the scholars was not systematically considered. More attention was paid to other components of the state and public administration. The modern scholars, namely: E. Afonin, V. Bodrov, V. Yev-

dokimova, V. Knyazev, N. Nyzhnyk, S. Popov, Yu. Surmin, S. Seryogin and others. considering the issues of the public management adhere to the tendencies of human-centered orientation. The issue of the quality of communal services among scientists is given by the Candidate of Social Sciences, the Head of the Union of Housing Owners of Ukraine O. Kucherenko, the question of a comparative analysis of heat consumption in Ukraine and the world is considered by the Doctor of Technical Sciences, Professor V. Deshko with co-authors in 2008. Pricing for gas for domestic consumers is considered by T. Pilkevych. It should also be noted that the above issues are considered either by political organizations or lawyers (Prostopravo.com.ua). However, the theoretical developments of these issues slowly intersect with practice.

Therefore, the purpose of this work is a comparative analysis of the archetypal models of sustainable development of the countries in the field of providing quality communal services and encouraging further discussion.

Presentation of the main research material. In this paper the term “sustainable development” is considered from the point of view of the “Concept of Sustainable Development” proposed by Brundtland Commission, which worked from 1984 to 1987. From this standpoint the concept of “sustainable development” takes into account the satisfaction of human needs, the improvement of the welfare of the present

generations and the preservation of resources for the future generations. That is, a balanced, non-detached approach to satisfaction of own needs.

The system of providing communal services worldwide is a prime location for meeting human needs.

The system of providing communal services, in a broad sense, can be called one of the components of the bureaucracy, which, according to the concept of rational bureaucracy of M. Weber, must work to meet the needs of each citizen.

According to the international consulting company Mercer in 2019 [5] (see Table 1), the highest place in the world in terms of quality of life rating is Vienna (Austria) for the tenth consecutive year. Of the 231 studied cities in the world Kyiv does not rank first. Luxembourg is named the safest city in the world.

The study also considered the quality of communal services in developed European countries. One of them is Germany. In Germany [6] by 2006 a modern market for quality communal

services was formed. For electricity services: there are over 1000 electricity suppliers and more than 13000 electricity tariffs. As an incentive the suppliers constantly offer certain bonuses to the subscribers who have entered into an agreement with them. On the site CHECK24 the subscriber in a short period of time can choose the affordable capacity, tariff, read subscribers reviews on the quality of services provided and make his own choices. There are also certain conditions that a subscriber must fulfill. If the agreement is concluded for 12 months, the price for the consumed electricity will be fixed, regardless of whether the tariff increased during this time. If the subscriber at the end of the agreement has not switched to another provider of electricity supply, then the tariff for him will also increase. It is convenient that the subscriber's task is to only select a service provider on the site, and the entire procedure of disconnecting from the past service provider and connecting to the new service provider is the task of the organization chosen by the subscriber.

Table 1

Quality of life in cities around the world

Rank	City	Country / Region
1	Vienna	Austria
2	Zurich	Switzerland
3	Vancouver	Canada
3	Munich	Germany
3	Auckland	New Zealand
6	Dusseldorf	Germany
7	Frankfurt	Germany
8	Copenhagen	Denmark
9	Geneva	Switzerland
10	Basel	Switzerland

Regarding the gas supply: in Germany [6] since 2006 the subscriber chooses a supplier of gas at his own discretion. To compare gas tariffs the German subscribers can go to the CHECK24 site and knowingly choose a gas supplier in a few minutes. There are currently more than 825 gas suppliers in Germany. This approach ensures high quality of subscriber service and the ability to keep reasonable prices for gas service. Since in the case of raising prices or providing poor-quality services, the subscriber has the right to choose a new gas supplier.

The homeownership services in Germany are provided by the private companies whose responsibilities include the maintenance of the residential buildings, capital and current repairs of the buildings and public places.

Also interesting is the experience of Germany in the reconstruction and retrofitting of the old “Khrushchev” type buildings in East Berlin: communications are completely replaced by new and modern, the walls are insulated, the roof is new, equipped with built-in elevators, the doors in the entrances are replaced by glass and modern ones. Such housing in modern Germany has become prestigious and elite. It is also transformed into elite the old schools. This is evidenced by eyewitnesses, in particular, the staff of the University “Ukraine” after a business trip.

Since 2009 energy-independent homes built in Germany have become popular with new technologies using the energy of the Sun and the heat of the Earth for heating. Such houses are accessible to people of middle class. Such approaches are designed to ensure that Germany will become a country without “harmful” energy in the future [7]. The non-volatile construction standard becomes mandatory in Europe from 2020.

In this work the prices for the above services are not discussed, but we emphasize that a person who works is able to pay for the communal services.

Austria. Heating in new energy-efficient homes is cheaper. Table 2 shows the percentage that represents a certain operational service from the total amount of payment for the communal services.

There are many gas and electricity service providers in the Austrian communal services market. The subscriber only selects the service provider acceptable for himself, the connection is carried out by the organization itself. As a rule, the service providers offer profitable bonuses — several months of free use, reduced rates, etc.

The operational services of the Austrian market include:

- Central heating and hot water supply;

Table 2

Distribution of operating costs in % of the total

House management	Water	Removal of garbage, sewage	House cleaning	Insurance	Other expenses
16	16	11	25	26	6

- Cold water supply and drainage;
- Sewerage and its cleaning, repair of pipes;
- Chimney sweeping;
- Removal of garbage, cleaning gutters and utilization of messy things;
- Disinsection, fight against insects and rodents;
- General lighting of the house, staircase, yard, including the cost of electricity, light bulbs, fuses;
- Compulsory insurance (from fire, water supply breakthrough, including corrosion);
- Voluntary insurance (from hurricane, beating of windows); for this type of insurance consent of most residents is required;
- Administrative expenses — by agreement;
- There may be additional costs for the communal services (laundry, sauna, swimming pool, etc.);

Replacing the supplier of gas or electricity is the same as in Germany.

It has its own peculiarities of provision of the communal services and a neighbor to Ukraine, Poland. One of these features is that the inhabitants of the apartment houses themselves cre-

ate a community for the maintenance of the houses, such as the Ukrainian Association of co-owners of a multi-apartment building. The staff of such a community consists only of the director and accountant. Electricians, plumbers, wipers are hired from third-party organizations that provide quality services. The trend is the abandonment of domestic gas and the transition to induction electric stoves. That is, the satisfaction of basic needs in quality communal services depends on the ability to unite the inhabitants of the house.

It should be noted that the new approaches to the organization of the communal services in developed countries have been systematically implemented since the middle of the last century. You can add to the list of the countries you have Denmark, Sweden, Finland, and others.

In Ukraine, the prices and tariffs are formed by the National Commission for Energy Regulation and Communal Services (NCERCS).

Applying an archetypal approach we will consider the origins of the above Commission (Table 3).

Table 3

An archetypal component of the formation of the Commission for the regulation of prices for the communal services in the Independent Ukraine

Years	Basis	Powers	Loss of validity
1	2	3	4
1991–1994	Law № 507-XII of December 3, 1990 “On Prices and Pricing”	The basic principles of the establishment and application of the prices and tariffs and the organization of control over their observance	on the basis of the Law of Ukraine of June 21, 2012 “On Prices and Pricing” № 5007-VI
1994	Decree of the President of Ukraine dated December 8, 1994 № 738/94 “On the National Commission for Electricity Regulation”	Formation of the pricing policy for setting tariffs for electric power, starting from April 1, 1995	Decree of the President of Ukraine dated November 23, 2011 “On liquidation of the National Elec-

1	2	3	4
			Electricity Regulatory Commission of Ukraine”
1997	Decree of the President of Ukraine of August 19, 1997 № 853 “On Measures to Implement Government Policy in the Sphere of Natural Monopolies”	Powers of the National Commission that carries out state regulation in the field of energy, is extended to the oil and gas sector	In force
2011	Decree of the President of Ukraine dated July 8, 2011 № 743/2011 “On the Establishment of the National Commission for the Regulation of the Communal Services Market of Ukraine”	In compliance with the Law of Ukraine № 1682-14 “On Natural Monopolies”, tariffs for the communal services are set	In force
2014	Decree of the President of Ukraine dated September 10, 2014 № 715/2014 “On Approval of the Regulation on the National Commission for State Regulation in the Spheres of Energy and Communal Services”	State regulation of activity of the subjects of natural monopolies and economic entities conducting activities in adjacent markets in the fields of electricity, heat, centralized water supply and drainage, in the markets of natural gas, oil (associated) gas, gas (methane) of coal deposits and gas of slate strata (hereinafter – natural gas), oil and petroleum products, as well as the processing and disposal of the household wastes	In force
2014	Decree of the President of Ukraine dated August 27, 2014 № 694/2014 “On the National Commission for State Regulation in the Spheres of Energy and Communal Services”	Powers of The National Commission that carries out state regulation in the field of energy has been extended to the communal services (National Commission for State regulation in the fields of energy and communal services)	In force

From the above table it is clear that in Ukraine the prices and communal services tariffs are formed in accordance with the Law of Ukraine “On Natural Monopolies”.

“Natural monopoly – the state of the commodity market in which satisfaction of demand in this market is more

effective in the absence of competition due to the technological features of production (in connection with a significant reduction in production costs per unit of goods with increasing production), and goods (services) produced by the subjects of natural monopolies can not be replaced by consumption of

other goods (services), therefore, the demand in this commodity market is less dependent on changes in prices for these goods (services) than the demand for other goods (services)” [8].

By 2014 the procedure for forming prices and tariffs for electricity, gas supply and other communal services was legally established in Ukraine. Namely, the National Commission for Energy Regulation and Communal Services (NCERCS) is setting the threshold levels of prices in Ukraine for electricity, natural gas for the population, budget organizations and institutions, communal services companies, and communal services tariffs.

NCERCS — a state collegiate body subordinated to the President of Ukraine and accountable to the Verkhovna Rada of Ukraine, the state regulatory body for energy and communal services. Regulatory powers of the Commission apply to electricity, gas, heat supply, water supply and drainage [9].

It should be emphasized that the Government of Ukraine has abandoned the bonuses and “over-the-counter payments” when signing a new agreement with the board of the “Naftogas” company [10].

From the Report of March 31, 2016 № 515 approved by the Resolution of the National Commission that carries out state regulation in the fields of energy and communal services “On the results of the activities of the National Commission that performs state regulation in the energy and communal services sectors in 2015”, we see that “Indicators of the quality of electric energy (which is characterized by the level of voltage, frequency, overvoltage, etc.)

today is defined in National Standards of Ukraine 13109-97 “Norms of quality of electric energy in general-purpose power systems” and National Standards of Ukraine EN 50160:2014 “Characteristics of power supply voltage in electric networks of general purpose”. The powers of the Commission for monitoring and regulating the quality of the electric energy are not currently included” [9].

Concerning the quality of the communal services: at the end of 2018 the Cabinet of Ministers of Ukraine approved the “Procedure for checking the quality of the provision of certain communal services and management services for a multi-apartment house according to the parameters stipulated by the agreement on the provision of the relevant services” [11].

This Procedure determines the mechanism for carrying out the verification of compliance with the quality of the provision of services for the supply of heat energy, hot water supply, centralized water supply, centralized sewage disposal, domestic waste management in relation to the provision of services for the disposal of household waste (hereinafter referred to as communal services) and services for managing the multi-apartment house parameters, provided for in the agreement on the provision of the relevant services, in order to assess their compliance with the basic requirements for the quantity and quality and taking measures for the providing security and reliability when providing communal services and management services for a multi-apartment house.

In case of failure to provide, provision of incomplete or inadequate quality

management services for a multi-apartment house or housing and communal services, the consumer and not less than two other consumers of the relevant service (living in neighbouring apartments) constitute an act of claim. The communal services provider or the manager of the multi-apartment house within five working days decides on the satisfaction of the requirements set forth in the act of claim, or provides the consumer with a substantiated written refusal.

The consumer also has the right to apply to the relevant authorized state authorities for the protection of the violated rights regarding the quality of communal services or management services for a multi-apartment house.

It should be noted that in Ukraine there are alternative opportunities for concluding agreements for electricity supply. In particular, the "Trade Electric Company" (TEC), a limited liability company, is the supplier of electric energy to consumers in Ukraine. But this company does not provide services to individual consumers.

Conclusions. From the study of the archetypal models of sustainable development of the countries we see that the organization of providing high-quality communal services is one of the important components of satisfaction of the basic human needs. From this component the sustainable development of the state depends on the whole. The countries that have addressed these basic issues are effectively developing, are at the highest levels in the quality of life rating and are among the countries of sustainable development.

In the countries of successful models of sustainable development the forma-

tion of prices and tariffs for communal services is carried out with the help of a market mechanism which is not influenced by outside organizations. The prices are formed depending on demand and supply. Providing quality services is in higher demand.

In Ukraine a vertical model for pricing and tariffs for the communal services has been formed. The mechanism for checking the quality of provided housing and communal services is slow and bureaucratized. The consumer of housing and communal services, as a rule, has no alternative and is compelled to use the services of the only available provider of the given service.

The prospect of further research may be the consideration of alternative approaches to the organization of quality communal services in Ukraine.

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ARCHETYPICAL ANALYSIS OF THE NATIONAL AWARENESS AND PATRIOTISM OF YOUTH IN MODERN UKRAINE: ON THE EXAMPLE OF THE PUBLIC ORGANIZATION “PLAST”

Abstract. The article analyzes an archetypal analysis of national identity and patriotism of youth in modern Ukraine. The essence of the concept of national self-consciousness, which is defined as a holistic self-reflection of a nation (comprehensive understanding of the nation of its historical civilization vocation), is revealed. National consciousness acts as a powerful means of its historical progress, full functioning in the world community, promotes the collective human will to an active life position, mobilization of all available and hidden vital resources of the people.

The urgency of national-patriotic education of citizens, especially young people, is conditioned by the process of consolidation and development of Ukrainian society, the current challenges facing Ukraine and require further improvement of the system of national-patriotic education, optimization of state policy in this area.

Youth organization “Plast” occupies a special place in the national-patriotic upbringing of youth. “Plast” – the national scout organization of Ukraine is a non-political and non-confessional youth organization. The aim of Plast is to promote comprehensive, patriotic education and self-education of Ukrainian youth by conscious, responsible and full-fledged citizens of local, national and world communities, community leaders on the ideals of “Plast” and on the principles of Christian morality.

One of the main tasks of the modern Plast movement is the development of human potential, the education of a creative, thinking generation of a new formation, new leaders, reformers and statesmen. The basis of the system of national-patriotic education is the idea of the development of Ukrainian statehood as a consolidating factor in the development of society and the nation as a whole. Forms and methods of education are based on archetypes of Ukrainian folk traditions, the best achievements of national and world pedagogy and psychology.

Keywords: national self-consciousness, patriotism, archetype, archetype analysis, patriotic education of youth, youth organization “Plast”.

АРХЕТИПОВИЙ АНАЛІЗ НАЦІОНАЛЬНОЇ САМОСВІДОМОСТІ І ПАТРІОТИЗМУ МОЛОДІ В СУЧАСНІЙ УКРАЇНІ: НА ПРИКЛАДІ ГРОМАДСЬКОЇ ОРГАНІЗАЦІЇ “ПЛАСТ”

Анотація. Проаналізовано архетиповий аналіз національної самосвідомості і патріотизму молоді в сучасній Україні. Розкрито сутність поняття національна самосвідомість, яка визначається як цілісна саморефлексія нації (всебічне розуміння нацією свого історично-цивілізаційного покликання). Національна самосвідомість виступає могутнім засобом її історичного поступу, повноцінного функціонування у світовій спільноті, спонукає колективну людську волю до активної життєвої позиції, мобілізації всіх наявних і прихованих життєвих ресурсів народу.

Актуальність національно-патріотичного виховання громадян, особливо молоді, зумовлюється процесом консолідації та розвитку українського суспільства, сучасними викликами, що стоять перед Україною і вимагають дальшого вдосконалення системи національно-патріотичного виховання, оптимізації державної політики у зазначеній сфері.

Особливе місце у національно-патріотичному вихованні молоді займає молодіжна організація “Пласт”. Це національна скаутська організація України, яка є неполітичною і позаконфесійною молодіжною організацією. Мета “Пласту” — сприяти всебічному, патріотичному вихованню та самовихованню української молоді на свідомих, відповідальних і повновартісних громадян місцевої, національної та світової спільнот, провідників суспільства на ідейних засадах “Пласту” та на засадах християнської моралі.

Одним з головних завдань сучасного пластунського руху є розвиток людського потенціалу, виховання креативного, мислячого покоління нової формації, нових лідерів, реформаторів та державотворців. В основу системи національно-патріотичного виховання покладено ідею розвитку української державності як консолідуючого чинника розвитку суспільства й нації загалом. Форми й методи виховання ґрунтуються на архетипах українських народних традицій, кращих надбаннях національної та світової педагогіки та психології.

Ключові слова: національна самосвідомість, патріотизм, архетипіка, архетиповий аналіз, патріотичне виховання молоді, молодіжна організація “Пласт”.

АРХЕТИПИЧЕСКИЙ АНАЛИЗ НАЦИОНАЛЬНОГО САМОСОЗНАНИЯ И ПАТРИОТИЗМА МОЛОДЕЖИ В СОВРЕМЕННОЙ УКРАИНЕ: НА ПРИМЕРЕ ОБЩЕСТВЕННОЙ ОРГАНИЗАЦИИ “ПЛАСТ”

Аннотация. Представлен архетипический анализ национального самосознания и патриотизма молодежи в современной Украине. Раскрыта сущность понятия национальное самосознание, которая определяется как целостная саморефлексия нации (всестороннее понимание нацией своего

историко-цивилизационного призвание). Национальное самосознание выступает мощным средством ее исторического развития, полноценного функционирования в мировом сообществе, побуждает коллективную человеческую волю к активной жизненной позиции, мобилизации всех имеющихся и скрытых жизненных ресурсов народа.

Актуальность национально-патриотического воспитания граждан, особенно молодежи, обусловлена процессом консолидации и развития украинского общества, современными вызовами, стоящими перед Украиной и требующими дальнейшего совершенствования системы национально-патриотического воспитания, оптимизации государственной политики в указанной сфере.

Особое место в национально-патриотическом воспитании молодежи занимает молодежная организация “Пласт”. Это национальная скаутская организация Украины, которая является неполитической и внеконфессиональной молодежной организацией. Цель “Пласта” – содействие всестороннему, патриотическому воспитанию и самовоспитанию украинской молодежи на сознательных, ответственных и полноценных граждан местного, национального и мирового сообщества, лидеров общества на идейных основах “Пласта” и на принципах христианской морали.

Одной из главных задач современного пластунского движения является развитие человеческого потенциала, воспитание креативного, мыслящего поколения новой формации, новых лидеров, реформаторов и государственных деятелей. В основу системы национально-патриотического воспитания положена идея развития украинской государственности как консолидирующий фактор развития общества и нации в целом. Формы и методы воспитания базируются на архетипах украинских народных традиций, лучших приобретениях национальной и мировой педагогики и психологии.

Ключевые слова: национальное самосознание, патриотизм, архетипика, архетипический анализ, патриотическое воспитание молодежи, молодежная организация “Пласт”.

Problem statement. The formation of a democratic, social, legal state in the direction of sustainable development is possible provided that the agents of qualitative changes in the country are patriotic, professional, nationally conscious people with leadership qualities and skills.

The relevance of national-patriotic education of citizens, especially young

people, is predetermined by the process of consolidation and development of Ukrainian society, modern challenges facing Ukraine and require further improvement of the system of national-patriotic education, optimization of state policy in this area.

In Ukraine, the national-patriotic education of young people should become one of the priorities of the state

and society for the development of the citizen as a highly moral person who cherishes Ukrainian traditions, spiritual values, with appropriate knowledge, skills and abilities, is able to implement its potential in modern society, professes European values, ready to fulfill the duty to protect the Fatherland, independence and territorial integrity of Ukraine. And this education (among other approaches) should be based on the archetypes of the past, historical memory and traditions of the Ukrainian people.

Analysis of recent publications on the subject and identification of previously unsolved parts of the overall problem. The theoretical basis for understanding the mechanisms of formation and implementation of the state policy of national-patriotic education of young people were studied in the works of such scientists as V. Alekseiev, E. Afonin, V. Bakumenko, M. Holovaty, V. Kniaziev, V. Koval, Yu. Kuts, N. Perepelytsia, A. Popok, V. Rebkal, T. Seniushka, Yu. Surmin, S. Teleshun, V. Troschynskyi, L. Chuprii and others.

The importance of national trends in the education of youth was stressed by Ukrainian officials, teachers, H. Vaschenko, B. Hrinchenko, M. Hrushevskyi, O. Dukhnovych, M. Drahomanov, I. Ohienko, V. Sukhomlinskyi, and the like.

Despite the importance of these studies, they focus only on the need for the formation of patriotic values among young people, leaving without considering all the variety of ways of national-patriotic education.

The purpose of the article is to conduct an archetypal analysis of the formation and implementation of the

main structural units of the national consciousness of young people and the ways of its management impact on the development of national consciousness: from the worldview through morality – to ideology and further through politics – to the way of life of people [1].

Presentation of the main material of the study. Recently, a lot of scientific research has been devoted to the archetypes of the unconscious. At the heart of these scientific works the problems of national consciousness and Patriotic education based on the study of archetypes, folk traditions and the like were researched. Archetypes here perform the function of social memory, contain the knowledge and experience of the people. “The uniqueness of the archetype is that it arises not only in the context of the wise past, but also helps to build the guidelines of the modern” [2, p. 23].

The problem of self-consciousness has interested mankind since ancient times. Socrates formulated it as a philosophical credo, cognitive imperative – “Know yourself!”. Such knowledge was for him not only a means of satisfying human curiosity, but above all a basis for solving the question of the moral imperatives of human activity. For example, the category of “duty”, developed in ancient times, becomes the cornerstone of moral consciousness throughout the history of mankind, and today the interpretation of its content in the context of practical and spiritual experience accumulated by mankind remains one of the central worldview problems [3].

In this regard, it is appropriate to pay attention to a more detailed typo-

logy of the category of self-consciousness.

Depending on the subject, which acts as a carrier of self-consciousness, it can be individual (personal) or collective (self-consciousness of a certain group of people, objectively or consciously united in a certain community: family, clan, class, professional group, religion, party, nation and the like). Consequently, we can talk about the presence of various forms of self-consciousness (individual and collective) and its various types: personal, generic, professional, class, religious, ethnic, national, universal and the like.

A person can be a carrier of almost all kinds of self-consciousness at the same time. Moreover, the formation of self-consciousness of the individual occurs as a result of the integration of a number of its self-meanings in various sections and areas of reality, living space, that is, as a generalized result of individual, social, professional, political, religious, national, etc. self-identification. For a holistic view of himself, the individual must be aware of his attitude to the greatest possible number of existing values and relationships in society. Depending on the circumstances and needs, one type of self-identification gives way to or coexists with another. The rest of the time remains in the shadows, does not play a leading or even significant role in the life. Among the numerous self-determination of a person, national self-identification occupies a prominent place, which in its developed form appears as national self-consciousness. This is due to the fact that the nation for modern man remains the most vital, fundamental historical community.

National identity as a consequence of the historical genesis of the nation at the same time is a necessary condition for its full development and progress. The essence of national consciousness is defined as a holistic self-reflection of the nation (a comprehensive understanding of the nation's historical and civilizational vocation). National consciousness is a powerful means of its historical development, full functioning in the world community, encourages the collective human will to an active life position, mobilization of all available and hidden vital resources of the people. Such an understanding we find in D. Dontsov: "Millions of divergent human wills are united in one – "joint triumphs in the past", "glory of ancestors", then – a common will in the present and "readiness for further major cases, one big goal for all in the future", one big enterprise that would unite under its slogan all enthusiasm, all fanaticism, all the burning of millions, tearing them in critical moments of life beyond their everyday worries and egoisms towards one great goal" [4]. p. 225], which are not able to replace any mercantile calculations, material benefits and the like. However, this latter is not always a reliable support for national development, because they are easily transformed by the fluctuation of economic and socio-political conditions on the brake of national development, and even on its crushing and destructive force. But, the patriotism generated by national consciousness practically do not depend on the financial situation of the nation. Moreover, in our opinion, the deterioration of living conditions, the threat to national progress or independence, other such negative phenomena stimu-

late the spiritual energy of a nationally conscious citizen, and therefore cause a surge of his patriotic activities.

Patriotic consciousness of the person is a complex holistic education, which combines a set of knowledge about the actual genetic roots, understanding of social reality, trends and prospects of its development, the establishment of readiness for creative activity and protection of the Fatherland as the predominant motive of life in the context of the prospects of their own existence. The study of the problems of Patriotic consciousness has a number of aspects:

a) philosophical and patriotic consciousness as a source of personal activity in the actual and potential environment of life;

b) psychological — patriotic consciousness, as the level of mental life of the individual, which reflects the uniqueness of the social world and is expressed in the development of regulators of behavior, social relations and human activities aimed at creating the power of the Fatherland, and provide readiness for extreme conditions of protection of the Motherland;

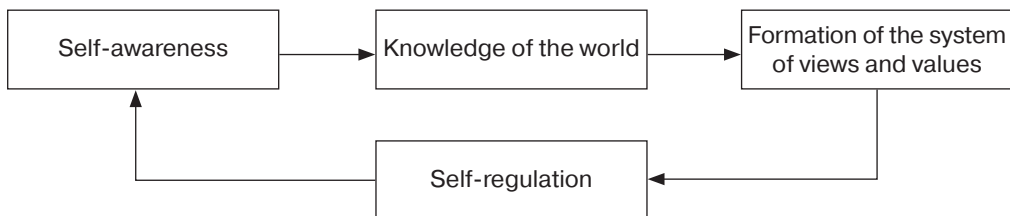
c) sociological — patriotic consciousness as a set of orientation, interests, representations of people United in social groups, which are differentiated on various grounds, in relation to the interests of society as a whole, state

policy, international relations, personal prospects of life and their determinants [5].

Structurally, substantively and functionally, any social (including national) self-consciousness of an individual is a complex system that includes a huge number of elements and their connections. In its historical development, it goes a long way of self-improvement from elementary ideas, stereotypes and norms to a highly developed holistic system of beliefs and values. The main content of the structural elements of national consciousness is determined by the functions that it performs in public life. There are three main functions: cognitive, value, regulatory (see Figure).

Archetypes of national consciousness of the person in relation to the person and society:

- stimulation of self-knowledge, self-reflection, from finding the point of reference and spiritual source of self-creation;
- knowledge of national and cultural traditions of a kind and people, awareness of the social significance of their own activities and the meaning of life in general;
- formation of the spiritual basis and wisdom of life—a sense of civic duty and personal responsibility to previous and future generations;



The process of formation of national consciousness of the individual

- self-realization of the person, the maximum manifestation of his mental-creative and moral-spiritual potential “learning from someone else and not shunning”;

- awareness of national peculiarities and differences of mentality, tolerant attitude to other peoples and cultures;

- preservation of cultural and genetic code, enrichment and development of intellectual potential of the nation, reduction of “brain drain” abroad and promotion of scientific and technological progress and economic growth, achievement of high social standards;

- education of respect for the past native land, awareness of the historical role and mission of Ukrainians among other peoples of Ukraine and in the world;

- the search for answers to the question: Who are we, what kind of tribe are children, what were they and why they became so that they could and what they learned? [6]

Carrying out the archetypal analysis it is necessary to define that national consciousness of youth is an understanding and feeling of belonging to an ethnic community as result of development of culture, traditions, customs of the people. It is possible to agree with the Ukrainian researchers V. Yurchenko and Yu. Prykhodko who consider that national consciousness includes: “1) awareness of itself as the individual on the basis of representations and knowledge of the natural and biological properties, appearance (“I-national-physical”); 2) self-awareness as a carrier of national psychology on the basis of knowledge of the impact on mental processes, feelings, manifestation of will, mind, speech, belonging to a particular

nation, people (“I-national-psychological”); 3) self-awareness as a carrier of national properties of the individual on the basis of knowledge of the dependence of their life position, attitude to reality, other people, work on national identity (“I-national-social”); 4) conscious attitude to the historical past, modern and future ethnos, nation; 5) conscious, effective attitude to the spiritual and material values of the nation and the steady need for their preservation and enhancement; 6) awareness of the individual’s own responsibility for the fate of the nation, its present and future. Due to national characteristics, a person is able to preserve the continuity of traditions and customs of his people, to continue the path of its social and cultural development” [7, p. 117–118].

Formation of national consciousness, national-patriotic education of youth is inextricably linked with modern forms of youth organization, its participation in various youth organizations. The system of national-patriotic education is based on the idea of development of Ukrainian statehood as a consolidating factor in the development of society and the nation as a whole. Forms and methods of education are based on Ukrainian folk traditions, the best achievements of national and world pedagogy and psychology.

A special place in the national-patriotic education of young people is the youth organization “Plast”. “Plast” – the national scout organization of Ukraine is a non-political and non-confessional youth organization. The purpose of the Formation is to promote comprehensive, Patriotic education and self-education of Ukrainian

youth on conscious, responsible and aware citizens of local, national and international community, leaders of society on the ideological principles of the Formation and on the principles of Christian morality.

The first children's Ukrainian youth organization called "Plast" was created in 1911 thanks to A. Tysovskiy, which became a school of formation of national consciousness and patriotism. Tens of thousands of young patriots were brought up in this organization. To achieve educational goals "Plast" used its own unique method of education, the basic principles of which are voluntary membership in the organization, education and training through play and work, a gradual program of classes and tests, a circle system of self-organization, promotion of initiative and self-government, knowledge of nature and life among nature, support of special interests and abilities of children and youth.

In summer camps, during excursions, in daily activities and communication, they learned the history of Ukraine from childhood, studied and practiced the Ukrainian language, hardened themselves physically and spiritually. The three main archetypal duties of the "Plast" member are like three pointers that should be noted by "Plast" members in historical memory, to show the "Plast" path in daily life which the "Plast" member undertakes, making a Plast oath [8, p. 34]: to be faithful to God and Ukraine, to help others, to live by the "Plast" law and to listen to the "Plast" heads.

For a long time the society was divided into those who fed the country (peasantry), and those who defended

it (Cossacks). This gave rise to two almost opposite forms of the archetype of consciousness on which the modern national-patriotic education of the scouts is based. The first archetype is a type of defender, warrior, mad, rampant and adventurous, intoxicating from a bachelor party, capable of affective, reckless and heroic deeds. Such Cossacks often appear in "Kobzar" of Taras Shevchenko, such they were represented by the Ukrainian and Polish romantics.

The second type of archetype of Ukrainians was determined by moderation and peacefulness, which allowed to "wait out" numerous bad weather of historical destiny. This type of consciousness found itself in a certain isolation of character, a tendency to defend against the outside world and the appeal of psychic energy to the development of inner life. One of the features of this style, that carefully avoids the imposition of the contact is a peasant habit to answer a question with a question.

An exceptional advantage of the peasant class in some periods of the Ukrainian history and also had a positive impact on the Ukrainian mentality: peasant life, which is mostly man's dependence on nature than of another person, causes high emotional experience of nature, calm, mellow disposition, elegant, tenderness, and a tendency to reflection. These features also contributed to the preservation of family and tribal groups, friendship and fraternity.

At the same time, Ukrainians have such positive features as diligence, hospitality, thirst for education, healthy optimism, courage, universality, building strong family relationships. All

these qualities formed the basis of national-patriotic education of youth.

The Ukrainian family has traditionally been characterized by a large role of women and, above all, of the mother. With the death of her husband, she always came to the fore, became the head of the family – even when she married for the second time. The image of the mother-widow-sane, kind and at the same time strict mistress-vividly depicted in classical literature. The Ukrainian woman participated in all matters of a family not only after death of the husband, but also during his life. “The man at one corner of the hut holding and woman-three”, – the proverb says. In ancient times, when patriarchal relations reigned in Europe, in Ukraine it was possible for a girl to match to a guy.

The next archetype that affects the formation of the Plast-patriot is the ideological tolerance expresses the ability of the Ukrainian people to accept into their culture the mental attitudes of other peoples and their cultures. Tolerance is an absolute value in the conditions of social and cultural pluralism in the society of competing interests, sometimes colored by national or confessional intolerance. The idea of tolerance has a symbolic content. It was born as a religious tolerance, passed its formation as a principle of optimal relations between Church and state, and finally developed as a basic principle of interpersonal and inter-group relations, mitigating differences related to ethnic and confessional affiliation, sex and age, material and social status in society [9]. No interpretation, no range of possible actions can be accepted as the only correct and absolutely indispu-

table one. Tolerance is a moral imperative, an attribute of the highly moral life of mankind and, accordingly, a kind of social and moral code, with the help of which the development of civil society is measured. “The real political gift, – the famous Ukrainian philosopher S. Krymsky said on this occasion, – is the art of movement in the corridor of different voices and opinions, that is, the state of tolerance, which Aldous Hackley called the religion of our time” [10, p. 2].

The church played an important role in the formation of Ukrainian mentality and the formation of national consciousness of young people. Historically, the people’s worldview of Ukrainians has three main layers: demonological, mythological and Christian. The Christian religion, which came to the Ukrainian lands at the end of the 10th century, absolutized the pre-Christian hierarchy, trying not to destroy the old worldview system, but to adapt it as much as possible to its needs. The result of this confrontation of ideas was a religious dualism (dualism), elements of which are still preserved in folk customs and rituals. With the introduction of Christianity in beliefs and beliefs the element of the supernatural increases. At the same time, the fantastic and supernatural, which was not associated with the official religion, was forced into the sphere of folk tradition (poetry, fairy tales, legends and the like).

We can not say about cordo centrism – the ability to perceive the surrounding world out of the opposition, “sensual – rational” through the heart, which appears to be a special complete world, the center of physical, mental and spiritual life. It is the spirit, which

is called the heart, that plays a leading role in the development of personality in man.

One of the main tasks of the modern “Plast” movement is the development of human potential, education of creative, thinking generation of the new formation, new leaders, reformers and statesmen. Today “Plast” movement in Ukraine is the most modern and proven technique for centuries, which allows one to form the leaders of a new generation of Ukrainians. The formation of spiritual values and universal moral qualities depends on the level of spirituality, patriotism and national consciousness for a comprehensive approach of education of a young person it is necessary to solve the following tasks:

- education and self-education of moral and cultural qualities on the principles of Christian morality;
- education of national consciousness, responsibility and belonging to the Ukrainian society;
- education of love for Ukraine and readiness for its protection, respect for the state symbols of Ukraine.

To solve these problems, it is necessary to have a set of educational activities and a system of cooperation between state institutions and the Formation, involving the media, scientists, institutions of social and cultural purpose.

From the position of the arch-typical analysis of the activity of the youth organization “Plast” is the people’s mentality. It is love for the country that should be the source of spiritual strength of the citizens of Ukraine. And to be a patriot is to wish prosperity to the countrymen and the state

by all means. This does not mean a negative attitude to other nations and the desire to harm them, it means caring for their people and multiplying its achievements [11]. These sincere feelings can develop Ukraine, become an engine of progress. Patriotism should be considered simultaneously in different aspects: as one of the components of social and individual consciousness, mentality, national consciousness; as a component of ideology, culture, history, psychology; as one of the highest values of society and the individual; as a direction of education; as a source of well-being, well-being and successful development of the most important spheres of life of society and the state.

Today “Plast” is the largest and oldest Ukrainian scout organization, which operates in many countries of the world and unites the “Plast” members of Ukraine and the diaspora, whose members are about 10 thousand people from all over Ukraine

Conclusions and prospects for further research. As we can see, the archetypal analysis proved that the raising method of education, the formation of a real citizen-a patriot of the useful world, to his people, to himself – is capable and proven by more than one generation. Thanks to the clear and precise purpose of “Plast”, the three duties of the “Plast” Oath and fourteen points of the “Plast” Law; with a long process of education and self-education, knowledge, practical experience, formation of useful habits and skills; on the basis of love to the native nature (relation to nature), the people, the history of his native land, national traditions and peculiarities of their mentality; inclusive (loose) formation environment of

growth motivation (a system of titles and samples) — a patriot-personality grows from the individual.

In further studies, special attention will be paid to the analysis of the formation of social responsibility of young people in the process of national-patriotic upbringing.

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STRATEGIES FOR SUSTAINABLE DEVELOPMENT IN CONDITIONS OF CIVILIZATIONAL DEFECTS: KAYS OF MODERN UKRAINE (ARCHITECTURE APPROACH)

Abstract. The modern world is constantly evolving. Progress in all spheres of human life has reached unprecedented speed. For example, the technology market is completely upgraded for 5 years. Global society creates a variety of concepts and strategies in order to maintain such a level of progress. They are the benchmark for anyone who wants to grow effectively. The Concept of Sustainable Development is the leading way for most of the countries. It determines the directions for the development of the countries, their policies on the international and domestic scenes, the laws that they adopt, etc. This concept rooted not only at the state level. Organizations are guided by it when they plan their own activities. Also, ordinary people are guided by it in their everyday lives. The purpose of the article is to review the peculiarities of the state of Ukrainian society and the development of a new strategy for sustainable development of Ukraine.

In the analysis theories of classics of sociological and psychological thought were used: T. Parsons, O. Spengler, P. Stompky, K. Jung. With their help, the Ukrainian social modernity was analyzed and the theoretical confirmation of the possibility of successful development of the country was discovered. The compliance of Ukraine's legislation with sustainable development goals was also established. This allowed us to get a real picture of the reality of Ukrainians and to propose a possible strategy for sustainable development of the country, a strategy of cultural development that would allow the society to achieve the goals better and to make progress in the modern "world of changes". A deeper immersion allowed (on the example of the activities and state policies of such states as America, South Korea, and Kazakhstan) to demonstrate the feasibility of introducing the proposed strategy. During the course of the work, proposals were made for further activities of the country in accordance with the strategy of cultural changes.

Keywords: sustainable development, social changes, reform, social development, progress, culture, Ukrainians, archetype, Child archetype.

СТРАТЕГІЯ СТАЛОГО РОЗВИТКУ В УМОВАХ ЦИВІЛІЗАЦІЙНИХ ЗРУШЕНЬ: КЕЙС СУЧАСНОЇ УКРАЇНИ (АРХЕТИПНИЙ ПІДХІД)

Анотація. Сучасний світ невпинно розвивається. Прогрес у всіх сферах людського життя досяг небаченої раніше швидкості. Наприклад, ринок техніки та технологій повністю оновлюється за 5 років. Для підтримання такого рівня прогресу глобальне суспільство створює різноманітні концепції і стратегії. Саме вони є орієнтиром для кожного, хто бажає ефективно розвиватися. Концепція сталого розвитку наразі є провідною для більшості країн світу. Саме вона визначає напрями подальшого розвитку держав, їх політику на міжнародній та внутрішній арені, закони, які вони приймають, тощо. Вкорінена ця концепція не лише на державному рівні, нею керуються й організації при плануванні своєї діяльності, а також звичайні люди у своєму повсякденному житті. Метою статті є розгляд особливостей стану українського суспільства та вироблення нової стратегії сталого розвитку для України. У процесі аналізу українського суспільства використовувалися теорії класиків соціологічної та психологічної думки: Т. Парсонса, О. Шпенглера, П. Штомпки, К. Юнга. З їх допомогою було проаналізовано українську суспільну сучасність та виявлено теоретичне підтвердження можливості успішного розвитку країни. Також було встановлено відповідність законодавства України до цілей сталого розвитку. Це дало можливість отримати реальну картину дійсності українців та запропонувати можливу стратегію сталого розвитку країни, стратегію культурного розвитку, яка дозволить суспільству якісніше дотримуватися визначених цілей та прогресувати в сучасному "світі змін". Глибше занурення дозволило на прикладі діяльності та державної політики таких держав як Америка, Південна Корея, Казахстан показати доцільність запровадження запропонованої стратегії. У ході роботи було сформовано пропозиції щодо подальшої діяльності країни згідно зі стратегією культурних змін.

Ключові слова: сталий розвиток, соціальні зміни, реформа, суспільний розвиток, прогрес, культура, українці, архетип, архетип дитини.

СТРАТЕГИИ УСТОЙЧИВОГО РАЗВИТИЯ В УСЛОВИЯХ ЦИВИЛИЗАЦИОННЫХ СДВИГОВ: КЕЙС СОВРЕМЕННОЙ УКРАИНЫ (АРХЕТИПИЧЕСКИЙ ПОДХОД)

Аннотация. Современный мир постоянно развивается. Прогресс во всех сферах человеческой жизни достиг невиданной ранее скорости. Например, рынок техники и технологий полностью обновляется за 5 лет. Для поддержания такого уровня прогресса глобальное общество создает различные концепции и стратегии. Именно они являются ориентиром для каждого, кто желает эффективно развиваться. Концепция устойчивого развития сейчас ведущая для большинства стран мира. Именно она определяет направления дальнейшего развития государств, их политику на международной и внутренней арене, законы, которые они принимают и тому подобное. Укоренена эта концепция не только на государственном уровне, ею руководствуются и организации при планировании своей деятельности, а также обычные люди в своей повседневной жизни. Целью статьи является рассмотрение особенностей состояния украинского общества и выработка новой стратегии устойчивого развития для Украины. При анализе украинского общества использовались теории классиков социологической и психологической мысли: Т. Парсонса, О. Шпенглера, П. Штомпки, К. Юнга. С их помощью была проанализирована украинская общественная современность и выявлены теоретические подтверждения возможности успешного развития страны. Также было установлено соответствие законодательства Украины с целями устойчивого развития. Это позволило получить реальную картину действительности украинцев и предложить возможную стратегию устойчивого развития страны, стратегию культурного развития, которая позволит обществу качественнее соблюдать определенные цели и прогрессировать в современном “мире изменений”. Более глубокое погружение дало возможность на примере государственной политики таких стран как Америка, Южная Корея, Казахстан показать целесообразность введения предложенной стратегии. В ходе работы были сформированы предложения по дальнейшей деятельности страны согласно стратегии культурных изменений.

Ключевые слова: устойчивое развитие, социальные изменения, реформа, общественное развитие, прогресс, культура, украинцы, архетип, архетип Ребенка.

Problem statement. In 1992 in Rio de Janeiro at an international conference in the framework of the adoption of the “Agenda for XXI century” paradigm direction of human development – sustainable development was proclaimed. “Sustainable development” is a three-pronged concept of economic,

environmental and social development, which, at the same time, allows for a proper existence for both present and future generations. Ukraine, as one of the European countries focused on progressive growth, is also trying to build its policy according to the theses of sustainable development. Unfortunately, progress in a certain direction has been very slow over the 27 years of independence. In Ukraine, there is no generally accepted strategy for the implementation of the concept of sustainable development, which would take into account the realities and characteristics of the economic, environmental and social spheres of Ukrainian society.

Analysis of recent publications.

The concept of sustainable development is being implemented at the global level. Scientists from all countries are involved in its development and design of implementation models. A significant contribution to the development of the concept of sustainable development was made by V. M. Anderson, N. M. Andreeva, V. V. Berens, S. V. Herasymchuk, V. R. Kates, D. L. Meadows, D. H. Meadows, Y. Renders, M. A. Khvesyk and the like. In our work we will pay attention to the works of such domestic scientists as I. K. Bys-triakov, O. I. Borodin, S. M. Iliashenko, N. A. Khvesyk and analyze their approaches to the implementation of the concept of sustainable development in Ukraine.

Purpose of article. To analyze the process of implementation of sustainable development in Ukraine with the help of classical sociological theories and propose a strategy for the development of Ukrainian society based on the idea of sustainable development.

Presentation of the main material of the study. Progress is the goal of any society. Every civilization, every nation, every person is trying to justify their confidence in a better future. Ukrainians are no exception. Ukraine is a relatively young state. But the ethnological roots of Ukrainians can be traced back centuries in history. Ukrainian people is strong and original, but it has always been considered as part of the Slavs. Therefore, we find theoretical substantiation of the future development of Ukrainians, first of all, from scientists who developed the theory of development of civilizations M. Ya. Danylevskiy and A. Shpengler.

M. Ya. Danylevskiy believed that there is no universal civilization, there are different cultural and historical types of civilizations. O. Shpengler was a follower of his ideas. Each of these scientists in their theories focused their attention on the Slavic civilization, or rather on the origin of Slavic culture, which is the first stage in the development of cultural and historical types of civilizations. According to the logic of V. Spengler, Slavic culture is only at the beginning of its "life cycle" and still has to go through three phases: 1) pre-cultural, or "ethnographic" state; 2) the actual cultural period, which is divided into "early" and "late" periods; 3) the period of civilization. That is, right now, in the XXI century, the Slavs have a chance for the successful development of their societies.

Since Ukrainians have always been part of the Slavs, the thesis of the beginning of development can be applied to Ukrainian society. However, in our opinion, the Ukrainian society will be able to fully realize its passion, in par-

ticular, if it implements the universal trend of the global world – the idea of stable development (through the development of state policy and the formation of cultural and behavioral values on their basis). After all, in our opinion, this concept is the most appropriate security challenges of the modern global world, is very thoroughly conceptually sound and has been effectively implemented in many countries of the world. This concept guarantees progressive development on the basis of gradual social changes (in particular, through social reforms as a kind of social progress) [1].

Also, to confirm the possibility of successful development of Ukraine, we turn to the concept of Jung archetypes. We consider the involvement of this concept appropriate, because it is the universal mental is the basis of all social structures. Archetypes are social instincts [2] that act as structural elements of the collective unconscious. Their specificity concerns humanity as a whole [2]. K. Jung singled out several archetypes of the collective unconscious: mother, Child, shadow, Animus, Anima, Wise old man, wise old woman. Applying this concept to Ukrainians as a great Association of people, it can be noted that they are inherent in the archetype of the Child. As in a large social group, Ukrainians can be observed thirst for new and love to learn. Therefore, with the proper educational activities of the state apparatus and approved the above concept of sustainable development, society has a chance of stable progressive growth. Even Jung himself noted that the child is a potential future, and the essential aspects of the child's motives are the future [3].

The sustainable development approach was proclaimed at the 1992 conference and was worded as follows: “development that meets the needs of the present generation without compromising the ability of future generations to meet their own needs” Now this is the basic interpretation of the concept of sustainable development, on which all existing sustainable development strategies are based.

The strategy can also be defined as a certain paradigm vector, in the context of which the process of formation of sustainable development is considered. Now there are many different paradigmatic theories. For example, the approaches of advanced development, the strategy of gradual social change (J. Duk) and others. Different approaches determine how one or another entity considers necessary to coordinate existing development of the country, regions, subregions, etc. with sustainable development, the main objectives of which are formed in the UN documents [4]. Sustainable development involves the harmonious development of three areas: environmental (preservation of the environment), economic (to ensure growth while maintaining social justice and environmental responsibility), social (to implement and maintain equitable distribution of benefits) [5]. And it is the strategy that harmoniously coordinates the sequence of changes in modern society. After all, it is clear that the economic, environmental and social spheres have both common vectors of development and diametrically opposed ones that require coordination.

Ukraine does not yet have a clear strategy for implementing the prin-

ciples of sustainable development. Activities in this direction are fragmented and ineffective. The decree of the President of Ukraine on the Strategy of sustainable development “Ukraine – 2020” [6] and the national report “Sustainable development goals: Ukraine” [7] can be defined from the main documents of Ukraine on sustainable development. Based on these documents, we note that Ukraine adheres to such vectors: vector of development, vector of security, vector of responsibility, vector of dignity. Within the framework of them, it is expected to implement 62 reforms and development programs of the state. Although these vectors should complement each other, it is obvious that the implementation of all tasks simultaneously in the conditions of political and economic instability in modern Ukraine leads to a general slowdown in progress.

As for the formation of cultural values, the situation in Ukraine is not controlled at all. For example, let us consider the environmental education of Ukrainians. In 2017, the “national strategy for waste management in Ukraine until 2030” was adopted, and in 2018 – the law “On strategic environmental assessment” was adopted. At the citizen level, the purpose of the laws was to promote sustainable development by protecting the environment and the safety of human life. Unfortunately, no systematic (at the state level) information or educational campaigns have been conducted. Therefore, most citizens of Ukraine do not have the knowledge and skills to implement new approaches to waste management, energy efficiency, environmentally responsible business.

The current state of development of society, more than ever, is a reflection of temporary changes in society. Time is a universal context of social life. But at the same time, time is not only a universal dimension of social changes, but also their basis, a constructible factor [1]. The present historical moment in Ukraine is felt more acutely than ever. For the first time since Ukraine’s independence, Ukrainians are beginning to feel the changes. The revolution of dignity, the annexation of the ARC, the military actions on the territory of the country are all manifestations of the transformation of society. Sensing these changes, Ukrainians are beginning to rally to ensure their security and the security of their country. This indicates an increase in the level of patriotic sentiments of Ukrainians [8].

Unfortunately, the desire to act is not the only condition for successful development. Now we can say that Ukrainians are ready for changes, but they do not have a theoretical and cultural background for cohesive deliberate action. Today, the whole world is gradually changing. Sustainable development goals are gradually being implemented by companies and citizens of different countries. For example, the transnational company Adidas has released a model of sneakers UltraBoost Uncaged Parley produced from ocean debris. Widely known fashion house Chanel refused to use leather and fur. And recently, a mass action of schoolchildren was held around the world with an appeal to protect the planet from the environmental threat. It began with the usual Swedish Schoolgirls Reti Tuner which in August 2018 every Friday went on strike for climate under the Parliament

of Sweden. Now tags #Fridays4future and #Climatestrike quickly spread. Many students and adults began to protest around the world.

Recently, residents of Ukraine have reduced the use of gas by half. Of course, one can try to explain this with environmental consciousness of Ukrainians, but in fact it is only a forced necessity caused by the economic situation in the state. Unfortunately, in Ukrainian society environmentally responsible attitudes as a phenomenon of everyday consciousness are formed very slowly. Today, time is “shrinking” at an incredible rate. Although Ukrainians have already felt the need for change, they are still not ready for it.

In order to optimize the work of the state and society in Ukraine, it should be noted which criteria for the implementation of sustainable development should be used. After analyzing the reforms that are taking place, we conclude that almost all of them involve institutional changes, that is, structural changes. It is here that it is necessary to turn to the classic structural and functional approach in the sociology of T. Parsons.

T. Parsons emphasizes that the social system has its own structure with levels: individual – group – institutions – society as a whole. The obvious fact is that changes in one of the components cause at least minimal changes in others. Therefore, institutional changes in Ukrainian society should be supported by changes in other areas. It should be noted that institutional changes are dictated by the newly elected vector of European development (i.e. changes at the level of society). But we do not find any legal document to support change

at the individual or group levels. Of course, the Decree of the President of Ukraine on the Strategy of sustainable development “Ukraine – 2020” states that Ukraine has created a new idea – “the idea of dignity, freedom and the future” [6]. But there are no proper other documents that would declare, for example, a purposeful desire to form new values of Ukrainians in the direction of increasing environmentally responsible behavior. Namely, cultural development is one of the determining factors in the success of social reforms, in particular, and the formation of new institutions in society.

Nevertheless, it is necessary to return to the criteria that will help to establish the concept of sustainable development as one of the leading concepts of the development of society. We consider it expedient to turn to T. Parsons again. In his work “On the structure of social action” he writes: “to ensure the stability of the entire social system, it is vital to have agreement with respect to ... the main orientations of the choice of alternatives” [9]. That is, most people who are members of society must approve and make the same decisions for the stable and progressive operation of the system. The most effective way to develop unanimity in decision-making is the development of common criteria for decision-making, that is, the values and morals of people, the development of their culture.

Confirmation of the priority of culture in the development of society can be found in works of A. Shpengler. He considers the world culture as a number of independent cultures living, like living organisms, the periods of origin, formation and death [10].

The need for the development of culture at both the general and individual levels can be derived from the concept of Jung's archetypes. For the activation of the archetype "psychic energy" is necessary – the tension between the primitive nature of the newborn and its highly differentiated heredity [2]. Along with the experience left by the ancestors, nowadays Ukrainians require the fastest possible formation of new modern cultural habits on the basis of this experience.

In our opinion, the formation of a new value picture of the world for Ukrainians will contribute to the implementation of the ideas of sustainable development in practice, including its development in the ordinary consciousness and behavior of each person. The development of civil society, which is one of the guarantors of sustainable development in the document "Ukraine – 2020", should also be an important consequence of the reassessment of the value orientations of Ukrainians.

An important fact is that although the concept of sustainable development implies monitoring of human development, the system does not include monitoring of human values and culture (the following indicators are monitored: 1) the standard of living estimated through GDP per capita), 2) the level of literacy of the population (expected duration of education), 3) life expectancy (assessment of longevity). This means that it is necessary to focus on the development of cultural attitudes of Ukrainians, which will meet the goals of sustainable development.

Many states are now trying to develop the cultural sphere of society to

promote certain value orientations. First of all, it happens with the help of mass culture. In a Large encyclopedic dictionary, mass culture is defined as "a concept that covers the diverse and heterogeneous phenomena of the culture of the twentieth century, which are common in connection with the scientific and technological revolution and the constant updating of the media" [11].

The main distributor of mass culture is the USA. American cinema is the most popular in the world. "RKO", "Paramount", "Columbia", "Metro-Goldwin-Mayer", "20th Century Fox" – all these companies are producers of films, cartoons and TV programs that broadcast American values. Fans of American cinema can be found everywhere, and therefore – fans of American values. The same situation has developed with the musical sphere of the USA. American singers and actors are perhaps the most popular people on Earth. Millions of people follow their lifestyles and share their thoughts.

Although the American showman of mass culture is the most common it is worth paying attention to a few more examples from the present. Now singers from South Korea are gaining popularity. BTS band is one of the most popular. Recently, the participants of this group took part in 73 UN General Assembly, where they proclaimed a speech. BTS together with UNICEF are the founders of the campaign "Love Myself", which aims to support young people around the world. Since November 2017, more than 500 million Korean won were donated in support of this campaign by the singers themselves. Currently, South Korea is known for

the fact that various organizations are actively working to improve the quality of life of children and adolescents around the world.

The development of the culture of Kazakhstan is also interesting. Kazakhstan's musical culture is not as popular as the above-described phenomena. It is mainly focused on the domestic consumer market. But within its country it has considerable influence. Ninety One is the most popular boy's band, which is the pioneer of youth fashion in Kazakhstan. It is noteworthy that one of the members of the group Dulat Mukhametkaliiev has been a "People's Deputy" since 2018. This became possible through a referendum, through which the young artist was appointed to the position.

The influence of culture on people's minds is significant. This fact cannot be denied. Ukrainians need a quick and radical change of consciousness in order to be able to adapt to the changes in the world that are happening now. In our opinion, in order to reorient the value picture of Ukrainians and to implement the strategy of cultural development, first of all, it is necessary to take as a model the values of the citizens of the European Union defined in the Maas-tricht Treaty: "*the Union is based on the values of respect for human dignity, freedom, democracy, equality, the rule of law and respect for human rights, including the rights of persons belonging to minorities. These values are shared by member States in a society characterized by pluralism, non-discrimination, tolerance, justice, solidarity and equality between women and men*" [12]. Secondly, it is necessary to start active formation of these values in new generations

through teaching relevant disciplines in school, creation of clubs and unions in order to spread the idea of sustainable development and its culture, publication of materials in the media and the Internet. Thirdly, it is necessary to develop mass Ukrainian culture, which will become a translator of new Ukrainian values and directions of growth in line with the concept of sustainable development.

Conclusions and prospects for further research. Today, the concept of sustainable development is the leading one in most countries of the world. Unfortunately, the situation in Ukraine is somewhat different. Neither de jure nor de facto the dominance of the principle of sustainable development in the integrated development programs of the state and society was not declared in the country. And if the adoption of the relevant official documents can take place without hindrance, the real implementation of the principle of sustainable development among people is hampered by their value and moral orientations, which do not fully meet the challenges of modern society. A striking example is the "National waste management strategy in Ukraine until 2030". It is an official document of Ukraine and declares individual institutional changes, but it is not accompanied by any educational or information campaigns. Through this, new values of environmentally responsible behavior of Ukrainians as an installation of mass consciousness are not formed. Therefore, it is necessary to provide state support for the formation and development of new values and cultural attitudes among Ukrainians, in accordance with the principles of sustainable develop-

ment and environmental responsibility, social justice, non-living behavior and the like. The most effective way to achieve this is through educational and information campaigns. Their effectiveness in Ukrainian society is based largely on the archetype of the child, which is always open to learning and learning new things. Gradualism and consistency of support marked transformation in the consciousness of Ukrainians, promoting awareness of the importance of joining the efforts of companies in the context of contemporary security challenges will strengthen the institutional changes associated with the reforms in the sectors related to the implementation of ideas of sustainable development in the economy, the environment and the social sphere. Currently, the reforms taking place in Ukraine require further study in order to transform them to better match the concept of sustainable development, supported by educational and awareness-raising campaigns, which, although they require a lot of time, demonstrate high performance in the long term.

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THE ESSENCE AND SIGNIFICANCE OF THE PUBLIC CONFLICT IN THE MODERN CONDITIONS OF DEVELOPMENT OF SOCIETY AND ITS CONNECTION WITH THE ARCHETYPES OF THE COLLECTIVE UNCONSCIOUS

Abstract. The article is devoted to the study of '*public conflict*' in the system of public administration, the search for a more precise and scientifically-based version of the definition of the concept of '*public conflict*'. In the period of global transformations and rapid pace of social development, conflicts arise that take on other forms that are not always related to social conflicts. By this time in the scientific literature mainly exploring and defining the conflict provided as social conflict, meets the definition of a political conflict, however, in terms of informatization and globalization a significant part of conflict situations moving to another is different from the above mentioned forms of conflict as '*public form*'. In this article, the author not only introduces a new term '*public conflict*', but rather revolutionary (as for conflict science as a science), justifies the need for a comprehensive and comprehensive study of this phenomenon and provides his own

vision of the definition of '*Public Conflict*'. Trying to explore the essence of '*public conflict*' in the article focuses on its influence in the field of public administration, and simultaneously emphasizes that this is only one of the directions of research, the rest of the same directions need to be added to his study of all interested scientific community. Conditionally accepted in the article the term '*public conflict*' often occurs in the field of public administration, especially its study of the sphere of public administration. The rational nature of modern conflicts leads to massive innovative activity, which results in dynamic changes in the institutional sphere of public life, including the institutions of the state.

The article analyses the events of recent years, during which there have been dramatic changes in the Ukrainian society, which were constantly accompanied by the intensification of conflict situations because of the contradictory nature of human life, in which each individual one way or another self-determines and self-asserts in the process of conflict-related interaction throughout life. The '*active principle of the ancestral*' (according to K. Yung) is currently operating in Ukrainian society by rethinking and returning to the spiritual and moral values of the Ukrainian people, including hereditary ones. The outbreaks of conflict situations in Ukraine testify to the expansion of the social base, the polarization of society in the face of a sharp stratification. Therefore, research into this article of contemporary forms of conflict will provide comprehensive and universal prevention and resolution of conflicts in the future.

The 21st century requires the personality of profound professional, informational knowledge, innovative skills, knowledge of new technologies, the manifestation of such virtues as spirituality and patriotism. In this dynamic of human progress towards sustainable development of a personality, the person always conflicts with his own '*Self*' and the social '*We*'.

Keywords: archetypes of the collective unconscious conflict, public policy, public conflict, social conflict.

СУТЬ І ЗНАЧЕННЯ ПУБЛІЧНОГО КОНФЛІКТУ У СУЧАСНИХ УМОВАХ РОЗВИТКУ СУСПІЛЬСТВА ТА ЙОГО ЗВ'ЯЗОК З АРХЕТИПАМИ КОЛЕКТИВНОГО НЕСВІДОМОГО

Анотація. Досліджено сучасну природу соціального конфлікту як об'єкта публічного управління, пошуку більш чіткого й науково обґрунтованого варіанта визначення самого поняття “публічний конфлікт”. У період глобальних перетворень і швидких темпів розвитку суспільства виникають конфлікти, які набувають нових форм, не завжди пов'язаних зі звичним уявленням щодо соціального конфлікту. До того ж в умовах інформатизації та глобалізації значна частина конфліктних ситуацій переходять у відмінну від зазначених форм конфліктів – “публічну”. Автор не просто вводить новий термін – “публічний конфлікт”, а досить революційно (як для конфліктології) обґрунтовує необхідність всебічного дослідження цього явища і надає своє бачення поняттю “публічний конфлікт”. Намагаючись дослідити сутність “публічного конфлікту”, акцентовано увагу на його поширенні у сфері публічного управ-

ління і водночас наголошено, що це лише одна із суб'єктивних точок зору, яка вимагає належної об'єктивації і вивчення всім зацікавленим науковим співтовариством. Прийнятий умовно в статті термін “публічний конфлікт” найчастіше виникає у сфері публічного управління. Водночас його “раціональна сутність” так чи інакше стосується масової інноваційної активності людей, в результаті якої піддається динамічним перетворенням інституційна сфера суспільного життя, в тому числі інститути держави.

Проаналізовано події останніх років, упродовж яких відбулися радикальні якісні зміни в українському суспільстві. Вони супроводжувалися посиленням конфліктних ситуацій, які багато в чому відбуваються внаслідок суперечливої природи людини, її самовизначення і самоствердження в процесі конфліктологічної взаємодії. “Активний принцип спадкового” (за К. Юнгом) в даний час працює в українському суспільстві, змушуючи переосмислювати і повертатися до духовних і моральних цінностей українського народу. Спалахи конфліктних ситуацій в Україні свідчать про розширення соціальної бази поляризації суспільства на тлі його різкого розшарування. Тому дослідження сучасних форм конфліктів здатне забезпечити комплексне й універсальне запобігання і вирішення конфліктів у майбутньому.

XXI століття вимагає від особистості глибоких професійних, інформаційних знань, інноваційного таланту, знання нових технологій, прояву таких якостей, як духовність і патріотизм. У цій спрямованості до сталого розвитку суспільства особистість завжди вступає у конфлікт з власним “Я” і громадським “Ми”.

Ключові слова: архетипи колективного несвідомого, конфлікт, публічна політика, публічний конфлікт, соціальний конфлікт.

СУЩНОСТЬ И ЗНАЧЕНИЕ ПУБЛИЧНОГО КОНФЛИКТА В СОВРЕМЕННЫХ УСЛОВИЯХ РАЗВИТИЯ ОБЩЕСТВА И ЕГО СВЯЗЬ С АРХЕТИПАМИ КОЛЛЕКТИВНОГО БЕССОЗНАТЕЛЬНОГО

Аннотация. Исследована современная природа социального конфликта как объекта публичного управления, осуществлялся поиск более четкого и научно-обоснованного варианта определения самого понятия “публичный конфликт”. В период глобальных преобразований и быстрых темпов развития общества возникают конфликты, которые приобретают новые формы, не всегда связанные с привычным представлением социального конфликта. К тому же в условиях информатизации и глобализации значительная часть конфликтных ситуаций переходят в другую — отличную от вышеупомянутых форм конфликтов — “публичную”. Автор не просто вводит новый термин — “публичный конфликт”, а достаточно революционно (как для конфликтологии) обосновывает необходимость всестороннего исследования этого явления и предоставляет свое видение понятия “публичный конфликт”. Пытаясь исследовать сущность “публичного конфликта”, внимание акцентируется на его влиянии в сфере государственного управления и од-

новременно подчеркивается, что это лишь одна из субъективных точек зрения, которая требует должной объективации и изучения всем заинтересованным научным сообществом. Принятый условно в статье термин “публичный конфликт” чаще всего возникает в сфере публичного управления. Вместе с тем его “рациональная сущность” так или иначе касается массовой инновационной активности, в результате которой подвергается динамическим преобразованиям институциональная сфера общественной жизни, в том числе институты государства.

Проанализированы события последних лет, в течение которых произошли радикальные качественные изменения в украинском обществе. Они сопровождались усилением конфликтных ситуаций, во многом происходящих вследствие противоречивой природы человека, его самоопределения и самоутверждения в процессе конфликтологического взаимодействия. “Активный принцип наследственного” (по К. Юнгу) в настоящее время работает в украинском обществе путем переосмысления и возвращения к духовным и нравственным ценностям украинского народа. Вспышки конфликтных ситуаций в Украине свидетельствуют о расширении социальной базы, поляризации общества на фоне его резкого расслоения. Поэтому исследование современных форм конфликтов способно обеспечить комплексное и универсальное предотвращение и разрешение конфликтов в будущем.

XXI век требует от личности глубоких профессиональных, информационных знаний, инновационного таланта, знания новых технологий, проявления таких качеств, как духовность и патриотизм. В этой устремленности к устойчивому развитию общества личность всегда вступает в конфликт с собственным “Я” и общественным “Мы”.

Ключевые слова: архетипы коллективного бессознательного, конфликт, публичная политика, публичный конфликт, социальный конфликт.

The problem is presented in general terms and its connection with important scientific and practical tasks. Economic globalization and the spread of information technology, the creation of virtual interest groups, new forms of identity politics, centred on religious beliefs, weak governments, backward economies, religious extremism, disproportionate growth in the number of young people. These factors will be combined, creating ideal conditions for internal conflicts in different regions [1, p. 5].

It is impossible to avoid conflicts and their consequences, and therefore the study of conflicts, changing the forms of conflict requires constant study and modelling, forecasting and prevention.

Analysis of recent publications on the issues and identification of previously unsettled parts of the general problem. An analysis of scientific studies and publications shows that many scientists from different countries and at different times engaged in the problem of identifying conflicts, their emergence and resolution and prevention. In

the conditions of independent Ukraine, this issue was given attention by O. M. Bandurka, V. A. Druz, L. M. Herasina, M. I. Panov, V. Ya. Tatsii, Yu. M. Tadyk and M. I. Piren, etc.

But the changes that are taking place in the Ukrainian society are closely intertwined with the development of social processes in the world. In the conditions of the globalization of the world society, new challenges arise that cause conflicts in new manifestations and forms, especially in the context of informatization of society. One of the forms of conflict manifestation at the present time is a '*public conflict*'. The specified form of conflict has not yet been thoroughly studied, but is already reflected in emergencies, and has become a factor in influencing political processes and decision-making processes in public and state administration.

The purpose of the article is through the historical analysis of the disclosure of the essence of the general concept of '*conflict*' and understanding of the conflict in the current challenges of social change as to define and formulate one form of conflict, namely, as '*public*'. This today forms the emergence of new social phenomena and the formation of new democratic values. Such a study of the conflict will enable us to meet the challenges of the information society in a globalized world and find ways to prevent and resolve these conflicts.

Presentation of the main research material with full objectivation of the received scientific results. The term '*conflict*' comes from the Latin word '*conflictus*'. It means collision. Conflicts are a natural phenomenon that is inherent in any society, especially modern society. Adequate understanding of the

nature of the conflict and the professional use of modern methods of public administration depends to a large extent on the manageability, balance and non-conflict of the social system and its existence.

Conflict is a collision of opposite interests and views, tension and extreme sharpening of contradictions, which leads to active actions, complications, struggles, accompanied by complex collisions.

The history of human development from ancient times to the present day testifies that conflicts have always been and will be. The sciences of any profile (Philosophy, History, Culture, Political Science, and World Religions) operate the concepts of conflict through the concepts of good and evil, order and chaos. For example, historians look for identifying the causes of the development and decline of states and deep crises and long-term prosperity in the lives of individual peoples, because all these processes are problematic and conflicted [1, p. 23].

The nature of the conflicts was already conceived by ancient Greek philosophers: *Anaximander* (about 610–547 BC), Ancient philosopher *Heracitus* (about 530–470 BC). In the Middle Ages, *Thomas Aquinas* (1225–1274), *Erasmus Rotterdam* (1469–1536) and *Immanuel Kant* (1724–1804), who considered the conflict as manifested as a factor in the war in society and in geopolitical processes.

Georg Hegel (1770–1831) wrote that the main cause of conflict is rooted in social polarization between the accumulated wealth, on the one hand, and the forced labour of the people on the other.

Charles Darwin (1809–1902) proposed a theory of evolution, the main ideas of which are described in the work *Origin of Species through Natural Selection, or Conservation of Favourable Breeds in the Struggle for Life*. The development of wildlife is carried out in a constant struggle for survival, that is, a constant conflict; he considered [1, p. 24].

Great interest among conflictologists at the end of the 19th and early 20th centuries caused the sociological theory of conflict, which is reflected in the writings *Karl Marx* (1818–1883) as the theory of class struggle; *G. Ratsenhofner* (1842–1904) as the theory of conflict of social relations; and *William Sumner* (1840–1910) began the systematic study of the norms of social behaviour, intragroup and intergroup relations. German sociologist *Georg Simmel* (1858–1918) is considered the first to introduce the term '*sociology of conflict*' into scientific use.

The theoretical reflections of *G. Simmel* were divided in the 20 years of the twentieth century. Sociologists at the Chicago School, whose prominent representatives were *Robert Ezra Park* (1864–1944), *Ernest Watson Burgess* (1886–1996) and *Albion Woodbury Small* (1854–1926). They considered the social process in the aspect of four interrelated types of interaction: competition, conflict, adaptation and assimilation [2].

The sociological significance of the conflict was determined by the American sociologist *A. V. Small*, who defined the conflict as a general conflict of interests, where individuals are a product of struggle for their own interests, and

society is a consequence of a collision of social interests [1, p. 27].

In the first half of the 20th century was dominated by the theory of social conflict and conflict as opposed to between minorities of management and managed by the majority is the eternal truth, which always different conflicts.

Starting from the middle of the 20th century, there is an active development of scientific and practical understanding of conflicts.

Problems of conflict were devoted to the works of S. Freud, K. Jung, E. Bern and other authors.

Austrian psychologist *Sigmund Freud* (1856–1939) created one of the first concepts of conflictology as the theory of psychoanalysis. *Carl Gustav Jung* (1875–1961) founded a school of analytical psychology, put forward the concept of the existence of the collective unconscious, and suggested a typology of personality traits that to some extent explained the behaviour of the individual in conflict.

German sociologist *Ralph Darendorf* and other scholars generalized the theory of the '*conflict model of society*', the dialectical theory of conflict, sought to identify and show the common causes for conflicts for all social systems, as well as identify ways to optimize the conflict process.

R. Darendorf singled out not only the negative sides of the conflict but also the positive ones. The conflict, in his opinion, may be a source of innovation and social change. Another American scientist *M. Amstuti* developed the idea of '*utility*' and '*negativity*' (harmfulness) of conflicts [1, P. 28].

K. Jung complements Freud's work by investigating the phenomenon of

synchronicity and what he calls '*collective unconscious*'. Scientist examines how synchrony phenomenon in which the outside world event in a meaningful way coincides with the mental state of man. This is a recurring experience, which is reflected in cases that do not obey the laws of time, space and causality. According to Young's definition, this '*working*' in us is a collective unconscious, passed on from generation to generation and accumulates human experience. And the memory of the individual as an active principle of heredity consists of the memory of ancestors, '*invisible parents*', whose power is born again with the child'. The latter, of course, does not know about these consequences. He only feels that something interferes with the free manifestation of his instincts; and he designs this internal barrier first on parents, and then on society [3, p. 16].

Today it's about the '*active principle of the ancestral*' vividly displayed in the social development of the society and is reflected in social, economic, and political processes taking place in Ukraine and the development of information technology more these processes take place in a public plane.

The global changes that have taken place in Ukrainian society over the past 25 years have led to the unconsciously reproducing the once lost spiritual connection of the Ukrainian nation with '*the memory of ancestors*'. This completely overturns the former Soviet imagination and the system of values in the current '*self-sufficient*' (atomized) Ukrainian born by the *Orange Revolution* (2004) and tempered the *Maidan of Dignity* (2013–2014). Of course, that born in these events have brought

new values and yet still find considerable inner conflict in all senior age cohorts society with the emergence of the phenomenon in the post-Soviet space, '*the private life*' of a person goes into a public plane and is reflected above all in the social and political events in Ukraine.

The old collective and group values that have been destroyed in the process of social transformation generate personal conflicts that complement property, money and social stratification in society. In the end, the spiritual fall, the destruction of industrial ties, unemployment, etc. as all this has destroyed the former integrity of man as a person, but also does not contribute to the restoration of this integrity on the basis of new principles of self-sufficient identity and '*unique individual*'.

The biggest problem for the working and most active part of the population was the fact that the working professional is not able to provide for himself and his family a decent standard of living. This erased the boundary between the classes among the classes of Ukrainian society, nominally fell into the middle class, which exists and develops, but it cannot materially provide itself where the paradox of the '*working beggar*' originated, which, in addition to developing itself, has to spend its time on providing the material side of his/her life and way of life. This state of the individual generated a conflict between the needs of reality and individual capabilities.

E. Shostrom equates the situation of the conflict with the two party system of democracy: in each of us there is a two-party system of democracy in which one is a part of the power. The

second one is a loyal opposition. But the opposition can assume not only control and criticism, but also a brutal struggle, i.e. conflict. [4, p. 73].

In the languages of such a conflict environment, in which the public is the last 27 years, a system of state power was created in Ukraine by representatives who seek self-realization through material enrichment at the expense of corruption schemes for theft of the state budget, namely, the human public domain. In such power representatives who are focused on rapid material enrichment, the boundaries of spiritual values, democratic values, which integrate into our society, have been eroded.

The country is torn by narrowly selfish interests, both the economic and political nature of various groups and individuals. The problem is that the formula that was determined at the start of the development of an independent state, which is still guided: first of all, reforms, and then the solution of social problems: it was not only false, but also deeply destructive and conflictive. In practice, it has come down to the well-known: reforms due to social factors. Even the social achievements, which at one time were borrowed from the Western countries, were dismantled [5].

The crisis of spirituality has not been overcome, new values and ideals have not been established on the scene, the idea of national statehood under the influence of political struggle and social tension, which has become part of its supporters in separate regions, has lost some of its supporters and the Ukrainian nation remains unconsolidated. The situation in Ukraine, at the level of social consciousness, can be characterized rather by the notion of 'civil opposition'

rather than '*concord*' and '*understanding*'.

At the same time, in today's world, a strong tendency is to focus on common human interests and the movement for civil rights of the individual. The centre of public debate is the issue of relations between state and civil institutions, transparency of power, environmental cleanliness, social justice, etc. In open civil societies of the western type the problem of social protection is reduced, on the one hand, to the provision of collective rights, on the other hand to ensure the rights of their representatives.

The Ukrainian society is characterized by a general social imbalance, a break in the internal-social relations, the tension between the population and the state, between the spiritual elite and the masses, and endless conflicts within the political elite. The outbreaks of conflict situations in Ukraine testify to the expansion of the social base of both ultra-right and ultra-left forces, the polarization of society against the backdrop of sharp stratification, first of all, property between the socially unprotected layers of the people and the authorities, which in a critical situation carries the threat of a public explosion and gives grounds for the activity of various political speculators.

People in a state of intrapersonal conflict are potentially dangerous for interpersonal relationships in the group, as the negative effects of the conflict are fraught with stress, neuroses, increased anxiety, general psychological depression of man or excessive aggressiveness, and can be directed to objects that do not have relation to the conflict. And if we keep in mind those who hold high positions in society, then they can have

a negative impact on relations of a larger scale. Consequences of internal conflicts often lead to a decrease in labour productivity and even to accidents and man-made disasters. The ability to realize its internal needs and desires will reduce the number of conflict situations in society, which is an indicator of the viability of the system itself. [6, p. 48].

Such internal conflicts do not allow for the modern development of a democratic society in Ukraine with democratic values. Personal conflicts in the current social environment in Ukraine did not allow for reforms at the state and local levels. Officials were always in the election stresses that changed the key positions on '*their*', which also came to power and realized that the cost of a position should be compensated and with the possibility of access to state-public resources is an opportunity for rapid material enrichment. Under such conditions, a state-political conflict is very developed, which has prompted the development and prosperity of labour conflicts in public administration, and not the desire of civil servants to change something and frequency and to change themselves in the conditions of transnational development of world society.

Such conflicts have gone beyond the bounds of public administration and are increasingly gaining ground in public conflicts, as with the development of civil self-consciousness and civil society in Ukraine, with the rapid development of information resources, the issue of public and state administration becomes a widespread publicity.

From the development of information technologies and transnational transformations that take place around

the world, people as individuals are even more advanced and require expression and internal growth, self-realization and recognition as a person.

Such events in the Ukrainian society deepen the inner personal conflict of the individual himself, the source of which is, nevertheless, the sphere of residence. Such researchers as both M. Bakunin and P. Sorokin argued about the necessity adaptation of the social environment to the needs of the individual, the implementation of the principle of human freedom and bringing human needs into line with the possibility of their satisfaction [7].

But not all individuals express their well-intentioned intentions, most often people want to influence the decision-makers of states in order to profit their preferences and achieve material interests. Therefore, in this development of publicity, it is important as the country's largest policy to '*develop the spiritual values*' and implement a system of democratic values.

A vivid example of a public conflict in Ukraine is the election of the President of Ukraine in 2019, which showed how the conflict becomes public, and this has already gone beyond the government of Ukraine and goes to the international level in the form of a public conflict as the struggle for power, state power and international influence. V. Zelenskyi provoked the acting President Poroshenko to enter a public debate. There was no such quick reaction to the public challenge of P. Poroshenko. Waiting for him a public reaction during the seizure of Ukrainian sailors, and it was not there. And here a serious impetus as the struggle for power was a challenge and went into a

public conflict, an open confrontation and needed an appropriate reaction as to take part in the presidential election debates. So we will see one of the forms of conflict resolution as Presidential Debate. Thus, today we have a new form of conflict as public, which reflects the mood of society, the needs of the will-personality of the individual as the individual, the desire to make decisions in public administration, the sharp sense of justice and equality of rights and freedoms of the individual in social development.

We have no way back, the process of social change is no longer stopped, and the task of the Ukrainian political system is to translate it into a civilized way with an intelligent strategic prospect for Ukraine. In addition, European affiliation of Ukraine determines its development on the basis of civil society. It is the State which must first of all ensure the rights of its citizens and their social protection, and the new principles of its administrative and structural construction as to ensure the maximum reduction of corruption and clannishness.

A psychological basis for deterring a social explosion should be a certain level of tolerance as patience for representatives of different social groups. In the context of the prospects for the development of the state and society, tolerance should be considered not only as a potential for maintaining peace and tranquillity in the country, but also as an indicator of the readiness of the mass consciousness of the population for openness and cooperation on the principles of social justice. It accumulates human experience from generation to generation, about which K. Jung wrote in his writings.

Conclusions and prospects for further researches. Public conflict is inherently inherent and inexhaustible in its cognitive possibilities the object of attention from the side of society. Its roots lie in the dual nature of man, which develops no less rapidly, as the man himself, his social environment and mankind as a whole.

Modern as informational stage of human development expands the boundaries of human nature, whose noospheric dimension actualizes the archetypal potential of the collective unconscious in the solution of social conflicts.

Sigmund Freud and especially Carl Jung, who focused on the phenomenon of the collective unconscious as the centerpiece of the unity of the 'atomized' world of modern man, may well become the basis for reliable ideas, methodologies, and tools for resolving conflicts in the modern postmodern world.

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ARCHETYPICAL REENGINEERING IN THE CONTEXT OF IMPROVING THE ACTIVITIES OF LOCAL SELF GOVERNMENT BODIES

Abstract. The concept of reengineering in the context of improving the activities of local self-government bodies on the basis of archetype is considered. The analysis of the implementation of structural reforms in the activities of local self-government bodies with the help of archetypical methods, which allow to achieve a sustainable economic effect, subject to the harmonization of priorities and stages of reforming the activities of local self-government bodies.

It has been characterized that the local self-government body acts as the center of administrative and managerial processes. Reengineering sets processes that are focused on specific goals. The set goals are achieved by the influence of personnel and means of production on information, material goods and services. In the context of reforming the MHI, the ultimate goal is to provide services to the

population. In this case, interested persons receive the opportunity to implement managerial goals. To do this, you need to take into account both the current and future implications of managerial actions.

The basis of the system of local self-government is two main subjects: the state and the community. The role of the state lies in the legislative regulation of the local governance process. The mechanism for the formation of democratic and efficient local self-government is decentralization, which ensures the transfer of power to self-governing structures. The object of decentralization is a community that is a local social system capable of implementing a managerial function. The effectiveness of OMC activities depends on the level of interaction with citizens and enterprises, the quality of work of each institution, the interaction of government authorities among themselves. The development of the relevant technical base will not solve all problems in the system of local self-government, but can significantly improve the efficiency of its work at different levels. After all, the use of modern ICTs is accompanied by optimization of organizational procedures, which makes them simpler and more logical.

Keywords: archetype, local government, reengineering, reform, territorial community.

АРХЕТИПКА РЕІНЖІНІРИНГУ В КОНТЕКСТІ УДОСКОНАЛЕННЯ ДІЯЛЬНОСТІ ОРГАНІВ МІСЦЕВОГО САМОВРЯДУВАННЯ

Анотація. Розглянуто поняття реінжинірингу в контексті удосконалення діяльності органів місцевого самоврядування на основі архетипіки. Проаналізовано проведення структурних реформ у діяльності органів місцевого самоврядування за допомогою архетипіки, які дають змогу досягти стійкого економічного ефекту за умови гармонізації пріоритетів і етапів реформування діяльності органів місцевого самоврядування.

Схарактеризовано, що орган місцевого самоврядування виступає як центр адміністративно-управлінських процесів. Реінжиніринг встановлює процеси, які орієнтовані на певні цілі. Поставлені цілі досягаються впливом кадрами і засобами виробництва на інформацію, матеріальні блага і послуги. В умовах реформування діяльності ОМС залишається вищою метою надання послуг населенню. Зацікавлені особи отримують можливість реалізації управлінських цілей. При цьому необхідно враховувати як поточні, так і майбутні наслідки управлінських дій.

Основною системи місцевого самоврядування є два основні суб'єкти: держава і громада. Роль держави полягає у законодавчій регламентації процесу місцевого управління. Механізмом формування демократичного і ефективного місцевого самоврядування є децентралізація, яка забезпечує передачу частини владних повноважень самоврядним структурам. Об'єктом децентралізації виступає громада — локальна соціальна система, яка спроможна реалізовувати управлінську функцію. Ефективність діяльності ОМС залежить від рівня взаємодії з громадянами і підприємствами, якості роботи

кожної установи, взаємодії органів влади між собою. Розвиток відповідної технічної бази не вирішить усіх проблем у системі місцевого самоврядування, але може істотно підвищити ефективність її роботи на різних рівнях. Застосування сучасних ІКТ супроводжується оптимізацією організаційних процедур, що робить їх більш простими і логічно витриманими.

Ключові слова: архетипіка, органи місцевого самоврядування, реінжиніринг, реформа, територіальна громада.

АРХЕТИПИКА РЕИНЖИНИРИНГА В КОНТЕКСТЕ СОВЕРШЕНСТВОВАНИЯ ДЕЯТЕЛЬНОСТИ ОРГАНОВ МЕСТНОГО САМОУПРАВЛЕНИЯ

Аннотация. Рассмотрено понятие реинжиниринга в контексте совершенствования деятельности органов местного самоуправления на основе архетипики. Проанализировано проведение структурных реформ в деятельности органов местного самоуправления посредством архетипики, которые позволяют достичь устойчивого экономического эффекта при условии гармонизации приоритетов и этапов реформирования деятельности органов местного самоуправления.

Охарактеризовано, что орган местного самоуправления выступает как центр административно-управленческих процессов. Реинжиниринг устанавливает процессы, которые ориентированы на определенные цели. Поставленные цели достигаются влиянием кадрами и средствами производства на информацию, материальные блага и услуги. В условиях реформирования деятельности ОМС остается высшей целью предоставления услуг населению. При этом заинтересованные лица получают возможность реализации управленческих целей. Для этого необходимо учитывать как текущие, так и будущие последствия управленческих действий.

Основой системы местного самоуправления есть два основных субъекта: государство и общество. Роль государства заключается в законодательной регламентации процесса местного управления. Механизмом формирования демократического и эффективного местного самоуправления является децентрализация, которая обеспечивает передачу части властных полномочий самоуправляемым структурам. Объектом децентрализации выступает община, которая является локальной социальной системой, способная реализовывать управленческую функцию. Эффективность деятельности ОМС зависит от уровня взаимодействия с гражданами и предприятиями, качества работы каждого учреждения, взаимодействия органов власти между собой. Развитие соответствующей технической базы не решит всех проблем в системе местного самоуправления, но может существенно повысить эффективность ее работы на разных уровнях. Ведь применение современных ИКТ сопровождается оптимизацией организационных процедур, что делает их более простыми и логично выдержанными.

Ключевые слова: архетипіка, органи местного самоуправления, реинжиниринг, реформа, территориальная община.

Problem statement. The constitutional foundations of local self-government have been laid down in Ukraine, the European Charter of local self-government has been ratified, a number of basic legal acts have been adopted creating legal and financial bases for the activities of local self-government bodies.

Since the moment the Ukrainian Constitution and basic regulatory and legal acts on local government issues were adopted, the local government development was actually carried out at the level of territorial communities of cities of regional importance, whereas the overwhelming majority of territorial communities proved untenable to fulfill all the powers of local government bodies for their excessive fragmentation and extremely weak material and financial base.

The system of local government does not meet the needs of society today. The functioning of local government bodies does not ensure the creation and maintenance of a favorable living environment in most local communities, necessary for the full development of a person, one's self-realization, protection of one's rights, and providing people with local government bodies, institutions and organizations created by them of high-quality and affordable administrative, social and other services to the population in the respective territories.

Therefore, the system of local self-government requires thoroughness in improving the management efficiency of social development in the respective territory. Preservation of disproportion of the administrative-territorial structure as the basis for the existence

of irrational territorial organization authorities leads to a conflict of competence both either among local government bodies or local government bodies and local executive authorities.

Thus, the revolution of structural reforms is an important, complex and timely issue that will reveal the possibility of achieving a sustainable economic effect, subject to the harmonization of the priorities and stages of these reforms with the reform of local self-government in researching of archetypic paradigm, but the topic of this article is too urgent [1, p. 23].

Analysis of recent publications. These problems are reflected in the issues considered in the framework of the newly formed scientific directions in development of the reengineering at local government bodies and archetypic concept.

Y. Alekseyeva, V. Boklag, V. Gabrinets, M. Ditkovska, A. Dudkina, S. Kanzyuba, A. Karpenko, V. Matyukhin and others researchers are engaged in the theory and practice of local government in Ukraine. Identification of unresolved tasks of the common problem previously. There is no single view on the effectiveness of reengineering based on the archetypal paradigm among Ukrainian scientists despite numerous publications written by foreign researchers, which analyze the implementation of the reengineering of local authorities' self governing and the work of domestic scientists exploring the characteristics of adaptation in reengineering of local self governing adopted in the world.

The purpose of the article. Investigating of reengineering in the context to improve the activities of local go-

vernments on the basis of archetypic paradigm.

Statement of the main material of the research. The extremely important task has been arising in the modern conditions of local self-government development: to restructure not only the LGB (local government bodies) functioning system, but also to improve the management mechanisms on achieving effective performance of the LGB. Reengineering is one of the effective means of developing and introducing of new effective management tools, being a modern management tool based on archetypal concept under such circumstances.

Reengineering being as a tool for improving the activities of the LGB has emerged at the junction of two areas – management and information. That is why, new specific means of presenting and processing information are needed in the process of reengineering, which would be understandable to local self government officials. Such tools require the integration of the information technology achievements and the creation of appropriate tools to support reengineering [2, p. 12].

Reengineering is an intensive, customer oriented top-down management initiative aimed at making a breakthrough in improving efficiency and cost reduction processes. The use of reengineering tools consists of reviewing the organization's methodology to carry out its management activities and improve the LGB activity by building processes, labor, technology, and organizational structure further, so that the LGB support the vision and values of providing administrative services to the population [3, p. 544].

The main directions of the reengineering process include understanding of the importance of urgent response to external factors of influence, awareness of the need to develop and implement solutions aimed at meeting customer needs, ensuring clear and consistent communication for effective management and efforts concentration. Reengineering also contributes to raising awareness and opportunities for learning and moving the emphasis on more meaningful opportunities using the “costs/benefit” analysis [3, p. 544].

That is, the goals of reengineering implementation are building relationships within the authority and its key interested parties, identifying possible consequences of differences of opinion among interested parties, achieving a common understanding of the essence of real problems and determining the range of desired results.

Therefore, the activities of local governments can be considered as a set of specific archetypes (for example, the “Master”, “Manager”, “Scientist”, “Pupil” archetypes). The body of local government acts as a center of administrative and managerial processes. Reengineering establishes the processes that are focused on specific goals.

The set goals are achieved by the influence of personnel and means of production on information, material goods and services. Providing services to the population remains the highest goal in the context of reforming the LGB activities. Interested parties receive the opportunity to implement managerial goals at this case. It is necessary to consider both the current and future implications of managerial actions herewith. Government officials headed

by LGB are defined as the “Center” archetype.

The “Contractor” archetype will define the person who will implement specific managerial processes. The “Contractor” can handle managerial issues. The “Center” will affect several “Contractors”. “Contractors” will perceive selectively and rework these actions. The complexity of modern managerial processes leads to the need for a highly qualified “Contractor”. At the same time, the “Center” will not be able to control the activities of “Contractors” without their foresight taken into account.

An interested party involved in the activities of the LGB is called the “Leader”. This “Manager” – “Contractor” two-level system serves as the basic model of the LGB activities for implementation of the method of reengineering management processes. The “Manager” archetype follows the methodology of the LGB reengineering activities and carries out planning and stimulation of the “Contractor” activity. The “Manager” uses a reengineering technique to manage resources.

In this case, the “Manager” compares the previous state with the current one and draws conclusions. Self-studying of the “Manager” and learning from past mistakes and successes are carried out in that way. He manages material, labor and financial resources. The process of LGB activities is formed on the basis of the reengineering methodology. The “Manager” provides material and moral incentives for the activities of the “Contractor”. An interested party who does not have the right to manage resources, but plans and controls the activities of the “Contractor” is called the “Specialist” archetype.

The “Specialist” archetype controls the use of resources. The “Specialist” stimulates the “Contractor” based on the reengineering methodology. All governing bodies (“Manager”, “Specialist”) are aimed at managing the “Contractor” on the basis of their functionality. The “Contractor” solves a managerial task. Thus, the “Contractor” is directly engaged in the provision of services, and the interested parties are engaged in managing the “Contractor”.

Therefore, the activities of the LGB can be represented as a set of certain governing bodies (“Manager”, “Specialist”, “Contractor”), to have the “Contractor” managed and the “Contractor” must meet the expectations of the “Center”.

That is, the basics of the reengineering process include understanding of the importance of responding to external influencing factors, awareness of the need to develop and implement solutions aimed at meeting the needs of citizens, ensuring clear and consistent communication for the purpose of the effective LGB activities and concentration on efforts. Reengineering also contributes to emerging of awareness and opportunities for organizational learning and the shifting focus to more significant opportunities [4, p. 44].

This approach greatly increases the efficiency of work by reducing the time for its implementation and the number of performers. It is very important here that the managerial approach is changing – employees make their own independent decisions. Not only horizontal, but also vertical compressions of processes take place during the reengineering.

Where the traditional ways of work organization take place, the decision maker should have applied to the management previously, but one makes decisions on one's own now. Empowering employees, increasing the role of each of them in the work process lead to a significant increase in the impact of their work.

The fact that the administrative and management process is implemented in a natural manner, it is of no less significance. Reengineering processes eliminate the linear ordering of work procedures. It allows you to separate processes. In addition, the administrative process has various implementation options. But constant adaptation of the process to external conditions is required today. Then it is legitimate to choose an option that has several implementation versions. The choice of the version is made in accordance with the specific situation. Furthermore, the number of inspections is limited significantly [5].

Combining individual work procedures allows you to reduce the number of inspections and management actions; in addition, the number of approvals is significantly reduced, that is, here we are talking about erasing the boundaries among functional units. Modern techniques open up the possibility of LGB to act autonomously at unit level, retaining the right to use centralized data and knowledge.

It is advisable to carry out the process of changing the structure and the LGB activities in blocks, where current management bodies can be at the initial stage since reforming of the whole system is an expensive and very risky process. That is, the local government can

be considered as a composition of smaller elements, on which it is necessary to carry out optimization operations, the processes of the smallest structural unit are undergone in transformations, within the framework of which the procedure can be distinguished.

A prerequisite for improving the effectiveness of the LGB activities is the transformation of governing bodies, based on the improvement of administrative and managerial processes in these bodies and among them. Since the management structures provide information and indicative planning, it is necessary to improve information flows and work with information resources. But, first of all, it is necessary to prepare the control structures for the implementation of these technologies. This can be done with the help of reengineering methodology of administrative and managerial processes proceeding in the governing bodies [8, p. 122].

The effectiveness of LGB activities depends on the level of interaction with citizens and enterprises, the quality of work of each institution, the interaction of government authorities with each other. The development of the appropriate technical base will not solve all problems in the system of local self-government, but it can significantly improve the efficiency of its work at different levels. After all, the usage of modern ICT (information communication technologies) is accompanied by optimization of organizational procedures, which makes them simpler and more logical.

Conclusions and the prospects of further research. Further areas of research are to detail the areas of reforming the LGB activities in Ukraine, to

specify the impact of transactions on the effectiveness of LGB activities, to study the impact of archetypes on the performance of LGB activities with the definition of differences in the use of reengineering in LGB activities and beyond.

LGB recommendations are as follows:

- creating opportunities for the development of informal public institutions based on national archetypes;
- ensuring the access of the LGB to financial markets and credit resources, establishing new criteria for administrative responsibility of heads of local governments and managers of budget funds;
- introducing of new principles and mechanisms of relations “local self-government – the public” on the formation of programs, accountability mechanisms and public control;
- changes in the financial provision of territorial communities in accordance with changes in the functions of ensuring the sustainability of socio-economic development for communities and providing social services of good quality to the population which affect the reduction of transactions level directly in local self-government.

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ARCHETYPE OF THE PEASANT: THE PROBLEM OF ACCUMULATION AND PRACTICAL USE OF THE HUMAN CAPITAL IN UKRAINE

Abstract. The analysis of the existing theoretical approaches to the research of the attributive features of the peasant archetype which determinate the social factors that cause the need to study the social reproduction of these features as the stimulus for the preservation, accumulation and use of human capital is presented in the article. The author pays attention upon the disputable character of the problem that is connected with the identification the social status, the place and the social role of a peasant in the system of the contemporary social relations and communications. It is argued that the political and economic transformation by the XX–XXI centuries have been caused the radical socio-economic changes in the rural culture and changed the peasant's traditional way of life. Underlined that these circumstances one must have to take into account trying to obtain the relevant scientific evaluations of the prospects for the further development

of the human resources in the rural communities. It was emphasized that at present time there is no exists the special sociological theory of rural culture, which corresponds to the global challenges of the new forms of management, and of the innovative changes in the territorial structures of the contemporary societies. Therefore, the problem of the formation and the use of human capital in Ukraine requires innovative scientific understanding in the aspect of justifying the need in developing the new forms of business in the rural regions with the obligatory account of the progressive sociocultural experience. The importance of the conceptual reconstruction of the ideas by C. Jung, who in his studies proposed the definition of the attributive features of the peasant archetype was argued. The system of the social factors that determine the process of the sustainable reproduction of these attribute features of the peasant archetype especially in the mono-functional nature of the peasant's labor is investigated by the author. Proved that such features of the peasant archetype as the ability for self-activity, calculation and belief in the ultimate efficiency of own work, self-supporting and informal care not only about the welfare of members of the family circle, but also about the security of other people in crisis time during the wars and catastrophes are the important social factors for the preservation, accumulation and the rational use of the human capital in Ukraine.

Keywords: peasant as a social actor, peasant archetype, attributive features of peasant archetype, agricultural labor, human capital, globalization, Ukrainian society.

АРХЕТИП СЕЛЯНИНА: ПРОБЛЕМА НАКОПИЧЕННЯ І ВИКОРИСТАННЯ ЛЮДСЬКОГО КАПІТАЛУ В УКРАЇНІ

Анотація. Проаналізовано існуючі теоретичні підходи до визначення атрибутативних рис архетипу селянина та ідентифікації підходів змісту соціальних чинників, які зумовлюють потреби в соціальному відтворенні даних рис як стимулів збереження, накопичення та використання людського капіталу. Звернуто увагу дискусійному характеру проблеми визначення соціального статусу місця та соціальної ролі селянина в системі сучасних суспільних відносин та комунікацій. Аргументовано, що політичні та економічні трансформації ХХ–ХХІ ст. спричинили кардинальні соціально-економічні зміни в сільському господарстві та повністю змінили сам спосіб життя селянина, що необхідно враховувати при здійсненні наукових оцінок перспектив розвитку потенціалу людських ресурсів в сільських громадах. Констатовано, що в умовах сьогодення ще не існує спеціальної соціологічної теорії сільського господарства, яка б відповідала сучасним викликам нових форм господарювання, змінам територіального устрою та новітнім глобальним викликам. Тому проблема формування та використання людського капіталу в Україні потребує інноваційного наукового осмислення в аспекті обґрунтування доцільності розвитку нових форм господарювання на селі з обов'язковим урахуванням набутого прогресивного соціокультурного досвіду. Наголошено на важливості концептуальної реконструкції ідей К. Юнга, який запропонував

певне визначення атрибутивних рис архетипу селянина. Також з'ясовано систему чинників, які зумовлюють процес стабільного відтворення атрибутивних рис архетипу селянина та монофункціональний характер селянської праці. Надано докази, що такі риси архетипу селянина, як здатність до самодіяльної активності, розрахунку та віри в кінцеву ефективність власної праці, режим самозабезпечення та неформальне піклування не лише про добробут членів свого родинного кола, а й про долю інших людей у кризові часи війн та катастроф — є важливими соціальними чинниками збереження, накопичення та використання людського капіталу в Україні.

Ключові слова: селянин як соціальний суб'єкт, архетип селянина, атрибутивні риси архетипу селянина, сільськогосподарська праця, людський капітал, глобалізація.

АРХЕТИП КРЕСТЬЯНИНА: ПРОБЛЕМА НАКОПЛЕНИЯ И ИСПОЛЬЗОВАНИЯ ЧЕЛОВЕЧЕСКОГО КАПИТАЛА В УКРАИНЕ

Аннотация. Проанализированы существующие теоретические подходы к определению атрибутивных характеристик архетипа крестьянина и идентификации подходов содержания социальных факторов, обуславливающих потребности в социальном воспроизводстве данных характеристик как стимулов сохранения, накопления и использования человеческого капитала. Обращено внимание на дискуссионный характер проблемы определения социального статуса места и социальной роли крестьянина в системе современных общественных отношений и коммуникаций. Аргументировано, что политические и экономические трансформации XX–XXI в. вызвали кардинальные социально-экономические изменения в сельском хозяйстве и полностью изменили сам образ жизни крестьянина, что необходимо учитывать при осуществлении научных оценок, перспектив развития потенциала человеческих ресурсов в сельских общинах. Констатировано, что в настоящее время еще не существует специальной социологической теории сельского хозяйства, соответствующей современным вызовам новым формам хозяйствования, изменениям территориального устройства и новейшим глобальным вызовам. Поэтому проблема формирования и использования человеческого капитала в Украине требует инновационного научного осмысления в аспекте целесообразности развития новых форм хозяйствования на селе с обязательным учетом накопленного прогрессивного социокультурного опыта. Подчеркнута важность концептуальной реконструкции идей К. Юнга, который предложил характеристику атрибутивных черт архетипа крестьянина. Также выяснена система факторов, которые обуславливают процессы стабильного воспроизводства атрибутивных черт архетипа крестьянина и монофункціональний характер крестьянского труда. Предоставлены доказательства, что такие черты архетипа крестьянина, как способность к самодетельной активности, расчетливость и вера в конечную эффективность собственного труда, режим самообеспечения и неформальная забота не

только о благополучии членов своего семейного круга, но и о судьбе других людей в кризисные времена войн и катастроф — являются важными социальными факторами сохранения, накопления и использования человеческого капитала в Украине.

Ключевые слова: крестьянин как социальный субъект, архетип крестьянина, атрибутивные черты архетипа крестьянина, сельскохозяйственный труд, человеческий капитал, глобализация.

Target setting. It is known that among the innovative scientific researches in the contemporary social sciences the problematics on identification and determination of the social role and place of the peasant's archetype in preserving and using human capital in the rural regions and the related problems of scientific study of the causes of the social decline of the Ukrainian villages are the urgent subject-matter for scholars. It should be noted that at the present stage of the transformation of the Ukrainian society, the processes of changing the economic interactions, agrarian reform, and the emergence of the new territorial communities determine the importance of the problem of protection of the collective and individual interests in these communities have become the new objects of scientific studies. It is also important to underline that the question of accumulation and preservation of human capital has the specific cognitive significance in shaping the strategy of sustainable development of society, especially in the aspect of the preservation and development of the human resources and their cultural identity. On the way to global integration, it is important to create the resource base for social progress, democratization and humanization of society, and of the rural regions.

This resource base one should regard as the stimulus for the successful solution of the problems of economic and social development such as: the rise of the living standards, professional qualification, educational level of the rural population, the modernization of the natural, scientific, technical, agricultural and industrial potential and the preservation of socio-historical and cultural traditions of the people of Ukraine. Today these unsolved tasks become the subject of scientific discussions both in Ukraine and abroad.

That is why, as we believe, in modern theoretical sociology the urgent scientific problem is the analysis of existing theoretical approaches to the identification of the attributive features of the peasant's archetype and also to the identification of the special approaches to the research of the social factors of the preservation and development of the human capital in the rural settlements. Taking into account these circumstances, it is important to emphasize that development of the theoretical approaches to the identification of the attributive features of the peasant's archetype will be the important stimulus for modernization of the technologies of social management in the aspect of humanization of public life.

Analysis of recent research and publications. The problems of the rural sociology was the object of the scientific attention by the Ukrainian sociologists. V. Tarasenko [1] was the first who turned to the problem of scientific study of the causal factors which determinate of the social decline of the Ukrainian villiges. In his publications and reports, he argued that there is a big mistake the radical division of the rural settlements into “perspectives-unperspectives”. The the results of sociological studies of the rural life in Ukraine under conditions of the contemporary social transformations were presented in publications by A. Shatokhin, M. Sakada, V. Chigrin, and other Ukrainian scholars, who focused their attention upon the situation in the agrarian sector of the national economy and also upon the current state of the rural regions after radical reforms of the political and economic systems in Ukraine [2–4].

It should be noted that the overwhelming majority of recent researches were based on the tradition of theoretical study of the problems of the rural population in world science, which dates back to the 19th century (A. Gellen, P. Sorokin, K. Zimmermann). The first attempts to comprehend the problems of using the human potential of the rural population in the wbyorld scientific thought were initiated in historical studies in economics, and later in political economy, sociology and social psychology. In Europe, mostly in the its easten and southern regions, where agriculture was the most developed at that time, the first attempts to provide the scientific studies of the peasantry problems begun at the beginning by the 20th century. The most progressive ideas

were formulated by F. Znanieski, who as the founder of the Western agrarian sociology, initiated a sociological study on the problems of the social differences in the rural culture and traditions [5]. The results of theoretical and empirical studies by P. Sorokin, O. Chayanov, and V. Bolshakov of the problems of the peasantry were presented in the sociological publications by the end of the 19th and by the beginning of the 20th centuries. These studies were the influenced factors of formation of the specialized trend in the researchers of rural life, represented in the works by T. Shanin, R. Redfield, P. Stirling, R. Dumon, B. Galensky, K. Dobrovolsky, J. Skotta and by the another scholars [11–14].

Thus, the analysis of the presented scientific sources one should regard as the valid foundation for development of the perspective studies of the peasant's archetype in the aspects of identification of the opportunities and prospects of agricultural labor in the processes of accumulation and use of human capital in Ukraine.

The purpose of the article. The main purpose of this article is to analyze the existing theoretical approaches to the identification of attributive features of the peasant archetype and also to the identification of the special approaches to the research of the social factors, which determinate the need in social reproduction of the attributive features of the peasant archetype as the stimulus for the conservation, accumulation and use of human capital.

The statement of basic materials. First of all, it should to pay attention upon the circumstance that in the contemporary societies the indentification

of a peasant's role in organization of social relations is rather indefinite. The peasantry is traditionally understood by the scholars as "a specific group, as a part of the population that employed in the rural economy, and which organizes the resource basis of own existence by using an individual, family estate or cooperative-collective forms of agrarian labor, which determinates the system of social ties and the specific way of life, spatial and territorial localization, as well the social relations that are formed at the same time, as the organic unity in its vital attitude to the natural-biosphere conditions and in organization of productive forces" [6, p. 509].

From my point of view, this traditional interpretation of the peasantry does not fully explain the content of the scientific fact that the concept of "peasant" reflects the complex and historically variable forms of social self-determination of the rural worker. Therefore, it is important to take into account the point of view by L. Kogan who writes: "It is important for a sociologist to take into account the fundamental difference between the concepts "rural population" and "peasant", which are often mixed in contemporary researches. In the villages (especially in the contemporary period) there is a large number of people not directly engaged in agricultural labor, that at any level of its mechanization, will never become a "kind of industrial labor". Some part of the rural population has traditionally been employed in the specific agricultural industry, construction, transport and communication enterprises and also in the sphere of culture and management. Therefore, some townspeople are not the rural residents in spite

of that they have own homes in the villages. Finally, in suburban villages there is a large number of people who work at enterprises in neighboring cities. Speaking of rural culture, we mean the culture of the peasantry — the bulk of the rural population. At the same time, in the concept of "peasant" we include all people professionally engaged in agricultural labor, independently of the forms of ownership and organization of their labor [7, p. 42–43].

This explanation, as I believe, separates the status of a peasant from the status of a human person, which only indirectly relates to the peasant way of life and the organization of socio-cultural relations in certain social groups in a specified territory for a specific period of time.

Political and economic transformations by the 20st–21st centuries. caused radical socio-economic changes in agriculture and completely changed the peasant's own way of life. Thus, the processes of collectivization, cooperation, and the development of farms have substantially changed the mass perceptions of the image of the peasant as the landlord, and as an active social agent engaged in agricultural activity. In this connection, the question arises: is the contemporary resource basis of the peasant's way of life now integrates and reproduces some essential features from the traditional peasant culture, and is it possible to preserve the ethnocultural identity of the archetype of the Ukrainian peasant?

A definite answer to this question can be found in the specialized literature of encyclopedic character: "By changing in different socio-economic formations, the peasantry passes through

all formations and epochs of human existence, while preserving its own socio-cultural archetype, its purpose of family or collective-public management. Industrialization and, especially, the automation of agrarian production of the peasant economy does not reject, but uses the most rationally, in the sizes acceptable to rural production in accordance to its own scale” [6, p. 509]. However, the problem seems to require a more detailed study and an explanation of the perspective of developing the human resource potential of rural communities.

It is important to pay attention upon the circumstance that at present time there is no special sociological theory of agriculture that would be relevant to the contemporary challenges of the new forms of management, and to the changes in the territorial structure under conditions of globalization. Obviously, the problem of the formation and use of human capital in Ukraine determines the need to elaborate an innovative scientific reflection in the aspect of substantiation of the new trends and forms of business in the village, taking into account the progressive socio-cultural experience.

Therefore, the research attention should be paid to the complex forms of direct and indirect dependence of the existing state of economic relations in the villages from the certain archetypal conditions of the traditional way of life of peasants that has been formed during the many centuries. Unlike the urban market, which is more technologically advanced, innovative and dynamic, the rural market is different in its conservatism. Such differences can be entirely explained by the contrasts of the rural

and urban mentality, as well as the customary rules of reproduction of the certain way of life. The difference in rural mentality is determined by the propensity to folk traditions, enhanced religiosity, which determinate the respect to the cultural heritage that is translated from generation to generation. As E. Giddens argues, “traditional cultures are characterized by the reverence of the past, and the symbols are valued for containing and perpetuating the experience of generations” [8, p. 101–102].

A significant difference one can observe in the consumer behavior of the peasant and urban dweller. For citizens, consumer behavior is most acceptable as a member of the “consumer society”. This behavioral stereotype arises from economic and cultural globalization and exists as the specific adaptation to the new patterns of consumption, in particular, to the symbolic consumption. The consumer preferences of the rural residents are closer to the traditional consumer experience and are more ascetic.

It should be noted that in the last three decades in the Ukrainian society new socio-economic categories of people have emerged that differ significantly in terms of incomes and accumulated wealth, which indicate a deep gap between rich and poor groups of people. Another problem, which in recent years has become quite acute — is the lack of workers in the rural settlements. It is quite certain that the difficulties of constructive solution of these problems, are the essential obstacles for progressive formation and development of the individual farms and farming in Ukraine. At the same time, mass perceptions concerning of the prestige

of professions and the social status of the urban citizen have significantly expanded, and this factor now stimulates the outflow of the young people from villages to the city, and this situation led to a decrease of the labor potential of the village.

And here it is reasonable to recall that in the 50–60 years by the last century the ideological policy was oriented to active propaganda of the social prestige of the peasant, which was reflected in popular films, songs and fiction. The collective farm's status was presented as the perfect archetype of a rural woman who working in the fields, on the farm, and even as the head of the collective farm. And this status was greatly respected by the state and represented woman as the lord not only of her own home but as the co-owner of collective farms. Unfortunately, but now the social status of a peasant has obtained a new negative form. That is why in the mass consciousness the peasant defines as the person who — undeveloped, inexperienced, deprived of information and even the word “village” began to use in the sense of stigmatization.

Obviously, it is quite realistic point of view that there are certain social conditions for the mass evaluations of the negative social image of a peasant in a society. Taking into account this circumstance, it is useful to recognize that the scientific identification of the content of these conditions is important have not only theoretical, but also the practical significance. First of all, it is important to draw attention to the differences between the integrative foundations of the urban and rural culture, which significantly affect the sustainable reproduction of certain ways of

life. Paying attention upon this aspect, it is important to recognize that the resource base of urban and rural cultures causes the quite different opportunities for social integration of the big groups of population. The labor process in the city and the villedge is characterized by various possibilities for the distribution of the system of labor functions. Obviously, the archetype of peasant labor is characterized by a certain monofunctional routine. And this circumstance, as we believe, was very important for K. Jung, who tried to identify the attribute features of the peasant's archetype, when he has emphasized the features of this archetype as: reliability, predictability, consistency, workability, endurance and patience. As we consider, these features of the peasant's archetype were defined by K. Jung in a purely masculine projection. Therefore, as the certain addition to these features can also be some characteristics of the archetype of a woman as a mother-worker [9, p. 235–246].

It is important to emphasize that the process of sustainable reproduction of the attributive features of the peasant's archetype and the monofunctional nature of peasant labor are significantly influenced to factors such as: 1) the seasonal character of labor; 2) the structural peculiarities of labor, due to processes of the specific time distribution during the day (for example, caring for cattle, which is forcedly carried out in the morning, at lunch and in the evening); 3) the the real difficulties to obtain the additional compensations for the work on weekends and during holidays; 4) the preservation of the patriarchal structure of the family, in which the representatives of several generations

coexist (so the care for elderly people is important); 5) the conservatism of socialization practices based on the experience of the older generations, due to the poor development of the network of preschool educational institutions; 6) the demonstrative nature of openness to communications as a factor that conceals the real competitive interactions among peasants, which arise as a result of the monofunctional routine of their work.

Taking into account the content of these factors, it should be useful to underline the significance of the sociological researches conducted by the group of Ukrainian sociologists under the leadership by V. Tarasenko. The results of these studies convincingly testified to the importance of developing land relations and peculiarities of the peasant labor in the rural economy under the context of contemporary market reforms in Ukraine. These studies allowed to identify the complex of the dramatic realities of the rural life, which are generally caused by the monofunctional nature of the rural labor and its poor resource support both from the peasants' own funds and from state and non-state commercial institutions. Therefore, now the following conclusion is not losing its scientific sense: "The general picture of events both in the system of land relations and in the sphere of political struggle around them is very controversial. On the one hand, the black market of land is growing and reproduces itself on the basis of certain "imperfections" in the land legislation; and also due to the corruption by the state officials and by the local government officials, legal "darkness" of the peasants and by the illegal actions by

dealers. This market testifies that today the main target of the shadow buyers, first of all, is to obtain the land shares of those peasants who can not effectively use them. The owners of these preferred shares, taking into account an incredible jump in land prices especially not far from the cities, try them to sale suffering of hopelessness and poverty. And for peasant in this situation is important the common sense: what is the use from such land that does not give the expected income, and the tax for this land one must to pay" [1, p. 137].

It should be emphasized that the spontaneous nature of market transformations was considered by V. Tarasenko as the most significant factor in the dehumanization of public life in Ukraine. A particularly important topic of his researches was the scientific study of the causal factors of the social decline of the Ukrainian village. It is reasonable to recall that in his studies he argued that the radical division of rural settlements by the authorities into "perspectives — un perspectives". As a sociologist, he analyzed various situations that led to the disappearance of more than 500 villages on the map of Ukraine and, therefore, he was painfully experiencing the contradictory realities of "wild capitalism" in the rural life.

Therefore we support the scientific argument, according to which the land that has been received by the peasants was not the factor of becoming of the real owners, because peasants could not independently use the fruits of their labor on own land. From the beginning, the state did not create the special agrarian bank for them, which would provide loans to farmers at least in the initial setting up of farms. Therefore,

the peasants were forced to give their shares to agrarian holdings. Therefore the new master who actually owns the alien hectares of land, turning the real landlord into a “paper” owner [1, p. 131–148].

Thus, taking into account the presented argumentation, it is important to conclude that the traditional preservation of the monofunctional nature of work in the rural settlements is a significant factor in the further uncertainty of trends in the development of the rural infrastructure. And this factor, as we believe, is the most deterrent to the development of human capital. It is useful to pay attention to the official website of the Ministry of Agrarian Policy and Food of Ukraine that presents the shocking statistics on the declining infrastructure of Ukrainian rural settlements. “Today, more than half of the total number of villages lack paramedic and obstetric stations, only one third is provided with kindergartens, schools – 41 %. Only 58 % of villages have solid roads, road lighting – 33 %. That’s not to mention the fact that gas equipment is 84 %. The inhabitants of many villages do not have guaranteed sources of quality water supply, and the number of unorganized landfills of domestic and industrial waste is increasing. Unresolved housing problems are one of the reasons for the outflow of young professionals from the village, most of the villagers are not able to afford their homes. No one will go to work in the countryside if there is no housing, medical care, education and infrastructure. And all the figures say that there is a lot to be done in this direction” [10].

As a result of the analysis of the presented digital data, it is quite reason-

able to put the question: whether the Ukrainian village will have the chance to be a resource base for the preservation and further accumulation of human capital.

It is important to pay attention upon the intensive discussions in the contemporary socio-humanitarian knowledge, which are connected with identification of the essential characteristics, structural features and functional specificities of human capital. Taking into account this circumstance, we consider it important to support the opinion of those researchers who emphasize that human capital – is the ability of people to participate in a system of the effective and productive interactions and communications, as well as their ability to learn in order to obtain the quality education and mastering the knowledge that serves as the basis for the active lifestyle, self-employment, self-provision and participation in the various practices of civil society [11, p. 309–312; 12, p. 9–49; 13, p. 249–284; 14, p. 52–69].

From our point of view on the attributive features of the peasant’s archetype, it is important to consider such features of this archetype as: the ability to self-employed activity, calculation and belief in the ultimate effectiveness of one’s own work, self-sufficiency and informal care not only about the well-being of members of a family circle, but also about the destiny of others people in times of wars and catastrophes. Practical promotion of such qualities taking into account the latest trends of economic, political and cultural globalization, as we consider, is the one of the most promising trends in the development of the contemporary civilization.

Conclusions and perspectives of further research:

1. The presented analysis of the existing scientific approaches to identification of the social status, the place and social role of the peasant in the system of the contemporary social relations and communications, made it possible to find out that the traditional interpretation of the peasantry does not fully explain the content of the scientific fact that the concept "peasant" reflects the complicated and historically changeable form of social self-determination of the rural laborer. Therefore, it is important to investigate the cognitive peculiarities of scientific approaches to the identification of attributive features of the peasant's archetype and the process of reproduction of these features as essential for the conservation, accumulation and use of the human capital.

2. The political and economic transformations by the XX–XXI centuries substantially changed the traditional basis of the peasant's life, which passing through the all stages of socio-economic development still retains its own socio-cultural archetype and its practical experience of the family or collective-public management in the rural economy. It is important to emphasize that this circumstance one must have to take into account trying to obtain the relevant scientific evaluations of the prospects for the further development of the human resources in the rural communities.

3. The nature of labor in the city and the village is characterized by the various opportunities in the system of distribution of the labor functions, which greatly affects the integration of the rural population groups in the cities. The-

fore the problem of the preservation of human capital in the rural settlements becomes as the important problem of social management. The constructive solution of this problem requires innovative scientific reflection in the aspect of substantiation of the need to develop of the new forms of farming in the village with the support of the progressive socio-cultural experience.

4. The processes of the sustainable reproduction of the attributive features of the peasant's archetype and of the monofunctional nature of the peasant's labor are determined by the following factors: 1) the seasonal character of labor; 2) the structural peculiarities of labor; 3) the real difficulties to obtain the additional compensations for the work on weekends and during holidays; 4) the preservation of the patriarchal structure of the family; 5) the conservatism of socialization practices; 6) the demonstrative nature of openness to communications as the factor that conceals the real competitive interactions among peasants, which arise as a result of the monofunctional routine of their work.

5. Thinking about the prospects for further development of the of human capital in the rural regions, it is necessary to continue the scientific search in the applied aspect of humanitarian knowledge and also to take into account the existing theoretical researches that are oriented to the overcoming of the existing difficulties in the economic, social and cultural spheres of the peasant's life in order to create the favorable perspectives for the rural life and also to elaborate the effective social technologies for the democratic changes in the globalized Ukrainian society.

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PERSONAL POTENTIAL SUCCESS OF THE MODERN HEALTH CARE MANAGER

Abstract. The purpose of the article was to study the psychological components of the personal potential of the success of the health care manager at the present stage of industry modernization and the formation of new archetypes of management. A psychodiagnostic survey of 65 managers of healthcare institutions in the Dnipropetrovsk region was conducted. Methods were used: the method of studying the orientation of the personality of V. Smekal and M. Kucher; test L. Shmishka to determine the type of personality accentuation; T. Leary personality test of ability to form relationships in groups; D. Francis, M. Woodcock “Unblocked manager” for studying the psychological limitations of managers; MACH-IV test of person Machiavellianism. It was revealed that there are management archetypes needed, sufficient opportunities for successful management, as evidenced by a small number of managerial blocks (from 0 to 3) for most

(70,8 %) of those studied. It was found that 67,7 % of managers dominated by the focus on the job. The most pronounced types of accentuations are a combination of hyperthymic, emotive, and stubborn accentuations of personality traits (the so-called triad of successful management – required management archetype). The dominant types of interpersonal relationships allow managers to successfully exercise their authority – 69,2 % (95 % CI 58,0–80,5 %) of the surveyed are characterized by power-leading, 27,7 %; (95 % CI 16,8–38,6 %) is a responsively generous type. In 84,6 % of the patients, a high level of archetype of Machiavellianism was found (from 50 points and above). In general, the current managers of healthcare institutions are characterized by a fairly high personal potential for successful management, the presence of the necessary archetypes of management, but they also have certain psychological traits that are shaped by the pressure of uncertainty in long-term health care development policies that may impede the implementation of large-scale changes in the industry – an unbalanced accentuation of level 2 managers and a high level of Machiavellianism compensating for the lack of confidence in their abilities in more than 80 % of those examined. It was determined that it is possible and necessary to influence the formation of a modern archetypal management strategy in health care, since this is the key to successful transformation of the industry.

Keywords: management archetypes, personal potential, psychological characteristics, health care institutions, managers.

ОСОБИСТІСНИЙ ПОТЕНЦІАЛ УСПІШНОСТІ СУЧАСНОГО КЕРІВНИКА ОХОРОНИ ЗДОРОВ'Я

Анотація. З метою визначення психологічних складових особистісного потенціалу успішності керівника охорони здоров'я на сучасному етапі модернізації галузі та формування нових архетипів управління проведено психодіагностичне обстеження 65 керівників закладів охорони здоров'я Дніпропетровської області. Використовувалися методики В. Смекала і М. Кучера для вивчення домінуючої орієнтації особистості; Г. Шмішека – для діагностики типу акцентуації особистості; Т. Лірі – для оцінювання відношення до навколишніх; М. Вудкока і Д. Френсіса “Аналіз обмежень” – для дослідження психологічних обмежень керівників; Мак-шкала для вимірювання рівня макиавеллізму особистості. Виявлено наявність необхідних архетипів управління та істотних можливостей до успішного менеджменту, про що свідчить невелика кількість управлінських обмежень (від 0 до 3) в більшості (70,8 %) досліджених. Встановлено, що у 67,7 % керівників домінує спрямованість на виконання завдання. Найбільш вираженими типами акцентуацій є сполучення гіпертимної, емотивної та демонстративної акцентуацій рис особистості (так звана тріада успішного управління – необхідний архетип управління). Домінуючі типи міжособистісних відносин дозволяють управлінцям успішно реалізовувати свої владні повноваження: 69,2 % (95 % ДІ 58,0–80,5 %) обстежених притаманний владно-лідуючий тип; 27,7 % (95 % ДІ 16,8–38,6 %) – відповідально-великодушний тип. У 84,6 % обстежених виявлено

високий рівень архетипу макіавеллізму (від 50 балів і вище). Загалом діючі керівники закладів охорони здоров'я характеризуються досить високим особистісним потенціалом успішності управління, наявністю необхідних архетипів управління, однак їм властиві також певні психологічні риси, що формуються під тиском невизначеності довгострокової політики стосовно розвитку охорони здоров'я, які можуть перешкоджати здійсненню масштабних перетворень у галузі — неврівноважена акцентуація у керівників 2 рівня і компенсуючий невпевненість у своїх силах високий рівень макіавеллізму більш як у 80 % обстежених. Визначено, що можливо і необхідно впливати для формування сучасної архетипічної стратегії управління в охороні здоров'я, оскільки це є запорукою успішної трансформації галузі.

Ключові слова: архетипи управління, особистісний потенціал, психологічні характеристики, заклади охорони здоров'я, керівники.

ЛИЧНОСТНЫЙ ПОТЕНЦИАЛ УСПЕШНОСТИ СОВРЕМЕННОГО РУКОВОДИТЕЛЯ ЗДРАВООХРАНЕНИЯ

Аннотация. С целью определения психологических составляющих личностного потенциала успешности руководителя здравоохранения на современном этапе модернизации отрасли и формирования новых архетипов управления проведено психодиагностическое обследование 65 руководителей учреждений здравоохранения Днепропетровской области. Использовались методики В. Смекала и М. Кучера для изучения доминирующей ориентации личности; Г. Шмишека — для диагностики типа акцентуации личности; Т. Лири — для оценки отношения к окружающим; М. Вудкока и Д. Фрэнсиса “Анализ ограничений” — для исследования психологических ограничений руководителей; Мак-шкала для измерения уровня макиавеллизма личности. Выявлено наличие необходимых архетипов управления и достаточных возможностей для успешного управления, о чем свидетельствует небольшое количество управленческих ограничений (от 0 до 3) у большинства (70,8 %) исследованных. Установлено, что у 67,7 % руководителей доминирует направленность на выполнение задания. Наиболее выраженными типами акцентуаций является сочетание гипертимной, эмотивной и упорной акцентуаций черт личности (так называемая триада успешного управления — необходимый архетип управления). Доминирующие типы межличностных отношений позволяют управленцам успешно реализовывать свои властные полномочия: 69,2 % (95 % ДИ 58,0–80,5 %) обследованных присущ властно-лидирующий тип; 27,7 % (95 % ДИ 16,8–38,6 %) — ответственно-великодушный тип. У 84,6 % обследованных выявлен высокий уровень архетипа макиавеллизма (от 50 баллов и выше). В целом действующие руководители учреждений здравоохранения характеризуются достаточно высоким личностным потенциалом успешности управления, наличием необходимых архетипов управления, однако им присущи также определенные психологические черты, которые формируются под давлением неопределенности долгосрочной политики по развитию

здравоохранения, которые могут препятствовать осуществлению масштабных преобразований в отрасли — неуравновешенная акцентуация у руководителей 2 уровня и компенсирующий неуверенность в своих силах высокий уровень макиавеллизма более чем у 80 % обследованных. Определено, что возможно и необходимо воздействовать на формирование современной архетипической стратегии управления в здравоохранении, поскольку это является залогом успешной трансформации отрасли.

Ключевые слова: архетипы управления, личностный потенциал, психологические характеристики, учреждения здравоохранения, руководители.

Problem statement. It is proved that the Healthcare (HC) System is one of the most important components of the social sphere, on which depends both the health of the population and the welfare of the state [1]. The sector has its own specific archetypal components of management, which form the policy in the medical field and have to undergo a certain transformation path to meet the requirements of the present.

At the present stage of development, the National Healthcare System in Ukraine is undergoing a complex path of large-scale transformation: the transition from the distribution system of financing to the purchase of medical services; steps are being taken to introduce financial incentives for medical personnel; institutional changes are being made, aimed at strengthening primary healthcare, establishing a Public Health System, etc. [2; 3].

The success of sectorial reforms depends not only on their content, the use of adequate tools and mechanisms of transformation, but also on the corps of managers of bodies and healthcare institutions that share the ideology of reform, have training in the field of modern health care management [4] and have a certain personal potential [5].

The concept of '**personal potential**' means the ability of a person to multiply their internal capabilities, first of all, the ability to develop. The potential of the individual is the ability to live a rich inner life and effectively interact with the environment, be productive, grow successfully and develop [6]. That is, a modern manager in the field of healthcare for the achievement of professional skills requires not only knowledge, skills and abilities, but also certain qualities of an individual that is a prerequisite for success [7].

Analysis of recent publications on research issues. According to the results of recent studies, it has been determined that the HC managers are dominated by managers who have a positive social state but who do not fully possess the knowledge and technologies of modern management, their practical everyday activities are based on outdated archetypes, available personal qualities and managerial skills acquired through research [8].

The Ukrainian scientists, namely: L. A. Melnyk, T. A. Vezhnovets, V. Buhro, N. I. Koltsova, O. Z. Detsyk, N. B. Fedorkiv, T. Stepurko, I. Hryha, N. Ya. Panchyshyn, V. L. Smirnova, R. Yu. Pohoriliak and O. P. Hulchii etc.

are developing measures to solve problems of improving the management of the healthcare sector, mainly through the development of new job requirements for management personnel, the development of the necessary competences and approaches to continuing vocational training [4; 8–13].

Most scientists agree that the qualification level of healthcare managers, which provides for contemporary archetypal strategies, plays an important role in the process of reforming the sector and is the key to its success [8–13].

Considerably less attention is paid to the problem of psychological readiness of healthcare organizers to professional activity in the context of modernizing the healthcare system. In individual works, personal professional psychological qualities of healthcare institutions (HCI) managers, their type of interpersonal relationships and activity orientation, etc. are considered [8].

Taking into account the changes that in early 2019 affected the management of the sector, namely the distribution of functions of the director and medical director of healthcare institutions [14], there was a need to revise the requirements to professional and personal qualities that form the archetypes of management in all representatives of the senior management of the medical sector, which caused the relevance of the study.

Formulating the purpose of the article. Definition of psychological components of personal potential of success of the head of healthcare at the present stage of modernization of sector and formation of new archetypes of management.

To solve this goal, a psychodiagnostic examination of the HCI managers was carried out using a number of techniques. In particular, the following methodology was used, namely by: V. Smekala and M. Kucher to study the dominant orientation of the individual; H. Smishek's method for diagnostics of personality accentuation type; T. Leary's methodology for assessing the attitude of others; Methodology by M. Woodcock and D. Francis '*Analysis of Constraints*' to study the psychological limitations of managers; Mac-Scale for measuring the level of personality of machiavellianism (man's predisposition to manipulation) [15–18].

Statistical processing of the results was performed using STATISTICA 6,1 software (StatSoft Inc., Serial № AGAR909E415822FA) using descriptive statistics and related tasks, data type and their distribution of statistical analysis methods. $p < 0,05$ (5 %) value was considered significant for all the statistical tests conducted.

Presentation of the main research material. The research was conducted in the framework of long-term dynamic monitoring of the socio-psychological portrait (collectively) of the managers of healthcare institutions, conducted by the Department of Social Medicine, the organization and management of healthcare of Dnipropetrovsk Medical Academy of Health Ministry of Ukraine, State Institution (DMA, SI) [19].

During the 2018–2019 academic year, 65 managers of healthcare institutions in the Dnipropetrovsk region were tested, among them 30 managers (46,2 %) of the 1st level of management (directors, chief doctors, etc.), 35 peop-

le (53, 8%) of the 2nd level of management (medical directors, deputy directors, etc.); 41 women (63,1 %) and 24 men (36,9 %). The age of the surveyed varied from 30 to 70 years and amounted to an average of 55,0 (43,0; 60,0) years (median and interquartile scale). Representatives of the 2nd level of management belonged to the younger generation versus top managers: 50,0 (39,0; 59,0) and 57,0 (55,0; 62,0) years respectively ($p = 0,007$ according to the Mann-Whitney criterion). Similar differences (20,0 (10,0; 30,0) and 11,0 (5,2; 19,0) years respectively for the 1st and the 2nd levels of management) are inherent in the average age of the surveyed at the position of the HCI head ($p = 0,010$), which for all surveyed makes an average of 13,5 (7,25; 27,0) years. Consequently, according to the age group of managers who participated in the study, it can be assumed that the emergence of new qualification requirements for directors and medical directors [14], which more closely relate to representatives of the first level of management, will lead to 'rejuvenation' of the top management of the HCI management.

Sufficient managerial experience in the surveyed managers can be considered as an indirect indicator of their success. The indicators of the success of management activities include such a researched characteristic as managerial restrictions of managers, since the effectiveness of the professional activity of managers is determined by certain frameworks that restrain the potential and performance of organizations [17].

In the course of the study, it was found that 15,4 % of the surveyed HCI managers did not find any restrictions,

more than half (55,4 %) were found in 1–3 restrictions, while in the rest (29,2 %) more than three. There are no differences between the levels of management regarding the distribution of the number of limitations of the managers of the difference ($p = 0,476$ by Pearson's Hi-square criterion (χ^2)).

The most frequent are the following limitations, such as weak managerial skills – a frequency of 41,5 % (95 % confidence interval (CI) 29,6–53,5 %); the inability to manage oneself and blurred personal values that met with the same frequency of 40,0 % (95 % CI 28,1–51,9 %); insufficient understanding of the features of management work – 33,8 % (95 % CI 22,3–45,4 %); inability to influence people and inability to teach – the same frequency is 32,3 % (95 % CI 20,9–43,7 %); lack of creativity and low ability to form a team: the same frequency is 29,2 % (95 % CI 18,2–40,3 %). The most commonly encountered restrictions were the suspended self-development – 18,5 % (95 % CI 9,0–27,9 %) and unclear personal goals – 7,7 % (95 % CI 1,2–14,2 %). Between management levels in relation to the frequency of occurrence of the constraints of discrepancies was not identified for all obstacles to successful management activities ($p > 0,05$).

According to the rank correlation analysis, blurred personal values correlate with such constraints as weak managerial skills (Spirman rank correlation factor $r_s = 0,84$; $p = 0,018$) and with inability to teach ($r_s = 0,79$; $p = 0,021$) Consequently, blurred personal values associated with inability to teach subordinates and weak managerial skills, can negatively affect the processes of

reforming the sector, as they will be hindered managers make sound management decisions within the framework of modern innovations.

In general, managers of health care have an average level of manifestation of the main types of orientation without statistically significant differences between levels of management ($p > 0,05$) according to the criterion of the Student for all types of orientation): self-orientation (personality) – 28,7 (5,30) points (arithmetic mean and standard deviation); collectivist orientation (on interaction) – 33,6 (5,82) points; the focus on the assignment (business) – 37,7 (5,90) points.

Consequently, the indicator of self-orientation is of the least pronounced orientation, the highest is the orientation to the task, the focus on interaction occupies an intermediate position. It should be noted that the level of business orientation is statistically significant ($p < 0,05$) exceeded other types of personality orientation.

This tendency is also observed in the structure according to the dominant orientation of the surveyed HCI managers. Among the surveyed, the majority (67,7 %) has a dominant orientation for the task, a quarter (26,2 %) for interaction, and only 6,1 % (4 persons among the surveyed) have the dominant orientation to themselves. This situation is favourable, as during the period of reforms it is important to increase the business activity of the management, which is possible in the context of the orientation of most executives in fulfilling their tasks.

With the experience of work in a leading position personal orientation correlates the feedback ($r_s = -0,36$;

$p = 0,048$), collectivist orientation is a direct connection ($r_s = 0,37$; $p = 0,046$). Consequently, the years spent on the managerial position contribute to a greater degree of interaction and lesser steadiness of the manager in their own interests.

Determination of the type of accentuation, personality traits according to the method of H. Shmishek (fig. 1) showed that the HCI managers are more likely to have hyperthymic (median and interquartile scale – 18,0 (15,0; 21,0) points) and emotional (15,0 (15,0; 18,0) points) personality accentuation and demonstrative (16,0 (12,0; 18,0) points) and stuck (rigorous, persistent) accentuation of personality (14,0 (13,5; 14,5) points).

Such a dominant combination of types of accentuation (hyperthymic, emotive, and demonstrative) can be called such an archetype of management, as the necessary 'trident' of the leader as a management triad, since it is this combination that provides successful management. Hyperthymic traits allow the HCI managers to easily adapt to the new situation, quickly engage in the process of work and inspire others with their vigor, thirst for activity and richness of ideas; emotive manifests itself in joy for others' good luck, a sense of duty towards other people (to a certain extent, is a reflection of professional medical qualities); persistence differs with the desire to achieve significant indicators in any case, a manifestation of high demands on themselves and others and a thirst for justice.

By levels of management, differences are determined only by the average score of the excitable (unbalanced) type

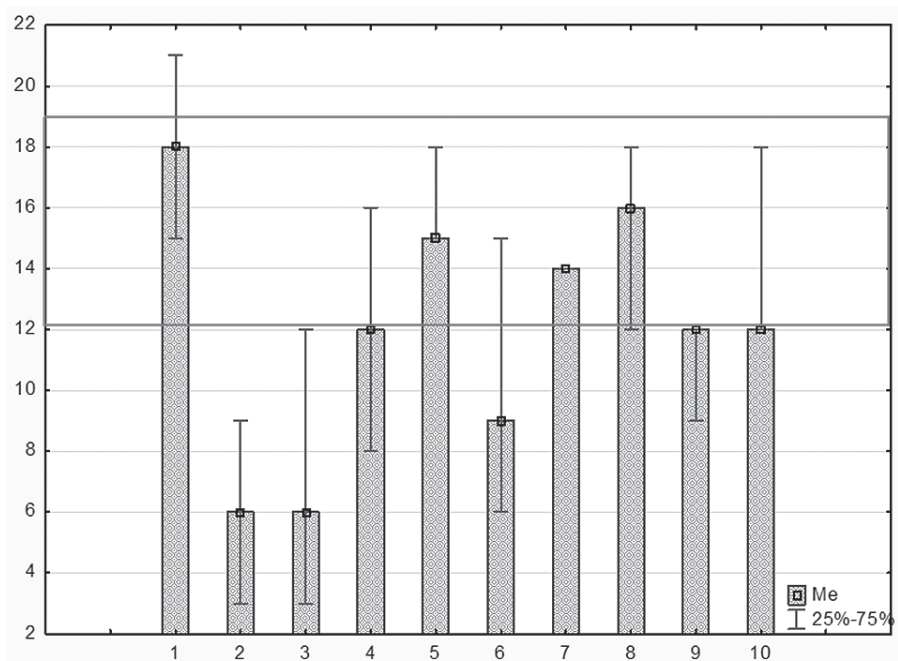


Fig. 1. A generalized character profile based on the methodology of H. Shmishek of the surveyed the HCI managers (mean score in the form of median and interquartile scale according to the type of personality accentuation: 1 – hyperthymic type, 2 – anxiety and fearful type, 3 – dysthymic type, 4 – pedantic type, 5 – emotive type; 6 – excitable type, 7 – stuck type, 8 – demonstrative type, 9 – cyclothymic type and 10 – affective exalted type)

of personality accentuation ($p = 0,004$ according to the Mann-Whitney criterion), which was more common to managers of the 2nd level of management (13,0 (12,0; 15,0) points) compared to the 1st level (9,0 (3,0; 9,0) points). The existence of such accentuations of the 2nd level managers can be interpreted as a psychological impediment to the introduction of innovative elements in the healthcare system, which is a projection of inconsistent healthcare policy, lack of a clear strategy for sector development.

The level of accentuation for the hyperthymic type correlates with the direct relation with the collectivist orientation of the individual ($r_s = 0,57$; $p = 0,009$) and inverse – with the total number of manager restrictions

($r_s = -0,53$; $p = 0,005$), therefore, the higher the level of manifestation of this accentuation, the less the number of managerial constraints inherent in the manager.

It should be noted that all the average marks are in the range of signs of accentuation (from 12 to 15 points) and range of tendencies (from 15 to 19 points). The managers, who had more than 19 points on a certain scale, determined a certain accentuation. Among the surveyed, there are no individuals with an affective exaltation, excitatory and unbalanced type of accentuation. They have not reached a statistically significant level; therefore, we cannot assert that there is a dysthymic, cyclothymic and anxiety-fearful type of accentuation.

The highest incidence is hyperthymic – 40,0 % (95 % CI 28,1–51,9 %), emotive – 15,4 % (95 % CI 6,6–24,2 %), demonstrative – 15,4 % (95 % CI 6,6–24,2 %) and pedantic – 6,2 % (95 % CI 0,3–12,0 %) types of personality accentuations.

The presence of hyperthymic, emotive and demonstrative accentuation correlates with the direct connections of the average force with the dominance characteristic determined by T. Leary's method (Spirman correlation factors $r_s = 0,40$; $p = 0,034$; $r_s = 0,45$; $p = 0,013$; $r_s = 0,38$; $p = 0,041$).

With the help of Leary's methods, the peculiarities of interpersonal behaviour of the HCI managers (fig. 2) refers to the fact that there are no significant differences in the assessment of the 'Real self' and 'Ideal self' and statistically significant differences in the assessments of managers of the 1st and 2nd levels of management ($p > 0,05$).

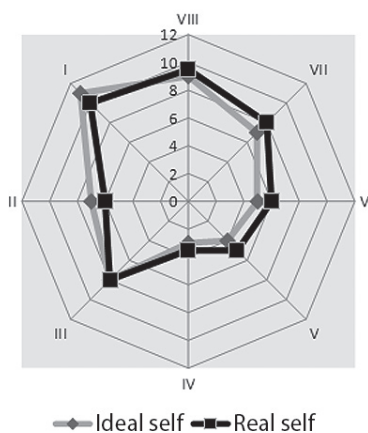


Fig. 2. A generalized profile of interpersonal relationships of the surveyed the HCI managers

(median significance for octants I – authoritarianism, II – egoistic, III – aggressiveness, IV – suspicion, V – conforming, VI – dependence, VII – benevolent and VIII – altruistic)

By the mark of 8 points, which is the limit of harmonious behaviour, only authoritarianism is obtained (median and interquartile scale of 10,0 (8,0; 12,0) points) and altruistic (9,5 (6,0, 12,0) points), indicating accentuation according to these directions. The least expressed suspicion is 3,5 (3,0; 7,0) points.

Depending on the dominance of a particular octant in the subjects, their type of orientation in interpersonal relationships is distinguished. For managers of health care institutions, there are predominantly two dominant types of interpersonal relations: the leader (69,2 %, 95% CI 58,0–80,5 %) and responsible generous (27,7 %, 95 % CI 16,8– 38,6 %) types of interpersonal relations, in which the dominance and vigor of leaders combined with cordiality and compulsion. Similar forms of interpersonal relations in medical institutions are observed for a long time [16; 19] and can be called peculiar archetypes as 'management reins'.

The analysis of the most characteristic vector of behaviour based on the calculation of integral indicators showed that the 'domination' vector, which indicates the degree of authority, authoritarianism, confidence, amounted to 8,5 (3,6; 12,0), which is statistically higher ($p < 0,001$) for the 'friendliness' value – 3,3 (–0,6; 8,0), which reflects the desire of the individual to establish friendly relations and cooperation with others.

The 'friendliness' vector in the interpersonal attitudes of the HEI managers correlates with direct relationships with the age ($r_s = 0,40$; $p = 0,007$) and work experience ($r_s = 0,32$; $p = 0,035$) managers, with a focus on interaction ($r_s = 0,43$; $p = 0,039$) and reverse with

a low ability to form a team ($r_s = -0,67$; $p = 0,047$) and an indicator of personality machiavellianism ($r_s = -0,36$; $p = 0,030$).

The degree of machiavellianism (propensity to manipulate), which can be attributed to one of the archetypes of management, ranged from 38,0 to 82,0 points in the surveyed. The average level measured on the MAC-scale is among all 59,6 (12,67) points scored (arithmetic mean and standard deviation) without statistically significant differences between levels of management ($p = 0,428$). 3 persons with a low level of machiavellianism from 30 to 40 points (4,6 %) were found only; 7 managers (10,8 %) have an elevated level in the range of 40 to 50 points; and the overwhelming majority of respondents – 55 (84,6 %) have a high level of machiavellianism (from 50 points and above). In 5 surveyed (7,7 %), the level of the value exceeds 80 points. Such a high level of machiavellianism involves a number of positive qualities, including criticality, persistence in achieving the goal, goal orientation, pragmatism, but at the other end, neglect of social approvals, self-esteem, internal conflicts and vanity, etc. People with high scores on the Mac-scale are much more likely to compete and win using others as a means.

Conclusions and prospects for further researches. The leadership of the healthcare institutions is characterized by the presence of a significant personal potential for success, the necessary archetypes of management, as evidenced by the predominance of the dominant orientation to the task, the combination of hyperthymic, emotive and demonstrative accentuation personality traits

(triad of successful management), power-leading and responsible, generous types of interpersonal relations, which causes the absence or small (1–3) administrative constraints in the vast majority (70,8 %) of the managers of the first (direct horses, chief doctors, etc.) and the second (medical directors, deputy directors, etc.) management levels.

At the same time, current managers have certain psychological characteristics, outdated management archetypes, which are formed under the pressure of uncertainty of long-term healthcare policy and can hinder the success of management activities in the context of sector reform: unbalanced accentuation of the 2nd level managers and compensating for the lack of self-confidence in the high level of machiavellianism in more than 80 % of the surveyed. This archetypal management can be defined as '*feudal management*' [20], when there is a departure of managers from the values of science, pragmatism becomes the norm of decision-making, and relations with a superior manager (head) become the only managerial reality.

This is to a certain extent a reflection of the peculiarities of the behaviour of the majority of managers, connected both with outdated archetypal institutions to management, the political and socio-economic situation, and with the system of selection and career development of management personnel and their postgraduate training and self-improvement. Under all these circumstances it is possible and necessary to influence the formation of a modern archetypal management strategy in healthcare.

Prospects for further research are to conduct research on the justification of

a set of measures aimed at strengthening and increasing the personal potential of the success of the management of healthcare institutions for the formation of modern management archetypes.

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ARCHETYPAL PRINCIPLES OF IMPLEMENTATION OF SUSTAINABLE DEVELOPMENT TECHNOLOGIES IN THE SPHERE OF CUSTOMERS OF STATE TREASURY SERVICE OF UKRAINE

Abstract. The article notes that Karl Jung is the founder of fundamental positions of the collective unconscious, which consists of archetypes and ideas. It is analyzed that today the introduction of the newest information technologies in the sphere of customer service provided by the State Treasury Service of Ukraine through the prism of archetype. It is outlined that the transformation of the State Treasury Service of Ukraine is carried out taking into account the basic provi-

sions of archetype, including balancing of work and facilitating the interaction of officials with clients of the Treasury through the introduction of the latest information systems that facilitate interpersonal interaction and improve the microclimate in the teams of the Treasury Service. It is substantiated that the deliberate work of the individual person and the whole collective is the motive power of the introduction of the newest technologies in the sphere of customer service provided by the Treasury bodies. The general principles of introduction of sustainable development technologies regarding treasury service of clients are determined. Priority directions of the State Treasury Service activity are considered. It is characterized the implementation of the remote customer service through the software and technical complex “Client of the Treasury – Treasury”, with the help of which simplification and optimization of spending units (receivers) interaction with Treasury bodies as well as an electronic format of customer service using electronic digital signature and modern Internet technologies are provided. Such electronic services reduce the financial expenses of clients serviced by the Treasury, and also affects the workload of officials by various paper work, which from the point of view of collective consciousness, taking into account the archetypes that have developed in our country today, improves both interpersonal contacts and interaction of state authorities with enterprises, institutions, organizations in general. The modern problems of sustainable development technologies introduction in the sphere clients servicing by the State Treasury Service of Ukraine are determined, and measures aimed at their solution are proposed.

Keywords: archetype, State treasury service of Ukraine, electronic document flow, electronic reporting, e-government, clients, priority areas of Treasury bodies activity, remote service system, sustainable development, technology.

АРХЕТИПНІ ЗАСАДИ ВПРОВАДЖЕННЯ ТЕХНОЛОГІЙ СТАЛОГО РОЗВИТКУ В СФЕРІ ОБСЛУГОВУВАННЯ КЛІЄНТІВ ДЕРЖАВНОЇ КАЗНАЧЕЙСЬКОЇ СЛУЖБИ УКРАЇНИ

Анотація. Відзначено, що засновником фундаментальних положень колективного несвідомого, яке складається з архетипів та ідей, є Карл Юнг. Проаналізовано, що на сьогодні досить актуальним є впровадження новітніх інформаційних технологій у сфері обслуговування клієнтів Державною казначейською службою України через призму архетипіки. Зазначено, що трансформація Державної казначейської служби України здійснюється з урахуванням засадничих положень архетипіки, в тому числі проводиться діяльність щодо збалансування роботи та спрощення взаємодії посадових осіб з клієнтами Казначейства через впровадження новітніх інформаційних систем, що полегшують міжособистісну взаємодію, покращують мікроклімат у колективах органів Казначейства. Обґрунтовано, що рушійною силою в процесі впровадження новітніх технологій у сфері обслуговування клієнтів органами Казначейства є цілеспрямована праця окремої людини, всього колективу. Визначено загальні принципи впровадження технологій сталого розвитку щодо казначейського обслуговування клієнтів. Розглянуто пріори-

тетні напрями діяльності органів Державної казначейської служби. Схарактеризовано впровадження системи дистанційного обслуговування клієнтів через програмно-технічний комплекс “Клієнт Казначейства – Казначейство”, за допомогою якого забезпечується спрощення та оптимізація взаємодії розпорядників (одержувачів) бюджетних коштів з органами Казначейства, крім того використовується електронний формат обслуговування клієнтів з використанням надійних засобів електронного цифрового підпису та сучасних інтернет-технологій, що зменшує фінансові витрати клієнтів, яких обслуговує Казначейство, а також впливає на завантаженість посадових осіб різноманітною паперовою роботою, що з точки зору колективної свідомості з урахуванням архетипів, які склалися нині в нашій державі, покращує як міжособистісні контакти, так і взаємодію органів державної влади з підприємствами, установами, організаціями загалом. Визначено сучасні проблеми впровадження технологій сталого розвитку у сфері обслуговування клієнтів Державної казначейської служби України та запропоновано заходи, спрямовані на їх вирішення.

Ключові слова: архетип, архетипіка, державна казначейська служба України, електронний документообіг, електронна звітність, електронне урядування, клієнти, пріоритетні напрями діяльності органів Казначейства, система дистанційного обслуговування, сталий розвиток, технології.

АРХЕТИПИЧЕСКИЕ ОСНОВЫ ВНЕДРЕНИЯ ТЕХНОЛОГИЙ УСТОЙЧИВОГО РАЗВИТИЯ В СФЕРЕ ОБСЛУЖИВАНИЯ КЛИЕНТОВ ГОСУДАРСТВЕННОЙ КАЗНАЧЕЙСКОЙ СЛУЖБЫ УКРАИНЫ

Аннотация. Отмечено, что основателем фундаментальных положений коллективного бессознательного, которое состоит из архетипов и идей, является Карл Юнг. Проанализировано, что на сегодня достаточно актуальным является внедрение новейших информационных технологий в сфере обслуживания клиентов Государственной казначейской службой Украины через призму архетипики. Отмечено, что трансформация Государственной казначейской службы Украины осуществляется с учетом основных положений архетипики, в том числе проводится деятельность по сбалансированию работы и упрощению взаимодействия должностных лиц с клиентами Казначейства через внедрение новейших информационных систем, облегчающих межличностное взаимодействие, что улучшает микроклимат в коллективах органов Казначейства. Обосновано, что движущей силой в процессе внедрения новейших технологий в сфере обслуживания клиентов органами Казначейства является целенаправленная работа отдельного человека, всего коллектива. Определены общие принципы внедрения технологий устойчивого развития относительно казначейского обслуживания клиентов. Рассмотрены приоритетные направления деятельности органов Государственной казначейской службы. Охарактеризовано внедрение системы дистанционного обслуживания клиентов через программно-техниче-

ский комплекс “Клиент Казначейства – Казначейство”, с помощью которого обеспечивается упрощение и оптимизация взаимодействия распорядителей (получателей) бюджетных средств с органами Казначейства, используется электронный формат обслуживания клиентов с использованием надежных средств электронной цифровой подписи и современных интернет-технологий, что уменьшает финансовые затраты клиентов, которых обслуживает Казначейство, а также влияет на загруженность должностных лиц разнообразной бумажной работой, а также с точки зрения коллективного сознания с учетом архетипов, которые сложились сегодня в нашем государстве, улучшает как межличностные контакты, так и взаимодействие органов государственной власти с предприятиями, учреждениями, организациями в целом. Определены современные проблемы внедрения технологий устойчивого развития в сфере обслуживания клиентов Государственной казначейской службы Украины и предложены меры, направленные на их решение.

Ключевые слова: архетип, архетипика, государственная казначейская служба Украины, электронный документооборот, электронная отчетность, электронное управление, клиенты, приоритетные направления деятельности органов Казначейства, система дистанционного обслуживания, устойчивое развитие, технологии.

Problem statement. In modern conditions of globalization of the economy, one of the priorities of sustainable development in the field of customer service of the State Treasury Service of Ukraine is the interaction and establishment of relationships at various levels in the management of public finances, which is the key to increasing transparency and efficiency of their distribution, as well as the target direction of public finances for specific purposes. The introduction of modern information technologies in the bodies of the State Treasury Service of Ukraine (hereinafter – the Treasury bodies) will create qualitatively new forms of organization of activities of the Treasury bodies and their structural units, optimize interaction with public authorities and local governments by providing access to state information

resources, as well as improve the quality of customer service of the Treasury.

The key problem of the successful implementation of the latest information technologies in the field of Treasury customer service is the limited time and proper financial support, which threatens to ensure high rates of economic growth and the growth of the competitiveness of the national economy.

Analysis of recent research and publications. The problem of archetypes goes back to the origins of analytical psychology, but it will always remain interdisciplinary, because it is built on the fundamental categories, concepts, ideas of both psychology and psychiatry, political science, sociology, public administration, cultural studies, philosophy. Classical representatives of various scientific fields, which

at different times concerned the study of archetypes are E. Durkheim, Harry Stack Sullivan, S. Freud, K. Jung. A significant contribution to the development of theoretical provisions archetypic was brought by such modern local scientists: A. Amosov, E. Afonin, N. Havkalova, V. Omelianenko, O. Sushii etc.

In turn, the study of issues related to the introduction of new information technologies was performed by such domestic scientists and practitioners as S. Bulhakova, T. Kublikova, E. Kurganska, Yu. Paseichnyk, P. Petrashko, V. Stoian, N. Sushko, V. Fedosov, S. Yurii, etc. However, taking into account the constant transformation processes in the Treasury research problems of information technology implementation, which are based on the principles of archetypes, developed in ancient times by classical representatives of various scientific trends, in the field of Treasury customer service is relevant and timely. It is necessary to focus on the fact that there are practically no scientific papers on the introduction of new technologies in the Treasury.

Purpose of the article. Analysis of the introduction of new information technologies in the field of customer service by the Treasury through the prism of archetypes.

Presentation of the main material of the study. Carl Jung was the founder of the fundamental provisions of the collective unconscious, which consists of archetypes and ideas.

Carl Jung believed that the archetype (in analytical psychology) is the universal primordial innate mental structure that make up the content of

the collective unconscious, recognized in our experience and are, as a rule, in the images and motives of dreams.

According to Jung's theory the main archetypes of the collective unconscious are as follows: self, anima and animus, shadow, mask, sage, God. The archetype is a sense form, a common meaning inherent in all individuals, which is preserved at the level of the collective unconscious and is manifested in the form of symbols. The symbol is the immediate implementation of the archetype, but it never exhausts the richness of its meanings. According to Jung, archetypes are important only when they are implemented in the form of symbols. Only persistent work and experience gives a person the opportunity to understand own archetypes. C. Jung believed that a person develops throughout life. He called this way of self-knowledge, self-improvement and self-assertion individuation. One of the main goals of human life is to find oneself. In this context, the key is the archetype of self [1].

So, we got a view of science archetype which can be used to reach understanding in the field of modern theoretical and practical researches, including in public administration.

The driving force in the process of introducing the latest technologies in the field of customer service by the Treasury is the purposeful work of an individual, the whole team.

The use of modern methods of information processing, continuous modernization and improvement of information technologies used by the Treasury, can improve the efficiency and effectiveness of the Treasury system of customer service and budgets.

The general principles of implementation of sustainable development technologies in relation to Treasury customer service are: attraction of advanced information technologies; use of reliable information; application of electronic digital signature; compatibility and unity of technical standards; availability and ordering; confidentiality and information security; maximum integration with information resources of public authorities; openness and transparency of information; guaranteed data safety.

Every year the Ministry of Finance of Ukraine (hereinafter-MFU) approves the priorities of the State Treasury Service of Ukraine. So for 2019 the following activities were approved: full-featured service of managers (recipients) of the state budget funds using the system of remote service “Treasury client – Treasury” (hereinafter – SRS); optimization of the number of participants in the system of electronic payments of the National Bank of Ukraine – territorial bodies of the Treasury, by further centralization of information resources of the Treasury; participation in the modernization of the accounting system in the public sector: consolidation of financial statements prepared in accordance with national regulations (standards) of accounting in the public sector; adaptation of the accounting system as “EU-Treasury” and the internal payment system of the Treasury to the Chart of accounts in the public sector; the introduction of the software and hardware complex “Accredited key certification center “CryptoKDC” by acquiring the status of a qualified provider of electronic trust services; increased

openness and transparency in the activities of the State Treasury Service of Ukraine; participation in the introduction of a single account for the transfer of customs payments [2].

Since 2016 treasury bodies carry out full-scale implementation of SRS of clients through the software and hardware complex “Treasury Client – Treasury” (hereinafter – SHC “Treasury Client – Treasury”) that provides access to resources of the information environment of the Treasury in the formation and transmission to the authorities of the Treasury payment documents with use of electronic digital signature, exchange of routine budget documents (annual painting of the assignments of the state budget, paintings of local budgets, targets, allocations, estimates, etc), loading information concerning the budget commitments and budget financial commitment, download distributions open appropriations and orders on the allocations of the local budget, formation and receipt of electronic statements of accounts by the Treasury client.

The purpose of creation of SRS managers (recipients) of budgetary funds by bodies of Treasury is simplification and optimization of interaction of managers (recipients) of budgetary funds with bodies of Treasury, introduction of an electronic format of service of clients with use of reliable means of the electronic digital signature and modern Internet technologies.

The key points that will allow to effectively carry out the services administrators (recipients) of budgetary funds of all levels, are as follows: getting client real-time tracking of status of accounts; optimization of expenses

for support services for administrators at all levels; achieving significant economic effect due to the significant time savings, reducing costs for travel, consumables for printing and transportation [3].

The customer benefits in the cost of a system of remote customer service through SHC “Treasury Client – Treasury” in comparison with other online systems: *free* of charge provision of Treasury services for key generation of digital signature; *free* of charge use of the customer system for remote maintenance of SHC “Treasury Client – Treasury”; *free* of charge primary clients connection to the system of remote customer service through SHC “Treasury Client – Treasury”; *free* of charge customer support on the use of remote customer service through the SHC “Client Treasury – Treasury” [4].

On November 15, 2017, the Cabinet of Ministers of Ukraine adopted order № 816-p, which recommended to determine Treasury services through the SRS to managers (recipients) of state and local budgets to be the priority and to carry out organizational and technical measures to connect to such a system [5].

Now the Treasury bodies have concluded 32 431 contracts with clients on remote settlement services using SHC “Treasury Client – Treasury”, including 8 237 clients financed from the state budget, 23 578 – from the local budget, 616 – funds (other clients or recipients of budgetary funds, respectively). Connection of 25 areas working in the system has been carried out. At the same time, 21 268 clients receive statements, 16 391 – make payments [6].

The number of institutions and organizations included in the Unified register of managers and recipients of budgetary funds today is equal to 70 632 (in 2016 – 77 626); and the number of institutions and organizations connected to the SRS of clients through the SHC “Treasury Client – Treasury” is only 32 730 (2016–2230) [7]. The number of institutions and organizations connected to the SRS of clients through SHC “Treasury Client – Treasury” to the total number of institutions and organizations included in the Unified register of managers and recipients of budgetary funds as a percentage is 46,3 % (in 2016 – 2,9 %). That is, since 2016 the number of client who have expressed a desire to work in the SRS increased almost by 16 times.

The Treasury bodies continue to outreach to connect to SRS clients through SHC “Treasury Client – Treasury”. However, one of the problematic issues is the cost of acquisition of protected key information media (hereinafter – PKIM) at the expense of client. There is a number of institutions or organizations that have the status of non-profit ones and receive funds as recipients of budgetary funds as a result of winning tenders for certain projects and they do not always have the financial opportunity to buy protected PKIM. Therefore, it is necessary to solve the problem by the possibility of using alternative PKIM, which will also be suitable for use. Also practically it turns out that when scanning supporting documents for registration and capital expenditures, there is a very large amount of information that needs to be processed by both parties of the SRS – the Treasury and client.

In addition, there is a problem of lack of knowledge of accountants in organizations and institutions necessary to work with the above software, which hinders the process of introduction of new technologies. However, these officials are often not even willing to use these programs, mainly due to lack of time to study.

One of the ways to improve the automated processes of formation and execution of budgets of different levels is electronic reporting using information technology and electronic digital signature. As part of the implementation of the Action Plan for the modernization of the accounting system in the public sector for 2016–2018, approved by the order of the MFU from 28.11.2016 № 1038, the State Treasury Service of Ukraine has created and put into operation an accounting system of electronic reporting by managers and recipients of budgetary funds and state trust funds (hereinafter – AS “EU-Reporting”) [8].

AS “EU-Reporting” is a single format of electronic reporting of Treasury clients, and it is an important step in the modernization of the accounting system in the public sector. AS “EU-Reporting” allows you to fill in electronic financial statements, budget statements, checks, sign with an electronic digital signature (hereinafter – EDS) each form of financial statements and submit to the Treasury body at the place of service; to the main managers of budgetary funds and managers of budgetary funds of the lowest level to which network managers (recipients) of budgetary funds are included, it allows to control the condition of drawing up and submission of the reporting

to Treasury body subordinated organizations, observance of the terms of submission of the reporting established by Treasury body. In case of need in due time to pay attention of subordinated organizations to the allowed distortions (inaccuracies) at filling of indicators in the corresponding forms of the reporting; it allows to carry out automated consolidation of all forms of financial and budget reporting at each level of consolidation; to accelerate the audit of the reporting by the Treasury bodies [8].

As of 16.01.2009 for submission of the reporting in AS “EU-Reporting” by managers (recipients) of budgetary funds 46 709 electronic offices were created, namely: by managers of budgetary funds of the state budget – 998; by managers of budgetary funds of the local budget – 23 529; by recipients of budgetary funds – 13 182, and also 107 358 users were registered from which 733 are administrators; accountants – 2 050; treasurers – 3 525; heads – 53 592; chief accountants – 47 458 [9].

The use of electronic reporting has a number of advantages, namely: submission of reports according to common standards; implementation of automatic analysis and verification of reports; reduction of time for submission and consolidation of reports; cancellation of reporting on paper (saving working time and material costs); reporting via the Internet; creation of an electronic archive of reporting.

Conclusions and prospects for further research. Adaptation and implementation of the Treasury clients remote access system through the SHC “Treasury Client – Treasury” will re-

duce the impact of the human factor, the probability of errors, it will increase the security of data exchange, simplify the passage of payments, service of managers (recipients) of budgetary funds at all levels of the Treasury bodies and increase the transparency of the budget process. The introduction of AS “EU-Reporting” is an important step to modernize the accounting system in the public sector, which will improve the automated processes of formation and execution of budgets of different levels, as well as it will help to achieve a qualitatively new level of government, based on the principles of efficiency, transparency, openness, accessibility, trust and accountability.

From the point of view of the archetypal approach to sustainable development technologies in the field of customer service in the Treasury bodies, it is necessary to focus on improving the SHC “Treasury Client – Treasury” and AS “EU-Reporting” in order to simplify and reduce the burden on Treasury employees and accountants, as well as to develop more detailed guidelines for the use of software products.

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AN ARCHETYPAL FOUNDATION OF THE CULTURE OF MAKING MANAGERIAL DECISION

Abstract. Governing of different systems such as countries, regions, and organizations is a complex process that requires a comprehensive approach to decision-making (DM). A dynamic environment complicates DM because of big data, delay in DM, human features, unpredictability of second and third order effects, and other reasons. To deal with the problem of governing in this environment requires applying of a special DM approach.

This approach has to help to visualize, analyze and understand the system, the environment, and their mutual influences. Different philosophies of thinking can create so called DM cultures that are distinguishable, effective, and fundamental. A nature of a DM culture can have an archetypal foundation because it has been formed for centuries and remain relatively stable in time. A DM culture provides comprehensive approach to problem-solving based on a certain unconscious visualization of the desired future and deep understanding of the problem in the given environment.

For public governing it is possible to use DM cultures in order to understand different parts of the system and solve complex problems properly. A DM culture can take in account all elements of the system, the environment, their mutual influence and dynamic of change. Applying of a DM culture can improve sensitivity and “Emotional Intelligence” of the system. Archetypal foundation of a DM culture provides universal, balanced approach to understand and solve problems and facilitates effective governing. Difficulties to analyze a big data in contemporary environment complicate the decision making process (DMP) and forces making mistakes. The DM culture, as an archetype, encompasses all possible effects in analysis because it is already rooted in the DM framework. This quality can provide effective governing in the changeable and dynamic environment and facilitate better understanding of the competitors. Also, it can facilitate determining a level of delegation of power between the state authority and the civil society for better DMP in given conditions.

Keywords: decision-making, culture, thinking, archetype, public governing, system, environment, equilibrium, effectiveness.

АРХЕТИПНЕ ПІДҐРУНТЯ КУЛЬТУРИ ПРИЙНЯТТЯ УПРАВЛІНСЬКОГО РІШЕННЯ

Анотація. Управління різними системами, такими як країни, регіони та організації, є складним процесом, який вимагає комплексного підходу до прийняття рішень (ПР). Динамічне середовище ускладнює ПР через велику кількість даних, затримку в ПР, людські особливості, непередбачуваність ефектів другого і третього порядку та інші причини. Для вирішення проблеми управління в цьому середовищі необхідно застосовувати спеціальний підхід до ПР.

Цей підхід повинен допомогти візуалізувати, аналізувати і розуміти систему, середовище та їх взаємні впливи. Різні філософії мислення можуть створити так звані культури ПР, які є помітними, ефективними і фундаментальними. Природа культури ПР може мати архетипову основу, оскільки вона формується століттями і залишається відносно стабільною в часі.

Культура ПР забезпечує комплексний підхід щодо вирішення проблем на основі певної неусвідомленої візуалізації бажаного майбутнього і глибокого розуміння проблеми в цьому середовищі.

Для державного управління можна використовувати культури ПР, щоб зрозуміти різні частини системи і правильно вирішити складні проблеми.

Культура ПР може враховувати всі елементи системи, середовище, їх взаємний вплив і динаміку змін. Застосування культури ПР може поліпшити чутливість і “емоційний інтелект” системи. Архетипне підґрунтя культури ПР забезпечує універсальний, збалансований підхід до розуміння і вирішення проблем та сприяє ефективному управлінню.

Труднощі аналізу великих даних в сучасній обстановці ускладнюють процес прийняття рішення (ППР) і спонукає до помилок. Культура ПР, як архетип, охоплює всі можливі наслідки в аналізі, оскільки це вже впроваджено в структуру ПР. Така якість може забезпечити ефективне управління в мінливому і динамічному середовищі і сприяти кращому розумінню конкурентів. Крім того, це може сприяти визначенню рівня делегування повноважень між державною владою та громадянським суспільством для кращого ППР в даних умовах.

Ключові слова: прийняття рішень, культура, мислення, архетип, державне управління, система, середовище, рівновага, ефективність.

АРХЕТИПИЧЕСКАЯ ОСНОВА КУЛЬТУРЫ ПРИНЯТИЯ УПРАВЛЕНЧЕСКИХ РЕШЕНИЙ

Аннотация. Управление различными системами, такими как страны, регионы и организации, является сложным процессом, который требует комплексного подхода к принятию решений (ПР). Динамическая среда усложняет ПР из-за большого количества данных, задержки в ПР, человеческих особенностей, непредсказуемости эффектов второго и третьего порядка и других причин. Для решения проблемы управления в этой среде требуется применение особого подхода в ПР.

Этот подход должен помочь визуализировать, проанализировать и понять систему, среду и их взаимное влияние. Различные философии мышления могут создавать так называемые культуры ПР, которые различимы, эффективны и фундаментальны. Природа культуры ПР может иметь архетипическую основу, потому что она формировалась веками и остается относительно стабильной во времени.

Культура ПР обеспечивает комплексный подход к решению проблем, основанных на определенной неосознанной визуализации желаемого будущего и глубоком понимании проблемы в данной среде.

Для государственного управления можно использовать культуры ПР, чтобы понять различные составные системы и правильно решать сложные проблемы. Культура ПР может учитывать все элементы системы, среду, их взаимное влияние и динамику изменений. Применение культуры ПР может улучшить чувствительность и “эмоциональный интеллект” системы. Архетипическая основа культуры ПР обеспечивает универсальный, сбалансированный подход к пониманию и решению проблем и способствует эффективному управлению.

Трудности анализа больших данных в современной среде усложняют процесс принятия решений (ПР) и приводят к совершению ошибок. Куль-

тура ПР, как архетип, охватывает все возможные эффекты анализа, потому что это уже внедрено в структуру ПР. Это качество может обеспечить эффективное управление в изменчивой и динамичной среде и способствовать лучшему пониманию конкурентов. Кроме того, это может способствовать определению уровня делегирования полномочий между государственной властью и гражданским обществом для улучшения ППР в данных условиях.

Ключевые слова: принятие решений, культура, мышление, архетип, государственное управление, система, среда, равновесие, эффективность.

Target setting. The process of public governing goes through the DMP that includes analysis with gathering of data, developing information and knowledge, and establishing of understanding. All this activities requires proper thinking. There are different philosophies of thinking that seriously influence DM, direct us on how to see, analyze and solve the problem. These philosophies introduce the notion of a DM culture that can have an archetypal foundation. This notion can be critical for successful public governing. Proper applying of a DM culture can help to identify and solve a problem in the context of comprehensive understanding of the system and the complex and dynamic environment.

Analysis of the recent research and publications. DM is introduced as a logical process of problem solving. Different researchers highlight the importance of influence national culture, individual and collective characteristics on DM and judgment. The culture defines perceptions of risk and provides a certain features “orienting disposition” [1] or a “collective programming of the mind” [2]. Cultural differences in judgments and choice depend on people’s values [3]. Cross-cultural differences influence on the DM. There are diffe-

rent DM strategies [4] with a distinction between analytic strategies and intuitive or holistic strategies [5]. Thus, different authors describe influence of national culture on DM, but they do not introduce the notion of DM as a comprehensive approach for the DMP in a certain environment.

Also other authors see a DM culture as a certain type of ethical behavior that is connected with a leadership style and organizational features. However, DM culture is an archetypal comprehensive approach to analyze the problem based on understanding of the system and the environment in their connections and mutual influence now and in the future.

The purpose of the article is to introduce the notion of DM culture based on archetypal foundation as a practical approach to govern the system in the complex and dynamic environment.

The statement of basic materials. The author proposes to use the notion of “DM Culture” as a philosophy of thinking in a certain environment. It is not national or organizational cultures it is a culture to see us, the system, the environment, and the problem as a whole and make decisions based on an analysis with taking in account future possible effects from our decisions. The DM culture encompasses features

of decision-makers, the environment, a possible opposing side, and probable future second and third order effects. Selection of a suitable DM culture may facilitate making a right decision. Knowledge and application of different DM cultures can help to understand a situation better and establish a common language between competitive sides.

There are different philosophical schools of thought that have existed for millenniums without serious changes. A system structure has physical and mental parts. The DM culture presents a mental part that is based on human beliefs, values, perceptions, and experience. Certain geopolitical environments create diverse DM philosophies or cultures. For instance, philosophers and strategists of China, India, Western Europe, and Japan such as Sun Tzu [6], Kautilya [7], Clausewitz [8], Miyamoto Musashi [9] wrote remarkable DM strategies-philosophies. They introduced unique DM cultures as different approaches of problem-solving. For instance, Sun Tzu proposes adaptation as a natural way to problem solving and waiting without a direct contact with adversary (focus on the future and possible effects), Kautilya – deception and play with options (flexibility, and change today, right now), Clausewitz – shaping of the environment (a direct approach), and Musashi – survivability and speed of reaction (synergy effect: to be in right time in a right place).

Description above can verify that DM cultures are different. It happens because beliefs, values, principles, a way of thinking, and emotions have been formed for centuries based on features of climate, geographical conditions,

geopolitical location, cooperation with neighbor nations and religions. They are very stable in comparison with our habits. However, changes, such as new technologies, communication, and globalization may force revising them as a part of system adaptation to the environment. It is a complicated and psychologically painful process.

Explanation of the human psyche as a system of processing of external and internal information can prove archetypal foundation of the DM culture. The human psyche has individual and collective forms that are divided into conscious and unconscious. The collective unconscious is divided into instincts and archetypes [11]. It is possible to suppose that the DM culture is a collective unconscious archetype. It may be formed based on human interior and exterior involvements to analyze the system and the environment in their connection.

There are two natural types of people – extraverts and introverts [12]. It is possible to assume that the DM team may have both extraverts and introverts in order to analyze the system and the environment deeply. On one hand, it is possible to understand the system under influence of the environment from the filter of the system. On the other hand, it is critical to see the environment and the system from “the hill” (“to stay on the balcony”), evaluate and visualize the environment and the future. Therefore, application of a set of different exterior and interior tools in thinking, feeling, intuitive and sensitive human domains can form a certain DM culture that is the most suitable in the given environment. Applying of different DM cultures can be useful because

they can reflect a proper combination of extroversion and introversion.

Jung identified several types of perception of information: logical and emotional, sensory (emphasis on the organs of perception) and intuitive (emphasis on imagination) [12]. In other words, mental attitudes show how we interact with the world around us and where we direct energy. An archetype can present a certain balanced approach for human group development through a proposed set of unconscious thinking, feeling, intuitive, and sensitive understanding of the interior and exterior world in order to survive.

Also, the archetypal foundation of human consciousness can be explained by inseparability in the consciousness of emotional and cognitive processes that only in their unity reflect the real world in the mental world of the subject: “emotional processes ... cannot be opposed to cognitive processes as external, excluding opposites of each other” [13, p. 386]. Also, a person “experiences what happens to him and accomplished by him; he relates in a certain way to what surrounds him” [13, p. 513]. Collective emotions and shared collective emotions could reflect the DM culture.

In addition, cognitive psychology has developed quite complicated models to describe human decision making based on selection of “the one alternative that has both a high subjective value and a high likelihood of success” [14, p. 3]. However, different decisions do not fit such simple models. Also, today decisions are made in conditions of complexity, possible multiple goals, dynamics, opaqueness (the DM situation is not obvious) [14, p. 4].

In these conditions applying of an appropriate DM culture to the DMP can generate right decisions. An archetypal foundation of the DM culture may explain the reason to use a certain DM culture in a certain environment. However, applying of one DM culture can be not effective in certain conditions and, also, analysis of the OPFOR requires understanding of their thinking and a DM approach. Thus, it is about a process of understanding of both sides (own and the opposing side). Literally, knowledge of the problem and understanding of two sides can solve the problem easier, because the problem will be obvious and clear. It can facilitate developing a way to solve the problem through increased communication.

Analysis is based on thinking and goes through the process of making of assumptions that have to be proved by facts, deduction and conclusions (see fig. 1). To apply an appropriate DM culture requires knowledge of potential opposing sides and their philosophy of thinking, understanding of approaches for own analysis. That is why decision-makers have to apply critical, creative and system thinking in order to establish mutual understanding and avoid anchoring from different DM cultures.

Everyone can see a problem from different angles based on perception, understanding of the desired end state and criteria for success. The archetypal foundation of the DM culture can help to visualize possible reaction of a certain side of the conflict and explain how to deal with this side from own position.

A primary task of the DM is to maintain equilibrium between the system and the environment or create a new

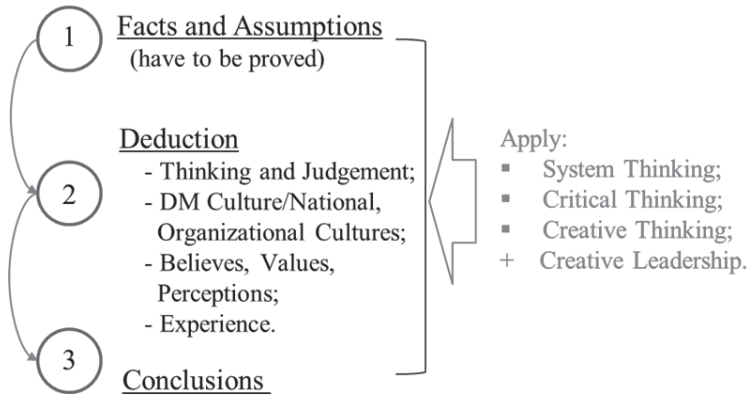


Fig. 1. The process of analysis

Source: created by the author

one and achieve the goal as a realization of ambitions of the system as a result of human development and growth. There are two ways to do this: to shape the environment by the system or/and adapt the system to the environment. DM cultures are based on these two approaches to solve the problem. Adaptation may be a primary approach in the DM based on an appropriate DM Culture. But also it depends on the situation and balance of ends, ways, and means in the framework of possible permissible risk.

Applying the DM culture can minimize mistakes in the DMP and satisfy two main conditions of success: 1) ends, ways and means with risk have to in balance; 2) the system has to be in equilibrium with the environment. There are some reasons of mistakes in the DMP: 1) misunderstanding of the environment, the system, their interests and possible mutual influence (second and third order effects); 2) wrong analysis, judgment because of lack of critical, creative, and systems thinking; human biases, prejudices, and traps; 3) not appropriate leadership that does

not provide a proper organizational culture; openness of the system (not a learning organization); 4) misinterpretation of the philosophy of adaptation and its intersections with the national culture, human perceptions and experience; 5) misunderstanding of the need to revise mental models, the nature of Risk (wrong risk evaluation) and fear of change; and 6) misunderstanding of the DM culture, a law ability to analyze, visualize reactions of own and opposing sides properly [10, p. 15].

Development of the system is a continuous process of problem-solving with a certain system structure. Change of the environment can force changing the system structure (physical and mental parts). It is time when the DM culture can be updated. But the DM culture supports the environment and the system in their connection. Change can happen, but inside of this notional surface that has to be balanced with other surfaces. It is a system in the system. It is a connected combination of events and elements based on a certain energetic potential that can be relatively constant. The archetype

presents this potential and describes it. Even after reshaping the system returns back on the previous position, but on a quality new level of development. It can happen until the system does not cross a bifurcation point. After system point the system changes structure and its functionality supported by another archetype.

In order to understand mental, social and physical location in a 3D vision format, a person has to build a model of his/her coexistence with others in order to survive based on his/her natural abilities. Applying of archetypal foundations of personality such as extroversion, introversion, thinking, feeling, intuition, and sensitiveness he/she can identify an approach to conduct critical and creative thinking (fig. 2) in order to make a decision.

Therefore, a DM culture is a certain individual (for any system – a person, a group, a region, a nation) approach to lean the environment, the system,

the opposing side in the context of a Bloom’s Taxonomy of Learning (fig. 2). An individual approach means a DM culture can identify in which degree is better to apply a certain type of thinking and how is better to see the problem and the way to solve it. The DM culture proposes this proportion based on experience as the best combination for a certain situation. It is more than just pure analysis it is a philosophy of thinking that can provide understanding of future possible second and third order effects.

DM cultures can help to secure a system from possible destruction based on the idea that system archetypes form the set of tools that describe patterns of behavior in systems. They are Limits to Growth (or Limits to Success); Shifting the Burden; Drifting or Eroding Goals; Escalation; Success to the Successful; Tragedy of the Commons; Fixes that Fail; Growth and Underinvestment; Accidental Adver-

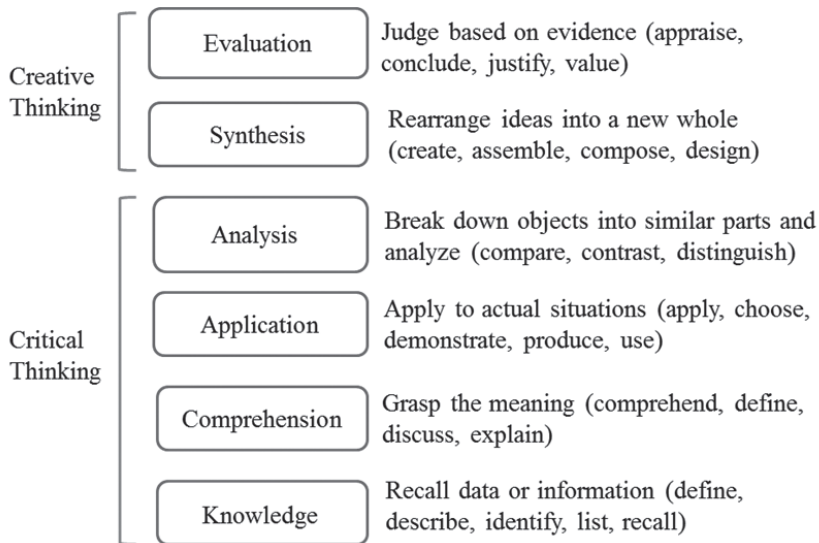


Fig. 2. **A Bloom’s Taxonomy of Learning**
 Source: Taxonomy of educational objectives [15, p. 18]

saries; and Attractiveness Principle [16].

It is possible to assume that different conditions force applying different approaches in order to follow with relatively stable principles of system development. The DM culture can be different even for regions of one country. Therefore, it forms a certain set of approaches or philosophies how to act and respect principles above in order to make decisions that allow surviving of the system in the given conditions. Thus, it is important to understand the need to apply a required DM culture in certain conditions for better DM.

The DM culture can be a set of approaches and tools based on longtime experience that can be the most suitable for the DMP in the given environment. Combination of different DM cultures can be also important to be goal-oriented and adaptable simultaneously in order to achieve the end-state. In spite of different values and end-states it is possible to apply DM cultures properly and get a positive result in problem-solving by minimum means and the simplest ways. They have a purpose to provide maximum possible system effectiveness in existed conditions.

Coincidence of fluctuations of the system and the environment can be seen as the highest level of reaction between each other. This process produces so called resonance. It means mutual feeling and understanding between the system and the environment fully based on open and non-interrupted feedback and communication. It can happen with a person's perception, when he isolates from the general mass of various information that which he is tuned to, which he demands.

Applying of the DM culture can help to establish a required understanding between the system and the environment. The DM culture is appropriate when generates a resonance in the DMP, for instance, between the state authority (SA) and the civil society (CS) to produce a right decision in order to solve a problem. It can be a combination of involvement in analyzing extroversive and introversive human features. It is a kind of the use of human nature in the given conditions in the best way – to use proper combination of convergent (critical thinking) and divergent (creative thinking) processes in thinking, external visualization or sensitive interior feeling to analyze a situation. DM culture reflects relationships between the SA and the CS and proposes a proper way for problem-solving.

Resonance in thinking can be a key to apply a certain DM culture. For public governing it is critical because the DM culture may identify a level of democracy, delegation of authority between the SA and the CS and the wish of the CS to take this power. For instance, in a certain conditions (interior and exterior) public governing can have a certain model that is the most suitable to solve the problem based on archetypal principles of the DM culture that can be only improved, but not drastically changed during a period of time because of technological development, innovations, and globalization.

Resonance in public governing can be seen as the highest level of understanding, trust and confidence in each other between the SA and the CS. It can also facilitate achieving a synergy effect. To establish this condition means

to lead the system effectively and provide balance of the system through establishing equilibrium between the system and the environment. This process has to be reflected in the cycle process of system development that includes DMP, implementation of decisions, and transition of the system to a new level of development.

DM cultures can be connected with archetypes of social life such as “Democracy” that define a proportion of delegation of state power between the SA and the CS. Applying of DM culture can provide proper leadership between the SA and the CS. It can be based on analysis of human behavior, constant feedback, and prediction of their expectations. The task of the SA is to lead the CS through observation of human behavior. Public governing has to develop knowledge and understanding of this behavior and be able to change own goals in order to establish proper relationships between the SA and the CS and continue developing of the system.

It is a game between the SA and the CS. The winner is who can control this move. The winner forever who goes together with others in order to satisfy their current and near future wish in order to get and maintain own interests. It means to have a higher level of “emotional intelligence” than others. This approach can be a philosophy of public governing because it can allow achieving a goal by using a motivated human movement based on synergy effect. In leadership, it can provide unity and inspiration to go the SA and the CS together. The authority can use only attractors to correct the flow of human move. It is a smart leadership when the SA just controls the flow of human

mind and keeps going according to the environmental change and feedback from the CS. This participative leadership style of the SA can be suitable to build a learning organization based on an appropriate DM culture.

Applying of different DM cultures can improve public governing because they create a comprehensive approach to solve a problem in the given conditions. Practically DM cultures can help problem-solving in the best way in proper conditions. The leadership task is to identify when, where, and how to apply a certain DM culture.

Also, an appropriate DM culture can establish mutual understanding between sides of the conflict. Even one system can have different parts because of geopolitical locations and cultural features. It gives an opportunity to solve a problem by using of “soft power”. In the complex and dynamic conditions applying of different DM approaches can solve a problem for both sides of the system and secure national interests simultaneously.

Conclusions. To summarize, the DM culture, as a philosophy of thinking, has an archetypal foundation. It can be applied for suitable conditions based on balance among ends, ways, and means in the framework of possible permissible risk. Applying of a certain DM culture can improve the DMP because it provides a comprehensive approach to a problem-solving. Knowledge of DM cultures can help to understand the opposing side better and propose a way of mutual adaptation. Thus, DM cultures have a practical value in the DMP. Also, archetypal nature of DM cultures allows predicting possible reaction and a way of thinking of an opposing side

in order to conduct DM and planning properly to achieve a desired goal.

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ARCHETYPE OF COMPLEMENTARY IN HARMONIZATION OF PUBLIC-AUTHORITIES RELATIONS

Abstract. The article presents the rationale that the archetype of complementarity, as a complementarity, has a deep, intrinsic character to objects or phenomena, which is proved by an analysis of recent scientific research. In modern Ukrainian society, public power relations can be designated by the concept of “deprivation” – loss, mental state, resulting from life situations, when a citizen has no conditions to meet his life needs for a long time. This hampers democratic procedures, the functioning of a liberal economy, the formation of civil society institutions, the need arises to harmonize social relations of power. The contents of the concepts of “consciousness” and “collective unconscious” were analyzed, which allowed to state the following: consciousness is a person’s ability to understand the world and himself through thought and reason, which consists of the

following components: sensory-affective, value-willed, abstract-logical, reflective and is acquired in lifetime experience. At the same time, the collective unconscious is not acquired in the lifetime experience of the subject, but exists in his soul at the moment of birth, which are inherited from the ancestors. Therefore, the archetypes are the “mental condensate”, which has become an indispensable heritage of each person, and with each succeeding generation only awakens, not acquired. However, each person through his unique biological abilities and personal life experience assimilates the form of the archetype and its energy in its own way, an important role is played by the personality type. In Ukraine, the dynamics of psychosocial processes are growing at the level of the system-forming factors of the life activity of society and the individual. At the same time, the leadership of state authorities has rationality, being characterized by responsibility, competence, ability to realistically assess facts and events, changing the motivational basis of the behavior of the whole society. Thus, it is confirmed that the archetype of complementarity, based on the binary independent dominants of the conscious and collective unconscious, is an expression of the psychological integrity of a person, group, society, undoubtedly influences the harmonization of modern social and power relations.

Keywords: complementarity archetype, conscious, unconscious, collective unconscious, social power relations, personality types.

АРХЕТИП КОМПЛЕМЕНТАРНОСТІ В ГАРМОНІЗАЦІЇ СУЧАСНИХ СУСПІЛЬНО-ВЛАДНИХ ВІДНОСИН

Анотація. Обґрунтовано, що архетип комплементарності як взаємодоповнення має глибинний, притаманний предметам або явищам характер, що доводиться аналізом останніх наукових досліджень. У сучасному українському суспільстві суспільно-владні відносини можна позначити поняттям “депривація” – втрата, психічний стан, який виникає в результаті життєвих ситуацій, коли влада громадянинові не створює умови для задоволення його життєвих потреб упродовж тривалого часу. Це ускладнює демократичні процедури функціонування ліберальної економіки, формування інституцій громадянського суспільства, виникає необхідність гармонізації суспільно-владних відношень.

Проаналізовано зміст понять “свідомість” та “колективне несвідоме”, що дозволило констатувати наступе: свідомість – це здатність людини пізнавати навколишній світ і саму себе за допомогою мислення та розуму, що складається з таких компонентів: чуттєво-афективного, ціннісно-вольового, абстрактно-логічного, рефлексивного і отримується в прижиттєвому досвіді. Водночас колективне несвідоме не отримується у прижиттєвому досвіді суб’єкта, а існує в його душі вже у мить народження, що успадковується від предків. Тож архетипи є “психічним конденсатом”, що став невід’ємною спадщиною кожної людини, яка з наступними поколіннями потребує тільки пробудження, а не набуття. Однак кожна людина через свої унікальні біологічні здібності та індивідуальний життєвий досвід засвоює форму архетипу

та його енергію по-своєму, важливе місце у цьому відіграє тип особистості. В Україні зростає динаміка психосоціальних процесів на рівні системоутворювальних чинників життєдіяльності суспільства й особистості. Керівництво органів державної влади, які наразі постають раціональними, характеризуються відповідальністю, компетентністю, реально оцінюють факти і події, змінюючи мотиваційну основу поведінки всього суспільства.

Викладене доводить, що архетип комплементарності розбудовує свої ідеї, поєднуючи одиничне і множинне, монологічне і діалогічне, базуючись на бінарних незалежних домінантах свідомого й колективного несвідомого є виразом психологічної цілісності людини, групи, соціуму, що безсумнівно впливає на гармонізацію сучасних суспільно-владних відносин.

Ключові слова: архетип комплементарності, свідоме, несвідоме, колективне несвідоме, суспільно-владні відносини, типи особистості.

АРХЕТИП КОМПЛЕМЕНТАРНОСТІ В ГАРМОНІЗАЦІИ ОБЩЕСТВЕННО-ВЛАСТНЫХ ОТНОШЕНИЙ

Аннотация. Представлены обоснования того, что архетип комплементарности, как взаимодополнение имеет глубокий, присущий предметам или явлениям характер, что доказывается анализом последних научных исследований. В современном украинском обществе общественно-властные отношения можно обозначить понятием “депривация” — потеря, психическое состояние, возникающее в результате жизненных ситуаций, когда властью гражданину не создаются условия для удовлетворения его жизненных потребностей на протяжении длительного времени. Это затрудняет демократические процедуры функционирования либеральной экономики, формирования институтов гражданского общества, возникает необходимость гармонизации общественно-властных отношений.

Проанализировано содержание понятий “сознание” и “коллективное бессознательное”, что позволило констатировать следующее: сознание — это способность человека познавать окружающий мир и самого себя посредством мышления и разума, которое состоит из следующих компонентов: чувственно-аффективного, ценностно-волевого, абстрактно-логического, рефлексивного и обретается в прижизненном опыте. В то же время коллективное бессознательное не обретается в прижизненном опыте субъекта, а существует в его душе уже в момент рождения, которое наследуется от предков. Поэтому архетипы являются “психическим конденсатом”, который стал неотъемлемым наследием каждого человека, и с каждым следующим поколением только пробуждается, а не приобретает. Однако каждый человек через свои уникальные биологические способности и личный жизненный опыт усваивает форму архетипа и его энергию по-своему, важную роль в этом играет тип личности. В Украине растет динамика психосоциальных процессов на уровне системообразующих факторов жизнедеятельности общества и личности. Руководство органами государственной власти обладает рациональностью, характеризуясь ответственностью, компетентностью,

умением реально оценивать факты и события, меняя мотивационную основу поведения всего общества.

Из изложенного вытекает, что архетип комплементарности, основываясь на бинарных независимых доминантах сознательного и коллективного бессознательного, является выражением психологической целостности человека, группы, социума, несомненно влияет на гармонизацию современных общественно-властных отношений.

Ключевые слова: архетип комплементарности, сознательное, бессознательное, коллективное бессознательное, общественно-властные отношения, типы личности.

Formulation of the problem. The sustainable, predictable, fair rules and partnership are indisputable institutional basis for the harmonization of the social-power relations, however, nowadays, the social-power relations in Ukraine can mostly be denoted by the concept of “deprivation” – the loss, the psychological state that arises as a result of life situations when for the citizen the authorities do not create conditions for satisfying his vital needs for a long time. In particular, this is a low level of law-making process, the threat of reducing the environment of the comfortable living of the individual; deeply rooted in the mentality of a large part of the Ukrainian society of paternalism and its unwillingness to radically change the social relations, etc. The lack of institutional democratic foundations, which is outlined in the total public distrust of power institutions that has become threatening, promotes a sense of dispossession, revealing the issues of general morality, culture, value harmonization, social order, cooperation, and the unanimity of the social action, which collectively determines the need for harmonization of the social power relations, updating the need to address

the binary concepts of the archetype of complementarity.

Analysis of the recent research and publications. The theoretical and methodological principles of the archetype can outline the facets of understanding of certain socio-political processes and phenomena, in particular, the harmonization of the social-power relations. The archetypes (collective unconscious) were studied by foreign scholars, in particular: E. Durkheim, M. Eliade, L. Levy-Brühl, K. Levy-Strauss, C. Jung and others. In the national scientific discourse the study of archetypes is emphasized by E. Afonin, V. Burlachuk, A. Martynov, A. Donchenko, S. Krymsky, Yu. Romanenko, O. Sushiy, T. Belska and others. The recent research and publications are devoted to the problem of determining the laws and peculiarities of the Ukrainian transformation. E. Afonin and A. Martynov in the monograph “Ukrainian Miracle. From Depression to Social Optimism” analyze the patterns of the social changes in the socio-psychological context, emphasizing that everything that takes place in a social environment in which a person is passes through her consciousness [1]. E. Afonin and O. Sushiy reaffirm that the ra-

dical social transformations are taking place, noting that they are related to the movement from totalitarianism to democracy and refer to all the aspects of the social life [2]. The complementarity as reciprocity has a deep, intrinsic character of objects or phenomena. The principle of complementarity/reciprocity was formulated and introduced into the scientific circle by the Nobel Prize winner (1922), Danish physicist Niels Bohr. In the context of our analysis, the idea of Werner Heisenberg is actualized, which emphasized that the principle of complementarity is universal, since every social phenomenon objectively needs to be reciprocal, since it is potentially open to interact with other dynamic open systems, and each person seeks perfection. In modern legal studies the term complementarity is defined as the factor of social co-regulators, through the correlation of law and morality [3]. S. Fateyeva observes that the idea of complementarity and interaction, in contrast to the rigorous perceptions of the antinomies of class differences, became of particular significance in the contemporary economic culture [4]. H. V. Atamanchuk emphasizes that in the analysis of administration to the consideration it is almost not accepted that obvious fact that all the subjects of the power are interconnected and interdependent [5].

As we see, the scientists advocate the need for the concept of complementarity in a number of scientific studies, but in the science public administration to this term is paid insufficient attention. Accordingly, the study of the complementarity archetype in harmonizing the social-power relations is particularly relevant.

The purpose of the article is to substantiate the significance of the complementary actions of the conscious and collective unconscious in harmonizing the modern social-power relations.

Presentation of the main material. In accordance with the theory of complementarity, and also in the opinion of C. Jung, that conscious and unconscious is a pair of opposites that complement each other. However, for the first time, the relationship between the conscious and the unconscious was considered by S. Freud, who emphasized that there is an irreversible barrier, even antagonism, between these phenomena, since the unconscious can not become conscious. Until now, this question remains one of the most difficult and does not have a unique solution. In accordance with the fact that administration from the standpoint of psychology is considered from the perspective of human relations, the task of securing the society and the state from various kinds of social and psychosocial dysfunctions is actualized. Thus, the results of the complementary analysis of the conscious and unconscious will contribute to the achievement of organic and harmonious social-power relations by studying various aspects of the new phenomena of information social and psychological reality, namely: social interaction, motivation, administration style, communication, leadership, authority, etc.

The consciousness is the highest integrated form of the psyche (from the ancient Greek, ψυχή, “breath, soul” and the Latin suffix – “ic”) is the property of the brain that consists of reflecting objective reality under the influence of socio-historical conditions, in the work of a person and his communication with

other people. Therefore, the consciousness occupies a central place in almost all the aspects of the human activity. According to R. U. Sperry, the consciousness is a transfer system of all our values, our understanding of the purpose and content, the right and wrong, love, hatred, beauty, holiness and everything else that makes life valuable. According to modern scientific views, the scientists understand consciousness as the highest form of information development — information that creates, and the bundle of “information-consciousness” is such a fundamental manifestation of the Universe as “energy-matter”. Accordingly, the essence of the consciousness consists in the perception of what is reflected — this is the ability of a person to know the world around him and himself through thinking and reason. The consciousness has a fairly complex structure, so some aspects of this phenomenon, in particular: properties, functions, mechanisms, are not yet sufficiently explored, therefore, there is a debate, even the opposite of views on the understanding of this phenomenon. The scientists define the components of the consciousness as follows: sensory-affective, value-volitional, abstract-logical, reflexive, each of which consists of the corresponding elements. The sensory-affective component of consciousness is determined by the basic scientist, which includes: *feeling* — reflection in the brain of individual properties of the objects and phenomena of the objective world, which directly affect our sensory system (sensory organs); *perception* — the image of the object as a whole, which is not reduced to the sum of properties and parties; *representations* — concrete ima-

ges of such objects or phenomena that at a certain moment do not cause us feelings, but which previously acted on the senses; *various affections* — strong spontaneous reactions of a person to external stimuli (anger, rage, horror, despair, sudden great joy, etc.).

The *value-volitional* component includes such elements as: *will* — the ability of a person to set himself the goal, mobilizing himself to achieve it; *emotions* — value-painted human reactions to external influences, in particular: motives, interests, needs of the person in unity with its ability to realize the goal. The abstract-logical thinking is a component of the consciousness that appears in such forms as: *concept* — reflection in the thinking of common, most significant features of objects, phenomena of the objective reality, their internal, crucial relationships and laws; *judgments* — a form of thought in which the presence or absence of the objects and phenomena of any signs and connections are reflected; *inference* — a form of thinking when a new judgment is derived from one or several judgments, which contains a new knowledge about objects and phenomena; various logical operations. *The reflection (self-consciousness) component* of the consciousness when certain phenomena of the mind become the subject of a special analytical activity of the subject; reflection is the isolation of oneself, the attitude towards oneself, the evaluation of their capabilities.

The structural elements of the consciousness are interconnected and interacting, providing a number of vital functions for a person. The main function of the consciousness is *cognitive (or reflective)*, which is realized in the

acquisition and accumulation of knowledge about nature, society and the person himself. At the same time, in the memory of man the accumulated knowledge acquired by him not only from direct, personal experience, but also those obtained by previous generations of the people and their contemporaries. Accumulating, these knowledge is actualized, reproduced and serve as a means of implementing other functions of the consciousness. So, the richer the memory of a person, the easier it is to make the best decision. *The creative-constructive* function manifests itself in a forward-looking reflection, in the imaginary modeling of the future and in the purposeful transformation on this basis of reality, in the creation of object forms that do not exist in nature. *The axiological (estimating)* function of the consciousness absorbs the result and purpose of the value relation to the world, allows us to comprehend the meaning of the existing, the degree of conformity of the world and its manifestations to the human interests, needs and meaning of their own lives. The valuable attitude towards the world and its awareness requires personal effort, reflection and experience of the truth. *The function of goal-setting (goal formation)* is an essential characteristic of the consciousness. *The goal* is an idealized need of a person who has found a subjective image of an object of activity in the ideal form of which a practical result is foreseen. The goals are formed on the basis of all the collective experience of the mankind, manifested in the form of social, ethical, aesthetic and other ideals. The purposeful human activity is grounded in the need to change the world for the better,

giving it such a form that is necessary for a person, society.

The communicative function is due to the fact that people in a joint labour need constant communication. This connection of thoughts is carried out through sound language, texts, coded information, radio, television and the Internet. The regulatory-administration function provides reasonable regulation and self-control of the behaviour in human activities, its relationship with the outside world. The regulatory-administration function of the consciousness is interwoven in the interaction of man with the environment and serves in two forms: motivational and executive. The motivational form of behaviour and activity of people takes effect when a person commits acts consciously, purposefully, according to his convictions; executive – leads the activities of the people in accordance with their needs, ensuring the attainability of goals and real means for its regulation.

Consequently, the consciousness is a multifaceted unique phenomenon that is revealed through a system of functions, the unity of which provides a person a special way of growth. Therefore, any situation that arises in the process of the public administration is controlled by the consciousness, namely: when the administrator faces unexpected, complex intellectual problems that do not have an obvious solution; when an administrator needs to overcome psychological impediment in determining the priority decision on a particular problem; when it is necessary to understand and find a way out of any conflict situation, which itself can not be solved without a volitional solution; when the administrator, in the event of failure to

take appropriate action, suddenly finds himself in a situation that poses a potential threat to his subordinates. The consciousness manages the most complex forms of administrator's behaviour that requires constant attention and control. The above situations arise before the administration practically continuously, therefore, the consciousness as the higher level of mental regulation of behaviour is constantly functioning. Consequently, the consciousness is a program that organizes the actions of the administrators, their inner lives and the actions of the human groups.

At the same time, many behavioural acts are committed by a person at the level of unconscious regulation. At the end of the 19th — early 20th century there were systematic scientific and philosophical notions of the unconscious. Thus, E. Durkheim, analyzing the phenomenon of a group of individuals, concludes that in such a state there is a new result, which is not specific to each individual separately. E. Durkheim called this phenomenon a collective notion or a social fact. Such collective representations the scientist defines being the religion [6].

The next *type of unconscious phenomena* are those that Sigmund Freud says about personal unconscious. These are desires, thoughts, intentions, needs, ousted from the sphere of the human consciousness under the influence of censorship. Each of the types of unconscious phenomena is in every way connected with the behaviour of man and his conscious regulation. Note that S. Freud, who, treating the psyche as a complex phenomenon, *developed the concept of psychoanalysis*. The most controversial part of his teaching was

the idea of a conflict between the nature of man and his social form of existence [7].

Consequently, the definition of the scientists of the unconscious was not unambiguous, but they reached a consensus that the direct and indirect actions of the individual unconscious manifest themselves in the range from elementary psychic acts to creativity and actively influence the life and behaviour of each person in any activity.

The existence of the *collective unconscious (archetypes)* was discovered by C. G. Jung, but he did not give a clear explanation for this phenomenon. The content of the collective unconscious is not obtained in the life experience of the subject, but exists in his soul already at the moment of birth inherited from their ancestors. However, emphasizing their “uniqueness” and “regular repeatability”, the scientist notes that the archetypes are just as much as there are typical life situations. When a situation arises that corresponds to one or another archetype, the archetype is activated and reaches its matter contrary to reason and will. C. G. Jung emphasized that the interpretation of the archetypes should be very thin and differentiated so that it does not diminish the specifics of the individual and cultural values of the archetypal ideas and symbols, giving them a stereotyped, purely intellectual meaning. The “primary image” is determined according to its content only when it is realized, that is, it is inherited not specific manifestations of the archetype, but only the form that in the outlined context does not differ from the instincts, which are also determined only formally [8].

Thus, the archetypes are a “*mental condensate*” that has become an inherent inheritance, which requires every generation only an awakening, not an acquisition. And what is extremely important, the society has a kind of mechanism for responding to challenges due to those individuals who have achieved self-awareness and take responsibility for the polyphony of the subjectivity present in her personal “I”.

The Ukrainian society is currently carrying out an extremely important and inevitable social-historical mission — the transition from totalitarianism to democracy, which requires personal change that must be focused in social transformations. At the same time, it should be noted that it is the quality of the representatives of the power structures, as the most stable characteristics of the person, have a decisive influence on administration activity. With regard to the above, it is important to think of C. G. Jung who believed that an adult should be firmly confident in his competence. The latter is determined by the presence of an adult in the form of special education and the rosy general and professional erudition concerning professional and personal qualities that are rooted in the rational sphere of the person, in particular: responsibility, reliability, resistance to stress, creativity, emotional stability, etc. Obviously, the competence of the representatives of the state authorities involves the “inclusion” of the consciousness, in particular: the reflectivity of thinking — critical and self-criticism — the ability to see deficiencies both in its influence on the subordinates and in their actions; the ability to charge other people by energizing them; ability to be tacti-

cal — to positively influence the subordinates, communicating with them on the basis of individual characteristics, etc. However, much of the representative of the state authorities as a person feels and manifests through the fact that the psyche lay a layer of the collective unconscious. The latter with all its types and forms, which can not be considered arbitrary, influencing the formation of emotions, ethical representations and world outlook of the person, confirm its social nature and social interactions.

However, every person, including a representative of the state authorities, because of his unique biological abilities and individual life experience, learns the form of the archetype and its energy in his own way. An important place in this occupies his person to one or another type of personality — extrovert or introvert. The concept of locus control is a psychological factor characterizing the first or second type of personality. Therefore, the propensity of the representative of the state authority to attribute responsibility for the events occurring in life, the results of their activities to external forces — is external, external locus control, and their own abilities and efforts — internal, internal locus control. Thus, in the first variant, the representative of the state authority is convinced that his successes and failures are determined primarily by the influence of the external circumstances, talent, accident or actions of his subordinates or other people. In the second, the events that have taken place depend first of all on his competence, purposefulness and ability and determined by his own activity and efforts. However, in the groups of extroverts and intro-

verts there are significant differences in the social activity that C. G. Jung linked to a different level of development of the mental functions – thinking and emotions (logic-ethics), intuition and sensations (intuition-sensors). So, for a person of an *emotional* type there is an ability to influence others with their emotions, feelings of guilt, which pours out on others, etc. The *thinking* type of people is characterized by an orientation towards the system, structure, law and order, the tendency to analyze and establish a logical order. The *intuition* type live in the past and in the future, they have inherent indifference and doubts, they are more inclined to the theory than to practice, while the *sensor* type “live here and now”, they are practical, realistically evaluate facts and events, in no hurry to start a new business, enjoy to do something with their own hands. As you can see, sensor people are tactic people, and intuitive people are strategists. Carl Gustav Jung divided people into rational and irrational, characterizing the first somewhat conservative, who are attracted to the sustainable system, since the need for change impairs their balance. The irrational people, on the contrary, want change and calmly perceive them. Rationality and irrationality are complicated personal qualities that characterize the means of information processing and human interaction with the world. However, during the periods of radical changes, by which the present is characterized, the dynamics of the psychosocial processes increases at the level of system-forming factors of the life of the society and personality. Therefore, the emotional-sensory (*irrational*) nature of man, in particular the leadership of

the state authority, changes into a rational (*abstract-logical*) characterized by responsibility, a priority of intangible values, a “sense for oneself”, a competence that affects the consciousness, perception and understanding of the public – voluntary relations, changing the motivational basis of the behaviour of the society as a whole [9].

Consequently, the archetype of complementarity develop its ideas combining individual and multiple, monologue and dialog, is based on the binary independent dominant of the conscious and collective unconscious, which is an expression of their psychological integrity, that contributes to the harmonization of the modern social-power relations. Further research can be a scientific study of a practical component of the harmonization of the social-power relations on the basis of the methodology of the archetype.

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ARCHITECTIC COMPONENT OF INSTITUTIONAL NETWORKS DEVELOPMENT STRATEGY IN THE CONTEXT OF NATIONAL SECURITY PROVIDING

Abstract. The relevance of the study of the security aspects of the present processes and the prospects for development within the framework of the archetype methodology is determined by the fact that the systemic transformation of society requires a more precise determination of the factors of a number of processes. This issue is also actualized in the context of the course on forming an effective dialogue with the society, research of mechanisms and ways to improve the quality of interaction between the state, business and society. Therefore, it becomes necessary to develop the theoretical and methodological foundations of an integrated model for organizing the interaction of the processes of individual self-regulation, corporate development and public administration based on an archetype approach. The aim of the study is to analyze the archetypal component

of the formation of institutional networks in the context of security strategies. Institutional-network approach to security strategies involves consideration of a set of institutions and the laws of their interaction within the framework of active networks that ensure the transformation of resources into real results by effective methods in accordance with the national context and the needs of society. The source of the answers to the question of security is proposed to consider from the point of view of archetypes. The approaches outlined in the study are based on the understanding that in modern conditions of government and responding to threats to national security cannot be limited to traditional methods. The role of sociocultural institutions has been determined, which rises in modern conditions in solving problems in the security-development system, on the one hand, and the objective need to use their potential, on the other. This makes it possible to include archetypes in the processes of ensuring security not only on the basis of the complementarity principle, but also on an equal footing due to the development of their interaction with formal institutions. Using an archetypal approach will help to develop innovative approaches to the development of security strategies through solutions based on comprehensive research and public policy agendas.

Keywords: national security, archetype, institution, institutional network, strategy.

АРХЕТИПНА СКЛАДОВА СТРАТЕГІЇ РОЗВИТКУ ІНСТИТУЦІЙНИХ МЕРЕЖ В КОНТЕКСТІ ЗАБЕЗПЕЧЕННЯ НАЦІОНАЛЬНОЇ БЕЗПЕКИ

Анотація. Актуальність дослідження безпекового аспекту процесів сьогодення та перспектив розвитку в рамках архетипної методології визначається тим, що системна трансформація суспільства вимагає точніше визначати чинники ряду процесів. Ця проблематика також актуалізується в контексті курсу на формування ефективного діалогу із суспільством, дослідження механізмів і способів поліпшення якості взаємодії держави, бізнесу та суспільства. Тому виникає необхідність розроблення теоретико-методологічних основ комплексної моделі організації взаємодії процесів індивідуального саморегулювання, корпоративного розвитку та державного управління на основі архетипного підходу. Метою дослідження є аналіз архетипної складової формування інституційних мереж у контексті безпекових стратегій. Інституційно-мережевий підхід до безпекових стратегій припускає розгляд сукупності інститутів та закономірностей їх взаємодії в рамках активних мереж, що забезпечують перетворення ресурсів в реальні результати ефективними методами відповідно до національного контексту та запитів соціуму. Джерело відповідей на питання забезпечення безпеки запропоновано розглядати з точки зору архетипів. Підходи, викладені в дослідженні, ґрунтуються на розумінні того, що в сучасних умовах не може обмежуватися традиційними методами управління та реагування на загрози національній безпеці. Визначено роль соціокультурних інститутів, що підвищується в сучасних умовах у вирішенні проблем в системі “безпека – розвиток”, з одного боку, і об’єктив-

на необхідність використання їх потенціалу, з іншого. Це зумовлює можливість включення архетипів у процеси забезпечення безпеки не лише на основі принципу додатковості, а й на паритетних засадах за рахунок розвитку їх взаємодії з формальними інститутами. Використання архетипного підходу сприятиме виробленню інноваційних підходів до розвитку безпекових стратегій за допомогою рішень, заснованих на комплексних дослідженнях і порядку денному в сфері публічної політики.

Ключові слова: національна безпека, архетип, інститут, мережа інститутів, стратегія.

АРХЕТИПНАЯ СОСТАВЛЯЮЩАЯ СТРАТЕГИИ РАЗВИТИЯ ИНСТИТУЦИОННЫХ СЕТЕЙ В КОНТЕКСТЕ ОБЕСПЕЧЕНИЯ НАЦИОНАЛЬНОЙ БЕЗОПАСНОСТИ

Аннотация. Актуальность исследования аспекта безопасности процессов настоящего и перспектив развития в рамках архетипной методологии определяется тем, что системная трансформация общества требует более точно определять факторы ряда процессов. Эта проблематика также актуализируется в контексте курса на формирование эффективного диалога с обществом, исследование механизмов и способов улучшения качества взаимодействия государства, бизнеса и общества. Поэтому возникает необходимость разработки теоретико-методологических основ комплексной модели организации взаимодействия процессов индивидуального саморегулирования, корпоративного развития и государственного управления на основе архетипного подхода. Целью исследования является анализ архетипной составляющей формирования институциональных сетей в контексте стратегий обеспечения безопасности. Институционально-сетевой подход к стратегиям обеспечения безопасности предполагает рассмотрение совокупности институтов и закономерностей их взаимодействия в рамках активных сетей, которые обеспечивают превращение ресурсов в реальные результаты эффективными методами согласно национальному контексту и запросам социума. Источник ответов на вопрос обеспечения безопасности предложено рассматривать с точки зрения архетипов. Подходы, изложенные в исследовании, основываются на понимании того, что в современных условиях управления и реагирование на угрозы национальной безопасности не может ограничиваться традиционными методами. Определена роль социокультурных институтов, которая повышается в современных условиях в решении проблем в системе “безопасность – развитие”, с одной стороны, и объективная необходимость использования их потенциала, с другой. Это обуславливает возможность включения архетипов в процессы обеспечения безопасности не только на основе принципа дополнительности, но и на паритетных началах за счет развития их взаимодействия с формальными институтами. Использование архетипного подхода будет содействовать выработке инновационных подходов к развитию стратегий обеспечения безопасности с помощью решений, основанных на комплексных исследованиях и повестке дня в сфере публичной политики.

Ключевые слова: национальная безопасность, архетип, институт, сеть институтов, стратегия.

Formulation of the problem. The urgency of the study of the security aspect of current processes and development perspectives within the archetype methodology is determined by the fact that the systemic transformation of society, the construction of its own statehood, and the correction of the vectors of foreign policy activity requires more precisely to determine the factors of a number of processes. This problem is also actualized in the context of the course on the formation of an effective dialogue with the society, the study of mechanisms and ways to improve the quality of interaction between the state, business and society and is an actual scientific and practical problem.

The worldwide experience of “leaps” in development convincingly suggests that they can only be achieved by attracting and concentrating a significant amount of resources and their focus on priority areas identified on the basis of public dialogue under the coordination of the state. In domestic practice, predominantly as a resource, consider economic (financial), neglecting the factors of human nature (factors of formation and use of social and human capital), which are most important in modern conditions.

Consequently, the current political and economic situation sharply raises the question of finding the best forms and strategies for organizing the security of both the individual and the state as a whole, taking into account national peculiarities. Despite the fact that the

issues of the mentality are well understood, but as a safety factor, it is an important and relevant research object. Therefore, there is a need to develop theoretical and methodological foundations of a complex model for organizing the interaction of processes of individual self-regulation, corporate development and public administration on the basis of an archetypal approach.

Analysis of research and publications. The active interaction of socio-cultural institutions and their archetypal basis in solving security problems causes changes both in the management of this interaction, and in the system for managing the development of security spheres at the expense of a significant expansion of their spectrum [1–3].

The study [4] rightly notes that in the context of the development of systemic development strategies, there are problems of scientific synthesis, in particular the synthesis of the spectrum of social sciences with emphasis on the socialization and humanization of economic theory. The history of economic exercises demonstrates a clear tendency for transition from simple two-dimensional models of interaction and behavior on the market to more complex, systematic, to attempts to take into account social aspects of behavior, including ethics (Adam Smith also paid attention to it).

The basis for such synthesis can be the evolution of understanding of the processes of social development. Already since the XVIII century the

peoples begin to be treated as collective individuals, endowed with individual “characters” (Montesquieu, Herder) with the corresponding consequences. A little later, romance develops the doctrine of the “spirit of the people” as a given form of attitude towards the world and the corresponding program of its historical self-realization [5].

The co-founder of Deepmind Mustafa Suleiman expressed the need to develop new models of socio-economic processes. Recognizing the success of the existing system (capitalism and modernity), he notes that the system has strategically ceased to serve the benefit of mankind. Need new “forms of mind” and tools that will help solve current problems.

From this point of view, the archetypal component forms a new plane of analysis, bringing into circulation new resources of non-material nature. At one time Adam Smith cited the evidence that human behavior leads to the birth of a new order.

According to the well-known Ukrainian economist M. Tugan-Baranovsky, the psychological feelings of a person, in particular religion, patriotism, morality, national character and self-awareness, and other factors of non-material nature, are capable of being the most powerful forces in the development of economic activity, and intangible values — even a greater motive than material needs [6].

Separate elements of archetypal methodology are found in V. Vernadsky's doctrine of the noosphere, within which the survival of civilization is possible only on condition of harmonization of the relations of man, society and nature as a whole on the basis of the

global thinking and responsibility of human for life (understanding himself in the world). The research [7] notes that solving problems of noosphere social reproduction should proceed from the understanding that a person is included not only in the socio-economic, sociocultural, innovative, socio-historical, but also in the evolutionary (genetic) global process.

In the framework of this we propose to consider the possibility of obtaining resources as a result of taking into account archetypes within the security aspect. As part of modern approaches, culture and, above all, mentality and social institutions can both promote and prevent the realization of opportunities embodied in market relations and democracy [8].

The model of group behavior of Houmanse shows that informal organizations dynamically interact with the formal, affect the adoption of various solutions. In modern conditions, this interaction takes place within the system of network structures.

As part of the strategic analysis, we note Myrdal [9], who is a representative of the direction of institutionalism, which pays heed to moral, ethical and social factors. The role of these issues often dominates its own political and economic problems. One of the most important ideas of Myrdal is the principle of general causality, according to which patterns of interaction between economic and non-economic (social) variables are constructed. According to these models, we can trace the close relationship between the level of health care, education, social assistance and productivity. Inclusion in the analysis of non-economic variables opens up the

possibility of studying numerous interdependent processes, for which the generally accepted economic analysis is not suitable.

The conducted analysis of the studies showed that the security component is almost not considered within the framework of the archetypal approach, which leads to a loss of potential to counter threats to national security.

The purpose of the study is to analyze the archetypal component of the formation of institutional networks in the context of security strategies.

The research methodology includes general scientific methods of analysis and synthesis, historical and logical, system and structural-functional analysis, simulation institutional and evolutionary modeling with the aim of maximizing synergy effects in public management space and a systematic approach to its construction.

To solve a wide range of optimization tasks, adapted decision-making methods will be used based on optimization of performance indicators, methods for finding innovative ways of development, methods of complex analysis of policy development and methods of project management. At the same time, the necessity of attracting archetype methodology is conditioned by the fact that the tasks of complex reformation of public administration should be decided taking into account national features of each country.

The institutional and network approach to security strategies involves consideration of the totality of institutions and the patterns of their interaction within the framework of active networks, which ensure the conversion of resources into real results by effec-

tive methods in accordance with the national context and the needs of society. In the study, some aspects of this approach will be studied in case studies as examples of leading experience.

The methodology of the research is also based on the ideas of the researchers at the Copenhagen School, which fundamentally influenced the development of modern security research [10]:

- a broader understanding of the concept of “security”, which is no longer confined to military discourse. Instead, the five main sectors in which security issues are emerging as the most significant are considered: military; political; ecological; economic and societal;

- security research comes from the sphere of international relations, adding to them the maximum interdisciplinary character;

- developed the analytical concept of “securitization”, which helps in the study of how one or another case can be attributed or not referred to security.

In the context of these ideas, the archetypal component is a new aspect of the analysis of institutional interactions.

Presenting main material. In modern conditions, interaction strategies play a special role in organizing socio-systems and allow you to identify new aspects of a number of processes through the synthesis of interdisciplinary knowledge. At the expert level, even the characteristic feature of the industry 4.0 solutions – “the effectiveness of interaction” – was formed. This phrase is often the starting point for assessing the readiness of societies for the new conditions of development. Ability to interact with others – quickly integrate into network communications or

adapt to new conditions, openness to such interactions becomes essential factors of competitiveness, which in turn becomes a mechanism for ensuring security.

The paper [11] describes the trends of the modern model of innovation development. The authors state that in recent times the requirements for state policy have increased significantly, as global competition changes the usual state of affairs. National and regional innovation systems need to be strengthened on the basis of institutional coordination.

For example, in the US, politics is a coordinated, state-funded initiative to mobilize national resources to accelerate innovation and technological change and maintain leadership in global competition. In these circumstances, the question arises of developing national strategies, since for Ukraine a new technological revolution represents a chance to change the role of global economic competition, but the state does not yet fully exploit the existing innovative potential.

At the end of the last century, the security systems of the United States and Western Europe have undergone transformation aimed at implementing the principle of “active social partnership”, which implies the integration of social activity into the security system. Widespread use has been made of communicative policies such as community policing, problem-oriented services, municipal and community-based prevention services, and so on.

In Ukraine, we can mention the “mentality of silence”, since numerous polls show that an absolute majority of Ukrainians do not report corruption,

considering that this will not change anything. For comparison, one can cite the fact that on average 90 % of the inhabitants of Norway, Denmark and the United Kingdom are ready to inform the authorities of the facts of corruption.

In accordance with the spatial and geographical interaction of social institutions, we can identify such interconnected levels of security – global, international, national, social and personal in a single network structure, where they are of equal value [12]. Thus, the national security system is a functional system with interdependent components, among which, for the purposes of our study, we distinguish the following:

- national interests;
- threats to national security;
- national values and archetypes;
- an institutional system for ensuring national security.

It is within the framework of the last component that it is worth considering the network aspect. Accordingly, the system of ensuring national security can be considered as structurally organized activities of the authorities (a network of formal institutions), various organizations, citizens (networks of informal institutions), combined goals and objectives for preventing, eliminating and eliminating external and internal threats.

In the Stanford Encyclopaedia of Philosophy [13], a social (social) institution is defined as “historically formed or purposeful effort to form a common life of people whose existence is dictated by the need to meet the social, economic, political, cultural or other needs of society as a whole or a part of it”.

Institutes represent the structure that people impose on their relationships, thus defining the incentives for development. In the case of an institutional network, total opportunities are also growing [14].

The security aspect of the influence of archetypes should be viewed from the point of view of the capital formed in the institutional networks and at the same time influencing their evolution.

In fig. 1 shows the scheme of formation of institutional networks in the context of a security approach that takes into account the generation of capital of interaction, as well as the task and outcome of security management.

In accordance with the classical approach outlined in the study [15], structural capital includes client and organizational capital.

Client capital represents the value of customer relationships. Organizational capital includes innovative capital (mainly capital of innovation) and process capital, which is an infrastructure (information technology, work processes, etc.), that is capital, materialized in effective internal processes.

The complexity of constructing empirical models of the influence of intellectual capital on the results of activity is primarily due to its special properties, which must be taken into account when developing hypotheses, the choice of analytical methods, as well as the interpretation of the results.

The following characteristics of the intellectual capital can be classified as follows [16]:

- the properties of the public good – not exclusivity and noncompetitive-ness, leading to the emergence of multi-

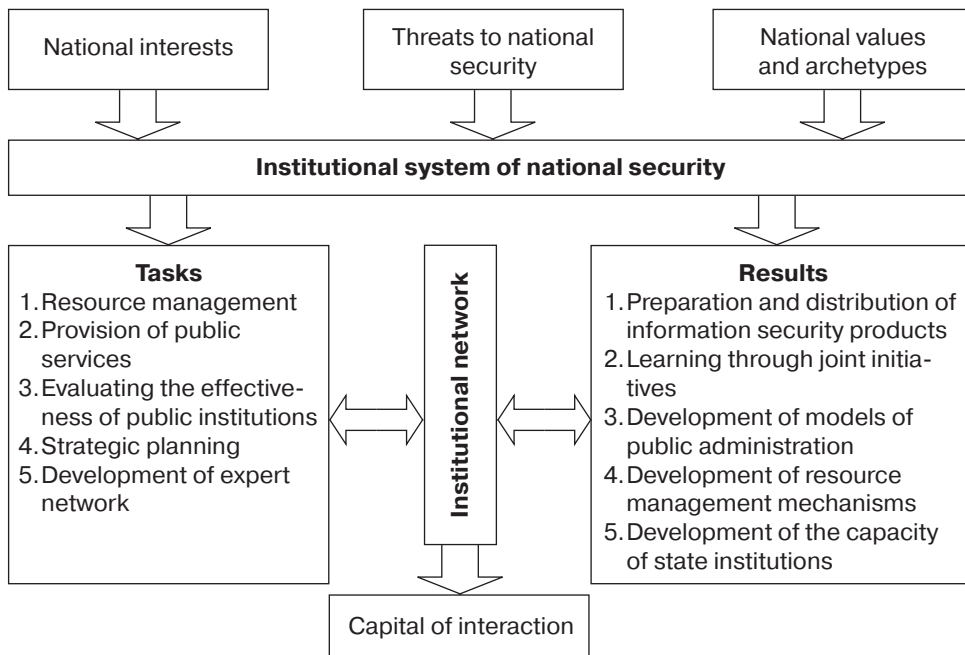


Fig. 1. Scheme of formation of institutional networks in the context of a security approach

directional results in the use of intellectual capital;

- ability to reproduce when the components of intellectual capital do not lose their value in distribution on a part, and increase it in distribution and exchange;

- inseparability from the carrier (in the case of human capital);

- subjectivity, which means that the value of knowledge strongly depends on the context of their use.

Considering the structure of society and the development of resources (capital), it should be noted three basic institutional levels: political, economic, and socio-cultural (mental). The upper part of the structure is formed by political institutions, through which the chosen political model is realized. The basic component on which political and economic institutions rely, organize socio-cultural (mental) structures that provide the internal integrity of society along with economic interests and political preferences. In turn, they are largely determined by socio-cultural norms, traditions, and customs that have been formed at the mental level.

The national security system is based on the concept of ensuring national security, whose historical change is closely linked to the development and establishment of democratic regimes [12]. Accordingly, the key questions in analyzing the concepts of ensuring national security are the following questions: which of the interest groups have the greatest influence in building the hierarchy of goals; how they affect the state of national security; is there a partnership between the state and society in this matter; is society permissible in the process of making decisions on

security issues; are the goals and objectives of ensuring national security a result of social dialogue.

The institutional network combines various processes at micro and macro levels. Berneys [17], one of the first PR professionals in the United States, identifies PR as an area of activity designed to engage in relationships between a person, group, idea or other unit of the public on which it depends.

Network interaction of institutions that are essentially based on a socio-cultural (archetypal) basis, acts as a factor in the development of these components of national security, and they respectively affect the nature and content of the interaction of institutes. In this context, the problem is often confronted with formal and informal institutions based on archetypes.

Formal institutions consist mainly of existing informal rules and mechanisms. The structure of formal institutes is formed by economic, political institutions, as well as the system of treaties.

Informal institutions are an integral part of the modern structure of society. Informal institutes functioned long before the transformation into legally and organizationally formulated rules of interaction. Moreover, the multidirectional nature of these institutions has necessitated the emergence of institutes and civil society organizations that provide for the realization of these interests. The most important functions of non-formal institutes are the maintenance of a relationship between the state, on the one hand, and business, on the other.

It is in the underestimation of institutional problems and their nature that

the main reason for the failures of reforming the public space lies. According to D. North's concept [18], institutions limit and define the range of alternatives available to economic agents and influence their decisions. In our opinion, the archetypal approach allows us to specify the reasons for the development of alternatives and success or failure in their practical implementation.

Using an institutional approach can overcome the barriers that can not overcome neoclassical theories. In countries with a low level of development of social institutions, where there is no trust between government, business and society, economic institutions can not obtain and rationally use market information that reduces the rate of development even at high investment rates.

The study [19] shows that developed countries with strong economies (in particular, the United Kingdom, Argentina, and the People's Republic of China) place on the development institutions the task of transforming depressed or underdeveloped areas into spaces for people and business. In this case, specially created development institutes are an effective tool, as they accumulate human capital (expertise and competencies) needed to develop grounded in the system (organic) content of development plans and their implementation into reality.

The archetypal basis of the evolution of development institutes is the criticality that promotes progress through the discovery of omissions and disadvantages to overcome them. For example, Confucianism has developed an ideal that needs to be achieved and the presence of which inevitably leads

to a critical relation to the existing reality. On the basis of this, the study [8], for example, concluded that Confucianism forms critical thinking and thus contributes to social progress.

An example of interdisciplinary use of synergetics can serve as a model of migration. This issue is quite painful for a number of developing countries. It distinguishes between the micro-level of individual decisions and the macro level of dynamic collective processes in society. Macroprocesses are described at the level of socio-configurations, each of which is characterized by its vector of behavior. Migration in society is also well illustrated by computer models with changing centers, due to non-linear interactions of social groups.

The relevant network strategy considers the sustainability of economic growth as the result of systematically coordinated the use of modern competitive advantages (innovative, informational and intellectual) at all stages of the chain of value creation with the participation of a number of agents and institutions.

The security strategy focuses on the coordinated work of development institutions on the basis of market mechanisms, information exchange and coordination of actions, which should involve government structures at different levels, public associations and business.

The Network of Institutes Coordination is a multilateral institutional platform for continuous exchange, modeling and building up of experience and knowledge through the creation of an expert network in the field of public administration development.

In the context of security issues, we note the readiness of institutional networks to counteract threats. The interaction of institutes that have a network character and takes into account the archetypal structure can lead to the creation of a network socio-cultural organization, based on the implementation of interaction models that promote the pooling of resources and the development of agreed solutions (fig. 2).

Networks provide the formulation of proposals for joint actions with other institutions, in search of interested institutions and for the establishment of interaction. If there is an event in a certain institute, they are immediately informed about others.

The factor of active networks based on archetypes should be taken into account in the context of the gradual decrease in the effectiveness of the traditional force-based approaches to security strategies. The soft-power mechanisms, in particular, network

technologies for advancing priorities, the formation of an information environment, cultural and educational programs, image design, and so on began to emerge from the outset in politics.

The formation of development networks can be considered from the theoretical component of the evolution of community communities and the security of their development. Today, cities are drivers for the development of the world economy and they account for up to 80 % of the gross domestic product, which is shaped by the concentration of human capital and lower transaction costs.

Cities (communities) undergo the following stages of evolution:

- City 1.0 – an industrial city with a developed industry; large enterprises are located;
- City 2.0 – the city moves more to the sphere of services, development of small and medium business;

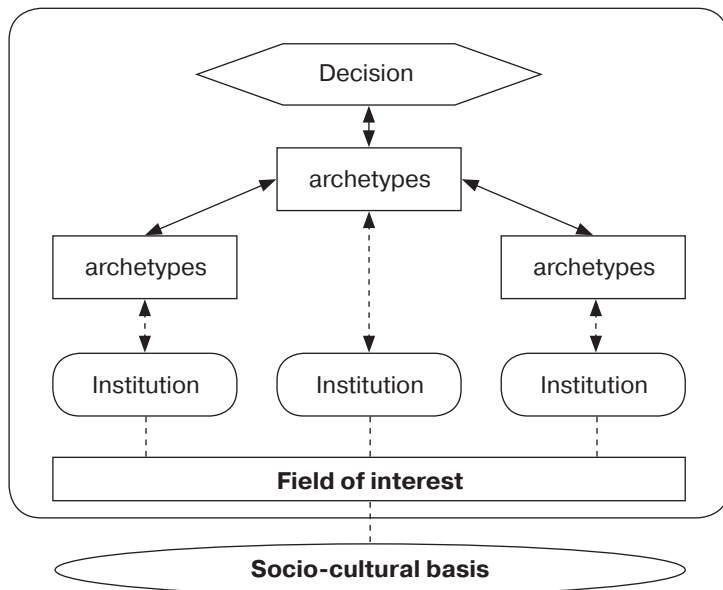


Fig. 2. Scheme for the formation of an active institutional network

- City 3.0 — the post-industrial city, which is the center of education, the center of technology, the center of knowledge. City 3.0 is also a well-developed public initiative that develops global education, multiculturalism, international communication and becomes a center of knowledge and technology. For example, in London only 2 % of the gross product is formed by industry. At the forefront are financial markets and the knowledge economy.

The presented evolution illustrates changes in the basis of development and growth of the role of the socio-cultural factor of the development of new industries.

We can also consider cooperation between universities, business and society as networks of development institutes. Within this framework, it is advisable to consider the peculiarities of the strategic role of academic institutions, in particular in the context of three main missions: educational, research (scientific) and social. Analyzing the state of implementation of these missions, we can note the practical absence of system processes in the latter two, which leads to the loss of development potential and impairs the realization of an educational component that is not related to practice.

Formation of networks of institutions not only facilitates the efficient transfer of knowledge, but also allows scientists to formulate topical research tasks, conduct high-quality research and obtain a clearer idea of how to apply the results of research in the disciplines (ie, to increase their value and potential for other institutions). In this example, we see an increase in the value of all of the above types of capital. This

aspect can be successfully used in other areas of public administration.

Conclusions and perspectives of further research. The source of the answers to the questions of security is proposed to consider from the point of view of archetypes. The approaches outlined in the study are based on the understanding that under current conditions of management and response to threats to national security can not be limited to traditional methods, but should take into account the resource potential of an archetypal component.

The role of socio-cultural institutions is determined, which is rising in the current conditions in solving problems in the system “security — development” on the one hand, and the objective need to use their potential, on the other. This leads to the possibility of incorporating socio-cultural institutions in security assurance processes not only on the basis of the principle of additionality, but also on a parity basis through the development of their interaction with formal institutions. It can stimulate the transformation of public administration through the strengthening and utilization of human potential and cooperation mechanisms.

The use of an archetypal approach will foster the development of innovative approaches to the development of security strategies through scientifically sound decisions based on integrated research and agenda in the field of public policy.

Further research should be focused on the analysis of specific institutional networks that are emerging (to be formed) to address certain security issues.

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IN-SERVICE TRAINING FOR CIVIL SERVANTS IN THE CONTEXT OF ENSURING THE SUSTAINABLE DEVELOPMENT OF UKRAINE (ARCHETYPAL APPROACH)

Abstract. The problem of low level of functional competence of civil servants caused by the declarative character of the use of strategic, competence and individual-centered approaches in their professional and personal development is actualized. The aspects of organization of the professional development of civil servants taking into account socio-cultural and psychological-mental characteristics on the basis of results of the implementation of multi-phase program “Global Leadership and Organizational Behavior Effectiveness” as well as scientific research of the representatives of the Ukrainian School of Archetype are explored. It is substantiated that the main attributes of leadership in modern societies (charisma, participativity, and team orientation) necessitate the com-

bination of individually-centered and system-oriented approaches in in-service training through the introduction of organizational learning and activity-based learning in public authorities, and the use of innovative democratic technologies for personnel development, including coaching, to ensure the effectiveness of their functioning.

The questions of civil servants' personal qualities assessment and formation of individual professional development strategies as well as individual programs of professional competence development based on its results are considered. It is argued that the modern system of in-service training for civil servants should ensure the formation of a competitive human capital as an intensive factor of the sustainable development of the state, based on the combination of the principles of human-centeredness and pragmatism. The essence of human capital at the individual, organizational and national levels is determined as the value which is accumulated in the result of investing (in a rational approach) and capable of self-growth. The prospect of further scientific developments is the study of the problems of ensuring the effectiveness of the professional in-service program implementation for public servants at the request of authorities, taking into account the aspects which are considered in the article.

Keywords: archetype, professional competence, system of in-service training for civil servants, professional development, personal development, cultural values, good governance, human capital, leadership.

ПІДВИЩЕННЯ КВАЛІФІКАЦІЇ ДЕРЖАВНИХ СЛУЖБОВЦІВ У КОНТЕКСТІ ЗАБЕЗПЕЧЕННЯ СТАЛОГО РОЗВИТКУ УКРАЇНИ (АРХЕТИПНИЙ ПІДХІД)

Анотація. Актуалізовано проблему низького рівня функціональної компетентності державних службовців через декларативний характер використання стратегічного, компетентнісного та індивідуально-центричного підходів у їх професійному й особистісному розвитку. Досліджено аспекти організації підвищення кваліфікації державних службовців з урахуванням соціально-культурних та психологічно-ментальних характеристик на основі результатів реалізації багатофазної програми “Глобальне лідерство і ефективність організаційної поведінки” та розвідок представників Української школи архетипіки. Обґрунтовано, що основні атрибути лідерства у сучасних суспільствах (харизматичність, партисипативність та орієнтація на команду) зумовлюють необхідність поєднання індивідуально-центричного та системно-орієнтованого підходів у підвищенні кваліфікації шляхом запровадження організаційного та діяльнісного навчання в органах державної влади, використання інноваційних демократичних технологій розвитку персоналу, зокрема коучингу, для забезпечення ефективності їх функціонування.

Розглянуто питання оцінювання особистісних якостей державних службовців та формування на основі його результатів індивідуальних стратегій професійного розвитку та індивідуальних програм підвищення рівня професійної компетентності. Аргументовано, що сучасна система підвищення кваліфікації

ліфікації державних службовців має забезпечувати формування конкурентоспроможного людського капіталу, як інтенсивного фактора сталого розвитку держави, на засадах поєднання принципів людиноцентризму і прагматизму. Визначено сутність людського капіталу на індивідуальному, організаційному й національному рівнях як нагромаджену в результаті інвестування (за раціональним підходом) цінність, здатну до самозростання. Перспективою подальших наукових розвідок визначено дослідження проблем забезпечення ефективності реалізації професійних програм підвищення кваліфікації державних службовців на замовлення органів влади з урахуванням розглянутих у статті аспектів.

Ключові слова: архетип, професійна компетентність, система підвищення кваліфікації державних службовців, професійний розвиток, особистісний розвиток, культурні цінності, належне врядування, людський капітал, лідерство.

ПОВЫШЕНИЕ КВАЛИФИКАЦИИ ГОСУДАРСТВЕННЫХ СЛУЖАЩИХ В КОНТЕКСТЕ ОБЕСПЕЧЕНИЯ УСТОЙЧИВОГО РАЗВИТИЯ УКРАИНЫ (АРХЕТИПНЫЙ ПОДХОД)

Аннотация. Актуализировано проблему низкого уровня функциональной компетентности государственных служащих вследствие декларативного характера использования стратегического, компетентностного и индивидуально-центричного подходов к их профессиональному и личностному развитию. Исследованы аспекты организации повышения квалификации государственных служащих с учетом социально-культурных и психологически-ментальных характеристик на основе результатов реализации многофазной программы “Глобальное лидерство и эффективность организационного поведения” и разведок представителей Украинской школы архетипики. Обосновано, что основные атрибуты лидерства в современных обществах (харизматичность, партисипативность и ориентация на команду) обуславливают необходимость сочетания индивидуально-центричного и системно-ориентированного подходов в повышении квалификации путем введения организационного и деятельностного обучения в органах государственной власти, использования инновационных демократических технологий развития персонала, в частности коучинга, для обеспечения эффективности их функционирования.

Рассмотрены вопросы оценивания личностных качеств государственных служащих и формирования на основе его результатов индивидуальных стратегий профессионального развития и индивидуальных программ повышения уровня профессиональной компетентности. Аргументировано, что современная система повышения квалификации государственных служащих должна обеспечивать формирование конкурентоспособного человеческого капитала, как интенсивного фактора устойчивого развития государства, на основе сочетания принципов человекоцентризма и прагматизма. Определена сущность человеческого капитала на индивидуальном, организационном и

национальном уровнях как накопленная в результате инвестирования (за рациональным подходом) ценность, способная к самовозрастанию. Перспективой дальнейших научных разведок определено исследование проблем обеспечения эффективности реализации профессиональных программ повышения квалификации государственных служащих по заказу органов власти с учетом рассмотренных в статье аспектов.

Ключевые слова: архетип, профессиональная компетентность, система повышения квалификации государственных служащих, профессиональное развитие, личностное развитие, культурные ценности, надлежащее управление, человеческий капитал, лидерство.

Problem statement. According to the strategy of sustainable development “Ukraine-2020” the goal of public administration reform is to build a transparent system of public administration, create a professional public service, ensure their effectiveness and ability to form and implement a holistic public policy aimed at sustainable social development and adequate response to internal and external challenges [1]. Therefore, one of the main criteria for assessing of the institute of public service, its compliance with European standar is the readiness of civil servants to implement the functions of public administration with the use of modern management technologies. However, the results of studies conducted by the Department of public administration and social development of the National Academy of Public Administration under the President of Ukraine (more – NAPA under the President of Ukraine) and the Department of monitoring research of socio-economic transformations of Institute of economy and forecasting of NAS of Ukraine, showed that at the time of the adoption of sustainable development strategies and reform of public administration in Ukraine

the level of functional incompetence of civil servants reached values over 80 % at the time, as the level of readiness for the fulfillment of their functions at the level of “productive activity” did not exceed 4,7 percent [2, p. 10]. This situation was due to the fact that the competence-based and personality-oriented approaches in the professional development of civil servants were mainly declarative and were not integrated into all processes of state personnel management.

Now there is a lack of developments that would form a systematic view on the implementation of effective mechanisms and ways to influence the professional and personal civil servants in the system of training. In the context of ensuring sustainable development of Ukraine, it is necessary to take into account the fact that, unlike the private sector (where business entities invest primarily in the development of specific competencies as long as it is beneficial to them), the training of civil servants should ensure the public good, including through the state order for its implementation.

Analysis of recent research and publications. Problems of professional

and personal development of civil servants, effective management qualification were examined by M. Bilynska, A. Vasylieva, K. Vashchenko, A. Voron'ko, L. Gogina, N. Honcharuk, V. Hoshovska, L. Dayilenko, D. Dzvinchuk, V. Zahoeskyi, N. Izha, S. Kalashnikova, V. Kuibida, A. Lipentsev, V. Luhovyi, V. Miliaieva, R. Naumenko, L. Pashko, V. Ponedilko, I. Rozputenko, A. Rudenko, S. Seriohin, V. Tertychka, S. Hadzhyradieva and several other local scientists. Their development is implemented in the educational process of institutions of the system of training and used in the preparation of draft regulations, requirements and guidelines for the introduction of the standard of educational activities for training, competitive selection of candidates for vacant positions in government, the formation of training programs, the organization of formal and informal training, etc. However, the system of professional development of civil servants continues to develop fragmentary and does not provide the possibility of implementing strategic approaches to their professional and personal development.

The purpose of the article is to improve the approaches to improving the skills of civil servants, taking into account the socio-cultural and psychological and mental characteristics in the context of sustainable development of Ukraine.

Presentation of the main material. The key element and generator of institutional changes in society, including the institute of public service, is now the processes of self-identification, in the context of which there is a human personality. The affirmation of the

value of a person in society, in fact, entails appropriate institutional changes, which are embodied in the administrative reform as a transition from departmental to functional in public administration, the activities of civil servants and work with managerial personnel, including the assessment of their competence and functional readiness [2, p. 7–8]. Therefore, the modern system of professional development of civil servants in Ukraine is a dynamic component of the system of their professional training, which is characterized by organizational and institutional structures, relationships and processes that provide targeted personal and professional development of civil servants in accordance with the needs of the individual, authorities and the state.

The problem of ensuring the effectiveness of the system is the lack of effective tools to motivate civil servants to improve their skills, its planning and organization, taking into account the characteristics of the individual, as well as the creation of conditions for the development of its potential, taking into account national and mental factors and traditions. In this sense, the results of the multiphase research program “Global leadership and organizational Effectiveness” (“Global Leadership and Organizational Behavior”, hereinafter – the GLOBE program), which was attended by about 150 scientists from 61 countries, and research representatives of the Ukrainian school of archetypes, deserve attention.

The GLOBE program is one of the largest international research projects on management, focused on the study of the relationship between social and organizational cultures and leader-

ship, which has made a significant contribution in the field of applied social Sciences. The project identified 9 important cultural aspects that can characterize the society in three directions:

1) what is important for society (future orientation, result orientation, avoidance of uncertainty, human orientation);

2) how to organize society (social collectivism, intragroup collectivism);

3) how society should interact (power distancing, assertiveness, gender egalitarianism) [3, p. 5–6].

In particular, for the societies of the USA, Great Britain, France and Poland, the most important values with different priorities are result orientation and human and intra-group collectivism (see table). Despite the fact that the actual values of the indicators differ significantly from the value estimates, the main attributes of leadership in these countries are charismatic,

participative and team-oriented leadership, and the least significant are self-motivated and autonomous [4].

The GLOBE program did not extend to Ukraine, but domestic scientists note that Ukrainian society in the organization of its life also traditionally tends to group actions, sometimes even by limiting individual preferences [5, p. 193]. This necessitates a combination of personality-centric and system-oriented approaches to improving the skills of civil servants, in particular the introduction of organizational and activity training. After all, according to the theory of social constructivism of P. Berger and T. Lukman [6], the result of intra-group interaction in the process of activity training is the formation of new knowledge as a social product, which after application and habitualization turns into competence, that is, the intellectual component of human capital. At this stage, its deve-

Results of the evaluation of cultural aspects characterizing the society

Cultural aspects	USA		Great Britain		France		Poland	
	actual value	value assessment	actual value	value assessment	actual value	value assessment	actual value	value assessment
Focus on the future	4,15	5,31	4,28	5,06	3,48	4,96	3,11	5,2
Result orientation	4,49	6,14	4,08	5,9	4,11	5,65	3,89	6,12
Avoidance of uncertainty	4,15	4,0	4,65	4,11	4,43	4,26	3,62	4,71
Focus on the person	4,17	5,53	3,72	5,43	3,4	5,67	3,61	5,3
Social collectivism	4,2	4,17	4,27	4,31	3,93	4,86	4,53	4,22
Intra-group collectivism	4,25	5,77	4,08	5,55	4,37	5,42	5,52	5,74
The distancing of power	4,88	2,85	2,8	4,65	5,28	2,76	5,1	3,12
Assertiveness	4,55	4,32	4,15	3,7	4,14	3,38	4,06	3,9
Gender egalitarianism	3,34	5,06	3,67	5,17	3,64	4,4	4,02	4,52

The table is compiled on the basis of source: <http://globe.bus.sfu.ca/results>

lopment does not require significant investments.

According to representatives of the Ukrainian school of archetypes, cultural values play a crucial role in the formation of social identity as a multi-dimensional psychosocial reality, which is recognized as a reliable means of harmonizing the internal life of society, the key to its self-acceptance and further development. Therefore, it is the archetypes that form the cognitive structures of people (attitudes, scenarios, concepts, images and prototypes), which predetermines their readiness to act in one direction or another [7, p. 60], including the development of professional competence, in the process of which it is necessary to take into account the extra- or introvert personality, its rationality or irrationality. In this sense, V. Petrenko formed a complex spatial model of management styles (based on three evaluation criteria – the orientation of the head to the task, partnership and himself), which allowed to determine those management styles that contribute to the implementation of the concept of proper intellect usage, and develop an algorithm for transforming the organizational group of people into a team under the influence of the leader [5, p. 185–196]. The use of the spatial model in the selection and evaluation of senior civil service personnel, their further training, as well as the introduction of organizational training is important to ensure the effective functioning of public authorities.

This approach was used in 2012–2013 by the Institute of advanced training of the leadership of the NAPA under the President of Ukraine in the process of competitive selection to the

Presidential personnel reserve “New elite of the nation” and the formation of a comprehensive program of professional development of persons enrolled in it. According to the Guidelines for conducting a survey of candidates [8] personal, business, creative and cognitive qualities and abilities were determined by the multifactor personal technique R. Kettell, the basics of which were developed in 1949, and today are in-depth and actively used in working with different categories of respondents in different countries. According to this method, the assessment of adaptation of the person is carried out on the basis of indicators of extroversion and introversion of personality – qualities discovered by K. Jung. But the problem is how to use these results in the process of further personal development.

Since the introduction of the concept of good governance in public authorities predetermines the need for the use of innovative democratic technologies for the development of personnel, a comprehensive program of professional development of persons enrolled in the Presidential personnel reserve was provided for coaching, which is an effective tool for improving competence and personal development. After all, with the help of coaching, a person's motivation is created, followed by the definition of specific steps of change and development, the nature and sequence of which depends on her personal characteristics, level of creativity, professionalism and the like. Thus, depending on the type of reference persons use 3 approaches to the organization of coaching and achieve its goals:

1) motivation to change + mentoring – for persons with external reference (who are more focused on the opinion of authoritative and experienced persons, objective results, accepted standards, etc);

2) motivation to change + independent search for solutions – for people with internal reference (who primarily focus on their own vision, opinion, position, and therefore more trust the conclusions that came on their own) and mixed reference;

3) motivation to change + a common search for solutions for persons with a mixed reference [9, p. 14].

The results of personal qualities testing should also be taken into account in the formation of an individual strategy of professional development and an individual program to improve the level of professional competence, according to article 49 of the Law of Ukraine “On civil service” is annually compiled by civil servants based on the results of their performance evaluation.

In determining the priorities of individual development, one of these strategies can be chosen:

1) development of weaknesses (acquisition of missing or improvement of poorly developed skills);

2) compensation of weaknesses by strengthening the strengths (improving already developed skills to further their active use in order weaknesses to be levelled out on their background);

3) integrated approach to development (the combination of the first two approaches in the given sequence, which requires more time, but is the most effective).

The strategy of individual development of the civil servant should

be formed with the focus on improving the level of professional competence and individual efficiency, taking into account the factors that affect its competitiveness and career growth. Accordingly, the modern system of advanced training of civil servants on the basis of a combination of principles of humane centrism and pragmatism should ensure the development of competitive human capital in the public sector, which is accumulated as a result of investment value capable of self-growth:

1) at the individual level – the value that is determined on the basis of professional competence, personal potential and social status of the civil servant;

2) at the organizational level – an intangible asset of the authority, the improvement or increase of which (in particular in the system of training) has a long-term effect. Its components are: the personal potential of employees; intellectual capital, which is formed through the development of professional competence; social capital – through their interaction; organizational capital – through the institutionalization of knowledge and synergy of intellectual and social capital;

3) at the national level – an intensive factor of sustainable development of the state, the main components of which are: the professionalism of government officials, effective technologies of their interaction and the system of institutionalized knowledge.

Decisions to invest in training activities for civil servants should be made in a rational manner, using the “benefits-costs” method, which includes an analysis of the achievement

of the planned results and all related benefits.

Conclusions and prospects for further research. In the context of ensuring sustainable development of Ukraine, the system of professional development of civil servants should focus on the formation of human capital at the individual, organizational and national levels, taking into account socio-cultural and psychological and mental characteristics.

The results of studies of foreign scientists show that the main attributes of leadership in modern societies are charisma, participation and team orientation. The result of intra-group interaction is the formation of new knowledge as a social product, which after the application and habitualization turns into competence, that is, the intellectual component of human capital. Therefore, professional and personal development of civil servants should be carried out in combination of personality-centric (to build human capital at the individual level) and system-oriented approaches (for the development of collective leadership processes and human capital at the level of public authorities). At the same time, it is important to ensure the systematic use of valid methods for assessing the personal qualities of civil servants and to take into account its results in the formation of individual strategies for professional development, the organization of non-formal training in public authorities. In this regard, the prospect of further research is the study of the problems of ensuring the effectiveness of professional training programs for civil servants commissioned by the authorities, taking into account the aspects discussed in the article.

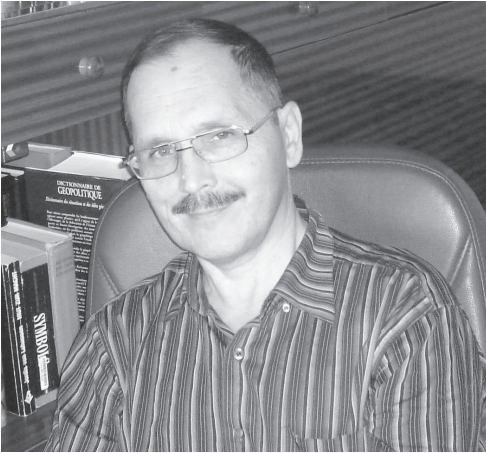
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LOGOS AND MYFOS. HEGEL'S PHILOSOPHY OF HISTORY AND THE COLLECTIVE UNCONSCIOUS THEORY: THE ATTEMPT OF SYNTHESIS IN THE CONTEXT OF SUSTAINABLE DEVELOPMENT

Abstract. The article discusses an attempts to concretize Hegel's philosophy of history on the basis the collective unconscious theory of C. G. Jung and his followers. The key categories connecting these theories is the notion of national spirit. In order to clarify the main contradiction of historical development, the structure of Hegel's dialectical contradiction is considered. In the world-historical process, the main contradiction is the contradiction between Logos (ideas) and Mythos (collective unconscious, people spirits). Absolutization of the universal, Logos, in Marxism or liberal bourgeois protestantism leads to the loss of national identity and/or social degradation of the masses. In turn, the absolutization of Mythos, which underlies various fascist and racist theories, leads to national isolation and stagnation. The mythology of history, based not on a concept (Reason), but on archetypes, myths and symbols, is the path to a historical dead end. Therefore, only the contradictory unity of Logos and Mythos leads countries and peoples to stable development. Not national self-isolation and a sense of exclusivity, and not dissolving in global world processes, but develop-

ment based on national archetypes and values (genocodes) in close cooperation with other countries. Thus, the worldview, which sees the source of development in contradictions, should become popular. This worldview is concretized on the modern scientific material Hegel's dialectical philosophy. according to which, "to him who looks upon the world rationally, the world in its turn presents a rational aspect. The relation is mutual". On the contrary, the nowadays rational intellect, which divides the world into parts, cannot understand the dialectical rationality of the world and plunges it into nonsense. This is the source of the emergence of popular political science theories of "chaos", "turbulence", etc.

Thus, the worldview, which sees the source of development in contradictions, should become popular. This worldview is concretized on the modern scientific material.

Keywords: dialectical contradiction, philosophy of history, dialectic and rational mind, Mythos, Logos, genocodes of national cultures.

ЛОГОС І МІФОС. ФІЛОСОФІЯ ІСТОРІЇ ГЕГЕЛЯ І ТЕОРІЯ КОЛЕКТИВНОГО НЕСВІДОМОГО: СПРОБА СИНТЕЗУ В КОНТЕКСТІ СТАЛОГО РОЗВИТКУ

Анотація. Зроблено спробу конкретизувати філософію історії Гегеля на базі теорії колективного несвідомого К. Г. Юнга і його послідовників. Ключовою категорією, що зв'язує ці теорії, є поняття народного духу, оскільки, згідно з теорією Гегеля, Світовий дух (загальне) розвивається через народні духи (особливе). Для з'ясування основного протиріччя історичного розвитку розглядається структура діалектичного протиріччя Гегеля. У всесвітньо-історичному процесі головним є протиріччя між Логосом (ідеями) і міфосом (колективне несвідоме, народні духи). Абсолютизація загального, Логосу, в марксизмі або буржуазному глобальному лібералізмі веде до втрати національної ідентичності та соціальної катастрофи. Своєю чергою, абсолютизація міфосу, що лежить в основі різних фашистських і расистських теорій, веде до національної ізоляції і стагнації. Міфологія історії, заснована не на понятті (Розумі), а на архетипах і міфах — це шлях в історичний тупик. Тому тільки суперечлива, діалектична єдність Логосу і Міфосу веде народи до сталого розвитку. Не національна самоізоляція і винятковість, і не розчинення в глобальних світових процесах, а розвиток на основі національних архетипів і цінностях в тісній співпраці з іншими країнами. Таким чином, світогляд, який вбачає у протиріччях джерело розвитку, має стати затребуваним. Цим світоглядом є конкретизована на сучасному науковому матеріалі філософія діалектичного розуму Г. Гегеля, згідно з яким, "хто розумно дивиться на світ, на того і світ дивиться розумно". Навпаки, панівний нині розумовий розум, що розділяє світ на частини, не може зрозуміти діалектичної розумності світу і занурює його в нісенітницю. Саме в цьому полягає витік появи популярних політологічних теорій "хаосу", "турбулентності" та ін.

Ключові слова: діалектичне протиріччя, філософія історії, Міфос, Логос, діалектичний і розумовий розум, генокоди національних культур.

ЛОГОС И МИФОС. ФИЛОСОФИЯ ИСТОРИИ ГЕГЕЛЯ И ТЕОРИЯ КОЛЛЕКТИВНОГО БЕССОЗНАТЕЛЬНОГО: ПОПЫТКА СИНТЕЗА В КОНТЕКСТЕ УСТОЙЧИВОГО РАЗВИТИЯ

Аннотация. Сделано попытку конкретизировать философию истории Гегеля на базе теории коллективного бессознательного К. Г. Юнга и его последователей. Ключевой категорией, связывающей эти теории, является понятие народного духа, поскольку, согласно с теорией Гегеля, Мировой дух (всеобщее) развивается через народные духи (особенное). Для выяснения основного противоречия исторического развития рассматривается структура диалектического противоречия Гегеля. Во всемирно-историческом процессе главным является противоречие между Логосом (идеями) и Мифосом (коллективное бессознательное, народные духи). Абсолютизация всеобщего, Логоса, в марксизме или буржуазном глобальном либерализме ведет к утрате национальной идентичности и социальной катастрофе. В свою очередь, абсолютизация Мифоса, лежащая в основе различных фашистских и расистских теорий, ведет к национальной изоляции и стагнации. Мифология истории, основанная не на понятии (Разуме), а на архетипах и мифах — это путь в исторический тупик. Поэтому только противоречивое, диалектическое единство Логоса и Мифоса ведет народы к устойчивому развитию. Не национальная самоизоляция и исключительность, и не растворение в глобальных мировых процессах, а развитие на основе национальных архетипов и ценностях в тесном сотрудничестве с другими странами. Таким образом, мировоззрение, которое видит в противоречиях источник развития, должно стать востребованным. Этим мировоззрением является конкретизированная на современном научном материале философия диалектического разума Г. Гегеля, согласно которой, “кто разумно смотрит на мир, на того и мир смотрит разумно”. Напротив, господствующий ныне рассудочный разум, разделяющий мир на части, не может понять диалектической разумности мира и погружает его в бессмыслицу. Именно в этом заключается исток появления популярных политологических теорий “хаоса”, “турбулентности” и др.

Ключевые слова: диалектическое противоречие, философия истории, Мифос, Логос, диалектический и рассудочный разум, генокоды национальных культур.

Target setting. Hegel's philosophy of history has a powerful scientific and heuristic potential, which, in our opinion, is not sufficiently demanded by researchers. For this, Hegel's philosophy of history needs to be concretized by modern scientific theories, in par-

ticular, the theory collective unconscious of Jung of and his followers. The dialectic combination of the Hegelian Logos and the Jung Mythos will make it possible to highlight the main contradiction of the historical process, the understanding of which can play an

important role in developing mechanisms for sustainable development.

Analysis of basic research and publications. In recent years, the topic of the collective unconscious and Hegel's philosophy of spirit has become popular in scientific literature [1–6]. But in these articles and books the most important problem has not been solved: how can we dialectically combine the collective unconscious theory with the philosophical system of Hegel? How to include the scientific material of this theory in the categorical system of Hegelian philosophy? Which category in this synthesis will be the key, on the basis of which this synthesis can occur? In our opinion, this category is the concept of the national spirit – *Volkgeist*.

The purpose of the article. On the basis of the refined national spirit concept, we will show that the main contradiction of the socio-historical process is the contradiction between *Mythos* and *Logos*, the collective unconscious and the idea. Then we consider some of the most important conclusions from it.

The statement of basic material. At first we consider the source and the driving force of development – the Hegelian dialectical contradiction. Then we look at the dialectic of *Mythos* and *Logos* in world history. In conclusion, the significance of this dialectic for social practice in the aspect of the sustainable development theory of will be shown.

A). The structure of the dialectical contradiction. The myth of the triadic structure of the dialectical contradiction *thesis* – *antithesis* – *synthesis* is widespread. However, Hegel never used these terms and the structure of

this contradiction is more complicated. “In point of form Logical doctrine has three sides: [a] the Abstract side, or that of understanding; [b] the Dialectical, or that of negative reason; [c] the Speculative, or that of positive reason” [7, §79]. The abstract side is the immediate unity of the concept (A), at the negative stage it is divided into opposites ($-A$, $+A$), and at the speculative stage the contradiction is resolved and unity is restored in a higher form ($\pm A$). In connection with this basic structure, three things need to be remembered. First, the second moment of the dialectical conceptual movement is a contradiction between the two sides ($+A$ and $-A$), which mutually condition and deny each other. Secondly, the abstract moment (A) should not be confused with the second side of the contradiction ($+A$). Thirdly, synthesis is the unity of opposite moments ($+A$ and $-A$) and the immediate identity (A) [8].

Thus, the basic form of the dialectical method consists of three points (unity, division or analysis and synthesis) and four terms. In “Science of Logic” Hegel describes it so: “this negativity is as self-sublating contradiction the *restoration* of the *first immediacy*, of simple universality; for the other of the other, the negative of the negative, is immediately the *positive*, the *identical*, the *universal*. In the whole course, if one at all cares *to count*, this *second* immediate ($\pm A$) is *third* to the first immediate (A) and the mediated ($-A +A$). But it is also *third* to the first or formal negative ($-A$) and to the absolute negativity or second negative ($+A$); now in so far as that first negative is already the second term ($-A$), the term coun-

ted as *third* ($\pm A$), can also be counted as *fourth*, and instead of a *triplicity*, the abstract form may also be taken to be a *quadruplicity*; in this way the negative or the *difference* ($+A$ and $-A$) is counted as a *duality*" [9, p. 746].

Doubling the middle is that moment that cannot be understood with triad of *thesis – antithesis – synthesis*. It is important to note that since separation arises from the initial unity, the dialectical contradiction is a contradiction within the same subject, which is the source of its self-movement and development.

In relation to the entire philosophical system of Hegel, this contradiction will look like this.

Hegel's philosophy is objective idealism. The World is the Spirit (Idea, Concept). First, the Spirit develops its logical categories, then it is objectified into Nature (space), and into History (time). Therefore, "Logic" is the first, abstract-universal point. Then the logical idea is self-negated (alienated) into Nature, which is studied by the "Philosophy of Nature". Nature is opposed by the Spirit, who has acquired the existence of being (the natural

body). The synthesis of the logical Absolute Idea, Nature and Spirit takes place in the Absolute Spirit. "Thus, the transition from logic to nature is the first negation, the path from nature to the mind is the movement of the return to the first moment – the negation of the negation. Finally, the Absolute Spirit is the synthesis of all moments. The system has a circular structure, its last point coincides with the starting point, but now it has a new value. The Absolute Spirit is a logic that is recognizable in all nature and history" [8].

B). Dialectic structure of world history. By analogy with the above scheme (fig. 2), we construct the dialectical structure of world history.

Hegel's concept is the unity of the universal, the particular and the singular. The universal basis of world history is the World Spirit, the people spirits are special, and individuals are singular. Humanity is the nations and the World spirit accomplishes the development through the development of the nations, the national spirits. Hegel described the general scheme of world history from the World (abstract-universal) Spirit to the Absolute

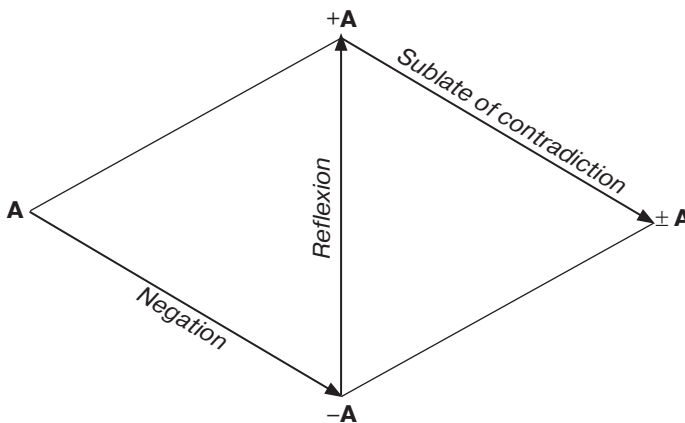


Fig. 1. Structure of dialectical contradiction [8, p. 115]

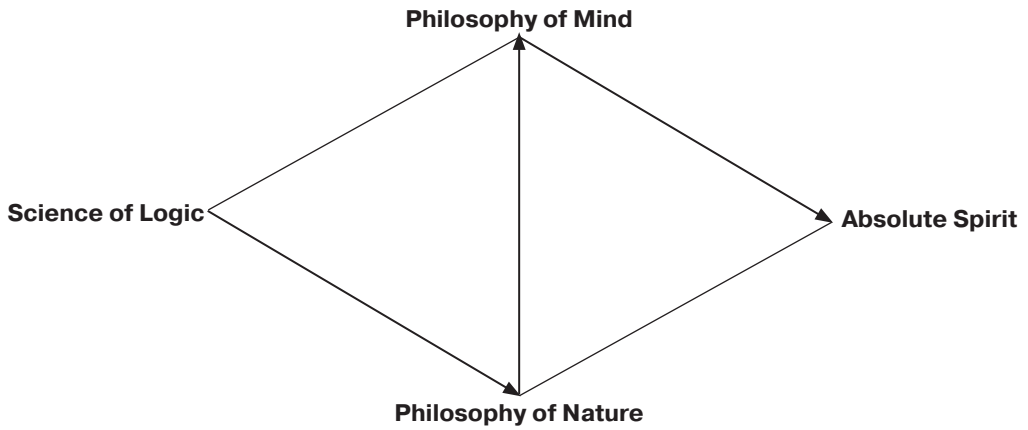


Fig. 2. **Enciclopedia of the Philosophical Sciences** [8, p. 124]

(specifically-universal) Spirit through national spirits. “The spirit of a people involves the necessity of nature, and stands in external reality (§483); the ethical substance is infinite within itself, but for itself a particular and limited substance (§549 and 550) and its subjective side is encumbered with contingency, unconscious custom, and consciousness of its content as a temporal asset, standing in relationship to an external nature and world. But it is the spirit thinking within the ethical substance that sublates within itself the finitude that it has in virtue of being a national spirit, in its state and the state’s temporal interests, in the system of laws and customs. This thinking spirit ascends to awareness of itself in its essentiality, an awareness, however, which itself has the immanent limitation of the national spirit. But the thinking spirit of world history, when it sheds these limitations of the particular national spirits as well as its own worldliness, grasps its concrete universality and ascends to awareness of the absolute spirit, as the eternally actual truth in which rational awareness is free for itself, and necessity, nature

and history are only servants of its revelation and vessels of its honour” [10, p. 249–250].

The people spirit of determines the national mentality that underlies national cultures and values, which ultimately “programs” the history of nations. And Hegel repeatedly emphasized that the development of the World Spirit from natural necessity to freedom lies through the development of national spirits, that the history of every nation is unique. Therefore, social institutions created by one national spirit cannot be transferred to the soil of another national spirit. But in the time of Hegel, almost nothing was known about the individual and collective unconscious and his reasoning about national spirits was abstract. Later, in the second half of the 19th and in the 20th century, conditioned and unconditioned reflexes, archetypes and modes of the collective unconscious were discovered, and a lot of work was done on measuring the national cultures values. It was understood that the natural, innate principle plays a huge role in the life of an individual and entire nations. One of the pioneers of trans-cultural

value measurements, Geert Hofstede, called his main monograph “Software of the Mind”. But the discovery of the unconscious, Mifos does not mean the abolition of the mind, the Logos. A person, knowing himself, can highlight the shadow side of his psyche, subordinate it to the light of reason. The founder of analytical psychology, C. Jung, called this process *an individuation*. But Jung and his followers focus mainly on individuals, not groups and communities. Therefore, the knowledge of the collective unconscious peoples with their archetypes, modes of imagination and values (i.e. genocodes), remains relevant. Hegel, on the basis of his dialectical method, proposed a general way of solving this problem; further work would be to concretize it.

In essence, the people spirits that defines national mentalities is Mythos, a collective unconscious with its archetypes and values. Mythos, in turn, is denied by Logos, ideas created by great people. As a negation of negation, the Logos is the personified, embodied World Spirit. One of these spirits was a contemporary of Hegel, Napoleon. And finally, the World Spirit, Mythos and Logos find their synthesis in the Absolute Spirit, that realized itself through the consciousness of the creators in art, religion and philosophy, the highest fruits of world history.

C). The main contradiction of world history. The main contradiction and the driving force of history is the World Spirit’s internal contradiction between the natural people spirits and Ideas, the irrational part of the psyche – Mythos and thinking – Logos. Hegel defined the sides of this contradiction as follows: “Two ele-

ments, therefore, enter into the object of our investigation; the first the Idea, the second the complex of human passions; the one the warp, the other the woof of the vast arras-web of Universal History.”[11, p. 23]. Passions are associated with unconscious instincts, reflexes and archetypes. Archetypes underlie their opposites – ideas [12]. The bearers of ideas and passions are people. But the creators and executive of great ideas, in which there is a universal (Logos), are great people whose vocation is to be “trusted representatives of the World Spirit”. “For that Spirit which had taken this fresh step in history is the inmost soul of all individuals; but in a state of unconsciousness which the great men in question aroused. Their fellows, therefore, follow these soul-leaders; for they feel the irresistible power of their own inner Spirit thus embodied” [11, p. 16]. Note that the contradiction, the struggle and the interaction between the Logos and Mythos exists on the individual level: the struggle between reason and passion, desire and duty, temptation and conscience is the main contradiction of the moral development of man. Therefore, from ancient times comes the call: “Know yourself”, realize the reason for your actions and passions, turn the irrational into rational.

In the World history the main contradiction between the national spirits that emerge from the kingdom of nature and the ideas (Logos) is the source of development. But since the archetypes of the collective unconscious are the natural basis of ideas, any idea that has value in the people life must be based on its archetypes, cultivated on its native soil of the collective un-

conscious. Therefore, knowledge of the national culture, peculiarities of historical development, values of the people is absolutely necessary for researchers and politicians. But these same politicians, in order to advance fruitful and progressive ideas, need to have an idea of a single world historical process, the foundations of which were laid by Hegel. That is, the dialectic of the universal and the particular must be observed. Otherwise, ideas based on national archetypes will form the basis of the theories of national superiority and exclusivity and lead to confrontation with other nations.

Thus, the contradiction between Mythos and Logos is the main contradiction of history. The basis of a full-fledged historical process, the social life, must be the unity and struggle of these opposites. If there is a rift of contradiction, isolation of opposites, then the life-giving thread, which leads to the Absolute Spirit and the highest achievements of historical progress, is lost.

But the dialectic of Hegel's main historical contradiction was misunderstood and perverted. The followers of Hegel, on the basis of rational, analytical thinking, separated the peculiar moment of the national spirit from the universal, the World Mind, and laid it at the base of nationalist ideologies. The rapid development of ethnography, the study of national cultures, the teachings of Freud and Jung led them to absolutize the natural component of the people soul. They began to see the mechanisms and driving forces of history in national myths, archetypes and symbols. From here came the theories of independent civilizations of Danilevsky and Spengler, the *blood and*

soil philosophy of fascism and racism. The most recent example is A. Dugin's "Noomahia", with its three logos fighting with each other. In fact, this *mythology of history* is the conceptual basis of the theories of social regression, degradation and simplification. Dugin and his followers are scared of rapid social and technical progress and cannot dialectically explain the profound contradictions generated by this progress. Therefore, they seek consolation in the past, sing the Inquisition and the caste system, the darkest and darkest times in history and call for a return to the late Plato — the most modern philosopher in their view [13].

This mythology of history, based not on Mind, but on archetypes, myths and symbols, merges with its opposite — liberal cosmopolitan social theories, which absolutize not the special moment, but the universal moment, Logos. According to these theories, peoples are formed exclusively by social relations and they have no special substrate (i.e. the national spirit). Therefore, national and racial characteristics that are important at the initial stages of history disappear over time under the influence of social relations. Examples of this approach are Marxism and liberal bourgeois globalism (for example, the F. Fukuyama's theory the end of history).

The Hegelian concept of the national spirit is dialectical. The World Spirit — Reason, as the universal, rules history. His goal is Freedom, the spirit's awareness of the laws of external and internal (unconscious) nature and, thereby, liberation from them. But the universal does not exist by itself, it exists in unity with the particular (peo-

ples) and the individuals. If the goal of the universal (the World Spirit) is freedom, then freedom cannot be understood abstractly, from the point of view of individual nation, for example, the Anglo-Saxons with their theory of liberalism. The concept of freedom, while preserving its basic essential points, will be different for other nations, since freedom begins with the awareness of the Mythos of a people, its genocode. And then, taking into account this genocode, the whole life of the people will be built.

With the collapse of the USSR and the dualistic world order, the century of ideologies has replaced the century of nationalism and the revival of national cultures (S. Huntington). The World Spirit has entered a new phase. The processes of westernization and modernization began to develop. And in many cases, social reforms led by Western experts in the third world and former communist countries ended in failure. This happened because the idea of freedom was embodied in them in isolation from the national spirits of these countries. On the contrary, in countries that combined modernization with the traditional values inherent in these people, there was a rapid social development (Singapore, South Korea, Taiwan).

D). On the way to a dialectical worldview. The main contradiction of history applies to the history of philosophy, as its part. Hegel's philosophy was the highest achievement of the centuries-old process of development European philosophy. It represented the unity of Logos and Mythos based on the Logos. But this unity was still abstract, "in-itself," due to the histori-

cally limited nature of modern Hegel science. Therefore, the World Spirit in the form of Hegelian philosophy at the next stage its development, after the death of Hegel, took the path of self-denial: rational Hegelian philosophy was opposed to irrationalism: intuitivism, philosophy of life, existentialism, philosophy of the unconscious. Schelling, Schopenhauer, Nietzsche, Spengler, C. Yung, G. Durand and others made a great contribution to the philosophy of Mythos. Almost at the same time, the philosophy of Logos emerges, in the person of left Hegelianism, and later Marxism and neo-Marxism. Being embodied in political regimes, these philosophies clashed on the margins of the Second World War. Historian E. Carr noted that in the battle of Stalingrad two schools of Hegelian philosophy came together in a mortal battle. In this battle, the Marxist Logos defeated the fascist Mythos. But when fascism was defeated, the Bolshevik Logos, in the absence of its inner opposite, the Bolshevik Mythos began to decimate until it lost its present existence with the collapse of the USSR.

But let's move on to modernity. The religious stage of human history ends. World and traditional religions are increasingly losing their influence. The world is becoming very complex and contradictory, and from the standpoint of rational thinking, absurd and chaotic. Occult and mystical trends, the development of mythical and symbolic thinking, are growing everywhere. From the side of Logos, in addition to neo-Marxism, all sorts of scientific directions are developing — cosmism, transhumanism, etc., which absolutize scientific achievements and

make a kind of computer machine out of man. There is a painful formation of a new worldview connecting Logos and Mythos, and Hegel's philosophy should become the basis of this synthesis. As in the time of Hegel, but on a richer empirical material, the mind dialectically connects opposites, artificially broken by the rational intellect: science and religion, the idea and archetypes, logical and mythical, rational and irrational.

Conclusions and prospects for further research.

1. Theories of local, independently developing civilizations of Danilevsky, Spengler, Dugin and others, based on the isolation of Mythos from Logos and the absolutization of the first, and mythology of history as a whole are untenable.

2. The world historical development is a universal process, accomplished through the development of the particular — the countries and peoples inhabiting them. Therefore, the development of people spirits and national ideologies is inevitable.

3. Freedom, among other things, including the awareness of the genocode of a given national culture. Since the genocodes of national cultures are special, the concept of freedom is not universal, but nationally specific.

4. Absolutization of the universal moment (Logos) and its separation from the particular (Mythos) leads to abstract cosmopolitan theories of development (world communist revolution, global bourgeois democracy, etc.) and social catastrophes.

5. The basis of stable socio-cultural and economic development, which is impossible on the path of self-isolation

from world development, is harmony between the universal and the particular, Logos and Mythos. Therefore, the development of a method that combines national development with global development is the most important task of national elites.

7. The World Spirit, developing to the Absolute Spirit through the development of people spirits, unites humanity on the basis of the contradictory unity of Mythos and Logos. Therefore, the worldview of global development is the philosophy of the dialectical mind, which sees in contradictions the source of development. The worldview of rational thinking, eliminating contradictions, plunges the world into chaos and endless confrontation.

Further work consists in concretizing the theses expressed in the article, and in the first place, the concept of the national spirit.

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ARCHETYPAL MODELS OF PUBLIC ADMINISTRATION

Abstract. The article contains relevant information for the modern world. The paper describes the definition of public administration, its mechanisms and models. The influence of public administration on society is revealed. The formation of the public administration process, the historical stages of the development of an archetype model are considered. The archetypal mechanisms of public administration are developed on the background of the created model. The understanding of mechanisms of public administration is considered. It has been determined that public administration tools constitute effective means for mechanisms of development of public administration, their features are analyzed. The influence of public administration on society is revealed.

The necessity of development of mechanisms is proved. Different theories related to this topic are analyzed. The activities of public administration, methods and means of classical management, as well as developed a model of public administration described the basic elements are explored in the article. The theory of representatives of the school of scientific management is considered. The basic archetype models and their levels are developed. The processes of public management using an archetype model are analyzed. The existing conceptual and theoretical positions are summarized. The necessity of new approaches of managerial influence is revealed. It is proved that public opinion and interests are the principles of the concept of public administration. The concepts of public administration as well as mechanisms are considered. The emphasis is on the mechanisms of public administration. The main features and principles of public administration are revealed. An archetypal model is also singled out, and a brief description is provided. The approach of public administration between state and public institutions to common goals and objectives is determined. It is established that the state should ensure and implement measures to strengthen social stability with the involvement of all strata of the population. Joint activity of the subjects of society requires new forms of cooperation.

Keywords: public management, archetype model, mechanisms of public administration, society, governmental management.

АРХЕТИПНІ МОДЕЛІ ПУБЛІЧНОГО УПРАВЛІННЯ

Анотація. Стаття містить актуальну інформацію для сучасного світу. У роботі представлено визначення публічного управління, його механізми та

моделі. З'ясовано вплив публічного управління на суспільство. Розглянуто формування процесу публічного управління, історичні етапи розвитку архетипної моделі. На фоні створеної моделі розроблено архетипні механізми публічного управління. Розглянуто розуміння механізмів публічного управління. Визначено, що інструменти публічного управління становлять ефективні засоби механізмів розвитку публічного управління, проаналізовано їх особливості. Розкрито вплив публічного управління на суспільство. Доведено необхідність розвитку механізмів. Проаналізовано різні теорії, що стосуються цієї теми. Описано діяльність публічного управління, методи та засоби класичного менеджменту, а також розроблено модель публічного управління, розглянуто базові елементи. Висвітлено теорії представників школи наукового менеджменту. Розроблено основні архетипні моделі та їх рівні. Проаналізовано процеси публічного управління із застосуванням архетипної моделі. Узагальнено наявні концептуальні та теоретичні положення. Показано необхідність нових підходів управлінського впливу. Доведено, що суспільна думка та інтереси є засадами концепції публічного управління. Висвітлено значення поняття публічного управління, а також механізми. Акцентовано увагу на механізмах публічного управління. Розкрито основні ознаки та принципи публічного управління. Виокремлено архетипну модель, а також стисло її схарактеризовано. Визначено підхід публічного управління між державними та громадськими інституціями до спільних цілей та завдань. Встановлено, що держава повинна забезпечувати та втілювати заходи на зміцнення соціальної стійкості із залученням усіх верств населення. Спільна діяльність суб'єктів суспільства потребує нових форм співробітництва.

Ключові слова: публічне управління, архетипна модель, механізми публічного управління, суспільство, державне управління.

АРХЕТИПНЫЕ МОДЕЛИ ПУБЛИЧНОГО УПРАВЛЕНИЯ

Аннотация. Статья содержит актуальную информацию для современного мира. В работе представлены определения публичного управления, его механизмы и модели. Выяснено влияние публичного управления на общество. Рассмотрено формирование процесса публичного управления, исторические этапы развития архетипной модели. На фоне созданной модели разработаны архетипные механизмы публичного управления. Рассмотрено понимание механизмов публичного управления. Определено, что инструменты публичного управления составляют эффективные средства механизмов развития публичного управления, проанализированы их особенности. Раскрыто влияние публичного управления на общество. Доказана необходимость развития механизмов. Проанализировано различные теории, касающиеся этой темы. Описана деятельность публичного управления, методы и средства классического менеджмента, а также разработана модель публичного управления, описано базовые элементы. Освещены теории представителей школы научного менеджмента. Разработаны основные архетипные модели и их уровни. Анализируются процессы публичного управления с

применением архетипной модели. Сделан обзор концептуальных и теоретических положений. Показана необходимость новых подходов управленческого воздействия. Доказано, что общественное мнение и интересы являются основами концепции публичного управления. Освещено значение понятия публичного управления, а также механизмы. Акцентировано внимание на механизмах публичного управления. Раскрыты основные признаки и принципы публичного управления. Выделена архетипная модель, а также предоставлена краткая характеристика. Определен подход публичного управления между государственными и общественными институтами к общим целям и задачам. Установлено, что государство должно обеспечивать и воплощать меры на укрепление социальной устойчивости с привлечением всех слоев населения. Совместная деятельность субъектов общества требует новых форм сотрудничества.

Ключевые слова: публичное управление, архетипная модель, механизмы публичного управления, общество, государственное управление.

Problem statement. The processes that occur in modern society characterize different areas of influence. Today, science considers approaches to the stabilization of such processes as social, political and economic environment. The use of management tools in the field of public power involves a new relationship between the public and the government and is based on the national archetype. Referred to in article models of public management are based in the socio-economic model and the archetypal paradigm, the subject of this article is relevant and their research is important.

Analysis of recent researches and publications. Researchers, namely: E. Barker, D. Cole, G. Lascy, C. Manning, W. Robson, G. Finer made the greatest contribution to the study of state-political institutions, forms of government and political systems. Representatives of the school of scientific (classical) management, namely: L. White, F. Taylor, G. Munie, F. and

L. Gilbert, G. Emerson, G. Ford believed that the system of public administration should be focused on achieving the goal with maximum efficiency at minimum cost. It was typical for them to recognize the existence of the closest connection between the theory of public administration and the science of management of private enterprises.

The purpose of the article is to study the historical stages of development of archetypal models of public administration and their institutional foundations.

Presentation of the main material. Public administration is based on the universal foundations of archetypes, in particular the idea of natural law. The founders of this idea are Aristotle, Stoics and Cicero, the idea of the state as the guarantor of natural law, the idea of the Constitution of the law and the state in the act of the free will of man and the ideas of the people, which are inherent in the sovereign right and power.

Public administration combines power, business and society, creates the basis for building a solidarity society and should correspond to the postulates of civil society.

The formation of the public administration process meets the challenges of the present, is disclosed to the whole society and requires the definition of methodology as a system of knowledge about the method, which is understood as a set of practical instructions. Compliance with these instructions ensures that the desired results are achieved.

The difference between public administration and other management

concepts is that it is based on the followings [1]:

- Self-diagnosis of the problem;
- Self-formulation;
- Self-determination of the best policy option;
- Self-determination of the problem;
- Self-proposing solution to the problem;
- Self-acceptance of the action plan;
- Self-control and self-esteem; and
- Involves the involvement of archetypes of democracy.

Archetypal management models represent a sequence of actions, the implementation of which ensures the

Historical Stages of Archetypal Model of Public Administration Development
[1; 2; 7; 8]

Historical Period	Characteristics of Public Administration	Archetypal Model
1	2	3
9–7 thousand years BC – About the 18th century	The ancient Greeks (Plato) paid particular attention to the organization and management of production processes, and cared for a clear specialization of workers. Socrates gives an understanding of management as a special field of human activity. He said that the main thing in management is to put the right person in the right place and achieve the tasks assigned to him/her	<i>Philosophical</i>
1776–1890	The coup in industrial relations is associated with the Industrial Revolution that began in the middle of the 18th century. The Industrial Revolution involves the allocation of three levels of governance: upper, middle and lower. There was a master at the production. At this stage in the development of governance, there was a tendency to shift from the principle of supervising workers to the principle of organization of labour on a scientific basis only. Great contribution to the formation of science of management was made by the British political economists, namely: William Petty, Adam Smith (They analysed the forms of division of labour and gave a description of the duties of the peasant and state) and Robert Owen (Before the others, he noticed and appreciated the role of the human factor in production, his ideas of humanization of production management, and improvement of working conditions)	<i>Industrial</i>
1856–1960	Management science is constantly evolving. Life forced to look for more systematic approaches to management. The emergence of large-scale productions ensured the work of	<i>Systemic</i>

1	2	3
	large groups of people, which meant that owners could no longer observe the activities of all workers. For these purposes, the best workers were trained so that they could represent the interests of the owners in the workplace. These were the first managers	
1960 – Nowadays	Later management theories were developed mainly by representatives of the School of Management Science (Quantitative Schools: Acoff, Goldberger and Klein). The formation of the School is associated with the development of mathematics, statistics, engineering sciences and other related fields of knowledge	<i>Engineering and Informational</i>

public administration of the relevant authorities or their officials through the gradual transformations in the state of public administration objects [2]. An important component of the management model are the principles, their compliance ensures the creation of conditions for the effective manifestation of objective laws.

For mechanisms that involve the implementation of archetypal models of public administration, it is envisaged to take into account both the management principles and those relating to a particular branch, related to the laws of the functioning of the economy or the social sphere or of certain spheres of its life [3]. First of all, procedural mechanisms implemented by the President of Ukraine, the Verkhovna Rada (the Supreme Council) of Ukraine, the bodies of state executive power, the bodies of justice and local self-government bodies should be included in the archetype model of public administration [4].

Since archetypal models of public administration carried out by public authorities and local governments at different levels of government have their own peculiarities and are rather complex, separate process mechanisms for them should be developed. Exam-

ples of such mechanisms are the mechanism of regulation of social and labour relations by the Ministry of Labour and Social Policy of Ukraine, the mechanism of health care management by the relevant head office of the regional state administration and the mechanism of management of communal property of the city, etc. [5].

To date, the development of archetypal models of public administration is carried out through the development and implementation of appropriate management mechanisms that create the conditions for the actual and effective resolution of those present in this area of discrepancy.

The mechanisms of public administration are special methods that ensure the regulatory influence of public administrations on the socio-economic territorial systems of different levels (villages, urban villages (settlements), districts in cities, cities, districts, regions, the Autonomous Republic of Crimea and the whole country) in order to provide decent living conditions for people residing in the state and citizens of Ukraine temporarily residing abroad.

The activities of public administration repeat the methods and means of classical management: administrative,

economic and socio-psychological. These elements are part of the mechanism of public administration of social and economic processes, and public administration represents the unity of such components as public administration, interaction of public authorities and local self-government with citizens, implementation of control procedures and management process. Based on the needs of the time, this complex mechanism is being improved [6].

An archetypal model of public administration must contain all elements and components of public administration, take into account the influence of factors of the external and internal environment, and also are based on the principles of civil society [7].

The basic elements of public administration are divergent in relation to basic archetypes. The consideration of the conceptual foundations of public

administration archetypes is necessary [8]. Such governance is based on the archetypes of democracy and is gaining publicity at the state level.

The model of public administration is a set of forms, methods and administration tools. By themselves, forms, methods and tools do not provide the desired effect on the object [9]. Another scientist believes that the model of public administration is a system of interconnections of economic phenomena that arise under certain conditions under the influence of the initial impulse, and also contains a certain sequence of economic phenomena: its constituent elements simultaneously serve the input and output phenomena, as well as the whole process, which occurs in intervals between them [10].

According to D. Lerner [12] and other scholars, the greatest benefit of managerial science can be in solving

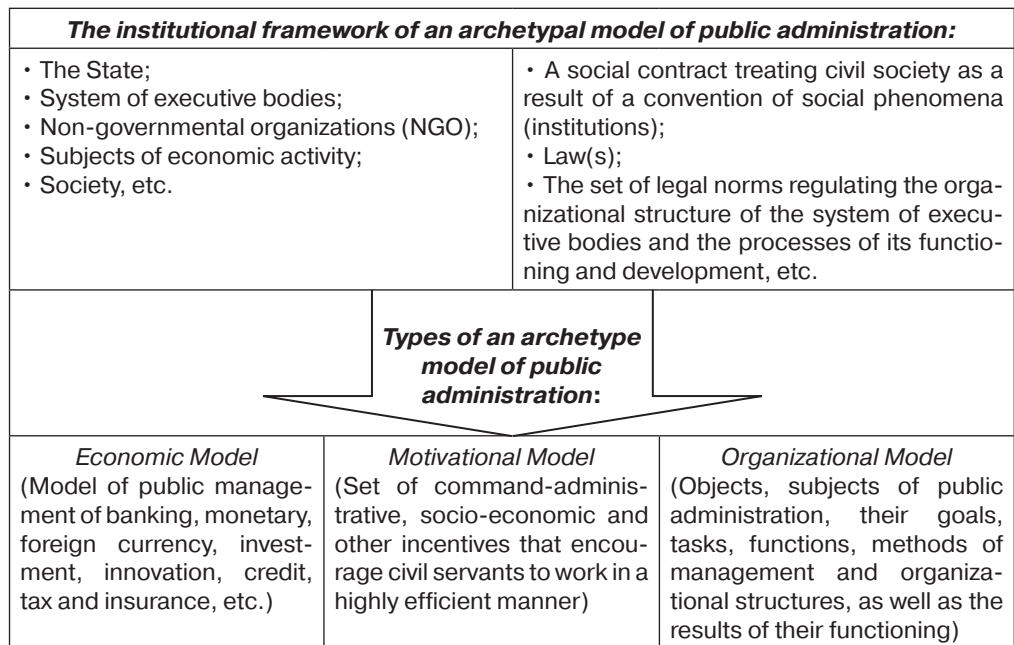


Fig. 1. Institutional Foundations and Typology of Archetype Model of Public Administration

mid-level problems, such as forecasting the effects of specific parliamentary projects or assessing the economic impact of certain tax proposals (psychological approach).

In 1916, A. Faiol [13] formulated the '*Theory of Administration*' (laid the foundations for the management of the school of '*scientific management*'). He argued that the proposed provisions and arrangements are universal and can be applied in almost all spheres of public life: the economy, the system of public administration and the army, etc. A. Faiol argued that management is to foresee, organize, dispose, coordinate and control (monitor).

Accordingly, it can be concluded that the model of public administration is a set of administrative tools, forms and methods for the purpose of realizing people's needs and solving problems at the expense of state influence on the basis of established norms.

To date, the implementation of the process of public administration takes

place through the development and implementation of appropriate management mechanisms that create conditions for the actual and effective solution of the disagreements present in this area.

As one of its properties, all types of systems have developed management. In order to conduct in-depth reforms to date, a favourable situation has emerged in Ukraine, as there are many unresolved problems and problematic situations in society. It is necessary to involve civil society institutions in making state decisions, to create the necessary conditions for the formation and strengthening of the development of partnership relations between government and society.

In general, public administration is the organization of activities in accordance with the requirements of objective laws, the implementation and organization of targeted influence. Public administration considers management as an impact on society in order to or-

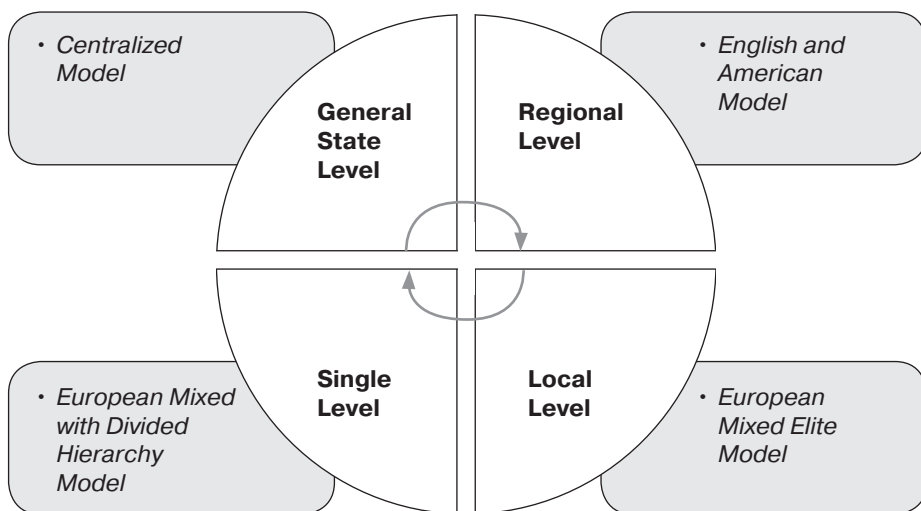


Fig. 2. The Main Archetype Models of Governance and their Levels

ganize and coordinate their activities in the process of life. Public administration is a significant element of administration, since it opens up the ability of society to power.

In order to redistribute administrative and political functions in public administration, it is necessary to use effective methods and technologies of management and it is necessary to introduce modern democratic principles of the organization of the activities of public administration bodies: specialized, structural and system-wide. Public organizations, authorities and business structures should ensure the process of development of facilities in the economic system for the proper functioning and development of all spheres of society.

The main archetype models of the following governance system:

1 Centralized Model: It is carried out by state authorities, at all levels of governance; they are formed by the government or head of state;

2 English and American Model: It is carried out by local authorities, management at all levels, except for the state;

3 European Mixed Elite Model: It is a combination of the first two models at the local level, and it is carried out by the authorities of local self-government;

4 European Mixed with Divided Hierarchy Model: It is carried out by the local state administration at the level of the region and district of management only [11].

Each archetype model has the following four levels:

1 National Level: The priorities, as well as goals of the general economic

development of the country and the regional economy are determined, and state and regional socio-economic development programs, financial and tax policies are developed. The functions of interstate relations, environmental protection, and regulation of monetary circulation, defence and taxation by central authorities are fixed. The state form of ownership prevails.

2 Regional Level: Business, regional and sectorial interests are coordinated. The Oblast (region) is the main subject of management.

3 Local Level: Regarding the interests of territorial communities, the State Regional Policy is implemented.

4 Single Level: Harmonization of a separate entity (separate village, urban village (settlement), etc.) with a Development and Activities Program for the realization of their interests.

According to these models, the focus is on organizational and economic instruments; public administrations are characterized by organizational flexibility. The economic mechanism makes it easier to use instruments, because they are understandable and provide a quick response.

As to the nature of the models of effective public administration, the analysis of publications allows us to conclude that all of them must meet the following three main criteria:

- Integrity;
- Complexity;
- Balancing.

Public administration is required to represent and provide, as well as the complex needs and lives of people through the operation of their managerial components. Effective factors of public administration include: mo-

tivation, attitude to work, knowledge, skills, abilities, initiative and responsibility.

Thus, the effectiveness and efficiency of public administration are determined by the effect of qualitative factors of a technical, political, organizational, moral and ideological and socio-psychological nature. In highly developed market economies, mechanisms of public administration are the best combination of peculiar principles for commodity production, targeted policy of state regulation of economic processes and public-private partnership.

Conclusions. It can be concluded that the archetypal model is formed under the influence of social and political development of the state. To date, the mechanisms of public administration are being modernized and the Economic Policy is optimized by the State Policy.

Public administration must necessarily represent and ensure the needs of people. With regard to public management models, the analysis of publications allows us to conclude that they must meet their main criteria. Building an institutional-archetypal environment and creating mechanisms will ensure the success of a wide range of tasks.

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THEORY AND PRACTICE OF STRATEGIC PRIORITIES OF SUSTAINABLE DEVELOPMENT IMPLEMENTATION OF UKRAINE: ARCHETYPAL PARADIGM

Abstract. Through the prism of formed by the historical tradition of archetypes the sustainable development strategic priorities as a component of strategic planning and the object of efforts consolidation of public authorities, business structures and the public in the medium and long-term perspective are considered as well as their conditionality is determined. These are determined the requirements for distinguishing the stages of fundamental transformations in the process of reforming the public administration system, and their compliance with the stages of development during the years of independence are analyzed. The emphasis is on optimization requirements (complexity, organizational flexibility, stratification or ranking of goals, the pace of transformations), stemming from the objective aspects of archetypes of the modern Ukrainian society. It is established that for national experience of reforming characteristic features are: refusal from the analysis of own experience; distortion of information flows; failures in policy implementation and unpopular transformations; the tendency to increase the number and complexity of structures and scale of tasks that is difficult to adapt to changing conditions; lack of effective leadership and management skills. The problematic issues that arise in the process of strategic priorities realization are singled out.

On the basis of the analysis of the reasons that make impossible the sustainable regional development on the basis of regional development strategies of Ukraine for the period up to 2020, it is justified the need of updating the methodological provision for their development and revision. The practical experience in determining sustainable development strategic priorities on the example of Vinnitsa is investigated. It is indicated the objective (based on the archetypes formed by the historical tradition) and subjective (due to the variability and specificity of their manifestations) factors of the unpopularity of strategic transformations,

the reasons for failures in the reforms implementation, the negative effects of their manifestations, which in aggregate made it possible to identify the main threats to the implementation of the sustainable development strategic priorities.

Keywords: strategic priorities, sustainable development, public administration system, reform, transformations, optimization requirements, archetypal paradigm.

ТЕОРІЯ ТА ПРАКТИКА РЕАЛІЗАЦІЇ СТРАТЕГІЧНИХ ПРІОРИТЕТІВ СТАЛОГО РОЗВИТКУ УКРАЇНИ: АРХЕТИПНА ПАРАДИГМА

Анотація. Кризь призму сформованих історичною традицією архетипів розглянуто стратегічні пріоритети сталого розвитку як складову стратегічного планування та об'єкт консолідації зусиль органів публічної влади, бізнес-структур та громадськості на середньо- та довгострокову перспективу і вказано на їх зумовленість. Визначено вимоги для виокремлення етапів кардинальних перетворень, що здійснюються в ході реформування системи публічного управління та проаналізовано їх дотримання в поетапності розбудови за роки незалежності. Акцентовано увагу на оптимізаційних вимогах (комплексності, організаційній гнучкості, стратифікації або ранжуванні цілей, темпах трансформаційних перетворень), що впливають з об'єктивних аспектів, що наявні в сучасному вітчизняному суспільстві архетипів. Встановлено, що для вітчизняного досвіду реформування характерними ознаками є: відмова від аналізу власного досвіду; викривлення інформаційних потоків; невдачі в реалізації політик та непопулярність перетворень; тенденція до збільшення кількості та складності структур і масштабів завдань, що складно адаптувати до змінних умов; брак ефективного лідерства та навичок управління змінами. Виокремлено проблемні питання, що виникають у процесі реалізації стратегічних пріоритетів.

На основі аналізу причин, що унеможливають сталий регіональний розвиток на основі стратегій регіонального розвитку регіонів України на період до 2020 р., обґрунтовано потребу в оновленні методичного забезпечення їх розроблення та перегляду існуючих. Досліджено практичний досвід щодо визначення стратегічних пріоритетів сталого розвитку на прикладі м. Вінниця. Вказано на об'єктивні (що спираються на сформовані історичною традицією архетипи) та суб'єктивні (зумовлені варіативністю та специфічністю їх виявів) чинники непопулярності стратегічних перетворень, причини, що зумовлюють невдачі при здійсненні реформ, негативні наслідки їх вияву, що в сукупності надало змогу визначити основні загрози для реалізації стратегічних пріоритетів сталого розвитку.

Ключові слова: стратегічні пріоритети, сталий розвиток, система публічного управління, реформування, трансформаційні перетворення, оптимізаційні вимоги, архетипна парадигма.

ТЕОРИЯ И ПРАКТИКА РЕАЛИЗАЦИИ СТРАТЕГИЧЕСКИХ ПРИОРИТЕТОВ УСТОЙЧИВОГО РАЗВИТИЯ УКРАИНЫ: АРХЕТИПНАЯ ПАРАДИГМА

Аннотация. Сквозь призму сформированных исторической традицией архетипов рассмотрены стратегические приоритеты устойчивого развития как составляющая стратегического планирования и объект консолидации усилий органов публичной власти, бизнес-структур и общественности на средне- и долгосрочную перспективу и указано на их обусловленность. Определены требования для выделения этапов кардинальных преобразований, осуществляемых в процессе реформирования системы публичного управления и проанализировано их соблюдение за годы независимости. Акцентируется внимание на оптимизационных требованиях (комплексности, организационной гибкости, стратификации или ранжировании целей, темпе трансформационных преобразований), которые вытекают из объективных аспектов, присутствующих в современном отечественном обществе архетипов. Установлено, что для отечественного опыта реформирования характерными признаками являются: отказ от анализа собственного опыта; искривление информационных потоков; неудачи в реализации политик и непопулярность преобразований; тенденция к увеличению количества и сложности структур и масштабов задач, их адаптация к изменяющимся условиям; недостаток эффективного лидерства и навыков управления изменениями. Выделены проблемные вопросы, возникающие в процессе реализации стратегических приоритетов.

На основе анализа причин, которые делают невозможным устойчивое региональное развитие на основе стратегий регионального развития регионов Украины на период до 2020 г., обоснована необходимость в обновлении методического обеспечения их разработки и пересмотра существующих. Исследован практический опыт по определению стратегических приоритетов устойчивого развития на примере г. Винница. Указано на объективные (которые опираются на сформированные исторической традицией архетипы) и субъективные (обусловленные вариативностью и специфичностью их проявлений) факторы непопулярности стратегических преобразований, причины, обуславливающие неудачи при осуществлении реформ, негативные последствия их проявления, что в совокупности дало возможность определить основные угрозы для реализации стратегических приоритетов устойчивого развития.

Ключевые слова: стратегические приоритеты, устойчивое развитие, система публичного управления, реформирование, трансформационные преобразования, оптимизационные требования, архетипная парадигма.

Problem statement. The practice and implementation of various strategic programs at the present stage of development gives grounds to assert of modern state building in the context of substantiation of expediency

that the definition and implementation of sustainable development strategic priorities and related policies is first of all the initiation of a certain type of reforms aimed at improving the public administration system and the formation of a sufficient scale of strategic potential with optimizing the parameters of its use. In Ukraine, in line with the Strategy for Sustainable Development “Ukraine 2020” [1], these are determined the goals, directions, strategic priorities of the state development, which are specified in the Concept for the Reform of Local Self-Government and Territorial Organization of Power in Ukraine [2], the State Strategy for Regional Development till 2020 [3], the Program and Action Plan of the Cabinet of Ministers of Ukraine, and correlate with the general course of European integration (“European Principles of Public Administration” (OECD, 1999; SIGMA, 2017). They are the basis for implementing European standards of living in Ukraine through the implementation of 62 reforms and development programs that require rapid transformations in the administrative subsystem based on a radical reorganization of existing administrative mechanisms. However, the real achievements over the past 4 years for the accomplishment of key indicators attest to the slow pace of their achievement [4, p. 471–473], which is largely due to the neglect of the national endogenous potential, national features, traditions and available archetypes. So, we’ve got a crisis in the administration system, which indicates the existence of problem issues as well the theory, methodology as practice of implementing strategic priorities, which in turn are

exacerbated by the lack of constructive interaction between central and local government bodies, local self-government, representatives of science, business and the public.

Analysis of recent publications on the issues and identification of previously unsettled parts of the general problem. The methodological basis of the research of the questions of sustainable development strategic priorities forming and ways of their realization is the works of domestic and foreign scientists: S. Albert, S. Bila, B. Garrett, B. Danilishin, M. Dyussozh, M. Dolishny, V. Keretsman, V. Mamonova, P. Nadolishny, M. Porter and others. These works form the basis for the research of socio-economic and environmental components of sustainable development, mainly at the regional level, and serve as a methodology for development strategies researching. At the same time, the research of problem issues and the substantiation of ways for overcoming them in the process of the sustainable development priorities implementation was not paid attention.

The purpose of the article. Based on the substantiation of the theoretical foundations of the sustainable development strategic priorities, the definition of requirements and characteristics of the process of reforming the public administration system, to investigate problem issues and identify the main threats for their implementation in Ukraine.

The presentation of the main research material with the full substantiation of the scientific results. Strategic priorities are an integral part of strategic planning and determine not only the mechanisms for ensuring national

security, but also the direction of the socio-economic sphere development in the medium-term perspective. At the same time, they can be considered as an object of efforts consolidation of state authorities and local self-government bodies, business structures and the public in the medium and long-term perspective, a key to achieving social consensus on the solution of topical problems of sustainable development at the local, regional, national levels.

Development priority which is objectively defined (including taking into account the peculiarities of the development of the village, district, city and oblast, state as a whole), is backed by the existing resource supply, becomes the basis for successful achievement of the sustainable balanced development goal, competitiveness growth of the regions and the state. Strategic development priorities determine the definition of tasks and tools for solving social problems, increase the level of economic potential of territories, their economic performance, profitability of business and incomes, and, as a result, create conditions for the general increase of social standards, quality of life and the business environment development. In strategies are typically involved complex, large-scale, non-differentiated transformations, in which components with not identified high and low risks. Therefore, instead of building up activities on the basis of the selection of less risky components, if these are provided that they are potentially successful, we get mixed in terms of complexity, scale and degree of risk activities, which ultimately complicates the possibility of risk management and control of major risks.

The implementation of strategic priorities also involves the consolidation of the efforts of disparate authorities, that is, the consistency of forecast indicators and vision of the future, planned documents (in terms of goals, tasks, terms), coordination of activities, etc. It is about a joint coordinated activity of all components of the public administration system to achieve the declared goals, which will enable them to be successfully implemented.

Scientists Sauer K., Gemino A. and Reich B. [5] and Fishenden J. and Thompson M. [6] found that the risk of failures in the implementation of any strategies, programs and projects, including governmental, is growing from the increasing in the number of persons who are involved in its implementation and in the time for which they are calculated. So, if the task needs to be spent less than 24 man-months, there is a 25 % probability of failure, provided that this number is 500–1,000 man-months, then this probability is 50 %, 1,000–2,400 – the risk tripleth and is 75 %, and there were no successful projects with labor costs over 2,400 man-months at all.

Taking into account the complexity of reforms outlined in the Strategy, it is impossible to make the transformation in one stage, as far as the fundamental transformations have to be in harmony with the informal structure of the system, which changes quite slowly. Therefore, it is necessary to define the requirements for distinguishing transformation stages:

- the result of each stage should be a holistic functionally completed set of activities (autonomous reform, the results of which can be evaluated);

- each of the stages is the basis for building a complex of transformations of a higher quality level: the results of the previous ones are aimed at achieving the goals of the following stages; effective forms of transformation need to be preserved, regressive — to be removed, complement with new forms (methods, technologies);

- to overcome the increasing complexity, discoordination and other dysfunctions should be systematically allocated in the complicated structure of a group of homogeneous or closely related components, to create mechanisms for their coordination;

- the development of each new stage appropriate to carry out through the advance promotion of leadership subsystems that have the highest organizational potential for the development of progressive approaches and technologies.

We would like to stress the fact that during the years of independence, and the actual development of a modern public administration system, in stages of reform, almost none of the above requirements were met. Every new governmental team outlined its own trajectory of transformations, however, its cadence made it possible to implement (and not always) only the first stage of such transformations. As a matter of fact, during the period of Ukraine's independence, the Cabinet of Ministers of Ukraine was headed by 21 prime ministers (including several times), with 20 relevant government programs operating there. And this despite the fact that the implementation of complex transformations is a difficult and long-term process and requires the implementation of a complex algorithm, with pre-

dictions of more complex and profound transformations.

Taken to attention the potential hidden in archetypes (democracy, lack of own statehood, local self-identification, etc.) [7], let's compare it to the society's perception of the reforms. The most noticeable, according to the general public opinion, are the changes connected with the decentralization reform. The level of this reform implementation is steadily growing, the estimation of the effectiveness of the reforms by the population is also quite high, and almost 50 % of the population has experienced significant changes in the implementation of this reform (we note that the level of perception of other reforms ranges from 15 to 25 %).

Another disadvantage of reform, in the outlined sense, is the rejection of the own experience analysis, which, in essence, is a consequence of the manifestation of the archetype of its own statehood long absence. Quite often we are witnessing a situation in which all previous developments are a priori recognized as negative: so, among all the Prime Ministers of Ukraine, only V. Groisman thanked his predecessors for the quality work, while the rest of the same critically advocated the activities of predecessors and their consequences.

Also, the optimization requirement is complexity, within which the additive character and synergistic effect from uniting efforts is revealed. Complexity implies:

- the comprehensiveness and mutual co-ordination of the impacts on the object of administration: "the conduction of some, even the most appropriate, measures will not give a proper return if

they are isolated. Taken outside the system, they can contradict each other and not lead to the desired effect” [8, p. 9];

- complementarity of the forms and dynamism of the ways of the system, which involves a combination of the best domestic and adaptive foreign practices of the public administration system reforming, based on its endogenous potential;

- complementary combination of components. This aspect works best within the public authorities’ structure, since its specificity is best disclosed in relation to the organizational structure of a separate functional unit.

Regarding the organizational flexibility of the public administration system – the possibilities to change according to the conditions of the external and internal environment, to change the functional purpose, in accordance with the dynamism of intermediate goals, etc., for this, the development of such features of the system is a priority.

Considering the planning process begins with goal-setting, it is necessary not only to identify the priority tasks (“links”), but also to stratify or to rank targets. That is, it makes impossible one-step transformation, or transformation over a short period of time. Thus, with this special significance the process of goal-setting becomes: the discordance of the goals to the real opportunities for their achievement causes defeat the entire process of reform. Also important is the transformations pace of the system development that should be synchronized not only with internal needs but also with the requirements of the environment, with both a significant lag behind the others and the excessive dynamism

of transformations under certain conditions are suboptimal.

Given the above, it is worthwhile to outline a number of reasons for failures in reforms implementation:

- distortion of information flows, the results of which may be completely missing information on the condition of the reformed object, that is, the lack or incompleteness or unreliability of the source data (for example, the Strategy of public administration reform was developed in the absence of a systematic idea of the object of reform, and complete integrated analysis was carried out as early as mid-2018); in the end, the authorities can’t adequately plan the needs for change and how they have to be implemented;

- failures in policy implementation and unpopular transformations (data from sociological surveys indicate an existing tendency to lower confidence in the authorities and increasing skepticism about the prospects for reforming success [9]; thus, trust to public administration bodies is catastrophically low, and a significant part of the population sees it precisely in the administrative workers (public servants and politicians) the main brake factor for reforms). In essence, solving this complex and large-scale problem lies in the course of the movement in all key areas of the reform, as the development of relationships, especially taking into account the potential by adjusting the influences in the form of feedback, will actually allow the defined strategic priorities to be effectively implemented;

- the tendency to increasing of the number and complexity of structures and tasks scale that is difficult to adapt to changing conditions (simultaneous

implementation of a range of strategic reforms and a long transition period resulted the existence of a number of duplicating structures in the public administration system; the complexity of the division of powers and responsibilities (for example, between rayon councils, rayon state administrations and newly formed united territorial communities, especially if the latter united all communities of the district), dilution of control area);

- lack of effective leadership and special management skills.

Thus, when we talk about problems in strategic priorities implementing, we should highlight the following:

- the ambitiousness and complexity of the planned transformations, which, coupled with the long-term perspective, present a grave risk of changes in the legislation, vectors of public policy and their implementation technologies;

- a critical perception of the interim results of the goals implementation, negative analysts' evaluation and public discontent, which may lead to a failure of plans implementation, while such incompleteness causes a reduction in the effectiveness of the strategy, and the unpopularity of reforms, as evidenced by world practice, is often due to the roots of change that in turn, yields positive results on the condition of full realization of the planned course and only in the long-term perspective;

- low level of professional competence of both public servants and consumers. At the same time, the level of consciousness of the latter is decisive, since large-scale transformations should be approached with a strategic vision and awareness of social necessity.

Ukraine's loss of key positions in the international economic space, lack of readiness for new external and internal challenges, and the aggravation of problems at the local level are the result of deepening of both economic and social and humanitarian disparities between the regions, which in aggregate constitutes a threat to the security of the state. After all, without realistic consideration of regional aspects, achieving sustainable development in general is not possible.

The formulation and implementation of regional development strategies as a document outlining prospects contributes to the effective use of existing resource potential, the identification and use of unique competitive advantages, which creates the preconditions for economic growth and social and humanitarian development, ensuring stability in general. Recall that the Strategies for Regional Development of Ukraine's Regions until 2020 were approved in the second half of 2014–2015 (except for the strategies of the Autonomous Republic of Crimea and Sevastopol), which was envisioned by the State Strategy for Regional Development for the period till 2020 [3] for implementation Action Plan for its realization.

In defining archetypes [7], we noted the territorial (regional, local) self-identification, which is one of the most controversial archetypes. In the national realities and according to the historical preconditions in this archetype, its manifestation in the administration object hides the threat of a split of the country in accordance with the language, religious, foreign policy preferences of certain territorial communities. By means of this archetype it is

possible to clearly illustrate the need to ensure the consolidation of the nation, the formation of self-identification at the level of “I am a citizen of Ukraine”. Taking into account national characteristics and significant differences within the framework of European integration aspirations, it would be worth taking the key principle of building the EU – unity in diversity. On the basis of this it is possible to start the consolidation of the entire society and the formation of a national identity. Especially considering the fact that on time, the presence of real external threats serves as an additional consolidating factor.

Among the reasons that make sustainable regional development and their transformation into competitive regions impossible, is defined [10]:

- lack of systemic approaches and coherence of the strategy, both with the priorities of the state regional policy, as well as with the program documents and directions of the region’s development;

- low effectiveness of regional development strategic planning, including forecasting: the plan of action is foreseen for only 5 years, and the lack of vision of future development scenarios transforms the strategy into operational plans, which serve to clarify the current goals, mechanisms and means of achieving them – we work according to the principle “Extinguishing the fire”;

- static and focused on addressing existing regional development problems.

Undoubtedly, the process of formation and implementation of strategies for regional development is directly dependent on the external environment –

changes in the socio-political situation and market principles of the economic component. These actualize the need for updating methodological support for strategy development. In particular, during the period from 2015 to 2016, the Cabinet of Ministers of Ukraine and the Ministry of Regional Development of Construction and Housing and Communal Services of Ukraine adopted a number of normative and legal documents:

- The procedure for the development of the State Strategy for Regional Development of Ukraine and the plan for its implementation, as well as monitoring and evaluation of the effectiveness of the implementation of the Strategy and Action Plan (11.11.2015, Decree № 931);

- The procedure for the formulation of regional development strategies and action plans for their implementation, as well as the monitoring and evaluation of the effectiveness of the implementation of these regional strategies and action plans (11.11.2015, Decree № 932);

- Methodology for developing, monitoring and evaluating the effectiveness of implementation of regional development strategies and plans for their implementation (31.03.2016, order number 632).

As the existing regional development strategies were approved in 2014–2015 on the basis of previous methodological recommendations from 2011, this necessitates a regular updating and adjustment of three-year plans for their implementation. The above-mentioned methodological recommendations from 2016 in fact can be applied only to monitoring the implementation

of strategies and assessment of implementation of action plans for their implementation.

Let's consider in more detail the practical experience in determining strategic priorities of sustainable development on the example of Vinnitsa. Thus, "Development Strategy of Vinnytsia-2020" [11] focuses on achieving a high standard that meets modern requirements, the level and quality of life, and comfortable conditions for living on the basis of the formation of a competitive economy and a developed social sphere. For these, five strategic directions is identified and approved: the formation of a strong local community; economic development aimed at high and quality employment; sustainable environmental development and improvement of the quality of communal services; quality of social life; balanced spatial development.

For example, within the first strategic priority "Formation of a strong local community" over the past two years, 77 projects was implemented, of which 27 was implemented for the purposes of "Vinnitsa as a city with a developed civil society" and "Leadership of Vinnitsa in improving the efficiency and effectiveness of local municipality". Behind these figures, the daily work of the executive committee of the city council and its deputy corps on development: administrative and social services oriented to citizens, civil society institutions, urban identity, etc. And all this is accompanied by constant training not only direct employees, but all involved participants in the implementation of the development strategy: forums, trainings, round tables, conferences, etc.

It should also be added that for implementation of the "Development Strategy of Vinnytsia-2020" a number of conceptual programs was adopted, the implementation of which is aimed at achieving development priorities. In particular: Investment Promotion Program in Vinnitsa for 2018–2020, approved by the decision of the City Council dated November 24, 2017 № 930; The marketing strategy of the city of Vinnitsa-2020, approved by the decision of the city council dated June 27, 2018, № 1222. Thus, the implementation of the Marketing Strategy of the city of Vinnytsia-2020 will contribute to the formation of a positive investment and tourist image of the city, creating real opportunities for attracting investment, establishing effective regional and international relations.

An example of the potential effectiveness of implementing rather unpopular reforms is the provision of transport services. With the aim of overcoming the unprofitableness of local public transport by local government bodies of Vinnitsa, it was decided to abandon the services of private carriers and allocate part of the budget funds for the creation of municipal tram and trolleybus and bus parks. Despite the clarity and planning of the reform, the clear miscalculation of loads and the study of passenger flows in the first stages of implementation, it was not only unpopular, but also caused significant social discontent, and residents of certain parts of city even organized demonstrations to cancel such decisions. However, after a series of corrective actions, after the inhabitants of the city got used to the newly formed system, it was possible not only to update the rolling stock of

the municipal transport, but also to ensure the transportation of passengers according to clear schedules, and the result obtained now has rather high estimates of the inhabitants of the city.

Conclusions and perspectives of further research. The reasons for failure in the reforms implementation are: failure to take into account endogenous potential and available archetypes; distortion of information flows, the results of which may be completely missing information about the state of the reformed object; failures in policy implementation and unpopular transformations; the tendency to increasing the number and complexity of structures and scale of tasks that is difficult to adapt to changing conditions; the lack of effective leadership and change management skills, etc. The negative consequences of the manifestation of these factors are:

- the increasing complexity of administrative procedures (the transition period is due to the introduction of new rules and procedures in parallel with existing ones, which reduces the level of transparency and confidence to the authorities);

- complication in coordinating the activities of structures (the problem of fuzzy distribution of powers, the presence of gaps and duplication, which manifest themselves against the backdrop of inconsistency of activity of disparate structures, which in aggregate not only complicates, but also makes it impossible to achieve the set goals).

Thus, the main threats for the implementation of strategic priorities are: lack of relevant managers and leaders; lack of proper administrative skills; weak risk management; complexity,

size and ambition of transformations; fragmentation and non-coordination of actions; excessive concentration on selection of methods and process, incompleteness of activity. And the main reason for the unpopularity of strategic transformations is the need to direct significant resources over a long period of time and delay in end results, which collectively leads to negative public perceptions. In essence, these threats are inherent not only for national administration practice, but the archetypes available in Ukraine significantly increase and exacerbate the negative manifestations of some of them.

Therefore, Ukraine's aspiration to sustainable development on the basis of competitiveness, along with other, urgently needs to reform the public administration system on scientifically grounded, methodologically tested principles. As well as the development and introduction of new approaches to the use of human, economic and natural resources, and other potential of the state, which would provide a qualitatively new standard of living for Ukrainian citizens, which is the subject of further scientific research.

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VALUABLE CONCEPT OF PEACE-BUILDING IN UKRAINE

Abstract. The conducted study concluded that the most integrative potential for the successful completion of democratic transit in Ukraine could be a model of patriotism built on the basis of a high level of civil competency of individuals and called the “citizenship patriotism” model.

Citizenship patriotism requires a critical amount of patriots trained to constructive interaction in a complex society and oriented towards securing public interest. As the results of the survey showed, the level of citizenship competencies of children and youth is not high enough in Ukraine at the moment. However, if the same tendency is maintained for the actualization of the issue of civil education in public discourse, in few years the model of citizenship patriotism can become an effective model of patriotism for the majority of Ukrainians, which will be effective in the unstable context of socio-political development and play a key factor in the successful completion of democratic transit in Ukraine.

The article compares the content of the definitions of “nationalism” and “patriotism”, comparing the characteristics of sentimental and constructive types of

patriotism. It is emphasized that citizenship, like patriotism, involves care for public interest. The main component of citizenship is the active participation of the individual in the life of society for the public good.

At the heart of the civic culture is the focus on civil responsibility. It is proved that civil patriotism is an ideal model for a complex society, which is reflected in the commitment of the person to the interest of the country (public and public interest), an active position on its protection and fulfillment of civil obligations, along with a substantiated (and affective, and rational) positive assessment general national realities of flexible format. The concept of citizenship from the point of view of strategy approach is analyzed. The further development of the study of “pedagogy of peace” was obtained. The special educational potential of the culture of civic citizenship in the Ukrainian society is emphasized.

Keywords: citizenship, peace-building, value concept, archetype approach, sustainable development.

ЦІНІСНИЙ КОНЦЕПТ МИРОБУДІВНИЦТВА В УКРАЇНІ

Анотація. Проаналізовано інтегративний потенціал моделі громадянського патріотизму для успішного завершення демократичного транзиту в сучасній Україні.

Зазначено, що громадянський патріотизм вимагає критичної кількості патріотів, які мають освітню підготовку до конструктивної взаємодії у складному суспільстві та орієнтовані на забезпечення суспільних інтересів. Наголошено, що рівень громадянської компетентності дітей та молоді на сьогодні в Україні недостатньо високий. Проте, якщо тенденція актуалізації питання громадянської освіти в публічному дискурсі зберігається, то за кілька років модель громадянського патріотизму може стати ефективною для більшості українців. Ця модель виявлятиме особливу дієвість у нестабільному контексті.

У роботі порівняно зміст дефініцій “націоналізм” та “патріотизм”, зіставлено характеристики сентиментального та конструктивного видів патріотизму. Наголошено, що громадянськість, як і патріотизм, передбачає турботу про суспільний інтерес. Основною складовою громадянства є активна участь особистості в житті суспільства для суспільного блага.

Основою культури громадянськості є орієнтація на громадянську відповідальність. Доведено, що громадянський патріотизм — ідеальна модель для складного суспільства, відображається в прихильності особи до інтересу країни (суспільного, публічного інтересу), активній позиції щодо його захисту та виконання громадянських обов’язків поряд з обґрунтованою (і афективною, і раціональною) позитивною оцінкою загальноукраїнових реалій гнучкого формату. Проаналізовано поняття громадянськості з точки зору підходу стратегемності. Дістало подальшого розвитку дослідження “педагогіки миру”. Приділено увагу на особливому інструментальному потенціалу освіти для розвитку культури громадянськості в українському суспільстві.

Ключові слова: громадянськість, миробудівництво, ціннісний концепт, архетипний підхід, сталий розвиток.

ЦЕННОСТНЫЙ КОНЦЕПТ МИРОСТРОИТЕЛЬСТВА В УКРАИНЕ

Аннотация. Проанализирован интегративный потенциал модели гражданского патриотизма для успешного завершения демократического транзита в современной Украине.

Отмечено, что гражданский патриотизм требует критического количества патриотов, которые имеют образовательную подготовку к конструктивному взаимодействию в сложном обществе и ориентированы на обеспечение общественных интересов. Указано, что уровень гражданской компетентности детей и молодежи в настоящее время в Украине недостаточно высок. Однако, если тенденция актуализации вопроса гражданского образования в публичном дискурсе будет сохраняться, через несколько лет модель гражданского патриотизма может стать эффективной для большинства украинцев. Эта модель проявит особую эффективность в нестабильном контексте.

В работе проведено сравнение содержания дефиниций “национализм” и “патриотизм”, сопоставлены характеристики сентиментального и конструктивного видов патриотизма. Отмечено, что гражданственность, как и патриотизм, предполагает заботу об общественном интересе. Основной составляющей гражданства является активное участие личности в жизни общества для общественного блага.

Основой культуры гражданственности является ориентация на гражданскую ответственность. Доказано, что гражданский патриотизм — идеальная модель для сложного общества, отражается в приверженности личности к интересу страны (общественного, публичного интереса), активной позиции по его защите и выполнения гражданских обязанностей наряду с обоснованной (и аффективной, и рациональной) положительной оценкой реалий страны. Проанализированы понятия гражданственности с точки зрения подхода стратегемности. Получило дальнейшее развитие исследование “педагогика мира”. Отмечено особый инструментальный потенциал образования для развития культуры гражданственности в украинском обществе.

Ключевые слова: гражданственность, миростроительство, ценностный концепт, архетипический подход, устойчивое развитие.

Problem settings. In modern Ukraine, the question of peace-building remains open for discussion during 5 years. Recently, the appeal of scientists to this problem has also become more frequent. A well-known Ukrainian theoretician S. Klepko analyzes an

educational paradigm called “pedagogy of peace”, based on the concepts of globally expanded responsibility, empathy, and trust [1, p. 21]. The task of the pedagogy of peace — to create peace of mind in the education subjects in whole without taking into account numerous

factors. However, the scientist emphasizes that the war does not start from the effectiveness of education, rather, they are initiated by educated rulers, so for the purposes of education important philosophical knowledge of the nature of modern wars [1, p. 21]. M. Barber's speech "Short reflections on education and the causes of wars" is valuable in this debate. The British scientist determines the significant potential of education to eliminate the causes of wars and calls for lifelong learning [2].

Reflecting on the role of cultural factors in the process of educational change, scientists often analyze a case of "soft power" (for example, as an approach to modern successful modernization of China). The theory of "soft power" was first developed by American political scientist J. Nye who emphasized the importance of a way to achieve success on the world stage, in addition to economic and military might, cultural and political values of the country [3]. Many Chinese scholars based on this theory substantiate the approach of building China's political power on the basis of growing attention to culture (this is reflected in the enhancement of cultural exchanges, promotion of the attractiveness of the Chinese model of development, peaceful foreign policy and the belief in their responsibility). On this basis, the theorists characterize the so-called strategic thinking of the Chinese, consisting in extraordinary methods of achieving the goal by peaceful means, based on gradual, pragmatic, flexible, objective, spiritual freedom, humanity, and integrity. The prerequisites for such a phenomenon were the philosophical schools of Ancient China: Taoism, Legislation,

Confucianism. Therefore, strategy is to promote national interests through a special approach to the translation of cultural values, support for social harmony, understanding based on the sociocultural features of each country, as well as verification of the effectiveness of ideas and concepts in practice. We have repeatedly referred to the approach of practical significance of certain ideas in our publications, substantiating the practical social and political participation of children and young people as an integral part of the process of forming their civic beliefs and attitudes [4].

The analysis of recent publications on the issues. The problem of world-building and the role of education in this process became the subject of works by foreigners (G. Almond, M. Barber, S. Verba, M. Heidegger, L. Richardson, S. Huntington, etc.), and ukrainian scientists (S. Klepko, G. Rodyk, L. Skorokhod, and others). An archetypal paradigm is represented in the Ukrainian scientific thought by the works of scientists of the Ukrainian school of archetype – E. Afonin, O. Sushiy, O. Bandurka, A. Martynov and others. In this paper, the problem of world-building will be considered in the aspect of analyzing the instrumental potential of citizenship education and citizenship education.

The purpose of the article is to study the value concept of world-building in Ukraine on the basis of analysis of the educational potential of society.

Presentation of the main research material. Political transit determines two main prerequisites for a successful transition to democracy: the presence of an appropriate level of national unity,

political will for a democratic transition and a real struggle for democracy [5, p. 667]. The rethinking of various ways of solving the problem of ensuring national unity after the civil protest actions in Ukraine entitled “Revolution of Dignity” was reflected in many scientific publications and public discourses. At the stage of the surge in civil activity from the first half of 2014 and so far, scholars have increasingly begun to call patriotism a factor that can ensure sustainable civil participation, as well as effective work of the state apparatus in the context of the problems of political development (annexation of the Crimea, the beginning of military aggression on the East of Ukraine). This was reflected even in the fact that in the first version of the draft Law of Ukraine “On Civil Service” among the list of principles of civil service “patriotism” was put in the first place. After about two years of public discussion, in the final version of the Law of Ukraine “On Civil Service”, adopted by the Verkhovna Rada of Ukraine on December 10, 2015, patriotism (defined as “devotion and faithful service to the Ukrainian people”) was placed on the fourth position in the above-mentioned list (article 4, paragraph 1, subparagraph 4). In the previous Law “On Civil Service” dated December 16, 1993 [6], the notion of “patriotism” was not mentioned at all. Of course, in a situation of cases of treason by certain public officials of Ukraine’s national interests in the Crimea and in some territories of Donetsk and Luhansk regions, the relevance of patriotism sounded in a new way.

In order to solve internal problems, Ukrainian society, having its own intel-

lectual reserves, has long been forced to import someone else’s experience. It was a situation of manifestation of the archetype of “distortive experience” [7] and in some way influenced the fact that the political culture of Ukrainians is controversial, eclectic, marked by the lack of a clear orientation of political development and the priorities of domestic politics, the growth of social pessimism and the presence of a syndrome of wonder, weakening political will of a person. However, during the last 4 years, cordocentrism that is mentally peculiar to Ukrainians has become more or less transformed [8] — Ukrainian society is beginning to lessen trust in promises of politicians, loses its illusion, begins to think more and more rationally.

The Stanford Philosophical Encyclopaedia gives the standard definition of “patriotism” as follows: it is love for one’s country [9]. Other scholars point out that patriotism must be understood as a commitment and a sense of belonging to one’s country [10]. Its meaning is usually related to its role in supporting national cohesion on behalf of the state to the extent that the state encourages members of society to respect their civil responsibilities. The consideration of this question varies greatly from one context to another, so theorists suggest talking about “patriotism” in plural, stating the diversity of its manifestations [10].

Patriotism can be defined as a system of views (cultural, consciousness attitudes) that reflect the inflexible attachment of a person to a particular country, characterized by an indisputable positive assessment of that country, persistent loyalty and intolerance

to critics. In Western political philosophy, there is a debate about the type of patriotism that can provide an effective alternative to nationalism, as a meta idea for a stable statehood [9]. The theorist S. Nathanson defines patriotism as the identification of a person as a member of his/her country, manifested in a special love for it, a sense of pride in achievement of his/her country and shame for its loss, anxiety about the well-being of its people, willingness to sacrifice for the happiness of its future [11, p. 34–35]. Hence, the rationale for patriotism as an affective phenomenon, the content of which is strong symbolic (sentimental) interpretations, is valuable.

The theorist H. Kelman suggested two basic types of patriotism – sentimental and instrumental [12, p. 174]. Sentimental patriotism implies “perceiving the group for personal identity”, instrumental – “perceptions of the group to meet one’s personal needs and interests”. Hence, individuals who perceive the country to form their personal identity will be hostile to criticism of the country. Individual carriers of instrumental patriotism are likely to criticize the country if it does not manage to reach the expected level of national welfare. Consequently, sentimental patriotism is characterised by an unquestionable positive assessment, country’s loyalty and intolerance to its critics. Instrumental (or constructive) patriotism is characterised by critical loyalty to the country, due to the desire for positive change. Both orientations demonstrate positive identification based on a sense of affective commitment to the country. However, the sentimental (sometimes called – “blind”)

patriot considers the nation's critique dissent, which is contrary to the long-term national interests [12, p. 183].

Famous researchers G. Almond and S. Verba in the work “Civil Culture: Political Relations and Democracy in 5 Nations” [13] highlighted the following signs of civil culture: a sense of pride in their nation, an expectation of a fair attitude to the society on the part of the authorities, a tolerant attitude to the opposition parties, active participation of the community in local self-government, confidence in one’s ability to participate in politics, civil cooperation and trust, citizens’ membership in autonomous associations.

G. Orwell contrasted “patriotism” and “nationalism” from the following point of view. In his view, the apologists of nationalist ideas immerse their individuality in the collective aspirations of their people, seek to get as much power and prestige as possible for their country. Patriots, unlike nationalists, consider their people to be better, but they do not want to impose their own way of life on others [14, p. 362]. Therefore, from the point of view of G. Orwell, patriotism is more full of ideas of tolerance and pluralism, and hence of democracy. Agreeing with G. Orwell, the theorist M. Billing argues: when love and special care about one’s country becomes “unbridled” and causes to think about a bad attitude towards others, then such traits characterize nationalism [15, p. 55–59].

Methodologically valuable is the vision of the discrepancy between the notions of “nationalism” and “patriotism” by the theorist L. Acton: patriotism, unlike nationalism, is the awareness, first of all, of our moral responsibilities

to the socio-political community [16, p. 163]. We will rely on this definition in our work further. In this position, a meaningful assessment of morality as a universal regulator of the world of the future is important, which, in particular, the author of the theory of “The Black Swan” N. Taleb substantiated [17].

According to recent studies, the near future will be characterized by the proliferation of collective identities, as well as emotionally volitional meanings of social communities [18]. After all, with the further development of democracy, analysis and development of policy require more and more complicity among citizens, and the attitude of patriotism, which can act as a motive for such complicity, is most widespread in the form of its symbolic (sentimental) type (the sentimental type is approximately 40 % more common in modern democratic societies, than the constructive type of patriotism [19]).

S. Nathanson reflected on the type of patriotism that is more closely associated with morality, therefore, can be defined as the optimal model, based on the discussion above. The scientist suggested to call it “moderate patriotism” [20]. The meaning of “moderate patriotism” is illustrated by the attempts to combine the attitudes of the achievement of good for one’s compatriots and the idea of caring for all humanity. S. Nathanson rejects the cosmopolitan approach of A. MacIntyre [21] and emphasizes the importance of moral thinking in defining the main meaningful components of patriotism [22].

Patriotism is defined as love for one’s country, identification with it, special care for its well-being, and also about compatriots, which can also be

characterized with concern for “public interest” [23, p. 81]. Public interest is a generalized variant of individual and group interests legitimized in public opinion. French theorists emphasize a different meaning of patriotism as a recognition of responsibilities to each other as citizens, requiring collaboration, cooperation, tolerance and disinterestedness [10]. In this approach, in general, one can identify the meaning of the concepts of “patriotism” and “citizenship”. However, we do not agree with its authors, although we recognize some meaningful synonymy of the concept of “citizenship” and “moderate patriotism”. In our opinion, in the system of categories adjacent to the issue, the citizenship is more meaningful to the notion of “state patriotism” as an active and responsible patriotism. The logic is: “I love my people, a strong statehood creates opportunities for its unity and being, so I will help the state in the realization of its functions, caring for public interest”.

By the notion of “citizenship”, Ukrainian researchers point to a certain moral and spiritual state of the people, which implies a feeling of one’s own freedom and, at the same time, responsibility, and a belief in social values [24, p. 42]. According to another scientist I. Ilyin, to be a real citizen is to “feel an indissoluble identity between the interest of the state and one’s own interest. And that is why, as one’s own interest, each spiritually correct interest of their fellow citizens is to be recognized” [25, p. 271]. Citizenship reflects the desire and will to live together. Consequently, citizenship, like patriotism, contain meaningful concerns about the interest of fellow citizens.

A well-known philosopher J. Habermas, in his work "Between Facts and Norms", argues that the normative meaning of democratic citizenship can be determined without the formation of an individual in the context of a "national state" [26]. This approach is somewhat inconsistent with our desire to combine "patriotism" and "citizenship" for their interconnection, but also takes place in scientific discourse. A theorist H. Starkey has a similar position, he claims that the concept of "citizenship" in its meaning always has a political and legal dimension. Although citizenship is in some way linked to a national concept, it is an autonomous and independent theory. In this context, H. Starkey observes that in the new concepts, citizenship exists also at supranational levels [27, p. 7]. Unlike H. Starkey, the Irish researcher M. Craith argues that although the basis of modern citizenship is the focus on civil responsibility, it is the cultural forces (the value attitude of the individual to the state, the country and its citizens) that implicitly fasten components of modern citizenship [28]. Our position correlates with the Irish researcher's point of view.

Citizenship patriotism is an ideal model for a complex society, which is reflected in the commitment of the individual to the interest of the country (public interest).

Conclusions. Citizenship patriotism is endowed with the potential to promote sustainable development of society, national unity and the development of local and nationwide democracy in Ukraine. Citizenship patriotism is a necessary prerequisite for a sustainable democratic transit. Its relevance is

greatly enhanced in the context of the decentralization of power in Ukraine.

Proceeding from the historical traditions of the Ukrainian people, and taking into account sensitivity as an indispensable characteristic of his mentality, we consider citizenship as a valuable basis for peace-building in modern Ukraine. In the Ukrainian context, citizenship is a peculiar strategy, endowed with enormous potential for the objective reflection of the socio-cultural features of Ukrainian society. The role of education in the process of formation and development of the culture of citizenship, and, on the basis of civil patriotism, is enormous. And although education as an instrument of social change is characterized by significant time consuming, in addition, the purposeful educational process characterizes stable results, long-term and value significance for both a particular person and for the whole society. Consequently, world-building in modern Ukraine depends to a large extent on the effectiveness of methods and technologies of domestic education, including civic education as its component.

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REGULATION OF THE ADVERTISING IN THE CONTEXT OF THE SUSTAINABLE DEVELOPMENT OF UKRAINE (ARCHETYPICAL APPROACH)

Abstract. The article covers the actual questions of the theory and practice of regulation of the advertising in the process of formation and implementation of state policy in the field of advertising. In particular, the methodological problems of using the archetypal approach for analyzing the regulation of advertising in the context of the sustainable development of Ukraine. Advertising activity in modern conditions affects the formation of key value orientations of society and is one of the causes of aggravation of social contradictions. One of the main objectives of advertising is to stimulate consumption, and therefore the solution of the problem of balanced consumption, as defined by the Strategy of Ukraine's Sustainable Development till 2030, creates a contradiction. Solving the problem requires the transformation of the conceptual framework of regulation of advertising sphere. The author advocates the necessity of developing a paradigm of regulation of advertising on the basis of value systems based on the concept of sustainable

development and, in particular, on balanced consumption. Certain value systems (archetypes), which predetermine the development of regulation, respectively, have an impact on the level of corporate social responsibility of the advertising business and contribute to the harmonization of relations advertising business, society and the state. It is substantiated in the article that the question of value systems in regulation of the advertising from the standpoint of tasks of the Strategy of Sustainable Development in relation to balanced consumption should not be considered as a choice of alternative. The optimal ratio of the material interests of the business and the intangible values of society in the regulation of the advertising sphere depends on the ratio of value-semantic archetypes, when the subjects of advertising activity have an effective motivation regarding social responsibility, which complements, but does not exclude corporate interests.

Keywords: advertising, archetypes, Sustainable development strategy, regulation of the advertising.

РЕГУЛЮВАННЯ СФЕРИ РЕКЛАМИ В КОНТЕКСТІ СТАЛОГО РОЗВИТКУ УКРАЇНИ (АРХЕТИПНИЙ ПІДХІД)

Анотація. Розглядаються актуальні питання теорії і практики регулювання в процесі формування та реалізації державної політики в сфері реклами, зокрема, методологічні проблеми застосування архетипного підходу для аналізу регулювання реклами в контексті сталого розвитку України. Рекламна діяльність в сучасних умовах впливає на формування ціннісних орієнтацій суспільства і є однією з причин загострення соціальних суперечностей. Багатовекторність реклами і масовий характер зумовлюють проблеми її функціонування, зокрема, таку як вплив на раціональність споживання в сучасному суспільстві. Одним із основних завдань реклами є стимулювання споживання, а отже, вирішення завдання збалансованого споживання, що визначене Стратегією сталого розвитку України до 2030 р., створює суперечність. Вирішення проблеми вимагає трансформації концептуальних основ регулювання рекламної сфери. Обґрунтовано необхідність вироблення парадигми регулювання реклами на основі ціннісних установок, на яких ґрунтується концепція сталого розвитку і, зокрема, збалансованого споживання. Певні ціннісні установки (архетипи), що зумовлюють розвиток регулювання, відповідно мають вплив і на рівень корпоративної соціальної відповідальності рекламного бізнесу і сприяють досягненню гармонізації відносин рекламного бізнесу, суспільства і держави. Обґрунтовано висновок, що питання ціннісних установок в регулюванні реклами з позицій завдань Стратегії сталого розвитку щодо збалансованого споживання не повинно ставитися як вибір альтернативи. Оптимальне співвідношення матеріальних інтересів бізнесу й нематеріальних цінностей суспільства в регулюванні рекламної сфери залежить від співвідношення ціннісно-сміслових архетипів, коли суб'єкти рекламної діяльності мають дієву мотивацію щодо соціальної відповідальності, яка доповнює, а не виключає корпоративні інтереси.

Ключові слова: реклама, архетипи, Стратегія сталого розвитку, регулювання в рекламній сфері.

РЕГУЛИРОВАНИЕ СФЕРЫ РЕКЛАМЫ В КОНТЕКСТЕ УСТОЙЧИВОГО РАЗВИТИЯ УКРАИНЫ (АРХЕТИПНЫЙ ПОДХОД)

Аннотация. Рассматриваются актуальные вопросы теории и практики регулирования в процессе формирования и реализации государственной политики в сфере рекламы, в частности, методологические проблемы применения архетипного подхода для анализа регулирования рекламы в контексте устойчивого развития Украины. Реклама в современных условиях влияет на формирование ценностных ориентаций общества и является одной из причин обострения социальных противоречий. Массовый характер рекламы обуславливает проблемы ее функционирования, в частности, такую как влияние на рациональность потребления в современном обществе. Одной из основных задач рекламы является стимулирование потребления, а следовательно, решение задачи сбалансированного потребления, поставленной в Стратегии устойчивого развития Украины до 2030 г., создает противоречие. Решение проблемы требует трансформации концептуальных основ регулирования рекламной сферы. Обоснована необходимость выработки парадигмы регулирования рекламы на основе ценностных установок, на которых основывается концепция устойчивого развития и в частности сбалансированного потребления. Определенные ценностные установки (архетипы), обуславливающие развитие регулирования, соответственно имеют влияние на уровень корпоративной социальной ответственности рекламного бизнеса и способствуют достижению гармонизации отношений рекламного бизнеса, общества и государства. Обоснован вывод, что вопрос ценностных установок в регулировании рекламы с позиции задач Стратегии устойчивого развития по сбалансированному потреблению не должен ставиться как выбор альтернативы. Оптимальное соотношение материальных интересов бизнеса и нематериальных ценностей общества в регулировании рекламной сферы зависит от соотношения ценностно-смысловых архетипов, когда субъекты рекламной деятельности имеют действенную мотивацию социальной ответственности, которая дополняет, а не исключает корпоративные интересы.

Ключевые слова: реклама, архетипы, Стратегия устойчивого развития, регулирование в рекламной сфере.

Target setting. Modern advertising plays an important role not only as a tool for a market economy. In Ukraine, in a rather short period of time, it was formed into a developed industry and a powerful social institution that affects the economy, politics, culture, the state of social morality, and other spheres of socio-economic life of society. The multi-directional nature of advertising

and its mass character, respectively, determine the problems of its functioning, particularly, such as the impact on the rationality of consumption in modern society. At the same time, the goals and objectives of the country's sustainable development strategy, aimed at ensuring economic growth, social justice and rational use of nature, include the need to balance consumption and production, and to create a culture of consumption. Consequently, new approaches to researching the problems of the regulation of advertising in the context of sustainable development through the prism of archetypes are particularly important for developing an adequate understanding of the relevant social phenomena and interconnections, in particular, for understanding the modern areas of effective regulation in the field of advertising.

Analysis of recent research and publications. The question of studying advertising is devoted to numerous scientific studies and publications. Modern advertising is being studied by sociologists and economists, psychologists and philologists, cultural scientists and linguists, and its impact on people has become the subject of study even in medicine.

Among the research in the field of advertising a significant proportion of work devoted to the problems and aspects of advertising as a kind of mass communication. In particular, the questions of the theory and practice of advertising communication are reflected in the works of T. Ambler, D. Burnett, V. Freiburger, F. Kotler, J.-J. Lamben, S. Moriarty, D. Ogilvy, K. Rotzoll, J. Segel, D. Traut, W. Wales and in the scientific researches of Ukrainian sci-

entists G. Pocheptsov, E. Romat and others.

Aspects of public administration, including in the field of communications and advertising, problems of value regulation were studied by domestic scientists in the field of public administration, economics, sociology, law. In particular, the works of V. Bakumenko, O. Valevsky, V. Golub, L. Gonjukov, V. Kozakov, G. Pocheptsov, V. Rebkalo, E. Romat, V. Tertychka should be noted among the others.

An archetype became a new scientific direction in social sciences, including the public administration, largely due to the research of Ukrainian scientists E. A. Afonin, O. A. Donchenko, O. V. Sushiy and others, whose works are devoted to the influences of archetypes on social life and politics, as well as management and public administration.

As the theoretical basis of this study the author used scientific works, which raise issues of social responsibility advertising, in particular, J. Baudrillard, E. Fromm and G. Lipovetsky.

The purpose of the article. The purpose of the article is to analyze the regulation of advertising in the context of sustainable development of Ukraine, justification of the ways of balancing the interests of society and advertising business, the need for adequate regulation, including state and public on the basis of an archetypal approach.

The statement of basic materials. In a relatively short historical period, advertising in Ukraine has gained not only economic significance, but began to play a variety and important roles in many spheres of socio-economic and political life of society. In the difficult

conditions of the transformation period in the economy of the Ukrainian state, against the backdrop of a decline in many spheres of production and even the disappearance of entire industries, the advertising industry was rapidly gaining momentum.

The formation of the industry took place in times difficult for the country's economy. Domestic and foreign scholars, specialists and politicians, World Bank experts noted that the reforms that took place during the quarter century of independence in the Ukrainian economy had devastating consequences for its rather high industrial potential. In particular, according to the World Bank, for the period of 1991–2014, the real gross domestic product (GDP) set the world record for the fall and declined by 35 %, which was the worst result in the world. Domestic production “got bottom” in the 90's. Due to its constant downfall in the first nine years of independence, Ukraine lost almost 60 % of GDP [1].

But it was in those years that the emergence and rapid growth of the advertising industry, which for almost a few years has evolved from the sphere of small business to a powerful industry and industry, and also formed into an influential social institution. According to the results of the author's study, the beginning of the formation of advertising as an economic phenomenon in the recent history of Ukraine has its roots in the 1990's. By the same period in the then Ukrainian SSR the concept of “advertising” was generally absent as a type of economic activity [2, p. 37]. At the end of the 1990's and the beginning of the 2000's, the most active and fruitful period of the formation and

development of the industry came. For example, for only five years from 1997 to 2002, the volume of the domestic advertising market, which was already formed at that time, increased 6 times and reached almost \$1 billion [2, p. 38]. And such a relative indicator of the effectiveness of advertising as the level of advertising costs of \$1,000, the income of the population in 2001 was higher than that of the USA [2, p. 47]. That is, the advertising load on the average Ukrainian at that time was higher in relative terms than even the average American. In the value of consumer goods and services, more than 1 % averaged the cost of advertising. The ratio of advertising expenditures and GDP in the early 2000's exceeded 2 %, outpacing the same ratio in the advanced countries.

The development of the advertising market and favorable conditions for advertising business have led to stable growth of incomes, the advertising industry today is one of the most profitable in the Ukrainian economy. Active growth was largely due to the very favorable conditions of regulation, including the regulatory and institutional framework. During this period, two types of advertising regulation were formed and successfully co-existed in Ukraine: state and the self-regulation of advertising. At the same time, regulation of such a sphere, acting as a powerful means of forming the values of society, is an issue that, without exaggeration, determines the state of society.

Advertising in modern social life generates social and spiritual problems, advertising activity creates new challenges, to some extent deepens the crisis

state of society. Such a situation is not unique for Ukraine alone. For example, in the opinion of American communication specialists, advertising has been influenced by the American way of life not less than the Bible. However, in Ukraine, these changes took place very rapidly, which led to a lag in the development of regulation of advertising sphere from the pace of transformation in society, caused by the influence of advertising. Therefore, the study of the problem of elimination of this imbalance requires new approaches, one of which is based on the study of archetypal features of advertising activity and the formation of the principles of its effective regulation. It should be noted that the advertising industry itself is actively using the archetypal approach to improving the effectiveness of advertising.

According to an American research on archetypes in the advertising conducted by Margaret Mark and Carol S. Pearson of Saybrook University, “for the first time in the history of mankind, common myths began to take their positions, and the place of general sacred revenues was occupied by advertising” [3, p. 322]. The use of archetypes in advertising is the use of their positive potential for profit. At the same time there is a “stream of advertising, which reinforces the negative potential of the archetype or its manifestations at the lowest levels” [3, p. 326].

The results of a special research conducted by the American company Brand Asset Valuator (BAV), which surveyed 120,000 respondents in 33 countries, showed that under conditions where the companies’ brands clearly correspond to a certain arche-

type, profit is steadily increasing [3, p. 42]. This leads to a situation where the potential of archetypes is intensively exploited in modern branding and advertising in general. The study of the action of archetypal advertising, aimed at children and adolescents showed that in some cases, there was a “social pressure” [3, p. 324].

Negative phenomena associated with advertising, including the stimulation of inappropriate demand and excessive consumption, create problems for society. So, the World Health Organization (WHO) in a special study on obesity in Europe highlighted advertising among its causes. It is about advertising harmful products, promoting unhealthy lifestyles, stimulating irrational demand and consumption of food products, which in turn is designed taking into account archetypes. WHO also recognized the important role of advertising food products aimed at children, the emergence and development of this problem among the latter [4, p. 132–164].

The problem of balanced consumption in modern society is much deeper and of a global nature. At the United Nations Summit on Sustainable Development, which took place in September 2015 in New York, new development benchmarks were approved. The final document of the Summit “Transforming our world: the 2030 Agenda for Sustainable Development” includes 17 sustainable development goals and 169 objectives, including balanced consumption.

Ukraine, like other UN member states, has joined the global sustainable development process. In order to establish the strategic framework for national development in 2017, a draft

Strategy for Sustainable Development of Ukraine until 2030 (hereinafter referred to as the Strategy) was developed, and in February 2019, the Verkhovna Rada of Ukraine included in the agenda the Draft Law on the Strategy of Sustainable Development of Ukraine until 2030. Among the goals defined by the Strategy, Strategic Goal #5: ensuring the transition to models of balanced consumption and production, tasks for achieving this goal include, among others, the following measures [5, p. 15–16]:

- to provide information to consumers and producers regarding the importance and benefits of balanced consumption and production and the formation of a modern consumption culture, in particular, the economical use of resources by the year 2030;
- to implement a national strategy for education for sustainable development by the year 2030.

One of the main objectives of advertising is to stimulate consumption, and therefore the solution of the problem of balanced consumption, as defined by the Strategy of Ukraine's Sustainable Development till 2030, creates a contradiction.

Under the influence of advertising, a person loses the opportunity of rational free choice, because his or her desires are programmed from the outside. The need to protect children from the negative impact of advertising, the protection of consumers and certain social groups from the influence of individual advertising images, prevention of the deformation of moral principles becomes an urgent need for society. This makes it necessary to establish an adequate state policy in the field

of advertising industry, enhance non-commercial public self-transformation target component in the regulation of advertising, expansion of relations and cooperation with the public in public administration.

E. Fromm in his work “To Have or to Be?” gives a very rigorous assessment of the social role of advertising and its impact on society. Advertisement with its purely suggestive methods, in his opinion, “the man pursues everywhere, not giving her a break, day or night, plunging it into the outskirts of consciousness and loss of sense of reality.” He is convinced that “it is necessary to prohibit any method of brainwashing in commercial advertising and political propaganda” [6, p. 413]. Questions of value (archetypal) objectives of *to have* or *to be* in the regulation of advertising, from the standpoint of the social concept of E. Fromm, should not be regarded as a choice of alternative. It can be said about the possibility of achieving the optimal ratio of material interests of business and intangible values of society in the regulation of advertising, in particular, through increasing the effectiveness of self-regulation. Value has a relation of value-semantic archetypes of “*possession*” and “*being*”. Its most acceptable form is creative possession, when actors of self-government have an effective motivation for “*being*”, which complements, but does not exclude, the corporate interests of “*possession*”.

J. Baudrillard, investigating the crisis phenomena in the culture of the twentieth century, noted that in the society consumption of advertising problem is reduced to the interpretation of desires. Desires materialize in speeches, and things represent desire and mate-

rialize certain functions of social order. Advertising creates a world in which social problems are not solved, people and things: “Any tension, any individual or collective conflict can be solved by means of certain things” [7, p. 105].

In a study by Gilles Lipovetsky it is noted that the postmodernist state of European culture was the result of processes encouraged, among other things, by mass consumption and the media [6, p. 44]. He labels the modern era “the era of mass consumption” [8, p. 17].

In such circumstances, in addition to the development of legislation and external control, effective self-governance and self-regulation in the advertising sphere can contribute to the solution of the problem. That self-regulation can be the answer to the question “to have *or* to be”, or rather to put it in another key – “to have *and* to be”. Erich Fromm’s work introduces the concept of “existential possession”, defined as efficiently due desire for self-preservation and not contrary to nature of “being” in terms of existence. One manifestation of this principle, creative ownership, can be the basis of the value (archetypal) targeting self-regulation, despite the fact that overall business activity less peculiar archetype of “being”, but the motivation of self-regulation may lie in its grounds. The practice of self-regulation shows that it is capable of ensuring a harmonious relationship between advertisers, society and the state quickly, flexibly and without unnecessary expense.

As the historical experience shows, transformations in the economy and the social sphere occur, among the other things, under the influence of certain value systems (archetypes) of the participants in social-power relations.

The goal setting in regulation, based on value systems, helps to balance the interests of the participants.

Conclusions. The concept of sustainable development in contemporary world socio-economic theory and practice is considered as a strategy for addressing the problems of conservation and reproduction of the natural environment and ensuring a high standard of living of the planet’s population. Among the tasks defined in the Strategy of Sustainable Development of Ukraine until 2030, there is a particular one, ‘ensuring balanced consumption and production and the formation of a modern consumption culture’. In the context of these challenges and taking into account the scale of the advertising industry, its role and the possible impact on society, it is understood that even the most perfect legislation and effective system of external control will not eliminate all the contradictions associated with it. But in terms of interaction with legislative mechanisms, state and public external control systems, the self-regulation of advertising can ensure the existence of a harmonious relationship between advertisers, society and the state.

The question of value systems in advertising regulation, from the standpoint of tasks of the Sustainable Development Strategy for balanced consumption, should not be considered as a choice of alternative. One can mention the possibility of achieving an optimal balance between the material interests of business and the intangible values of society in regulating the advertising sphere, particularly, in increasing the effectiveness of self-regulation. A correlation of value-semantic archetypes that determine creative ownership, when

actors of advertising self-government have an effective motivation for social responsibility, which complements, but does not exclude corporate interests, still matters much.

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EUROPE DEVELOPMENT WITHIN THE CONFINES OF PSYCHOANALYSIS: METHODOLOGY, STATE OF BEING AND PROSPECTS

Abstract. The updating of national-regional specifics greatly complicates the problem of the sustainable development of Europe. Therefore, the purpose of the article is to study the archetypal roots as an infrastructure and a driving factor of the state of being and development potential of the EU based on the methodology of depth psychology and the genesis of the European archetype. The analysis of the “falling apart” architectonics of the EU was built on the identification of “two different mental status” setting political and psychoanalytic discourse. The fairness of the political field of events is objectified with the help of the psychoanalytic method, where tactics and means (psychoanalytic, phenomenological and

hermeneutic) performed identical tasks, enlarging and specifying the knowledge obtained earlier. The archetypal complex of Europe as a mentally shaped keynote of the cultural heritage of the “Goths epoch”, destined the peculiarity of the Germany historical curve and Europe archetype. Being a primary archetype, it is understood as a process of anthropological socio-genesis expressed by a symbol.

The analysis of the event-driven structure of the archetypal space as an irrational flow exposed the conclusion of a “functioning” with synchronicity collective unconscious. Accumulation of negative experience by the latter resulted in the understanding of the fractal as a means of transferring “mind and evil” from one generation to another. Therefore, synchronicity can be dangerous, which is being observed in the destructive tendencies of Europe development. The author’s approach concerning the comprehension of the context of evil “attraction”, the probability of its meaning-changing transformation and the transition to another state mechanism has been substantiated. The conceptualization of Europe archetype defines the objective of further scientific research of its development prospects.

Keywords: Europe, development, disintegration, methodology, depth psychology, trans generation, symbol, archetypes, archetypal space, synchronicity, historical pulse beat.

РАЗВИТИЕ ЕВРОПЫ В ГРАНИЦАХ ПСИХОАНАЛИЗА: МЕТОДОЛОГИЯ, СОСТОЯНИЕ И ПЕРСПЕКТИВЫ

Аннотация. Актуализация национально-региональной специфики многократно усложняет проблему устойчивого развития Европы. Поэтому целью статьи является: исследование на основе методологии глубинной психологии и генезиса архетипа Европы, его архетипических корней как инфраструктуры и движущей силы состояния и перспективы развития ЕС. Анализ “рассыпающейся” сегодня архитектоники ЕС был построен на выделении двух разных психических состояний, задающих политический и психоаналитический дискурсы. При этом достоверность политического поля событий объективирована с помощью психоаналитического метода, приемы и средства которого (психоаналитические, феноменологические и герменевтические) выполняют схожие задачи, дополняя и уточняя знания, полученные ранее. Архетипический комплекс Европы как психически оформленная доминанта культурного наследия “эпохи готов”, определил особенность исторического пути Германии и архетипа Европы. Являясь базовым архетипом, он воспринимается в виде свернутого в символ процесса антропосоциогенеза. Анализ событийной структуры архетипического пространства как иррационального потока обнажил вывод о “работающем” синхронистично коллективном бессознательном. Аккумуляция последним негативного опыта привела к пониманию фрактала как средства передачи одним поколением другому “духа и зла”. Поэтому синхроничность может представлять опасность, что просматривается в деструктивных направлениях развития Европы. Обоснован авторский подход в понимании контекста “притяжения” зла, вероятность трансформации его смысла и механизма перевода в другое

состояние. Концептуализация архетипа Европы определяет задачу дальнейшего научного исследования перспектив ее развития.

Ключевые слова: Европа, развитие, дезинтеграция, методология, психология глубин, трансгенерация, символ, архетипы, архетипическое пространство, синхронистичность, историческая пульсация.

РОЗВИТОК ЄВРОПИ В МЕЖАХ ПСИХОАНАЛІЗУ: МЕТОДОЛОГІЯ, СТАН І ПЕРСПЕКТИВИ

Анотація. Актуалізація національно-регіональної специфіки багатозово ускладнює проблему сталого розвитку Європи. Тому метою статті є: дослідження на основі методології глибинної психології і генезису архетипу Європи, його архетипових коренів як інфраструктури і рушійної сили стану і перспективи розвитку ЄС. Аналіз архітекtonіки ЄС, що сьогодні “розсипається”, був побудований на виділенні “двох різних психічних станів”, які задають політичний і психоаналітичний дискурси. При цьому вірогідність політичного поля подій об’єктивується за допомогою психоаналітичного методу, прийоми і засоби якого (психоаналітичні, феноменологічні і герменевтичні) виконують схожі завдання, доповнюючи й уточнюючи знання, що отримані раніше. Архетипний комплекс Європи як психічно оформлена домінанта культурної спадщини “епохи готів”, визначив особливість історичного шляху Німеччини і архетипу Європи. Будучи базовим архетипом, він сприймається у вигляді згорнутого до символу процесу антропосоціогенезу. Аналіз подієвої структури архетипового простору як ірраціонального потоку оголив висновок про “працююче” синхроністично колективне несвідоме. Акумуляція останнім негативного досвіду привела до розуміння фрактала як засобу передачі одним поколінням іншому “духу і зла”. Тому синхронічність може становити небезпеку, що проглядається в деструктивних напрямках розвитку Європи. Обґрунтовано авторський підхід у розумінні контексту “тяжіння” зла, ймовірність трансформації його змісту і механізму переходу в інший стан. Концептуалізація архетипу Європи визначає завдання подальшого наукового дослідження перспектив її розвитку.

Ключові слова: Європа, розвиток, дезинтеграція, методологія, психологія глибин, трансгенерация, символ, архетипи, архетиповий простір, синхроністичність, історична пульсация.

Formulation of the problem. The steady trend towards the formation of a united Europe was manifested in the form of the transformational restoration of the medieval Holy Roman Empire of the German nation. The European Union (EU), established

under the Maastricht Treaty (1992) as an economic and political subject of international relations, objectively became such a center. At the same time, the presence of systemic contradictions symbolizing the process of “crumbling” Europe brings challenges and a threat

to the stability of its state. The awareness of the underlying mental processes and the vision of a new basis for the existence of Europe actualizes the solution of the important scientific and practical problems. The problem of understanding the present, on the basis of studying the past for constructing the future of the EU within the limits of the analytical psychology, becomes relevant.

Analysis of recent research and publications. The unipolar world that has emerged but already “crumbling” continues to implement the political concept of N. Spykman “who dominates Eurasia, controls the destinies of the world” [1, p. 54]. The political discourse of the recent studies and publications in the EU’s “coordinate system” allows for the detection of contradictions indicating the fragility of its state [2]. So, if the party “Alternative for Germany” (AfG) requires withdrawal from the EU, then the UK has begun the Brexit procedure. At the same time, Hungary and Poland are counteracting the strengthening of the European integration. At the same time, Austria, Finland and the Netherlands insist on protecting their sovereignty and the market. The intensification of the contradictions between Italy and France led to the recall of the ambassador from Rome. However, Germany and France manifest themselves in different ways. Apparently, the keys to the future of the EU are located in an economically developed Germany and nuclear-armed France. Under these conditions France and Germany speak out on strategic issues as a united front, but national interests split them in different directions. In general, despite the risks of the existence of the union, in the opinion of most experts, the EU

members do not have the basis for consensus on the future. A. Bosoni, “...the national state rises from the ruins after European experiments with integration, and it is it that will play a key role in determining the future course of the continent” [3].

The behaviour of the elite of the EU members is very specific, which is obviously far from the necessity of its destruction, but is obliged, overcoming national interests, to make concessions on issues important for Europe. An alternative to this leads to weaker integration and the prospect of a collapse of the EU. The choice of the “golden mean” is likely to cause big problems in the future. The experts, analyzing the causes of the crisis, are convinced that “the European project reflects at the European level a policy without politicians, and at the level of the states politicians in the absence of politics” [4, p. 7]. At the same time, the archetyped political discourse exposes the hidden, deep (depth top) layer. O. Spengler believed that “...absolute monarchies, colonization of the entire Earth, emerging radical ideologies, all these features of the European politics, are explained by its great symbol” [5, p. 2–3].

The purpose of the article. The psychology of perception of the tops of the depths of Europe is revealed in the form of a subjectified virtual and illusory reality of the unbroken past, present and future. At the same time, the problem of analyzing the archetype of Europe in the context of its development is not visible in the available literature. A description of individual mythologies and archetypes is given, which determines an in-depth analysis and a due degree of novelty of the work. Therefore, the

purpose of the article is: a study based on the methodology of the depth psychology and the genesis of the European archetype of its archetypal roots as an infrastructure and driving force of the state and development prospects of the EU.

The presentation of the main material.

a) to the research methodology of the archetype of Europe.

The system-forming element of the European consciousness and culture is the life-sense archetype of Europe that reflects all the processes of its development. The archetype traces the main tendencies of the existence of the European community as a result of the genesis of culture and the analogies arising in the collective unconscious. The penetration beyond the material world with the help of consciousness or “quasi-consciousness” [6, p. 226–227] reveals the uncertainty of the values, their polyvariability. The rejection of the use of scientific tools can lead to the impoverishment of the meaning of research in the modern sense, opening the way for dogma, faith, etc. The search for new meanings of the mental world of European society has necessitated the construction of the methodological knowledge. Therefore, approaches to the study of the problem will be determined by the understanding that the archetype of Europe was formed in the culture of antiquity and the Middle Ages that was strengthened by the connection of the individual with the collective unconscious. C. Jung rightly believed that “...consciousness as a product of the unconscious in the material-causal world where the transcendental process ensures the connection

of consciousness with the unconscious, and causality with synchronicity” [7, p. 8–9]. At the same time, they consider synchronism as “a special class of natural events that define randomness as an eternally existing factor as the sum of individual acts of creation” [8, p. 305]. Decisive is the use of the phenomenology that is calibrated for the analytical psychology. The question of the hermeneutisation of the mythical reality of Europe due to many well-known myths (the archetypes of the Transformation, Hero, shadows, etc.), the boundaries, the use of which are established by introspection, is being updated. Therefore, taking into account the above, within the framework of the analytical psychology, the methodological toolkit is revealed, which allows to “disobject” the archetypal content of Europe. The complex nature of our research leads to the need to conduct it based on the concept (a) of the Ukrainian school of archetypal, with its significant position of “historical pulsation”; (b) fate analysis that justified the function of the clan unconscious; (c) the psychology of the depths (imagination) in which the process is distinguished, including its stages in the form of a specific reality. The scientific potential of a set of selected ideas, theories and concepts in a transformed form sets the framework for the formation of the psychoanalytic method of our research.

The statement of the collective unconscious, “inhabited”, according to C. Jung, by collective and innate archetypes [8] opens up another world in which the society lives in mythologems and myths. At the same time, the process of layering objective and subjective fragments on myths when they

infiltrate into consciousness generates “new” mythical images. Moreover, the mythology that has outlived itself and based on falsehood, revealing the “truth” of the past, can actively influence the modern society, giving rise to destructive behaviour. “From where, asks L. Sondi, suppressed claims of the ancestors that determine the fate of an individual through the choice of profession, illness and method of death”, etc., are places where both complexes and archetypes can be present” [9, p. 72]. Obviously, the myth, living in the “basements” of the psyche, breaks into consciousness sporadically — in the form of images, neuroses, psychoses and other mental disorders. Through awareness the position is refined and the individual can achieve significant changes in the hereditary dialectic of the motivations of the society [9]. Consequently, the overthrow of the myths can be associated only with the myth-making process in the form of creation and destruction, i.e., the cyclical repetition of “birth – eros” and “death – thanatos”. The cyclical nature of the events is largely beyond causality, but an explanation of this becomes possible using the principle of “synchronicity”. Synchronization (from the Greek. Synchronismos – simultaneity) is a mechanism that reveals the nature of coincidence in time of similar or similar in meaning and causally unrelated events [10, p. 320]. The principle is triggered where something more is involved than the probability of a blind event, which ultimately allows us to assume the presence of a deep connection. It is genotropism as a function of the tribal unconscious and the fate of the family, ethnic group, nation and

society that is at the heart of this connection. Here, the generic unconscious, formed by identical or related gene factors, attracts and holds people together [9] and becomes an important element. In “the psyche they personify the principle of the formation of the existence of communities, being the regulators of the motivating sphere” [10, p. 23], and, consequently, the motivating forces of the society. In the context of the above, the method of our research focuses on the semantic content of the archetype of Europe, where, on the one hand, the Transformation archetype, and on the other, relativization of the myth of the development of the continent reveals the depths top.

The topic (Greek. Topos – place) of the depth psychology of the European society causes the transformation of the spatial organization of the mental representation of its structural and semantic models. In this case, the collective unconscious continues to live in cyclical and linear time. The specificity of the two-story topics study and the possibility of realizing its depth are revealed by means of synchronism of the vertical axis [7, p. 195–307]. Here, the transformational vector of the social change sets a promising link between the present, past and future. His perception as an actor of “changes in the social space in a given dynamics, rhythms, cycles [11, p. 36–37] remains important. The awareness of the archetypal complex of Europe as a mentally shaped choice of the context of the interaction of psychophysical and spiritual principles becomes a “sweep” of the idea of society in space and time. As a result of its general movement, the historical path and particularity of the nation emerged, with

the powerful driving force of the psychology of the depths.

In these conditions, the method of analytical research through a topic involves the use of systemic and synergistic approaches, as well as a number of psychoanalytic techniques. Among them are the techniques of “reverse perspective” (P. A. Florensky, 2006), “arrows of time”, (I. Prigogine, I. Stengers, 2003), synchronies (C. Jung, 1916; S. Grof, 2000), anthropies (S. Cohen, 2012), virtual reality (N. A. Nosov, 1997) and others. A certain role in this will be played by the techniques of hermeneutics and the means of phenomenology. The perception of the archetype of Europe makes it possible to reveal its existence and development with the help of the Transformation archetype, which causes changes and transformations of the personality and society as a whole in the process of infiltration of the content of the unconscious. The transformation process leads to a significant change in the Ego and translates man into a being of a different nature. The spiritual or destructive consequences of the transformation manifest themselves in the totality of hereditary, unconscious ideas and images of the formation of a new society or its disintegration. Involving the methods of the analytical psychology allows us to perceive the archetype of Europe through the elements of the collective unconscious that are actively generating the archetypal space of the continent. Therefore, the influence of the Transformation archetype in relation to a European person who possesses a certain type of representative system is absolute. The rebirth of the fragments of the spiritual heritage in

the process of transgeneration based on the culture of the “era of the goths” becomes possible. This does not exclude the regressive withdrawal of the society to lower levels of the mental development, where an awareness of new needs, goals, etc., forms the basis for subsequent progress.

b) *fragmentary analysis of the event structure of Europe: a psychoanalytic context.*

The formation of the mass man and the elite in Europe is associated with the era of Enlightenment, the Reformation and the industrial revolution. The adaptation to new conditions led a person to a rupture of consciousness with the unconscious, being forced out of nature and the destruction of individuality. The priority of the rational mind and the state has led to the formation of conceptual and semantic architectonics of the “early logos as an archetype of power and the content of the mental mass man” [12, p. 46]. The accumulation of repressed psychic energy led to its release in destructive forms (mental insanity, diseases, “new” cults on a religious and other basis, etc.). However, “...the gods who once caused the thrill did not disappear, they only, clarifies C. Jung, changed their names: now they were ciphered to – “ism” [13, p. 275]. The state and the church, beginning from the Middle Ages and subsequently, began to initiate and use for their own purposes mass psychic phenomena, mental states, attitudes, reactions. For example, crusades and religious processions were initiated, and later political movements, revolutions, strikes, etc. Any crisis, including organized, as a rule, exceeds the level of the critical mass of the psychic energy and

its release in various forms could be observed at all times.

During the 20th century the European community, realizing the concept of Europeanism, reached its greatest development. However, two world wars, new challenges and threats (fascism, totalitarianism, etc.) led to the division of Europe. A number of archetypes (“father”, “mother”, “baby”, etc.) with a “margin of safety” smoothed the deformation processes and the force of the external pressure and instability of the established order. However, the lag of the evolutionary processes of the psyche from the pressing problems of epistemology. The repression of the unconscious directed the mass man to unite and demonstrate the universal will with its destructive content. The reduction of the repressed unconscious received its completion in the capture by the irrational of a significant mental “charge” that initiates aggression and destruction. At the heart of the meaning of understanding this is the archetype of Transformation. The transformation of the personality of a mass man that took place, under the influence of unconscious contents, actualized his condition “...to search for a leader who is able to define new landmarks, and then life perspectives” [13, p. 264–265]. Obviously, the “culture of the goths” possessing a rich mythological heritage, with the help of the supreme god Wotan, in essence, set the specifics of the European transformation. “Wotan, Jung notes, is a fundamental characteristic of the German soul, its mental, irrational factor, putting pressure on civilization and sweeping it in its path”. “The dualism of the human nature, he believes, in the well-known division of the Ger-

man nation that has found its manifestation, allows it to live in the real world and the imaginary world” [14, p. 283]. The infiltration of the expansion of the “Gothic culture” into the Western European “Faustian” culture imposed the form of the individual volitional “I” and the desire for territorial or other expansion of the zone of influence. C. Jung points to the mythological significance of the Wotan archetype as having an intuitive and inspiring side in shaping the psychology of the German people and the particularity of its path [14, p. 275]. The desire to unite the continent from the time of capture by the German tribes (Goths) has its continuation and is seen in the archetype of Europe. The genesis of the expansion of Wotan is revealed as the realization in the consciousness of the destructive potential of an archetype capable of manifesting and shaping the behaviour of the elite and the mass man. “The behaviour (of the Germans) is realized under the influence of the Wotan archetype that has magical power and turned into a “devil” [14, p. 276]. As a result, there is a shortage of deterring destructive tendencies and reveals the destructive experience of all the previous generations.

The Transformation as an archetype against the background of the post-war systemic crisis of Europe, the susceptibility of a mass man, giving rise to sacrifice, directed the German nation along the path of an unconscious psychological process. The pagan magic, that captured the imagination of the Germans, enslaved the spirit, soul and heart, but with defeat and the beginning of the crisis, Wotan “disappears”. The state of regression led the mass man to being spiritless, uniting by his own kind

and searching for a leader who showed himself. He became the spokesman of their lawless and chaotic desires and put the mass man in a state of breaking the individual morality and subjective control. A further “dehumanization” of the mass man provided the leader with the seizure of power, and then the forced integration of the “new” order into the unconscious. As a result of an incredible personification, he managed to transform himself into the “leader-symbol” of a number of European nations. The use of the “evil” by the irrational factor and immense power, C. Jung believes, led to an uncritical understanding of what is happening, and then to totalitarianism and slavery [8]. The unfulfilled need for world domination along with the urgent demand of the world led to the collapse of the spirit and greatness of Germany and its community. Once again, Germany suffered a crushing defeat in the war, but on a large scale [13]. Wotan being previously swift and active in new conditions disappears and becomes invisible. Hidden in the background, he can stay in this state for a long time, and then re-manifest himself.

A. Schutzenberger finds a good historical memory in the collective unconscious in the account of important events [15, p. 92] of the life cycle of the nation, the state and Europe as a whole. The transgeneration of the past of the German nation in the present, taking into account their mentality and collective psychology [16], can be justified from the position of the concept of fate analysis. Here, the generic unconscious [9] acts as an integrator of identical or related genes, determining the expansion of the object of the choice of a com-

mon fate at various stages of the history. The dynamic chaos in Germany at a certain stage by creating an attractor in the form of a fractal opened a universal, archetypal model of thinking. The archetypal structure of the fractal (from the Latin. “irregular in form”, “broken and “fragmented”) is explained by fracture and self-similarity; which may look like a whole, or with a small deformation” [11, p. 36–47]. It is known that the swastika, “fractal movements” and other signs of sacred and mystical significance were used to “connect” the mass man to the fractal.

Obviously, at the bifurcation point it is quite difficult to determine the direction of the further development of the nation. It can be assumed that the possibility of transition to a new, higher level of orderliness in its development has taken place. However, the “evil” of the Wotan archetype, reinforcing the state of chaos in the society, promoted a short-term “take-off”, and then its rapid aging with the pathology and death resulting from it. The archetypes that store the society’s way of life in the brain structure: love, family, home, gratitude, happiness, have been significantly destructive and depreciated. With their destruction there was a loss of the meaning of life and an increase in suicidal feelings. The collapse of Nazism was perceived by the society as the end of life and all that exists. As a result, along with the awareness of guilt, the “collective shadow” in the form of the lowest side of the consciousness of the nation was revealed by the elite to the mass man. The violent elaboration of its unconscious destructive principle, that had lost its “evil imagination” and unfamiliar with guilt feelings, gave

rise to mental impairment, putting society before a choice: death or mental evolution [17]. The latter implied the elaboration of the collective “shadow” notions through the transformation of guilt into personal responsibility.

“French Europe” has sunk into eternity, and then “German Europe”, the time of “pan-Europe” has come. With the conclusion of the Maastricht Agreement in 1991, the community got its name European Union (EU). The basis of the association was the problems of the economy, the development of the society, as well as threats to the security of humanity. In this connection, the “revealed” factor was in the form of powerful psychic forces rooted in the instincts of the man over the initial power. One of the ways to transform and balance the aggressive instincts C. Jung saw in the democratization of the society. Therefore, the transformation of aggressiveness in the subject of self-analysis contributes to the selection of shadows and the overcoming of the society by the overwhelmingly exciting force of the shadows [16]. For more than four centuries the psychic energy of the Western man rushed outward. The presence of obstacles in the conditions of the “sprinkled” world does not allow at the present time to do this, and the energy returns to its origins. A significant role in this is assigned to the archetype of the self which today reflects the evolution of the human psyche. However, the evil in the depths of the psyche is manifested in the desire to establish harmony between the conscious and unconscious parts of the mental at the individual and collective levels. M.-L. Von Franz points out the need to be prepared to prevent its destructive

impact. Moreover, she believes that the skills of recognizing the signs of destruction of a society will allow localizing hazards in the event that a control system is established [17]. Individuation according to C. Jung becomes a real alternative to the psyche massaging, putting civilization into a state of integration with the unconscious and the consciousness [18, p. 218].

In modern conditions, the rigidity, assertiveness and materialism of the German mentality continues to strengthen and dominate over the rest of the peoples of Europe. The weak influence of the Wotan archetype in the striving of the German nation to the economic mastery of the world is revealed. Understanding the myth and the archetype as an evolutionary process necessitates the formation of a common European policy to return to the original understanding of the archetype [19]. Important in this regard is the understanding of the essence of the probabilistic “historical pulsation” of the change of mental states of the archetypal space of the collective unconscious. The archetypal paradigm developed by the Ukrainian school reveals in time a shift in the mental states of the mass man and the elite. The manifestation of the archetypes of mythos and logos within the framework of the historical epochs of modern and postmodern have a different probabilistic perspective. Thus, the features of the archetypal space of the collective unconscious postmodern allow the logos to be realized in the innovation process, and the mythos to develop. With regard to modernism, the development of the logos is observed, and the mythos, in the form of individual subjects, realizes

itself as a representative of group and collective interests.

Consequently, the development of Europe in the postmodern era becomes sustainable in the conditions of the development of mythos and its implementation of the logos in the innovation process. At the same time, the processes in Europe proceed in very difficult conditions. Great innovations never come from above, they come from below, is sure C. Jung. "Since the upheavals in the world and in our minds are relative and a person of dubious nature, he believes, he looks at the distracted world, but his soul rushes to a decision that would reduce the chaos of doubt and uncertainty" [20, p. 490]. Apparently the current conflict between modern and postmodern should be considered within the framework of the identified mentalities and the fight against repressiveness and totalitarianism. M. Maffesoli pays attention to the process of mythologization of the mass consciousness (an increase in the number of subcultures, tribalization of the society, etc.). At the same time, despite the problem of contradictions, he believes, a new sociality is emerging [21]. The latter opens up the possibility of finding the basis of civilization development. It is not by chance that C. Jung singles out the archetype self, that "provides compensation in the conflict between the internal and the external. The archetype gives a sense of the goal of life and the fate of not only the individual, but the whole group, society, in which he complements others to a complete image" [22, p. 314]. From the archetypal point of view, the sought-for in its pure form does not exist, but its only function is to identify significant, "real"

events. The evaluation of the prospects for development and the future state of the EU should be based on the experience gained, the extrapolation of trends in the patterns of development. Outdated traditional values, M. Maffesoli believes, have the prospect of their return. Therefore, after a period of "unspelling the world", it is time to "re-coocon" it with the common component, which is the joint sensuality or common emotions. The question of power as a projection of the future determines the "conflict harmony" of the scattered communities with differentiated architectonics. It is the societal "thirst for life" and the power of Mother Nature that give a feeling of renewable globality [23]. The external indifference of the masses as a form of reorientation of the social life towards something more substantial, namely, "here-and-now" becomes the main value of the epoch of the future.

Conclusions and prospects for further research. The search for ways of resolving the contradictions of Europe is reflected in the logic of their development that is rather difficult for understanding. The study of the archetypal space captures the influence of the archetypes of Transformation, Wotan, the Ego-hero and the shadow on Europe. In modern conditions, the archetypes reveal their potential in the form of "historical pulsations", cycles, etc. The variants of responding to a crisis and other phenomena are seen in the archetypal field of the existence of Europe, the mechanism of survival and its development. Obviously, the process takes place in very difficult conditions, where the probabilistic result is not completely clear. The events-fluctu-

ations can change the direction of the development by choosing one of the available options. The attractor, at the bifurcation point, may not be reorganized in the most optimal way. Conceptually and methodologically a further study of the problem of predicting the existence of Europe through the lens of the psychoanalytic approach appears.

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ARCHETYPE OF SOCIAL JUSTICE AND IDEOLOGICAL CONFRONTATION OF THE CONTEMPORARY MODELS OF SOCIAL POLICY

Abstract. The analysis of the essential characteristics of the social justices archetype as the integrative transcultural basis of peaceful human coexistence and as the specific foundation of the conflict type that determinate reproduction of the different forms of ideological confrontations among of the protective, liberal and intersocietal (global) technological models of social policy in the contemporary class-stratified societies is presented in the article. Argued that the modern processes of economic, political and cultural globalization are the important factors which determinate the need to elaborate the new theory of social justices that should be the valid cognitive instruments for explanation the contradictions of the global social stratifications and of the global social inequalities among agrarian, industrial and postindustrial societies and also it should be the conceptual

base for modernization of existing models of social policy. The author supports the scholars who try to use the new ideas of “distributive justice” in order to develop the specific social themes on justice under the contradictory context of the contemporary globalized intercultural relations and communications. Substantiated that the urgent research task is concretization cognitive content of the concept “social policy”. Proved that it is important to understand that under conditions of globalization the content of this concept includes the specific elements, which reflect the specific dimensions of the global, supranational and national character. It is concluded that the identification of the conceptual basis of the protective, liberal and intersocietal technological models of social policy one can regard as the scientific proven fact that these models have common intension to justification of the archetypal status of social justices. Emphasized that, as the instruments of social management, these models have strong populist orientation and manipulative influence and this circumstance is a factor that restricts their practical efficiency as the means for democratization the mechanisms of social control.

Keywords: social justice, archetype of social justice, social policy, technological models of social policy, ideological contradictions among the models of social policy.

АРХЕТИП СОЦІАЛЬНОЇ СПРАВЕДЛИВОСТІ ТА ІДЕОЛОГІЧНА КОНФРОНТАЦІЯ СУЧАСНИХ МОДЕЛЕЙ СОЦІАЛЬНОЇ ПОЛІТИКИ

Анотація. Проаналізовано сутнісні характеристики архетипу соціальної справедливості як інтегративного транскультурного базису мирного співіснування людей та як специфічної конфліктогенної основи, яка зумовлює відтворення різних форм ідеологічної конфронтації між протекціоністською, ліберальною та інтерсоціетальною (глобальною) технологічними моделями соціальної політики в сучасних класово-стратифікованих суспільствах. Аргументовано, що процеси економічної, політичної та культурної глобалізації є важливими чинниками, які зумовлюють потреби наукової розробки нової теорії соціальної справедливості як пізнавального інструменту пояснення суперечностей глобальної стратифікації та глобальних соціальних нерівностей між аграрними, індустріальними та постіндустріальними суспільствами, а також як категоріальної основи модернізації існуючих технологій соціальної політики. Автором підтримується позиція вчених, які намагаються використати нові ідеї “дистрибутивної справедливості” з метою розвитку спеціалізованих соціальних тем стосовно справедливості в суперечливому контексті сучасних глобалізованих міжкультурних взаємодій та комунікацій. У статті звернуто увагу на значущість конкретизації поняття “соціальна політика”, зміст якого визначається специфічними вимірами глобального, наднаціонального та національного характеру. Здійснено ідентифікацію категоріальної основи протекціоністської, ліберальної та інтерсоціетальної технологічних моделей соціальної політики та доведено, що цим моделям притаманна спільна інтенція обґрунтування архетипного статусу соціальної

справедливості. Водночас констатовано, що ці моделі, як інструменти соціального менеджменту, мають виразну популістську орієнтацію, що обмежує їх практичну значущість при вирішенні завдань демократизації соціального контролю.

Ключові слова: соціальна справедливість, архетип соціальної справедливості, соціальна політика, технологічні моделі соціальної політики, ідеологічні суперечності моделей соціальної політики, глобалізація.

АРХЕТИП СОЦИАЛЬНОЙ СПРАВЕДЛИВОСТИ И ИДЕОЛОГИЧЕСКАЯ КОНФРОНТАЦИЯ СОВРЕМЕННЫХ МОДЕЛЕЙ СОЦИАЛЬНОЙ ПОЛИТИКИ

Аннотация. Осуществлен анализ сущностных характеристик архетипа социальной справедливости как интегративного транскультурного базиса мирного сосуществования людей, а также как специфической конфликтогенной основы, которая обуславливает воспроизводство различных форм идеологической кофронтации между протекционистской, либеральной и интерсоциетальной (глобальной) технологических моделей социальной политики в современных классово-стратифицированных обществах. Аргументировано, что процессы экономической, политической и культурной глобализации являются важными факторами, которые обуславливают потребности в научной разработке новой теории социальной справедливости как познавательного инструмента объяснения противоречий глобальной стратификации и глобальных социальных неравенств между аграрными, индустриальными и постиндустриальными обществами, а также как категориальной основы модернизации существующих технологий социальной политики. Автором поддерживается позиция ученых, которые пытаются использовать новые идеи “дистрибутивной справедливости” с целью развития специализированных социальных тем относительно справедливости в противоречивом контексте современных глобализированных межкультурных взаимодействий и коммуникаций. В статье обращено внимание на значимость конкретизации понятия “социальная политика”, содержание которого включает специфические измерения глобального, наднационального и национального характера. Осуществлена идентификация категориальной основы протекционистской, либеральной и интерсоциетальной технологических моделей социальной политики и доказано, что этим моделям присуща общая интенция обоснования архетипного статуса социальной справедливости. В то же время констатировано, что эти модели, как инструменты социального менеджмента, имеют четкую популистскую ориентацию, которая ограничивает их практическую значимость при решении задач демократизации социального контроля.

Ключевые слова: социальная справедливость, архетип социальной справедливости, социальная политика, технологические модели социальной политики, идеологические противоречия моделей социальной политики, глобализация.

Target setting. At first glance, the conceptual problem that reflects interconnection between the principles of social justice and social policy is rather simple due to the self-evident of its content. Taking into account the pragmatic aspect of this problem, it is easy to assume that theoretical interpretations of the principle of social justice not just as an abstract social ideal of achieving democratic social order and social consensus, but as a regulative principle of social relations, underline the archetypal status of social justice. Therefore, in most cases, scholars and policy-makers define social justice as the fundamental stimulus for the self-realization by personal and collective social actors and also define this archetype as the value transcultural basis of human life.

As a significant constitutive element of the “practical meaning” of the peaceful human coexistence, social justice is the specific ideological archetypal foundation, which encourages people to realize their human potential in the society where they live. That is why people constantly actively fight for the establishment of social justice, making various claims to specialized power institutions, which propose, constitute and provide different models of social policy. But today contradictions of the global social stratifications and of the global social inequalities among agrarian, industrial and postindustrial societies determine different forms of ideological confrontations of the existing contemporary models of social policy. Such ideological confrontations reflect some theoretical and practical difficulties of effective solving the basic problems of the human coexistence and sustainable development: education;

health protection; social insurance, social security, guarantees of labor rights, regulation of market relations, distribution of social wealth and benefits, gender equality etc.

Analysis of the recent publications on the issue. First of all it should be noted that the general content of the contemporary researches of the social justice problematics reflects the situation of necessity to create the new fundamental theory of justice. The liberal, socialist and conservative theories of justice now present the system of conceptual argumentation and statements about social justice as a desired state of social equality in the aspects of enhancing democratization and humanization of public life. In spite of that in fundamental researches by J. Rawls [1], F. Hayek [2], M. Walzer [3], R. Nozick [4] have been proposed and substantiated the new ideas of “distributive justice”, many scholars try to develop the specific social themes on justice under the contradictory context of the contemporary globalized intercultural relations and communications [5–8]. K. Sorrels in her book “Intercultural communication, Globalization and Social Justice” [7] presents innovative analytical study of the contemporary transcultural nature of social justice. M. Sandel also underlines the need to investigate in modern liberal societies the communicative foundations of social justice taking into account the priority human rights and liberties over common goods [9, p. 185–218].

In fundamental research by D. North, J. Wallis and B. Waingast “Violence and Social Orders. A conceptual framework for interpreting recorded human history” [10] the social jus-

tice archetype is presented as the global problem of two different patterns of social order – the “closed social order” and “open social order”. According to the authors’ point of view, the social contradictions between these patterns are the basic sources of violence, which one must overcome by introducing effective social policy.

It is well-known that social policy is an important institutional mechanism of social integration and social solidarity [15]. As technological instrument of social management and public administration, social policy has the specific goal-orientation, which people usually understand as practical establishing the progressive forms of social inclusion by the common adopted norms of social justice. But it is reasonable to agree with the scientists who believe that in the contemporary class-stratified societies different technological models of social policy functionally support the conflict processes of social exclusion and social inequalities [11–14]. This circumstance is important for scholars who try to study the ideological contradictions among the protective, liberal and intersocietal technological models of social policy [15–19].

The purpose of the article. The main purpose of this article is the analysis of essential characteristics of the social justice archetype as the integrative basis of peaceful human coexistence and as the specific conflict foundation that determines the different forms of ideological confrontations among the protective, liberal and intersocietal technological models of social policy in the contemporary class-stratified societies.

The statement of basic materials. First of all it is important to emphasize

that the most influenced basic statements concerning scientific understanding the archetypal status of social justice have weak conceptual argumentation. But in spite of this circumstance these statements one should regard as an important cognitive intentions of the scientific and theoretical consciousness by many scholars, who try to overcome the simplicity of traditional scientific discourse, about social justice as a desired state of social solidarity in the aspects of enhancing equality of citizens, democratization and humanization of public life. It is obvious that overcoming the obsolete stereotypical ideas about social justice is a difficult task, because now one can easily notice the lack of a generally recognized fundamental theory of justice.

Today the scientific elaboration and development of the new theory of justice is an innovative research task. The scientific search in this direction, of course, is connected with the formulation of the basic conceptual coordinates of the theoretical work. “What is the theory of justice?” “What is the conceptual core of this theory?” In the fundamental research “A theory of justice” John Rawls proves that this theory is the specialized cognitive instrument for explanation the specific principles of regulating the activities of institutions as the “basic structures” of society. He writes: “Justice is the first virtue of social institutions as truth is of system of thought. A theory however elegant and economical must be rejected if it is untrue; likewise laws and institutions no matter how efficient and well arranged must be reformed if they are unjust” [1, p. 3].

I believe that such abstract understanding of the cognitive status of a theory of justice is disputable. For example, F. Hayek argues, that today existing theory of justice does not have objective epistemological standards. Therefore it rather is a “mirage of social justice”, because the meaning of the abstract managerial institutional rules of justice really ignores the system of “private interests which are unknown” [2, p. 11]. G. Esping-Andersen also proves a position according to which the need for a theory of justice simply does not exist – one can easily organize scientific study without it, focusing research interest on the empirical investigation of the specific, historically changing “motivations”, “interests” and “elements” of social justice [14, p. 75–78].

The reasons for these nihilistic positions, from my point of view I can explain by the empirical fact that the implemented programs of social policy in different countries are recognized by scientists as ineffective because in these programs usually undermine both the paternalistic and liberal foundations of social justice. As a result of this situation are, indicated by R. Dahrendorf [11, p. 141–165] and U. Beck [12] the “new social conflicts” and the new “world of risk”, because “we are becoming of a global community of threats” [12, p. 4]. Obviously, that the economic, political and cultural trends of globalization determinate the main factors which cause the need to elaborate innovative theory of social policy beyond of the state-territorial localities of the contemporary social life.

That is why for scholars today is the important task to propose the constructive solution of the problem of expand-

ing the conceptual boundaries of the modern theory of social policy as the specialized cognitive tool of scientific understanding of the relationship between the principles of social justice and social responsibility. Therefore I agree with J. Rawls who proves that social policy must be “fair, honest and responsible”, because without this value conditions the social policy will not become the basis of the consensus integration in the aspects of ensuring the equal freedoms of citizens and maintaining a certain level of social inequalities and power relations among them “only as a result of compensation for the benefits for everyone” [1, p. 14–15].

As I believe from this formulation of the problem the two difficult disputable questions arise: 1) *can social policy always be socially responsible*; 2) *to what extent does it serve as a justification for social justice?*

From my point of view it will be reasonable to underline the importance of the three circumstances. Firstly, the global economic competition between countries may encourage them to reduce the total amount of budget funds allocated to social protection in order to increase the competitiveness of national economies. Secondly, the migration of the economically active population objectively creates precedents for the spontaneous redistribution of income between states, which limits the economic opportunities for separate countries to implement an effective social security policy for the citizens. Thirdly, the global labor and capital markets lead to the emergence of supranational power structures, whose activities may threaten the social rights of citizens at the national level.

These circumstances, as I consider, also try to research B. Deacon and P. Stubbs who argue that today the concept of “social policy” has at least three conceptual dimensions: 1) global 2) supranational, and 3) national (regional) [16].

Unfortunately, the authors do not fully clarify the cognitive sense of the terms “global”, “supranational” and “national” which they used for identification of the different types of social policy paying attention upon the problem” how a particular policy fields become globalized” [16, p. 6]. At the same time, it is possible to agree with such approach if we take into account that the main subjects (actors) of any types of social policy are the global, supranational and national power institutions and organizations. Certainly, these institutions and organizations in some ways want to establish and to develop different communications among them. But when we try to research and to evaluate the resource base of social policy that realize the global, supranational, and national power institutions one can easily identify the situations of the clash and ideological confrontations of the three contemporary technological models of social policy.

It is important to stress that each of this model has the specific cognitive and ideological foundations. So paying attention upon this statement I believe that it will be useful to characterize these models.

1. *Protective model of social policy.* It should be noted that many modern theorists believe that the conceptual field of the scientific theory of social policy should be distanced from the social drama of market realities of the in-

dividual and collective life. Therefore the various fields of theoretical work are related to the concepts of “*equality*”, “*social justice*”, “*limited resources*”, “*non-market distribution of benefits*”, “*institutional systems of social services*”, “*social security*”, “*welfare state*”. So, the general technological orientation of the protective model of social policy should be the expression of the non-market segment of people’s lives as citizens of certain states. This specific segment of social life, as M. Walzer believes, is functionally autonomous and reproduces itself outside the fluctuations of the free markets of commodities, labor and capital. He advises to identify and to research the different “spheres of justice” as the main object-field of social policy because “justice is a human construction and its doubtful that it can be made in only one way” [3, p. 6].

2. *The liberal (active) model of social policy.* In its possible humanistic form, this technological model today is most clearly represented in the theory of human development. The basic axiom of this theory is that “development” must create and empower people in such way that they can choose their own way of life and by own affords to create the base of self-protection because “instead of goods, a person has been put [2; 4, p. 6]”. In such a conceptual perspective, the basic categories of the liberal model of social policy are: 1) “*productivity*” – the ability of people to constantly increase their incomes, economic growth and to work for a monetary reward; 2) “*equality*” – the absence of restrictions related to gender, race, nationality, class affiliation, origin, place of residence, level of well-being, etc., imped-

ing the acquisition of opportunities for full participation in economic and political life; 3) “*sustainability*” – an expression of the principle of “universalism of human rights”, according to which access to resources and a fair distribution of benefits should be provided not only to present but also to future generations; 4) *empowerment* – creating stimulus for the full participation of people in the decision-making process and all other processes that improve their well-being; 5) “*private and public expenditures*” – the resource base for implementation the necessary programs of the individualized social policy.

3. *Intersocietal (global) model of social policy*. In its basic conceptual coordinates this technological model is focused on taking into account the influence of the specific social challenges which caused by economic, political and cultural globalization. Therefore I agree with B. Deacon and P. Stubbs who argue that this model is based on “multylateralism complex” that reflects “terrain of emergent global governance, multiplicity of actors and process come together rather in unpredictable ways” [16, p. 8]. I also would like to support the general research positions which formulates P. Kennet [17] who emphasizes that the scientific basis for the new global “integrated theory of social policy” should be based on the comparative cross-national analysis. Such type of analysis will allow us to make the new understanding of the contemporary value principles of the neoliberal ideology of “social well-being”, “distributive justice”, and “welfare state”. The conceptual structure of the intersocietal technological model of social policy that based on cross-national analysis, as

P. Kennet believes, should consist of 5 fundamental categories: 1) “*inequality*” – the process that reflects different social consequences of social stratification; 2) “*polarization*” – the specific process of fixing the extreme characteristics of existing inequalities; 3) “*poverty*” – an institutionally defined minimum norms of the level of consumption, below which it is impossible to maintain livelihoods; 4) “*social exclusion*” – the process of socially limited autonomy of various social subjects: i.e., the process of systematically restriction of resource limiting opportunities for individuals and groups to improve their well-being; 5) “*perverse integration*” – a complex of social consequences of the development of the globalized criminal economy of information capitalism, which increase the illegal distribution of incomes between the members of the rich and poor groups, who, the opportunities and chances of globalization, use in various ways [17, p. 8–9].

Taking into account the peculiarities of conceptual foundations of the three technological models of social policy, I can conclude that each of these models have the specific ideological orientation which consist of different intentions to be well-grounded justification of the archetype of social justice. But, in the contemporary class-stratified societies these models, as V. Lapina proves, really protect the strategy of the elite over-consumption [6, p. 164–165]. Therefore, existing technological models of social policy have strong populist orientation and manipulative influence as instruments of social management. And that is why “there is a failure that social policy can be the instrument of social control” [15, p. 4].

Conclusions.

1. The analytical approach, which is presented in the article, demonstrates the necessity of the new scientific researches of the essential characteristics of the social justice archetype as the integrative transcultural basis of peaceful human coexistence and as the specific foundation of the conflict type that determinate reproduction of the different forms of ideological confrontations among the protective, liberal and intersocietal technological models of social policy in the contemporary class-stratified societies.

2. Contemporary processes of economic, political and cultural globalization are the important factors, which determinate the need to elaborate the new theory of social justice that should be the cognitive instrument for explanation the contradictions of the global social stratifications and of the global social inequalities among agrarian, industrial and postindustrial societies and also the conceptual base for modernization of existing models of social policy.

3. The urgent research task is concretization cognitive content of the concept "social policy". It is important to understand that under conditions of globalization the content of this concept includes the specific elements, which reflect the specific dimensions of the global, supranational and national character.

4. Proposed by the author the identification of the categorical basis of the protective, liberal and intersocietal technological models of social policy one can regard as scientific proven fact that these models have common intention to justification of the archetypal

status of social justice. But, as the instruments of social management, these models have strong populist orientation and manipulative influence and this circumstance is the factor that restricts their practical efficiency as the means for democratization the mechanisms of social control.

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SOCIAL ARCHETYPIC AT THE SERVICE OF PUBLIC ANTI-CRISIS MANAGEMENT

Abstract. The article presents an analytical projection of the societal crisis in Ukraine. Its coordinate systems are described, in which the corresponding sections of the social crisis are manifested, namely: system coordinates reflect the main spheres of the societal system crisis (political and legal, economic, social, cultural); structural coordinates reflect such poles as: a crisis of institutions, a crisis of interests and goals, a crisis of values, a crisis of identity; temporal coordinates reflect the crisis cycles of the national-state development of Ukraine; socio-psychological coordinates allow us to consider the problem of crisis (mass) consciousness at the level of socio-psychological phenomena (behind the dominant type of social experiences and forms of socio-psychological thinking). Each of the crisis sections characterizes a quite specific side of the societal crisis, which can be considered both in relative autonomy and in tight interdependence with its other parties. In its combination, in each new slice, the components of the societal crisis reproduce its new quality (synergy effect). Together, they form a complex (mul-

tifactorial), contradictory (multi-vector) and dynamic architectonics of the societal crisis in Ukraine, where each phenomenon (its structural component) can be viewed both as a cause and as a result of the conflict-confrontational tendencies of the national-state development of Ukraine. It is argued that a deep societal crisis actualizes the problem of ensuring security and stability of sustainable development in Ukraine. In turn, the practical implementation of the concept of development of the situation in Ukraine in the context of a social crisis depends on the effectiveness of state crisis management, its strategy and tactics, the ability to predict and take into account the risks that provoke a crisis situations. The analytical projection of the societal crisis reveals the potential and possibilities of the social archetytika as a diagnostic tool of the public crisis management.

Keywords: crisis, societal crisis, crisis management, public crisis management, social archetytika.

СОЦІАЛЬНА АРХЕТИПІКА НА СЛУЖБІ ДЕРЖАВНОГО АНТИКРИЗОВОГО УПРАВЛІННЯ

Анотація. Презентовано аналітичну проєкцію соцієтальної кризи в Україні. Описано системи координат, що виявляють відповідні зрізи соцієтальної кризи, а саме: системні координати, відображені кризою основних сфер соцієтальної системи (політико-правової, економічної, соцієтальної, культурної); структурні координати, полюси якої складає криза інституцій; криза інтересів та цілей; криза цінностей; криза ідентичностей; темпоральні координати, що відтворюють кризові цикли національно-державного розвитку України; соцієтально-психологічні координати, що дають змогу розглянути проблему кризової (масової) свідомості на рівні соцієтально-психологічних феноменів (за домінуючим типом соцієтальних переживань та формами соцієтально-психологічного мислення). Кожен з кризових зрізів характеризує цілком конкретну сторону соцієтальної кризи, яка може бути розглянуто як у відносній автономності, так і у щільній взаємозалежності з іншими її сторонами. У своєму поєднанні в кожному новому зрізі компоненти соцієтальної кризи відтворюють її нову якість (ефект синергії). У сукупності вони формують складну (багатофакторну), суперечливу (різновекторну) та динамічну архітектоніку соцієтальної кризи в Україні, де кожне явище (її структуруючий компонент) можна розглядати і як причину, і як наслідок конфліктно-конфронтаційних тенденцій національно-державного розвитку України. Стверджується, що глибока соцієтальна криза актуалізує проблему забезпечення безпеки і стабільності сталого розвитку в Україні. У свою чергу, практична реалізація концепції сталого розвитку в Україні в умовах соцієтальної кризи залежить від ефективності державного антикризового управління, його стратегії і тактики, можливостей прогнозування та врахування ризиків, що провокують кризові стани. Здійснена аналітична проєкція соцієтальної кризи розкриває потенціал та можливості соцієтальної архетипіки як діагностичного інструментарію державного антикризового управління.

Ключові слова: антикризове управління, державне антикризове управління, криза, соціетальна криза, соціальна архетипіка.

СОЦИАЛЬНАЯ АРХЕТИПИКА НА СЛУЖБЕ ГОСУДАРСТВЕННОГО АНТИКРИЗИСНОГО УПРАВЛЕНИЯ

Аннотация. Представлена аналитическая проекция социетального кризиса в Украине. Описаны системы координат, в которых проявляются соответствующие срезы социетального кризиса, а именно: системные координаты, отражающие кризис основных сфер социальной системы (политико-правовой, экономической, социальной, культурной); структурные координаты, отражающие такие полюсы, как: кризис институтов, кризис интересов и целей, кризис ценностей, кризис идентичности; темпоральные координаты, отражающие кризисные циклы национально-государственного развития Украины; социально-психологические координаты, позволяющие рассмотреть проблему кризисного (массового) сознания на уровне социально-психологических феноменов (за доминирующим типом социальных переживаний и формами социально-психологического мышления). Каждый из кризисных срезов характеризует вполне конкретную сторону социетального кризиса, который может быть рассмотрен как в относительной автономности, так и в плотной взаимозависимости с другими его сторонами. В своем сочетании в каждом новом срезе компоненты социетального кризиса воспроизводят его новое качество (эффект синергии). В совокупности они формируют сложную (многофакторную), противоречивую (разновекторную) и динамическую архитектуру социетального кризиса в Украине, где каждое явление (его структурный компонент) можно рассматривать и как причину, и как следствие конфликтно-конфронтационных тенденций национально-государственного развития Украины. Утверждается, что глубокий социетальный кризис актуализирует проблему обеспечения безопасности и стабильности устойчивого развития в Украине. В свою очередь, практическая реализация концепции устойчивого развития в Украине в условиях социетального кризиса зависит от эффективности государственного антикризисного управления, его стратегии и тактики, возможностей прогнозирования и учета рисков, которые провоцируют кризисные состояния. Существенная аналитическая проекция социетального кризиса раскрывает потенциал и возможности социальной архетипики как диагностического инструментария государственного антикризисного управления.

Ключевые слова: антикризисное управление, государственное антикризисное управление, кризис, социетальный кризис, социальная архетипики.

Problem statement. Our time is an integral part of the modern world, called the era of crises: crises of different which adapts to the existence in crisis scales, levels and orders have become conditions. And this case is becoming

more and more difficult, because unlike its, so to speak, classical analogues in the past, modern crises occur in the form of spontaneous mutagenesis. That is why, more precisely, we exist in an era of societal crises. The mutation of crises, the formation of new complex forms due to combinations of crisis elements, the transformation of crises into “self-feeding process” by playing or flowing into new formats — this is the new reality of the societal crisis. This is the scale of the crisis we are witnessing in Ukraine. In fact, we are dealing with several crises that were located at all levels of social space (micro-, meso-, macro-): from the personal to the societal one. Some of them arose almost simultaneously, others, as a consequence, were driven by the causes and consequences of previously released, but unfinished crises.

Deep societal crisis in Ukraine actualizes the problem of security and stability of sustainable development. In turn, the practical implementation of the concept of sustainable development in Ukraine in the context of the societal crisis depends on the effectiveness of state crisis management, its strategy and tactics, the ability to predict and take into account the risks that provoke crisis conditions.

Analysis of recent research and publications. Despite the fact that the theory of crisis management is actively developing over the past decades, a significant number of scientific papers in this area mainly relate to the crisis management of individual enterprises or socio-economic systems, while researchers pay much less attention to the problem of public crisis management (A. Adamska, A. Babych, T. Bez-

verhniuk, K. Voronina, V. Dziundziuk, L. Kostetska, N. Liba, S. Stavchenko, I. Chykarenko, I. Yarova).

Modern researchers understand crisis management (CM) as a type of management focused on foresight, recognition of crisis situations, as well as readiness to manage in a crisis and get out of it with a new impetus for the further development of the organization, a particular industry or system as a whole. Considerable emphasis is placed, on the one hand, on understanding the subjective and objective causes of the crisis in the conditions of cyclical development of the system (industry, organization) [1], and on the other — on the analysis of processes that provide synergy, that is, a situation where the whole is greater than the simple sum of its parts [2]. The strategy of the CM is considered to be effective provided that in a crisis situation successful activity in one direction does not compensate for failure or failure in the other. Accordingly, in a situation of uncertainty, the purpose of crisis management is to develop and implement anti-crisis solutions aimed at comprehensive neutralization of the most dangerous factors leading to a crisis. In turn, diagnostics of system development (industry, organization), detection of traps and contradictions that lead to a crisis state is the primary task of the CM.

While there is no dispute that the study and forecasting of crisis situations should be based on an interdisciplinary approach, from the standpoint of economics, sociology of management, management theory, social psychology (psychology of individual and group behavior), etc., respectively, crisis management as a theoretical discipline

can successfully develop, integrating the concepts and methods of these and other sciences. However, here, in my opinion, there are several problems, especially dangerous in the context of public crisis management. First, the developments of these branches of scientific knowledge are used chaotically: in a complex crisis phenomenon, some parties or aspects are identified that are studied from the standpoint of specific scientific disciplines, and then from the data obtained an attempt is made to recreate a complete picture of the causes and consequences of the crisis, which affects the system (industry, organization). The result is a dichotomous transcription of the crisis (which can be symbolically expressed as: $2 + 2 = 4$) and remains behind the scenes of its energy effect (which can be symbolically expressed as: $2 + 2 = 5$). For this reason the development and implementation of anti-crisis strategy inevitably falls into the trap when the success of mastering certain crisis manifestations at one stage or in a particular area is offset by failure at another stage or another area (which can be symbolically expressed as: $1 \times 0 = 0$, whereas it should be like this: $1 \times 1 = 1$).

Secondly, the scientific and expert environment is quite conservative in its essence, and therefore seeks to apply the usual approaches and methods and is suspicious of experimental methodological developments until they have received universal recognition. In this aspect, the importance of the analysis of the irrational sphere of mass (collective) consciousness in the unity of its conscious and unconscious components is partly underestimated. The possibilities of social archetypes, first of all, at

the initial stage of CM — diagnostics of crisis states and processes, which allows to plunge into the deep layers of the collective unconscious, remain almost completely without attention. Perhaps it is in the perspective where the archetype is the horizon and context of understanding the phenomena of social reality and at the same time the phenomenon of specific psychosocial process underlying the new social and power-management reality, we can get an alternative vision of the causes and consequences of the crisis and ways of their development.

Now we have a situation when the real state of social transformations in Ukraine, including the state anti-crisis management, does not meet the modern scale of changes. In other words, the modern social experience in Ukraine, as it was rightly noted by S. Rymarenko, is based on past social schemes and patterns that cannot make real changes in society, because despite the fact that they have lost their legitimacy, they still remain, in fact, “a guiding force” [3, p. 179]. So there is a special crisis style of social movement inherent in the post-Soviet states. It is characterized, according to A. Babych’s apt observation, by the fact that the contradictions of social development do not disappear soon after their detection as a result of adjusting the chosen course while maintaining its general orientation, but remain and develop, generating another “false trend”, until they lead to a new crisis. Under such circumstances, the way out of the next crisis is not stabilization or even movement to it, but the prologue of the next crisis [4].

The purpose of the article is to reveal the potential of social archetypes

as a scientific approach and diagnostic tools from the arsenal of the state of crisis management that gives one the opportunity to make analytical projection of societal crisis in Ukraine.

Presentation of the main material.

The domestic scientific community does not have sufficiently established opinions regarding social archetypic as interdisciplinary areas of research and its methodological foundations. The basis for critical judgments on the part of some of them is the ambiguous attitude to the teachings of C. Jung about the archetypes of the collective unconscious and psychoanalytic trends in general, which were ironically proclaimed “a new religion of the twentieth century”. Others disparagingly call social archetypes to be the pseudoscience, positioned as a panacea for solving all sorts of social troubles of the present.

In her previous publications [5–7] I repeatedly emphasized that the actualization of the problem of the mass (collective) unconscious, including the archetype, which acts as the horizon and the context of understanding the phenomena of social reality, is not only and not so much a return to the archaic foundations of spirituality, but a turn to the future, since the archetypes embody the hopes and dreams of the people. In archetypal representations, images, symbols and the like, there is a hidden deep nature of the desires, expectations, aspirations and hopes of people that arise as a result of the joint work of consciousness and the collective unconscious. And since the archetype can be considered to be the information that has a social and managerial value, so the appeal to social archetypes in modern social science, in particular

in public administration, is quite natural.

However, now there is a need to reduce the degree of critical attitude to social archetypics and delicate adjustment of its perception by the scientific and expert community as an interdisciplinary area of research in the subject field of public administration. The solution of the task will depend on compliance with a number of conditions. First — the correct use of ideas that influenced the formation and development of social archetypes, especially to the concept of C. Jung “on the archetypes of the collective unconscious”, as well as socio-psychological concepts that can be used for its representation, in particular: “the concept of the social psyche” (A. Donchenko), “universal epochal cycle” (E. Afonina, A. Martynov), “socio-psychological thinking” (M. Sliusarevskyi) and the like. Secondly — an adequate understanding of both the horizon of possibilities of social archetypics, which is determined by its original ways of explanation and methods of analysis of difficult to grasp social phenomena, which can become a guide for further theoretical and empirical research, and theoretical and practical limitations of the archetypal approach. That is why social archetypics is positioned as an interdisciplinary area of research, which, in particular, can be effectively used at the initial-diagnostic stage of CM.

Social archetypics is not a universal scientific apparatus and unorthodox imitation of Yung ideas. Rather it is a scientific tool that allows to establish the laws and features of modern social development, to touch the deep nature of modern threats, to deal with a

wide range of new motives for human development, to anticipate the likely scenarios of the future, and most importantly – to offer a consensus vision of possible solutions to the key problems of present and future. Its practical application has considerable potential to provide an effective solution to urgent problems arising in the course of social transformation. And sometimes it is just a metaphor by which the researcher is invited to plunge into a broader psychosocial and socio-cultural context of social phenomena and processes. It is on the basis of these postulates that I propose to diagnose the societal crisis in Ukraine and determine its coordinate system.

We will proceed from the fact that the crisis is a natural phase in the development of any system. However, a protracted, chronic crisis is extremely dangerous and threatens the existence of any system. In social sciences, the crisis is understood as an acute form of manifestation of social contradictions, which makes the stable, sustainable development of society as a whole or its vital subsystems impossible. For this reason the concept of “social crisis” is used in broad and narrow meanings. In a broad sense, the concept of “social crisis” is defined by such a maxim: any crisis associated with the development of society can be considered to be a social one. They can be transformational, cyclical, systemic/structural, conjunctural, local, regional and the like. The concept of social crisis in a narrow sense is used in the differentiation of spheres of society. That is, we can talk about the economic, political, social, psychological crisis [8]. The concept of “systemic crisis” can be defined as

a combination of crises of economic, political, social, psychological nature, where the objectivity of the aggravation of the situation is combined with subjective factors expressed in the “crisis consciousness”, which can be manifested both in the form of acute protest and in the form of political apathy and cynicism [9, p. 101]. In the case when crises covers social units of different levels, in their integral, system-wide sense – the whole society, its main systems and subsystems, institutions, relations and processes – we talk about the societal¹ crisis.

¹ The concept of “societal” appears in sociological theory at the turn of the XIX–XX centuries (V. Sumner, A. Keller, T. Parsons, P. Sorokin, etc.), when there was a need for concepts that can reflect the essence of a new wave of transformational processes at the macro level, but the tradition of using the term “social” in Western empirical sociology did not correspond to this task. American sociologist W. Sumner with the help of this term sought to identify patterns of certain collective or group organization of the individual. His pupil and follower of A. Keller use this concept for the sociological analysis of the organizational aspects of society, seeking to build a comprehensive theory of societal evolution [10]. T. Parsons applies the concept of “societal”, describing the processes that occur in society as a whole (macro level), that is, when it comes to characteristics, concepts and processes related to the level of society consolidation as a whole, and the concept of “social” – to social phenomena and processes (micro level). The specificity of society as a special type of social systems, according to T. Parsons, is that, on the one hand, it is a societal community with an adequate level of integration (or solidarity) and a characteristic status of membership, and on the other hand, a societal community is a complex network of interpenetrating groups and collective loyalties, a system characterized by differentiation and segmentation [11]. P. Sorokin writes about societal and cultural changes in

The concept of the “societal crisis” is multifaceted and ambiguous. To give a substantial justification of this term, first, apparently, it would be necessary to give an academic lecture on the course of sociology on “Society as a societal system”, tracing the evolution of the use of this concept in the works of classics of Western sociological thought — E. Durkheim, M. Weber, T. Parsons, P. Sorokin, etc. Due to the lack of volume of the publication, I can note that the concept of “societal” is used in cases when it comes to the characteristics, concepts and processes related to the macro level of the functioning of society, and ensuring the preservation and integrity of society, consolidation and reconstruction of social life. At the societal level, the social system goes to a qualitatively different level of integration of the social system, therefore, in a generalized form, the societal system can be characterized by the formula: “integrity, which is much larger than the total number (amount) of elements forming it”.

The societal system constantly reproduces the social quality of its structures and, accordingly, the social qualities of individuals and groups of

individuals included in their functioning. If this process meets, let’s say, the “ideal” (in M. Weber’s understanding) rules of the game, there is a tendency to adapt to the forms and methods of functioning of the social system of its structural and personal elements, which together, respectively, form a new quality of the societal system, to have signs of distinct dynamics of its development (evolution, progress). If in the process of behavior of the societal system there is a “substitution” of functions, when the subjects of social relations included in the functioning of this system begin to perform unusual functions; or the “incompetence” of personal elements of this structure increases, as a result, the balance in the functioning of both structural and personal elements of the system is disturbed. In this case, the behavior of societal system becomes dysfunctional. Actually, both described tendencies of behavior of the societal system are dialectically connected with each other, these processes with one or another intensity permeate the society at all — from micro to macro-levels.

Despite the fact that the term “societal” firmly entrenched in the scientific thesaurus in the broad sense of system-wide, societal crisis is not reduced to a systemic social crisis, that is, it is not a reduction of the crisis of political, economic, ideological, socio-cultural. So, on the one hand, it arises as a result of the accumulation of systemic contradictions and absorbs all kinds of crises of a systemic nature, but on the other hand it is the personification of a structural crisis (institutions, goals or values), which affects other structural elements of the social system is the opposite effect of the crisis provoked by itself.

his four-volume monograph “Social and cultural changes” [12]. The scientist presents the social system as a macroscopic, integral and dynamic cultural and social complex and believes that it is composed of “personality, society and culture as an indissoluble triad”. None of the components of this inseparable triad — the personality as a subject of interaction; the society as a set of interacting individuals with its socio-cultural relations and processes; the culture as a set of values and norms possessed by interacting persons, and a set of carriers that objectify, socialize and reveal these values — can not exist outside the other two components [13].

The societal crisis in Ukraine did not arise by chance and this is not an exceptional case of Ukrainian transformation. To clarify its semantic context, it should be recalled that with the destruction of the Soviet system, newly formed independent national states — the former Soviet republics — faced the need to radically reformat the socio-economic and political foundations and basic values of social organization in order to enter the country on new tracks of social and state development. In the most general sense, this meant a transition from a totalitarian political system of government to a democratic one, from a planned economy to a market one, from a single true Communist ideology to pluralism of opinions, from censorship to freedom of speech, from the values of collectivism to civil and political rights and freedoms, from paternalism to civil political culture, from command and administrative to civilized “rules of the game” and much more that highlights the global strategy of liberalization as a modification of relations between the state and civil society, and democratization, as a modification of the relationship between the state and the political community.

It is worth noting that the post-socialist transformation, which unfolds as a societal process, has as its consequence, first of all, the complications (multidimensionality) of social space. That is why the fundamental changes in the system of “man – society – state” affect the deployment of systemic dysfunction that comprehensively permeate the social sphere. The spread of their chain manifestations in various spheres of social life inevitably acquires reasoned character. In this regard, the

parameters of the societal crisis, in my opinion, are quite naturally structured in relation to several dependent coordinate systems that discover relevant sections of the social crisis in Ukraine, namely:

- system coordinates revealed by the crisis of the main spheres of the social system: political, legal, economic, social, spiritual;
- structural coordinates, the poles of which are the crisis of institutions; crisis of interests and goals; crisis of values; crisis of identities;
- temporal coordinates reproducing crisis cycles of national-state development of Ukraine;
- socio-psychological coordinates, which allows us to consider the problem of crisis (mass) consciousness at the level of socio-psychological phenomena (the dominant type of social experiences and forms of socio-psychological thinking).

Contour two-dimensional model of societal crisis (system-structural coordinates). In its system-structural coordinates, the societal crisis has two dimensions: one direction is presented as a crisis of the main spheres of the social system: politically legal, economic, social, spiritual; the second as a crisis of its main structural components: institutional crisis (deformation — disintegration); value crisis (conflict — leveling), crisis of interests and goals (collision — struggle); crisis of identity (polarization — erosion). Systemic and structural crises are interrelated and interdependent, they form a dense connection of systemic dysfunctions, passing from one plane to another. Some arise in the course of direct changes in the main spheres of public life (the main of them

are: economic crisis, political and legal, socio-cultural, derived from them, partial – financial, parliamentary, party, migration, information, etc.), others – arise due to disproportion in the development of its segments in the course of structural changes and transformations. Crisis manifestations acquire their expression at two main levels: institutional and value levels, which are closely interlinked. Their continuation and addition is the conflict of interests and the conflict of identities. Unresolved socially important problems inevitably give rise to conflicts, and unresolved conflicts lead to a systemic crisis. In turn, the unresolved systemic crisis causes new outbreaks of conflicts, which leads to another round of systemic crisis. Institutions, values, interests and identities are equivalent to all subsystems and spheres of social life, providing social integrity of society, and, accordingly, constitute a subsystem (structural) components of the social crisis: institutional crisis, crisis of values, crisis of interests and crisis of identities.

Cyclic model of societal crisis (temporal coordinates). The wave-like nature of national processes, with tides, the increase of crisis phenomena and their overcoming makes it possible to systematize the time rhythms and periods of the social crisis in Ukraine in the appropriate temporal coordinates².

² The concept of “temporality” is applied, according to M. Heidegger, in the ontological aspect, as the horizon of understanding of being, which becomes clear only in the horizon of temporality [16]. In this sense, the concept of temporality is not identical to the concept of physical time: physical time must be strictly distinguished from the ontological time, i.e. the changeability of being.

The latter, in fact, coincide with the terms of the presidential cadences [14] and have a wave-like (cyclic) dynamics of changes in the trends of “democratic advancement” and “authoritarian rollback”, which characterizes the current system-wide crisis state of development of society and the state [15]. In the transition stages of development of complex social systems, changes in socio-political trajectories in two cardinal aspects – the system of values and institutional structure – can guide the further development of the social system both towards democracy and towards autocracy. However, a rather thorny path of democratic reform shows that in the process of social transformation fundamental changes occur not only at the external – socio-institutional level of the social system, but also in the deep structures of the mental life of people. We can say that the measure of weakening or strengthening of authoritarian tendencies and, accordingly, strengthening or weakening of democratic principles in the course of systemic transformations is determined in general by the ratio of psychosocial, socio-cultural and institutional components. In fact, this circumstance allows us to comprehend the specifics of the deployment of the social crisis in Ukraine in temporal coordinates, since it is in this perspective – at the level of building a democratic state, the formation of civil society and the formation of a new social identity – that institutional, socio-cultural and psychosocial features of transformational changes in Ukrainian society and the state are becoming more familiar [see: 15; 17].

Socio-psychological model of societal crisis (socio-psychological coordi-

nates). Socio-psychological interpretation of the societal crisis in Ukraine allows one to plunge into a broader psychosocial and socio-cultural context of social phenomena and processes that impede the course of the Ukrainian nation- and state creation, and to carry out its “archetypal reconstruction”. Under the conditions of cardinal societal changes, the manifestation of which is, in particular, a societal crisis, there is an accentuation of archetypal programs of the conflict (the term D. Lvov [18]). The latter can bring both potential elements of destabilization and latent means of integration and optimization of the social system. However, since the archetype organizes and structures a “pattern” in which various specific fillings can be embedded, it can perform both stabilizing and destabilizing functions in society. For example, cultural stereotypes, aggressive clichés, sometimes outright hostility and the like are able to penetrate so deeply into the mass (collective) consciousness/unconsciousness, become the formula of “thinking” of people about themselves and “actions”, according to a given program. In other words, they turn into a form of socio-psychological thinking that contains conflict potential. That is, we interpret the archetypal program of the conflict as a form of socio-psychological thinking, containing the conflictological potential and requiring its deactivation. Accordingly, it can be assumed that the value orientations that embody the vision of the desired future and feed on the principles of human creative activity, are also rooted in the mass (collective) consciousness/unconscious, and therefore constitute the archetype

of the consolidation program as a form of SPM, containing the nation-forming factor potential and requires its activation [see: 19].

So, now we need to explain the principle by which in certain coordinates complex (multifactorial), contradictory (multi-vector) and dynamic design of the social crisis in Ukraine is recreated, where each phenomenon can be considered as the cause and as a consequence of the conflict-confrontational trends of national-state development of Ukraine. To do this, I offer the reader a little mental exercise. Let us imagine several different items from our everyday life: a telescopic tumbler, consisting according to the principle of an accordion of rings of different diameters, which when unfolding form a sealed cone-shaped cup; matrioshka which is folded/unfolded based on the principle of the location of one figure inside another, which, in turn, is inside the third, etc.; children’s toy – a pyramid that folds/unfolds consisting of the rings based on the principle of the largest to the smallest; finally – volume puzzles of varying complexity and configuration, that provide a complete picture of the subject of modeling and develop spatial thinking.

Next, let us try to make a 3-D projection of the societal crisis in Ukraine based on the principle of creating a system of each new level of societal crisis from the systems of the previous level and previous levels. Let us start with its deepest socio-psychological coordinates, presented through the archetype of the conflict program, that reveals the features of the crisis (mass) consciousness at the level of socio-psychological phenomena (the dominant type of so-

cial experiences and forms of socio-psychological thinking) and relevant practices. Next, move through the temporal coordinates of the societal crisis, reproducing the crisis processes of national and state development of Ukraine, where at the level of building a democratic state, the formation of civil society and the formation of a new social identity institutional, socio-cultural and psychosocial features of transformational changes in Ukrainian society and state become more distinct. In the end, go through the system-structural coordinates, represented by the crisis of the main spheres of the social system: politically legal, economic, social, spiritual, the poles of which are the crisis of institutions; crisis of interests and goals; crisis of values; crisis of identities.

Now try to make an instant “snapshot” of societal crisis in Ukraine, presented, on the one hand, mythologemes — ideologemes of the “split Ukraine” and “dichotomist Ukrainian national identity” reflecting polarization of the Ukrainian society (one can provide other examples: the case of N. Savchenko, Saga of M. Saakashvili, the phantom of the servant of the people), on the other hand — pulsars of presidential races that absolutize the confrontation of cognitive and affective, rational and irrational, real and ideal, conscious and unconscious in public discourse, which revealed, on the third hand, the complete weakness of institutional, value, ideological and even self-cherished foundations of national-state development of Ukraine. This is how (in the first approximation) now a societal crisis in Ukraine looks like.

Conclusions and prospects for further research. Anti-crisis policy, espe-

cially in the realities of modern Ukraine, can be really effective — that is, able to bring the country out of the existing, extremely unfavorable situation on the rails of sustainable development — only if it is really systemic. In other words, it does not respond to individual crises, but takes into account the totality of the crises that we are dealing with, as well as the causes that have prompted them and may have common roots.

Each of the crisis sections described above characterizes a very specific side of the societal crisis, which can be considered both in relative autonomy and in close interdependence with its other parties. Being combined in each new slice the components of societal crisis play new roles. Accordingly, in their totality they form a complex (multifactorial), contradictory (multi-vector) and dynamic architectonics of the societal crisis in Ukraine, where each phenomenon (its structuring component) can be considered as the cause and as a consequence of the conflict-confrontational trends of national-state development of Ukraine. In fact, we have a multi-factor model of the societal crisis in Ukraine, which reveals the dialectics of consolidation and confrontation of the Ukrainian nation, and which is structured by a number of derivative models, consistently inherit its crisis sections.

Let us note, that in its parameters — a system of positive (consolidation) and negative (deconsolidation) values, space-temporal and system-structural elements — the analytical design of the social crisis is close to its analogues in the exact sciences (for example, in cartography), that is, provides frames of reference of these data to the corresponding coordinate sys-

tem, allows them to coordinate with other data, to carry out their projection with the highest possible accuracy, as well as a wide-profile diagnosis and examination in real time and a specific location. Accordingly, with respect to this coordinate system, it makes sense to develop a road map of the CM for the purpose of national unity and consolidation of Ukrainian society in general and minimization of confrontational manifestations in particular.

When developing anti-crisis strategies, it should be remembered that the fundamental difference between the latest crises and their classical versions is the cumulative effect of the combination and mutual strengthening of dysfunctions that occur in completely different areas and have a different nature. If the anti-crisis measures proposed by experts/managers are designed exclusively to overcome the crisis situation and at the same time to ignore other negative processes that, although occurring simultaneously, have a different nature, such anti-crisis solutions may not gain the desired effect.

The social archetypes should be included in the pool of diagnostic approaches of CM. Now it is obvious that implicit meanings, carried through the depths of the unconscious and time, not only contain and store vital information, but also act as deep stimuli. For example, in the transition of socio-cultural mythology in the plane of political urological structures and collective representations become part of the socio-political everyday life with its symbolic, mythological, ritual and ceremonial forms addressed to the mass conscious and unconscious. Hence, in fact, an extremely thin line originates

that lies between the art of harmonizing goals, principles, ideals and the art of manipulation and substitution of meanings, values, ideas. The violation of this border opens the way for manifestation of spontaneous mass unconscious. In this case, there is a situation when rational consciousness, which operates by analysis, logic, comparison, search for differences, checking information and reflexive testing of its own grounds, enters into an open struggle with the manifestations of the unconscious, where other tools work: analogy, identification, emotions, non-contradiction to contradictions, image, synthesis. Among them there is no reflection, which contributes to the lack of control of its existence [20, p. 25].

The prospect of further research will determine a number of tasks related to the analysis in the coordinates of the societal crisis of the current national- and state processes in Ukraine, and the further development of psychologically sound strategies and technologies of crisis management, which will improve the ability of the state-management bodies for the perspective vision and strategic thinking, to enrich the possibility of social forecasting and social design in strategic planning of sustainable development, the modeling of variable scenarios of social and state development, the design and adjustment of the course of political and socio-economic reforms.

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SOVIET ARCHETYPE IN INTERACTION AUTHORITIES AND POLITICAL OPPOSITION AS THREAT TO NATIONAL SECURITY OF UKRAINE

Abstract. In the article, in the context of the archetypal approach, were analyzed the peculiarities of the cultural code in the interaction of power and political opposition in the independent Ukraine (1991–2019). It was clarified that the cultural archetype of the Soviet Union has features of a culture of confrontation and conformism-consolidation. And also the coexistence of at least two projections of the Ukrainian past, two antagonistic archetypes, at the present stage in the collective consciousness of Ukrainians.

It is determined that the Soviet archetype manifests itself in the formation of the image of “other” as “alien”/“enemy” using aggressive rhetoric, verbal wars, hanging labels; technologies of administrative resources, mass manipulation, in

particular, linguistic issues in Ukraine, intimidation of the electorate of the enemy; the use of information pressure by the authorities to the opposition, sometimes force methods, political repressions – political criminal practices, tactics of ignoring the opposition, unanimous bureaucratic administration, forced methods for the electorate, with imitation of “participation” of citizens in decision-making.

It is revealed that to a greater extent the Soviet archetype is characteristic of the supporters of the communist, socialist ideology, as well as of the part of the political elite, whose world-view principles formed during the Soviet Union, and which represents the electorate with Soviet identity. The first were personified by the Communist Party of Ukraine and the Radical Party of Oleg Lyashko. The second – the Party of Regions, the Political Party “Opposition Bloc”, “Opposition Platform – For Life”. The Soviet archetype in the interaction of power and political opposition with the attitude of one to one as an enemy dominated from 1991 to 2004, and especially in 2010 – the beginning of 2014. Due to external aggression, the water-turbulence between the authorities and the political opposition since February 2014 has intensified not only ideologically, but also in the national (patriotic) context of “our/patriot – a stranger/separatist/traitor”. Methods of implementing decommunization laws also indicate manifestations of the Soviet archetype.

It is proved that the Soviet archetype in the interaction of power and political opposition manifests itself in conditions of curtailing the democratic regime, social inversion, during election campaigns and in extreme situations. At the same time, the democratization of the regime leads to the transformation of the image of an opponent from the “enemy” to “another” in political discourse, the power-political opposition.

It is substantiated that the existence of two archetypes – genuinely Ukrainian and Soviet – polarizes Ukraine, threatening its civil consolidation and social stability. And also that the Soviet archetype in the interaction of power and political opposition in the conditions of external danger in the world-wide uncertainty of the part of Ukrainian society is a political danger threatening the national security of Ukraine.

Keywords: soviet archetype, confrontational and conformal culture, interaction of power and political opposition.

РАДЯНСЬКИЙ АРХЕТИП У ВЗАЄМОДІЇ ВЛАДИ ТА ПОЛІТИЧНОЇ ОПОЗИЦІЇ ЯК ЗАГРОЗА НАЦІОНАЛЬНІЙ БЕЗПЕЦІ УКРАЇНИ

Анотація. У контексті архетипного підходу проаналізовано особливості культурного коду у взаємодії влади та політичної опозиції у незалежній Україні (1991–2019 рр.). З’ясовано, що радянському культурному архетипу притаманні риси культури конфронтації та конформізму-консолідації, а також співіснування на сучасному етапі у колективній свідомості українців, як мінімум, дві проєкції українського минулого, два антагоністичні архетипи.

Визначено, що радянський архетип виявляється у формуванні образу “іншого” як “чужого”/“ворога” з використанням агресивної риторики, словес-

них війн, навішуванням ярликів; технологій адміністративного ресурсу, масового маніпулювання, зокрема, мовним питанням в Україні, залякуванням електорату противника; застосуванням владою до опозиції інформаційного тиску, іноді силових методів, політичних репресій — політичних кримінальних практик, тактики ігнорування опозиції, єдиноначального бюрократичного управління, примусових методів до електорату з імітацією “участі” громадян у прийнятті рішень.

Виявлено, що більшою мірою радянський архетип властивий прихильникам комуністичної, соціалістичної ідеології, а також частині політичної еліти, світоглядні засади якої формувалися за часів СРСР, та яка репрезентує електорат із радянською ідентичністю. Перші уособлені Комуністичною партією України та Радикальною партією Олега Ляшка. Другі — Партією Регіонів, Політичною партією “Опозиційний блок”, “Опозиційною платформою — За життя”. Радянський архетип у взаємодії влади та політичної опозиції по відношенню одна до одної як до ворога домінував у 1991–2004 рр. та особливо у 2010 — поч. 2014 р. У зв’язку із зовнішньою агресією розділ між владою та політичною опозицією з лютого 2014 р. посилюється не лише по лінії ідеології, а й у національному (патріотичному) контексті на “свій/патріот — чужий/сепаратист/зрадник”. Методи імплементації декомунізаційних законів також свідчать про вияви радянського архетипу.

Доведено, що радянський архетип у взаємодії влади та політичної опозиції виявляється в умовах згорання демократичного режиму, за соціальної інверсії, під час виборчих кампаній і в екстремальних ситуаціях. Водночас демократизація режиму призводить до перетворення образу опонента з “ворога” на “іншого” у політичному дискурсі влада — політична опозиція.

Обґрунтовано, що існування двох архетипів — автентично-українського та радянського — поляризує Україну, загрожуючи її громадянській консолідації і суспільній стабільності. Також радянський архетип у взаємодії влади та політичної опозиції в умовах зовнішньої небезпеки за світоглядної невизначеності частини українського суспільства є політичною небезпекою, що загрожує національній безпеці України.

Ключові слова: радянський архетип, конфронтаційна та конформна культура, взаємодія влади та політичної опозиції.

СОВЕТСКИЙ АРХЕТИП ВО ВЗАИМОДЕЙСТВИИ ВЛАСТИ И ПОЛИТИЧЕСКОЙ ОППОЗИЦИИ КАК УГРОЗА НАЦИОНАЛЬНОЙ БЕЗОПАСНОСТИ УКРАИНЫ

Аннотація. В контексте архетипного підходу проаналізовані особливості культурного кода во взаємодії влади та політичної опозиції в незалежній Україні (1991–2019 гг.). Вияснено, що советському архетипу присущі черти культури конфронтації та конформізму-консолідації, а також сосуществование на современном этапе в коллективном сознании украинцев, как минимум, двух проекций украинского прошлого, двух антагонистических архетипов.

Определено, что советский архетип проявляется в формировании образа “другого” как “чужого”/“врага” с использованием агрессивной риторики, словесных войн, навешиванием ярлыков; технологий административного ресурса, массового манипулирования, в частности, языковым вопросом в Украине, запугиванием электората противника; применением властями к оппозиции информационного давления, иногда силовых методов, политических репрессий — политических уголовных практик, тактики игнорирования оппозиции, единоначального бюрократического управления, принудительных методов к электорату с имитацией “участия” граждан в принятии решений.

Выявлено, что в большей степени советский архетип присущ сторонникам коммунистической, социалистической идеологии, а также части политической элиты, мировоззренческие основы которой формировались во времена СССР, и которая представляет электорат с советской идентичностью. Первых олицетворяют Коммунистическая партия Украины и Радикальная партия Олега Ляшко. Вторых — Партия регионов, Политическая партия “Оппозиционный блок”, “Оппозиционная платформа — За жизнь”. Советский архетип во взаимодействии власти и политической оппозиции по отношению одна к другой как к врагу доминировал с 1991–2004 гг. и особенно в 2010 — нач. 2014 г. В связи с внешней агрессией разделение между властью и политической оппозицией с февраля 2014 г. усилился не только по линии идеологии, но и в национальном (патриотическом) контексте на “свой/патриот — чужой/сепаратист/предатель”. Методы имплементации декоммунизационных законов также свидетельствуют о проявлениях советского архетипа.

Доказано, что советский архетип во взаимодействии власти и политической оппозиции проявляется в условиях свертывания демократического режима, при социальной инверсии, во время избирательных кампаний и в экстремальных ситуациях. В то же время демократизация режима приводит к превращению образа оппонента с “врага” на “другого” в политическом дискурсе власть — политическая оппозиция.

Обосновано, что существование двух архетипов — аутентично-украинского и советского — поляризует Украину, угрожая ее гражданской консолидации и общественной стабильности. Также советский архетип во взаимодействии власти и политической оппозиции в условиях внешней опасности по мировоззренческой неопределенности части украинского общества является политической опасностью, угрожающей национальной безопасности Украины.

Ключевые слова: советский архетип, конфронтационная и конформная культура, взаимодействие власти и политической оппозиции.

Formulation of the problem. The hybrid war of the Russian Federation against the Ukrainian state stipulates the urgency of ensuring the national security of Ukraine. The annexation of the Crimea (2014), the occupation

of the Donbas (2014), as at one time Transnistria (1992) and South Ossetia and Abkhazia (2008), testify to the “imperial” legacy of Russia’s foreign policy, its aspirations before the reintegration of the post-Soviet space, about the “Soviet” attitude to the national question, the denial of another national identity (Ukrainians, Moldovans, Georgians, etc.).

In the May 2015 National Security Strategy of Ukraine, among the topical threats to the national security of Ukraine, are noted “information and psychological warfare, humiliation of the Ukrainian language and culture, falsification of Ukrainian history, the formation of an alternative to the reality of the distorted information picture of the world” by the Russian mass communication media [1, p. 3]. Therefore, under the circumstances of the immaturity of the Ukrainian national identity, the Soviet archetype as the basis of the “Russian world” is the basis for the intensification of separatism, speculation about the “language issue” and foreign policy priorities of the country’s development. At the same time, the irresponsible game of power and opposition on differences in the value, ideological, linguistic and cultural orientations of Ukrainian citizens increases polarization, radicalization of political forces and the electorate. The presence of the “Soviet archetype” in the interaction between the authorities and the opposition is turning into a factor of undermining social and political stability, from within threaten the national security of Ukraine, which determines the political relevance of the topic.

Analysis of recent publications on the issues and identification of previ-

ously unsettled parts of the general problem. Archetypal laws of social and state governance processes, behavioral peculiarities of certain Ukrainian politicians are taken care by E. Afonin, O. Donchenko, V. Kozakov, S. Krymsky, A. Martynov, V. Rebklo, A. Sushi [2–6]. The connection of the national identity to the problem of national security from the beginning of the 2000s became the subject of the study of O. Vlasyuk, A. Kolodiy, S. Rymarenko, M. Stepik, and others [7–10]. Appears works that investigate the dangerous influence, in particular, of Soviet identity, the “Soviet” archetype on the self-identification of Ukrainian society (O. Vovchenko) [11], the formation of a single humanitarian space as a component of national security (G. Kasyanov, A. Portnov, V. Sichov) [12–14]. At the same time, the “Soviet” archetype in the interaction between the authorities and the opposition in the context of the threat to Ukraine’s national security has not yet become the subject of an analysis of researchers, indicating the scientific relevance of this issue.

The purpose of the article is to justify the existence of a Soviet archetype in the interaction between the authorities and the political opposition for the national security of Ukraine.

Presenting main material. The set of values contained in the collective unconscious, the primitive and primordial image – the archetype (as defined by K. Young) has a decisive influence on social tendencies and transformations. The analysis of archetypes, according to S. Krymsky, is a sufficiently adequate method of studying the mentality, the prehistory and the future of social formations. In his opinion, “archetypes

structurally form certain prototypes or can be reconstructed as prototypes” [4, p. 97–98]. So, the interaction of some characteristics of the social structure with others, in particular, the authorities and political opposition, is based on certain prototypes that influence future socio-political processes. According to E. Afonin, A. Martynov, the nonlinear character of the processes of the transitional period in which Ukraine is located are characterized by changes in the tendencies of the social process: from the germination and spread of new institutions to social inversion (the collapse of the social space and the return to the institutional past) [2, p. 45–46].

According to O. Vovchenko, one of the prototypes for Ukrainian self-identification, significant periods of “archetype” of Ukrainian identity, became Soviet times. The researcher calls the following features inherent in the Soviet archetype: “social security along with the lack of political and legal foundations, the formation of a number of sustainable images embodying egocentrism, treason, along with this frankness, honesty and devotion” [11, p. 110].

V. Rebkalov and V. Kozakov substantiate that the repressive Soviet system “created “a new person”, which was characterized by such features as intolerance, aggressiveness, claims to monopoly possession of truth, opportunism. These signs finally formed a completely unstructured person in an ideal-value sense ...” [5, p. 101].

Formation of a Soviet man took place outside the ethnic and national contexts [10, p. 24]. Based on the study of the interaction between the Institute of Political Opposition and Public Ad-

ministration, the features of the Soviet model of the corresponding interaction were clarified [15]. Thus, in the absence of civil society, private property, and parliamentarism, the Soviet authorities in the 1920s and 1930s proclaimed certain “political” currents and target social groups as “enemies of the people”. In the conditions of the operation of the command and administrative system, the government, state bodies repeatedly used violent methods of state administration to the unstructured opposition, up to its physical destruction (shootings of “class enemies”), to the Holodomor 1921–1923, 1932–1933 biennium. The Soviet model of relations between the bodies of state administration and the Ukrainian opposition of the first third of the twentieth century. can be defined as confrontational [15, p. 147]. Cultural confrontation, according to T. Bazarov, B. Eremin, is characterized by the following main cultural archetypes: “closed organizational system, bureaucratic management form; target region – the interests of the “upper”; ... power mechanism – united with bureaucratic apparatus; main function – redistribution of resources; political culture – conservatism (party of power); mechanisms of social mobilization – compulsory; basic ethical value – rank (hierarchy); basic moral-psychological principle – conformism” [16, p. 16].

The establishment of a totalitarian regime in eastern Ukrainian lands since 1929, which allowed organizing and mass repressions against the opposition (the “great terror” of 1937–1938), conditioned the formation of conformism in the attitude of the opposition to the government [15, p. 147]. The culture of

conformism-consolidation is characterized by such cultural archetypes as “the power mechanism — the public opinion of the reference group (“Whoever is not with us, he is against us”); ... political culture — traditionalist or radical type; the presence of collectivist mechanisms of social mobilization. The main ethical value is social justice, the extent of which determines authority (religious, spiritual, political)” [16, p. 16]. Therefore, the Soviet cultural archetype has the features of a culture of confrontation and conformism-consolidation.

At the present stage, various projections of the Ukrainian past coexist in the collective consciousness of Ukrainians. According to M. Stepiko, “at least two of them — actually Ukrainian and Little Russian, containing pro-Russian and Soviet components. It can be argued that these projections of historical memory are not complementary, but in some manifestations — and openly antagonistic [10, p. 273]. According to O. Vlasyuk, the real threat to the national security of Ukraine at the present stage is that almost half of the modern Ukrainian population identifies itself as bearers of Soviet traditions and values, far from the authentic Ukrainian culture; and a significant proportion of citizens consider themselves Russian [7, p. 139]. Based on numerous sociological surveys, the Ukrainian scientist concludes that among the respondents who define themselves as “the people of the former Soviet Union”, the supporters of the left-wing political views — communist and socialist ideology. And among the reference groups that identify themselves with the “Ukrainian population”, there are always more supporters of the Social-Democratic,

Nationalist, and especially National-Democratic ideology [7, p. 139].

Consequently, the Soviet cultural archetype is more characteristic of the supporters of the communist, socialist ideology, as well as representatives of the political forces representing the electorate mainly in the eastern and southern regions of Ukraine. Of course, part of the political-managerial elite, whose ideological principles were formed in the times of the USSR, is also prone to the use of “Soviet” methods of management. The conflict between worldviews and socio-cultural identities, political sympathies and beliefs is clearly manifested in the interaction of power and political opposition.

The Soviet archetype in the interaction of power and political opposition with the attitude of one to another as an enemy dominated from 1991 to 2004. The then political opposition, which was personified by the Communist Party of Ukraine (CPU), identified the authorities as someone else: “a corrupt bureaucracy”, carrying out the bouts of the “criminal bourgeoisie”, fixing “the ideology of inequality, the cult of power, cave nationalism” [17]. Later, its leader, P. Symonenko, described the parliamentary majority formed after the Velvet Revolution in the Verkhovna Rada of Ukraine (2000) as the so-called “majority”, which “is run by representatives of the mafia capital and militant nationalist circles”, which “are pushed through parliament anti-people’s laws” [18].

In turn, in response to the massive anti-presidential actions of 2001, the authorities for the first time resorted to attaching the labels of the “fascists” to the mass opposition political structure

of the “National Initiative “National Salvation Forum” (NFP), formed by the National Democrats and Socialists. Thus, in the official appeal of the authorities (then-President of Ukraine L. Kuchma, Speaker of the Verkhovna Rada of Ukraine I. Plyushch and Prime Minister V. Yushchenko) to the Ukrainian people, known as “Letter of the Three” (dated February 13, 2001), was noted : “... before us – the Ukrainian variety of national-socialism”; “One can not but see that attempts to disperse the street element, to launch frankly provocative methods, with which they want to deepen the split in society, to push the power to a power struggle, create a real threat to the national security of the state. We should not forget the lessons of history – let’s recall what and how fascism began” [19].

The Soviet archetype with the signs of confrontation “our – stranger/enemy” was particularly acute on the eve and during the electoral race. During the presidential election campaign in 2004, the authorities, personified by the headquarters of the presidential candidate, Viktor Yanukovich, shaped the enemy's image against the opposition candidate for president, Viktor Yushchenko, using the “alien” markers, demonstrative intolerance: “fascist”, “American son-in-law”. In turn, the headquarters of the opposition candidate V. Yushchenko intimidated the electorate with the future “Donetsk arbitrariness”, the prospect of transforming Ukraine into a dictatorial state in isolation [20]. Opposition on Maydan 2004, using the slogans of value and evaluation (“Freedom not to stop!”, “Gang away!”) Emphasized the “hostility” of power to society.

Changing the form of government from 2005 to 2010 (from the presidential-parliamentary to the parliamentary-presidential republic), the democratization of the political regime led to the transformation of the image of an opponent from the “enemy” to “another” in the political discourse of power-political opposition.

However, the inversion of the political, the return to the institutional past – to the constitutional model of 1996 (presidential-parliamentary form of government) in 2010–2013 restored the Soviet cultural archetype (confrontational culture) in the interaction of power and political opposition. The communists used militant rhetoric not only to the authorities but also to the national-democratic opposition (May-June 2013): “... the fight will have to be on two fronts – “orange-brown “and” white-blue”; to become units of the army, which victoriously fights against capitalism, the primary must coordinate action across the front” [21, p. 18]. Referring to party friends as “fighting friends”, the first secretary of the Central Committee of the CPU, P. Symonenko, assigned them the role of forwards in the fight against the enemy: “Today you are again on the front of the war against Nazism” [22, p. 4, 5; 23, p. 12].

Under the Yanukovich regime, the authorities resorted to the tactics of political persecution of opponents, using administrative resources, abusing the country’s criminal justice system, and the technology of identifying political and criminal responsibility. In 2011, criminal cases were initiated against former Prime Minister Yulia Tymoshenko and former Interior Minister Y. Lutsenko.

As R. Voitovich noted, “the post-Soviet practices of building a strong state are based on their technology for the establishment of a strong political regime and the powerful subordination of society to the interests of the state. This is precisely the fundamental difference between the methodology of building a strong state in the post-Soviet and European space, where the emphasis is primarily on the need to establish an effective interaction of power with the public as the basic imperative for strengthening the state’s potential” [24, p. 12]. Thus, in 2010–2013, the authorities regularly applied violent methods of state administration to the political opposition: the dispersal by the power by the forceful way of the Language Maidan (July 2012); the break-up of EuroMaydan in Kyiv (November 2013) with the use of excessive force, the elimination of the opposition and alternative media; The shooting of peaceful protesters on Maydan in Kyiv (February 18, 2014). Launched on February 19, 2014, the so-called “antiterrorist operation” in Ukraine, according to the “Boomerang” plan, pursued the goal of physical destruction of all those who at that time were in the building of the Trade Unions, as well as leaders and activists of the opposition parties of the Batkivshchyna Party, “Udar” and “Freedom”. On February 20, 2014, within the framework of the “antiterrorist operation”, according to the Order of the Minister of Internal Affairs of Ukraine V. Zakharchenko, firearms were used against the protesters for defeat [25].

Russia’s hybrid war against Ukraine, the annexation of the Crimea, the occupation of the Donbas divided power and

political opposition not only through ideology but also in the national (patriotic) context of “our/patriot – alien/separatist/traitor”. The Communists, as the carriers of the Soviet archetype, continued to use militant rhetoric and put the labels of the “fascists” on the authorities (March 2014); characterize the regime in Ukraine as a “national fascist, established as a result of a coup d’etat”; scare by “the threat of fasciation of state and public life ... covered by the authorities!”, call “... fascism will not pass! Get up, the country is great!” [26, p. 6, 11]. Pro-Russian party “Opposition bloc”, formed by rebranding the “Party of Regions”, following the Russian propagandists began to label the government: “junta”, “banderivtsi”, “fascists” (from February, 2014). Became a parliamentary minority in the Verkhovna Rada of Ukraine of the 8th convocation, the “Opposition bloc” was accusing the parliamentary majority of the reluctance to end the war by hanging it on the label “coalition of war”. And also criticized the authorities, believing that its purpose was to “by any means” pull “out of the population more money to fill the empty treasury”. “The government has reached practically the social genocide of people, but they do not seem to care” (July 2015) [27].

The attitude of political opposition to power as an enemy led to destabilization of society, complicated the development of democracy, threatened the preservation and strengthening of state sovereignty of Ukraine, as well as the ability of the state to make fundamental and vital decisions in the interests of the entire Ukrainian society.

Understanding the internal political threats to the national security of

Ukraine in conditions of external aggression, in order to level the influence of the Soviet archetype and strengthen the national identity, the authorities were forced to accelerate the policy of decommunization from 2015. According to A. Portnov, the negative attitude to the policy of de-communization of the political opposition (Opposition bloc and CPU) showed the existence of the problem of “ignorance and misunderstanding of the Soviets” [13]. It seems that the rejection of the said political opposition by the crimes of the communist regime is due to the presence of its stable Soviet archetype.

In order to eliminate the symbols of the Soviet identity, on April 9, 2015, decommunization (“memorial”) laws were adopted. The law of Ukraine “On the Conviction of Communist and National-Socialist (Nazi) Totalitarian Regimes in Ukraine and the Prohibition of the Promotion of Their Symbols” prohibited Soviet symbolism, condemned the communist regime [28]. Although he, in essence, identified the communist and Nazi totalitarian regimes, the authorities did not hide the label of “fascists” on modern communists. At the same time, according to G. Kasyanov, the methods of implementation of decommunization laws differed slightly from those used in the Soviet period [12].

In June 2018, the Law of Ukraine “On National Security of Ukraine” was adopted, in which threats to the national security of Ukraine determine the phenomena, trends and factors that make it impossible or complicate or may make it impossible or difficult to realize national interests and preserve national treasures of Ukraine [29, p. 1,

6]. The absence of a collective Ukrainian unconscious (Ukrainian language, democratic values, national democratic ideological orientations) in some regions of Ukraine, the preservation of the Soviet cultural archetype: The Russian language and culture, symbolism, values orientations, customs and traditions, is becoming a significant threat to the humanitarian security of the state. The Soviet archetype in the interaction between the authorities and the opposition creates an internal political danger to the national security of Ukraine.

Rebroadcasting of the Soviet archetype, in particular, appeared during the 2019 presidential election campaign in campaigning for opposition candidates. Thus, the participants of the election race (in particular, Y. Boyko, O. Vilkul, O. Lyashko etc.) demonstratively distanced themselves from the authorities, resorted to populist statements, irresponsible flare up with the instincts of voters, giving promises that could not be fulfilled: reduction of communal tariffs, decrease the price of gas, increasing salaries of pensions, the growth of industry, agriculture. Firstly, the slogans concerning the increase in wealth (incidentally, is not the authority of the president) were often dominated by the speeches of the opposition candidates. It is known that the domination of material needs, the commitment to authoritarian methods of government, the fear of nationalism, the cult of strength and power, intolerance are inherent in the Soviet identity [8, p. 74].

Secondly, anti-Ukrainian agitation was heard (with Soviet / Russian values in the background), which complicated civil consolidation, threatened social stability, made it impossible to preserve

the national values of Ukraine. Thus, the representative of the left forces, the leader of the Radical Party Oleg Lyashko, positioning himself as a “people’s” president, in essence, hinted at the establishment of an authoritarian regime: “Lyashko will be in Ukraine like Lukashenka in Belarus. Everyone will fly like a thorny broom” [30]. The leader of the Opposition Platform – For Life, Co-chairman of the opposition bloc Y. Boyko in one of the campaign video promises to “stop the fratricidal war; to teach children in school in their native language, and not as imposing; pay for real tariffs, and not those that enrich the power; to go to the church to which we want, but not to which the authorities force; Celebrate holidays that you value, not imaginary regime”. So the presidential election witnessed a confrontational interaction between the authorities and the political opposition, which is a manifestation of the Soviet archetype.

Conclusions and perspectives of further research. Thus, the Soviet archetype in the interaction of power and political opposition manifests itself in shaping the image of the “other” as “alien”/“enemy” using the instruments of speech influence (aggressive rhetoric, verbal warfare), hanging labels; technologies of administrative resources, mass manipulation, in particular, linguistic issues in Ukraine, intimidation of the electorate of the enemy; the use of information pressure by the authorities to the opposition, sometimes force methods, political repressions – political criminal practices, tactics of ignoring the opposition, unanimous bureaucratic administration, forced methods for the electorate, with the imitation of

“citizen participation in decision-making”. The brightest Soviet archetype in the corresponding interaction manifests itself in conditions of curtailing the democratic regime, during electoral races and in extreme situations. The existence of two types of worldviews, two archetypes – genuinely Ukrainian and Soviet/pro-Russian – polarizes Ukraine, threatening its civil consolidation and social stability. The Soviet archetype in the interaction between the authorities and political opposition in the face of external danger in the worldwide uncertainty of a part of Ukrainian society is a political danger threatening the national security of Ukraine.

Further research will be devoted to the study of the development of trends in the interaction between the authorities and the opposition with the use of an archetypal approach.

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UKRAINIAN ARCHETYPE AS A SOURCE OF EUROPEAN SECURITY

Abstract. The publication proceeds from the fact that the destruction of the world security system has become both a sign and a consequence of the recent crisis in the West. Of the total set of reasons, the attention of the authors is attracted by the loss of landmarks and meanings, the departure from the basic values, softening of norms and taboos. The consequence was a dangerous reduction of public trust, which, in fact, is based on democracy.

As you know, in these circumstances, the hopes of many Western intellectuals appealed to Ukraine: “Today, the Ukrainian Maidan represents Europe at its best ... Let us help Ukrainians build a new Ukraine – and then they will certainly help us build a new Europe and a more just world”.

So Maidan combined two historical processes: the improvement of Ukrainian society and traditional democracies. FUNDAMENTAL European values were sought by both Ukrainians and European intellectuals, but the process of renewal was slowed down: the results of five years do not suit either Ukrainians or Europeans. In Ukraine, the first vice president of the National Academy of Sciences of Ukraine, director of the National Institute for Strategic Studies Volodymyr Horbulin, wrote in 2016, the main brake became the feudal-oligarchic system, the radical restructuring of which is the first precondition for victory

over the aggressor and the restoration of territorial integrity and state sovereignty.

Similar conclusion was previously arrived by citizens who in 2012 founded an interdisciplinary group of independent researchers of the Joint Project. The group has put forward the concept of de-oligarchy and sustainable development, which proceeds from the fact that the country's renewal is possible only with mass support of citizens. They should receive an attractive and true prospect of development of the country and the National Roadmap. The current reformers do not have a similar perspective, they did not receive mass support, which, in particular, showed Ukrainian politicians losing their "new face" in the presidential elections on March 31, 2019.

During 2012–17, the Joint Project modeled the Positive scenario, which provides and justifies this perspective. The System Technology Research Agency provided a review of the Document, which stated, in particular, that the Positive scenario could be recommended as a draft unification platform program.

The publication attracts attention to those Scenario fragments that reflect similar features of Ukrainian and Western European processes, and thus open up possible directions for cooperation between Ukrainian and foreign researchers.

Keywords: Ukrainian archetype, entelechy, network democracy, personal mandate, "yellow vests", public sociology, deoligarchy.

УКРАЇНСЬКИЙ АРХЕТИП І ЄВРОПЕЙСЬКА БЕЗПЕКА

Анотація. Публікація виходить з того, що руйнування світової системи безпеки стало як ознакою, так і наслідком новітньої кризи Заходу. Із усієї сукупності причин увагу авторів привертають втрата орієнтирів і сенсів, відхід від базових цінностей, розм'якшення норм і табу. Наслідком стало небезпечне зменшення суспільної довіри, на якій, власне, і ґрунтуються демократії.

Як відомо, в таких умовах сподівання багатьох західних інтелектуалів звернулися до України: "Сьогодні український Майдан представляє Європу в найкращому вигляді... Дозвольте нам допомогти українцям побудувати нову Україну — і тоді вони, безумовно, допоможуть нам побудувати нову Європу і більш справедливий світ".

Так Майдан поєднав два історичних процеси: оздоровлення українського суспільства і традиційних демократій. ФУНДАМЕНТАЛЬНИХ європейських цінностей прагнули як українці, так і європейські інтелектуали, але процес оновлення загальмувався: результати п'яти років не влаштовують ні українців, ні європейців. В Україні головним гальмом стала феодально-олігархічна система, докорінна перебудова якої є першою передумовою перемоги над агресором та відновлення територіальної цілісності й державного суверенітету — написав у 2016 р. перший віце-президент НАН України, директор Національного інституту стратегічних досліджень Володимир Горбулін.

Аналогічного висновку раніше прийшли громадяни, які у 2012 р. заснували міждисциплінарну групу незалежних дослідників "Спільний Проект".

Група висунула концепт деолігархізації і сталого розвитку, який виходить з того, що оновлення країни можливе лише за масової підтримки громадян. Вони мають отримати привабливу і правдиву перспективу розвитку країни та Національну Дорожню карту. Подібної перспективи чинні реформатори не мають, масової підтримки не отримали, що, зокрема, засвідчив і програш українського політикуму “новому обличчю” на виборах президента 31 березня 2019 р.

Протягом 2012–2017 рр. “Спільний Проект” змодельовав концепт Позитивний сценарій, який передбачає і обґрунтовує таку перспективу. Агенція досліджень системних технологій надала рецензію на Документ, де зазначила, зокрема, що Позитивний сценарій може бути рекомендований як проект програми об’єднавчої платформи.

Публікація привертає увагу до тих фрагментів сценарію, які відображають схожі риси українських і західноєвропейських процесів, отже, відкривають можливі напрями співпраці українських та іноземних дослідників.

Ключові слова: український архетип, ентелехія, мережана демократія, персональний мандат, “жовті жилети”, публічна соціологія, деолігархізація.

УКРАИНСКИЙ АРХЕТИП КАК ИСТОЧНИК ЕВРОПЕЙСКОЙ БЕЗОПАСНОСТИ

Аннотация. Публикация исходит из того, что разрушение мировой системы безопасности стало как признаком, так и следствием нового кризиса Запада. Из всей совокупности причин внимание авторов привлекают потеря ориентиров и смыслов, уход от базовых ценностей, размягчение норм и табу. Следствием стало опасное уменьшение общественного взаимодоверия, на котором, собственно, и основываются демократии.

Как известно, в таких условиях надежды многих западных интеллектуалов обратились к Украине: “Сегодня украинский Майдан представляет Европу в лучшем виде ... Позвольте нам помочь украинцам построить новую Украину — и тогда они, безусловно, помогут нам построить новую Европу и более справедливый мир”.

Так Майдан объединил два исторических процесса: оздоровление украинского общества и традиционных демократий. К ФУНДАМЕНТАЛЬНЫМ европейским ценностям стремились как украинцы, так и европейские интеллектуалы, но процесс обновления затормозился: результаты работы пяти лет не устраивают ни украинцев, ни европейцев. В Украине главным тормозом стала феодально-олигархическая система, коренная перестройка которой является первой предпосылкой победы над агрессором и восстановления территориальной целостности и государственного суверенитета — написал в 2016 г. первый вице-президент НАН Украины, директор Национального института стратегических исследований Владимир Горбулин.

К аналогичному выводу ранее пришли граждане, которые в 2012 г. основали междисциплинарную группу независимых исследователей “Спільний Проект”. Група выдвинула концепт деолігархізації і устійчивого разви-

тия, который исходит из того, что обновление страны возможно только при массовой поддержке граждан. Они должны получить привлекательную и правдивую перспективу развития страны и Национальную Дорожную карту. Подобной перспективы действующие реформаторы не имеют, массовой поддержки не получили, что, в частности, показал и проигрыш украинского политика “новому лицу” на выборах президента 31 марта 2019 г.

В течение 2012–2017 гг. “Спільний Проект” смоделировал концепт Позитивный сценарий, который предсказывает и обосновывает такую перспективу. Агентство исследований системных технологий предоставило рецензию на документ, где отметило, в частности, что Позитивный сценарий может быть рекомендован как проект программы объединительной платформы.

Публикация привлекает внимание к тем фрагментам сценария, которые отражают сходные черты украинских и западноевропейских процессов, следовательно, открывают возможные направления сотрудничества украинских и иностранных исследователей.

Ключевые слова: украинский архетип, энтелехия, облачная демократия, персональный мандат, “желтые жилеты”, публичная социология, деолигархизация.

Formulation of the problem. In 2010, the owner of the portal Netzpolitik.org Markus Bekedal said that leading German politicians overslept the Internet, where is the birth of the fifth power, and now politicians must learn to communicate with civil society [1]. The author’s concept comes from both aspects of the diagnosis: social networks have opened a new era of civilization [2], and the political elite does not have time to react to the parabolic acceleration of social development [3].

The collapse of the world security space logically follows from the internal crisis of a mighty West. The loss of landmarks and meanings, the departure from basic values and the easing of norms and taboos has led to a decrease in confidence in western countries. Lowering confidence is destroying democratic societies. In particular, US President Barack Obama of the

rostrum of the General Assembly of the United Nations in 2016 acknowledged: “... the world is by many standards less violent and more prosperous than ever before, nevertheless, our societies are full of uncertainty, anxiety and discord. Despite the tremendous progress, people are losing confidence in the institutions ...” [4].

One of the hallmarks of this process was mass protests, the first wave of which took place in 2011: in the spring and summer in Europe under the motto REAL DEMOCRATIE YA, and in autumn and winter in the US under the slogan Occupy Wall Street. President of the International Sociological Association, Immanuel Valerstane, noted that this was the most important political event in the United States since 1968 ... [5].

From the fall of 2018, “yellow waistcoats” do not stop, which actually ex-

tended the wave of 2011. They have already forced the French president to accept part of their demands, then to hold an unprecedented national debate to “hear the French”. But that was not enough to stop the protests, and further events remain unpredictable.

The Ukrainian school of archetype explains this process from the standpoint of the universal social cycle: “The society of transitional state (revolution and coevolution) is undergoing institutional changes, during which social structures and social norms are eroded, social relations weaken and even rupture during inversion, the hierarchy of factors is violated, which constitute mechanisms for the reproduction of social structures” [6, 12].

The expectations of eight dozen Western intellectuals appealed to Ukraine: “Today, the Ukrainian Maidan represents Europe at its best — in a way that many thinkers of the past and present have defined fundamental European values ...” [7].

On Maidan, two historical processes have been united: the improvement of Ukrainian and pan-European societies. Both the Ukrainians and the European intellectuals sought the fundamental values of Europe.

The author concept took into account the change in the European disposition that Bernard-Henri Levy formulated as follows: “This Europe seems to have petrified during the Maidan, it is Europe that does not dare to raise its voice on Putin — it is a frightened Europe, afraid. This is Europe, which no longer believes in itself — of course, such a disappointing Europe. So there is the idea of Europe, which now carries Ukraine ...” [8].

The general contours of a successful Ukraine and the Roadmap were presented by the Joint Project at the 2nd Congress of the Sociological Association of Ukraine [9]. The said author concept confirmed and filled the real life of the Maidan, which began one month after Congress. The Swiss economist, a former member of the Club of Rome, futurist Bogdan Havrylyshyn emphasized: “There was no competition on the Maidan, but all the necessary services were created: not by order of the government, but through a sense of duty to their fellow citizens and the country... This motivation is fantastic. Thus, our people have already begun to act in accordance with this new paradigm for which the world must live. We do not have to overcome the whole world — whether it’s Europe or the United States ... There is very little need for a Ukrainian economic miracle to begin. I think that the beginning may be two years, but total transformations are needed” [10].

Unfortunately, the hoped total transformations were blocked by the feudal-oligarchic system. The first vice president of the National Academy of Sciences of Ukraine, Volodymyr Horbulin, in 2016 stressed: “A radical restructuring of this system is the first precondition for the victory over the aggressor and the restoration of territorial integrity and state sovereignty” [11].

It is possible to conduct a de-oligarchy only at a certain level of mutual trust in society, with the mass support of citizens. They should receive an attractive development prospect, because without vision of the future there can be no unity or inspiration. In theory,

such a perspective should be provided by the State Strategy, but it still does not exist in Ukraine.

Analysis of recent research and publications. The reaction to the lack of a state strategy was the activity of public “strategists”. They simulated their vision of the future as “project objectives” – for the subsequent creation of the State Strategy. Have put forward a lot of original ideas, worked out many interesting concepts. But none is consistent with the Ukrainian archetype, the historical mission and the aspirations of the nation [12].

The number of visions is increasing, and determination of the best of them has not yet been possible. In response to such uncertainty at the V TMS 2014 seminar, the third group of dynamic networks recommended the STRATEGY OF OUTPUT OF UKRAINE FROM SYSTEM CRISIS [13], which consists of 12 abstracts. № 1: The Strategy should begin with the definition of a socially acceptable Goal of Ukraine’s development in the foreseeable future. Ten abstracts are provided by the backbone of the first edition of the Positive scenario of the Joint Project.

The Next, 2015 year, the Decree of the President of Ukraine approved the Strategy for Sustainable Development “Ukraine – 2020”. Unfortunately, the document does not match the title: in essence, this package is not structured according to the priorities of intentions and wishes. In particular, the movement was foreseen in four vectors and at the same time implemented 62 reforms and programs. The purpose of the Strategy was to declare within 5 years “the introduction of European standards of life in Ukraine and Ukraine’s emergence of

leading positions in the world” [14]. The unreliability of those intentions was evidenced by the practice.

The Foundation for Future (fff) research community has adopted the contractual principle as a methodological basis. The draft Social Contract created by its leading participation contains many interesting ideas and useful innovations. But the subject of the implementation of the Treaty in the documents remains open, as in other “visionaries” [15].

Under the scientific guidance of the academician of the National Academy of Sciences of Ukraine M. Zgurovsky, a large “Foresight of the economy of Ukraine” was created in 2015. The document contains in-depth analysis, many useful predictions and recommendations. By the horizon of 2030, the probability of future scenarios Forsyth determined pessimistic: “Alien subjectivity” – about 30 %, Gray Zone – 15–18 %, Disintegration – about 5 %, balanced development (positive option) – 2 %. At the same time, Forsyth leaves hope for the implementation of the least likely scenario of “balanced development”: thanks to the people of Ukraine, whose actions can not be foreseen [16, 136].

The authors acknowledged the limited technological foresight, which implies the need to resort to futuristic methods. The same need, already in 2018, was recognized by Volodymyr Horbulin, the first vice president of the National Academy of Sciences of Ukraine, director of the National Institute for Strategic Studies, who called for “to give at least some understandable and futuristically acceptable benchmark” [17].

Particular attention is drawn to the developments of the Ukrainian school of archetype. Many of its axioms, observations and conclusions coincide with some of the nodes of the author's Vision. Both directions, at least in part, are based on metaphysical concepts, both emphasizing the new, subjective role of the person, both came to the optimistic prediction of the Future of Ukraine.

At the same time, the Positive scenario was originally created as a research project (based on Imre Lakatos' theory). Therefore, the prediction of the Joint Project has become only a basis for further development of the methods of current targeted influence on the future. The author's vision of the Ukrainian dream [18] has become only one of the important nodes in the process of finding a common goal, a roadmap and a social subject.

The purpose of the article is to outline the possibilities of disseminating the values of the future and practical experience of Maidan ("maidan" archetype) to create a consolidated system of security and sustainable development: both in Ukraine and in European countries. An important condition for success is the dismantling of the oligarchic System, which threatens the very existence of sovereign Ukraine.

Presentation of the main research material. From the beginning of 2015, public administration in Ukraine is aimed at rebuilding the System. New institutions have been created, leading public authorities have recruited recognized foreign professionals, donors and lenders have funded civic activists and media support. There are certain results: essentially "cleared" NJSC "Naftogaz of

Ukraine", reformed administrative service and banking sector, patrol police, public procurement system ...

However, most of the innovations turned out to be a traditional imitation. Cleansing, lustration and contests for the post were held by trusted people who have been linked by common interests and mutual obligations in the past. The renovation of structures is so slow that it gives the System time to "crush" new, out-of-system people: to buy, to intimidate, to squirm on.

"We were used" – recognized representatives of a number of public organizations under the control of "Avtoomaydanu", which began to control the certification of police officers. Following, a similar statement was promulgated by the Public Council of Integrity, which did not manage to clear the judicial corporation.

The falsity of such a course has shown the greatest decrease in the trust of Ukrainians in power (up to 9 % [19]), and the notable defeat of the Ukrainian politics in the presidential election of March 31, 2019. More than 30 percent of the votes that received a "new face" were apparently not voices FOR an unknown neophyte candidate, but a protest AGAINST living standards, the failure of the anti-corruption campaign and disregard for society by the authorities after the Revolution of Dignity.

The conclusion about the mistakeness of the current policy has been already come and by some of its supporters and participants. Quite authoritative experts have explicitly stated: "... some international agencies and donor governments, including their em-

bassies in Kyiv, have a fairly superficial idea of corruption in Ukraine” [20]. The authors hope that the West will change its policy on Ukraine to “correct”, but underestimate the internal contradictions of their hopes. For, in the same cited article, it is fairly stated that state institutions do not represent the interests of citizens who, in their turn, do not trust them.

So in 2019, the reformers finally came up to the **problem**, which was promulgated by five years ago a very competent person — Andriy Yermolayev. He left the position of the head of the National Institute for Strategic Studies on the eve of the day and publicly stated: state institutions in Ukraine were privatized [21]. That is, the reformers have an object, but **there is no subject of reform**.

For independent researchers, the problem was evident a long time ago, and in the year 2012, a Joint Project was created to find a solution to it. The Group has developed a Positive scenario, which received a favorable review by the Agency for the Study of System Technologies [22].

Positive scenario as a model of public sociology. The appeal of civil activists to the problems of social philosophy and futurology became a public reaction to the limited dominant form of sociological thinking, as sociologist Y. Yakovenko determined [23]. Public same researchers do not depend on the state and the market, free in the choice of subject and methods. In particular, they do not feel the pressure of scientific authorities, not connected with conservative forms and conventions, have the opportunity and need a public format. This allows to overcome the spe-

cific constraints of both “professional” and “applied” sociology.

The subject of the study was also very specific to the “visionaries”: the Strategic Goal of Ukraine and the Roadmap to it. In order to “catch up”, the Joint Project had to be guided by the principle of minimum sufficiency, which became the basis of the ad hoc methodology (in this case). At first, they discovered a minimum of key rappers of the historical process, and put everything behind the brackets: to keep from the rupture the boundary line, outlining the essence and ensuring the integrity of the concept. In fact, this method is a condensed version of the principle of a minimal universe.

The condition for the completion of the concept needed the logical search chain to the strategic Ukrainian Goal, and (returning) to a concrete answer to the practical question: what to do today?

However, in order to see the Vision, it was necessary to understand the essence of the Goal, and it could not be formulated outside the vision of the historical horizon. On the other hand, the Goal will be achievable if it relies not only on predictions but on a basis that already exists or needs to be developed. To understand the integrity of the Vision, it is necessary to find out the meaning of its constituent parts, but parts, separately in their understanding and purpose, become open only on condition of clarity gestalt features of the Vision [24].

Thus the circle is closed: the implementation of the Vision requires the subject — the subject needs the Program — the program should be based on the Visuals Platform.

Social subject of modernization.

The bearers of the latest “Maidan” archetype can be estimated from 3 to 10 percent of Ukrainians. The lower limit is the share of volunteers [25], and the higher is the proportion of participants in the Maidan. Keeping the eastern outpost and inspiring the hopes of tired Europe, they should take care of the following problem: the rise of socio-economic and technological development of the country.

Most sociologists and political scientists attribute hopes for modernization with the middle class. It has long been considered the basis of Western democracy, in particular, because the aspiration of personal liberty among its representatives prevailed for the desire of wealth and power. However, over time, there are more and more questions that cast doubt on the role of the “hegemon of democracy”.

The Ukrainian Center for Economic and Political Studies named after O. Razumkov identified the following socio-class groups: the upper class – 1 %; middle class – 14 %; middle class periphery – 35 %; lower class – 31 %. Percentage shows that the revealed middle class has an unusual position of the highest class for the tradition, since 1 % is obviously made up of representatives of large capital. And the middle position (the next 35 %) is occupied by the population attributed to the PERIPHERY of the class: according to the Center's methodology, their material wealth, the quality of education and culture, and the real status in society do not reach the indicators of “conditional” middle class.

Our middle class is NOT the bearer and defender of democracy, but it

should be. He plays the role of a social stabilizer, that is, the Conservative System, but has no signs of freedom. The authors recall that in this case it is possible to agree with some researchers who believe that the middle class has not always played a progressive role in society” [26].

Meanwhile, as the Joint Project suggests, Maidan and the war have launched a new social stratum in Ukraine – responsible. Traditionally, the emerging freedom-loving community, the authors of the concept define the term class. Its specificity is, in particular, that the basis is made up of purely Ukrainian social communities: maidanivtsi and volunteers. Their interests coincide with the vector of perspective development of society, which offers a Positive scenario.

Some psychologists are paying attention to the important feature of this class: after the front, volunteers are trying to return to the life they fought in the war: the same corruption, theft, social injustice, etc. With this new/old life, most veterans will never agree.

The script takes into account that the freedom-loving class is at the stage of formation and self-awareness. Right now, intellectuals can play the “engineering” function of its formation – in accordance with the transition from the state of “class in itself” to the state of “class for itself”. UCEPS researchers hope for such a transformation of another (middle) class.

It should be recalled that Professor Michael Burava noted: public sociology involves participation in the creation and transformation of public structures [27]. This is exactly what the Joint Project did when it discovered

and disseminated information about the specific interests and values of the responsible class, the differences or coincidences with the interests of other communities.

Unified platform for the subject.

The vision of the future and the Roadmap should become the subject of the modernization program. The most significant aspects of the Scenario are focusing on the concept of a Single Vision (common vision) of the future of Ukraine and the methodology for creating the Strategy and Program for the Implementation of Reform [28]. As a startup package for the country's renewal, in 2017, the script proposed to put forward a unifying memo "personal mandate". This is a legal innovation, which is intended to convey the actual control of elected persons directly to the hands of citizens. A vote cast for a candidate or a party, each voter must be able to withdraw before the end of the current term. If the chooser does not fulfill the conditions for political lending (for example, he votes against promises), he violates the conditions for the use of the loan. Thus, the lender-voter has grounds to stop lending at a time when he has verified the violation of the agreement.

The concept of the Personal Mandate implies the introduction of an electronic voting, similar to that already in place in some countries. In this case, "termination of lending" can take place in the same convenient way as voting: dial the corresponding personal code on your phone or computer — and press the enter key. When the number of withdrawn votes reaches a critical mark (for example, 15 or 20 %), the mandate is automatically

anceled — without interference from any intermediate instance [29].

The unified idea proceeds from the fact that the Verkhovna Rada is unlikely to adopt the Law on the introduction of a personal mandate without prolonged extra-system pressure. Such a pressure could trigger a "Personal Mandate" civil campaign, which would gradually consolidate a significant part of civil society, and hence its structures. Such a campaign does not require significant expenses for functionaries and agitation: each public structure has the ability to initiate the creation of local cells by the forces of its activists.

Collaboration on the implementation of the Mandate can be a joint project of all the social and ethnic structures of the nation. In order to avoid starting competition for the ideological flag of consolidation, the Joint Project has done the following with the slogan "make and go": announced the refusal of hypothetical participation in the organizational stage of creating a unifying platform [30].

The attractiveness of the Personal Mandate, as a possible unifying goal, is confirmed both in the expert and in the political environment. Mikhail Saakashvili became the first well-known politician who publicly acknowledged and personally substantiated the social need for a Personal Mandate. In a video address in the summer of 2018, he formulated the essence of innovation in his words: voters do not need to believe in politicians — they must be controlled under the threat of immediate recall [31]. The video with this speech received 147,000 views and 3,177 broadcasts.

At a later stage of consolidation, the availability and transparency of the initiative can be ensured by the use of an LiquidFeedback type IT platform (current feedback). The appropriateness of such a platform is evidenced by the experience of its use by some European parties in Germany, Spain, Sweden.

Conclusions and perspectives of further research. The role of the Ukrainian archetype as a source of European security stems from the leading spiritual position of Ukraine in European processes. The essence of the new phenomenon, the French philosopher Bernard-Henri Levy, fixed the metaphor: "... there is an idea of Europe, which now carries Ukraine".

It is impossible to restore the system of international security without overcoming the internal crisis of Western civilization. Significant obstacles to the path to sustainable development were oligarchic consequences, which destroyed the foundations of democracy — public trust. Ukraine suffers the most from this trouble, where, according to Volodymyr Horbulin, the first vice president of the National Academy of Sciences of Ukraine, the problem has already become existential.

The anticorruption campaign of financial and diplomatic pressure on the power of donors and allies, the direct participation of their representatives in the internal processes of a positive change did not bring.

A different view of solving the problem is provided by a multidisciplinary team of independent researchers in the Joint Project. The author hypothesis is based on the well-known properties of systems: they have mechanisms for protection and self-reproduction in

the event of damage. In particular, the oligarchic system available in Ukraine has absorbed key elements of the state apparatus and local self-government bodies. Therefore, they can not operate at the expense of the System, and automatically issue simulations.

To replace the current system and simultaneously create another system requires a powerful outsystem entity — a mass non-partisan platform. Taking into account the presence of the "maidan" archetype of Ukrainians, a responsible class can become a healing subject, which is now undergoing a stage of self-awareness. Consolidation of civil society can take place on the unifying Platform — according to Ortega-i-Hasseti's idea of a joint project of the future that can only unite a modern nation.

The Visiting Project of such a Platform may become the concept of the Positive scenario of the Joint Project. According to the Independent System Research Institute, the scenario proposed constructive steps towards convergence of civic movements and communities in order to consolidate them in confronting the oligarchic System and accelerating the implementation of reforms.

Publication can be viewed as one of the new approaches to safe and sustainable development in a civilizational shift. The author hypothesis suggests that in the medium term (by 2030) European countries can build, together with Ukraine, a new security system. To do this, you should master the latest insights on the current state of human development and technology of work with the Future, make significant adjustments to public administration.

The co-operation of some Ukrainian and Western European problems provides grounds for international consolidation to overcome the crisis. From the Ukrainian side Joint Proposal may be put forward for joint consideration. For example, the idea of embroidered democracy as a new political idea, which, according to sociologist Etienne Balibar [32], is currently lacking in Europe.

The start-up package of mass movement in Ukraine proposes the consolidation of civil society around the implementation of the Personal Mandate. The concept of this legal innovation was supported by many Ukrainian intellectuals, the first of which was the famous law-constitutionalist professor Victor Musiyaka. Recently, the innovation was interested also by the professor at the University of Paris V – Sorbonne, founder of Michel Muffesol’s Center for the Study of the Contemporary Today.

At the very least, the author’s concept was taken into account as an appeal of Western intellectuals to help Ukrainians now, and their hopes for helping Ukrainians “build a new Europe and a more just world”.

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PROFESSIONAL AND PERSONAL DEVELOPMENT OF CIVIL SERVANTS OF UKRAINE IN THE CONTEXT OF SUSTAINABLE SOCIAL DEVELOPMENT (ARCHETYPAL APPROACH)

Abstract. The article is devoted to clarification of the specificity of the influence of archetype on professionalism in the field of public administration. The article investigates the main aspects of professional and personal development of civil servants of Ukraine in the context of sustainable social development in accordance with their archetypes. Today, domestic scientists are often investigating the archetype of political leaders. The application of archetype methodology in the presented study made it possible to determine that the authority of a civil servant as a personified subject of a postmodern society is a value system of dominant societal properties that specifies the archetype, according to which priorities are set in the choice of imperatives, the principles of achieving legitimacy and management methods, which are used to achieve the management objectives. In this article modern archetypes of different groups of employees of public authorities in Ukraine are proposed and their main archetypal characteristics as the main component of their image are singled out. According to the characteristic features of each of the archetypes of the civil servant, the main problems of their professional and personal development are identified. The necessity of taking an archetypal approach into realization of the basic modern mechanisms of development of civil servants, which promote their professionalism, is substantiated.

Creation of an effective civil service system requires improvement of approaches to the formation of a new type of civil servant guided by such values as self-realization, professional development, morals, creativity, defending own opinion, self-esteem, etc. Due to this, the level of professional activity increases, the desired status is achieved, which implies a successfully built career. This article provides guidance on how to adapt them to specific aspects such as professionalism, learning and motivation.

Keywords: archetype, civil servant, official, professional and personal development.

ПРОФЕСІЙНИЙ І ОСОБИСТІСНИЙ РОЗВИТОК ДЕРЖАВНИХ СЛУЖБОВЦІВ УКРАЇНИ В КОНТЕКСТІ СТАЛОГО СУСПІЛЬНОГО РОЗВИТКУ (АРХЕТИПНИЙ ПІДХІД)

Анотація. Статтю присвячено з'ясуванню специфіки впливу архетипу на професіоналізм у сфері державного управління. У статті досліджуються основні аспекти професійного і особистісного розвитку державних службовців України в контексті сталого суспільного розвитку відповідно до їхніх архетипів. Сьогодні вітчизняними науковцями досить часто досліджується архетипіка політичних лідерів. Застосування архетипової методології у дослідженні, що презентується, дало можливість визначити, що

авторитет державного службовця як персоніфікованого суб'єкта постмодерного суспільства є ціннісним комплексом системи домінуючих соціетальних властивостей, які конкретизує архетип, відповідно до чого встановлюються пріоритети у виборі імперативів, принципів досягнення легітимності та методів управління, що використовуються для досягнення поставлених управлінських цілей. У статті запропоновано сучасні архетипи різних груп службовців органів публічної влади в Україні та виокремлено їх основні архетипові характеристики як основні складові їхнього іміджу. Відповідно до характерних ознак кожного з архетипів державного службовця виокремлено основні проблеми їхнього професійного і особистісного розвитку. Обґрунтовано необхідність урахування архетипного підходу при реалізації основних сучасних механізмів розвитку державних службовців, що сприяють підвищенню їх професіоналізму.

Створення ефективної системи державної служби вимагає вдосконалення підходів до формування нового типу державного службовця, який керується такими цінностями, як самореалізація, підвищення кваліфікації, професійний розвиток, моральність, творчість, відстоювання власної думки, самоповага тощо. Саме завдяки цьому підвищується рівень професійної діяльності, досягається бажаний статус, що передбачає успішно побудовану кар'єру. У статті надано рекомендації щодо їх пристосування у розрізі окремих аспектів, таких як професіоналізм, навчання та мотивація.

Ключові слова: архетип, державний службовець, посадова особа, професійний і особистісний розвиток.

ПРОФЕССИОНАЛЬНОЕ И ЛИЧНОСТНОЕ РАЗВИТИЕ ГОСУДАРСТВЕННЫХ СЛУЖАЩИХ УКРАИНЫ В КОНТЕКСТЕ УСТОЙЧИВОГО ОБЩЕСТВЕННОГО РАЗВИТИЯ (АРХЕТИПИЧЕСКИЙ ПОДХОД)

Аннотация. Статья посвящена выяснению специфики влияния архетипа на профессионализм в сфере государственного управления. В статье исследуются основные аспекты профессионального и личностного развития государственных служащих Украины в контексте устойчивого общественного развития в соответствии с их архетипами. Сегодня отечественными учеными довольно часто исследуются архетипики политических лидеров. Применение архетипической методологии в представленном исследовании дало возможность определить, что авторитет государственного служащего как персонифицированного субъекта постмодернистского общества является ценностным комплексом системы доминирующих социетальных свойств, которые конкретизирует архетип, в соответствии с чем устанавливаются приоритеты в выборе императивов, принципов достижения легитимности и методов управления, используемых для достижения поставленных управленческих целей. В статье предложены современные архетипы разных групп служащих органов публичной власти в Украине и выделены их основные архетипические характеристики как основные составляющие их имиджа.

Согласно отличительных признаков каждого из архетипов государственного служащего выделены основные проблемы их профессионального и личностного развития.

Создание эффективной системы государственной службы требует совершенствования подходов к формированию нового типа государственного служащего, который руководствуется такими ценностями, как самореализация, повышение квалификации, профессиональное развитие, нравственность, творчество, отстаивание собственного мнения, самоуважение и тому подобное. Именно благодаря этому повышается уровень профессиональной деятельности, достигается желаемый статус, предусматривающий успешно построенную карьеру. В статье даны рекомендации по их приспособлению в разрезе отдельных аспектов, таких как профессионализм, обучение и мотивация.

Ключевые слова: архетип, государственный служащий, должностное лицо, профессиональное и личностное развитие.

Problem statement. The growth of the human factor in management is today one of the main trends in the development of the public administration system both in Ukraine and abroad. As a result, we can observe an increasing interest in the peculiarities of behavior of representatives of various authorities and management structures. The formation of a democratic and law-governed state, the development of the foundations of civil society, the integration of Ukraine into the standards of the European Union, and the implementation of administrative reform, in particular the reform of the civil service, require the preparation of a new generation of managers and specialists of state authorities, the formation of a professionally trained personnel reserve for replacing positions in state structures. Every year the experts put forward new requirements for activities in modern conditions, but government officials often lack personal experience, social practice and qualification frame-

work that would meet the requirements of public services to European standards. Thus the main attention should be paid to the search, enrichment and sustainable use of capacities of public servants to preserve and strengthen the quality of staff, the best reconcile needs of central authorities and the personal interests of government officials. It is actualize scientific rethinking the role and place of political archetypes and built on these myths in modern governance process.

Analysis of recent research and publications and identification of previously unsettled parts of the general problem. The archetype of public administration was formed on the basis of an archetypal approach. E. Afonin, T. Vakulova, O. Donchenko, L. Kochubei, O. Krutiy, O. Pelin, O. Romanenko, Yu. Shajgorodsky, V. Shedyakov and others pay considerable attention to the study of archetypes in the national scientific discourse. Some aspects of this problem were investigated in works by

O. Obolensky, V. Oluyka, S. Seryogina, S. Khajiradeva, G. Shchokina and others. Among the works devoted to the social and value principles of public administration, the formation of national consciousness, historical memory and other aspects of the modern process of state formation in Ukraine, it should be noted works by G. Atamanchuk, V. Bakumenko, V. Kozbanenko, V. Knyazev, O. Kryukov, I. Nadolnyk, M. Piren, V. Rebkalo, G. Sitnik, P. Shompka, F. Shamhalov. However, the place of archetype in the formation of professional and personal development of a civil servant in the scientific literature was almost not considered. Therefore, the relevance of the subject matter is beyond doubt.

The purpose of the article is to find out the specifics of the influence of archetype on professionalism in the field of public administration, to study the main aspects of professional and personal development of civil servants of Ukraine in the context of sustainable social development in accordance with their archetypes, to offer modern archetypes of different groups of employees of public authorities in Ukraine and according to the characteristic features of each of the archetypes of the civil servant to outline the main problems of their professional and personal development, as well as to give recommendations for their adaptation in terms of certain aspects, such as professionalism, learning and motivation.

The main research material. The formation of a professionally prepared apparatus of state authorities of Ukraine and bodies of local self-government, capable of permanent and dynamic development, is rightfully considered one of

the main factors of strengthening the state, an effective instrument for the effective realization of its functions. Professional and personal development of civil servants acts as the main principle and mechanism of formation and development of personnel potential of public administration system. Today there is a problem in providing the system of public administration of professional, specially trained personnel, defining the priorities of personnel development, taking into account the professionalization of the personnel. After all, development involves the continuous formation of a professional staffing system of public administration, at the same time, the continuous repeated selection and improvement of personnel potential of this system. Although there are mechanisms for professionalising the personnel of the public administration system, it is precisely now that there is a “lack” of skilled personnel.

Defining the state of professional competence, it is necessary to refer to the research of S. Dubenko [1], O. Obolensky [2], which makes it possible to distinguish two levels of qualities that should have a civil servant: the first — the primary, initial qualities, inherent in a person who claims to the state office, and the second — the acquired qualities that are formed in the process of performance of official duties, accumulation of experience and promotion. All these qualities, that form the archetype of a civil servant, regardless of his rank, or his duties. The archetype forms one or another psychosocial set of value priorities, preferences, patterns of behavior that directly affect the professionalism of a civil servant. Therefore, we can assert that, on the one hand, the influ-

ence of globalization factors, and on the other hand, the existence of archetypes and archetype leads to the emergence of new features in public administration, in particular those relating to professional and personal development. Psycho-social cultural factors of social life become a defining, system-forming beginning, defining the “fate” of external, socio-material, institutional practices of the development of public administration and society as a whole [3].

In the scientific literature one can find a rather diverse typology of archetypes inherent in the entire society, as well as political leaders in particular.

Thus, in modern political science there are several basic archetypes: harmonious, hegemonic, conflict and pluralistic [4].

Harmonious — implies the existence of a homogeneous cultural environment, established traditions and civil society (in this case, new generations easily enter into political life). This type represents the close interaction between power and person, and the individual relates to power with a high degree of respect.

The hegemonic archetype is most commonly found in closed political systems, which are not susceptible to the values of other systems and are self-sufficient. This type assumes that a person has a negative attitude to all political and social norms, except propagated by his group (class, religion, etc.), which has a dominant power in society and is part of politics solely on its values.

Conflict — characterized by a low general culture of the entire spiritual sphere — general, religious, socio-political (in such societies sometimes there is a highly developed elite culture, but

it does not affect the majority). This type assumes that an individual maintains loyalty only to his group and supports it in the fight against political opponents.

The pluralistic archetype admits that the recognition of human rights of equality with other citizens can change their political passions, recognizes that others have the right to have other beliefs.

Quite interesting is the idea of V. Lisnichy [5], who proposed a typology of political archetypes according to their most characteristic features (see Table 1).

It is clear that the list of such archetypes is inexhaustible, and after analyzing some of them it can be seen that their main differences are based on two components: self-interest (personal development) and focus on social interests and careers (professional development) (see Figure):

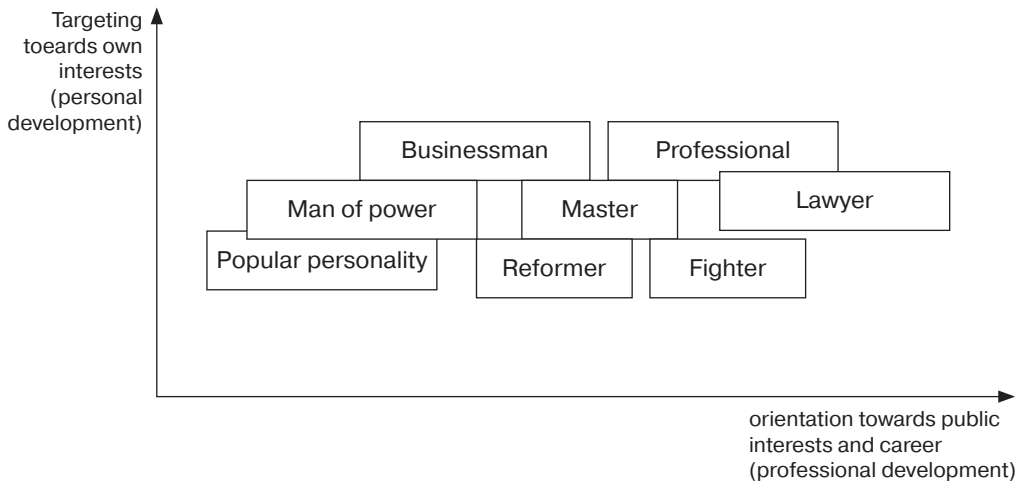
Within the civil service it is impossible to imagine such a post, for which the personal component would not be of great significance. In addition, a civil servant of any rank must qualitatively and professionally perform the task, regardless of whether the power changes and, therefore, should be “distant” from politics. Along with the rapid pace of globalization, modern administrative reforms and other transformational processes new archetypal images based on basic archetypes have begun to emerge, but they are becoming characteristic of modernity.

Therefore today, we can safely talk about archetypes of not only political leaders, but also civil servants of any level. Table 2 proposes archetypal images of contemporary civil servants in

Table 1

Archetypes of politicians

Archetype of politicians	Characteristic features
Businessman	high managerial and business qualities, reliability, ingenuity, ability to get out of difficult situations through making non-standard decisions
Reformer	a converter in any field of socio-political life, science, technology, art, etc.
Professional	a specialist in his business with a solid luggage of knowledge, experience. He knows what needs to be done to achieve the goal
Master	a leader who works fruitfully throughout his life. In the presence of a limited number of resources can provide a stable work of subordinates, as well as rationally solve all existing problems
Man of power	The leader, who proved his ability to solve difficult tasks, has extensive experience in working at the state level, and has the support of reputable leaders and citizens
Lawyer	a person who has decent legal knowledge and services in the law enforcement sphere of activity
Popular personality	a man who has gained nationwide popularity and respect outside politics, which became a springboard for the political elite
Fighter	A categorical person, who always ready to fight negative appearances and encourage others to fight



The difference between politicians' archetypes by focusing on their own interests (personal development) and public interests and careers (professional development)

view of their personal and professional interests. To construct these archetypal images it is expedient to use the ideas of American economist and political scientist E. Downs, who proposed his typology of civil servants [6].

So, based on foreign experience, one should pay attention to the fact that the restructuring of the civil service in Ukraine can not completely eliminate the development of egoistic or selfish goals by civil servants (financial sup-

The archetype of a modern civil servant

More focused on personal development and own interests	More focused on professional development and career goals
<p>“Careerist”</p> <p>They are interested in official status, financial support, recognition and prestige; they are almost uneasy about reliability, loyalty, the interests of society or service and its specific tasks. They willingly support the “majority” policy. However, reaching their own goals can eventually become “guardians”</p>	<p>“Protagonist”</p> <p>Devotional supporters of individual concepts, clearly fulfill their specific tasks, stand firmly in favor of their point of view, despite any arguments and objections</p>
<p>“Guardian”</p> <p>They are also interested in official status, financial support, recognition and prestige, but their activities are mainly related to the concepts of convenience and security. They are more focused on enlargement, but on maintaining their status</p>	<p>“Defender”</p> <p>Their work is more focused on the opinion of the majority, but they defend their position almost in spite of objections and remarks</p>
<p>–</p>	<p>“Statesman”</p> <p>Concerned about the social significance and usefulness of the supported ideas and their tasks. Therefore, they are prone to compromise, and less aggressive in defending their point of view</p>

port, prestige, power) and negative qualities (conservatism, adaptability, etc.).

It is clear that in order to intensify both professional and personal development, and at the same time realize personal and professional interests, it is necessary to develop a clear career strategy for each of the proposed archetypes, which consists of:

- match the personal interests of the civil servant and the interests of the institution;
- drawing up a clear program for professional development with taking into account the specifics and needs of each particular civil servant;
- implementation of the open planning and career development process;
- avoiding situations of termination of career development within one institution and absence of prospects for

self-development and opportunities for self-realization;

- development of optimal and understandable criteria of professional growth of a particular institution;
- tracking the capacity of each civil servant to plan his prospects within a single institution;
- organizing an objective assessment of the professionalism of specialists to improve the personnel reserve, reducing the excessive needs of employees and increasing the professional and qualitative qualities of the candidates being elected;
- the formation of plans for the professional development of employees to meet the needs of the institution at the right time [7].

Effective use of a career strategy will make it possible to combine the interest of civil servants in professional and ca-

reer growth and their personal interests and incentives (office status, prestige, stability, material improvement, self-realization and self-development of the individual). As part of the career development of civil servants, their positive attitude will increase, first of all, to positive organizational goals: loyalty to positions and interests of others, the fulfillment of not only their tasks, but also assistance in implementing programs of collaborators.

The broader and more definite prospect of career growth in the career development of employees, the practical orientation of qualification exams and service attestations is a significant incentive both in mastering special knowledge, skills and abilities, and in using them in the next job. Since Western civil service systems are predominantly career, foreign scientific, methodological and other materials relating to career systems can be found to be broader and more constructive in covering the range of issues related to civil service reform in Ukraine [8].

For the rapid activation of the professional and personal development of a civil servant of any category, the following elements are integral: education and self-education; analytical component, ability to predict the development of events, realistic thinking; communicative skills, ability to work in a team; control of behavior, stress resistance, purposefulness; well-defined career goals; persistence; readiness for independent management decision-making, ability to solve non-standard tasks and problems; realistic assessment of their skills and abilities; respect for oneself and others.

At the same time, it should be remembered that the key to the success-

ful growth of both the personal and professional development of a civil servant of any category belongs to the manager or chef who, above all, should be responsible for the personnel policy of the institution.

Conclusions and perspectives of further research. In the conditions of the rapid development of modern business space and new administrative reforms, there is the emergence of new archetypal images of not only political leaders and executives, but also civil servants of different ranks. Based on the above research, the necessity of taking into account the archetypal approach in realization of the basic modern mechanisms of activation of professional and personal development of civil servants is substantiated. Therefore, for each of the following archetypes, the combination of two elements, a subjective and a business career, is necessary and compulsory. These two elements must always be accompanied by self-realization and optimisation of professional activity. Given the current needs for improvement of the qualitative composition in the field of public administration, the prospects and directions of further research are determined, in particular: development of the system of professional and personal development of civil servants in EU countries, current tendencies of formation of professional and personal mentality of civil servants in Ukraine, use of experience of EU countries on the professional and personal development of civil servants in Ukraine, the formation of a state strategy of professional and personal development of civil servants on the basis of the implementation of European standards.

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PEDAGOGICAL EMPOWERMENT AS A MODEL OF HARMONIZATION OF PSYCHO-CULTURAL COMPLEXES “PUER” ARCHITECTURE CREATION OF THE PRIZE OF STRATEGY FOR SUSTAINABLE DEVELOPMENT

Abstract. The article attempts to clarify the specifics of practical implementation of empowerment-pedagogy in order to harmonize the psycho-cultural components of the archetype “puer” through the prism of the strategy of sustainable development, adopted in September 2015 by the decision of the General Assembly of the United Nations. Among the main provisions, it is indicated that the creation of a new educational paradigm is crucial for realizing the potential of the future, which will contribute to the formation of a responsible person capable of making the world safe and comfortable.

The article established that the change in the paradigm of social consciousness caused the necessity of transforming the education system, since the future potential is formed in the process of formation of the child’s personality. There is no doubt that the formation of sustainable development requires updating of existing pedagogical models, filling them with new content, aimed at forming the system of views, habits, lifestyle that corresponds to modern tendencies in the students. It is revealed that at the present stage, an appeal to the pedagogy of the empowerment, which focuses on the direction of the younger generation to action, the achievement of personal progressive changes, is important.

In exploration it was observed that the content of this approach is empowerment, the acquisition of individual self-confidence, the disclosure deep potential mobilization of internal resources under conditions of trust partnerships in any dialogue. Since the same archetype “divine child” is a kind of matrix potential collective unconscious experience, it is a modern life stream adaptation that should be the basis for implementing the requirements of social and cultural life. The authors emphasize that today’s needs correspond most closely to such an approach, which contributes to the disclosure of the creative potential of the younger generation, the improvement of the effectiveness of learning, the acquisition of skills to competences that a modern, dynamic world requires.

Keywords: empowerment-pedagogy, archetype, Puer, Sustainable Development Program.

ЕМПАУЕРМЕНТ-ПЕДАГОГІКА ЯК МОДЕЛЬ ГАРМОНІЗАЦІЇ ПСИХОКУЛЬТУРНИХ СКЛАДОВИХ АРХЕТИПУ “PUER” КРІЗЬ ПРИЗМУ СТРАТЕГІЇ СТАЛОГО РОЗВИТКУ

Анотація. Зроблено спробу з’ясувати особливості практичного втілення емпауермент-педагогіки з метою гармонійного узгодження психокультурних складових архетипу “puer” крізь призму стратегії сталого розвитку, ухваленої у вересні 2015 р. рішенням Генеральної Асамблеї ООН. Серед головних положень зазначено, що для реалізації потенціалу майбутнього вирішальним є створення нової освітньої парадигми, яка сприятиме формуванню відповідальної особистості, здатної зробити світ безпечним і комфортним. Встановлено, що зміна парадигми суспільної свідомості зумовила необхідність трансформації системи освіти, оскільки потенціал прийдешнього формується в процесі становлення особистості дитини. Безперечно, що освіта сталого розвитку потребує оновлення існуючих педагогічних моделей, наповнення

їх новим контентом, спрямованим на формування в учнів системи поглядів, звичок, стилю життя, які відповідають сучасним тенденціям. Виявлено, що на нинішньому етапі важливим є звернення до педагогіки емпauerменту, яка орієнтована на спрямування молодого покоління до дій, досягнення особистісних прогресивних змін. У розвідці спостережено, що змістом подібного підходу є насаження, набуття особистістю впевненості у власних силах, розкриття глибинного потенціалу, мобілізація внутрішніх ресурсів за умов довірчих партнерських стосунків у будь-якому діалозі. Оскільки ж саме архетип “Божественна дитина” є своєрідною матрицею потенціалу колективного безсвідомого досвіду, саме його адаптація в сучасному життєвому потоці має стати базисом для реалізації соціокультурних вимог буття. Авторами акцентовано, що потребам сьогодення найбільше відповідає подібний підхід, як такий, що сприяє розкриттю творчого потенціалу молодого покоління, покращенню результативності навчання, набуття навичок до компетенцій, які потребує сучасний динамічний світ.

Ключові слова: емпauerмент-педагогіка, архетип, Пуер, Програма сталого розвитку.

ЭМПАУЭРМЕНТ-ПЕДАГОГИКА КАК МОДЕЛЬ ГАРМОНИЗАЦИИ ПСИХОКУЛЬТУРНЫХ СОСТАВЛЯЮЩИХ АРХЕТИПА “PUER” СКВОЗЬ ПРИЗМУ СТРАТЕГИИ УСТОЙЧИВОГО РАЗВИТИЯ

Аннотация. Сделана попытка выяснить особенности практического воплощения эмпauerмент-педагогика с целью гармонизации психокультурных составляющих архетипа “puer” сквозь призму стратегии устойчивого развития, принятой в сентябре 2015 г. решением Генеральной Ассамблеи ООН. Среди основных положений указано, что для реализации потенциала будущего решающим является создание новой образовательной парадигмы, которая будет способствовать формированию ответственной личности, способной сделать мир безопасным и комфортным. Установлено, что изменение парадигмы общественного сознания обусловила необходимость трансформации системы образования, поскольку потенциал будущего формируется в процессе становления личности ребенка. Бесспорно, что образование устойчивого развития нуждается в обновлении существующих педагогических моделей, наполнение их новым контентом, направленным на формирование системы взглядов, привычек, образа жизни, которые соответствуют современным тенденциям. Выведено, что на нынешнем этапе важным является обращение к педагогике эмпauerмента, ориентированной на пробуждение молодого поколения к действиям, достижению личностных прогрессивных изменений. В статье обнаружено, что содержанием подобного подхода является вдохновение, приобретение личностью уверенности в собственных силах, раскрытие глубинного потенциала, мобилизация внутренних ресурсов в условиях доверительных партнерских отношений в любом диалоге. Поскольку же архетип “Божественный ребенок” является своеобразной матрицей потенциала коллективного бессознательного опыта, именно его

адаптация в современном жизненном потоке должна стать базисом для реализации социокультурных требований бытия. Авторами акцентировано, что сегодняшним потребностям наиболее соответствует подобный подход, как таковой, что способствует раскрытию творческого потенциала молодого поколения, улучшению результативности обучения, приобретению навыков к компетенциям, в которых нуждается современный динамичный мир.

Ключевые слова: эмпауэрмент-педагогика, архетип, Пуэр, Программа устойчивого развития.

Problem statement. The multidimensional transformation of the socio-cultural life of modern Ukraine is conditioned by the influence of integrational world processes, the approach to the values of the European community and the actualization of deep layers of the national potential. The substantial reforming of educational strategy occurs, which is a core of intellectual, cultural, spiritual development of the state under such conditions. The current state of modernization of society as a whole and education as a significant factor is predefined to a great extent to the implementation of the Sustainable Development Program, which orientates people to continuous training in a dynamic world, the harmonious comprehensive development of representatives of various articles, inspiration, and others. Similar inquiries appeared before a modern man on the way to achievement of vital success determine the permanent updating, an indispensable intellectual growth of personality.

American futurist A. Toffler outlined the changes that must take place in a person of the era of global changes: *“The technology of tomorrow requires not millions of superficially well-read people who are ready to work in unison on endless monotonous works, not people*

who carry out orders without blinking their eyes <...>, but the people capable of making critical decisions who can find their way in a new environment, which quickly establish new relationships in a rapidly changing reality” [1, p. 328].

The re-accentuation of society from industrial to information actualizes the need to create a modern educational paradigm that will serve as the basis for the cultural and civilized progress of the state, and will be aimed at generating information and presenting creative ideas. At the present stage of the transformation of society, it is important to appeal to the empowering pedagogy, which focused on the direction of the young generation to actions, the achievement of personality changes. The content of similar approach is inspiration, personal self-confidence, the disclosure of deep potential, mobilization of internal resources under confiding partner relations in any dialogue. The needs of today are best met by a similar approach, as such, which helps to unleash the creative potential of the younger generation and improve the effectiveness of training.

Analysis of recent research and publications. The problem of empowering pedagogy as a direction to educational strategy in the interests

of sustainable development in the center of scientific research has arisen until recently. The emergence of this theoretical concept is associated with the activities of the Brazilian scientist P. Freire (late twentieth century). Modern researches raise the question of the essence of the term “empowerment”, the peculiarities of its functioning (N. Kryvokon, O. Müllender, D. Ward, T. Sila, and others). The application of methods of empowerment in psychology and social work have been paid attention by R. Armando, S. Geno, N. Kryvokon and others.

N. Vovk, M. Zhukova, N. Myskova, N. Telychko and others addressed the practical implementation of the ideas of empowering pedagogy in the educational process.

The purpose of the article is to find out the peculiarities of the practical implementation of empowering pedagogy with the purpose to harmonize the psycho-cultural components of the “puer” archetype through the prism of a sustainable development strategy.

Statement of the main material. Searching for ways to solve the global socio-environmental crisis that unfolded in the second half of the twentieth century has intensified precisely in the new style formation for a civilized human behavior in everyday life, aimed at a rational attitude towards the environment and other members of the world community. In particular, the acute problem of searching for ways appeared sharply in developing such global community that, while meeting its urgent needs, would not jeopardize the possibilities of future generations.

The main principles of the Sustainable Development Program were for-

mulated during the Second United Nations Conference dedicated to the solution of environmental safety issues (Rio de Janeiro, 1992). It is indicated among the main principles that in order to realize the potential of the future, it is crucial to create a new educational paradigm that will contribute to the formation of a responsible person capable of making the world safe and comfortable. The UN World Summit in Johannesburg (South Africa, 2002) formulated the concept of education for sustainable development, based on the requirement to revise the educational process in order to implement the foundations and values of sustainable development in the educational space. Ukraine had joined the Fifth UNECE Environment Ministers Conference “Environment for Europe” (Kyiv, 2003) to this end, recognized it is education that the leading means of promoting the organic interaction between humans and the environment, sustainable development. The Ministers have approved the Statement of Education in favor of sustainable development and proposed to include the concept of sustainable development in the national educational environment at all levels to enhance positive transformations.

The draft Strategy for Sustainable Development of Ukraine for the period until 2030 defines that “a balanced society is a knowledge society. New knowledge, skills and competences are needed to solve many development problems, to understand the complex issues and solve interrelated issues of public life” [2]. According to the principles of the “UNECE Education for Sustainable Development Strategy” adopted in Vilnius in 2005, a person, regardless of

“ethnic or social origin, property status, place of residence, language or other signs, will have access to high-quality education, health care system and other services in the public and private sectors” [3].

It is indisputable that the education of sustainable development needs to update the existing pedagogical models, filling them with new content aimed at forming a system of attitudes, habits, and lifestyle for the students, which correspond to modern trends. According to T. Kovalenko, “<...> the following principles were laid down at the legislative level in Ukraine since 1991: the priorities of the interests of the child; ensuring the full life of children; involvement of children in the community life and proclaiming the absence of any manifestation of discrimination against children in Ukraine” [4, p. 109]. Similar assertions prove the idea that all the essential moral and ethical ideas that dominate in the society are rooted in archetypes. Prospective development of the future progress of mankind aiming at the development of a holistic harmonious model becomes possible, to our opinion, subject to that the regulatory role of the archetypes in which the mental in man is encoded, “<...> its historical experience and helplessness, despair and confidence, loneliness and collectivity, uniqueness and standardization, uniqueness and all-humanity” [5, p. 195]. Appealing to the “puer” archetype within the framework of the concept of sustainable development makes it possible to build a panoramic projection of the transformation of the cultural experience of mankind.

The empowering pedagogy originates from the ideas outlined in the

work “Pedagogy of the oppressed” by Brazilian scientist P. Freire, who focused on the need to awaken the self-identity of the individual in order to gain knowledge. Since the practice of enslaving is based on the idea of submission, isolation, keeping a person in a passive state, deepening the distance between people, the researcher emphasized the need for transformation, the way out of the situation of depersonalization, the search for inner support in order to “<...> change their weakness to the transformational force with which they can change the world and make it more humane” [6, p. 127].

According to the scientist, such transformations are possible under the condition of the pedagogy of cooperation based on the dialogue: “Since the liberation activity is a dialogue in its nature, the dialogue cannot be a consequence of this activity, but should accompany it. And since the liberation should be a continuous condition, the dialogue becomes the aspect of the liberation activity that is constantly ongoing” [6, p. 120].

The concept of “empowerment” has received various interpretations in the aspect of the liberation of individual consciousness: the liberation of individual through transformation in the educational process; overcoming various forms of domination of people in society; gender equality; the acquisition of potency by socially depleted groups of people; recognition of various social groups, subcultures, etc. Thus, the characteristic modes of this concept are the measurement of power (as potencies to influence the course of events), cooperation without hierarchical barriers and the learning process, during which the

self-realization skills of personality are formed.

According to N. Telychko, pedagogical empowerment can be described as “the art of creating life that a person seeks to live; as a way of forming a viable personality, noting that this aspect in activity is intended for people who are ready to bring themselves to the forefront of self-development; as a process of preparing a person for independent actions” [7, p. 199].

The strategy of pedagogical empowerment is applied with the purpose of obtaining such skills and qualities by the participants of the educational process as independence in making decisions, ability to active social life, self-change in accordance with the demands of society for success, etc. Firstly, the fulfillment of inspiration occurs by forming a positive attitude of a student towards oneself and faith in the potential, the development of basic skills and functional capabilities. Secondly, psycho-emotional shifts, indicators of which are adaptation in stressful environments, lack of fear in communication, overcoming asthenical feelings, optimism, a self-confidence, etc. Thirdly, the practical application of a behavioral model of organizing educational activities based on the motivation for success, dedication, life activity, the willingness to express one’s own opinion, to defend one’s position and listen to the opinions of others, and the like.

The harmonious adjustment of the psycho-cultural components of the “puer” archetype is seen as possible with a bearing on the empowering pedagogy. The problems of providing inner strength in the process of informational interaction of the individual,

society and nature, formation of a critical, creative look at the urgent issues of the day are actualized at this angle. The development of the modern child occurs in conditions of redundancy of information, lack of parental attention, lack of a sense of security, which leads to the destruction of emotional contact, constant adaptation to the conditions of society. The inspiration contributes to the depiction of worldview orientations, the formation of positive motivation in obtaining knowledge, developing the ability to make extraordinary decisions, etc.

The methodical basis of classes, during which the arsenal of empowerment means is used, is the view at a child as an equal person capable of producing interesting ideas, able to realize one’s potential in learning and direct it to the creative mainstream. It is this person who wants a sustainable development and self-improvement.

An appeal to the mental code of a culture realized through the studies of the components of the “Divine Child” archetype within the collective unconscious is quite appropriate, since they are the expressions of the psychic energy that is synthesized by the person as noted by C. Jung. That is, the collective subconscious contains impersonal objectivity, which is determined by high intensity of the experience and culturally independent repetition. Thus, the archetype can be perceived as a sign of a kind of brace that holds the human being, family, nation, state, humanity as a whole, and therefore the study of the specifics of their functioning in various spheres of ethnic culture helps to overcome the socio-humanitarian crisis. The term “empowerment” literally

means “inner strength”, accumulation and realization of potential, inspiration, a way of realizing future hopes.

The dominant principle of the pedagogical empowerment through the prism of the sustainable development strategies is to form the desire of young people to take an active position in society, to influence the development of society, to strive for a harmonious and safe life.

Conclusions. The carried out observations have given us grounds to consider that the essence of empowering pedagogy is primarily in stimulating the semantic childhood center as an embodiment of the “puer” archetype (the cultural “grain of mankind”) for the purposeful selection and its implementation into concrete results for the development of a new harmonious system. The program of sustainable development, as the leading modern ideology of human communities asserts the look at a child as an active person capable of generating ideas, aimed at creating a new harmonious reality realizing the new educational paradigm, consonant with the challenges of our time.

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THE INFLUENCE OF OUTLOOK-VALUE ARCHETYPES ON THE FUNCTIONING OF THE REGIONAL POLITICAL REGIMES IN UKRAINE (LVIV REGION AS AN EXAMPLE)

Abstract. The aspects of influence of outlook-value archetypes (certain visions, which were the symbols of behavior models, existence ways on individual and common levels), typical for the population of Lviv region on the process of the formation, functioning and further transformation of the regional political regime at the years of Ukraine independence are considered. Substantiated position about the social-economic resources of Lviv region (among them the absence of the conditions for the creation of the monopolies on the regional level) and the mental traditions of the nation, political culture, frontier location which strengthen the influence of the European civilization made the ground for the formation in the region the competitive, pluralistic regional political regime with

the engagement of the broad area of individuals of political relations (using the democratic procedures of the recruitment and further rotation of political elite).

The high level of the consensus of common socio-cultural and political values of the society dealing with its homogeneous composition, the ability for the mobilization were the conditions for the existence of the political regime quite autonomous regarding the external influences. This was assisted by the existence of the consolidated political elite of Lviv region which was trying to be the spokesman of the society and directed its activity not only on the performance of the directives from “Center” but also on the creation of political and socio-cultural conditions which were necessary for the execution of the regional interests. As it was cleared the main criteria for the legitimation of the regional political actors was their solidarity with the main national-ethnic archetypes of the region. Any attempt of the opposing with the region had an irreversible effect for the politicians — withdrawal from the regional socio-political relations which was made by the way of legitimate procedures or the force method.

Keywords: outlook-value archetypes, Lviv region, regional political regime.

ВПЛИВ СВИТОГЛЯДНО-ЦІННІСНИХ АРХЕТИПІВ НА ФУНКЦІОНУВАННЯ РЕГІОНАЛЬНИХ ПОЛІТИЧНИХ РЕЖИМІВ В УКРАЇНІ (НА ПРИКЛАДІ ЛЬВІВСЬКОЇ ОБЛАСТІ)

Анотація. Розглядаються аспекти впливу світоглядно-ціннісних архетипів (певних образів, що символізували моделі поведінки, способи буття на індивідуальному та колективному рівнях), типових для населення Львівської області на процеси формування, функціонування і подальшу трансформацію регіонального політичного режиму в роки державної незалежності України. Обґрунтована позиція, що сукупність соціально-економічних ресурсів Львівщини (серед них — відсутність умов для створення монополій на регіональному рівні) у поєднанні з ментальними традиціями суспільства, політичною культурою, прикордонним розташуванням, яке посилювало впливи європейського цивілізаційного простору, створювали підстави для формування в області конкурентоздатного, плюралістичного, регіонального, політичного режиму із залученням широкого кола (через демократичні процедури рекрутування політичної еліти та її ротації) суб'єктів політичних відносин.

Високий рівень консенсусу загальних соціально-культурних і політичних цінностей суспільства, пов'язаний з його гомогенним складом, здатністю до мобілізації створювали умови для існування політичного режиму достатньо “автономного” щодо зовнішніх впливів. Цьому сприяла наявність консolidованої політичної еліти Львівщини, яка, прагнучи бути виразником суспільства, спрямовувала свою активність не лише на виконання директив “Центру”, а й на утворення політичних і соціально-економічних умов, необхідних для реалізації інтересів свого регіону. Як виявилось, головним критерієм легітимації регіональних політичних акторів була їхня солідарність з головними національно-етнічними архетипами регіону. Будь-яка спроба протиставлення з регіоном мала незворотний наслідок для політиків — вилучення з

регіональних суспільно-політичних відносин, що відбувалося шляхом легітимних процедур або силовим способом.

Ключові слова: світоглядно-ціннісні архетипи, Львівська область, регіональний політичний режим.

ВЛИЯНИЕ МИРОВОЗЗРЕНЧЕСКО-ЦЕННОСТНЫХ АРХЕТИПОВ НА ФУНКЦИОНИРОВАНИЕ РЕГИОНАЛЬНЫХ ПОЛИТИЧЕСКИХ РЕЖИМОВ В УКРАИНЕ (НА ПРИМЕРЕ ЛЬВОВСКОЙ ОБЛАСТИ)

Аннотация. Рассматриваются аспекты влияния мировоззренческо-ценностных архетипов (определенных образов, которые символизировали модели поведения, способы существования на индивидуальном и коллективном уровнях), типичных для населения Львовской области на процессы формирования, функционирования и дальнейшую трансформацию регионального политического режима в годы государственной независимости Украины. Обоснована позиция, что совокупность социально-экономических ресурсов Львовщины (среди них — отсутствие условий для создания монополий на региональном уровне) в сочетании с ментальными традициями общества, политической культурой, пограничным расположением, которое усиливало влияния европейского цивилизационного пространства, создавали основания для формирования в области конкурентоспособного, плюралистичного, регионального, политического режима с привлечением широкого круга (через демократические процедуры рекрутирования политической элиты и ее ротации) субъектов политических отношений.

Высокий уровень консенсуса общих социально-культурных и политических ценностей общества, связанный с его гомогенным составом, способностью к мобилизации создавали условия для существования политического режима достаточно “автономного” относительно внешних влияний. Этому способствовало наличие консолидированной политической элиты Львовщины, которая, стремясь быть выразителем общества, направляла свою активность не только на выполнение директив “Центра”, но и на образование политических и социально-экономических условий, необходимых для реализации интересов своего региона. Как оказалось, главным критерием легитимации региональных политических актеров была их солидарность с главными национально-этническими архетипами региона. Любая попытка противопоставления с регионом имела необратимое следствие для политиков — исключения из региональных общественно-политических отношений, что происходило путем легитимных процедур или силовым способом.

Ключевые слова: мировоззренческо-ценностные архетипы, Львовская область, региональный политический режим.

Problem statement. The problem of the transformation period that Ukraine is currently experiencing requires an in-depth examination of the function-

ing of political power in the centre and on the ground, the identification of its peculiarities. In this regard, the study of a new phenomenon in the unitary Ukrainian state of regional political regimes, which, reflecting the processes of political subjectivization of regions (oblasts), strengthening their influence on public policy, require scientific study, development and implementation of an effective model of multi-level political relations, which involves both the consideration of interests and powers in the Centre – Region system and as well as rethinking the general approaches to public administration.

Given the significant role of the Lviv Oblast in the modern state-building processes of Ukraine, which led to constant attention from the central authorities, leading politicians, who often sought to neutralize or subordinate socio-political processes in the region, the subject of the Lviv region was constantly present in the political and scientific discourse. The consequence was the emergence of certain assessments (markers or labels), which often had a multipolar, far from impartial character. So, even on the eve of the independence of Ukraine (1990), the new political elite of Lviv (from the circle of 'revolutionary romantics'), concentrated in the Lviv Regional Council headed by V. Chornovil, considered the region as a certain standard of functioning of power, worthy to follow the place 'development of mechanisms and principles of realization of the eternal dream of our people about an independent, democratic Ukrainian state' [1, p. 220–221]. Instead, in the context of the deployment of the Revolution of Dignity, the last 'chief administrator' of the Lviv

region (the Head of the Lviv regional state administration; O. Salo) from the blocked protesters of the premises told the correspondent of The New York Times his vision of a practiced political relations format as 'our region never did not recognize the authorities', stipulating it in the traditional radical sentiments of society ('insurgent spirit') [2].

Analysis of recent researches and publications. The problem of archetype fell into the field of national researchers of social sciences at the beginning of the 21st century. Among them, we can mention them, namely: Ye. Afonin, M. Holovaty, O. Donchenko, L. Zubrytska, L. Kochubei, O. Kriukov, O. Kulinich, T. Novachenko, M. Piren, O. Radchenko, Yu. Romanenko, H. Pocheptsov and others, whose scientific work involved the solution of a wide range of theoretical, methodological and practical problems in the field of public administration, political psychology, political leadership and image-management and public relations, etc., laying the foundations for a more in-depth understanding of contemporary political processes, political actions of the social and ethnic communities of the country. At the same time, the use of archetypal paradigm in the field of political regionalism, including the applied nature, is still relevant, and this article is also devoted to this.

The purpose of the article is to identify, with the archetype paradigm, the specificity and influence of the policy environment at the level of the Lviv Oblast on the formation and transformation of the regional political regime during the years of Ukraine's state independence.

Presentation of the main material.

A special role in the study of modern political processes associated with the existence in a unitary country of such a phenomenon as regional political regimes plays the application of the archetypal method, in particular its component as various characters, which together can be reduced to *symbolic capital* including individual and collective feelings, guides, experiences, actions, etc. ('if we want to see the phenomenon in the right perspective, we need to understand ... the past' [3]). It is the processes associated with symbolic capital, its reconstruction ('new reading'), giving it new forms of communication interaction, including the activation of ideological and value archetypes (adopted in the society of ideas about justice, freedom, equality, honesty and dignity) became a powerful motive for collective political action, significantly influencing the processes of political solidarity and mobilization of society in 1990s. In turn, it also accelerated the formation on the basis of sustainable sociocultural images and representations on the political map of Ukraine *regions* with their mental archetypes, with their characteristics of regional self-consciousness, regional interest, and regional dimension of political and cultural traditions [4, P. 58].

Regarding the Lviv region (as well as the historical Galicia as a whole), in contrast to the widespread stereotypes and emotional-sensory reactions in the Ukrainian society, which had connection with Byzantine archetypes and Byzantine mentality (they contained elements of fatalism, the domination of the state over society and personality, irresponsibility of the authorities

to society, and consequently led to a decrease in the level of personal responsibility and initiative of members of society, etc.) [5, p. 263–265], in its territory, taking into account the combination of historical, socio-economic and cultural factors, developed the social characteristics of the western type. There are among them individualism, appreciation of personal freedom, critical attitude to power, tolerance, spirituality (including high level of religiosity at the 'churched' level, and respect for the institution of private property, etc.).

At the initial stage of development of Ukraine as a sovereign state, this led to a complete denial (through the identification gap) with the socio-political traditions of the Soviet time, partially pre-Soviet (Polish and Austrian days), the actualization of the symbols of the 'ancient Ukrainian Lviv' (as basic), which included certain stereotypical or mythological representations, but coexisted with each other in a non-antagonistic relationship. In the political sphere among them, we can distinguish the following:

- Belonging of the Lviv Oblast to the 'Historical Galicia' heritage as the centre of ancient Ukrainian statehood, preservation and cultivation of the Ukrainian ethnos and its culture, an integral part of the European civilizational space (including recognition of the fundamental values of democracy, in particular, tolerance in the international, political, religious and other spheres);
- Belonging of Lviv region to the phenomenon of 'All-Ukrainian spiritual Pyomon';
- The tradition of sacrificial struggle for the implementation of Ukrainian

statehood in modern times (including military symbols: Ukrainian Sich Riflemen, Ukrainian Nationalists Organization, and Ukrainian Insurgent Army).

Their set created grounds for the politically active community of the region, the regional political elite to claim not only participation but also a special role (the main retransmission of the 'Ukrainian national idea') in the development of the newest state of Ukraine (to become 'a model for the development of the whole of Ukraine' [6, p. 17–18]). This was also exacerbated by the fact that the population of the region was characterized by high homogeneity (primarily ethnic and religious), which determined the high level of compatibility (consensus) of common socio-cultural and political values, solidarity, based on ethno-cultural, traditional archetypes of behaviour and activities. The consequence of the political-cultural and mental peculiarities of the region was the deep rooted in the social consciousness of the primacy of the primacy of national interests, which determined the dominant position in the Lviv region of the ideology of ethnocentrism, including 'national radicalism' (inherited from integral nationalism), which was combined with the pro-European civilization the choice of the country. The high level of awareness of the population of Lviv region of its socio-cultural unity, its own interests and the desire for their articulation and realization in the conditions of politicization of regional peculiarities, the appearance of sufficiently autonomous political actors involved in 'political decisions', contributed to the transformation of the region in the 1990's from the 'territory' to the 're-

gion', and local officials and businessmen into the regional political elite.

As for the latter one. Despite the existing contradictions and the competition between the various groups of the political elite of Lviv ('authoritarian nationalists', 'moderate nationalists', 'functional pragmatic actors' from the circle of the former party-Soviet nomenclatura, and 'politically active businessmen'), it was characterized by the consensus in the field of 'national issues (including national traditions, historical memory, etc.), which made it adjust to the sentiments of society [7, p. 113]. However, on the level of this 'correction', it is necessary to refer to the conclusions of the American transitologist T. Catothers, who noted: in the context of the 'democratic transit' carried out by Ukraine, the political elites, although they were 'pluralistic' and 'competitive', remained 'deeply estranged from citizens' [8, p. 51]. Because of this, the regional political regime in the Lviv region, which began to form in the 1990's, its further transformation, in spite of its formal democracy, all the same resembled the transitional form from 'political monopoly' to 'political oligopoly', serving primarily the interests of a small part of society, and its higher social strata.

The choice of the strategies of the political elite of Lviv region, which had insignificant resources, in relations with the 'Centre', was rather narrow. While in the early 1990's the most prominent among them was the 'game of autonomy' or the 'trip to Kyiv', which turned out to be unrealized, then in the future, political actors were forced to hold loyal (including political mimicry) or anticipated positions. In turn, this pro-

vided both the obtaining of the necessary resources for the development of the region, as well as guarantees for the preservation of the powers of the current elite and its conservation. At the same time, the subjects of the political field of Lviv region (as well as other regions) with respect to the 'Centre' took far from a consolidated position. Thus, the regional political elite (from dissidents, human rights activists, activists of the national revival) has often been in conflict with official Kyiv, which at the initial stage of state independence of Ukraine was to a large extent represented by the ex-party-Soviet nomenklatura. A condition for the successful activity of the economic elite was its 'adaptive qualities', showing loyalty to the 'Centre', which created the conditions for obtaining certain preferences [9, p. 8]. The latter, as the business politicians from the second half of the 1990s transformed into the leading 'political players' [10], due to the concentration of material resources in their hands, and the receipt of social legitimacy by them, significantly influenced the level of interaction of the region with the 'Centre'. The above-mentioned made significant correction regarding the main indicator of regional political elites ability (regardless of external influences) to adhere to their local regional socio-economic and political interests.

The transformation of the political regime in Ukraine with the coming to power of the President of Ukraine L. Kuchma significantly changed the course of political processes in the region, which was followed by an increase in authoritarian tendencies, the formation of a 'territorial-hierarchical system of power', the intentions of strenght-

ening control over regional groups of elites, their consolidation under the leadership of the 'party of power', including the format of 'imposed consensus'. To this end, an effective tool for influencing the 'Centre' over the 'Regions' was used as a regional state administration. And although in Lviv region, the state administration was formed mainly by people from the region, from the circle of representatives of the dominant political elite, the emergence of a new leading political player with his intentions to exercise leadership on behalf of the 'Centre', the channel of penetration into the region of various 'parties of power', created only a new field of collision the interests of which resulted in the strengthening of social tension and record high (!) rotation of the heads of Lviv Regional State Administration (during these years of 1995–2018, such appointments were made 16).

In general, during the years of Ukraine's independence in the Lviv region, it is possible to distinguish several stages in changing the qualities of the local political regime, the formation and functioning of which had a close link to the political situation in the capital. Their change, in turn, led to the rotation of regional political actors, changes in the configuration of the local multi-party system, which negatively affected the observance of continuity in regional policy.

I. The development of political relations in the Lviv region in 1991–1997, which included political actors belonging to the traditional national democratic forces in the region, contributed to the establishment of a pluralistic regional political regime in which the most involved political strategies,

which in general, were consistent with the state of development of society; his value orientations, were such that they resembled the 'struggle for the rules', and 'the community of the elites'. It can be argued that at that time the regional political regime was developing on its own, since the 'Centre' (in the era of the presidency of L. Kravchuk, the beginning of the first cadence of L. Kuchma) had not yet had the necessary levers (the legislative framework and personnel) for the implementation of a comprehensive political control and giving the region's political relations the 'right format'. At the same time, the new phenomena of socio-political and economic relations are the transformation of local self-government bodies that are increasingly transforming from institutions representing the interests of territorial communities to representatives of local political elite groups, an instrument for lobbying their interests, the emergence of new political players of 'political pragmatists', which were replaced by 'romantic politicians', as well as 'business politicians', representatives of the Financial-Industrial Group (FIG), the progressive tendency of nepotism and political corruption caused the crisis of traditional methods of political relations, and hence the regional political regime, which took advantage of the 'official Kyiv' in strengthening its positions.

II. In 1997–2004, the characteristics of the political regime in Lviv region have undergone substantial changes in accordance with the introduced standards of the 'Centre' ('Soft Option'). At this time, the practice of 'being' used 'the tradition of transition in political strategies from 'compro-

mise' to 'force' (power) using a wide range of administrative resources in the fight against political rivals aimed at eliminating them, reminiscent of the strategy like 'winner receives everything'. In the era of L. Kuchma's presidency, the leading political actors in the Lviv region were, as a rule, not typical representatives of the 'party of power' for the region, which led to attempts to unify the region, impose certain models of political behaviour and practice, in particular, patronage-client 'rules' in a relationship with the 'Centre', which strengthened the resistance of the local elite, a society that reached its height during the Orange Revolution in 2004.

III. In 2005–2010, political relations in the Lviv region resembled attempts to implement the 'Lviv version' of the regional political regime (like 1991–1997), however, due to the predominance of centralization tendencies of the 'Centre', they did not find their implementation. The reason for this was the actions of President Viktor Yushchenko, his desire to monopolize the political space of the Lviv region, to establish in it space with the dominant political actor (based on the following political parties: Our Ukraine, Our Ukraine People's Union (OUPU), which in practice led to a change in the levels of interaction of subjects of political life from the 'struggle for the rules' or the 'community of elites' to 'the winner receives everything', which created new fields of tension among the political elites belonging to the 'orange camp', not contributing to the formation of a stable, predictable political regime and giving it the nature of uncertainty.

IV. Years 2010–2013 can be characterized as an attempt to ‘impose consensus’ (‘hard version’) on the part of the ‘Centre’, when during the presidency of V. Yanukovych, the main subjects of politics in the Lviv region (executive power vertical) were mainly ‘Varangians’ (those from the oblast, who lost contact with him), ‘regionalists’, ‘technical administrators’, whose activities were aimed at maintaining the region’s loyalty to the new President of Ukraine. This was done through a variety of tools, including personnel policy, the use of administrative pressure during election campaigns, and the impact on the formation of local government bodies, which was neutralized by the sharp opposition of society. As a result, this led to the fact that the Centre was forced to refuse to use force methods in the Lviv region, giving preference to its manipulative technologies and budgetary pressure in its policy. In general, the ‘imposed consensus’ strategy did not work in the Lviv region, leading to a confrontation between the vertical of the executive and the representative bodies of local self-government, power and society, when the system of political relations in the region entered a stage of political turbulence. The latter contributed to the lightning-fast change in the characteristics of the regional political regime, which took place in the context of the deployment of the Prosecution Revolution in 2013–2014.

V. In 2014–2015, the standards of the functioning of the political regime at the level of Lviv region largely repeat the ‘post-Orange period’ with all its successes and problems. Trying to make the most use of the region’s resources after the victory of the Revolution of

Dignity, the ‘Centre’ in its policy used the strategy of relying on the ‘dominant political actor’, which at that time was FREEDOM, All-Ukrainian Association and subsequently to SELF-HELP Association, Progressing party. However, after winning the presidential election P. Poroshenko, central authorities once again had been tempted to resources of Lviv region, aiming to create ‘desired format’ regional political regime in the form of a presidential project, which was carried out via the promotion of the ‘new party of power’ as BLOCK PETRO POROSHENKO Party (SOLIDARITY, Block Petro Poroshenko Party). The domination of the latter at the local elections of 2015 provided a process of complete appearance, when the pro-presidential forces seized the main political institutions of the region. At the same time, these realities have led to the creation of additional voltage zones in the region, the threat of loss due to the requirements of political expediency of the pluralist tendencies that traditionally existed in the political life of the region.

Conclusions and prospects for further researches. Modern processes of transformation of the political system of Ukraine, connected with the far-not complete ‘democratic transit’, the formation of civil society and the implementation of administrative and territorial reform, require a profound scientific diagnosis of modern socio-political relations. These circumstances require the use of modern effective research tools and techniques, including a more in-depth application of the archetypal paradigm, which should contribute not only to the search for harmonization of relations between the ‘Centre’

and 'Regions', bringing them to a new qualitative level, but also will allow to deepen the scientific forecasting of socio-political processes in Ukraine as a whole, which should be the subject of further research.

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