

ISSN 2414-0562 (Print)

ISSN 2617-2224 (Online)

[https://doi.org/10.32689/2617-2224-2021-1\(26\)](https://doi.org/10.32689/2617-2224-2021-1(26))

NGO "UKRAINIAN ASSEMBLY
OF DOCTORS OF SCIENCE
IN PUBLIC ADMINISTRATION"

INTERREGIONAL ACADEMY
OF PERSONNEL MANAGEMENT



PUBLIC MANAGEMENT ПУБЛІЧНЕ УРЯДУВАННЯ

№ 1 (26) – February 2021

*Collection is trained in scientific partnership
with the Ukrainian Technological Academy*



Українська
Технологічна Академія



IIAS
International Institute
of Administrative Sciences



Kyiv
2021

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“Університет менеджменту освіти”

Публічне урядування
Свідоцтво KB 21596-11496 P

Видається з листопада 2015 року
Періодичність: 1 раз на квартал + 1 на рік
Друкується за рішенням Вченої ради
Міжрегіональної Академії управління персоналом
(протокол № 1 від 24.02.2021)

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Turkish Education Index, Polish Scholarly
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“Україніка наукова”, “Джерело”.

Згідно з Наказом Міністерства освіти і науки
України від 07.11.2018 № 1218 збірник
“Публічне урядування” внесено до Списку
друкованих періодичних видань, що включаються
до Переліку наукових фахових видань України,
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Адреса редакційної колегії: Андріївський узвіз, буд.
11, оф. 68, м. Київ, Україна, 04070
E-mail: Assembly2015@ukr.net
www.vadnd.org.ua

Адреса видавництва:
ПрАТ “ВНЗ “Міжрегіональна Академія
управління персоналом”
вул. Фрометівська, 2, Київ, Україна, 03039



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Public management
Certificate KB 21596-11496 P

Published from november 2015
Pereodisity: 4 times on a year + one
Published by the decision of Academic council of
Interregional Academy of Personnel Management
(Protocol № 1 from February 24, 2021)

Collection is included to the international and
domestic scientometrics databases Index
Copernicus International, ResearchBib, Turkish Edu-
cation Index, Polish Scholarly Bibliography, РИНЦ,
КиберЛенинка, Google Scholar, “Україніка наукова”,
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According to the Order of the Ministry of Education
and Science of Ukraine dated November 7, 2018,
№ 1218, the collection “Public management”
is included in the List of printed periodicals, which are
included in the List of scientific professional editions
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Address of the editorial board: 11, Andriyivskyy
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E-mail: Assembly2015@ukr.net
www.vadnd.org.ua

Address of the editorial:
Interregional Academy
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DEAR FRIENDS AND COLLEAGUES –

participants of the XII theoretical and methodological seminar / IX competition of young scientists of the Ukrainian school of archetypes, united by a common theme: “Imaginary, archetypes and public administration”!

On behalf of the organizers of joint Franco-Ukrainian symposium “Imaginary and everyday life: theoretical approaches to the works of Gilbert Durand” we are sincerely glad to welcome leading scientists and beginners, representatives of science of public administration and related social and human sciences!

It is a great honor for us, representatives of joint Franco-Ukrainian scientific platform, to celebrate the fifth anniversary of our cooperation by holding a powerful Franco-Ukrainian scientific forum organized by Center for the Study of Modernity and Everyday Life (Paris) and European Imaginary Notebooks journal founded by Gilbert Durand and Michel Maffesoli, Sociology Laboratory LERSEM-IRSA of Paul-Valéry University of Montpellier 3 and Ukrainian School of Archetypes of the National Academy for Public Administration under the President of Ukraine, All-Ukrainian Assembly of Doctors of Sciences in Public Administration and Institute of Political and Social Psychology of the National Academy of Pedagogical Sciences of Ukraine, Ukrainian Technological Academy and Ukrainian Association for Promotion of Social Innovation, as well as the initiator of future (2022) annual events of the USA – Khortyt-



sia National Training and Rehabilitation Academy.

It is pleasant to see among the authors of the current scientific collection our regular participants, whose works strengthen the foundation of national

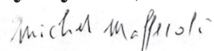
scientific school of archetypes and at the same time serve as a guide to the young change of proponents of fruitful and very popular ideas of the founder of analytical psychology Carl Jung and his European follower Gilbert Durand, who would celebrate his 100th anniversary on May 1, 2021!

We hope that French forum that is based on the works of Gilbert Durand, in particular on his basic work *The Anthropological Structures of the Imaginary* (1960), will become an inextinguishable torch for future generations. After all, it is becoming increasingly clear that no one has more legitimacy to “speak according to the law” of any order (legal, social, moral or political) than to recognize human and state duty inherited from our ancestors. The duty that does not come from an idea guaranteed a priori by philosopher or politician. However, the duty as an expression of natural order, a kind of “spontaneous secretion of instinctive

society”. This is what Gilbert Durand called the “dynamic dimension” of myth in its archetypal roots. His book reminds us that being together is, first of all, an agreement of will or, as we now say, an expression of a sense of belonging. In other words, this instinctive duty arises from real life. Therefore, the main lesson of *The Anthropological Structures of the Imaginary* is to remind us that the real is possible only through the unreal. This unreal is the sum of fantasies, dreams, myths and symbols that, on the one hand, are a product of social life and, on the other hand, structure and strengthen it as such. This is the invisible power of imagination, which was strengthened by the masterful work of Gilbert Durand.

So, we wish all of us, as Zygmunt Bauman would say, fluidity of thought, freedom of spirit and conscience, which are based on the principles of scientific honor, humanist and human-dimensional progress of our aspirations!

**Co-founder of French School of Archetypes,
Center for the Study of Modernity and Everyday Life,
professor emeritus at Sorbonne**



Michel Maffesoli

**Co-founder of Ukrainian School of Archetypes,
Doctor of Social Sciences,
professor of the National Academy
for Public Administration under
the President of Ukraine**



Eduard Afonin

DEAR COLLEAGUES!

Congratulations with the release of № 1 (26) – February 2021 of the collection “Public management”! This is the fifth specialized issue of the collection, which includes articles by participants of the annual scientific events of the Ukraine School of Archetypes!

The high level of publications, a wide range of issues discussed, the balance of theoretical and practical approaches have made the publication authoritative and well known in the science of public administration both in Ukraine and abroad. Also, the collection is clearly distinguished by young perseverance and democracy combined with thoroughness and traditional scholarship.

In the issue you will get acquainted with: substantiation of methodological aspects of the relationship between institutionalism and archetypes in public administration; identifying ways to strengthen the legal and institutional support of cultural policy in order to create a system of state protectionism for the development of culture and art; analysis of the stages of development of local self-government in Ukraine, taking into account the archetypal principles and identification of further possible measures to improve the process



of decentralization reform in Ukraine; innovative essence of the postmodern era, which is the basis for the development of a special “ontology of the imager” – an imaginary image, which is the “ideal”, the leader in public administration, and others.

I am pleased to note the fruitfulness of the relationship between the editorial board of the publication and the authors, readers and hope for further scientific cooperation.

New scientific, public and creative achievements to the publication!

Regards,
Editor-in-Chief, Doctor of Science in Public Administration,
Professor, Honored Lawyer of Ukraine

A handwritten signature in black ink, appearing to be 'E. O. Romanenko', written in a cursive style.

E. O. Romanenko

DEAR COLLEAGUES!



On behalf of all the staff of the Khortytsia National Educational and Rehabilitation Academy, I sincerely congratulate you on the opening of the XII Theoretical and Methodological Seminar “Imaginary, Archetypes and Public Administration”!

The topic of this theoretical and methodological seminar is undoubtedly relevant in the context of the prospects for innovative development of Ukrainian society, particularly through the optimization of modern methodology and practice of public administration. In this framework, one may observe the particular significance of interdisciplinary dialogue aimed at theoretical and methodological reflection of deep-archetypal determinants and regulatory factors of social practice, at updat-

ing the methodological tools of social sciences and the humanities, which explore the problems of public administration. Undoubtedly, the timing of this large-scale scientific event to commemorate the 100th anniversary of Gilbert Durand’s birth will help draw the attention of the professional community to the academic heritage of this prominent French researcher who proposed and substantiated new theoretical and methodological guidelines for gaining knowledge in social sciences and the humanities.

It is no coincidence that authoritative scientific institutions joined the preparation of this theoretical and methodological seminar, among which the special organizational role belongs to the Ukrainian School of Archetypes of the National Academy of Public Administration under the President of Ukraine and the All-Ukrainian Assembly of Doctors of Sciences in Public Administration. There is no doubt that with the active support of these and other institutions, fruitful cooperation between France and Ukraine will continue to be enriched, contributing to the further integration of Ukraine into the European scientific and innovative space!

Dear colleagues, we wish you to work successfully and find solutions to all the scientific and professional issues to be discussed at the International Theoretical and Methodological Seminar!

Sincerely,
Rector of the Khortytsia National
Educational and Rehabilitation Academy,
Doctor of Pedagogical Sciences, Professor

 **V. V. Nechyporenko**

UDC 336.1

[https://doi.org/10.32689/2617-2224-2021-1\(26\)-17-29](https://doi.org/10.32689/2617-2224-2021-1(26)-17-29)

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METHODOLOGICAL ASPECTS OF INTERCONNECTION BETWEEN INSTITUTIONALISM AND ARCHETYPES IN PUBLIC ADMINISTRATION

Annotation. The current trends in society as a whole and in public administration under the influence of institutional factors and archetypes are identified. The course of modernization and postmodernization processes is clarified, and the evolution of scientific approaches is analyzed. It is proposed to consider postmodernization as a process ensuring evolutionary transformation from traditional to postmodern society, which is due to existing archetypes and fits into the context of institutionalism that determines the need for qualitative transformations in modern society. The influence of institutionalism on social processes in relation to social archetypes is studied: institutions are united by the fact that they arose as a result of society development and embody traditions and customs, standards of behavior and prevailing ways of people's thoughts, that is, archetypal elements. The institutions are determined in their multidimensional nature, and therefore the archetypes by their varieties are presented. It is argued that institutionalism is the scientific basis of public administration. The features of state governance and public administration are clarified and a conclusion is made on the need for social transformations to support public administration. It is determined that there are several models of interaction and social segments that create grounds for solidary and civil society, consortia, convictions and legal social state. It is noted that public administration model is based on the human model, and it is found that human behavior is based on habits and principles of behavior that have an archetypal nature and are defined as institutions. The interconnection between institutionalism and archetypes in public administration creates grounds for its effectiveness and allows considering it as a tool for society development that is able to ensure a dialogue between government, business and citizens.

Keywords: institutionalism, archetypes, modernization, public administration.

МЕТОДОЛОГІЧНІ АСПЕКТИ ВЗАЄМОЗВ'ЯЗКУ ІНСТИТУЦІОНАЛІЗМУ ТА АРХЕТИПКИ В ПУБЛІЧНОМУ УПРАВЛІННІ

Анотація. Визначено сучасні тенденції, що відбуваються в суспільстві в цілому та в публічному управлінні під впливом інституційних чинників та архетипів. Окреслено хід процесів модернізації та постмодернізації, проаналізовано еволюцію наукових підходів. Запропоновано постмодернізацію розглядати як процес, що забезпечує еволюційну трансформацію від традиційного до постмодернового суспільства, яка зумовлена існуючими архетипами та укладається в контекст інституціоналізму, що визначає необхідність якісних перетворень в сучасному суспільстві. Досліджено вплив інституціоналізму на суспільні процеси у взаємозв'язку з суспільними архетипами: інститути об'єднує те, що вони виникли в результаті розвитку суспільства і втілюють традиції та звичаї, норми поведінки і переважні напрями думок людей, тобто архетипні елементи. Визначено інститути в їх багатоаспектності, представлено, у зв'язку з цим, архетипи за їх різновидами. Аргументовано, що інституціоналізм є науковою основою публічного управління. З'ясовано особливості державного управління та публічного адміністрування, визначено необхідність щодо суспільних трансформацій у напрямі підтримки публічного управління. Визначено моделі взаємодії та соціальних сегментів, які створюють підстави для солідаристичного та громадянського суспільства, консорцій, конвіксій та правової соціальної держави. Зазначено, що модель публічного управління базується на моделі людини, та з'ясовано, що в основі поведінки людини формуються звички, принципи поведінки, які мають архетипну природу та закріплюються у вигляді інститутів. Взаємозв'язок інституціоналізму та архетипіки в публічному управлінні створюють підстави для його дієвості та дають змогу його розглядати як інструмент розвитку суспільства, здатний забезпечити діалог між владою, бізнесом та громадянином.

Ключові слова: інституціоналізм, архетипи, модернізація, публічне управління.

МЕТОДОЛОГИЧЕСКИЕ АСПЕКТЫ ВЗАИМОСВЯЗИ ИНСТИТУЦИОНАЛИЗМА И АРХЕТИПИКИ В ПУБЛИЧНОМ УПРАВЛЕНИИ

Аннотация. Определены современные тенденции, происходящие в обществе в целом и в публичном управлении под воздействием институциональных факторов и архетипов. Очерчен ход процессов модернизации и постмодернизации, проанализирована эволюция научных подходов. Предложено постмодернизацию рассматривать как процесс, обеспечивающий эволюционную трансформацию от традиционного к постмодернистскому обществу, которая обусловлена существующими архетипами и заключается в кон-

текст институционализма, что определяет необходимость качественных преобразований в современном обществе. Исследовано влияние институционализма на общественные процессы во взаимосвязи с общественными архетипами: институты объединяет то, что они возникли в результате развития общества и воплощают традиции и обычаи, нормы поведения и преимущественные направления мыслей людей, то есть архетипные элементы. Определены институты в их многоаспектности, представлено, в связи с этим, архетипы по их разновидностям. Аргументировано, что институционализм является научной основой публичного управления. Выявлены особенности государственного управления и публичного администрирования, определена необходимость общественных трансформаций в направлении поддержки публичного управления. Определены модели взаимодействия и социальных сегментов, которые создают основания для солидаристичного и гражданского общества, консорциев, конвиксий и правового социального государства. Обозначено, что модель публичного управления базируется на модели человека, и выяснилось, что в основе поведения человека формируются привычки, принципы поведения, которые имеют архетипную природу и закрепляются в виде институтов. Взаимосвязь институционализма и архетипики в публичном управлении создают основания для его действенности и позволяют его рассматривать как инструмент развития общества, который способен обеспечить диалог между властью, бизнесом и гражданином.

Ключевые слова: институционализм, архетипы, модернизация, публичное управление.

Problem statement. In modern conditions, reform processes are taking place in Ukraine. They place a special emphasis on transforming state governance into public administration, introducing democratic governance and decentralization reform. Strategic approaches to public administration reform with hierarchical vertical of executive power and centralized decision-making procedures are burdened with inability to resolve contradictions between democratic governance, transparency of information society and inertia, and corruption that is cemented in distorted archetypes and limited cognitive capabilities of bureaucracy.

Thus, it is necessary to ensure transformation of state governance into public administration that will help to resolve contradictions and pay attention to the institutional basis of society and archetypes, which determines the relevance and timeliness of this topic during rapid and dynamic transformations, that is, today.

The essence of the issue is also that, being formed and ingrained in the subconscious, archetypes can be either favorable or harmful to social development. The archetype can represent excessive selfishness bordering on economic egocentrism that is directed in the opposite direction from preserva-

tion of common living space, justice, working capacity, etc. All this is most harmful to economic development and its institutional support. It is manifested in destruction of real public administration aimed at modernization, namely, continuous modernization of society.

Analysis of recent research and publications. The scientists continue studying the issues of public administration and archetypes, determine the influence of archetypes on social processes and offer study of connections between institutionalism that is associated with modernization, and archetypes. Thus, among the scientists we can note E. Afonin, T. Plakhtii, A. Kolodii, T. Belska, A. Martynova and others. The issue of social transformations was studied by institutional scientists, among whom the most famous are D. Bromley, J. Commons, E. Ostrom, D. Rodrik, and others. Classic works describing modernization belong to A. Comte, H. Spencer, M. Weber, D. Durkheim, F. Tönnies and others. In most classic concepts of modernization, the emphasis is made on the formation of industrial society, and modernization is considered as a process parallel to industrialization, that is, transformation of traditional agrarian society into industrial one is viewed through the lens of transformation of the economic system, technical weapons and labor organization. Modern modernization provides for transition to neo-industrial and neo-knowledge, information and intellectual society.

Increasingly, scientists [1–4], using categories of modernization and post-modernization, draw attention away

from its content load and do not pay attention to the prevailing archetypes. The researchers often agree that there is no single approach to the perception of postmodernization, but it is directly viewed through the prism of various scenarios for the future of society and is associated with emergence of politically stable, legal democratic state with high-tech economy and developed social sphere, with archetypes associated with traditional values [5]. Therefore, we believe that postmodernization should be considered as having a significant influence on Ukraine's position in the global environment of the future.

Purpose of the article. The purpose is to substantiate the methodological aspects of interconnection between institutionalism and archetypes in public administration.

Presentation of main material. Social sciences consider postmodernization as a process, which ensures evolutionary transformation from traditional to postmodern society, that is, ensures substantiation for postmodernization by applying theories of evolution of society.

Austrian economist J. Schumpeter has formulated the theory of economic development already at the beginning of the XX century [6]. The scientist focused on the differences between economic growth and development, in fact focusing on the difference between archetypes. First of all, it involves the priority of extensive or intensive build-up of production forces, endogenous or exogenous factors of progress. He attaches the leading importance in ensuring development to the archetype of entrepreneurial initiative and competition. The issue of theoretical substan-

tiation of economic development becomes particularly relevant in the 50s of the XX century due to independence of a significant number of countries in Asia and Africa.

The theory of the big push represents the inevitability and necessity of external economic support for economic growth in developing countries. It finds a theoretical continuation in the growth model with two deficits. According to it, the lack of domestic resources makes it impossible to invest significantly in the economic development. The flows of domestic investment resources and foreign trade deficits are identified as deficits. As a result, there is dependence on external investors. The development means overcoming dependence on external sources of financing and replacing imported goods with domestic ones [7]. There is a need for an entrepreneurial archetype.

In the theory of dualistic economics, the emphasis is made not on external, but on domestic resources of development, that is, on the archetype of resource saving (economic consumption). The natural incentive for economic development is different efficiency of traditional and modern sectors of the economy, which contributes to the attractiveness for investment of the latter [8–9]. As the profitability of resources allocated to the new industrial sector of the economy is higher than in the traditional, agricultural sector of the economy (based on the conservative archetype), business entities have incentives for appropriate redistribution of these resources [10]. The theory places special emphasis on the need to form the values of new archetype inherent in post-industrial

society. At the same time, the role of public administration is growing.

In the 60s of the XX century, French scientists R. Aron and A. El-lual proposed the concept of a single industrial society, which claims that technical progress modifies not only the use of economic laws, but also their essence. Gradually, the leading role of the archetype of economic ownership is being overcome, power in society is being transferred to large corporations and the state is designed to help overcome the significant differentiation of household income [11].

The economic features of the society created after completion of industrialization are analyzed by D. Bell and L. Toffler. In particular, D. Bell identifies five features of post-industrial society: the most important decisions are made by new “Intellectual elite”, dominance among employed specialists and technicians, transition of the economy from production of goods to production of services, leading role of theoretical knowledge, focus of technical and economic environment on control over technology [10]. The technocratic archetype enters the arena.

Thus, researchers [11] determine four stages of development of modernization school: 1) the second half of the 1950s – the first half of the 1960s – period of emergence and rapid growth of modernization studies of classic version; 2) the end of the 1960–1970s – critical period during which the modernization perspective developed under the influence of critical perception of modernization by the founders of theories of lag (dependent development), microsystem analysis (I. Wallerstein), neo-Marxism; 3) since 1980s, there has

been a post-critical period of revival of modernization studies, during which “new modernization studies” appeared (according to E. Sow) – trends of convergence of modernization schools, dependence and microsystem analysis; 4) the end of the 1980–1990s – formation of neo-modernization and post-modernization analysis largely under the influence of great transformations in the countries of Central-Eastern Europe and Eurasia. We believe that nowadays, the development of modernization school takes place within the 5th stage, which is characterized by a rapid change in the stages of growth at macro level, that is, neoindustrialization (systemic crisis is preceded by social and economic stability in most economically developed countries, and overcoming the crisis is accompanied by aggravation of contradictions in society, increase in social transformations and change in configuration of social matrices), which corresponds to postmodernization analysis in the post-crisis period. This period is associated with development of national states and is accompanied by change in the concepts of public administration, which manifested in the emergence of the following theories:

- “proper” governance;
- “democratic governance”;
- decentralization;
- “new public management”;
- “reasonable regulation”;
- “network management”, etc.

It should be noted that the issues of changes in the public administration system remained out of focus in the process of modernization and postmodernization. Moreover, public administration from time to time has

come to deep contradictions with the needs of the country’s development. The main issues cover the concentration of wealth in the hands of oligarchs; slowdown of innovations in human security; formation of “pseudo-elite” and “fictitious elite”.

The threats to the development of public administration due to the influence of various factors include: reduction of mass demand; restriction of mobility; threat of new waves of pandemic; collapse of monetary market; lack of a single national archetype.

The changes in the paradigm of public administration in modern times are due to the fact that liberal models have proved unacceptable. Moreover, the crisis proved that the refusal of states to perform their functions led to a deep social crisis. The majority of the population turned to public authorities for help. However, they were not fully prepared for this important mission. In this regard, defining the strategy of public administration reform, revising its mission and combining goals with public archetypes became one of the top priorities of the state.

In Ukraine, in order to transform state governance into public administration, several conditions must be met. First of all, it concerns the formation of institutional support for governance and reliance on traditional archetypes of a society in which there are actually several models of interaction and social segments at the same time. They include solidary society and civil society, consortia, convictions and legal social state. Such a symbiosis corresponds to such management of public affairs, which would eliminate the insolvency of each of the components. This re-

quires a symbiosis of social institutions and archetypes based on traditional, conservative narratives.

The private property and free enterprise protected by law should be considered a necessary condition for economic and social progress. However, at the center of liberal concept was the “economic man”, and the most important methodological position was individualism — analysis of actions of the isolated subject that acts rationally. However, it discredited itself with explosion of corruption.

Thus, to give complete and accurate pictures of economic development, scientists are obliged to study the most diverse aspects of human activity, in fact, everything that affects the life of society. Among the huge number of factors, it is especially necessary to highlight non-economic ones: system of law and legislation, political and social structure of society and social psychology fully reflecting the deep archetypes. This leads to informal interpretation of social processes, which is the most important feature of institutionalism. This approach of institutionalists significantly expanded the subject of social science. Since its inception, institutionalism has developed as an oppositional critical trend in science requiring reform of official science. The institutions should be considered a genetic extension of archetypes.

The proponents of the concept of institutionalism from the very beginning strongly criticized various schools. This criticism went in several directions. First of all, critical review of “economic man” model traditional for economic science, according to which a person was considered as an egoist who

acts rationally and seeks to achieve his material interest. The institutionalists considered this explanation of human behavior very narrow and widely used in their concepts the analysis of non-economic factors affecting a person. In addition, the institutionalists opposed traditional methodological individualism, when behavioral patterns were derived from the analysis of behavior of individual, sometimes even isolated, business entity. They emphasized that a person lives in society and is included in various collective organizations and institutions (trade unions, corporations, public associations, political parties, etc.). The institutionalists therefore sought to consider human activity in a social context, highlighting the collective actions of people that are often united at the subconscious level, which is important for archetypes. “...To destroy the old theory, it is not enough to destructively criticize its prerequisites or to collect new facts — a new theory must be proposed” [12] — as Mark Blaug wrote. American economist Walton Hamilton, one of the proponents of the concept of institutionalism, defined it as follows: “Institution is a verbal symbol which for want of a better describes a cluster of social usages. It connotes a way of thought or action of some prevalence and permanence, which is embedded in the habits of a group or the customs of a people... Institutions fix the confines of and impose form upon the activities of human beings. The world of use and wont, to which imperfectly we accommodate our lives, is a tangled and unbroken web of institutions”. Indeed, Hamilton (1916: 863 n.) originally coined the very term “institutional

economics". He announced its existence and defined its essential outlook at the annual meeting of the American Economic Association in December 1918 (Hamilton, 1919). Here, in fact, he appeals to traditional archetypes.

It follows from this definition that institutions are a wide range of phenomena of social life, which can be both formal and informal in nature and relate to both economic and non-economic aspects of human life. The concept of "institution" can include: state and legal system, private property and money, family and church, industrial corporations, trade unions and so on. All these institutions are united by the fact that they arose as a result of society development and embody traditions and customs, standards of behavior and prevailing ways of people's thoughts. The institutions organize people's lives and impose restrictions on them, and person is included in the system of institutions and obeys it. Here we find the basis of public administration, which combines two components. First, public administration is based on public power, which is mainly the result of interaction of informal institutions. Second, public administration involves formalizing interaction through democratic decision-making procedures and enshrining them in regulations.

Returning to institutionalism, we note that first, institutionalism is characterized by the so-called interdisciplinary approach, desire to integrate social sciences — sociology, social psychology, law, history. In other words, institutionalism is not a pure economic theory, but studies conducted at the intersection of different sciences. Sec-

ond, representatives of institutionalism were mostly skeptical about abstract theoretical models and use of mathematical methods in economic analysis. They advocated the widespread use of empirical data, factual and statistical material. Third, institutionalism introduces into scientific theory the idea of variability of social life and its development, the idea of gradual evolution of social and economic institutions. Public administration in this context creates a triangle with institutions and state.

It is necessary to highlight the main methodological principles of institutionalism that are common to all proponents of this direction. The first principle is the principle of holism or interdisciplinary approach related to the object of study by institutions, structural and functional aspects of economic system as part of social mechanism. This issue involves expanding the boundaries of economic analysis by introducing elements of other social disciplines — sociology, political science, psychology, law, ethics, etc.

The second methodological principle proclaimed by institutionalists is the principle of historicism that is expressed in the desire to identify the driving forces and factors of development, main trends of social evolution, as well as to substantiate the purposeful influence on the prospects of social development.

Considering the ways of formation and evolution of various social institutions, T. Veblen, first of all, formulates a kind of human model, which is fundamentally different from "economic man" model, which prevailed in economics at the time [13]. The human

behavior is based on some innate instincts, as well as natural archetypes. There are several main archetypes: parental, that is, the instinct of family preservation and self-preservation, the instinct of skill, which is “a tendency or inclination to effective actions”, the instinct of empty curiosity, the instinct of envious comparison and the instinct of competition.

Thus, the central point of the institutional concept is the dichotomy of public administration and archetypes.

The institutional and historical method is manifested in the application in public administration of evolutionary approach based on the study of origin and development of public institutions. The evolution of governance of society is a process of natural selection of institutions that change under the influence, first of all, of social and psychological factors. Public interests and power are at the top.

Public power is the ability of person, social group, institution or organization to exercise their will through certain means. The nature of public power is often determined through the concept of will, that is, through the action of subjects, bearers of political will who seek to master reality, subjugate objective existence and actively form the life of society.

An important role is played by the public leader — an authoritative member of society, whose special influence allows him to play a significant role in social processes. Public leader is a person who is able to influence others to integrate joint activities aimed at meeting the interests of the community and who focuses on the prevailing archetypes.

This or that social institution separately performs a certain function, but due to the synergistic effect, it acquires new properties, such as integrity, balance, distribution of spheres and methods of activity, unity of approaches to solving issues of a certain level, formation and application of rules, standards and new values. The governance of society still creates an archetetic foundation. Thus, through a system of social relations — tangle of roles and social statuses — people’s behavior is realized and maintained in certain social norms, that is, people reproduce typical patterns, embodying them in public administration.

In democratic societies, social institutions operate on the principles of stable system of social values, have their roots in archetypes often enshrined in constitutions, which define the powers of the main institutions of political system of society, institutions of social control and management.

There are still discussions among scientists about definition of the concept of “social institution” [14]. Undoubtedly, in the institute of public administration, such concepts as law, contract and expediency are value categories, but in the modern era they are not a sufficiently strong support for stability and welfare of society. That is due to the appeal of political technologists to archetypes.

The dictionary of public administration defines political values as “guidelines and regulators of political consciousness, political relations and political practice. In general, political values have a double existential foundation: on the one hand, they are developed in the historical experience of

people, and on the other – they are embodied and manifested both in non-subject states of political reality (political phenomena, structures, processes) and in its subject forms (political orientations, identification, practices). In a broad sense, political values can be substantive (power, security, democracy, justice, etc.)” [14].

Thus, the contradictions between public administration and state governance are strategically related to their different roles in public processes. Due to interconnection between institutionalism and archetypes, public administration becomes effective, is considered as a tool ensuring society development, and the formation of public institutions that appeal to archetypes can resolve various contradictions and ensure a dialogue between government, business and citizens who have the right to exercise public power.

Conclusions and prospects for further research. At the beginning of the XX century, a direction of scientific research called “institutionalism” was formed, the proponents of which criticized the methodological foundations of neoclassical theory. The proponents of institutionalism considered various institutions to be the main object of their analysis, by which they understood a wide range of phenomena of social life, which embodied traditions and customs, standards of behavior and prevailing ways of people’s thoughts. The institutionalism has become the scientific basis of public administration. The institutionalism with existing archetypes becomes the basis for development of public administration in the context of modernization and postmodernization.

The proponents of this research are united by common research approaches: interdisciplinary approach, negative attitude to abstract methods of analysis, idea of gradual evolution of social institutions, recognition of the need for public administration as a tool for development within the dialogue between government, business and society, and emphasis on the archetypal basis of public power. These institutions are an invariant of the strategic development of public administration by means of a symbiosis of institutionalism and archetypes.

The prospects for further research are to study the strategic directions of public administration reform in Ukraine, namely, reform of the institute of public service and local self-government, taking into account the influence of public archetypes.

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UDC 008+32(477): 334.012.74+34

[https://doi.org/10.32689/2617-2224-2021-1\(26\)-30-41](https://doi.org/10.32689/2617-2224-2021-1(26)-30-41)

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CULTURAL POLICY IN UKRAINE IN CONDITIONS OF ECONOMIC AND SOCIAL INSTABILITY

Abstracts. The article analyzes the tasks in the formation of cultural policy, relevant for the conditions of economic and social instability of the Ukrainian society. In particular, the author proves the need to strengthen the regulatory framework for the creation of a system of state protectionism for the development of Ukrainian culture and art.

An urgent task is to develop a new edition of the Law of Ukraine “On Culture”, in which it is necessary to develop a legal mechanism for the implementation of cultural policy in the context of decentralized management. In the updated basic law, it is necessary to consolidate the introduction of cultural subventions from the state budget to support cultural institutions in order to ensure the cultural rights of citizens. There is a need to optimize budgetary support for the cultural sphere from local governments through the determination of the norms for the share of local communities’ budgets, will be aimed at supporting cultural activities and the maintenance of cultural heritage sites.

A complex of problems related to the development of public-private partnership as a mechanism of cultural policy is considered. The article proves the need to create a regulatory framework for public-private partnership, in particular philanthropic activities, in order to attract additional financial resources for the implementation of cultural projects. It is substantiated that the development of cultural and creative industries should become one of the priorities of cultural policy. In order to form the foundations of state policy in this area, it is relevant to prepare a state target program for the development of cultural and creative industries. The purpose of such a program is to recognize the priority of the development of this industry as one of the areas of economic and innovation policy aimed at creating creative goods and services for the domestic and foreign markets.

Keywords: cultural policy, legislative support of cultural policy, decentralization of cultural policy, public-private partnership in cultural policy, cultural archetypes.

КУЛЬТУРНА ПОЛІТИКА В УКРАЇНІ В УМОВАХ ЕКОНОМІЧНОЇ ТА СОЦІАЛЬНОЇ НЕСТАБІЛЬНОСТІ

Анотація. Аналізуються завдання у формуванні культурної політики, що актуальні для умов економічної та соціальної нестабільності українського суспільства. Зокрема, доводиться необхідність посилення нормативно-правового забезпечення з метою створення системи державного протекціонізму розвитку української культури та мистецтва.

Актуальним завданням є розроблення нової редакції Закону України “Про культуру”, в якій необхідно розробити правовий механізм реалізації культурної політики в умовах децентралізації управління. В оновленому базовому законі необхідно закріпити введення культурної субвенції з державного бюджету на підтримку закладів культури з метою гарантування культурних прав громадян. Доводиться необхідність оптимізації бюджетної підтримки культурної галузі з боку органів місцевого самоврядування через визначення нормативів частки бюджетів місцевих громад, що спрямовуватимуться на підтримку культурної діяльності та утримання об’єктів культурної спадщини.

Розглядається комплекс проблем пов’язаних з розвитком державно-приватного партнерства як механізму культурної політики. Доводиться необхідність створення нормативно-правової бази державно-приватного партнерства, зокрема меценатської діяльності, з метою залучення додаткових фінансових ресурсів для реалізації культурних проєктів. Обґрунтовується, що розвиток культурних та креативних індустрій має стати одним із пріоритетів культурної політики. З метою формування засад державної політики в цій галузі на часі підготовка державної цільової програми розвитку культурних і креативних індустрій. Мета такої програми полягає у визнанні пріоритетності розвитку цієї галузі як одного із напрямів економічної та інноваційної політики, спрямованої на створення креативних товарів і послуг для внутрішнього та зовнішнього ринків.

Ключові слова: культурна політика, законодавче забезпечення культурної політики, децентралізація культурної політики, державно-приватне партнерство в культурній політиці, культурні архетипи.

КУЛЬТУРНАЯ ПОЛИТИКА В УКРАИНЕ В УСЛОВИЯХ ЭКОНОМИЧЕСКОЙ И СОЦИАЛЬНОЙ НЕСТАБИЛЬНОСТИ

Аннотация. Анализируются задачи формирования культурной политики, являющиеся актуальными для условий экономической и социальной нестабильности украинского общества. Доказывается необходимость усиления нормативно-правового обеспечения культурной политики с целью создания системы государственного протекционизма развития украинской культуры и искусства. Актуальной задачей является разработка новой редакции Закона Украины “О культуре”, в которой необходимо обозначить механизм реализации культурной политики в условиях децентрализации управления. В обновленном базовом законе также необходимо закрепить введение культурной субвенции из государственного бюджета на поддержку учреждений культуры с целью обеспечения культурных прав граждан. Необходимо провести оптимизацию бюджетной поддержки культурной сферы со стороны органов местного самоуправления через определение нормативов доли бюджетов местных общин, направляемые на поддержку культурной деятельности. В статье рассматривается комплекс проблем, связанных с развитием государственно-частного партнерства как механизма культурной политики. Доказывается необходимость создания правовой базы государственно-частного партнерства, в частности меценатской деятельности, с целью привлечения дополнительных финансовых ресурсов для реализации культурных проектов. Обосновывается, что развитие культурных и креативных индустрий должно стать одним из приоритетов культурной политики. С целью формирования основ государственной политики в этой сфере актуальна подготовка государственной целевой программы развития культурных и креативных индустрий. Цель такой программы состоит в признании приоритетности развития этой отрасли, как одного из направлений экономической и инновационной политики, направленной на создание креативных товаров и услуг для внутреннего и внешнего рынков.

Ключевые слова: культурная политика, законодательное обеспечение культурной политики, децентрализация культурной политики, государственно-частное партнерство в культурной политике, культурные архетипы.

Formulation of the problem. The relevance of the article lies in the need to determine the tasks of implementing cultural policy in the context of economic and social instability of the

Ukrainian society. There is a need for strengthening and mechanisms aimed at creating a system of state protectionism for the development of culture and art. This is necessary to strengthen

the consolidating function of culture in conditions of instability, which is associated with the recognition of the diversity of social practices and ideological orientations, united by generally accepted development goals and values on which public life is based.

The purpose of the article is to substantiate the mechanisms for increasing the efficiency of cultural policy in conditions of economic and social instability. In particular, there is a need to strengthen the regulatory framework of cultural policy in order to create a system of state protectionism for the development of culture and art. Presentation of the main material.

The task of regulatory support of cultural policy.

Setting the regulatory framework of the cultural policy.

First of all, one should point out *the need for constitutional support for the foundations of cultural policy*. Despite the importance of culture for the development of society, in the Constitution of Ukraine not a single article is fully devoted to it. In the Basic Law, culture is mentioned in Art. 11, 12, 24, 36, 54, 66. However, the definition contained in the Basic Law is largely incomplete. A similar situation is observed in the state cultural policy. In the relevant sections of the Constitution of Ukraine, which define the functions of the central authorities, issues of cultural policy are not given priority importance. Actually, there is no concept of "cultural policy". Instead, they use the concept of "national programs of national and cultural development" (Article 85), "national program of cultural development" (Article 116, item

4), "regional programs of cultural development" (Article 119, item 3).

In further work on amendments to the Constitution of Ukraine, it is advisable to get rid of the "residual" attitude to culture. *The Constitution of Ukraine should contain a separate article devoted specifically to culture and its significance for the development of Ukrainian society*. This article should define, in particular, the foundations of the state cultural policy and ensuring the cultural rights of citizens, which will help to increase the role of culture in public life and a more picky mind of the authorities at all levels to the problems of cultural development.

An urgent task in the development of the legal framework is the development and approval of a new edition of the Law of Ukraine "On Culture", in which, in particular, it is necessary:

- to develop a legal mechanism for the formation and implementation of cultural policy from the stage of its planning to implementation and evaluation of efficiency;

- to determine the specifics of the implementation of cultural policy in the context of decentralization of management, to determine the areas of competence of local, regional and central authorities in the field of cultural policy, taking into account new forms of territorial structure.

The legislative approval of the principles for the implementation of cultural policy in the new United territorial communities (OTG);

- to consolidate the introduction of cultural subventions from the state budget to support cultural institutions in order to ensure the cultural rights of citizens (this form of state support

is advisable for the implementation of long-term cultural projects);

- to optimize the budgetary support of the cultural sphere on the part of local self-government authority through the determination of norms for the share of the budgets of local communities, will be aimed at supporting cultural activities and maintaining cultural heritage sites;

- to determine the specifics of cultural policy in the territories affected by the hostilities in the East of Ukraine.

Decentralization of regional governance has generally had positive consequences in terms of increasing the financial capacity of communities. At the same time, we have to admit that local communities, having received additional financial resources, basically did not provide a corresponding improvement in the functioning of the infrastructure of cultural institutions. Its proper funding largely depends on the subjective understanding by local leaders of the importance of cultural institutions for community development. It should also point to growing pains when the management of new United territorial communities sometimes there is no clear vision of the mechanisms of cultural management at the local level.

In order to solve these problems and to introduce a new mechanism for financing cultural services provided by state and municipal institutions, on 19 of August 2020, the Cabinet of Ministers of Ukraine adopted an order on the approval of the Concept for the reform of financing the system of providing the population with cultural services, developed by the Ministry of Culture and Information Policy of Ukraine [1].

The proposed reform model provides, in particular, new mechanisms for financing cultural services provided by state and municipal cultural institutions, creating conditions for the development of socio-cultural infrastructure at the regional and local levels, introducing a project approach to financing, developing public-private partnerships for the implementation of investment projects in the field of culture. the like. Therefore, on the agenda is the task of implementing the proposed innovations in the practice of cultural activities.

The extremely low wages of cultural workers remain a serious problem, as a result, the low social prestige of their work. Traditionally, the remuneration of cultural workers is one of the lowest among other professions. So, the urgent problem remains to eliminate such a bias and establish wages for cultural workers, at least at the level of teachers. For this, official salaries should be revised and new standards for payment and allowances introduced.

Problems related to supporting the cultural sector and creative industries during the spread of coronavirus disease remain on the agenda (COVID-19), which suffered the greatest losses under quarantine conditions. In this regard, an important step in supporting culture was the signing by the President of Ukraine of the Decree “On Measures to Support the Sphere of Culture, Protection of Cultural Heritage, Development of Creative Industries and Tourism” [2]. This decree plans to implement a wide range of measures aimed at strengthening the development of cultural potential. According to expert estimates, the imple-

mentation of the programs, indicated in the decree, requires about 55 billion over 4 years. *The need to create an effective mechanism for public-private forms of cultural support.* Taking into account the chronic budgetary underfunding of the cultural sphere, the state should create favorable legal and organizational conditions for attracting private capital and various forms of sponsorship in order to ensure the development of culture, primarily at the local level.

However, so far this practice does not have a proper legal basis, so patronage in Ukraine is developing poorly. In the world ranking of philanthropy, Ukraine in 2019 took 101st place among 126 countries [3]. The current Law of Ukraine “On Charitable Activities and Charitable Organizations” is of a framework nature and does not contain real economic and social incentives for investing in the cultural sector. As practice shows, entrepreneurs provide support to cultural institutions, including at the local level. At the same time, it is an abnormal situation when the heads of cultural institutions act as “suplicants” in order to ensure the work of their organizations [4]. Informally, patronage activities function with varying degrees of effectiveness, therefore, an appropriate legal framework will contribute to both the institutionalization of patronage and increase its effectiveness.

So, there is an urgent need to develop a law on patronage, in which it is necessary to determine the specifics of this activity, moral and economic incentives for patronage, legal conditions for effective interaction of patrons with public authorities and local

government. The law on patronage, in particular, should regulate the creation of a network of charitable foundations for the support of culture, which functioned at the central and local levels. Such foundations could be created on a voluntary basis by local entrepreneurs and business structures.

The relevance of this issue is evidenced by the fact that local work has already begun to create regional funds to support culture, even in the absence of a generally accepted legal framework. As an illustration, one can cite the plans to create the Lviv Municipal Cultural Fund, work on which continues [5]. It is planned that the fund will function by reimbursing a certain percentage of revenues to the city budget from the excise tax on the sale of alcohol and tobacco products.

A set of issues related to the possible transfer of cultural institutions and cultural heritage sites to concession requires special attention. The current Law of Ukraine “On Concession” allows the transfer of cultural objects or historical architectural monuments for private use. However, this Law does not say anything about the specifics of such concession agreements. The current Law does not take into account the specifics of cultural objects (in particular, the mechanism for objectively assessing their value), does not contain a definition of sanctions in case of violation of the contract or damage to the object. The question is also raised by the largely non-transparent mechanism of the competitive selection of potential concessionaires proposed in the Law.

At the same time, ideally, the practice of transferring for private use of

architectural monuments that are in municipal and state ownership could become a powerful factor in their preservation and proper use. However, so far this practice is not widespread and there are many unsuccessful cases of transfer of cultural heritage objects to concession [6].

Given the complexity of the tasks of forming an effective mechanism for public-private partnership to support culture, there is an urgent need to create communication platforms where representatives of the business community and cultural managers could jointly form the concept of various forms of public-private forms of cultural support.

Cultural and Creative Industries Development Agenda. The development of the cultural and creative industries (CCI) has not been a public policy priority for a long time. However, even in such conditions, this sector, according to expert estimates, in 2018 generated almost 4 % of GDP.

In Ukraine, the resource-based type of economy is strengthening, therefore, the spread of various forms of the cultural industry can become one of the alternatives for economic development and an impetus for innovative small and medium-sized businesses. *The strategic objective of state policy is to ensure the sustainable development of CCI as a component of the country's economic development, the formation of a favorable investment climate in the field of culture and the creation of jobs.*

Let us determine the measures that need to be taken to achieve this goal.

First of all, it is necessary to make efforts to neutralize the negative consequences caused by quarantine re-

strictions. The use of restrictive measures aimed at preventing the spread of COVID-19 disease has significantly worsened the conditions for activities in the creative industries. The forms of activity providing for direct contacts with the audience (concerts, performances, performances, festivals, fairs) were suspended. As a result, the subjects of the CCI suffered significant financial losses, the arrears of salary payments, utility bills and the like increased.

In the implementation of the program-target direction of the development of cultural and creative industries, it is appropriate to combine the efforts of the expert environment and culture managers in order to determine the strategic principles for the development of CCI, since until now the development of this industry has been mainly due to the activity of enthusiasts. In this regard, it is relevant to hold parliamentary hearings on the topic "Formation of state policy in the field of innovative development of Ukrainian culture". Based on the results of parliamentary hearings, recommendations should be developed to prepare *state target program for the development of cultural and creative industries*. The purpose of such a program is to recognize the priority of the development of the CCI as one of the directions of economic and innovation policy, the formation of a protectionist state cultural policy aimed at supporting the CCI and creating conditions for the attractiveness of domestic products of cultural and creative industries over imported ones. The preparation and implementation of a national development program for the CCI will contribute to the

establishment of a productive public-private partnership, which is now undergoing the first steps of formation. It is necessary to define the principles of state policy in the field of cultural and creative industries, in particular, the areas of competence of central and local authorities and self-government to ensure coherent work. The program will also promote awareness among the management establishment of the essence of CCI, which contain both elements of cultural creativity that create intangible values and entrepreneurial activities aimed at making a profit.

In the export strategy of Ukraine, it is noted that CCI belong to sectors that are at the stage of formation and need complex institutional support aimed at their development in order to achieve competitiveness in foreign markets [7]. Based on the analysis of the implementation of the export strategy, experts identify such urgent problems, the solution of which will contribute to the further development of the CCI [8]:

Firstly, the relevance of the organization and consolidation of CCI participants, which provides for the creation of various professional networks and information platforms to establish communication and develop a common position in relations with authorities. This will help to overcome the current disorganization of the industry and establish cooperation between the participants of the CCI.

Secondly, the need to systematize the offer of creative goods and services in order to increase their competitiveness and attract investment. The implementation of this goal, in particular, provides for the creation of appropriate links between enterprises in the field

of CCI with educational institutions, which should prepare specialists taking into account the needs of the market. According to the CCI participants, the need to optimize the tax system in order to create effective incentives for creative entrepreneurship remains relevant.

Thirdly, any assistance to the export orientation of domestic CCIs in order to expand their capabilities in promoting goods and services to foreign markets. This can be achieved, in particular, by: introducing insurance for export risks of creative products through the Export Credit Agency; implementation of an information policy to popularize Ukrainian creative goods and services.

In the State Strategy for Regional Development for 2021–2027. A set of measures aimed at strengthening the development of the creative industries are indicated. The leitmotif of measures of state support for projects for the development of the creative economy is to facilitate the transition from a raw materials and export to a production and innovative economy. In particular, the Strategy emphasizes the need to provide incentives to support entrepreneurship in the creative industries and to spread the practice of establishing CCI development centers in cities of various sizes. It also points to the need to facilitate the creation of cells for the development of the creative economy (hubs, platforms, agencies, networks, etc.) at the local and regional level, to create conditions for enhancing the involvement of creative industries in increasing the added value of products of other industries and sectors of the economy [9].

In the life of these events, it will contribute to strengthening the potential of Ukrainian creative industries and the formation of a competitive sector of the economy that is capable of creating new working place.

Conclusions and prospects for further research.

1. The general goal of strengthening the regulatory framework for cultural policy is to create a system of state protectionism for the development of Ukrainian culture and art. In the implementation of this goal, first of all, one should point out the need for constitutional provision of the foundations of cultural policy. The Constitution of Ukraine should contain a separate article devoted specifically to culture, its significance for the development of society and ensuring the cultural rights of citizens. An urgent task is to develop and approve a new edition of the Law of Ukraine “On Culture”, in which, in particular, it is necessary to develop a legal mechanism for the formation and implementation of cultural policy in conditions of social instability.

2. A serious problem is the extremely low level of wages of workers of culture, as a consequence — low social prestige of their work. The remuneration of cultural workers is one of the smallest among other professions. It is necessary to eliminate this imbalance and establish wages for cultural workers, at least at the level of teachers. For this, official salaries should be revised and new standards for payment and allowances introduced.

3. An urgent task is to develop effective mechanisms for public-private partnership to support culture. To do this, it is necessary to develop a sepa-

rate law on patronage, in which it is necessary to determine the specifics of this activity, moral and economic incentives for patronage, legal conditions for effective interaction of patrons with state authorities and local government.

4. The development of cultural and creative industries should be one of the priorities of humanitarian policy. In order to form the foundations of state policy in this area, the preparation of a state target program for the development of cultural and creative industries is relevant. The purpose of such a program is to recognize the priority of the development of CCI as one of the areas of economic and innovation policy aimed at supporting this industry and promoting creative goods and services to the domestic and foreign markets.

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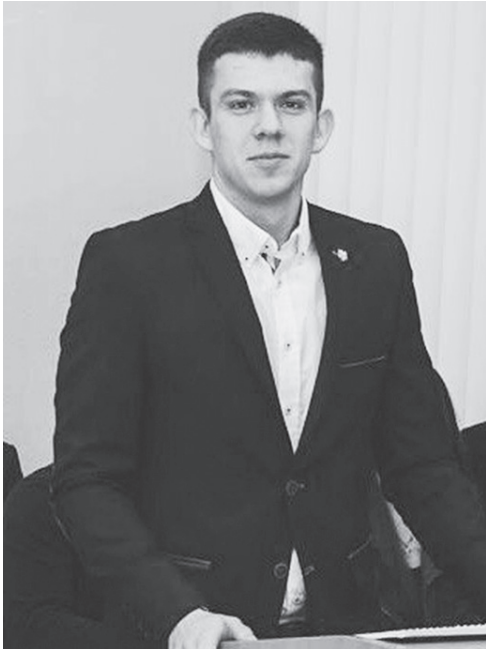
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UDC 351.851:005

[https://doi.org/10.32689/2617-2224-2021-1\(26\)-42-60](https://doi.org/10.32689/2617-2224-2021-1(26)-42-60)

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HEROIC MYTH IN THE SECURITY ASPECT OF TRANSFORMATION OF UKRAINIAN SOCIETY: THE “IMAGINER” APPROACH OF G. DURAND

Abstract. The article is dedicated to analysis heroic myths in the security aspects of modern Ukrainian society.

The current international security situation is characterized by profound changes which are primarily related to the intensification of integration processes at the global and regional levels. Globalization processes have imprinted all spheres of world civilization, in particular defense and security. Today, globalization processes have a decisive influence on international, regional and national security systems and carry a number of emerging threats along with new opportunities. Ukraine is no exception in this situation.

The study of social structures and social processes using double hermeneutics in the “logos/mythos” paradigm, proposed by G. Durand, significantly expands the interpretive, semantic and prognostic capabilities of scientific research, including in the aspect of analysis, prediction and design of social structures of Ukrainian society. The study of the structures of the collective unconscious al-

lows us to explain a number of processes at the stage of the transition of society to new social forms.

Myth is the first level of imagination structuring; it can gain energy and wear out. This, on the one hand, is a component of the collective unconscious, and at the same time something that lends itself to reflection and awareness.

As dynamic equilibrium is mainly suspended in transitional society, myths always accompany this sphere. The political myth may contain a mystified and distorted image of a specific political and economic situation, not correspond to reality. Thanks to this, image carriers can be idealized or disqualified.

The transformation and transition of Ukrainian society is complicated by the long non-formation of the political culture of the democratic and national-conscious character of the population of the whole of Ukraine, but at the present stage we can state the trend of accelerated movement of society in a given direction.

Keywords: heroic myth, transformation of society, the “imager” approach of G. Durand, public management, public security.

ГЕРОЇЧНІ МІФИ У БЕЗПЕКОВОМУ АСПЕКТІ ТРАНСФОРМАЦІЇ УКРАЇНСЬКОГО СУСПІЛЬСТВА: ПІДХІД “ІМАЖИНЕРА” Ж. ДЮРАНА

Анотація. Проаналізовано героїчні міфи у контексті безпекового сучасного етапу розвитку українського суспільства.

Сучасна ситуація у сфері міжнародної безпеки характеризується глибокими змінами, пов'язаними, насамперед, з активізацією інтеграційних процесів на глобальному і регіональному рівнях. Процеси глобалізації наклали відбиток на всі сфери світової цивілізації, зокрема оборони й безпеки. Сучасні глобалізаційні процеси мають визначальний вплив на міжнародну, регіональні і національні системи безпеки та несуть у собі поряд із новими можливостями низку новітніх загроз. Україна в цій ситуації не є винятком.

Дослідження соціальних структур і соціальних процесів за допомогою подвійної герменевтики в парадигмі “логос/міфос”, що запропонував Ж. Дюран, істотно розширює інтерпретаційні, семантичні та прогностичні можливості наукових досліджень, у тому числі в аспекті аналізу, прогнозування та конструювання соціальних структур українського суспільства. Вивчення структур колективного несвідомого дасть змогу пояснити низку процесів на етапі переходу суспільства до нових соціальних форм.

Наголошено, що міф є першим рівнем структурування уяви. Він може набиратися енергією і зношуватися. Це, з одного боку, компонент колективного несвідомого, з другого — що піддається осмисленню та усвідомленню.

Оскільки в перехідних суспільствах існує здебільшого динамічна рівновага, міфи завжди супроводжують цю сферу. Політичний міф може містити містифікований і спотворений образ конкретної політико-економічної ситуації, що не відповідатиме дійсності. Завдяки цьому носії образів можуть ідеалізуватися або дискваліфікуватися.

Трансформаційність, перехідність українського суспільства ускладнюється тривалою несформованістю політичної культури демократичного та національно-свідомого характеру населення всієї України, однак на сучасному етапі можна констатувати тенденцію прискороного руху суспільства у заданому напрямі.

Ключові слова: героїчний міф, трансформація суспільства, підхід “імажинера” Ж. Дюрана, публічне управління, публічна безпека.

ГЕРОИЧЕСКИЕ МИФЫ В БЕЗОПАСНОМ АСПЕКТЕ ТРАНСФОРМАЦИИ УКРАИНСКОГО ОБЩЕСТВА: ПОДХОД “ИМАЖИНЕРА” Ж. ДЮРАНА

Аннотация. Проанализированы героические мифы в контексте безопасности современного этапа развития украинского общества.

Современная ситуация в сфере международной безопасности характеризуется глубокими изменениями, связанными, прежде всего, с активизацией интеграционных процессов на глобальном и региональном уровнях. Процессы глобализации наложили отпечаток на все аспекты мировой цивилизации, в частности обороны и безопасности. Сегодня глобализационные процессы имеют большое влияние на международную, региональные и национальную системы безопасности и несут в себе новые возможности и ряд новейших угроз. Украина в этой ситуации не является исключением.

Исследование социальных структур и социальных процессов с помощью двойной герменевтики в парадигме “логос/мифос”, который предложил Ж. Дюран, и существенно расширяет интерпретационные, семантические и прогностические возможности научных исследований, в том числе в аспекте анализа, прогнозирования и конструирования социальных структур украинского общества. Изучение структур коллективного бессознательного позволяет объяснить ряд процессов на этапе перехода общества к новым социальным формам.

Отмечено, что миф является первым уровнем структурирования воображения. Он может набираться энергией и изнашиваться. Это, с одной стороны, компонент коллективного бессознательного, с другой — что поддается осмыслению и осознанию.

Политический миф может содержать в себе мистифицированный и искаженный образ конкретной политико-экономической ситуации, не соответствовать действительности. Благодаря этому носители образов могут идеализироваться или дисквалифицироваться.

Переходность украинского общества осложняется длительной несформированностью политической культуры демократического и национально-сознательного характера населения всей Украины, однако на современном этапе можно констатировать тенденцию к ускоренному движению общества в заданном направлении.

Ключевые слова: эгероический миф, трансформація общества, підхід “імажинера” Ж. Дюрана, публічне управління, публічна безпека.

Formulation of the problem.

Ukrainian society is currently undergoing a difficult period of transformation and reform of many instruments and institutions of the functioning of the state.

In today's circumstances, global threats can only be counteracted by global means, the possibilities for which are created by the system of international relations. The main forms of such resistance are attracting external resources, mobilizing international support and forming a network of interstate unions and strategic partnerships to achieve strategic goals and realize national security priorities; support for mutually beneficial and dynamic relations with leading states, integration associations and collective security systems of the modern world, primarily the United States and NATO.

The formation and implementation in Ukraine of the state policy of national security is almost the headline problem of the effective management of society, that is transforming. Ukrainian political practice shows that the technology of implementing doctrines, strategies, concepts and programs of state policy in the area of national security should objectively integrate all components of political activity of the state and be based on fundamental theoretical foundations.

Choosing a European integration course and defining NATO membership as its strategic priority, Ukraine should focus primarily on the development strategy of the NATO member countries in the area of security.

The changes that have occurred in Ukrainian society since autumn of 2013 (annexation of Crimea) have led

to a rethinking and renewal of ideas about Ukraine and Ukrainians both in the citizens of the state and in the world community. The civilian component in the national security system of Ukraine, the war in the East of Ukraine showed that society should not only be a consumer of security, but also a participant in its preservation and strengthening in the face of threats to the independence of the state. Events happened in Ukraine after the Revolution of Dignity, unfortunately, revealed the insufficient ability of State security agencies to resist the influence of the Russian Federation on the situation in Ukraine and its further invasion of Ukrainian territory. This led to an objective assessment of the state of the country's national security, as the possibility of a real military threat to Ukraine was not previously considered a threat to its national security.

An important task for our state is to build a single national myth, which should unite and pull together the nation for rapid and successful further development. In the field of security national myths fall into the category of political myth, as they recall how institutions and laws of a nation that has its own state form were created. The problematic aspects of national security, as a reflection of the state of social and political life, are often correlated with the consequences of unsuccessful searches for social and political values that could unite individualized people. Therefore, the issue of a single state positive myth in this context is very relevant.

Analysis of the recent research and publications. The general scientific and practical foundations of

public administration in the area of national security were to be studied in numerous works of home and foreign scientists, such as: S. Andreev, O. Vlasyuk, V. Horbulin, S. Dombrovska, N. Kosolapov, Ya. Malyk, V. Lipkan, V. Mamonov, S. Pavlenko, S. Pyrozhhkov, H. Ponomarenko, I. Protsenko, I. Rusnak, H. Sytnyk and others. At different times myths were studied by such outstanding scientists as: Euhemerus, G. Vico, F. Schelling, M. Müller, O. Potebnya, J. Frazer, C. Levi–Strauss, E. Cassirer, S. Freud, C. G. Jung, E. Meletinskiy, N. Frye and others. Despite this, the problem of using heroic myths as the basis for regulating the security of country remains beyond the attention of scientists. The analysis of the identified problem within the framework of the approach of Imaginer by G. Durand will be new for home science.

The scientific works of G. Durand played a huge role in the determination of the “sociology of imagination” (“sociology of depths”), in which society receives an additional deep dimension – “imaginary social reality”. The sociology of imagination is a grand theory that can be useful in the process of studying archaic and traditional societies, as well as communities of the Art Nouveau and postmodern era to understand the features of their social time and the structures of social space. The approach of Imaginer by G. Durand interprets the category of “Imaginer” as the designer of social reality in various societies, as well as social reality itself as an “anthropological trajectory”, which determines social interactions and social changes. Imagination as a collective unconscious informally in-

cludes three groups of myths – heroic, dramatic and mystical, as well as two modes of myths – day and night.

The scientific views of G. Durand were based on the developments of the members of “the Eranos” circle, in particular G. Bachelard, C. Levi-Strauss. G. Bachelard came to the conclusion that the system of thought images is the basis of scientific discoveries. It is worth changing the character of the image and the look at the physical picture of the world will change. The significance of the works of G. Durand is primarily that he was able to generalize the main content of the discussions of “Eranos” and direct them towards rethinking the meaning of myth after many centuries of the dominance of rational and logocentric European culture and science. G. Durand’s integral theory systematized knowledge in the areas of mythology, psychology, ethnology in the context of classical sociological theories to substantiate the “anthropological structures of imagination” [1, p. 274–293].

The works of the members of “the Eranos” circle have determined meaning for building the sociology of imagination as a sociological grand theory. It is to them that this theory refers when it becomes necessary to describe the general structures of the myth, individual mythemes or topics of the collective unconscious.

The purpose of the study is to substantiate the need to use heroic myths in the aspect of security of the transformation of Ukrainian society based on the approach of Imaginer by Gilbert Durand.

Presentation of the main material. Research on public administra-

tion through the lens of heroic myths is especially relevant for determining the prospects for the development of relations in the context of foreign and home policies from the point of view of strengthening the sovereignty, independence and territorial integrity of our state by ensuring the security of the country together with the European community through accession to NATO. Such an approach would enhance the effectiveness of public administration in the area of security.

Taking into account of a number of challenges of 2020 and in the context of the folding prognostication of the development of Ukrainian society, the mechanism of an additional deep measurement of Ukrainian society will be quite valuable, which suggests the imaginer's approach. Returning to the collective unconscious has always been a definite protector for uncertainty and anomaly in crises. G. Durand proposes to build on the understanding of myth by the primary and the ability to explain the rational component of reality with the help of myth, and not vice versa.

The appeal to myths, associations, reactions, reflexes, symbols, archetypes, etc., explains many fundamental philosophical, sociological, religious, gnoseological and psychological problems. The imaginer's approach at the centre of the anthropological structure helps analyze mythologies scattered in social institutions, relationships, reflecting the deep properties of imagination.

Myth is the axis of anthropological trajectory. "Anthropological Trajectory" is what is located between the subject and the object of imagination; and a stable balance between the organism

and the complex of conditions affecting it".

G. Durand divides the content of the imagination into three groups of myths (heroic, dramatic and mystical). The scientist proposes to distinguish two modes of imagination:

1) "diurne" (fr. "Day regime"),

2) "nocturne" (fr. "Night regime").

Then we will use the special terms "diurnal" and "nocturnal" [1, p. 275].

Diurnal, the "day regime", includes only one group of myths – heroic myths. Nocturnal, the "night regime", consists of two groups of myths (dramatic and mystical) [2; 3].

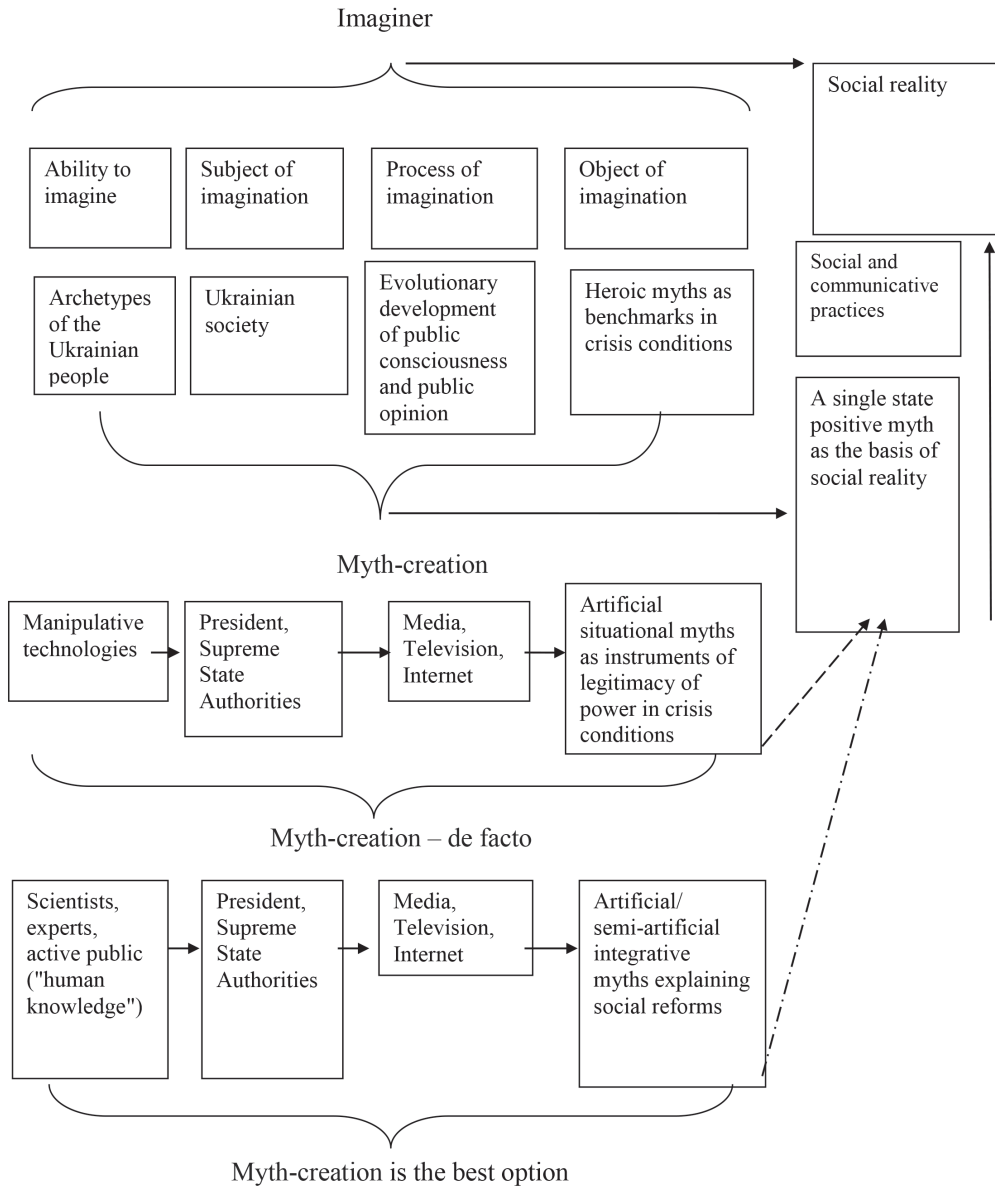
Three groups of myths correspond to one of the three fundamental, dominant reflexes of a newborn creature. Reflexes already in childhood lay the main models of attitude. Diurnal are myths of differentiation and distinction (in a newborn it is a distinction between colors, tactile impulses, sounds, smells, etc.). Hero is the classic carrier of diurnal in mythology. It is the hero who challenges death, breaks the balance of the usual routine being, adds strategic horizons to life. The hero is unthinkable without fighting and clashing with others, with Enemies. In the understanding of G. Durand, diurnal and heroic myths by functional composition are synonyms, they remarkably reflect the properties of the day regime of the imaginer [1].

The plots of battles, persecution, duels with the enemy, mythical creatures, images of soldiers, warriors, military equipment, aggressive enemies, attacking predators, wolves, tigers, monsters, scenes of violent capture and distribution reflect various variations of the "diurnal regime" [4].

“Heroic Myth” correlates with G. Durand’s reflex of getting a child on his feet. Imagination manifests itself in a vertical attitude to the world. Here, a psychological array of fear of falling is formed, but at the same time the will to stay upright, the desire to rise and

rush endlessly up (hence the theme of flights in dreams and dreams).

Diurnal is directly related to the day, daylight hours [5]. Therefore, this imaginer regime is associated with the phenomenon of light and various images, figures and phenomena related



Boundaries of application of Imaginer by G. Durand’s approach to home realities

to light. It's the sun, the light, the daytime sky. In the light of day objects look clear and contrasting. In the imager structure light is associated with vertical orientation and, accordingly, flight plots. This feature usually reflects the orientation of heroic myths in the direction of motivation for development, movement forward, up, progress. Therefore, heroic myths are quite convenient methodological tools for legitimizing the goals of progress and directions of social development. The oppositions are sharpened and brought to the maximum in the diurnal regime. This somewhat simplifies the perception and definition of the good and evil, Hero and Other. Images of the most dangerous animals in heroic myths – those that are not in real life – dragons, monsters, generalize the repulsive sides of all animals.

The hero strengthens his identity (and the project strengthens subjectivity), defeating the Other, levelling any hints of uncertainty and doubt, strengthening his own integrity.

The diurnal regime is mainly the dualism regime [1, p. 276]. Myth dualism can be manifested at all levels – religious, moral, political, social. All the content of the heroic myth is the endless and absolute war of the day against darkness. The diurnal regime is associated with masculinity, that is, courage, a special psychological, social, cultural type, which embodies a complex of associations and paradigm gestures of a heroic beginning. This image may not be directly related to the real anatomical image of a man, since in different cultures men relate to different modes of imagination. According to Jung, it is more likely to correspond to an animus.

Masculinity can project into culture, society, politics, religion, giving rise to the masculinity of systems. In 2016, Ukraine conducted an assessment of the level of masculinity (EIL-AB at the University of Ontario Institute of Technology and Collaboritsi). According to the results of the study, the level of masculinity of Ukrainian society is 27 %, which indicates a significant untapped potential of heroic myths in order to motivate behavior in a masculine type society – strong-willed, responsible, courageous, convinced, confident.

Let's summarize the theoretical possibilities of using the imager's approach to Ukrainian realities.

Different societies with different organization of the structure of imagination, however, exist in different space-time continuums. From the point of view of sociology, time and space have a social, and therefore an "imaginary" essence. If Descartes and I. Kant did not give the image any role at all, then G. Durand claims that the imagination is primary. The real world is the result of a free game of imagination.

The Ukrainian imager operates over time which is a multi-layered structure where people's archaic, religious, political and rational-scientific strata are combined, together create an algorithm for Ukrainian society to perceive its social history.

"Anthropological trajectory" is the provision of an independent ontological status of what is "between" the subject and the object of imagination, nature and culture, between the unconscious and conscious, between the project (future) and history (past) [5]. A "trajectory" is a "scheme", a "route",

a “trajectory” of motion that results in an identity.

The work of the media in modern conditions is like the inflammation of a “sacred” candle and a strong process of activating the imagination. The spark plug process in modern Ukraine is influenced by certain political groups associated with oligarchic clans and the control of other states.

Scattered mythological images of democracy that originated in Ukrainian society in the early 90s XX century, could not create a holistic conceptual-ity and, as a result, mobilize society through its isolation from the archaic elements of national culture. In order to effectively influence people, myths have to resonate with existing stereotypes of collective memory and mental stereotypes.

The activation of social myth-creation, with the participation of scientists (sociologists, historians, anthropologists, etc.) as an important factor in social changes, is more correct to portray not so much the “revival” of outdated mythical forms as the transformation of the phenomenon of myth itself and the introduction into the latest metahistoric outlines, respectively, historical and modern features of the development of Ukrainian society. According to this logic of myth-creation, there is a high probability of creating integrative myths in support of the unity of the country and legitimizing the meanings of the policy of systemic reforms (see Scheme 1). In the context of long and evolutionary processes of myth-creation, such a wide process of myth-creation of a somewhat intellectual nature will contribute to the creation of a single positive state myth in Ukraine.

But, myth-creation with the active participation of interested politicians and the media is rather short-sighted, disintegrating, which leads mainly to the appearance of situational myths. This process is not strong enough to lead to the formation of a long heroic myth of the Ukrainian people as a prototype of a unifying single state positive myth.

There is a fusion of the general, special and singular into dialectical integrity in the myth, and in the mosaic-resonant world of mass communication. Both myth and mass communication contribute to the emergence of the phenomenon of global identity, involvement in everything that happens in the world. Mass communication is thus a powerful source of myths, the ultimate goal of manipulation, the purpose of which is to create and maintain a certain political mythology.

Myth, according to Jung, is the way of individuation. Heroic myth is a tool for a kind of “individualization of the community”. The war in the East of Ukraine, which was glorified and heroized, so far also gradually acquired separate features of the myth, which was supposed to work to bring people together to support the authorities and the army, were noticeably weak. The myth was to reinforce faith in the correctness of the actions of the country’s leadership on the military front and the victory of the Ukrainian army, to update the concept of military honour. In general, in the basic political (national) myth, it is difficult to separate the state and military sphere (they coincide in values such as stability, power, strength). Now Ukrainian society knows many examples of the self-sacrifice and valour of the military — with

the successful symbolic design of such in the form of myths, they will be able to regularly serve as positive guidelines for stimulating conscious citizenship. However, the need for *a historical basis for designing myths should be taken into account, because focusing on the level of the current moment is a short-term perspective.*

At crisis tipping points, there is an activation in the mythological thinking of certain mythical structures. In particular, this process is taking place in three directions:

1) personal loss of one's own identity which motivates the search for new forms and ways of identification with the social environment. After all, mythological consciousness is characterized by a form of *self-identification of a person by merging with a group.* For identification with a community that is perceived as "we", the image of the Other, enemies and opponents is of great importance;

2) activation of mythological structures of mass consciousness as personification of ideas about the causes of changes that occur in society and which further develop into images of "good" and "evil" forces, "hero" and "enemy". Mythological logic does not admit the possibility of the existence of an impersonal, objective cause of an incident or phenomenon. Therefore, the archetype of the "hero" becomes dominant in such a situation, on the basis of which a positive image of the subject of politics is created. In this work we use the Hero to denote a large historical subject – all the people;

3) activation of mythological ideas about time and space. In such periods the political elite offers a path to

a bright future or a return to the old model of political life.

One of the components of the collective unconscious of Ukrainians is the archetype of annihilating equality. The latter provides a priority pleasure for the individual/community those needs whose realization guarantees a bright sight. A person dissolves in pleasure, forgetting the need to maintain the necessary indicators of the social context.

It is important that according to the results of studies of ethnopsychologists, 42 % of Ukrainians were characterized by signs of the Dinar prototype (courage, honesty, will), 31 % – Ostia (indecision, lack of own opinion), 27 % – a combination of Dinar and Ostia. Such a combination looks like a cognitive dissonance, in fact this is a reflection of the virtual reality of public consciousness of Ukrainians as a trend of the 21st century. After all, a modern person lives virtually 40–50 % (rating television programs, the Internet), so A. Ulyanovsky in the work "Advertising Mythodesign" puts forward the concept of T-mythology (mythology of consumers of the modern information society).

We will follow the main provisions of G. Durand's theory for solving the problems of security research in the aspect of the topic.

In a transitional society the processes of purposeful creation of myths are the foundations of proclaimed overdue reforms. Myth is a natural defense mechanism, in the public consciousness it is able to level out the contradictions of real reality. Therefore, the myth is a particularly convenient means of relaying social values for the transformative

period of the development of society, characterized by complex protracted value conflicts.

According to C. Levy-Strauss [6], the goal of the myth is to give a logical model for solving a certain contradiction of the modification of social consciousness. Therefore, according to the views of V. Kravchenko [7] to popularize the new political myth, it is not necessary to debunk all relict and modernized myths that have accumulated for years. It is enough to create chaos in the heads of people and through it penetrate the foundations of public consciousness, and then propose a new concept of worldview.

The basis of modern myth is the architectonics of archaic myths, along with the obvious effectiveness of modern myths, often causes contradictions in modifications of public consciousness. Indeed, in the new, dynamically changing context of the development of social relations not all archetypes tested by history work as effectively as before. In times of uncertainty the state of strained expectations of society activates the social mechanisms of mythology as opposed to mythography. Thanks to the mythologized consciousness and the reality virtualized by it, the face first in the imaginary, and then in reality, learns how to solve problems and defeat the enemy. Therefore, in order for an artificial myth to be effective, the mythologems of its composition must meet the mentality and structure of a collective unconscious object on which mythological influence is directed.

Moreover, low degree of public confidence in state institutions of power, ignoring the legitimate ways of resolving conflicts, and the predominance of

emotional regulators in political activity are inherent modern political consciousness of Ukraine [8]. The Ukrainian political culture is contradictory, eclectic, marked by the lack of a clear orientation of political development and priorities of home and foreign policy, the growth of social pessimism and the presence of miracle syndrome that weakens the political will of a person.

A significant number of negative phenomena that are components of the social consciousness of modern Ukraine testify to both the super-complex past and the fact that modern political and social and economic trends (domestic and global), so far do not sufficiently contribute to the formation of the national unit. Threat to territorial integrity of Ukraine united the Ukrainian people as rational ideas (give credit to new leaders, help the army, in war conditions one should be patient and sympathetic to economic problems), both natural (Ukraine is the only) and artificial myths (myth of victory in the East, the Ukrainian army is heroic).

In general, the variable dynamics of the axiological field of a transitional society causes significant difficulties in mass consciousness, often find themselves in forms of apathy, apolitical, confusion, the emergence of extremism, despondency and frustration “in the new”, and the polarization of mass sentiments from complete passivity to radical activity seems inevitable. The variability of political attributes, therefore, is valuably ambivalent in nature, which places responsibility on all subjects of social and political life.

Now we exist in the age of reality that is designed by political myths as technologies for managing collective

consciousness. In general, the social Logos analyzed by classical science, only an islet in the middle of the ocean mythos (which conditioned exactly such a logos structure), as proved by G. Durand through the theory of “imager” (fr. l’imaginaire imaginary) of the primary integrity that is inherent in the nature of sapiens [9, p. 227], which makes the concept of “modern man” quite relative. A. Losev gave a well-defined characteristic to the myth: “The myth is life itself... The myth is not an ideal being, but it is vital and creative, reality and bodily validity” [10, p. 404]. The myth not only helps to communicate with the outside world, including... “what defines a myth is not the subject of its communication, but the way it is expressed; there are formal boundaries in the myth, but there are no substantive” [11, p. 265].

Man is an artificial being generated not by nature but by self-birth through cultural inventions, such as rituals, myths, magic, etc., is not a theory of the world, but is a way of constructing man with natural, biological raw materials [12, p. 47]. The myth as a “culture machine” (M. Mamardashvili) is a bridge between nature and civilization, constructs man himself through the formation of his worldview, the internal “picture of the world”. Mastering the inner world of man, the myth manipulates it, immersing it in a specific mythological reality, which it realizes as reliable. In this definition the functions of the “sacred” and political myth coincide.

In conditions of social upheaval political myths act as a guarantor that this community (in the process of implementing revolutionary shifts) will not be disconnected and destroyed.

Political myth gives a person the opportunity to identify with a collective under any changing conditions, including when a person cannot himself survive and comprehend the depth of the fundamental transformations that occur. And only involvement in some large collective through a certain natural or artificial myth gives a person confidence and vitality. However, for such certainty, a person tends to sacrifice, in whole or in part, his or her individuality, although there are distinct cases where myths significantly emotionally reinforce individual individuals. During periods of stability, a rational organization needs less political myths (mainly to justify the need for change in order to ensure constant progress and continue to experiment even when everything is fine). In periods of instability — rational arguments weaken and cease to hide old mythical concepts. E. Cassirer notes that myths cannot be completely removed from the consciousness of society, they can only be suppressed in order to be actualized at a certain moment due to the need for their influence on public consciousness [13, p. 96]. In our opinion, this point of view is more concerned with the life cycle of basic or natural myths, however, by no means artificial, technological, especially selective.

The crisis situation of the transformation of Ukrainian statehood has become a toposphere of the development of mythology as a reaction to the challenges of time, the search for means of cultural adaptation and rehabilitation. Mythologization determines the phenomena of mentality and identity, because mentality concerns self-consciousness (the mentality of

self-expression), and identity is a belief based on correlation with previously conscious images/models [9, p. 10]. However, the myth is not based on logic, but on the faith that the majority of the population professes.

As E. Cassirer noted, the “twentieth century gave rise to the “technique” of mythological thinking, that has no analogues in history. From that moment on myths began to be invented and produced in the same sense by the same methods as machine guns and combat aircraft invent. And myths are used for the same purpose as military equipment for internal and external warfare” [14, p. 158].

A common technological myth for a long time in Ukraine was the myth of NATO as an aggressive bloc developed by Russian technology as a means of separating Ukrainian society. To keep Ukraine in the sphere of its influence, Russia has developed even several myths about this alliance with the aim of discrediting this body and preventing the Ukrainian from reaching a higher standard of security and standard of living:

1) Ukraine’s accession to NATO will entail waves of terrorist acts on the territory of Ukraine;

2) the transformation of Ukraine into a military camp with foreign mili-

tary (although NATO does not have its own army, there are armies of the member countries of the alliance).

3) Ukraine, as a member state, is forced to send its soldiers to participate in military operations (however only professional military personnel participate in such operations). For example, the losses of the USSR in Afghanistan amounted to 14 thousand people, in the total NATO losses in Kosovo and Afghanistan – 181 soldiers).

Due to the dominance of such myths not all members of Ukrainian society understood that NATO is an international organization of equal independent states where all decisions are made by consensus.

The attitude to the Euro-Atlantic perspective was one of the main sensitive topics in Euromaidan, and at the moment is one of the dimensions where the most radical changes in public opinion took place since 2013–2014.

The first trend is a radical change in attitude towards the idea of NATO membership in the whole country. Opponents of joining NATO from 2005 to 2014 traditionally made up the majority. As of 2012, NATO supporters in a hypothetical referendum would be 26 %, opponents – 61 % (according to a possible turnout of 58,5 %) (Table 1) [15].

Table 1

If you took part in the referendum on joining NATO, how would you vote?
(% of those who would take part in the referendum)

	December 2007	December 2009	April 2012	June 2014	July 2015
Would vote to join	31,8	21,0	26,2	45,4	63,9
Would vote against joining	52,8	59,7	60,6	36,4	28,5
It is hard to say	15,4	19,3	13,4	18,1	7,6

A radical change in the orientations of citizens relative to NATO was recorded already in June 2014, when the part of opponents was almost halved, and supporters for the first time made up a relative majority – 45 %. Obviously, this was a rapid reaction of public opinion to the course of events at that time – the annexation of Crimea and the beginning of Russian aggression in the Donbass. In the future modeling of a hypothetical referendum showed an increase in support for the idea of Ukraine’s membership in NATO, while reducing the proportion of those who would oppose (with comparable indicators of expected turnout). So, in July 2015, 64 % of referendum participants would vote “in favor”. It is unlikely that another social and political topic can be found on which would such significant changes in public opinion take place in the period 2014–2015.

“The Maidan” of 2013–2014, which passed mainly under national flags, the anti-terrorist operation in the Donbass, as well as the activation of the volunteer movement throughout the country, made it necessary to determine the people of Ukraine with their own attitude to the concept of national security.

Of course, the starting point for the most significant transformations of public opinion regarding NATO in the history of independent Ukraine was the Russian military aggression of 2014.

The second trend is during 2014–2015 not only quantitative, but also qualitative indicators of public opinion regarding NATO are changing. It is the orientation to join NATO from 2014 that prevails in Ukrainian public opinion as the main option for ensuring the security of the state (Table 2) [15].

Table 2

What variant of providing the security would be, in your opinion, the best for Ukraine?, %

	December 2007	April 2012	May 2014	September 2014	December 2014	July 2015	November 2015
Joining NATO	18,9	13,0	32,6	43,6	46,4	35,9	45,7
Military alliance with Russia and other CIS countries	31,3	26,2	13,0	14,8	10,1	7,8	8,2
Military alliance with USA	–	–	1,5	–	–	3,2	3,4
Nonblock status of Ukraine	30,7	42,1	28,3	22,2	20,9	28,9	22,6
Others	1,6	0,9	1,0	0,4	1,0	1,6	2,4
It is hard to say	17,5	17,8	23,7	19	21,7	22,6	17,6

In particular, we see that compared to 2012, the share of those who advocate NATO as a key security policy option has more than tripled: from 13 % in April 2012 to 46 % in November 2015. Already in May 2014, immediately after the annexation of Crimea and the start of Russian aggression in Donbass, a “jump” in “+ 20 %” took place. Subsequently, the part of adherents to NATO membership also grew, but the first break occurred in early 2014.

At the same time, it is significant that the upward dynamics were observed not only in the more pro-Atlantic-oriented regions of the West and the Centre, but also in the South and East of Ukraine, as well as in the Donbass where the prospect of Euro-Atlantic integration had not previously found tangible support and was in a range close to indicators of statistical error.

Political elites in Ukraine, in turn, tried to catch a new “wave” of rapidly changing public sentiments about NATO. And at the end of 2014, the Ukrainian Parliament abolished the so-called “non-bloc status” of Ukraine, which was approved with the filing of former President Viktor Yanukovich in 2010, although it did not proclaim an unequivocal course for NATO membership [16]. However, in February 2017, President of Ukraine Petro Poroshenko in an interview with a German publication made an unexpected statement about his intention to hold a referendum on Ukraine’s membership in NATO, while appealing to current trends in public opinion [17]. A little later, at the initiative of the President, a new approach in relations with NATO was approved at the level of Ukrainian legislation. On June 8,

2017, the Verkhovna Rada introduced some legislative changes in terms of Euro-Atlantic integration of Ukraine, which determined, in particular, “gaining membership in the North Atlantic Treaty Organization” as the country’s foreign policy priority [18]. At the same time, the Ukrainian president during his meeting with NATO Secretary General Jens Stoltenberg in July 2017 noted that “Ukraine has a clear schedule or” road map “of what needs to be done to meet the criteria for NATO membership by 2020” [18]. Thus, the official vector of Kyiv’s policy regarding Euro-Atlantic integration was gradually transformed in accordance with current changes in public sentiment and public opinion trends.

Given the new challenges and threats, the Alliance has evolved from a military and political organization on political structures, uniting the majority of the countries of the Euro-Atlantic region into a system of collective security.

As the history of independent Ukraine shows, again myths did not turn into an effective ideology, which could become the basis for the formation of a new political paradigm and a system of political values. But utopian projects arose that divert public attention from the true reasons for the braking of updates that are overdue in the transformational context. To some extent, this was served by new political myths – myths about democratization, about the development of civil society institutions, remain myths, despite their certain legitimization by legal means.

After the events of the Dignity Revolution 2013–2014 in front of the

whole world, the myth of anti patriotism Ukrainian was destroyed. The combination of the idea of national development, the construction of a strong self-sufficient national state, integrity, unity of Ukraine based on deep patriotism with the idea of European integration, a civilization gap with Russia so far creates a particularly favourable basis for popularizing positive symbols, myths, information codes that will help Ukraine quickly and successfully complete modernization processes.

In order to accelerate the implementation of political and economic reforms, primarily in strengthening the country's security and enhancing the combat effectiveness of the armed forces, it has become a guarantee of protection against Russian aggression and contributes to increasing post-Soviet and European regional stability in general, the United States is actively assisting Ukraine. That is why the cost of USA assistance to strengthen Ukraine and turn it into a truly effective sovereign and able to protect itself, in no case exceeds the cost of its collapse or geopolitical incorporation by Russia [17].

Consequently, it was the Russian aggression that significantly intensified USA attention to Ukraine and sent its status as a strategic partner, while maintaining the asymmetry of the interests of the parties, as evidenced, in particular, by the provision of aircraft defensive weapons by Washington and the allocation of annual military assistance.

Conclusions. The system of public administration of Ukraine should not only be as adapted as possible to the new globalization conditions deve-

loped, but also have a powerful tool for influencing them, as well as their use in the interests of realizing national interests. This, in turn, will allow Ukraine to develop a new geopolitical strategy that will contribute to its effective economic, political and spiritual development.

The basis for the development of an effective state is the formation of a paradigm of common interests of the state and society, provides for the affirmation of systemic principles for the protection of natural and public human rights and freedoms, and the promotion of the development of civil initiatives should be a priority political and strategic task of the state as a condition for its sustainability and effectiveness, a guarantee of national security, a pillar for internal and external challenges.

The results of the study provide grounds for further appeals to the works of G. Durand to find answers to modern challenges and, if possible, to develop forecasts in the field related to the author's direct scientific interests regarding public administration and the security sector aspect.

In the understanding of G. Durand, a person has being and meaning only as an anthropological trajectory. Outside of this functional state, a person is an abstraction, an unproven hypothesis. Mythos is a structured collection of archetypes and symbols, reflecting the deep properties of imagination inherent in it initially. It is more correct to comprehend the logos and its structure, starting from mythos. Myth, on the one hand, is a segment of imagination, a structural component of the collective unconscious, and at the same time something that lends itself to compre-

hension, awareness. Myth is the axis of anthropological trajectory.

The myth is a natural protective mechanism, in the public consciousness it is able to offset the contradictions of real reality and can provide an internal sense of security when there are no proper external circumstances for this.

Now the understanding of the events of military aggression in the East of Ukraine is being formed with the help of imagination and artificial myths. However, we note the existing untapped potential of artificial integrative myths, makes it possible to use them for selfish purposes – to consolidate society and legitimize the policy of systemic reforms in Ukraine. It is important in the process of mythology to level the influence of manipulative technologies, and to involve specialists-scientists in the development of myths, they will help to substantiate mythologies/mythologies based on the historical features of the formation of a collective unconscious Ukrainian society (1), the actualization of appeals, taking into account the state of modern problems of its development (2), the appropriateness and validity of determining long-term promising inspiring development goals (3).

Guiding visionary meanings, helping to understand the complexities of the reform process and its importance for future development, are important to society. Ukrainian society needs heroic myths, which can be the basis of the Ukrainian idea, to visualize the role of Ukraine in the world, its historical mission and its promising role. The imaginer's approach allows to comprehensively analyze the heroic myth (di-

urnal regime), understand the significance of each component of the myth and the logic of its content.

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UDC 316.4

[https://doi.org/10.32689/2617-2224-2021-1\(26\)-61-70](https://doi.org/10.32689/2617-2224-2021-1(26)-61-70)

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INFLUENCE OF PERCEPTION ON PUBLIC CONFLICT

Abstract. The influence of human ideas on the perception of the situation, problem, action, which generates an action that flows against the interests and goals of other people, groups of people and creates a conflict that results in a “public conflict”.

With the development of the information society and technologies, the product in which this information and knowledge appeared became a tool in making choices, choosing behavior when conflicts arise and resolve. Information and knowledge contribute to the formation of the attitude of the subject of the conflict to the object of the conflict. It is the possession of information about the object of conflict and knowledge, as a rule, determines what strategy of behavior a person will choose in a particular conflict. Individual and collective life experience gives recipes for optimal behavior in conflicts.

Education and upbringing based on the received education can influence the creation of ideas of the individual, which will influence the decision-making and choice of behavior in different situations that will affect the conflict – the birth and resolution or prevention of conflict.

Therefore, it is important to make education accessible to the interests of the people, taking into account international law and the principle of multilateral relations. Such goals have been developed and declared in the Millennium Goals.

The declared Millennium Goals must achieve the goals of obtaining and using the knowledge produced and accumulated by mankind with free access to sources of information and its use. Information and communication technologies enable the realization of human rights and freedoms, the rule of law, the development of civil society and “can give humanity a way in which they can change the activities, relationships and lives of people and, consequently, strengthen confidence in the future” [7, p. 5], which will significantly reduce the development of unfounded ideas and serve as a safeguard against conflicts and their prevention.

Keywords: public conflict; “Sociology of the imaginary”; representation, subject, and object of conflict, information technology, globalization.

ВПЛИВ УЯВЛЕННЯ НА ПУБЛІЧНИЙ КОНФЛІКТ

Анотація. Вплив людських уявлень на сприйняття ситуації, проблеми, дії, яка викликає дію, що виливається всупереч інтересам і цілям інших людей, груп людей та призводить до конфлікту, а у подальшому до “публічного конфлікту”.

З розвитком інформаційного суспільства та інформаційних технологій, продуктом яких є інформація і знання, що стали інструментом при здійсненні вибору, вибору поведінки при виникненні та розв’язанні конфліктів. Інформація і знання сприяють формуванню ставлення суб’єкта конфлікту до об’єкта конфлікту. Саме володіння інформацією про об’єкт конфлікту та знання, зазвичай, визначають, яку стратегію поведінки вибере людина в конкретному конфлікті. Індивідуальний і колективний життєвий досвід дає рецепти оптимальної поведінки в конфліктах.

Освіта й виховання індивіда, що ґрунтуються на отриманій освіті, може впливати на створення уявлень індивіда, які впливатимуть на прийняття рішень та обрання поведінки в різних ситуаціях, що будуть впливати на конфліктність — народження та розв’язання чи запобігання конфлікту.

Тому важливо зробити освіту загальнодоступною, орієнтованою на інтереси людей з урахуванням міжнародного права і принципу багатосторонніх відносин. Такі цілі розроблені і задекларовані в Цілях тисячоліття.

Задекларовані Цілі тисячоліття мають досягти мети отримання та використання знань, вироблених та накопичених людством з вільним доступом до джерел інформації та її використання. Інформаційні комунікативні технології дають можливість реалізовувати права і свободи людини, верховенства права, громадянського суспільства, та “можуть дати людству спосіб, яким вони можуть змінити діяльність, взаємини і життя людей і, отже, зміцнити впевненість у майбутньому” [7, p. 5], чим значно зменшать розвиток необґрунтованих уявлень та сприятимуть запобіганню конфліктів.

Ключові слова: публічний конфлікт; “соціологія уявного”; уявлення, суб’єкт і об’єкт конфлікту, інформаційні технології, інформація, глобалізація.

ВЛИЯНИЕ ВООБРАЖАЕМОГО НА ПУБЛИЧНЫЙ КОНФЛИКТ

Аннотация. Влияние человеческого представления на восприятие ситуации, проблемы, действия, которая порождает действие, выливается вопреки интересам и целям других людей, групп людей и порождает конфликт, который выливается в публичный Конфликт.

С развития информационного общества и информационных технологий, продуктом которых является информация и знания, которые стали инструментом при осуществлении выбора, выбора поведения при возникновении и разрешении конфликтов. Информация и знания способствуют формированию отношения субъекта конфликта к объекту конфликта. Именно владение информацией об объекте конфликта и знания, как правило, определяют какую стратегию поведения выберет человек в конкретном конфликте. Индивидуальный и коллективный жизненный опыт дает рецепты оптимального поведения в конфликте.

Образование и воспитание индивида, основанное на полученном образовании, может влиять на создание представлений индивида, которые будут влиять на принятие решений и избрание поведения в различных ситуациях, которые будут влиять на конфликтность — рождение и решение или предотвращение конфликта.

Поэтому важно сделать образование общедоступной, ориентированной на интересы людей на основе международного права и принципа многосторонних отношений. Такие цели разработаны и задекларированы в Целях тысячелетия.

Задекларированные Цели тысячелетия должны достичь цели получения и использования знаний, выработанных и накопленных человечеством со свободным доступом к источникам информации и ее использования. Информационные коммуникативные технологии позволяют реализовывать права и свободы человека, верховенства права, развитие гражданского общества и “могут дать человечеству способ, которым они могут изменить деятельность, взаимоотношения и жизнь людей и, следовательно, укрепить уверенность в будущем” [7, р. 5], чем значительно уменьшат развитие необоснованных представлений и будут способствовать предотвращению конфликтов.

Ключевые слова: публичный конфликт; “социология воображаемого”; воображение, субъект и объект конфликта, информационные технологии, информация, глобализация.

Formulation of the problem. The process of development of society is relentless, but in relationships, there are conflicts caused by various factors, especially when they are generated on the

basis of personal ideas based on the system of knowledge, information, personal beliefs, thoughts, images, attitudes. Representations fill our behavior and social relations with meaning [1–7].

Analysis of recent research and publications. The development of the theory of imagination belongs to K. Jung, R. Wilhelm, R. Otto, K. Kerényi, A. Corben, P. Raden, M. Buber and G. Scholem, A. Portman: J. Dumesil, M. Maffesoli. In Ukrainian sociology, the theory of imagination is reflected in the research of the Ukrainian school of archetypes in the works of E. A. Afonin, O. A. Donchenko, O. V. Sushij.

The purpose of the article — regarding this, the purpose of our study is to analyze the impact of perceptions on the emergence, course, and resolution of conflicts that occur in the era of globalization and the development of information technology, information society.

Presenting the main material. Conflicts had arisen with the first human communities, which were everyday phenomena that needed to be resolved when conflicts and interests appeared. As living conditions changed, so did conflicts.

Descriptions and condemnations of conflicts, drawing public attention and civil society to conflicts were reflected in ancient works, then in art — in literature, painting, sculpture, music, dance, cinema, theater, and other arts. Reflected conflicts with the help of appropriate artistic means influenced the formation of attitudes towards them in the audience, readers, listeners. Since its inception, art has become a powerful factor in the spiritual and practical development of people's conflicts, to influence their definition of their behavior.

Religion also plays a role in the formation of ideas and the generation of conflicts.

With the development of the information society and the development of information technology, the product of which is information and knowledge, which have become a tool in the choice, choice of behavior in the emergence and resolution of conflicts. Information and knowledge contribute to the formation of the attitude of the subject of the conflict to the object of the conflict. It is the possession of information about the object of conflict and knowledge, as a rule, determines what strategy of behavior a person will choose in a particular conflict. Individual and collective life experience gives recipes for optimal behavior in conflicts.

Information and communication technologies (IT) are one of the most important factors that influence the formation of society in the XXI century. Their revolutionary influence concerns the way people live, their education and work, and the interaction between government and civil society. IT is fast becoming a vital stimulus to the development of the world economy. They also enable individuals, firms, and business communities to address economic and social issues more effectively and creatively. We all have great opportunities [6].

Therefore, the development of IT, which allows quick access to sources of information, knowledge contributes to the formation of people's ideas about the outside world outside its internal environment. In the realization of their knowledge and ideas, a person becomes either a subject or an object of conflict. Also, information technology contributes to the development of the conflict in the public sphere using all means of

communication, so the conflict becomes “public”.

The way of life, which follows from the behavior based on education and acquired knowledge – determines the way of participating in conflicts. Many sociologists have conducted research on the effects of conflict in society, which depend on the perceptions of the subject of the conflict on the object of the conflict. One of the directions is the emergence of a new kind of sociology – a “sociology of imagination”.

The development of the foundations of the “sociology of imagination” is connected with the activities of the seminar “Eranos”, which was created by Jung and his supporters. A group of scholars gathered at the Eranos circle in Switzerland (initiated by the wealthy English philanthropist and Jung’s admirer Olga Frebe-Kaptein (1881–1962) developed a sociocultural topic alternative to the uncritical progressive sociologist.

The initial task of the circle was the exchange of knowledge between intellectuals of the West and the East, as well as the study of the importance of religions and mystical teachings for Western European culture. The seminar can rightly be called interdisciplinary, as its members were interested in symbols, archetypes, myths, religious theories, on the one hand, and on the other – philosophy, linguistics, sociology, anthropology, ethnology, zoology, avant-garde scientific thought, etc.

The development of the theory of imagination in the seminar “Eranos” includes – R. Wilhelm: Chinese thought – R. Otto: the concept of the sacred – K. Kerényi: a new discovery of Greek mythology – M. Eliade: the myth of eternal return – A. Corben:

mundus imaginalis – P. Raden: the figure of the trickster – M. Buber and G. Sholem: Hasidism and Kabbalah – A. Portman: “neoteny” – W. Pauli: Synchronicity and spin – Figures of scientists close to the problems of the seminar “Eranos” – G. Bashlyar: science and dreams – J. Dumesil: a three-function hypothesis of the social class – K. Levy-Strauss: Mythology – J. Durand: the development of the sociology of imagination.

During the long-term work of the interdisciplinary seminar “Eranos”, formed from like-minded people of Carl Gustav Jung, the preconditions for the creation of full-fledged sociology of imagination were developed. The members of the Eranos group prepared a theoretical basis to consider the main points of Western European culture not from the side of the logos, as was usually done, but from the side of mythos – from the side of the unconscious, imagination, mundus imaginalis.

A participant in the Eranos seminar and a follower of this scientific tradition, Gilbert Durand built a consolidated sociological theory on the basis of the works of the greatest European intellectuals and humanists of the twentieth century. At the heart of this theory is the idea of anthropological structures of the imagination.

At the heart of Durand’s theory is the concept of the primacy of the imaginer (imagineur – is both imaginary and imaginative). The imaginer, who was considered in the rational tradition an intermediate and non-self-sufficient phenomenon located between the external reality and the cognizing subject, in this model is taken as a starting point and considered as a basic instance

constructing the external world and cognizes the subject in different trajectories of its deployment. Imaginer is synonymous with the collective unconscious and the realm of the mythos.

Durand introduces the concept of the anthropological tract, which means the instance of the imaginer as a reality that precedes the emergence of object and subject. The tract is the whole meaning of being, on the other side of the tract is only death and empty time, which brings the tract closer to death. In the dialogue with death, the imaginer fills the time with content. This is life, culture, peace, society.

The imaginer, according to Durand, consists of two modes and three groups of myths. Two modes — diurnal (day mode) and nocturne (night mode). Three groups of myths — heroic, mystical, and dramatic [2].

The study of ideas allows us to understand how knowledge about the world relates to changes in it. With the help of ideas, subjects interpret the phenomena of the surrounding world, give meaning to an unknown object, event, phenomenon, making them understandable. It orients people in their physical and social world, organizes their behavior, which is directly decisive in the choice of behavior, which influences is decisive in the emergence and development of conflicts. That is, ideas fill our behavior and social relationships with meaning, they include information, beliefs, thoughts, images, attitudes about our object of study, namely the object and subject of conflict, which often develops in the public sphere and becomes public.

In foreign psychology, the most developed is the concept of “social ideas”.

One of Durand’s followers is his student Michel Maffesoli, who develops one of the directions — “social imaginary” and works on the development of “symbolology” — based on the assertion that the realm of the imaginary and the realm of thinking are interconnected and equal. “We think in terms of language and images” [3, Art. 77].

M. Maffesoli’s use of the concept of “social imaginary” is based on the need to capture the dynamics of social life, which is useless to expect from the concepts of “stereotype” and “social role”. “The social imaginary is a way for groups to recognize each other in the process of a dispute, in the course of which the content of relevant values of myths is tested and reformed (from the concepts of aesthetics in the art to definitions of democracy in political science). The concept of “social imaginary” explains why social groups act and maintain unity even when they are deployed, scattered in space and time. [3, p. 80]

M. Maffesoli states that “a person can find himself only in relation to others, so my interest is focused on what unites, not divides”. What unites today is the “fascination with the world” [3, p. 76], by means of fashion and a great interest in everything irrational, wonderful, impressive, and natural.

This is confirmed by social activity, which is quickly implemented in social networks (Twitter, Facebook, Instagram, Tick Talk), news, and advertising on television, YouTube — channel. All this is aimed at first evoking emotion in the user, and then already used for information, as well as in order to form a “social imaginary” and gain the power of emotional attraction [3, p. 79].

This development of the “social imaginary” encourages people to draw emotional conclusions and make emotional decisions that can be elevated and grow into a common idea for a large social group that will unite around the generated idea. And all this is happening publicly on social networks, telegram channels.

The birth of a common idea in a certain social group unites people, motivates them to certain actions, and, as an example, results in “public conflicts”. A clear example of such a “social imaginary” was observed at the beginning of the events in November 2013 in Ukraine, which gave rise to the second Euromaidan and the Revolution of Dignity.

The unifying idea, by means of “socially imaginary”, was the disagreement with the political decision of the then authorities to refuse to join the European vector of state development, after the government refused to sign the Association Agreement with the European Union, which created a conflict between the desire of Ukrainian civil society.

Ukrainian youth was the first to demonstrate their disagreement with this decision of the authorities, and after the beating of students on Independence Square in Kyiv on November 30, 2013, with the help of social Internet networks, which disseminated information about the night events on November 30, 2013. The conflict grew into a plane of publicity, ie became “public”. A wave of public protests swept across Ukraine. With the help of social networks, the conflict became “public” and stirred up a wave of protests uniting society around a common goal — civilized

choice — European integration and European development of the state with a system of democratic values.

The formation of a “social imaginary” by uniting into a common idea for a large social group, which also resulted in a “public conflict” — is the idea of rigged elections in Belarus, which gave rise to a protest movement, a wave of peaceful demonstrations against Lukashenko’s regime. The protests intensified after the presidential election on August 9, 2020. The main goals are the resignation of Lukashenko and the holding of repeat, fair presidential elections. These events in Belarus are a clear example of the “public conflict” caused by the use of information technology and social networks, telegram channels, the most popular became the Telegram-channel “NEXTA”, whose publications keep around a common idea a large social group of Belarusian citizens who have a common idea — fair presidential elections, common symbols — the white-red-white flag, which was the official flag of independent Belarus from 1991 to 1995, as well as the flag of the Belarusian People’s Republic in 1918, became a symbol of the democratic opposition and all opponents of Lukashenko.

On September 1, the Telegram channel Nexta published the Victory Plan, which included the Hacker War in the Information Front section.

On September 2 and 3, the websites of the Presidential Administration of Belarus and the Ministry of Internal Affairs of Belarus were hacked. On the website of the Ministry of Internal Affairs Lukashenko was “wanted” [4].

Later, the websites of the national lottery, the tax ministry, the stock ex-

change, public procurement, the president, and the Prosecutor General's Office of Belarus were hacked. The hackers obtained databases with personal data of riot police, KGB, and Interior Ministry officers. An online map with the addresses of security officers involved in the beating of protesters was launched. On September 26, state channels were hacked and a video of activists being beaten was aired.

With this development, the issue of legal regulation of the Internet becomes actual, which must be balanced between freedom of speech and free access to Internet resources, without censorship. However, the next problem arises — the Internet, which is not a managed organizational structure and legal entity and is not a subject of legal relations, and therefore there is no legal relationship between the Internet (its national segments) and the state.

The direct effect of new information technologies on human consciousness, primarily appears due to the significant expansion of its cognitive and communicative capabilities. At the same time, answers to questions about the impact (direct or indirect) of the spread of new information technologies on the dynamics of change in the value system are unpredictable.

Due to a careful study of the new realities of social life conducted by M. Maffesoli, such as internal diversity of society, intensification of electronic mediation of public communication, and the development of supranational dimension of social life M. Maffesoli is freed from a perception from temporary societies only in the perspective of decline and degradation [3, p. 76].

Social life is not fixed, it is dynamic and often conflictual. The new strength of sociality for M. Maffesoli lies in the strength of the community — in its flexibility and invulnerability to the techniques of power at the micro-level. [3, p. 78]. And paradoxically, the strength of the tribe is given by technical progress, which makes it possible to communicate remotely, speed of response, and flexibility: "... modern tribes are collectivities based on electronic media resources" [5, p. 112].

Conclusions. One who owns and controls the ways of disseminating information can influence the behavior and consciousness of a person, ie imagination, and he who can control the ways of disseminating information within a particular region or social group — can influence the behavior and consciousness of an entire region or "social understanding". Such actions on the part of the information provider also cause conflicts, which with the development of information technology acquire public status.

Today it is practically impossible or rather difficult to force a person, let alone a group of people, to take any action — it is much easier to convince them of this, to change their perception. And when dosing and modeling the information space of a certain society, it is easy to pass off the truth as an untruth or half-truth and vice versa. In such conditions, it is difficult for an ordinary person to understand the essence and it is easy to perceive what is presented through the available means of obtaining information.

Therefore, the question of protection of private interests in the information space, the Internet, based on the

principles of the one who collects information, must inform the consumer about what information is collected and how it is expected to arrive; and should provide an opportunity for the consumer to restrict the use of personal information, which will reduce stress and ensure security.

For public management, an important aspect of information technology development is the security of information databases of public authorities. Given the experience of Belarus, today cyberattacks are directed and can be directed at any information base of the object of public administration or an individual. Therefore, it is important to ensure the protection of databases, personal data of users of the global Internet.

One of the means of overcoming information threats and preventing public conflicts in education. Education through which the moral, democratic values and goals of sustainable development must be implemented by regulating the social and legal relations of society and by reaching compromises between the parties to the conflict and reconciling their interests.

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UDC 351.851:005.332.3

[https://doi.org/10.32689/2617-2224-2021-1\(26\)-71-84](https://doi.org/10.32689/2617-2224-2021-1(26)-71-84)

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SOCIO-POLITICAL MYTH: MYTHS MAKING AND MYTH CREATIVITY IN THE PRISM OF MODERN COMMUNICATE PRACTICES

Abstract. The analysis of myth within the political science of the humanities does not contain precise guidelines for solving current problems of rethinking the role of myth in the transit society, highlighting the possibilities of using the mobilizing potential of myth in achieving positive social changes. Therefore, the need to outline a new understanding of the phenomenology of modern myth, conceptualization of the problem field of political myth as a factor in forming new qualities of political consciousness of Ukrainian society, clarifying the content, efficiency, morality, instrumentality of mythmaking in a transformational society determines the relevance of the research topic.

The dynamics of socio-cultural change at the present stage raises new problems associated with the crisis in the political sphere, exacerbated by the virtualization of social relations. Social myth-making is an integral part of public life, and election campaigns are the clearest example of it.

Consciousness of the transformational stage of development of Ukrainian society is a favourable basis for change, but it is particularly inclined to manipulation.

Mythology in society can be an excuse, a pretext to assert one's inaction. In a crisis society, given the low legitimacy of power, the technological role of artificial political myths in the aspect of manipulation of public consciousness is fully revealed.

Thus, the figurative language of political communication constructs a sacred political reality by modeling the idea of it, constituted in the form of significant constructive facts, relevant to the Ukrainian political culture 'mythotext', which the collective personality reads. Therefore, communication through myth is a model of one-way political communication.

Socio-political myth effectively structures the vision of the present and the future, but complicates conscious political choices.

Keywords: socio-political myth, myth making, myth creativity, modern communicative practices, public management.

СОЦІАЛЬНО-ПОЛІТИЧНИЙ МІФ: МІФОТВОРЕННЯ ТА МІФОТВОРЧІСТЬ У ПРИЗМІ СУЧАСНИХ КОМУНІКАТИВНИХ ПРАКТИК

Анотація. Проаналізовано міф на основі міждисциплінарного підходу. Це питання не містить точних вказівок стосовно розв'язання актуальних завдань переосмислення ролей міфу у транзитному суспільстві, виокремлення можливостей використання мобілізаційного потенціалу міфу для здійснення позитивних суспільних змін. Тому необхідність окреслення нового розуміння феноменології сучасного міфу, концептуалізації проблемного поля політичного міфу як чинника формування нових якостей політичної свідомості українського суспільства, внесення ясності у питання змістовності, ефективності, моральності, інструментальності міфотворчості у трансформаційному суспільстві обумовлює актуальність теми дослідження.

Динаміка соціокультурних змін на сучасному етапі породжує нові проблеми, пов'язані з кризовими явищами в політичній сфері, посиленні віртуалізацією частини суспільних відносин. Обґрунтовано, що соціальна міфотворчість є невід'ємною складовою суспільного життя, а найяскравішим її прикладом стають виборчі кампанії.

Свідомість трансформаційного етапу розвитку українського суспільства є сприятливою основою для змін, але вона особливо схильна до маніпуляцій. Міфологія в соціумі може бути виправданням, відмовкою для утвердження власної бездіяльності. У кризовому суспільстві за умови низької легітимності влади повною мірою розкривається технологічна роль штучних політичних міфів в аспекті маніпуляції суспільною свідомістю.

Отже, образна мова політичної комунікації конструює сакральну політичну реальність способом моделювання уявлення про неї, конституйованого у вигляді значущих фактів-конструктів, релевантного українській політичній культурі "міфотексту", який читає колективна особистість. Комунікація за допомогою міфу — це модель односторонньої політичної комунікації.

Узагальнено, що соціально-політичний міф дієво структурує бачення нинішнього й майбутнього, але ускладнює усвідомлений політичний вибір.

Ключові слова: соціально-політичний міф, міфотворення, міфотворчість, комунікативні практики, публічне управління.

СОЦИАЛЬНО-ПОЛИТИЧЕСКИЙ МИФ: КОНСТРУИРОВАНИЕ И МИФОТВОРЧЕСТВО В ПРИЗМЕ СОВРЕМЕННЫХ КОММУНИКАТИВНЫХ ПРАКТИК

Аннотация. Проанализирован миф на основе междисциплинарного подхода. Данный вопрос не содержит точных указаний относительно решения актуальных задач переосмысления ролей мифа в транзитном обществе, выделение возможностей использования мобилизационного потенциала мифа для осуществления позитивных общественных изменений. Поэтому необходимость определения нового понимания феноменологии современного мифа, концептуализации проблемного поля политического мифа как фактора формирования новых качеств политического сознания украинского общества, внесение ясности в вопрос содержательности, эффективности, нравственности, инструментальности мифотворчества в трансформационном обществе обуславливает актуальность темы исследования.

Динамика социокультурных изменений на современном этапе порождает новые проблемы, связанные с кризисными явлениями в политической сфере, усиленные виртуализацией части общественных отношений. Обосновано, что социальное мифотворчество является неотъемлемой составляющей общественной жизни, а самым ярким его примером становятся избирательные кампании.

Сознание украинского общества является благоприятной основой для изменений, но оно особенно подвержено манипуляциям. Мифология в социуме может быть оправданием, отговоркой для утверждения собственной бездеятельности. В кризисном обществе при низкой легитимности власти в полной мере раскрывается технологическая роль искусственных политических мифов в аспекте манипуляции общественным сознанием.

Итак, образная речь политической коммуникации конструирует сакральную политическую реальность способом моделирования представления о ней в виде значимых фактов-конструктов, релевантного украинской политической культуре “мифотексту”, который читает коллективная личность. Коммуникация с помощью мифа — это модель односторонней политической коммуникации.

Социально-политический миф действенно структурирует видение настоящего и будущего, но усложняет осознанный политический выбор.

Ключевые слова: социально-политический миф, мифотворение, мифотворчество, коммуникативные практики, публичное управление.

Formulation of the problem. Nowadays, myths are a tool that shapes communication strategies, and political mythology is a way of understanding

social communications. Myth is a form of rationalization of communicative practices.

Therefore, myths are of different types: created in the process of myth-creativity and through the mechanisms of myth-making. Of course, most myths that appeared through myth-creativity have clearly defined subjective motives and, consequently, a formal mythical structure with a low level of energy. Because of this, the myth loses its sacredness. In the case of myth-making, the deep energies of the collective and national unconscious are involved, which creates the possibility of immersing a person in a sacred time. In the works of R. Barthes [1] and J. Derrida [2], which chronologically date back to the second half of the twentieth century, we can trace the emergence of a radical change in the understanding of myth as a desecrated fragmentary structure that has no metanormative energy content.

Analysis of the recent research and publications. Among the works in Ukraine in which the issue of political myth is highlighted, we should give an emphasis to the studies of D. Arabadzhiyev, V. Artyukh, V. Buyan, O. Donchenko, S. Krymsky, V. Malakhov, O. Polysayev, M. Popovych, Y. Shaygorodsky. However, today there is no concept that could provide a comprehensive view of the political myth as one of the factors of transformation of consciousness of the current stage of the Ukrainian society development. In addition, the specificity of the phenomenon of political myth determines the situation that its study in domestic science is characterized more by the problem statement than its solution.

Within the study, it is important to distinguish between natural (evolutionary) tendency or process of myth-making and purposeful construction of artificial myths in the process of myth-making.

Gilbert Durand was the first sociologist who began to develop a full-fledged "sociology of depths" or "sociology of imagination" and achieved extremely important and significant results in this direction [3]. Sociology of imagination is a fundamental systematic theory (grand theory), in which the classical sociology in a broader context, which would not only take into account and correctly interpret greater number of facts and phenomena than conventional sociology, but also to identify additional dimensions of the sociological approach, which in such an extended and generalized version reveals new aspects and properties, unknown or ignored constructions still.

The purpose of the study is to analyze the processes of creation, meaning and substantive features of socio-political myths in the prism of modern communicative practices.

Presentation of the main material. Socio-political myth can be defined as a figurative political and cultural scheme of symbolic representation of the relationship between state and society, which simulates an emotionally convincing picture of socio-political relations.

Instrumental theory of socio-political myth considers it as a means of manipulating public, in particular mass, consciousness. At the present stage, as proved on the basis of materials of mass culture and political advertising (G. Pocheptsov, N. Khoma), spontane-

ous myth-making is replaced by conscious myth making. Given the lack of information and prejudices in society, political myths especially perform the function of forming a schematic axiomatic view of social and political relations. Such ideas in the absence of reflective thinking make a person invulnerable to conflicting messages. A weak, lonely, anxious individual, as a phenomenon of the modern unstable world, needs dependence and strong emotional impressions.

Researcher S. Manichev in the work "Mythology in political technology" provides a scheme for constructing a political myth [4]:

1) the story of the hero of the myth continues not in his own, but in the living space of the voter;

2) political myth should be a dramatic action that evokes emotional feelings, setting the meaning of life;

3) mythological story should be constructed according to the laws of the narrative-biographical genre: information about the past life of the hero, reflection on the logic of his life, "biographical constructions", methods of expression, metaphor, allowing to translate the story into a text with programmed expressive effect;

4) the logic of the hero's life must coincide with the logic of the voter's worldview;

5) political mythology imposes certain mandatory requirements on the hero: he must be extraordinary, to know something that others do not know, to have an unshakable faith in what he is fighting for power.

According to the concept of G. Schiller, there are two methods that ensure the effectiveness of manipula-

tive technologies [5, p. 42]: fragmentation, localization as a form of communication (transmission in the news of a large array of unrelated, fragmented information, which acts as an "automatic queue") and the immediacy of information transfer (false sense of urgency, creating the illusion of extreme importance of the subject, causes distortion of the actual delimitation of data by degree of importance). These methods weaken people's ability to resist.

At the same time, a set of artificial myths can be used for strategic manipulation in order to form in the minds of people for many years those values, needs, ideas, stereotypes, habits, which in themselves contribute to maintaining a favorable political and economic order for manipulator.

To reach as many people as possible, in most cases myths are spread in the process of mass communication, i.e. through the media (newspapers, radio, television, Internet). The mass media begin to act in the human mind as the root cause that endows reality with its properties. There evolves a phenomenon of easily controlled audience society with suppressed critical thinking. Moreover, the developed mass media set themselves not so much the task of reporting what happened, as to provoke a certain reaction in the audience. This is achieved due to the fact that often in news programs there is first information about the consequences of an event, and only then about its specific content.

The desire for a strong leader arises when the collective desire reaches unprecedented strength and when, on the other hand, all hopes of satisfying this desire by the usual, normal means do

not work. The heroic myth is a myth about the birth, death and resurrection of the hero, in which the hopes and desires of the people are embodied. In such moments, the desires are not only acutely experienced, but also personified.

The political myth of the hero is not only a semiotic language in the communication space of any era, but also a universal archaic symbolic form. When the usual order of social relations, perceived as more or less just, is destroyed, the articulation of the phenomenon of meaning in politics leads to the actualization of the phenomenon of faith in the heroic leader and the constructed sacred political reality. The leader-hero becomes a sign of meaningful communication addressed to the interpreter.

In the context of the myth-heroic construction of political reality, the representation of a politic is associated with the phenomenon of the legitimacy of power. Representation of society through any political actor is a certain claim of the unit to integrity, which lacks the mythological experience of identity. The Homeland or the People are unconsciously transformed into the hero of the myth, and the nominated Hero embarks on a path of hardship, defeats the enemy, and so on.

The symbols of the heroic monomyth present to Ukrainians the idea of political order, stability, predictability of politics when some citizens are unwilling to take responsibility for the prospects of future developments in the country in conditions of long-term uncertainty.

The symbolic system of modern artificial myths can be seen as a language of communication between government

and society. The scheme of the communicative act is as follows: the information message of the addressee, encrypted with a meaningful code, is decrypted by the addressee-society. Authorities may not care about the dialogic nature of communication, having a monopoly on broadcasting the constructed 'text'. This is how the idea of legitimate power in the state is formalized.

The very possibility of constructing a virtual policy lies in the postmodern approach to information, according to which the symbolic world is the only 'hyperreality' relevant to man, in which reality does not differ from theatrical performance. Social reality turns into a pseudo-world, an autonomous world of images of propaganda, advertising, that is, society has basically become a spectator. At the same time, any individual reality becomes social. Communication is possible through representation, as a one-sided performance in the spirit of archaic rule.

It is important that when the image constructed and chosen by someone becomes the main connection of the individual with the world, then in every place, wherever he appears, the individual will recognize this image, which carries everything. After all, inside the same image you can have anything without any contradictions.

The creation of images, the space of simulacra that find a virtual existence, and that gives a special ontological status to this reality, is a modern communicative space. Democracy, as a conditioned reflex in the virtualized world, does not require public discussion, when the election campaign is won by imposed thoughts, and the 'demonstration' of the party program gives way

to the 'predictability' of the proposed model of political behavior.

The myth of the hero (the archetype of the Ukrainian Kotyhoroshko) remains central in the election campaigns (aspect of situational myth-making). The image of the hero is based on an understanding of basic human problems.

The hero must quickly defeat the enemy; radically change the situation; solve all problems quickly. Unchanged remain the ideal images of power and leaders, which are passed down from generation to generation, although increasingly the images of real and ideal politicians contradict each other significantly. But even at the present stage, the archetype of the hero can be perceived as a collective positive image of the messiah, savior, creator or reformer. An artificially created sense of security causes many negative consequences, turning the individual into an impersonal part of the team.

There are several ways to implement the socio-political myth [6]:

- direct implementation, which provides for the openness of the source of myth-making, but at the same time does not discredit it due to the nature of the myth;
- indirect implementation, which hides the subject of myth-making or only hints at it;
- the direction of influence 'from you', which provides an indication of the pseudo-myth-maker;
- the direction of influence 'not from you', which is programmed to clearly stating the involvement of a particular subject in the process of creating a myth, but, at the same time, does not indicate the real myth-maker.

In spreading the socio-political myth, the dosage of information presentation plays an important role. The presentation of information should be organized so that a person has the impression that he found it himself or came to certain conclusions. To get this effect of information, the facts need to offer less than the person wants to hear. According to psychologists, information is assimilated from the fourth approach, so the same myth can be introduced in four stages of its mention: not from oneself indirectly, not from oneself directly, from oneself probably, from oneself directly [7].

Making a mythologized choice, a person expects to achieve mythological goals.

In the course of political forces' attempts to impose the so-called 'picture of the world' in the form of a myth in 'information wars' during election campaigns, the political elite and other myth-makers prepare the public for the perception of various symbols, including powerful ones. Political myth becomes a stimulus for citizens to learn common ideas and values. However, there is often a need to neutralize certain socio-political ideas. After all, even artificial election myths do not self-destruct in the absence of the need for them to perform a social and organizational function in the new political context.

Among the characteristic features of the socio-political myth are the following:

- 1) the intentionality of the myth, its motivating nature,
- 2) the abstractness of the images of the mythological message and the at-

tempt to correlate them with the most relevant social issues;

3) the ability to replace the reflective rational understanding of the socio-political situation with irrational cognitive mechanisms of faith;

4) multilayered meanings of the myth, including: form-image, presenting the content; the main idea – the concept presented; meaning as a relationship between personal experience and mythological discourse. One of the problematic aspects of this multi-layered nature is the duality of mythological images, which are related to both the needs of the group and the emotions of the individual.

Among the most common modern political myths that are instrumentalized, including through television, we can name the myth of the Ukrainian miracle, the magic savior-liberator, the myth of the middle class, the market economy, the rule of law, democratic, national, Western myth (joining the Western civilization space), the populist myth (the people know the program of action for the common good), the myth of revolutionary transformations.

The media purposefully use myth elements. Some materials are filtered, brought to the audience in a distorted negative or hyperbolized positive form, framed by bright headlines and illustrations.

One-dimensional perception of reality created by political technologists through the manipulation of symbols is very detrimental to the stable development of society. Ideally, in our opinion, the greatest interest in building trust in the 'power – people' system should emerge at the stage of implementation

of strategic reforms, not during election campaigns.

In the information age, politics is characterized by a synthesis of post-modernity and archaism. The return of the archaic is observed in the public demand for the symbolic incarnation of the exemplary sage-guarantor on the brink of archaic chaos, who with his magical abilities ratifies the meaning for the constitution of the whole world. Sometimes the 'true' discourse of heroic leadership in the space of one-vector (in authoritarian) or multi-vector (for democratic) meaningful political communication is used to strengthen its legitimacy.

The political myth of the 'powerful state' is in the genetic memory of a post-totalitarian society, which, in the dimension of mythologized social consciousness, tends to perceive all economic problems as the consequences of democracy.

Periodic intensification of the myth of the 'powerful state' in the political consciousness of Ukrainian society (1994–2004, 2008–2013) is due to:

1) paralysis of the authorities, lack of consensus, conflict of elites;

2) pre-election manipulations by authoritarian attitudes of the mass consciousness with hyperbolization of the effects of the latter (after all, authoritarian attitudes are inherent not in the vast majority of Ukrainian society, even in times of crisis);

3) residual manifestations of 'Soviet thinking' in the mentality of a transforming society;

4) the lack of mechanisms for effective communication between government and society, the concentration of powers by individual authorities, the

inability to prevent the usurpation of power through an ineffective mechanism of checks and balances in the system of public administration;

5) the presence of patrimonial bureaucracy, nepotism.

We are deeply convinced that the very practical implementation of democratic values in the socio-political sphere is the key to high efficiency of modernization processes in Ukraine. At the present stage of social development there are particularly favorable conditions for the popularization of positive symbols, stereotypes and mythologists in the eastern regions of Ukraine, where since the removal of Viktor Yanukovich from the presidency and his escape from Ukraine on February 22, 2014 for a large part of the population took place the destruction of the dominant heroic myth.

The power of the myth is a criterion for whether a nation has a historical mission and whether the time of its national greatness has come. The nation, the people may have a large and fairly close mythological space, but it always has the main, leading myths that carry the greatest information, psychological load. Usually, such myths only glorify the nation, markedly distinguishing it from others, making it unique. They have existed for millennia, somewhat renewed and modified, while leaving the same logic and purpose. Some domestic experts call such basic social myths 'myths that support society', referring to the myth not as a fiction, but as a meaningful source, idea or concept of society, which has a universal, super-personal nature and in which certain symbolic forms are formulated. perfect images.

In 2014, Poroshenko proposed to unite around a strategic vision of the national idea through the slogans of his proposed Sustainable Development Strategy 2020 – dignity, freedom and future. In our opinion, it corresponds to this strategic vision of two needs:

1) uniting the political elite on the way of performing strategic reforms;

2) uniting the elite with the nation to fight the aggressor.

Discussion within such a datum is important. Ukrainian society needs a clear understanding of its position in the military conflict in eastern Ukraine. Among the constructive myths that in the minds of Ukrainian society can be transformed into the basic, Ukrainian experts name the myth of decency, efficiency, kindness and self-worth of the average Ukrainian (if a Ukrainian is provided conditions, he will work flawlessly and participate in political life) as an idea of human capital in Ukraine, the myth of Ukraine as a Homeland, where everyone will be able to fully realize themselves, the national myth of building "Ukraine in Ukraine".

Such a 'scarce' list provides an extra argument for stating the need for a holistic and effective humanitarian and information policy of Ukraine, which should respond quickly to the needs of the time and offer society quality information products to facilitate identification processes in crisis stages.

One of the priorities of state policy should be the construction of a system of comprehensive counteraction to destructive myths and the active formation of state-building political myths aimed at consolidating the nation around democratic values, human rights and freedoms.

Despite the artificial and situational nature of many myths, their subject is increasingly becoming political and economic reforms, the formation of a new quality of policy. Constructing positive political myths can become a stable basis for the formation of strategic concepts of social development of Ukraine. Perhaps the need for the formation of a holistic concept of political mythology, built into the modern theory of politics and social change, is relevant for modern Ukraine.

The famous national philosopher M. Popovych defines national mythology as one of the spiritual and creative forces that could help overcome the ideological crisis in Ukrainian society. A special place in the concept of the scientist is occupied by the 'national political myth', which he considers a potentially creative component of political consciousness [cited 7]. As A. Tsuladze notes: "national myths are a kind of eternal myths, they make up the soul of the people. Formed during the formation of the nation, national myths accompany it throughout history" [8, p. 61]. National self-consciousness is formed on the basis of myths and is inseparable from them. According to G. Pocheptsov 'all bright events, from the point of view of the nation, are completely mythological' [9, p. 216].

However, when certain events or phenomena, such as the Trypillia culture or the Cossacks, are also brought under the definition of myth, this form of view of history, in our opinion, is not scientific.

The ideas of European integration are, of course, positive socio-political myths. But given the high degree of mythologizing of this idea, some parts

of it can have a destructive effect on public consciousness. For example, a significant exaggeration of certain elements of the myth in the construction of the myth – 'EU membership, which will be an instant panacea for all the problems of the Ukrainian economy and society.' In positioning European values, policy makers and opinion leaders should make it clear to citizens that Europe is not only a problem-free life, but also a responsibility, a regular participation in public life and performing a variety of transformations.

Most myths that maintain people's sense of security perform positive functions, usually existing at the national ideology level [10].

Purposeful popularization of a specific version of history is spread over three levels of social information space:

1) school (school as a superpowerful mechanism of mass indoctrination);

2) emblematic (emphasis on certain facts, events from specific necessary moments, public opinion, popularization of the nation's achievements and increasing the image of the state in the world through mythologies and whole mythosymbolic complexes);

3) academic (reconstruction of myths, cultural, social, psychological engineering and institutional framing of current and new social values).

National mythology deals exclusively with simple, emotionally convincing and unambiguous truths that create a collective identity (the continuity of the ethnos from the beginning, the ennoblement of its own cultural tradition, the cult of the 'prophets' of the nation).

Historian I. Bredis, taking into account the inevitability of historical mythology, praises the Ukrainians for

choosing from the national history 'correct' episodes for their national positioning and explaining the fact that Ukraine is a single republic (of those formed in 1922 USSR), which is moving towards democracy: the elected character of the Hetman, the cult of freedom in the Sich, the constitutional project of P. Orlyk, the dissident movement in the USSR. According to the historian, as long as Russia and other post-Soviet republics adhere to a national mythology in which proto-democratic principles in their history are not given due attention, they will remain trapped in their authoritarian traditions. Ukraine gives them an example of how to create a pluralistic state, using appropriate (even if sometimes idealized in some ways) positive precedents of its national history [11]. However, in our opinion, at present the controversy of the national memory of Ukrainians remains a problem, and not all pages of the history of Ukraine are interpreted unambiguously. In Ukraine, it can be stated that there is no boundary between scientific (research) and popular science history as a cornerstone of the culture of memory. In any case, at the stage of nation-building, the non-contradictory history of the nation is a crucial factor. Strong national self-identification myths are the basis of the integrity of the state, and the desire to destroy political myths is often an attempt to purposefully artificially delegitimize power and deny state sovereignty. In this context, domestic researchers sometimes use the concept of 'crisis of myth-making', when new myths do not take the place of destroyed, thus marking the existence of a vacuum of myths that determine social values.

The historical experience of a certain community forms a unique 'collective memory' through the emotions experienced by the people. In general, historical events become significant for posterity when they are embedded in the structure of a national myth (the history of a nation is a myth that it has created about itself). In this sense, historical events are 'building material' for the national myth.

The formation of common myth-symbolic complexes is based on various factors (national education system, mass media, codes of laws) and is constituted in the national culture (art, language). However, we should not ignore the possibility that in the process of social development, even a useful myth may find itself in a situation where it begins to slow down the process of positive change, and therefore requires modification. Therefore, policymakers need to help society create new or adapt existing ideas in a context of dynamic change. Thus, political leaders fight or prevent the fears of society (when the existing vacuum of ideas or old ideas are not suitable to serve the new social relations).

Our point of view corresponds to the opinions of some domestic scientists and experts about the special susceptibility of the Ukrainian public consciousness to crisis mythology. The widespread and uncritical use of the metaphor 'anti-crisis' in the domestic space of political communications, even when the crisis as such, *de facto* does not exist, gave rise to dangerous destructive consequences of a stable socio-political myth about the crisis permanence in Ukraine.

Socio-political myth has significant potential to correct the shortcomings of ideologies, but the likelihood of using populist slogans in this case is huge.

Over the past six months, Ukraine has been rapidly shaping its own identity — with a pantheon of martyrs, heroes and traitors, categories of ‘their own’ and ‘aliens, which are very clearly crystallized in the context of hostilities.

The functional burden of myths, which is to hide the ideological vacuum and support the process of transition to a consolidated democracy, is universal at all stages of democratic transit of the country. Due to the weakness of democratic and liberal traditions, people have little confidence in a rational explanation of the complex dramatic changes they are experiencing.

Positive myth-making allows to achieve a relative social balance for a while. According to Yu. Shaygorodsky, the myth makes it possible to substantiate both rational and irrational politics, so the mythical in active and passive forms penetrates into the constitution and laws that become the regulators of political life. But it takes a lot of concentration and energy to create a myth that unites people.

In a transforming society, the prevalence of illusions and irrationality, although it has certain therapeutic effects, generally has a negative impact on strategic planning and the potential for sustainable democratic development, which, in principle, is the goal of transformation.

One of the sources of the modern trend of remythologization is ‘semi-knowledge’, in which symbols and real events are mixed, a person’s position in

front of a large array of information is passive.

According to the researcher B. Gal, for centuries mythology remains, first of all, the technology of information processing by the public consciousness, when there is a lack of other means for the synthesis of worldview [12]. Transformational society evokes a sharp sense of marginality and subordination of large groups.

Ukraine’s intellectual circles and political elites have long demonstrated an inability to cultivate new symbols. This gives grounds to assert that the ideological constructions of social consciousness that make sense have not been worked out. At the same time, the positive Western European myths were mainly associated with the recruitment of the middle class.

Conclusions. A specific feature of the myth is that it simplifies the world for the convenience of human perception, explains things and phenomena in plain language, turns ‘chaos into space.’ Mythological comprehension of the world is, above all, emotional and sensual, not rational. Myth is characterized by the identification of subjective and objective reality. Mythological images are endowed with substantiality, understood as really existing. The semantic units of mythological thinking are not concepts, but collective ideas.

Myths form a certain system of values in society and dictate the appropriate norms of behavior. In this sense, they act as important stabilizing factors in public life.

The processes of mythologizing are organically intertwined in various structures of social life, but it happens with varying intensity, depending on

the specific conditions of time and place. The most favorable area for mythologizing is modern communicative practices.

The process of mythologizing can be carried out not only by giving the illusory status of reality to fictional objects, but also by: absolutizing the importance of random factors in justifying events; identification of accidental and necessary in social processes; giving the status of random necessary social connections, acting as real causes of phenomena and processes. Moreover, ignoring dialectics in the interaction of random and necessary in social life is manifested in the fact that chance is a form of manifestation of necessity, and necessity is realized through a series of random 'deviations'.

The consequence of the diversity of humanitarian texts today is the erosion and leveling of their meanings. In this context, mechanisms are being updated that are designed not to clarify the meaning, but to guide the public consciousness, when it is not about people, but about ways to use people in fleeting simulated situations.

Political reality, in addition to the objective, includes a specific closed virtual reality, in which the signs-simulacra are constructed, act as models and create their own existential world. The complex of such signs is a socio-political myth.

In the context of the dynamics of democratic transit in Ukraine, mythical images constructed in contrast to the Soviet ones have not been based on national archetypes for a long time. With their help, a single state conceptual picture of the world was never created. Characteristic of Ukrainian society in the period of transformations

was the antonymy between the realities of life and the ideology imposed by the authorities.

Ukraine found itself at a highly mythologized stage of its development in a period of political transformation. Transformation processes in the Ukrainian state are carried out mostly spontaneously, under pressure from certain interest groups or dissatisfied social groups. When old ideals are in the process of destruction and new ones have not yet crystallized, there is a growing demand for a simple, emotionally colored explanation of the events of the political environment and their place in them.

Forms of instrumental influence of political myths on the formation of the domestic political and cultural space are reflected in their technological functions, correlated with the following peaks of myth-making:

1) election campaigns. Electoral myths are largely devoid of objectivity and are an attempt to charismatically mobilize the electorate for a year or two for a specific individual;

2) waves of socio-economic instability, during which myths are used to increase the legitimacy of insufficiently effective government or to mobilize citizens to support unpopular political decisions. Often, myth-making aims to create information noise or a permanent effect of waiting for 'better times to come' and ignoring objective reality;

3) large-scale social protests related to the identity crisis or the constitutional crisis, in which there is a need for the reconstruction of social identity.

For a long time in Ukraine, state elites did not engage in positive myth-making and even somewhat inhibited

the processes of evolutionary natural myth-making.

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UDC 316.2:159.954:316.323.72-021.68

[https://doi.org/10.32689/2617-2224-2021-1\(26\)-85-101](https://doi.org/10.32689/2617-2224-2021-1(26)-85-101)

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UNDERSTANDING THE CREATIVITY AND USE OF GILBERT DURAND'S METHODOLOGY IN SCIENTIFIC RESEARCH OF SCIENTISTS OF POST-COMMUNIST COUNTRIES

Abstract. The article analyzes the understanding of G. Durand's work in scientific research of scientists of post-communist countries, primarily from the point of view of its creativity for understanding the processes of post-communist transformation. In particular, attention is focused on the ontological status of G. Durand's 'anthropological trajectory', which implies positioning between subject and object, central and peripheral, rational and emotional, internal and external, and so on. This, according to the article authors' opinion, makes it possible for scientists of post-communist countries to use the concept of 'trajectory' to characterize the transition period between two states of development of society. Psychological features of consciousness are also called significant, which are also used to characterize transformational states of societies.

Identification, systematization and analysis of the works of scientists of post-communist countries, in which G. Durand's work is characterized or his ideas and scientific methodology are used, allowed us to conclude that there is a difference in approaches and emphasis on certain parts of Durand's work. This is due to the political, social and cultural characteristics of individual countries and the need to consider and characterize the problems of our time. The best practices of participants of the Ukrainian School of Archetypes, M. Karwowska and S. Jasinowicz (Poland), A. Duhin (Russia) are highlighted and the notable role of Durand's student M. Maffesoli (France) is noted. However, in the vast majority of post-communist countries, G. Durand's work is still little known, and his ideas are used primarily by psychologists and mythologists. Common in post-communist countries is the desire to comprehend the ideas of G. Durand and use them to explain the changing present, which leads to interest in Durand's work sociologists, political scientists and scientists of public administration. Attempts to use the methodology of G. Durand to understand civilizational processes are also noted, in particular, to justify the peculiarities of Russian civilization to contrast it with Western ones or criticize such approaches.

The analysis convincingly demonstrates the expediency of wider application of Durand's methodological approaches to understanding the managerial, social

and other problems of transit, as well as for the development of psychology, mythology and literary criticism, which leads to increased translation and publication of G. Durand's works.

Keywords: Gilbert Durand, works, methodology, archetypes, post-communist countries.

ОСМИСЛЕННЯ ТВОРЧОСТІ ТА ВИКОРИСТАННЯ МЕТОДОЛОГІЇ ЖІЛЬБЕРА ДЮРАНА У НАУКОВИХ ДОСЛІДЖЕННЯХ УЧЕНИХ ПОСТКОМУНІСТИЧНИХ КРАЇН

Анотація. Проаналізовано осмислення творчості Ж. Дюрана у наукових дослідженнях вчених посткомуністичних країн, насамперед, з точки зору її креативності для усвідомлення процесів посткомуністичної трансформації. Зокрема, акцентується увага на онтологічному статусі “антропологічного траекта” Ж. Дюрана, що має на увазі позиціонування між суб’єктом і об’єктом, центральним і периферійним, раціональним та емоційним, внутрішнім і зовнішнім тощо. Саме це надає можливості науковцям посткомуністичних країн використовувати концепт “траекта” для характеристики перехідного періоду між двома станами розвитку суспільства. Суттєвими зазначено й психологічні особливості свідомості, які застосовуються і для характеристики трансформаційних станів суспільств.

Виявлення, систематизація та аналіз праць науковців посткомуністичних країн, в яких характеризується творчість Ж. Дюрана чи використовуються його ідеї і наукова методологія, дозволили дійти висновку про різницю у підходах та акцентуванні уваги на певних частинах творчості Дюрана. Це зумовлюється політичними, соціальними та культурними особливостями окремих країн і необхідністю враховувати й характеризувати проблеми сьогодення. Виділено напрацювання учасників Української школи архетипіки, М. Карвовської та С. Ясиновича (Польща), О. Дугіна (Росія) та відзначено помітну роль учня Дюрана М. Маффесолі (Франція). Втім, у переважній більшості посткомуністичних країн творчість Ж. Дюрана досі залишається маловідомою, а його ідеї використовуються, насамперед, психологами та міфознавцями. Спільним у посткомуністичних країнах є прагнення осмислити ідеї Ж. Дюрана та використати їх для пояснення мінливого сьогодення, що й призводить до зацікавлення творчістю Дюрана соціологів, політологів та представників науки державного управління. Зазначено також і спроби використати методологію Ж. Дюрана для усвідомлення цивілізаційних процесів, зокрема, обґрунтування особливостей російської цивілізації для її протиставлення західній, чи критики таких підходів.

Проведений аналіз переконливо свідчить про доцільність ширшого застосування методологічних підходів Дюрана для осмислення управлінських, соціальних та інших проблем транзиту, а також для розвитку психології, міфознавства та літературної критики, що обумовлює активізацію перекладу та видання творів Ж. Дюрана.

Ключові слова: Жільбер Дюран, творчість, методологія, архетипіка, посткомуністичні країни.

ОСМЫСЛЕНИЕ ТВОРЧЕСТВА И ИСПОЛЬЗОВАНИЕ МЕТОДОЛОГИИ ЖИЛЬБЕРА ДЮРАНА В НАУЧНЫХ ИССЛЕДОВАНИЯХ УЧЕНЫХ ПОСТКОММУНИСТИЧЕСКИХ СТРАН

Аннотация. Осуществлен анализ осмысления творчества Ж. Дюрана в научных исследованиях ученых посткоммунистических стран, прежде всего, с точки зрения ее креативности для осознания процессов посткоммунистической трансформации. В частности, акцентируется внимание на онтологическом статусе “антропологического траекта” Ж. Дюрана, что подразумевает позиционирование между субъектом и объектом, центральным и периферийным, рациональным и эмоциональным, внутренним и внешним т. п. Именно это, по мнению авторов статьи, дает возможность ученым посткоммунистических стран использовать концепт “траекта” для характеристики переходного периода между двумя состояниями развития общества. Существенными названы и психологические особенности сознания, которые применяются и для характеристики трансформационных состояний обществ.

Выявление, систематизация и анализ работ ученых посткоммунистических стран, в которых характеризуется творчество Ж. Дюрана или используются его идеи и научная методология, позволили сделать вывод о разнице в подходах и акцентировании внимания на определенных частях творчества Дюрана. Это обусловлено политическими, социальными и культурными особенностями отдельных стран и необходимостью учитывать и характеризовать проблемы современности. Выделено наработки участников Украинской школы архетипики, М. Карвовской и С. Ясиновича (Польша), А. Дугина (Россия), отмечено заметную роль ученика Дюрана М. Маффесоли (Франция). Впрочем, в большинстве посткоммунистических стран творчество Ж. Дюрана до сих пор остается малоизвестным, а его идеи используются, прежде всего, психологами и мифоведами. Общим в посткоммунистических странах является стремление осмыслить идеи Ж. Дюрана и использовать их для объяснения изменяющегося настоящего, что и приводит к заинтересованности творчеством Дюрана социологов, политологов и представителей науки государственного управления. Отмечено также попытки использовать методологию Ж. Дюрана для осознания цивилизационных процессов, в частности, обоснования особенностей российской цивилизации для ее противопоставление западной, или критики таких подходов.

Проведенный анализ убедительно свидетельствует о целесообразности широкого применения методологических подходов Дюрана для осмысления управленческих, социальных и других проблем транзита, а также для развития психологии, мифоведения и литературной критики, что обуславливает активизацию перевода и издания произведений Ж. Дюрана.

Ключевые слова: Жильбер Дюран, творчество, методология, архетипика, посткоммунистические страны.

Problem statement. The Manifesto of the Ukrainian School of Archetypes notes the transitional nature of our era: from inverted modern and postmodern development to the metamodern phase of the spirit and, concerning one of the French luminaries of Gilbert Durand's archetypes, characterizes alternative ways of human development, defined 'to offer new ideas and concepts to solve problems of public administration and to show on what archetypes these decisions are based' [1].

In modern science, the direction of scientific research proposed by G. Durand and his followers is dynamically developing, which went down in the history of humanistics under the New Anthropology name. It seems expedient to trace the comprehension of Durand's work in post-communist countries, considering, from our point of view, the expediency of using his work in the process of post-communist transformation. Preliminary analysis shows the difference in approaches and emphasis on certain parts of Durand's work, given the political and social needs of today, which is especially noticeable in Russia and is associated with the emphasis on its civilizational features.

Given that post-communist transit is a transition from socialism to democracy and a market economy, first of all, it is worth understanding the term 'anthropological trajectory' introduced by G. Durand (from the Latin, *tras* — 'through', 'between', and *jacere* — 'throw'), 'throw', i.e. 'thrown between'). The anthropological trajectory is the

granting of an independent ontological status to what is between subject and object, central and peripheral, rational and emotional, internal and external, nature and culture, past and future, etc. It seems to us that this term can also be used to characterize post-communist transformation as a transition period between two states of society, the previous and the desired. Therefore, we get an additional important tool to identify the features and general features of this process. Psychological characteristics of consciousness, which are already used to determine the state of societies, are also significant.

The study of these issues in Ukraine, Poland and Russia was carried out by us in the following areas: publication of G. Durand's works; appeal to G. Durand's work; and using the ideas of G. Durand to substantiate approaches to the analysis of transformation processes. A review of the internet resources of European post-communist countries showed that in the vast majority of them, G. Durand's work is little known, and his ideas are not used, which can be explained by several factors, the main ones of which seem to us to be the complexity of the issue, language problems and the lack of translations of the scientist's works.

Analysis of recent researches and published papers. The analysis of scientific publications of scientists of post-communist countries, which highlight G. Durand's work and use his proposed research methodology, shows a gradual increase in the number of such works

in psychology, culturology, mythology, philology, social sciences and public administration. However, the generalization of these studies has not yet been conducted.

The purpose of the article is to identify, generalize and systematize the information about the use of ideas and methodology of G. Durand in scientific research of scientists of post-communist countries.

Presentation of the main material.

The study confirmed the hypothesis that G. Durand's work in post-communist countries is gradually becoming a general scientific asset. In Ukraine, the appeal to the theoretical heritage of G. Durand is carried out in two directions. The first of them was started in 2009 and is connected with the development of the school of mythology, the research of which involves the relevant cultural phenomena concerning the latest scientific interpretations of the myth by famous foreign scientists. The explorations of philologist H. Dranenko are among such studies. She considers the problem of connecting the mythocritical concept of reading a work of art with receptive aesthetics and receptive history, based on G. Durand's work and using his proposed terminology [2].

Symbol and myth in the theoretical thought of G. Durand are revealed in the article of the same name by H. Dranenko in 2009 based on the analysis of the monograph 'Mythological Images and Faces of the Work: From Mythocriticism to Mythanalysis' in the following areas: the content of the concept of 'symbol', archetypal images, genetic and mythological dimensions of the symbol problem, the con-

cept of myth, and so on. It is noted that 'G. Durand, like K. Levi-Strauss, considers myth as a metalanguage. According to the French anthropologist, the myth is a unique discourse, a narrative of the origin, where a fundamental antagonistic tension arises, which leads to the development of meanings' [3, p. 53].

H. Dranenko devotes her next article directly to the study of the concept of 'mythological background' in the Durand's anthropological theory of the imaginary. The author tries to comprehend the meaning of the concept introduced for scientific use in the work 'Mythological Background of the Parma Monastery: To the Issue of the Aesthetics of the Novel' (1961), and to give an example of its methodological use for the hermeneutic reading of literary texts. H. Dranenko also analyzes the interpretation of other concepts of the scientific toolkit of the French scientist (schemes, constellations of images, symbol, archetype, myth, structure, anthropological trajectory, and mode of the Imaginary). It is noted that the main provisions of Durand's theoretical concept presented in the work 'Anthropological Structures of the Imaginary' embody its main purpose: to 'rehabilitate the subjective' and justify the ontological significance of imagination. According to H. Dranenko, the French anthropologist seeks to prove the prospects of studying the world with the help of concepts created by imagination ('images' from the French. *image*), in other words, concepts that do not coincide with what is generally considered objective reality [4].

H. Dranenko's articles are quite actively cited in scientific works on philology, and the name of G. Durand is

indicated along with other well-known representatives of the French school of mythology (E. Durkheim, L. Levy-Bruhl, K. Levi-Strauss, R. Barthes, J. Burgos, P. Ricoeur, W.-L. Tremblay) [5, p. 172]. L. Bondarchuk connects Durand's prominent place among French mythologists, first of all, with the publication of the monograph 'Anthropological Structures of the Imaginary' in 1960 and the introduction of the concept of 'imaginary' as the basis of mental life, a component of fantastic space that cannot be avoided in real life. The author notes that from the middle of the twentieth century the interest in mythological criticism and mythopoetic interpretation is renewed, which confirms the opinion of G. Durand that the rational, whatever it may be, is developed in the imaginary, manifesting itself in various forms in art. G. Durand is mentioned in the article as the founder of the Center for the Study of the Imaginary, established in 1996, and, accordingly, as a representative of the third direction of French mythocriticism. The universalism and applied significance of French concepts, in particular, the opposition of Day/Night Mode by Durand, is also noted [6].

The popularization of G. Durand's ideas in our country was actively promoted by the formation of the Ukrainian School of Archetypes and the growth of attention to psychological problems in public administration. During the existence of the school, its participants have published more than 450 scientific articles in domestic periodicals, prepared monographs, and defended a number of PhD theses and doctoral theses. It was within this School that Ukrainian-language translations of the

works of iconic followers of K. Jung and G. Durand, in particular, M. Maffesoli, were initiated [7]. A Ukrainian translation of G. Durand's *Anthropological Structures of the Imaginary* thesis is being prepared [8, p. 290]. Cooperation with French scientists is also essential. In particular, in Ukraine, the active role of Honorary Professor of the Sorbonne Michel Maffesoli is noticeable in explaining his vision of the problems of the postmodern era: the phenomenon of global mass, the transformation of politics and the political sphere, the area of everyday life and the transformation of the sacred, festive into everyday life, the phenomena of submission and violence, the phenomena of nomadism and the new nature of identity in the modern world [9], as well as in spreading the heritage of G. Durand.

In particular, it should be noted the participation of M. Maffesoli in the activities of the Ukrainian School of Archetypes (USArch) and membership in the editorial boards of professional collections: 'Public Government' and 'Ukrainian Society'. According to the Scientific Secretary of USArch A. Sushyi, acquaintance with G. Durand's work took place in 2016, and the lectures delivered in 2017–2018 by Professor M. Maffesoli in Kyiv the Neotraibalism and Modern Decentralization Policy lecture and Transformation of the Political into the Ethical lecture formed a reliable perspective for new ideas [10, p. 351].

Both Ukrainian (L. Serdechna, L. Ponomarenko) and Russian scientists (V. Mykhailov) turned to G. Durand's work in their publications in the Public Administration professional journal, whose articles were based on Russian

translations of Durand's works and the characteristics of his work in Russian A. Duhin's work.

L. Serdechna's article reflects the points of Durand's theory of the imaginary 'imaginer' and attempts to describe it to understand the processes taking place in 'transitional' Ukrainian society, and the context of practical application to certain sociological structures as theoretical foundations of public administration [11]. L. Ponomarenko notes the prominent place of G. Durand among the students of K.G. Jung, applying his theoretical developments in the field of imagination and myths to study the archetypal nature of the national symbol [12].

In V. Mykhailov's publications, the propositions of G. Durand's works is used to form the author's position and develop tools of social management, to determine the role of elites and ideas of modern philosophy for public administration, etc. The scientist emphasizes that acquaintance with the 'sociology of imagination' of G. Durand prompted him to develop a new, based on his ideas, philosophy and theory of management [13; 14].

Thus, today in Ukraine scientists declare and realize the desire to evaluate and explain modernity using the results of G. Durand's work.

The work of the French scientist is better known in the Republic of Poland, which, in particular, was facilitated by the publication in 1986 of the translation of his book *'Imagination of the Symbolic'* (1964), which became a kind of brief introduction to the essence and ways of functioning of symbols in culture. It is in this area that we find most references to G. Durand's work

or the use of fragments of his works in Poland.

Already with the beginning of the post-communist transformation in Poland, attention to symbolism increased, which was accompanied by the emergence of scientific institutions based on interests. Thus, on the initiative of B. Sosen in 1995 a Department for the Study of Symbolic Imagination was established at the Institute of Romance Philology of the Jagiellonian University (Krakow), whose scientists used Durandian methodology; in 2004, a scientific circle of mythocritics started working at the Institute of Polish Philology of the University of Lodz, etc.

The first known Polish study of G. Durand's views, which concerned culture, was published in 1999 in Krakow in the Scientific Publishing House of the Pedagogical Academy named after the Commission on Public Education [15]. A monograph by S. Jasinowicz, devoted to highlighting the views of R. Barthes and G. Durand on the pluralism of culture. The first part of the study presents the intellectual profiles of Barthes and Durand in the chronological context of the formation of their concepts, noted their common interest in the phenomenon of meaning as a link between the cultural sphere, the human subject and the real world. The second part of the work is devoted to the consideration of some aspects of modern literature against the background of the methods of its criticism presented by Barthes and Durand, and, in particular, to the study of the relationships that may exist between critical methods and the 'cultural moment' of Western civilization in which these methods are used. The bibliography of R. Barthes's works

and G. Durand's works, as well as the works of other authors devoted to their activities, placed in the publication is important for studying the theoretical basis on these issues.

The publication of G. Durand's collection of works with a bibliography of his works in 2002, which gave an impetus to the development of relevant research and is often cited by Polish authors [16], was a significant contribution to the development of Durand studies in Poland.

Mastering of the methodology of G. Durand became important for the scientific community. In this context, a number of publications by Professor Marzena Karwowska, who has repeatedly completed research internships at foreign universities and centers, including in Grenoble and Paris, deserve attention. In particular, the following books were published under her pen: a book with an analysis of Bolesław Leśmian's ideas (2008) [17]; an article devoted to the analysis of the archetypes of day and night on the example of B. Leśmian's work (2017) [18] and an article on the analysis of the work of this Polish poet, which can be called a model of Durandian research methodology (2014). The analysis of B. Leśmian's plays in this article was methodologically based on the anthropological theory of G. Durand, and the symbolic meaning hidden in the poet's texts was analyzed from the point of view of mythocritical interpretation [19].

In 2015, the Publishing House of the University of Lodz published M. Karwowska's monograph 'Anthropology of Creative Imagination in Literary Research. Imaginary World of Bruno Schultz'. In it, in addition to

the brilliant use of the methodology of G. Durand, the presentation of the theory of anthropological structures of the imaginary, concepts and relevant areas of research, the characteristics of the Polish school of 'postdurandism' are important [20, p. 71–82].

M. Karwowska also refers to G. Durand's work in the publications of the following years. Thus, in the collective monograph of 2016 'Constant Presence of Myth in Literature and Culture', the article 'Myth in Modern Literary Research' [21, p. 12–22] is in the forefront, in which G. Durand is called the initiator of modern research on myth in Europe. The author analyzed the works of Polish authors on mythology, in particular the works of novelists B. Sosen, S. Jasionowicz, K. Falitska, M. Klik; theorist of literature J. Śłosarska; Polonists W. Sturtz and M. Dybizbanowski, gave grounds to conclude that Durandian methodology and post-Durandian hermeneutics are widely used in Poland. In M. Karwowska's monograph of 2020 [22], a significant part of the study on the anthropology of literature is based on the use of G. Durand's methodology (theory of anthropological structures of imaginary and the concept of cultural pluralism) and is also devoted to characterizing his work and revealing its influence on Polish culture.

The series of publications '*Imaginarium*' (published in 2016 [23] and in 2017 [24]), united by Editor S. Jasionowicz by a theme 'New Man' and available to researchers on the website of the Polish Theological Society, is rather interesting. The task of the *Imaginarium* series is to provide a comprehensive description of the motives and problems of Western culture. The authors of

the study, by comparing modern critical idioms, try to understand what it means to be human and seek to revive the discussion about concepts and visions of transformation or reinterpretation of human history. It is worth noting the publication of M. Karwowska 'Vision of a New Man in the Works of Miron Białoszewski' [24, p. 241–251] among the chapters of the book of 2017, as a significant part of it is based on the use of creative heritage and methodology of G. Durand. In particular, the article adopts the Durand's concept of the symbol as a mythical figure (*figure mythique*), expressed at the level of the language of the archetypal image (*image archétype*). In addition to G. Durand's work, the publications of his followers were also used.

From the point of view of generalizing the experience of using Durand's work, it is worth paying attention to M. Lubelska-Renuf's article 'The Structure of the Imaginary Czesław Miłosz and Gilbert Durand', which analyzes the theory of the imaginary and the practice of its implementation. The article argues the Polish poet and novelist Cz. Miłosz's works, in which images 'form real magnetic fields that gravitate around a number of central poetic symbols', can be perceived as a practical implementation of Durand's theory [25].

In Russia, the heritage of G. Durand is used in several areas, primarily in sociology, psychology and philology. The lectures of F. Walter, head of the Grenoble Center for Imaginary Studies, given in 2005 at Moscow State University and the Russian State University for the Humanities, and the published article based on them, were a certain impetus for disseminating information

about the school of mythology and, in particular, G. Durand. The detailed preface of the translator Yu. Pukhlii provided brief information about G. Durand and his main works and noted that 'there is still no complete and systematic idea of the origin, development and current 'sprouts' of the French mythological tradition' in Russia [26].

It is worth noting the research of sociologist O. Duhin, who in 2010 published the monograph 'Logos and Mythos: Sociology of Depths' [27] and the manual 'Sociology of Imagination. Introduction to Structural Sociology' [28], and in 2011 he defended his doctoral thesis 'Transformation of the Social Structure of Society in the Context of the Sociology of Imagination' [29]. Among the objectives of the study identified by the author, we should highlight those related to the discovery of the possibilities of 'sociology of imagination' for the study of archaic and traditional societies, as well as modern and postmodern eras. It is also important for the scientist to show the possibilities of the 'sociology of imagination' in studying the specifics of the transformation of the social structure of Russian society.

In the following years, a number of monographs by O. Duhin were published ('In Search of the Dark Logos' (2013); 'Noomakhia. Wars of the Mind. Three Logos: Apollo, Dionysus, Cybele' (2014); and others), which are based on G. Durand's work and are actively used in scientific research by Russian scientists. The activities of the Centre for Conservative Studies sociological school, founded in 2008 on the initiative of Professor A. Duhin and Dean of the Faculty of Sociology of M. V. Lo-

monosov Moscow State University V. Dobrenkov, and the Laboratory for Imagination Research founded in 2011, are also notable [30; 31]. Popular explanations of the essence of G. Durand's work are also important, an example of which is a video film created based on Duhin's texts [32].

It should be noted the statement of O. Duhin that G. Durand is based in his typology on the achievements of the Russian School of Physiology, in particular, on V. M. Bekhtieriev's work and O.O. Ukhtomskyi's work. The same idea is found in the works of modern Russian psychologists, for example, V. Slabinskii, who suggests integrating Durand's research into the theory of relations of V. Miasyshchev, considering that the two modes and three groups of myths identified by Durand in *imaginaire* are realized in the cluster of personality relations proposed by Myasishchev [33].

O. Duhin's scientific work has a significant resonance in Russia and is highly valued. In particular, I. Poltoraki notes that Europe in the person of G. Durand began to overcome dualism (the basic paradigm of the diurnal regime of Modernism), but later slipped into postmodern nihilism. O. Duhin, however, picked up the fallen flag, and now almost in a single person develops the 'sociology of imagination' [34]. This is emphasized by S. Semenov, who writes: 'Duhin, following Durand, considers death and time as negative categories' [35].

Noting the significant role of A. Duhin's research in popularizing G. Durand's ideas and works, as well as M. Maffesoli's works not only in Russia but also in other post-communist

countries, at the same time, it is worth noting the reactivity of many of his geopolitical theses based on archetypes, especially those concerning Poland and Ukraine, which has repeatedly been the subject of criticism of Polish scientists (M. Bała, M. Broda, P. Ebengard, J. Ignaszczak, A. Krasowski, K. Surowiec and others).

It is also worth mentioning other Russian authors who are actively working on the provisions of the school of archetypes and, in particular, the ideas of G. Durand, based on O. Duhin's work. Thus, V. Mykhailov, already mentioned by us, comprehends the theory of management in the style of 'nocturne' as a new philosophy of management, popularizing it in the Ukrainian professional publication [14]. In other publications by this author, known to us, the myth is considered as a tool or matrix of government, religious tradition and so on.

A more independent position is taken by V. Lebedko, who in his lectures in 2010 analyzed the views of G. Durand in terms of understanding the femininity of the soul, emphasizing that the imaginer is a strategy of anthropological trajectory in the face of death. The author notes that Jung's student and friend G. Durand 'gathered all the streams of the then Eranos in one stream and created the so-called deep sociology or sociology of imagination. And this is something that has not yet taken its place in science, because it, in fact, puts all modern science upside down' [36].

Analytical psychologist, Jungian psychotherapist L. Surin in a number of articles examines K. G. Jung's work and his followers, focusing, in particular, on

the analysis of the intellectual community of Eranos. It is important to note the author's opinion that 'archetypal psychology begins with K. G. Jung, A. Corben and G. Durand' [37], and citing the Durandian characteristics of the Eranos Society.

Several versions of the translation of G. Durand's works into Russian should be noted; in particular, a translation of G. Durand's *Anthropological Structures of the Imaginary* that is available via electronic access [38]. Publication of translated works and the popularization of Durand's ideas by O. Duhin contribute to their wider use, in particular, in fiction (E. Zaslavskaya and others). However, researchers noted the complexity and duration of work on translations.

It is worth noting the attempts to use G. Durand's work in political interests to justify a certain position, which is observed in both Ukraine and Russia. Thus, political scientist V. Hulevych in a 2009 article warned Ukraine against the 'diurnal' USA, pointing out that Ukraine and Russia are 'nocturne' countries: 'Hence the subconscious comparison of Russia and Ukraine as 'the older and the younger sisters'. It is known that the older sisters replace the parents, in whom the younger ones seek solace and security' [39]. In 2014, this author moved from Ukraine to Russia, declaring the struggle against Ukrainian nationalism. In the publication with the eloquent title 'Ukraine and Russia-Mother' (dated 30.08.2014), V. Hulevych resorts to ethnopsychological analysis concerning G. Durand and claims that 'Russia for Ukrainians is not an enemy, but a mother' [40]. This view seems politicized.

Conclusions and prospects for further researches. The conducted research shows that only in recent years G. Durand's work has become the subject of understanding by scientists of post-communist countries, which is largely explained by the lack of widely available publications of works in the original language, the lack of translations and the complexity of the problem.

In Ukraine, the School of Archetypes (E. Afonin and others), considering the approaches of G. Durand, made the first publications on philology and public administration and is preparing a translation of his works, which will contribute to their comprehensive study. In Poland, G. Durand's work is used from a methodological point of view, mainly for the study of literary processes. Contacts with French followers of G. Durand are noticeable. In Russia, using elements of G. Durand's work, a theory is built that justifies the features of Russian civilization, contrasting it with the Western one. What is common in post-communist countries is the desire to comprehend the ideas of G. Durand and use them to explain the present.

The analysis of practice shows the need to translate and publish G. Durand's work, which will facilitate the use of his ideas in post-communist countries. It is advisable to use its methodological approaches to analyze the essence of post-communist transformations, understand managerial, social and other transit problems, as well as to develop mythological studies and literary criticism. The popularization of G. Durand's work in the scientific community also seems useful.

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UDC 351.82:336.7]:[005.52:005.334

[https://doi.org/10.32689/2617-2224-2021-1\(26\)-102-122](https://doi.org/10.32689/2617-2224-2021-1(26)-102-122)

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RISK-ORIENTED APPROACH IN THE SYSTEM OF CORPORATE GOVERNANCE AS A MANIFESTATION OF THE ARCHETYPE OF STATE SUPERVISION

Abstract. The article deals with defining the role of state regulation in the corporate sphere by considering the system of risks and summarizing the negative effects caused by abuse, manipulation, unfair and illegal actions in the market. It is determined that corporate governance is one of the key elements and a prerequisite for the successful operation of a joint-stock company. It is noted that

good governance helps to strengthen trust in the company, increase its competitiveness, efficiency and growth, and thus helps to attract foreign investment and is the basis for innovative development of the state. Besides, the article examines the archetypes of state supervision in the corporate governance system by identifying and investigating the system of links between national mentality and state regulation and supervision. As a result, it is determined that the government and society in the context of introducing innovations change the forms and methods of action, the development of interaction and communication processes becomes a priority in relations between the government and society. Besides, the system and monitoring of risks in the corporate sphere are considered and the emphasis is placed on an approach based on risk assessment. The article also considers the system of investor protection, which complemented by prudential supervision that is an integral part of the general system of supervision by state bodies in the financial market. It is examined that improving interaction between public authorities, corporations and the population remains necessary in solving the problem of forming a competitive economic environment and increasing the investment attractiveness of Ukraine. Thus, the article proves the need for state supervision in the field of corporate relations and considers ways to improve state regulation of this area of relations by introducing a risk-based approach to the corporate governance system.

Keywords: corporative management; proper management; archetypes of state supervision; state regulation and supervision; risk-oriented approach; investor protection; financial market; professional participants; financial monitoring; prudential supervision.

РИЗИК-ОРІЄНТОВНИЙ ПІДХІД В СИСТЕМІ КОРПОРАТИВНОГО УПРАВЛІННЯ ЯК ВИЯВ АРХЕТИПУ ДЕРЖАВНОГО НАГЛЯДУ

Анотація. Визначено роль державного регулювання у корпоративній сфері за допомогою розгляду системи ризиків та узагальненню негативного ефекту, спричиненого зловживаннями, маніпуляціями, недобросовісними та незаконними діями на ринку. Визначено, що корпоративне управління є одним з ключових елементів і передумовою успішної діяльності акціонерного товариства. Зазначено, що належне управління допомагає зміцнити довіру до компанії, підвищити її конкурентоспроможність, ефективність та зростання, а отже, сприяє залученню іноземних інвестицій та є базисом, який забезпечує інноваційний розвиток держави. Розглянуто архетипи державного нагляду в системі корпоративного управління шляхом виявлення та дослідження системи зв'язків між національною ментальністю та державним регулюванням та наглядом. В результаті чого визначено, що влада і суспільство в умовах запровадження інновацій змінюють форми та методи дії, пріоритетне значення у відносинах влади і суспільства набуває розвиток процесів взаємодії та комунікацій. Крім того, розглянута система та моніторинг ризиків у корпоративній сфері та зроблено акцент на підході, що ґрунтується на оцінці ризиків. Розглянуто систему захисту інвесторів,

яка доповнюється пруденційним наглядом, що є складовою загальної системи нагляду державними органами на фінансовому ринку. Досліджено, що вдосконалення взаємодії між органами державної влади, корпорацією та населенням залишається необхідним у вирішенні проблеми формування конкурентоспроможного економічного середовища та підвищення інвестиційної привабливості України. Таким чином доведено необхідність державного нагляду у сфері корпоративних відносин та розглянуто шляхи вдосконалення державного регулювання даною сферою відносин за допомогою впровадження ризик-орієнтованого підходу у систему корпоративного управління.

Ключові слова: корпоративне управління; належне управління; архетипи державного нагляду; державне регулювання та нагляд; ризико-орієнтований підхід; захист інвесторів; фінансовий ринок; професійні учасники; фінансовий моніторинг; пруденційний нагляд.

РИСКО-ОРИЕНТИРОВАННЫЙ ПОДХОД В СИСТЕМЕ КОРПОРАТИВНОГО УПРАВЛЕНИЯ КАК ПРОЯВЛЕНИЕ АРХЕТИПА ГОСУДАРСТВЕННОГО НАДЗОРА

Аннотация. Определена роль государственного регулирования в корпоративной сфере посредством рассмотрения системы рисков и обобщению негативного эффекта, вызванного злоупотреблениями, манипуляциями, недобросовестными и незаконными действиями на рынке. Определено, что корпоративное управление является одним из ключевых элементов и предпосылкой успешной деятельности акционерного общества. Отмечено, что надлежащее управление помогает укрепить доверие к компании, повысить ее конкурентоспособность, эффективность и рост, а, следовательно, способствует привлечению иностранных инвестиций и является базисом, обеспечивающим инновационное развитие государства. Кроме того, в статье рассмотрены архетипы государственного надзора в системе корпоративного управления путем выявления и исследования системы связей между национальной ментальностью и государственным регулированием и надзором. В результате чего определено, что власть и общество в условиях внедрения инноваций меняют формы и методы воздействия, приоритетное значение в отношениях власти и общества приобретает развитие процессов взаимодействия и коммуникаций. Кроме того, рассмотрена система и мониторинг рисков в корпоративной сфере и сделан акцент на подходе, основанного на оценке рисков. Также в статье рассмотрена система защиты инвесторов, которая дополняется пруденциальным надзором, который является составной частью общей системы надзора государственными органами на финансовом рынке. Исследовано, что совершенствование взаимодействия между органами государственной власти, корпорацией и населением остается необходимым в решении проблемы формирования конкурентоспособной экономической среды и повышения инвестиционной привлекательности Украины. Таким образом, в статье доказана необходимость государственного надзора

в сфере корпоративных отношений и рассмотрены пути совершенствования государственного регулирования данной сферы отношений посредством внедрения риско-ориентированного подхода в систему корпоративного управления.

Ключевые слова: корпоративное управление; надлежащее управление; архетипы государственного надзора; государственное регулирование и надзор; риско-ориентированный подход; защита инвесторов; финансовый рынок; профессиональные участники; финансовый мониторинг; пруденциальный надзор.

Problem statement. One of the main factors influencing the successful operation of the company is the possibility of its access to investment resources. At the same time, a company cannot rely on investor confidence and external financing if it does not take measures to implement effective corporate governance, namely, proper protection of investors' rights, reliable management and control mechanisms, openness and transparency in its activities. The formation of such a model means creating conditions for internal corporate conflicts and violations of the rights of small shareholders.

Today there are the following 4 biggest problems of corporate governance in Ukraine:

- There is no culture of corporate governance in the stock market;
- There are no corporate governance standards for professional participants;
- The stock market does not fulfil the basic principle of the Organization for Economic Cooperation and Development: 'Promote the effective development of corporate governance'; and
- The assessment of the quality of corporate governance as part of state supervision over the activities of is-

suers and professional market participants has not been implemented.

These problems require the improvement of legal regulation in this area. Regulatory change, which considers international experience in overcoming and preventing crises, various types of risk management, which has a risk-oriented approach to corporate governance, is a prerequisite for creating effective capital markets and regulated markets in Ukraine with a reliable security system for investors.

In Ukraine, a significant part of enterprises has chosen a joint-stock organizational and legal form, so the introduction of the best corporate governance standards in them is of great importance for the country's investment attractiveness and sets appropriate tasks for the state.

Analysis of recent publications on the issues and identification of previously unsettled parts of the general problem. Theoretical issues of corporate governance are examined in the works of D. Baiura, T. S. Kozakova, H. A. Mishenina, S. A. Rumiantseva and L. Ye. Dovgan. Peculiarities of state supervision in the corporate sphere are examined by K. I. Rovynska, M. V. Plotnikova, O. I. Babchynska,

A. I. Kalusenko. The problems of corporate governance are devoted to the works of S. V. Korobka and O. M. Polinkevych. T. Greenberg and E. Kulikova consider the risks of corporate governance. However, the topic of state regulation of corporate relations is currently relevant, as discussions are still ongoing on this issue. In this regard, there is a need to study the existing risks in the corporate sector and prove the feasibility of state supervision in this area of relations to protect investors.

Purpose of the article. Define the concept of 'corporate governance', examine the proper system of corporate governance, find out the importance of corporate governance for the state, define the concept of the archetype, explore the archetypes of state supervision in corporate governance, consider the essence of a risk-based approach, identify the set of risks and their negative effect in the case of abuse, manipulation, unfair and illegal actions in the market, determine the role of public administration in the field of corporate relations and note the need for state supervision over this area of relations.

Presentation of the main research material. One of the most important elements of the external environment of corporate governance is government regulation of the corporate sector. Accordingly, state regulation is characterized by the state's interest in the stability and effective functioning of state institutions that control the activities of the corporate sector. The state has a significant number of regulatory functions in this area, which is implemented at the local, regional, national and international levels. Creating a holistic

organizational and legal framework for the functioning of the economy, the state regulates various aspects of corporate enterprises, including the implementation of strategies for them.

The role of the state in the processes of creating, regulating and optimizing the activities of the corporate sector of the economy is manifested in the fact that on the one hand, the state acts as a kind of regulator of its activities, applying various forms and methods of regulatory influence, and on the other hand, it acts as a subject of corporate relations as a powerful shareholder and investor.

The relations between the state and the corporate governance system are reciprocal and multilateral. Thus, from the point of view of S. Rumiantsev, the state has a significant impact on the level of development of the corporate governance system, and the existing system of corporate relations in the country, in turn, affects the economy and, accordingly, the state as a whole [1, p. 9].

The essence of state regulation in the field of corporate governance is the approval of legislative and regulatory acts, the establishment of rules and standards and control over their implementation, the system of protection of the rights of investors (shareholders), the development and control over compliance with legislative norms in the implementation of activities by issuers and professional market participants, control over the publication of reliable public information by issuers and control over the activities of participants in the securities market.

Today, many countries see corporate governance as an integral part of

market reforms, a condition for private business development, a means of increasing competitiveness in international markets and improving economic performance in general, and Ukraine as one of the ways out of the financial crisis [2, p. 239]. This K. I. Rovynska's statement most accurately conveys the main purpose of state regulation of this area of government.

O. I. Babchynska emphasizes that understanding the nature and features of the transformation of the corporate relations system in Ukraine in the general context of global transformation is necessary to develop an effective corporate policy and development strategy of joint-stock companies and corporate structures, which are the main component of Ukraine's production potential and development of directions of the state strategy for the development of the corporate sector of the country as a whole [3, p. 217].

Considering corporate governance as a complex system of economic relations, which includes many external and internal elements. D. Baiura defines corporate governance as a system of purposeful formation of the process of a joint-stock company (corporation) and influence between shareholders and stakeholders' [4, p. 62].

S. Masiutyn defines corporate governance as a modern, progressive type of management activity within the economic system, which is characterized by the presence of corporate strategy, corporate style of work of managers at all levels, corporate culture, financial and information openness, a system for protecting the rights of shareholders and owners of other securities of the issuing company [4, p. 38].

In turn, both H. A. Mishenina and Yu. T. Matvieieva argue that corporate governance is a system of relations between the company's bodies and its owners (shareholders) regarding the management of the company's activities [5, p. 9]. At the same time, T. S. Kozakova argues that corporate governance should be considered not as a simple set of legal, organizational norms and rules within which a certain corporation functions, but as a system of socio-economic relations, based on which relations are built both between all participants in a particular structure, and between such participants and external agents, and subjects of institutional regulation [6, p. 57].

Foreign researchers R. Monks and N. Minow understand corporate governance as the relationship between different participants (shareholders, managers, board members, employees, customers, suppliers, creditors and other stakeholders) in determining the development and activities of the corporation [7, p. 18].

S. A. Rumiantsev gives corporate governance the following definition: 'Corporate governance is a system of elected and appointed bodies that manage the activities of open joint-stock companies, which reflects the balance of interests of owners and aims to maintain a maximum profit from all activities of the company under applicable law' [8, p. 13].

L. Ye. Dovhan considers corporate governance in a broad and narrow sense. Corporate governance in the narrow sense of the word is a system of relations between shareholders (owners) and managers of the company, aimed at protecting the interests of

shareholders and reducing opportunities for opportunistic management behaviour. Corporate governance in a broader sense is a balance of interests of all stakeholders of the company, interested in acquiring control and rights to part of the company's cash flows [9, p. 134].

Thus, according to the World Bank, corporate governance is a system of elected and appointed bodies that manage the activities of open joint-stock companies, which reflects the balance of interests of managers and aims to ensure the maximum possible profit from all activities of open joint-stock companies within current legislation. [10]. And the International Finance Corporation (IFC) believes that corporate governance is a system of interaction between the company's governing bodies, shareholders and stakeholders, which reflects the balance of their interests and aims to maximize profits from the company under applicable law and international standards [11, p. 13].

Therefore, consolidating the above defining the concept of corporate governance, we can conclude that corporate governance is a set of relationships between all recognized stakeholders that based on certain principles (codes) and legislation and aims to ensure a balance and consider the interests of all participants in corporate relations and the effective operation of the company.

Thus, according to the Principles of Corporate Governance, the importance of corporate governance for the state is due to its impact on the social and economic development of the country through:

- Promoting the development of investment processes, ensuring confi-

dence and increasing investor confidence;

- Improving the efficiency of capital use and activities of companies; and

- Considering the interests of a wide range of stakeholders, which ensures the implementation of activities by societies for the benefit of society and the growth of national wealth [12].

The Corporate Governance Code stipulates that good corporate governance is not limited to the relationship between investors and managers, but also considers legitimate interests and active cooperation with stakeholders who have a legitimate interest in the company's activities (employees, consumers, creditors, state, and public, etc.) [13]. This is because the company cannot exist independently of the society in which it operates, and the ultimate success of its activities depends on the contribution of all stakeholders.

The presence of an effective corporate governance system, following the principles of corporate governance, increases the cost of capital, companies are encouraged to use resources more efficiently, which creates the basis for growth [12]. Also, according to O. M. Polinkevych, successful corporate governance helps to improve liquidity, solvency, financial stability and profitability of enterprises, their innovation capacity, and attracting foreign investment. It is the basis that provides innovative development of the state [14, p. 191]. At the same time, S. V. Korobka argues that the improvement of corporate governance helps to increase the efficiency of organizations and expand their access to external sources of funding, which is one of the

conditions for sustainable economic growth [15, p. 82].

Thus, a proper system of corporate governance allows investors to be confident that the company's management uses their investments wisely for financial and economic activities and thus increases the value of the share of investors in the company's share capital. At the same time, the state can identify the 'integrity' and law-abiding nature of a participant in the economic sector by the criterion 'level of good corporate governance'.

Since good governance requires responsibility for achieving the ultimate goal of the company, which is to create long-term shareholder value, it helps to increase the value of the company by increasing its competitiveness, efficiency and growth, strengthens trust in the company and increases share value. in the interests of shareholders, employees and other stakeholders. In our opinion, as one of the external 'stakeholders' can be considered a state whose economy directly depends on the achievement of the ultimate goal of the economic sector.

Thus, let's try to consider the archetypes of state supervision in the system of corporate governance.

The archetype, according to K. Jung, is the key to understanding the socio-cultural values and characteristics of people, is a genetically inherited structure of accumulated human experience, which determines a certain type of perception, experience, behaviour and understanding. In K. Jung's philosophy, archetypes act as structural elements of the collective unconscious, which underlie all mental processes and are an innate stereo-

type of human behaviour. Thus, in an archetypal situation, a person acts following the internal typical scheme, i.e. the archetype has a strong influence on human emotions, has stability, a sufficient number of its elements that do not belong to other known archetypes, as well as traits that connect it with life as a process or elements of such [16].

S. Krymskyi notes that the subject field of historical action on an ever-increasing scale is the comparison of all times, through the comparison of which the constant is removed, what does not fall under the power of fluidity [17, p. 70]. The emergence of such invariant forms as archetypes emphasizes the desire of man to find constant, reliable and absolute constants of existence. In this sense, E. A. Afonin's opinion deserves attention that the historical fate of each people depends on its ability to preserve, develop and restore its social body and on its ability to adapt to changes [18, p. 255]. The preservation of the archetypes of the national mentality is facilitated by the support of society itself for the sustainability of its archetypes of culture and economy.

Thus, the archetype can be defined as an innate ability to behave, developed in the process of human history, or as a class of mental phenomena, i.e. universal ways of organizing individual human experience. Manifesting in human consciousness through a symbol, the archetype can revive the deep layers of ideas about the world.

Archetypal structural elements of consciousness are a concentrated expression of various parameters of human social life over millennia. Based on archetypes in the process of historical

development, the principles of domination and conquest were formed. In the conditions of introduction of innovations, the influence of archetypes of national mentality on the formation of mechanisms of state regulation and supervision is essential.

Thus, the Spanish philosopher H. Ortega y Gasset believed that power means the domination of thoughts and views, while interpreting it as the ability of agents of power through domination to implement or impose certain political decisions [19, p. 117]. According to L. M. Herasina, the nature of power is the secret of real, unstylized self-confidence, which can create a special aura, immersed in which some resolute control (rule), and others selflessly obey, carrying out any orders, i.e. the ability to exercise their will, to exert a decisive influence on the activities and behaviour of people [20, p. 4].

From the above, it follows that domination and submission are rooted in human nature, in the archetypal structural elements of human consciousness. In this regard, the archetypes of state supervision are the eternal desire of those in power, and later – the state, to exercise control and supervision to obtain the maximum possible financial benefit.

However, the peculiarity of public power in the context of globalization is that the conditions of society are no longer dictated and the government does not act as an enforcement machinery, but, on the contrary, cooperates more closely with civil society, delegating part of its powers to its institutions. As E. Afonin notes in his works, ‘modern postmodern society, in contrast to the traditional one, is aimed at

transforming the interaction of society and the state, which, in turn, is ensured by creating new forms of human influence on public administration processes and, accordingly, their participation in the socio-political life of society’ [21, p. 5].

That is why in the modern world there is still a tool of supervision, but its component is changing in the direction of risk assessment, as a historically recognized feature of entrepreneurship since the days of the merchants, whose field of activity was trading.

Today, the risk remains an inevitable companion of corporate activity, because any company seeking to obtain the maximum possible profit in certain circumstances, in its activities is exposed to risks. Thus, the result of the accepted risk may be:

- The risk of loss, i.e. complete or partial loss of what already exists (capital, income, customers, etc.);
- The risk of lost opportunities (or the risk of insufficient optimization of business decisions): failure to obtain what the company could have under another management decision.

And, therefore, the risk is the occurrence of a certain event that may adversely affect the achievement of certain goals or strategy implementation. Risk is characterized by possible threats that lead to losses and negative consequences, the probability of which is a quantitative measure of risk. Corporate governance risk factors are events or actions that act as sources of risk that may cause deviation from the satisfactory condition of the object of risk.

Thus, O. Kulikova, based on research by the Institute of Corporate

Law and Management and the Investment Bank Brunswick Warburg, Rutherford and Costello, refers to the risks of corporate governance as follows:

- The risk of openness and transparency of companies' activities;
- The risk of violation of the shareholder's right to participate in the management of the company;
- The risk of the company not making a profit;
- The risk of reducing the value of net assets per share;
- The risk of 'water down' of the shareholder's share in the authorized capital of the company;
- The risk of corporate conflicts;
- The risk of bankruptcy [22, p. 4].

World practice, according to T. Greenberg, shows that the use of risk assessment techniques is a difficult, costly task and involves, among other things, obtaining reliable and up-to-date information, financial institutions and supervisors have sufficient resources, competencies and experience to evaluate this information, as well as sufficient opportunities to minimize the identified risks [23, p. 55].

Risk monitoring is an effective organization of information management systems, compliance with the requirements of international standards on the procedure for organizing internal audit and the procedure for conducting an external audit, and the organization of independent audits. To solve the problem of risk management it is necessary to develop sufficiently effective and transparent systems of control over financial stability, which would be based on research on the study of risk areas of companies, effective methods

of analysis, control, assessment and monitoring of risks and adequate management systems.

A risk-based approach allows countries to take a more flexible set of measures within the FATF requirements to focus their resources more effectively and implement preventive actions that are appropriate to the nature of the risks. It follows from the text of the first FATF recommendation that the risk-oriented approach should be applied primarily at the national level ('national risk assessment'), as well as directly by financial institutions and certain non-financial institutions and professions, i.e. subjects of primary financial monitoring [24].

That is, the risk-oriented approach is a method of organizing and exercising state control (supervision), which allows to identify and eliminate weaknesses in time, to take preventive measures and, thus, to avoid negative consequences of the realization of risk and includes the following four stages:

- Identification of risk factors based on the analysis of a wide range of information;
- Risk assessment with the issuance of a professional (motivated) judgment, i.e. a detailed conclusion of the responsible person of the supervisory body on all factors that determine the risk inherent in the financial institution, and the possibility of reducing it;
- Allocation of surveillance resources based on risk assessment and including determination of the direction, depth, duration and frequency of inspections and remote monitoring, as well as the need for suitably qualified personnel;

- Monitoring and reviewing assessments to ensure the consistency of supervision of the current situation.

The risk-based approach requires an unbiased approach to identifying risks, applying risk management measures, and finding the best option between maximizing profit right now and long-term sustainable development and protecting shareholders' rights.

Countries, competent authorities and obligated entities should identify, assess and understand the risks to which they are exposed and take measures appropriate to those risks to reduce them effectively. At the same time, supervisors must distinguish between the magnitude of risks and the quality of their management. When carrying out risk-oriented supervision, the main object of control by the supervisory body is the risk management system.

Thus, consider a risk-oriented model of corporate governance with the participation of the state as one of the external stakeholders.

Trust is a key factor in the survival and successful functioning of any financial market in the world. Trust among market participants is the foundation on which the market is built. The financial market operates as long as most participants are convinced that market events soon will proceed approximately as they predict, and as long as securities prices reflect real demand and supply for the security.

Otherwise, a crisis begins, which, with extremely negative developments, ends with the collapse of the market. Of course, every market failure has its real causes, which can be attributed to the sphere of economic logic, but a

big role in the development and acceleration of the market crisis is played by panic, primarily caused by the loss of confidence of market participants. Sometimes even a small blow to the market in one part of the world due to the domino effect causes a serious crisis on the other side of the world.

A fuse of the above situations at the state level is the National Commission on Securities and Stock Market, hereinafter referred to as the "NCSSM", which following its tasks, provides methodological support for the implementation and development of corporate governance principles, conducts inspections of issuers on corporate governance and summarizes the practice of corporate governance legislation. And therefore, the NCSSM, through its regulatory and supervisory functions, creates the conditions for the formation of powerful domestic investors and ensure the protection of investors' rights [25].

The state system of investor protection is based on the following three pillars:

- Timely, complete and correct reporting and publication, i.e. presentation of information on issuers of securities and the securities themselves;
- Qualification, knowledge and ethical integrity of professional market participants;
- Prevention of market abuse and manipulation.

There is a lot of competition all over the world for investment funds. Therefore, the arrival of investors in domestic enterprises depends on the establishment of a system of disclosure of information about their financial and economic activities. Any decision to

invest in securities under normal conditions should be based on reliable information. Investor protection in this segment is achieved through the introduction of a single information system and constant insistence on the application of this system.

Regulations on Disclosure of Information by Issuers of Securities establishes one of the principles of corporate governance: disclosure of information, according to which the company must timely and available means to disclose complete and accurate information on all relevant issues relating to the company, to enable users' information (shareholders, creditors, potential investors, etc.) and take a balanced decision [26].

According to Art. 40 of the Law of Ukraine 'On Securities and the Stock Market', the purpose of information disclosure is to help creditors assess risk, ensure the responsibility of the company's management to shareholders and other persons, and ensure the functioning of capital markets [27, Art. 40].

Information disclosure is extremely important for the evaluation of the corporation's activities by shareholders, potential investors and other stakeholders because information disclosure about corporations helps to raise capital and maintain trust in the corporation. Insufficient, and sometimes contradictory, information about corporations obtained from various media sources, on the other hand, can hinder the formation of objective opinion and the maintenance of business relations.

Information disclosure on the integration of risk-oriented management into key enterprise processes and de-

cision-making, as well as information on individual risk management in the company's annual reports or on its website, is a positive feature for partners, inspection bodies, investors and clients, which makes it possible to increase the investment attractiveness of the enterprise.

In connection with the above, information on the results of financial and economic activities of the issuer must be regularly disclosed in the stock market, including by submitting it to the NCSSM. Besides, in all financial markets, issuers of securities are required to compile and publish securities prospectuses when issuing or listing securities on the stock exchange (as well as mandatory elements of these prospectuses) and are required to publish periodic business reports and report on all events that have a significant impact on the activities of the issuer.

One of the key tasks of corporate governance is the supervision and ability of the state to control the actions of management staff, carried out to ensure the effectiveness of the company and protect the interests of its owners, including the regulation of internal and external risks. Such supervision and control are provided at the level of state regulation through bodies of general and special competence, which create norms and rules of corporate control, and responsibility of corporations.

In particular, the NCSSM in this area in this area has the authority to supervise the activities of primary financial monitoring entities by conducting scheduled and unscheduled inspections, including on-site ones, to regulate and monitor taking into account

the policies, procedures and systems of control, risk assessment to determine the compliance of measures carried out by primary financial monitoring entities and reduce risks during the activities of such entities and require primary financial monitoring entities to comply with the requirements of legislation, regulating relations in the field of preventing and combating the legalization (laundering) of the proceeds of crime or the financing of terrorism, and in case of detection of violations of legal requirements, take measures provided for by the law [25].

Besides, the investor protection system is supplemented by prudential supervision, i.e. risk-based supervision. Regulations on prudential standards of professional activity in the stock market and requirements for the risk management system fixes that prudential supervision is an integral part of the general system of supervision by government agencies in the financial market and is based on regular assessment of the overall financial condition of the financial institution, the results of the system and the quality of its management, compliance with mandatory standards and other indicators and requirements limiting risks of financial assets [28].

Both M. V. Plotnikova and A. I. Kalusenko note that prudential supervision in the stock market provides transparency and control over the activities of professional market participants, and is also an effective tool for protecting the interests of investors, the purpose of which is to protect investors and ensure the stability of the stock market, which is one of the conditions for ensuring the stability

of the financial market of Ukraine as a whole [29, p. 232].

The NCSSM sets prudential standards and supervises professional stock market participants within the activities carried out by such a participant based on an issued license. Professional participants submit to the NCSSM information on the results of the calculation of prudential standards and the data based on which they are calculated.

Corporate governance in the activities of professional stock market participants, which considers the requirements of prudential standards, requires the introduction of international standards. Creating a new corporate governance system involves restructuring the corporate governance infrastructure in the capital markets for professional participants, namely: increasing the role and functions, changing approaches to the structure of supervisory boards, implementing a proportionate approach, new requirements for internal audit and control, compliance and risk management, and increasing the role of stakeholders.

To this end, to implement the Comprehensive Program for the Development of the Financial Sector of Ukraine's Economy until 2020, The Concept of Corporate Governance in Professional Capital Markets of Ukraine was approved, which considers corporate governance as an integral part of the risk management system of a professional capital market participant and which should implement international best practices in the capital markets.

The implementation of this Concept in the future should lead to the creation of an effective system of risk-

oriented management model in professional participants in capital markets and provides the followings:

- Increasing the efficiency of professional participants in capital markets;
- Increasing the reliability and attracting new customers (including foreign and national investors);
- Increasing the value of the business and its investment attractiveness and competitiveness;
- Management and prevention of corporate conflicts;
- Creating an optimal management structure that is stress-resistant and ensures long-term continuous business operations;
- Ensuring the balance of interests of controllers, management and stakeholders;
- Ensuring the protection of the rights of consumers of financial services; and
- Risk management and cost reduction of realized risks [30].

Also, the NCSSM has approved Corporate Governance Standards for Professional Stock Market Participants, which are based on the above Concept and aim to ensure the sound and sustainable operation of professional capital market participants. According to these Standards, the corporate governance system should become an integral part of the professional participant's risk management system and help determine the risk propensity and acceptable level of risk, maintain adequate internal rules and procedures to prevent and manage risks, and take adequate measures, aimed at minimizing these risks [31].

At the same time, the Strategy for the Development of the Financial Sec-

tor of Ukraine until 2025 to further improve the legislation regulating corporate governance issues of companies provides for the introduction of the possibility of using a single-level model of the management system, regulating the procedures for holding general meetings through electronic means, anticipating the implementation of procedures in the event of a significant reduction in the company's capital, bringing the conditions, procedures and consequences of mergers, acquisitions, divisions and separation of joint-stock companies under the regulations of the European Union [32].

Conclusions and prospects for further researches. Corporate governance is a set of relationships between all recognized stakeholders that based on certain principles (codes) and legislation and aims to ensure a balance and consider the interests of all participants in corporate relations and the effective operation of the company.

Analyzing the possibility of changing the archetypal structural elements of consciousness in the process of historical development, determining their role in the growth of consciousness and evolution of mankind and examining their impact on power-social relations in the modern global stage of civilization, we can conclude that archetypes are absolute values throughout the history of mankind, but only acquire invariant semantic colour, new semantic layers, or, conversely, the awakening of enduring values, and the invariant content of the experience of the nation.

Consequently, the conducted research confirms the influence of archetypes of national mentality on the formation of mechanisms for state re-

gulation of corporate activities, where risk remains the inevitable companion of which. Risk monitoring is an effective organization of information management systems, compliance with the requirements of international standards on the procedure for organizing internal audit and the procedure for conducting an external audit, and the organization of independent audits.

Besides, a risk-based approach requires an unbiased approach to identifying and assessing risks, applying risk management measures and finding the best option between maximizing profits now and long-term sustainable development and protecting shareholders' rights. To solve the problem of risk management it is necessary to develop sufficiently effective and transparent systems of control over financial stability, which would be based on research on the study of risk areas of companies, effective methods of analysis, control, assessment and monitoring of risks and adequate management systems. In this regard, the risk-based corporate governance model is relevant and should be developed and implemented by the state as the main regulator and stakeholder.

These challenges are evidenced by global trends in corporate governance, which indicate the need for significant changes in basic approaches, namely, it is proposed:

- To abandon the construction of corporate governance infrastructure-focused exclusively on the issuer sector;
- To join the European practice and allow the creation of two types of governing bodies in Ukraine: one-tier and two-tier with the right to choose a cer-

tain model of building a corporate governance model in the statute of a professional participant in capital markets;

- Transition to a risk-based corporate governance model that aims to identify, monitor, control, and manage risks;
- Introduction of a proportional approach, which considers the size of the company, its social importance, type of business model and other indicators by granting the right to choose a complete or simplified model of corporate governance;
- Establishment of special requirements for systemically significant professional participants in the capital market; and
- Changing approaches to the coordination and qualification requirements of managers of professional capital market participants.

Thus, the search for ways to increase the investment attractiveness of the country's economy requires the state to change the mechanisms and instruments of regulation, as a result of which the risk-based approach to the formation of the corporate governance system becomes a key and priority task of the state on the way to world standards of market relations.

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UDC 342.25

[https://doi.org/10.32689/2617-2224-2021-1\(26\)-123-133](https://doi.org/10.32689/2617-2224-2021-1(26)-123-133)

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ARCHETYPICAL PRINCIPLES OF HISTORICAL DEVELOPMENT OF LOCAL SELF-GOVERNMENT IN UKRAINE

Abstract. This study deals with the historical development of local self-government on the territory of Ukraine and the possible use of such experience in carrying out the reform of decentralization of power, considering the main archetypes that have developed in society. The following eight main stages of development of local self-government are considered: Trypillian (laying the foundations of local self-government and the emergence of the main archetypes), the stage of existence of the ancient Slavs and Kievan Rus (changing the structure of local power and narrowing the rights of ordinary residents to manage the state, reducing the role of the archetype of ‘personal freedom’), Tatar-Mongol domination and fragmentation (decline of local self-government, dominance of the archetype of ‘poverty’),

Lithuanian-Polish period (departure from the traditional Veche self-government and introduction of Magdeburg law with the narrowing of the rights of residents, and therefore the archetype of 'personal freedom'), self-government in the Russian and Austro-Hungarian Empires (actual incorporation of local self-government into the system of state power, complete levelling of the archetype of 'personal freedom'), Soviet period (formal presence of local self-government, but in fact it was included in the system of state authorities), the development of local self-government in independent Ukraine, since 1991 (return to traditional archetypes, existing during the Trypillian civilization, but a departure from them in recent years with the renewal of the archetype of 'poverty'). The author identifies the main problems that have arisen in the process of implementing the decentralization of power reform and suggests measures to solve them, considering the historical experience and archetypes that are typical for Ukrainian society. Also, the author identifies a range of scientific problems, the study of which requires additional scientific developments to better understand the processes that took place in the past and are repeated again in our time and to find possible ways to overcome such problems that faced Ukrainian society, in particular, the government.

Keywords: archetypes, local self-government, history of local self-government, archetypes of local self-government, stages of development of local self-government, reform of decentralization of power.

АРХЕТИПНІ ЗАСАДИ ІСТОРИЧНОГО РОЗВИТКУ МІСЦЕВОГО САМОВРЯДУВАННЯ НА ТЕРЕНАХ УКРАЇНИ

Анотація. Розглянуто питання історичного розвитку місцевого самоврядування на теренах України та можливому використанню такого досвіду при проведенні реформи децентралізації влади з урахуванням основних архетипів, що склалися в суспільстві. Розглянуто вісім основних етапів розвитку місцевого самоврядування: трипільський (закладення основ місцевого самоврядування та виникнення основних архетипів), етап існування давніх слов'ян та Київської Русі (зміна структури місцевої влади та звуження прав звичайних жителів щодо управління державою, зменшення ролі архетипу "особиста свобода"), татаро-монгольське панування та роздробленість (занепад місцевого самоврядування, домінування архетипу "бідності"), литовсько-польський період (відхід від традиційного вічового самоврядування та запровадження магдебурзького права зі звуженням прав мешканців, а отже й архетипу "особиста свобода"), самоврядування в Російській та Австро-Угорській імперіях (фактична інкорпорація місцевого самоврядування до системи державної влади, повне нівелювання архетипу "особиста свобода"), радянський період (формальна наявність місцевого самоврядування, проте фактично воно включалось до системи державних органів влади), розвиток місцевого самоврядування в незалежній Україні з 1991 р. (повернення до традиційних архетипів, що існували в часи трипільської цивілізації, проте відхід від них в останні роки із поновленням архетипу "бідності"). Визначено основні проблеми, що виникли у процесі проведення реформи децентра-

лізації влади, запропоновано заходи їх вирішення, враховуючи історичний досвід та архетипи, характерні для українського суспільства. Також виділено коло наукових проблем, для вивчення яких необхідні додаткові наукові розробки з метою більш глибокого розуміння процесів, що відбувалися і знову повторюються, та пошуку можливих шляхів подолання таких проблем, що постали перед українським суспільством, зокрема, владою.

Ключові слова: архетипи, місцеве самоврядування, історія місцевого самоврядування, архетипи місцевого самоврядування, етапи розвитку місцевого самоврядування, реформа децентралізації влади.

АРХЕТИПНЫЕ ОСНОВЫ ИСТОРИЧЕСКОГО РАЗВИТИЯ МЕСТНОГО САМОУПРАВЛЕНИЯ НА ТЕРРИТОРИИ УКРАИНЫ

Аннотация. Рассмотрены вопросы исторического развития местного самоуправления на территории Украины и возможного использования такого опыта при проведении реформы децентрализации власти с учетом основных архетипов, сложившихся в обществе. Рассмотрены восемь основных этапов развития местного самоуправления: трипольский (закладывание основ местного самоуправления и возникновение основных архетипов), этап существования древних славян и Киевской Руси (изменение структуры местной власти и сужение прав обычных жителей по управлению государством, уменьшение роли архетипа “личная свобода”), татаро-монгольское господство и раздробленность (упадок местного самоуправления, доминирование архетипа “бедности”), литовско-польский период (отход от традиционного вечевого самоуправления и внедрение магдебургского права с сужением прав жителей, а значит и архетипа “личная свобода”), самоуправление в Российской и Австро-Венгерской империях (фактическая инкорпорация местного самоуправления в систему государственной власти, полное нивелирование архетипа “личная свобода”), советский период (формальное наличие местного самоуправления, однако фактически оно включалось в систему государственных органов власти), развитие местного самоуправления в независимой Украине с 1991 года (возвращение к традиционным архетипам, которые существовали во времена трипольской цивилизации, однако отход от них в последние годы с возобновлением архетипа “бедности”). Определены основные проблемы, возникшие в процессе проведения реформы децентрализации власти, и предложены шаги для их решения, учитывая исторический опыт и архетипы, характерные для украинского общества. Обозначен круг научных проблем, для изучения которых необходимы дополнительные научные разработки с целью более глубокого понимания процессов, которые происходили и вновь повторяются, и поиска возможных путей преодоления таких проблем, стоящих перед украинским обществом, в частности, властью.

Ключевые слова: архетипы, местное самоуправление, история местного самоуправления, архетипы местного самоуправления, этапы развития местного самоуправления, реформа децентрализации власти.

Problem statement. A modern democratic, social, legal state and society cannot fully function without a developed system of local self-government. Carrying out the reform of decentralization of power in Ukraine should ensure the construction of new forms and content of municipal relations, ensure the creation of a new balanced model of the organization of power, including local, in the country. One of the aspects of such changes is to consider the customs and traditions that have developed in Ukraine over the years. However, so far, few people pay attention to this. In particular, the archetypal principles of the development of Ukrainian society and local self-government on the territory of our country remain insufficiently researched and considered. Therefore, the processes taking place in Ukraine necessitate research and creation of new scientific foundations for the development of an effective system of local self-government, in particular, in the application of archetypal principles that have historically developed in our country for many centuries of Ukrainian society.

Analysis of recent publications on the issues and identification of previously unsettled parts of the general problem. In scientific literature, the following scientists: R. T. Hromiaka, Yu. I. Kovaleva, V. I. Teremka, I. Drobot, M. Smarovailo, V. Zabolotskyi, A. Hubryk, N. V. Kaminska, A. Yu. Amosov, V. Vilizhinskyi, V. B. Antonovych, Ya. Chernysh, I. Butko, H. Shvydko, V. Romanov, Ye. Bruschenko and others turned to cover the development of local self-government.

O. V. Kohut, O. S. Strazhnyi, M. F. Yurii, I. V. Koziura and others

studied the traditions of the Ukrainian people, archetypes that have historically developed.

However, it should be noted that currently there is a very small number of works devoted to the study of the archetypal principles of local government development in Ukraine. Therefore, it is very important to ensure the creation of a sufficient scientific basis for the archetypal foundations of local self-government in Ukraine to apply these scientific developments in the reform of decentralization of power.

The purpose of the article. Analysis of the stages of development of local self-government in Ukraine, considering the archetypal principles and identification of further possible measures to improve the process of decentralization reform in Ukraine.

Presentation of the main research material. The emergence of the concepts of symbol and archetype is associated with the teaching of Plato, although the philosopher never directly used these concepts in his work. His ideas are imprints of the process of recollection, which are sometimes correlated with mythological reality. Some scholars believe that his teaching is the starting point of the doctrine of archetypes. In particular, according to the Literary Dictionary-Reference, the name of the ancient Greek philosopher is mentioned when interpreting the concept of 'archetype' [1, p. 64]. However, it should be noted that in those days the doctrine of archetypes was not developed and revealed at the scientific level.

The development of the doctrine of archetypes at the scientific level begins in the early twentieth century, when

C. G. Jung in his research, uses the concept of 'archetype' to denote the primary models contained in the collective unconscious. Archetype (from the Greek – 'prototype') is the original image, which determines the further development of the phenomenon. That is, it is a certain unconscious basis, which determines the possible directions of development. According to Jung, there is a group of obligatory elements in the unconscious, which are the main source of basic motives and memories inherent in all people. O. Kohut notes: 'The uniqueness of the archetype is that it appears not only in the context of the wise past, but also helps to build the landmarks of the present' [2, p. 23]. The main features of a nation and its mentality are reflected in the archetypes. They manifest themselves everywhere in history, cultural transformations, folklore, artistic creativity. At different times of the existence of the people, those archetypes that meet the needs of society and the understanding of people dominate. From the standpoint of archetypal analysis, we can consider the basic principles of local self-government in Ukraine from ancient times to the present.

As a rule, in the process of developing the systems of state and local government, local self-government and state power have always opposed each other, which inevitably led to conflicts. This was mainly because the highest levels of government belonged to foreigners (Rurikoviches, Mongol-Tatars, Poles, Lithuanians, Austro-Hungarians, Russians, etc.), and local power consisted mainly of local residents. Only since 1991, all managerial positions have been occupied by Ukrainians, al-

though in recent years this statement is controversial due to the significant number of people invited from other countries.

V. Vilzhinskyi in his dissertation research [3] substantiates the existence of the following six complex archetypes of local government development: value-ideological, legal, institutional-organizational, functional, personnel and resource. However, in my opinion, it is difficult to agree with such a position due to the lack of integrated directions of local self-government development on the territory of our state in the past, when the territory of Ukraine was divided into many parts between other states. We can only talk about these archetypes, since 1991, when our state officially became independent and the main possible directions for the development of local self-government were singled out. Based on the above, it seems necessary to consider the historical development of local self-government precisely in terms of individual common established archetypes ('land', 'mother', 'personal freedom', etc.).

It should be noted that among scientists there is no unity on the final definition of the stages of development of local self-government in Ukraine [3; 4]. Let's consider what are the main stages of development of local government and identify the main archetypes that are characteristic of a particular period. In my opinion, it is expedient to identify eight main stages of local government development in Ukraine. V. Zabolotskyi also identifies eight stages of development of local self-government (Kievan Rus, fragmentation and Tatar-Mongol invasion, Cossacks, Magdeburg Law, the Russian Empire,

the Central Rada, the USSR, modern Ukraine). However, his classification does not cover all the historical stages of the development of Ukrainian society and does not reveal individual features of a particular time, which will be considered in this study [4].

The first stage is the local self-government of the Trypillia civilization. I. Drobot and M. Smarovailo, based on the work of archaeologist Videiko 'The Trypillia Civilization' claim that democracy was well known to Trypillians. They made the most important decisions at the general meeting, and the elders organized their internal life [5, p. 248–249]. For this time, the following archetypes were inherent: 'personal freedom' (the ability to freely make decisions at general meetings and elect elders), 'Earth' (a high level of trust in the 'good mother of the Earth', respect for the Earth), and 'mother' (respect for women, the desire to preserve the motherland) [6; 7]. Each subsequent stage of development of local self-government in Ukraine is characterized by all these archetypes, except for the archetype of 'personal freedom', the weight of which is constantly decreasing, but over time gained importance and new archetypes, which disappeared and reappeared again. It should be noted that after the disappearance of the Trypillia civilization and until the times of Kievan Rus, local self-government did not exist. In the days of the Scythians, Sarmatians and other tribes that roamed the territory of modern Ukraine, the monarchical form of government prevailed, which provided for the existence of only central power in the person of the monarch and his assistants.

The second stage of development of local self-government is the times of Slavic tribes and the existence of Kievan Rus. According to N. Kaminska, in the ancient Kyiv state the subjects of self-government were, urban communities that enjoyed administrative, economic and judicial autonomy, on the one hand, and rural (neighbouring) communities-verva on the other one [8]. At this time, the archetype of 'ritualism' becomes important. All major issues of community life were decided by a chamber that had unlimited powers (in particular, princes were elected for 1 year [9]), as opposed to similar popular assemblies in Europe, which had the right to decide only on the election of government (e.g., prince-manager) [10]. However, over time, among the Slavs, princely power began to be inherited, which partially weakened the meaning of the archetype of 'personal freedom': 'Now we have something else, the princes of polyudye take and transfer power to their sons, from the father to the son, up to the great-grandson' [11, p. 149].

The next stage of development was local self-government at the time of the decline of Kievan Rus during the Tatar-Mongol invasion with the complete loss of the archetype of 'personal freedom' and the special recognition of the archetype of 'poverty' (the defensive response against robberies is to show that a person is poor, although perhaps this is not the case), which will be of leading importance among all the archetypes listed above until the years of independence. Peasant meetings still procedurally resembled a Veche, but they did not have such a breadth of powers as in the past [12, p. 30–31].

The fourth stage is the Lithuanian-Polish period, in which Magdeburg law was actively developing. This period marked the departure from traditional meetings of residents to address key issues and the transition to the existence of elected authorities run by the centre. Magdeburg Law meant the abolition of customary norms, and hence the reduction of the archetype of 'ritualism', the removal of the city from the jurisdiction of local administration and the introduction of municipal self-government as part of state power [13, p. 578].

The emergence of military democracy during the Cossacks marked the transition to the fifth stage of development of local self-government. This was a period of the revival of Ukrainian governing traditions. All archetypes in people's lives were revived. A. Hubryk distinguishes at this time the following three types of self-governing communities: 'regimental' or Cossack communities, which were governed by atamans and colonels, peasant communities led by bailiffs and Cossack-peasant communities of mixed type [14, p. 54]. The main governing body of the time was the council. At the same time, V. Antonovych, interpreting the essence of the Cossack council, emphasized that: 'The council was a response of the old Veche system' [15, p. 167]. At this time there is a revival of the archetype of 'personal freedom' which was so sought to destroy at the previous stage of formation of local self-government.

The sixth stage is the decline of local self-government during the Russian and Austro-Hungarian Empires. Local governments were formal. Although there were attempts to introduce local self-government, they were

not perceived by local residents. As J. Chernysh notes, local self-government 'cannot be formed from above, due to decentralization. In this case, a purely formal system of institutions will be created, which will not fulfil their real purpose, as it is impossible to artificially create any component of civil society' [16]. This statement, unfortunately, is still relevant today, when the central government, not knowing the situation on the ground, tries to divide the area into separate administrative-territorial units, guided exclusively by formal, often even financial, criteria.

After the decline of local self-government during the Russian and Austro-Hungarian Empires, in the early twentieth century, there was an attempt to restore local self-government. Although the short period of existence of Ukrainian statehood in the 20s of the twentieth century did not make it possible to apply in practice the developments of the Ukrainian People's Republic, hereinafter referred to as the 'UPR' and the Central Rada in the field of local self-government, its development was significantly influenced by the draft law 'On Local Power and Local Self-Government' developed by the Central Rada and the Constitution of the UPR, which fixed the state system on the principles of decentralization (Article 5 of the Constitution of the UPR granted lands, volosts and communities the rights of broad self-government) [17].

The seventh stage was the final decline (we can say the abolition) of the system of local self-government during the Ukrainian Soviet Socialist Republic, hereinafter referred to as the

'USSR'. Formally, this system had all the hallmarks of local self-government, but councils and executive committees became part of the management vertical and were the lowest echelon of state power. According to the Constitution of the USSR in 1937, councils acted as representative and administrative bodies of state power at all levels [18], and in the norms of the Constitution of 1978, were enshrined as part of a single system of representative bodies of state power of Ukraine [19].

The last stage of development is the construction of a system of local self-government in independent Ukraine. At the beginning of independence, all the archetypes that were present in the local self-government of the Trypillia and Cossack eras were revived. However, according to the latest tendencies, due to instability and permanent crisis in our country, the archetype of 'poverty' is gaining special importance again. Criticism also deserves the approach to the reform of the decentralization of power, which is purely formal, disconnected from the real state of affairs on the ground. The current situation is reminiscent of the Times of the Russian and Austro-Hungarian empires, which tried to impose a certain structure of local self-government from above, which was not perceived locally. In particular, the modern reform of the administrative-territorial structure provides for the change of administrative-territorial units following financial criteria (whether the community is financially capable), while all social institutions (hospitals, courts, police, prosecutor's office, etc.) will be difficult to access for ordinary citizens living in settlements remote from the centre.

Besides, this division eliminates the archetypes of 'land' (people perceive land not as wealth, but as formal territory), 'personal freedom' (residents do not decide anything), and 'mother' (due to the state of Public Administration, many citizens no longer seek to preserve their homeland and go to work, a permanent place of residence, or try to use as many resources as possible to earn more money).

Conclusions and prospects for further researches. Based on the above, it should be noted that our state urgently needs to start forming a professional apparatus of Public Administration, adhere to the established main archetypes ('earth', 'mother', 'personal freedom', etc.) when carrying out reforms, and especially the reform of the decentralization of power. Besides, it is important to bring in line with the archetypal principles of the historical development of local self-government in modern Ukraine the changes that have already taken place, otherwise we risk losing statehood. The historical experience of local self-government development considered in this study allows us to state unequivocally that as soon as the archetype of 'poverty' began to gain weight, and other archetypes lost their positions, Ukrainians lost even the crumbs of local self-government and statehood. This is evidenced, in particular, by the periods of the Tatar-Mongol invasion, the Lithuanian-Polish period, and the periods of Russian and Austro-Hungarian rule. I believe that an in-depth study of the causal relationship of the archetype of 'poverty' and other archetypes with tendencies in the development of local self-government requires additional scientific study.

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UDC 351.72:336.14

[https://doi.org/10.32689/2617-2224-2021-1\(26\)-134-142](https://doi.org/10.32689/2617-2224-2021-1(26)-134-142)

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OPTIMIZATION OF RESOURCE SUPPORT OF THE TREASURY BODIES: ARCHETYPICAL APPROACH

Abstract. The article notes that the theory of archetypes was developed by Carl Jung as part of the doctrine of the collective unconscious. It is noted that in modern conditions of reforming the society, public administration, transition to the latest information technologies, the smooth functioning of the system of the Treasury bodies and management of all available resources is extremely important: material, labour, financial, etc. That is why the problem of adequate resource support in the Treasury is extremely acute. In order to effectively implement the state policy in the field of treasury servicing of budget funds, the Treasury bodies

must be adequately provided with resources. An assessment of the current state of resource support of the Treasury in terms of three important components is made, namely: purchase of items, materials, equipment and inventory; payment for services (except utilities); purchase of equipment and durable goods. Problematic issues concerning the material and technical support of the Treasury bodies are considered. The range of achievements in terms of improving the material and technical support of the Treasury is highlighted.

The principles of further optimization of resource support of the Treasury bodies are substantiated, namely: submission of substantiated proposals to the Ministry of Finance of Ukraine on approval of budget allocations for the purchase of modern computer equipment, office equipment, software; search for alternative financial resources for refinement, modernization of the existing software (development and approval at the regional level of programs for the modernization of the material and technical support of the Treasury and receiving a subvention from the local budget to the state budget for expenditures); creation of appropriate sanitary and living conditions for effective performance of functional duties of the employees (gradual arrangement of the workplaces with fans, air conditioning and humidification systems).

Keywords: material and technical support, Treasury bodies, resource support, theory of archetypes.

ОПТИМІЗАЦІЯ РЕСУРСНОГО ЗАБЕЗПЕЧЕННЯ ОРГАНІВ КАЗНАЧЕЙСТВА: АРХЕТИПНИЙ ПІДХІД

Анотація. Відзначено, що теорія архетипів розроблена Карлом Юнгом в рамках вчення про колективне несвідоме. Зазначено, що в сучасних умовах реформування суспільства, органів державного управління, переходу на новітні інформаційні технології вкрай важливо безперебійне функціонування системи органів Казначейства та управління всіма наявними ресурсами: матеріальними, трудовими, фінансовими тощо. Саме тому проблема належного ресурсного забезпечення в органах Казначейства стоїть надзвичайно гостро. З метою ефективного виконання реалізації державної політики у сфері казначейського обслуговування бюджетних коштів органи Казначейства повинні на достатньому рівні забезпечуватися ресурсами. Здійснена оцінка сучасного стану ресурсного забезпечення органів Казначейства в розрізі трьох важливих складових, а саме: придбання предметів, матеріалів, обладнання та інвентарю; оплата послуг (крім комунальних); придбання обладнання і предметів довгострокового користування. Розглянуто проблемні питання щодо матеріально-технічного забезпечення органів Казначейства. Висвітлено коло здобутків в частині покращення матеріально-технічного забезпечення органів Казначейства.

Обґрунтовано засади подальшої оптимізації ресурсного забезпечення органів Казначейства, а саме: надання обґрунтованих пропозицій Міністерству фінансів України щодо затвердження бюджетних призначень для здійснення закупівлі сучасного комп'ютерного обладнання, оргтехніки, програмного

забезпечення; здійснення пошуків альтернативних фінансових ресурсів для проведення доопрацювання, модернізації та осучаснення існуючого програмного забезпечення (розробка та затвердження на регіональному рівні програм модернізації матеріального забезпечення органів Казначейства та отримання субвенції з місцевого бюджету до державного бюджету для проведення видатків); створення належних санітарно-побутових умов для ефективного виконання функціональних обов'язків працівників (поступове облаштування робочих місць вентиляторами, системами кондиціонування та зволоження повітря).

Ключові слова: матеріально-технічне забезпечення, органи Казначейства, ресурсне забезпечення, теорія архетипів.

ОПТИМИЗАЦИЯ РЕСУРСНОГО ОБЕСПЕЧЕНИЯ ОРГАНОВ КАЗНАЧЕЙСТВА: АРХЕТИПИЧЕСКИЙ ПОДХОД

Аннотация. Обозначено, что теория архетипов разработана Карлом Юнгом в рамках учения о коллективном бессознательном. Отмечено, что в современных условиях реформирования общества, органов государственного управления, перехода на новые информационные технологии крайне важно бесперебойное функционирование системы органов Казначейства и управления всеми имеющимися ресурсами: материальными, трудовыми, финансовыми и др. Именно поэтому проблема надлежащего ресурсного обеспечения в органах Казначейства стоит чрезвычайно остро. С целью эффективного выполнения реализации государственной политики в сфере казначейского обслуживания бюджетных средств органы Казначейства на достаточном уровне должны обеспечиваться ресурсами. Осуществлена оценка современного состояния ресурсного обеспечения органов Казначейства в разрезе трех важных составляющих, а именно: приобретение предметов, материалов, оборудования и инвентаря; оплата услуг (кроме коммунальных); приобретение оборудования и предметов долгосрочного использования. Указаны проблемные вопросы материально-технического обеспечения органов Казначейства. Освещены достижения в части улучшения материально-технического обеспечения органов Казначейства. Обоснованы принципы дальнейшей оптимизации ресурсного обеспечения органов Казначейства, а именно: предоставление обоснованных предложений Министерству финансов Украины на утверждение бюджетных назначений для осуществления закупки современного компьютерного оборудования, оргтехники, программного обеспечения; осуществления поисков альтернативных финансовых ресурсов для проведения доработки, модернизации и осовременивания существующего программного обеспечения (разработка и утверждение на региональном уровне программ модернизации материального обеспечения органов Казначейства и получения субвенции из местного бюджета в государственный бюджет для проведения расходов); создание надлежащих санитарно-бытовых условий для эффективного выполнения функциональных обязанностей работников (постепенное обустройство ра-

бочих мест вентиляторами, системами кондиционирования и увлажнения воздуха).

Ключевые слова: материально-техническое обеспечение, органы Казначейства, ресурсное обеспечение, теория архетипов.

Formulation of the problem. The effectiveness and efficiency of the implementation of state policy in the field of treasury servicing of budget funds depends on many factors, but the main one is resource support. In modern conditions of reforming the society, public administration bodies, transition to the latest information technologies, the smooth functioning of the system of the Treasury bodies and management of all available resources is extremely important: material, labour, financial, etc. That is why the problem of adequate resource support in the Treasury is extremely acute.

Analysis of recent research and publications. In the scientific literature the problems of development of the theory and practice of public administration in the context of archetypes of national mentality in the era of rapid development of information and communication technologies and innovations are devoted to the work of modern scientists: O. Amosov, E. Afonin, N. Havkalova, V. Omelyanenko, O. Sushiy and others.

Subject issues related to resource support as a necessary condition for achieving effective, efficient activities of the organization, and the quality of its services, are covered in the works: A. Yu. Vasin, L. Yu. Hordienko, A. F. Melnyk, O. Yu. Obolensky and others. The problem of rational combination of resource components in

the conditions of digitalization of the economy and active introduction of information technologies is worked out by scientists J. Galbraith, J. Stiglitz, T. M. Yudina and others.

However, the lack of clear and accessible information sources, services, platforms, applications for digital transformation of the economy, staff resistance to innovations against the background of organizational change slow down the pace of innovation in the Treasury, which affects the quality of service. The identified problems necessitate the development of new approaches to optimizing the resource support of the activity of the Treasury.

The purpose of the article. To assess the current state of resource support of the Treasury and justify the principles of its further optimization in terms of digitalization of the service delivery processes in the context of archetypes of the national mentality.

Presentation of the main research material. The theory of archetypes (from Ancient Greek 'Prototype') – the original model, the first formed primitive type – was developed by Carl Jung as part of the doctrine of the collective unconscious. In the images (archetypes) Jung saw a source of universal symbolism, including myths and dreams. The universal images or symbols contained in the collective unconscious attract the individual to feel

certain feelings and think in a certain way about the object or situation.

Archetype theory can be applied in practice in the process of creating and positioning a unique image of an individual or company, its products and services. Understanding the archetypes is useful for everyone who is engaged in self-development, seeks to understand himself and wants to show their talents, as well as to express themselves.

Archetypes carry inherited collective instincts, behavioural programs that we implement throughout life. External phenomena, images, patterns of behaviour 'run' these programs in the part of our subconscious, where the collective unconscious is, forcing us to respond and complete the necessary elements, emotions, meanings and plots [1].

The role of archetypes especially grows in the conditions of crisis situations in individual or joint life, and also in the moments of display of creative activity. Under these circumstances the corresponding archetype is spontaneously activated and a certain sequence of images that emerge in the mind is actualized.

Today, Carl Jung's theory is developing rapidly and acquiring new modifications and is widely used in practice in the public administration and public finance management. Particularly archetypal influences are beginning to appear now, when, on the one hand, the crisis has spread to all spheres of the public life, and on the other, the integration of the national economy into a globalized world opens new opportunities through access to new technologies, including informational. Which significantly increases the possibility

of realizing the creative potential of the individual, and the organization – to form an individual image.

In general, in the Treasury, as in other authorities, employees feel insufficient resources, which leads to increased influence of negative archetypes. One example is the archetype of poverty, which characterizes dissatisfaction with the level of wages and material and technical support of the institution where a person works, encouraging the staff to seek another area of employment. This presupposes the need to consider ways to improve the situation with regard to the material and technical support of the Treasury and to improve the working atmosphere, to preserve human resources and minimize the impact of the negative archetypes.

In the field of public finance management, the leading role belongs to the Treasury bodies – the subjects of the state policy in the field of treasury servicing of budget funds. In order to achieve the ultimate goal of this policy, namely – to ensure proper, efficient, economical, targeted and lawful use of the budget funds by the managers (recipients) of budget funds serviced by the State Treasury Service of Ukraine, the Treasury bodies must be adequately provided with resources, implementing innovative information technologies in the practice of providing services.

We consider it expedient to assess the level of resource support of the Treasury, the possibility of implementing the latest information technologies in the provision of services and the competence of the staff to apply them.

Resource support is a set of resources that are used or can be used by the

organization to carry out its activities [2]. It is the main prerequisite for the successful operation of any institution, organization, enterprise. Usually scientists allocate the following resources as part of resource support: material, labour and financial.

To carry out effective work, the Treasury must have an appropriate level of material and technical support, namely: the necessary amount of equipment, supplies, consumables, materials and have proper sanitation, and the workers must be provided with comfortable workplaces. During the implementation of the Concept of Development of the Digital Economy and Society of Ukraine for 2018–2020 [3], the introduction of information technology in the activities of the Treasury will require a decent supply of modern computer equipment, the latest software products, proper information security system.

Analysis of the material and technical support of the Treasury in the Kharkiv region for 2015–2019 in

terms of three important components, namely: purchase of items, materials, equipment and inventory; payment for services (except utilities); purchase of equipment and durable goods are shown in Fig.

For the first component (purchase of items, materials, equipment and inventory) we observe uneven spending over the years, but in general there is a very stable positive trend over the past three years. If we take 2015 as a base, then in 2017 expenditures increased by 77 %, in 2018 – by 18 %, and in 2019 – more than almost four times. This increase in 2019 was due to an increase in expenditures in the following areas: purchase of stationery, envelopes, stamps for sending business correspondence almost 2 times, purchase of low-value items (computer equipment, office equipment) 81 times. However, such a positive dynamics of expenditures was not accompanied by an adequate increase in the cost of purchasing software in the text editor Microsoft Word and programs for



Information on the support of resources to the Treasury of Kharkiv region in 2015–2019, thousand UAH

Source: compiled by the author according to [4]

working with Microsoft Excel spreadsheets. With the rapid development of the information society, free versions of software products, such as Libre Office, used by the Treasury, do not work properly with data sets and in some cases complicate the workflow. Note that the increase in expenditures for the purchase of components and small parts for the repair of equipment, consumables and other materials for computer equipment and office equipment in five times additionally indicates problems in updating office equipment, namely, that the Treasury uses in its work a lot of outdated technology. In order to prevent fires and protect the employees in 2019, materials were purchased to ensure compliance with fire safety requirements (fire extinguishers, shields, hatches) in the amount of UAH 102,610, which is 47 times more than in 2015 (UAH 2,180).

The second component – payment for services (except utilities) expenditures were uneven. Thus, compared to 2015, in 2016 and 2018, they decreased by 10 % (or by UAH 54,098) and 36 % (or by UAH 217,447), respectively, while in 2017 and 2019 they increased by almost 2 times, respectively (or by UAH 560,422) and 3,5 times (or by UAH 1,466,617). The largest part of expenditures falls on the payment of services for current repair and maintenance of the equipment, machinery, mechanisms, local network, fire extinguishing systems, burglar alarms, labour protection, etc., which in 2019 amounted to 972,935 UAH, which is 2,5 times more than in 2015. Outdated equipment, machinery and its untimely updating is accompanied by an increase in the cost of repairs in

cases of equipment failure, can lead to unpredictable consequences in the exercise of powers and functions by the Treasury. It should be noted that in 2015 the costs of assembly and installation of security and fire alarms were not carried out, which indicates an insufficient level of security and fire safety of the premises of the Treasury. But already in 2019 funding was provided and expenses on assembly and installation of the security and fire alarm system in the amount of 453 170 UAH are carried out, as well as expenditures for firefighting measures (including treatment of wooden structures with refractory) in the amount of UAH 266 859, which is 166 % more than in 2015.

Regarding the third component of expenditures, namely the purchase of equipment and durable goods, in 2015–2017 they were not made. In 2018 alone, the Treasury received UAH 834,874, of which: for the purchase of computer equipment (computers) in the amount of UAH 489,300, office equipment (multifunctional devices) in the amount of UAH 294,699, communication equipment (switches) in the amount of UAH 37,500, equipment to ensure the functioning of the buildings (heat, water, gas meters) in the amount of UAH 13,375. However, in 2019 funds were received for the purchase of computer equipment (computers) in the amount of UAH 332,196, which is a total of UAH 157,104 less than in 2018 and amounted to 67,9 % of the previous year.

In the face of changing climatic conditions, that affect the territory of Ukraine, it is not superfluous to pay attention to the creation of appropriate sanitary and living conditions in the

workplaces of the Treasury employees, namely: provision of air conditioning, humidification systems, fans. During the 25 years of the Treasury's existence, these items of expenditure were practically not financed.

Expenditures for the current repair of buildings and premises were financed only in 2015 in the amount of UAH 54,876 and in 2017 in the amount of UAH 158,000, which additionally indicates an insufficient level of material and technical support.

After the study in terms of three components of material and technical support in the Treasury in the Kharkiv region, the following problematic issues can be identified:

- outdated equipment, office equipment and untimely financing for their renovation;

- expenditure of extra funds to maintain the efficiency of outdated equipment and office equipment, in conditions of limited resources;

- lack of funding to purchase software, including a Microsoft Word text editor and Microsoft Excel spreadsheets;

- insufficient funding to maintain in good condition the buildings and premises of the Treasury bodies;

- lack of funding to ensure sanitary and living conditions (provision of air conditioning systems, air conditioners, humidification systems, fans).

But in recent years there have been some gains in terms of improving the material and technical support, i.e. increasing funding and spending on acquisitions:

- stationery, envelopes, stamps;
- computer equipment and office equipment;

- materials to ensure compliance with fire safety requirements (fire extinguishers, shields, hatches);

- components and small parts for the repair of equipment, consumables and other materials for computer equipment and office equipment;

- assembly and installation of security and fire alarms.

In order to optimize the resource support of the Treasury, it is first necessary to submit to the Ministry of Finance of Ukraine (hereinafter – MFU) reasonable proposals for approval of budget allocations for the purchase of modern computer equipment, office equipment, software, and search for alternative financial resources for implementation of refinement, modernization of the existing software. One of the ways to address the issue of obtaining sufficient funding for the purchase of modern computer equipment, office equipment, software, as well as the completion, modernization of the existing software is the development and approval at the regional level of programs to modernize the Treasury and receive a subvention from the local budget to the state budget for expenditures.

Also, when planning the budget requests for the next budget year, it is necessary to provide reasonable calculations to the MFU on the proper support of the Treasury office supplies, envelopes and stamps, components for computer equipment and office equipment, allocation of funds to maintain the proper condition of the buildings and premises of the Treasury. In addition, one of the ways to improve the material and technical support of the Treasury is to create appropriate sani-

tary and living conditions for the effective performance of functional duties of the employees, namely: the gradual arrangement of the workplaces with fans, air conditioning systems, humidification.

Conclusions and prospects for further research. Based on the above, in order to minimize the impact of negative archetypes in the performance of official duties by the Treasury employees, first of all, it is necessary to focus on further optimization and improvement of resources support of the Treasury bodies. Creating a sufficient level of material and technical support to perform the tasks and powers of the Treasury will allow to take measures about: software upgrades, refinements and updates; purchase of modern computer equipment and office equipment; creation of proper sanitary and living conditions for effective performance of functional duties of the employees and increase of the level of satisfaction with the work in this state institution.

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**UDC 351:316.4.063.3:316.6]-
027.21(477)**

[https://doi.org/10.32689/2617-2224-2021-1\(26\)-143-151](https://doi.org/10.32689/2617-2224-2021-1(26)-143-151)

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NATIONAL CONSOLIDATION AND INTEGRATION AS AN OBJECT OF PUBLIC GOVERNANCE IN UKRAINE: ARCHETYPICAL APPROACH

Abstract. In observations, our attention was drawn to the essential meaning of the terms integration and consolidation to reflect the scale of the relevance of an integrated understanding of the nature of mankind as a society at every level of its life.

A common marker of a consolidated and integrated community is to improve the quality of life of both individuals and the group as a whole.

It is noted that relativism as a methodological principle of relativity is already becoming a sign not only of the physical – material (including social), but also internal – psychological world [1, p. 8], thus marking the spread among the subjects of the social world “cosmopolitan” life trends.

The existing conditioned phenomenon of the archetype of human nature, as the existence of a certain filter matrix in perception, comprehension, decision-making algorithms and further actions, is an intangible but scientifically verified “veil”

or “prism” through which, and due to which, “human carrier” archetype interacts with the surrounding natural and social environment.

In the emerging era — metamodern, task for the human being is not to find the source or reasons for the formation of its archetypal identity, but to improve the ability to self-awareness of existing destructive-negative algorithms and personal activities, on physical, emotional and mental levels and the constant development of skills to creative-positive vector of personal self-expression.

National integration and consolidation, as a phenomenon and ability, for a person who has passed the path of self-awareness and self-analysis with verification of himself as an entity according to its natural and social conditioning becomes a conscious and unconditional starting point in his life. Such tendencies of self-identification will promote interpersonal harmonization, improvement of integration and consolidation processes.

Keywords: consolidation, integration, cosmopolitan, heterogeneous society, natural and social conditionality, metamodern, archetypal approach.

НАЦІОНАЛЬНА КОНСОЛІДАЦІЯ Й ІНТЕГРАЦІЯ ЯК ОБ'ЄКТ ПУБЛІЧНОГО УПРАВЛІННЯ В УКРАЇНІ: АРХЕТИПНИЙ ПІДХІД

Анотація. Надано увагу сутнісному значенню термінів “інтеграція” та “консолідація” для визначення масштабності актуальності інтегрального осмислення природи людства як соціуму на кожному рівні його життєдіяльності.

Загальним маркером консолідованої та інтегрованої спільноти є підвищення якісних показників життєдіяльності як окремих суб'єктів-індивідів, так і групи загалом.

Зазначено, що релятивізм як методологічний принцип відносності вже стає ознакою не лише фізичного — матеріального (зокрема соціального), а також і внутрішнього — психологічного світу людини [1, с. 8], тим самим знаменуючи про поширення серед суб'єктів соціального світу “космополітичних” тенденцій життєдіяльності.

Найявне обумовлене явище архетипності людської природи як існування певної фільтр-матриці у сприйнятті, осмисленні, алгоритмах прийняття рішень та подальших дій являє собою нематеріальну, проте науково верифіковану “призму”, через яку, і завдяки якій “людина-носій” архетипу взаємодіє з оточуючим природним та соціальним середовищем.

У назріваючу епоху метамодерну завдання перед людською сутністю полягає не в пошуку джерела або причин формування її архетипічної самобутності, а в удосконаленні здатності до самоусвідомлення наявних деструктивно-негативних алгоритмів та особистісної діяльності, на фізичному, емоційному та ментальному рівнях та у постійному розвитку вмінь коригувати їх у творче-позитивний вектор особистісного самовираження.

Національна інтеграція та консолідація як явище і здатність для людини, яка пройшла шлях самоусвідомлення і самоаналізу з верифікацією себе як сутності згідно з її природньою та соціальною обумовленістю стає усвідомле-

ною та безумовною точкою відліку в її житті. Подібні тенденції самоідентифікації сприятимуть міжособистісній гармонізації, покращенню інтеграційних та консолідаційних процесів.

Ключові слова: консолідація, інтеграція, космополіт, гетерогенне суспільство, природно-соціальна обумовленість, метамодерн, архетипний підхід.

НАЦИОНАЛЬНАЯ КОНСОЛИДАЦИЯ И ИНТЕГРАЦИЯ КАК ОБЪЕКТ ПУБЛИЧНОГО УПРАВЛЕНИЯ В УКРАИНЕ: АРХЕТИПИЧЕСКИЙ ПОДХОД

Аннотация. Обращено внимание на сущностное значение терминов “интеграция” и “консолидация”, чтобы отразить масштабность актуальности интегрального осмысления человечества, как социума на каждом уровне его жизнедеятельности.

Общим маркером консолидированного и интегрированного сообщества является повышение качественных показателей жизнедеятельности как отдельных субъектов-индивидов, так и группы в целом.

Отмечено, что релятивизм как методологический принцип относительности уже становится признаком не только физического — материального (в том числе социального), а также и внутреннего — психологического мира человека [1, с. 8], тем самым знаменуя о распространении среди субъектов социального мира “космополитических” тенденций жизнедеятельности.

Имеющееся обусловленное явление архетипности человеческой природы как существование определенной фильтр-матрицы в восприятии, осмыслении, алгоритмах принятия решений и дальнейших действий представляет собой нематериальную, однако научно верифицируемую “призму”, из-за которой и благодаря которой “человек-носитель” архетипа взаимодействует с окружающей природной и социальной средой.

В назревающую эпоху метамодерна задача перед человеческой сущностью заключается не в поиске источника или причин формирования ее архетипической самобытности, а в совершенствовании способности к самосознанию имеющихся деструктивно-отрицательных алгоритмов и личностной деятельности, на физическом, эмоциональном и ментальном уровнях и в постоянном развитии умений корректировать их в творчески-положительный вектор личностного самовыражения.

Национальная интеграция и консолидация как явление и способность для человека, прошедшего путь самосознания и самоанализа с верификацией себя как сущности согласно ее естественной природной и социальной обусловленности, становится осознанной и безусловной точкой отсчета в ее жизни. Подобные тенденции самоидентификации способствуют межличностной гармонизации, улучшению интеграционных и консолидационных процессов.

Ключевые слова: консолидация, интеграция, космополит, гетерогенное общество, естественно-социальная обусловленность, метамодерн, архетипический подход.

Formulation of the problem. Modern man is getting worse and worse in control of his desires, loses his spiritual unity with nature, falls under the power of his own scientific, technical, economic and political systems. At the same time, postmodern society develops not only on the basis of a market economy, rational decisions and expectations, public policy or information and communication technologies, but also on a specific mentality, feelings, values and interests [1, art. 10].

An increasingly convincing psychological factor, according to the French psychologist Serge Moscovici, takes the place of a system-forming factor [2, art. 7]. At the same time, in the conditions of a transitional period of social development and continuous impact on the mass consciousness of negative information, optimistic moods in society are significantly limited, and most importantly, the energy of collective social actions is depleted [1, art. 8].

The new — complex (heterogeneous) social nature is convincingly revealed by last year's statement by the Israeli and American Nobel Prize laureate in economics Daniel Kahneman. Namely: the impossibility of repeating the majority of social and psychological experiments in the modern social world gives grounds to state the relativity of the received social data (social relativism) [1, art. 8].

In addition to technical difficulties for science, on conducting reliable social research, the issue of managing a new — heterogeneous (heterogeneous) society in order to ensure national consolidation and integration in Ukraine is becoming more and more urgent.

It becomes necessary to develop innovative theoretical and methodological foundations and, as a result of their application, public management proposals for building harmonious mutually receptive communication between the state as a political structure and a citizen and civil society as a cosmopolitan and a structural unit of social medium.

Analysis of recent research and publications. In course of research analyzed the works of such domestic authors: O. Yu. Ozherel, E. A. Afonin, A. Yu. Martynov, A. G. Zlobina, N. A. Shulga, L. D. Bevzenko. Among foreign scientists: Serge Moscovici, Émile Durkheim

Purpose of the article: to investigate and update the need to carry out research work to create optimal and effective algorithms for the national consolidation and integration of society as an object of public administration in Ukraine according to the archetypal approach.

Exposition of the main research material. The attention of modern scientific observations aiming at the term consolidation considers it as a process of unification or unification. For example, around an idea or goal, because it takes into account the fact that a modern person lives in the available variety of technological opportunities, socio-cultural trends and geo-political conditions. Taking this into account, for the study of the most integrative naturally conditioned cosmopolitan worldview (which will be harmonious not only in the aspects of national consolidation of Ukraine, but also in the world) and its analysis, it should be taken into account that the consolida-

tion had isolation in a possible whole, while both structures become possible to characterize specific markers, which in their essence will be alien, antonymic or phlegmatic relative to each other. In this understanding, the term consolidation is outside the concept of integrity, because the first, its meaning is the recognition of the fact of procedural locality and separation, and only then the call implies a call for unification and unity. In any context of use, it will mark the past, present or future isolation of parts in a coherent natural structure according to the senses.

Then consider whether to invent, consolidating solutions is an algorithm objections, because first of all attention is directed to the existing division, not the integrity of the received further research or management decisions character avoidance and prevention, and in essence will give rise to the following conceptual essential nature –social and generally cosmopolitan division.

So, using the term “consolidation” you should:

1. Consider the maximum possible level of unification of people, taking into account the material, technical, socio-cultural and geopolitical conditions of their life; From this perspective, the process of consolidation in each smaller local structure of society should provide for integration into a larger-scale education and self-awareness as an integral structural unit of the corresponding large formations. Consolidation, taking into account the maximum depth, the concept of “cosmopolite” defines the tendency towards a consistent and harmonious reproduction of the effect of multilevel blooming of the subject; while

their life activity will be in unison with each other and the entire structure as a whole.

2. To create a consolidated society build a research process from the concepts of a holistic one. Such an algorithm for comprehending the problem of separation as a magical way to manifest contradictory and opposing factors to a holistic structure, thereby immediately directing the attention of research or management structure to urgent issues that require decisions and actions in accordance with the stated intentions regarding the desired state of the object.

Integration reflects social processes that lead to the establishment of stable relations between social groups, classes, communities, between all elements of society, processes aimed at strengthening cooperation between them, thereby forming an integral social system [3, art. 16].

Under the concept of integration, in science, it is customary to understand the integration of society (as a system process), integration into society (as a social process) and integration in society (as a phenomenon).

“Integration of society” into the Parson tradition provides for the process of uniting the constituent parts of society by harmonizing various social groups, assimilating various cultural elements and reconciling various moral norms. The result is a certain level of orderliness and an overall mix of social actors [3, art. 6].

“Integration into society” provides for the involvement of an individual or group subject in all spheres of life as a full member of it. In a broad sense, we are talking about the entry-acceptance

of new elements into the system, or a combination with those elements that were previously alienated from the system [3, art. 8].

“Integration in society” is a process during which the results of differentiation are legitimized and local orders are formed, differentiated from each other, but internally integrated. We are talking about the intra system processes of strengthening ties, carried out by the constituent elements with the help of agents. It can be assumed that the interests of the subjects and objects of integration processes will play an important role here [3, art. 9].

Taking into account the essence of the term integration, the process and phenomenon had isolation and confirms the fact of the absence of consolidation in the structure, while he understands the intention to unite and the presence of uniting processes. In any context of use, it will mark the past, present or future isolation of parts in a coherent natural structure according to the senses.

So, using the term “integration” in the context of a procedural phenomenon, one should:

1. Consider the highest possible level of integration, taking into account the material and technical, socio-cultural and geopolitical conditions of the subjects’ life; From this perspective, the integration process will provide for a consistent, harmonious, appropriate, maximum possible process, in which the subject realizes himself as an integral structural unit of cosmopolitan natural socially conditioned and socially coherent smaller and larger formations, with a simultaneous awareness of the integral cosmo-

politan structure of natural and social Wednesday. Integration, taking into account the maximum depth, the concept of “cosmopolitan” determines the tendency towards consistent and harmonious reproduction of the effect of multilevel harmonization between the subjects as a whole as an object.

And also (including):

2. To create harmonious and favorable conditions for integration processes in society, build the research process from the concepts of the holistic. Such an algorithm for comprehending how to magically manifest contradictory and opposing factors to a holistic structure, thereby immediately directing the attention of research or management structure to urgent issues that require decisions and actions in accordance with the stated intentions regarding the desired state of the object.

Analyzing postmodern social tendencies, it is possible to note that relativism as a methodological principle of relativity is already becoming a sign of not only the physical – material (including social), but also the internal – psychological world of a person [1, art. 8], thereby signaling the spread among subjects of objects of the social world of “cosmopolitanism” tendencies of life-sustaining activity.

The regularity manifestation of this tendency is the increasing growth of internal personal conflicts in people from the synergy of simultaneous awareness of two realities: social, caused by external (political, economic, cultural) factors, and societal, caused by the action of internal (latent) historical formations or archetypal logos. and archetypes-mythos, constituting the boundless field of the collective unconscious.

All this “carrying out” the heterogeneous nature of the modern — post-modern society and at the same time colors the personal increasingly conscious cognitive and search self-identification and self-actualization of a person in the world around him, becomes a prerequisite and result of successful adaptive decisions and human actions in the current changing social and natural environment.

Unlike the previous one, the modern socio-historical era, in which the leading social subject was the collective majority, and the unifying mechanism, Emile Durkheim [5, 62–67], was “mechanical solidarity”, combining (integrating and consolidating) the mechanism of the modern — postmodern In a heterogeneous (heterogeneous) society, “organic solidarity” appears, which is based on self-identification and self-realization of the activity intentions of self-sufficient, rationally-minded individuals who form various groups of interests and are united in new formations of territorial communities. At the same time, the personal aspirations, desires and intentions of each individual are recognized today as the real unifying motives for life, which lead to mutually stimulating innovations the entire natural-social organism of society.

Taking into account the existing phenomenon of the archetypal nature of human nature, as the existence of a certain filter matrix in perception, compassion, decision-making algorithms and further actions, it is an intangible, but scientifically verified “veil” or “prism” due to which and thanks to which, The “bearer” of the archetype interacts with the natural and social

environment. Archetypal conditioning did not leave a choice for a person.

Thanks to the achievements of modern scientists, a critical-analytical approach to understanding the nature of human essence is becoming more and more widespread. In the maturing era of metamodernity, the task before a person is not to search for the source or reasons for the formation of its archetypal originality, but to improve the ability to self-awareness of existing destructive-negative algorithms and personal activities, at the physical, emotional and mental levels and in the constant development of the skills to correct them in a creative way — a positive vector of personal self-expression.

National integration and consolidation, as a phenomenon and ability, for a person who has gone through the path of self-awareness and introspection with verification of himself as an entity according to its natural and social conditioning becomes a conscious and unconditional reference point in life, which is relevant at any time, in any of which location and locus her interests. Such tendencies of self-identification contribute to interpersonal harmonization, improvement of national integration and consolidation processes.

How difficult is the task of implementing integration and consolidation processes in a heterogeneous society, taking into account the various archetypal characteristics of the subjects, their linguistic, ethnic, national-cultural, religious, economic, geopolitical and technological differences. At the same time, this aspect of diversity is evident, like all natural diversity of human identity, and this is considered uniqueness, beauty and natural gift.

It is also obvious that in cases of destructive processes concerning health, property, in general or in particular the well-being of a person or people close to her, she (person), while living a state of local or global disintegration, feeling a unique set of different judgments and emotional experiences regarding nature and laws according to which the original and modified ones carry out their activities.

Despite the achievements of modern scientific achievements in psychoneurophysiology, we have the ability to consider: the unconscious is limited by the worldview of a person about its isolation from a certain structural whole or its part in interaction with which it is located – generates a conflict of interest, where the source, engine and nutrition of which is the person himself.

Taking into account the national integration and consolidation in Ukraine as an object of public administration, it is rational to consider a multi-level approach that requires a protocol systemic orientation of all social subjects at the maximum possible level of consolidation of the selected object.

So, the assumption about the complexity (heterogeneity) of the modern – postmodern society is as natural as the homogeneity (homogeneity) of the traditional society. And each time, with the next cycle of development of society, the expert environment and politicians find themselves in a situation of exhaustion of existing knowledge about society and the need to obtain new ideas that can provide relevant explanations for new social phenomena.

That is why the rational and most optimal way of human activity in a de-

veloped society is her continuous cognition, creative expression and realization of aspirations, desires and feelings with the constant awareness that each new moment of her personal life is unique and requires research.

Thus, a cognitive and, accordingly, innovative strategy for the development of modern society will contribute to balancing the processes of individuation, which is aimed at the development of an individual personality, and the national and cultural revival of postmodern society as a whole, with a simultaneous harmonious distribution of activities according to interests and mutually stimulating healthy competition in the interests of the best, desired and interesting living conditions..

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UDC: 35.159.9

[https://doi.org/10.32689/2617-2224-2021-1\(26\)-152-171](https://doi.org/10.32689/2617-2224-2021-1(26)-152-171)

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MAKING A MANAGERIAL DECISION IN THE CONTEXT OF INTERACTION OF COLLECTIVE CONSCIOUS AND UNCONSCIOUS IN CONDITIONS OF A DYNAMIC ENVIRONMENT

Abstract. The article considers making of managerial decisions based on the analysis of interaction of collective conscious and unconscious in a dynamic environment. Collective conscious and unconscious represent divergent and convergent processes in thinking. Collective consciousness has a reflection that provides feedback and new ideas. Collective unconscious resists changing and stabilizes the social system.

The results of the analysis of interaction of collective conscious and unconscious in a dynamic environment show the following: this interaction is variable

and depends on balance between the social system and the environment; it focuses on thinking that aims to preserve the system through its resistance or adaptation to the environment depending on the critical state of the social system. Also, the synergistic effect of coordinated work of elements of the social system can provide energy for change. In conditions of reduced balance, a metal part of the social system in the form of a set of archetypes as patterns of thinking may need to be revised to make decisions that will restore balance.

Monitoring of interaction of collective conscious and unconscious is important for managing and planning of development of the social system. To determine this interaction, tools such as the coefficient of dynamic equilibrium, the methodical toolkit of socio-psychological thinking are proposed.

Due to the fact that interaction of collective conscious and unconscious does not always correspond to the situation in which the social system is, there is a need to control this process. Therefore, the task of public administration is to create conditions in which interaction of collective conscious and unconscious in thinking will work to solve problems, rather than focus on outdated beliefs that do not contribute to appropriate managerial decisions. It can be done by immersing the social system in certain scenarios and using attractors that will initiate interaction in a desired direction.

In general, public administration should create conditions that will make the social system "smart." It can be achieved through the cooperation of the state authority with the civil society, decentralization and delegation of power from the state authority to the civil society, establishing trust and understanding based on a common goal and efforts.

Keywords: collective conscious, unconscious, archetypes, managerial decision, public administration, system, environment, balance.

ПРИЙНЯТТЯ УПРАВЛІНСЬКОГО РІШЕННЯ В КОНТЕКСТІ ВЗАЄМОДІЇ КОЛЕКТИВНОГО СВІДОМОГО ТА НЕСВІДОМОГО В УМОВАХ ДИНАМІЧНОГО СЕРЕДОВИЩА

Анотація. Розглядається прийняття управлінського рішення на основі аналізу взаємодії колективного свідомого та несвідомого в умовах динамічного середовища. Колективне свідоме та несвідоме представляють дивергентний та конвергентний процеси мислення. Колективне свідоме має рефлексію, яка забезпечує зворотній зв'язок та нові ідеї. Колективне несвідоме створює опір до змін та стабілізує соціальну систему.

Результати аналізу взаємодії колективного свідомого та несвідомого в умовах динамічного середовища показують, що ця взаємодія є змінною та залежить від рівноваги між соціальною системою та середовищем, вона спрямована на мислення, яке спрямоване на збереження системи через її опір або адаптацію до середовища залежно від критичності стану соціальної системи. Також синергетичний ефект від узгодженої роботи елементів соціальної системи може давати енергію для змін. В умовах зниження рівноваги метална складова соціальної системи у вигляді набору архетипів як шабло-

нів мислення може вимагати перегляду для прийняття рішень, які відновлять рівновагу.

Моніторинг взаємодії колективного свідомого та несвідомого є важливим для управління і планування розвитку соціальної системи. Для визначення цієї взаємодії запропоновано такі інструменти, як коефіцієнт динамічної рівноваги, методичний інструментарій соціально-психологічного мислення.

З причини того, що взаємодія колективного свідомого та несвідомого не завжди відповідає ситуації, в якій знаходиться соціальна система, існує потреба в контролі цього процесу. Тому завданням публічного управління стає створення умов, в яких взаємодія колективного свідомого та несвідомого в мисленні буде працювати для вирішення проблем, а не спиратись на застарілі переконання, які не сприяють прийняттю відповідних управлінських рішень. Це можливо робити за допомогою занурення соціальної системи в певні сценарії та використання атракторів, які будуть ініціювати взаємодію в необхідному напрямі.

Публічне управління сприятиме створенню умов, які зроблять соціальну систему “розумною”. Це можливо досягти через співпрацю державної влади з громадянським суспільством, децентралізацію та делегування владних повноважень від державної влади до громадянського суспільства, встановлення довіри та порозуміння на основі єдиної мети та зусиль.

Ключові слова: колективне свідоме, несвідоме, архетипи, управлінське рішення, публічне управління, система, середовище, рівновага.

ПРИНЯТИЕ УПРАВЛЕНЧЕСКОГО РЕШЕНИЯ В КОНТЕКСТЕ ВЗАИМОДЕЙСТВИЯ КОЛЛЕКТИВНОГО СОЗНАТЕЛЬНОГО И БЕССОЗНАТЕЛЬНОГО В УСЛОВИЯХ ДИНАМИЧЕСКОЙ СРЕДЫ

Аннотация. Рассматривается принятие управленческого решения на основе анализа взаимодействия коллективного сознательного и бессознательного в условиях динамичной среды. Коллективное сознательное и бессознательное представляют дивергентный и конвергентный процессы мышления. Коллективное сознательное имеет рефлексивность, которая обеспечивает обратную связь и новые идеи. Коллективное бессознательное создает сопротивление изменениям и стабилизирует социальную систему.

Результаты анализа взаимодействия коллективного сознательного и бессознательного в условиях динамичной среды показывают, что это взаимодействие является переменной и зависит от равновесия между социальной системой и средой; она направлена на мышление, которое нацелено на сохранение системы через ее сопротивление или адаптацию к среде в зависимости от критичности состояния социальной системы. Также синергетический эффект от согласованной работы элементов социальной системы может давать энергию для изменений. В условиях снижения равновесия метастабильная составляющая социальной системы в виде набора архетипов как шаблонов

мышления может потребовать пересмотра для принятия решений, которые восстановят равновесие.

Для управления и планирования развития социальной системы предложены инструменты определения взаимодействия коллективного сознательного и бессознательного, такие как коэффициент динамического равновесия, методический инструментарий социально-психологического мышления.

В виду того, что взаимодействие коллективного сознательного и бессознательного не всегда соответствует ситуации, в которой находится социальная система, существует потребность в контроле этого процесса. Поэтому задачей публичного управления становится формирование условий, в которых взаимодействие коллективного сознательного и бессознательного в мышлении будет работать на решение проблем, а не опираться на устаревшие убеждения, которые не способствуют принятию актуальных управленческих решений. Это возможно сделать с помощью погружения социальной системы в определенные сценарии и использования аттракторов, которые будут инициировать взаимодействие в необходимом направлении.

Публичное управление должно создать условия, которые сделают социальную систему “умной”. Это возможно достичь через сотрудничество государственной власти с гражданским обществом, децентрализации и делегирования властных полномочий представителя власти к гражданскому обществу, установления доверия и взаимопонимания на основе единой цели и усилий.

Ключевые слова: коллективное сознательное, бессознательное, архетипы, управленческое решение, публичное управление, система, среда, равновесие.

Problem statement. Ensuring sustainable development of the social system of Ukraine is complicated by the dynamic and complex environment that is currently being shaped by technological innovations, geopolitical changes and globalization. In these circumstances, the issue of making of a right and timely managerial decision becomes crucial because any delay in adaptation of the social system to the environment can lead to a significant decline in its effectiveness or destruction.

The social system (system) has to be sensitive, stable and effective at the

same time. To ensure this, public administration has to make the system “smart” by making necessary managerial decisions based on cooperation between the state authority and the civil society. Collective conscious, individual and collective unconscious are involved in the decision-making process. They constantly interact and form thinking.

Today in Ukraine, public administration is in a situation of the paradox that lies in the need to change the mental part of the social system, practical complexity to influence the collective

conscious and impossibility to influence the collective unconscious. To solve this problem, it is necessary to analyze interaction of collective conscious and unconscious in a dynamic environment to make necessary managerial decisions.

Analysis of the recent research and publications. Decision-making is based on thinking that has always interested people and has been explained as something “divine.” The term “unconscious” as a mental phenomenon was officially introduced by S. Freud. He posed the problem of the interaction of the conscious and the unconscious, but underestimated the idea of a synergetic aspect of this relationship. In contrast to S. Freud, C. Jung and D. Uznadze understood the unconscious and the conscious not as two different systems, but as two aspects of one system.

V. Leibin emphasizes, “if S. Freud appealed to the unconscious mental, then C. Jung distinguished between the individual (private) unconscious, which contains sensory complexes, and the collective (above private) unconscious, which is a deep part of the psyche, which is not individual acquisition of man and owes its existence to ‘exclusively inheritance,’ which manifests itself in the form of archetypes that act as a ‘model and pattern of instinctive behavior’” [1, p. 38]. D. Uznadze also stated that “our conscious experiences may be under a certain influence of our attitudes, which in turn are not the contents of our conscious” [2, p. 40].

C. Jung substantiated the terms of collective conscious, individual and collective unconscious and considered them in connection as “soul integrity.” He believed that “the consciousness is

an ephemeral phenomenon that carries out all the urgent adaptations and orientations, from which its work is likely to be compared with orientation in the space.” The unconscious is based on archetypes that represent “forms or images of collective nature that arise almost all over the Earth as part of myths and, at the same time, as individual products of the unconscious...[forms and images] have an imprint and are fixed in our psyche” [3, p. 50]. According to C. Jung, archetypes are “patterns of behavior” that are inherent in every person. Also, the collective unconscious is the source of forces of the soul, and an archetype combines forms and categories that set the soul in motion [4].

Connection of thinking, as the interaction of collective conscious and unconscious, with the imaginary can be found in the concept of “imager” that was proposed by J. Durand [5] and consists of three components: 1) *the one*, who imagines, 2) of *what* is imagined and 3) *the process* of imagination itself. J. Durand divided thinking into the world of reason and dreaming. He built a model where everything rational is subordinated to the irrational, where the logos flows from myth.

There is imagination between the mind and the outside world. The imaginary is what distorts the perception of the object. This imaginary provides a representation based on the collective unconscious about the object and the subject.

The issue of public administration of development of the Ukrainian society on the basis of archetypes is reflected in researches of domestic scientists such as E. Afonin, O. Donchenko, O. Bala-kireva, O. Sushiy and other representa-

tives of the Ukrainian school of archetypes.

The purpose of the article is to consider the issue of making managerial decisions in the context of interaction of collective conscious and unconscious in order to provide successful public administration of the social system in a dynamic environment.

The statement of basic materials. Providing equilibrium between the system and the environment in conditions of a dynamic environment is an important aspect. In this state, the system is efficient and harmonious, because it does not spend energy on resistance to the environment. Thus, management of the social system may consist in providing of equilibrium between the system and the environment and achieving a desired goal of its development by making decisions based on understanding the system itself, the environment and establishing equilibrium between them. Public administration is in charge of these processes and aims to provide successful development of the system through making of necessary managerial decision.

In a dynamic environment, the basis of managerial decisions is interaction of collective conscious and unconscious. The results of the decision-making are changes in the social system, namely its “organizational, mental (spiritual and political), and information and communication parts that are connected and developed jointly with the help of public management” [6, p. 31].

The most important task of public administration is formation of a naturally “smart” system. This concept can be based on the interaction of the collective conscious and the unconscious

in thinking that will ensure right decisions. It is provided by participation of citizens in decision-making through trust to the state authority, feelings, freedom of speech, support of optimistic vision and a willingness to change. It can be achieved through decentralization, delegation of power from the state authority to the civil society, constant feedback and development of collective emotional intelligence.

Collective conscious, individual and collective unconscious form thinking that is involved in analysis and decision-making. Their interaction has a conflict, but in general they represent a single whole. The collective unconscious stabilizes the system and restrains changes. At the same time, the collective conscious generates changes that are necessary to adapt the system to environmental conditions. C. Jung combines the rational with the conscious [4, p. 227, 254] and the irrational with the unconscious [4, p. 177, 221]. The collective unconscious can include notions of archetypal nature such as beliefs, values, national and organizational cultures, myths, images, fairytales and legends.

The collective conscious mirrors rationality and has a reflection from the observed. The collective unconscious, based on human experience, produces ready-made templates for decision-making in the form of archetypes and has no reflection. Reflection plays a crucial role in management of the system in a dynamic environment because it is a kind of feedback that regulates development of the system depending on a purpose and outcomes in conditions of a real environment. Absence of reflection in the collective unconscious may

contribute to the fact that the system will not work effectively, for example, in conditions of a technologically and informational new environment.

Z. Sikeyvych notes that “where the rational conscious operates by analysis, logic, comparison, search for differences, verification of information and reflexive verification of its own bases, the unconscious has other tools: analogy, identification, emotions, insensitivity to contradictions, image, synthesis. There is no reflection among them that contributes to the uncontrollability of its existence” [7, p. 25]. At the same time, “the collective unconscious, which has its own internal laws of organization and ordering of the society, consisting of inherited collective experience, helps the society not to lose self-identification during social changes, which covering the social, political and cultural spheres of the society, and reorient the consciousness of social actors to certain stabilizing and destabilizing changes in the society” [8, p. 169].

The collective conscious and the unconscious form the present or the imaginary as a connection in time between the necessary (for the present) past and the desired future. Therefore, the past, the present and the future exist in their constant connection. The format of their interaction can be determined by the environment in which the system is located. The past that does not support the present loses its relevance. So is the future, which is detached from the present, is seen as unnecessary or fantasy with no practical significance. All of this forms thinking based on interaction of the collective conscious and the unconscious. The value of the past can

be determined by the need to use its experience in the future.

To analyze interaction of the collective conscious and the unconscious in thinking, psychological characteristics of the society, formed due to geopolitical situation, climatic conditions, historical experience, mentality, religion and others become important. For example, in the monitoring of the societal changes in Ukraine (1992–2018) [9, p. 270] to analyze the society are used characteristics such as: extraversion and introversion; emotionality and pragmatism; irrationality and rationality; intuitiveness and sensuality; externality and internality. These characteristics are “a kind of historical result of what has been repeated more than once in the behavior of one person and in the fate of the whole nation” [9, p. 240].

The characteristics above can take an active part in thinking and they are variable (Table). It supports the assumption that the interaction (R) of the collective conscious and the unconscious may nonlinearly depend on the state of the system and environmental conditions, namely on the level of equilibrium between the system and the environment. This level is determined by the coefficient of dynamic equilibrium between the system and the environment (K_{eq}) [10, p. 8] that illustrates openness of the system, its adaptability and efficiency.

$$R = f(K_{eq})$$

Nonlinearity of dependence of interaction of the collective conscious and the unconscious from the state of the system and conditions of the environmental can be explained by probable compensation of psychological charac-

Dynamics of societal changes in Ukraine, 2002–2018

Indicator	10.2002	12.2008	12.2018
Extraversion/Introversion	19,3/27,9	38,9/20,1	35,9/18,8
Emotionality/Pragmatism	14,6/20,8	25/10,9	21,6/13,2
Irrationality/Rationality	12,2/26,4	7,9/38,3	9,0/36,6
Intuitiveness/Sensitivity	8,1/12,9	29,9/21,0	24,1/19,5
Externality/Internality	7,8/22,5	26,3/11,1	25,4/8,1

Source: "Ukrainian miracle: from depression to social optimism" [9, p. 270].

teristics by each other in their synergetic relationship, which is characteristic and unique for each system, as presented by C. Jung as "soul integrity." Interaction of the collective conscious and the unconscious continues constantly and represents a single whole, in which one complements the other depending on the state of the system and environmental conditions. The process of regulating this interaction is natural, non-linear and individual. Thus, in a crisis, lack of information and a qualitatively new problem, a person can begin to use intuition, as the unconscious, to find a solution to the problem.

The interaction of the psychological characteristics of the society should be aimed at ensuring effective development of the system, but may also act with a delay in adaptation of the system to the environment. Therefore, public management should facilitate activating those characteristics that will help to make timely decisions that will balance the system in a new environment. To do this, it is important to understand the development trend of the society and accelerate change through decentralization that J. Kotter offers [11].

According to the dynamics of societal changes in Ukraine from 2002 to 2018, there are changes in the psycho-

logical characteristics of the society depending on the state of the system and environmental conditions. For example, Table selectively shows data for 2002, 2008 and 2018 years that differ in the level of stability, satisfaction of citizens' needs and social tension in the country. Complicating of the environment and living standards (2008 – the financial crisis and 2018 – the long unresolved conflict) has led to the need for stabilization through increased extraversion, emotionality, rationality, intuition and sensitivity. During the period of relative stability (2002) there is a significant increase in introversion and pragmatism.

Indicators of extraversion, emotionality, intuition, and sensitivity may be more closely related to the collective unconscious as irrational in thinking. Rationality combines with the collective conscious and forces us to reconsider outdated beliefs, values and images, for example in the form of dismantling of Soviet monuments and banning of communist symbols. There is a substitution of some qualities by others depending on environmental conditions and a level of threats to stability of the system.

The question is to what extent the indicators of psychological characteristics contributed to making the right

decisions in order to respond to the challenges of the environment for the successful development of the system and how effectively the institutions of public administration operated in those conditions. To answer this question, it is important to pay attention to the format of development of the system and the fact that the collective conscious and the unconscious create a certain conflict, management of which can be entrusted to public administration in the context of development of the mental part of the system.

The system develops cyclically within the critical, minimum, optimal and maximum coefficients of dynamic equilibrium ($K_{eq\ crt}$, $K_{eq\ min}$, $K_{eq\ opt}$ та $K_{eq\ max}$) [12, p. 180]. Approaching of the state of the system to the critical $K_{eq\ crt}$ creates conditions of unpredictability and the need for immediate change. The system naturally incorporates previous templates from the past to save itself. At the same time, the preservation of the system lies in its adaptation. As the system approaches $K_{eq\ crt}$, there may be an increase in the conflict between the collective conscious and the unconscious. It creates new connections that must meet needs of the system in the new environment.

It can be assumed that the mechanism of the collective unconscious begins to work more actively when the environment becomes more unpredictable and the system increases its fluctuations. It corresponds to the interval [$K_{eq\ crt} - K_{eq\ min}$] under the condition when K_{eq} aspires to $K_{eq\ crt}$. In this interval the collective unconscious tries to stabilize the system and returns it to its previous state when the collective conscious tries to change it.

It generates a conflict between the collective conscious and the unconscious. As a result of it, the set of archetypes of the collective unconscious could be corrected. The role of public administration is to monitor the level of K_{eq} and apply the required interaction of the collective conscious and the unconscious in thinking to make the necessary managerial decisions. It is realized through the involvement of members of the system in decision-making based on trust, understanding and feedback.

The interaction of the collective conscious and the unconscious can form a certain openness of the system in relation to the environment through links between its elements, hierarchy and a degree of freedom of relations between them, which is reflected in the introversion or extraversion of the society. In 1994 O. Donchenko noted that Ukrainians are prone to individualism and closer to introverted nations, who “live not so much by their direct perceptions and impressions of reality, as ideas about it. Therefore, the events of reality, as such, affect life in an introverted society much less than the thought about this reality” [13, p. 84]. But the introversion of Ukrainians is variable over time (Table).

On the one hand, the closeness and introversion of the society confirm the dominance of collective unconscious in thinking, which restrain the system from change and can increase the tolerance threshold of Ukrainians. On the other hand, independence and free ties between the elements of the system demonstrate a mutual readiness for change when required. Thus, achievement of a certain critical state of the

system leads to understanding that some existing beliefs and values are no longer relevant because they impede problem solving. The need for changes in the system stimulates the collective conscious to get involved in the work.

The Ukrainian society is, to some extent, anarchic and open because of the increased individualism of its citizens. The concept of open or dissipative systems may be important in determining how public administration should operate depending on environmental conditions. The dissipative system is characterized by nonlinearity, self-organization and openness. I. Prigogine notes that systems with no external influence can reduce entropy. It means that a system that is in a constant environment can be structured and centralized.

“The law of increasing entropy describes a world evolving from order to disorder” [14, p. 131]. At the same time, “nonequilibrium is a source of order. Nonequilibrium leads to the order from chaos” [14, p. 287]. Thus, the concept of public management in the dynamic environment may be achievement of a desired goal and maintaining of a dynamic equilibrium that require a high level of entropy of the system in order to give a free choice for new connections among elements of the system. The interaction of the collective conscious and the unconscious is crucial in this process.

The state of the system, its structure, connections can be determined by an ability of the system for adaptation based on behavior (thinking) of its elements. In this case, the task of public administration may be to provide synergy of work of elements of the system through the understanding of each

other, which is considered by G. Haken [15] and I. Prigogine as a coordinated action of elements of a self-organized system.

Today, the reaction of the Ukrainian social system to environmental changes may be reflected in its decentralization and delegation of the state power to regional and local levels. Thus, M. Maffesoli uses the term “tribe” to characterize the tendency to increase the number of territorially scattered micro-tribal groups on the basis of a matrix of collective emotions, as well as religious spirit, closeness to nature [16, p. 40]. He argues that despite the importance of perspective and cooperation in the face of global challenges, Ukrainians feel a desire for comfort “here and now,” which is a typical logic of neo-tribes (modern tribes).

Decentralization can help break old ties and divide the system into elements that should form new ties in the system to create a synergistic effect that is needed to generate energy for change, motivate citizens and build an optimistic vision of the system development. Separation of the system into elements can make it possible to use more actively collective consciousness with reflection, as feedback, to review a set of archetypes and values in a new environment.

The collective conscious initiates and motivates change of connections of the system, but new connections are formed on the basis of archetypes as their certain combination in a new environment. So, in the context of the interaction of the conscious and the unconscious as a whole, C. Jung determined that “it is very likely that activation of an archetype depends on a change in

the conscious situation, which requires a new form of compensation” [3, p. 151].

The dynamic environment can force the system to reconsider a set of values and beliefs in order to make a right decision. Unstable connections between elements of the system, thanks to individualism, simplify creation of a new “puzzle” of values and beliefs that makes the system adaptive. “At the new level of system development, a set of values can be partially improved or changed in order to adapt the system to a new environment” [12, p. 178]. Recognition and formation of a set of values that will ensure effective decision-making is an important task of public administration. Cooperation between the state authority and the civil society, on the basis of continuous dialogue and contact, should adapt the mental part of the system to a new environment.

Knowledge of archetypes of the system makes it possible to manage it and predict its development. For example, the collective unconscious of the Ukrainian society can be characterized by a greater use of mythical images, archetypes “big mother” and “child.” These archetypes reflect creativity, courage, justice, independence and, at the same time, emotionality, sensitivity, naivety and a desire to have a certain significance in the world space. C. Jung attributes the emotional to the unconscious [4, p. 294] that may dominate in thinking of Ukrainians in the form of trust, naivety, respect and maintenance of the “code of honor” in cooperation with other states.

The Ukrainian society differs from the rational and pragmatic West in its emotionality and sensitivity due to geopolitical, historical and religious

factors. For example, Christianity relies more on the unconscious as mythological and fairytale, whereas Catholics or Protestants are rational and pragmatic [17].

Thus, the attitude of the Ukrainian society can be compared with the child’s attitude (the archetype of the child) to “adult” foreign partners. An example of this is the willingness desire to set a positive example for the international community – the renunciation of nuclear weapons in 1994 and the expectation that security will be assured by powerful guarantors. Also in 2014, Ukrainians demonstrate emotionality, creativity, courage and readiness for change in decision-making to move closer to the European space.

The collective unconscious facilitates preservation of the existing system, “contains a powerful potential and is capable to promote sustainable development during the growth of social tension, based on a universal system of collective ideas, images, styles of behavior, reduce the risk of ultimate destruction of the social system” [8, p. 169]. But the collective unconscious does not always contribute to the right decision. Thus, “historical memory” forms a paradox of development of the system because “the same past, depending on interpretation, may be either a severe inheritance that inhibits development of an independent state, or a great past” [8, p. 112].

In the dynamic environment, replacing old connections with new ones is important for evolution of the system. When connections are broken, elements of the system independently look for a format that is most suitable (requires the least amount of energy from the system for its existence). It is done

on the basis of certain patterns of previous experience (archetypes), which are memorized by the system [18] and used as needed similar to patterns of the kaleidoscope after its shaking. There is a certain memory of the system that can be used in the decision-making process in the conditions of weakening existing connections of the system. It is possible to assume that this is the collective unconscious, preserved in archetypes, which influences thinking.

Changes in the environment activate the necessary archetypes or help generate new ideas to solve problems. There is a set of archetypes that can shape the way you think and it is a tool for decision-making. For example, under influence of the environment, a mentality is formed – “a special way in which a person or a group thinks about things” [19].

It is possible to imagine that interaction of the collective conscious and the unconscious exists within the conditional boundaries of a single whole and forms connections between elements of the system for its effective functioning in a given environment. This interaction forms the mental part of the system, for example, in the form of values, beliefs, national culture, “culture of public administration” [20, p. 267], which can be adjusted to make necessary decisions. It could be an intensification of pragmatism and sensuality under influence of geopolitical changes, such as the collapse of the Soviet Union. Moreover, most of the values, beliefs, myths and images of the Soviet period have lost relevance and are replaced by others that contribute to the necessary decisions in the new environment.

Revision of values and beliefs is a complex process and requires active participation of the society. From the point of view of adjusting the mental part of the system, public administration can help the society to understand the need for change and which beliefs, values and images should be reshaped into a new pattern. It does not mean destruction of the old, it means a new mixture of values and their priority as a set of archetypes relevant in the new environment. Changing of the structure of the system means creating a new “set of values that is appropriate to the situation and helps to solve the problem by establishing equilibrium between the system and the environment. A set of values can be based on archetypes or their dominance. The former set of values can be practical for application at a new level of system development” [12, p. 178].

Interaction of the conscious and the unconscious forms imagination, which is “the result of the conflict between movements and their social representation, when in fact imagination manifests itself most of the time as a dynamic and harmonious coordination of desires and objects of social and natural environment” [5, p. 40]. Life, like the present, is a detailed structure of imagination embodied in the society, its culture, economy, which interprets the time we go through.

According to J. Durand, the map of the imaginary consists of two unconscious modes (day and night) of the imagination or “imager” [5] and three types of archetypes. Both modes belong to the unconscious (myth). All myths belong to one of the regimes. J. Durand distinguishes heroic (day group), mys-

tical and dramatic (night mode) groups of archetypes. The other three groups of archetypes correspond to the two regimes (archetypes) of the “imager”: a postural reflex (desire to stay upright in the space), a digestive reflex (food), a copulatory reflex (neuro-erotic, rhythmic repetition). Myths with their culture, institutions of the society and others correspond to each reflex.

It is possible to add that J. Durand’s “imager” is a process of forming of imagination of the world, which allows the system satisfying three basic reflexes (archetypes) in the format and connections that allow it to do with minimal energy consumption depending on the system and environmental conditions. Changing of the environment may require changes in the system to satisfy these reflexes.

Understanding of the system itself and the environment creates a resonance and synergistic effect that generates energy for system changes. This resonance is a rhythmic repetition of actions, which is defined by J. Durand as a copulatory reflex. Thus, the task of public management may be to create a system that will be able to satisfy this reflex through understanding of the environment. The postural reflex can be satisfied by the fact that the system is able to withstand the pressure of the environment and move in a direction that will meet the needs of system members in the best possible way. In this case, the collective unconscious in conflict with the collective conscious gives a way to the conscious because there is energy for change, which compensates for fear of losing stability as a failure.

“Understanding” or coincidence of fluctuations in change between the sys-

tem and the environment is formed by effective public administration through synergetic collaboration between the civil society and the government on the basis of understanding, trust and a common goal. It produces the extra energy needed to build vision, charge and inspire the civil society for change that makes the system harmonious through the restoration of equilibrium with the environment.

In a dynamic environment, the system can naturally use more the collective unconscious for its preservation. But the paradox is that it creates inefficiency of adapting of the system to the environment on the basis of fear of change, outdated mental models, myths, values and beliefs that do not help to find solutions that will balance the system in new economic, technological and communication conditions. So, there is a problem in applying of more conscious, rational and pragmatic in thinking. This can be a key to define the nature and the role of public administration in ensuring the sustainable development of the system.

The population survey conducted by E. Afonin and O. Balakireva confirms that the role and vision of civil servants and citizens are different and in the conditions of change, the civil society is more confused [21, p. 6–7] and needs help. Under these conditions, citizens rely more on the collective unconscious, which stabilizes the system and keeps it from changing. This trend can lead to delay in adapting of the system and reducing its efficiency.

For development of the Ukrainian social system in new conditions, rational thinking, as the collective conscious, may be more expedient, then ir-

rational, as the collective unconscious. It can be explained by the return of Ukraine, for example, to historical memory, its split into two parts in the past, which can program the society in a new division. For example, the myth of “two Ukraines” cultivated by ‘intellectuals’ did not become so much one of the literary and historical journey into the past of the country, but became the primary form of its representation in the modern world” [22, p. 107]. Indeed, the archetype of divided Ukraine was taken as a basis, not the archetype of unity and identity. This involved another archetype — fear and inevitable loss of national independence, as it was in the past or as indicated in the historical scenario.

Another archetype — the slogan “Europe lives better” has formed the idea that Europe has always been better. It is also an unconscious imagination that has appeared in Ukraine since the past. It can hinder realization of importance and success of Ukraine in the world and the European space to protect its national interests and visualize an optimistic vision of its development.

The information space of the environment initiates those archetypes in the unconscious that are needed to stabilize the system by returning to its previous state. The archetypes that are required at a certain moment are chosen. The so-called intuitive feeling is aimed at overcoming fear of losing of the system in terms of past experience, rather than the mood for the future.

Thus, the use of archetypes as components of the collective unconscious in thinking has led to formation of a certain attractor on the path of development of the country towards its pos-

sible separation. From the standpoint of the collective conscious, it is critical today to form a new way of thinking and philosophy of the country’s development, without constant relying on experience and history. For example, it could be creation of an economically developed and happy society.

The collective consciousness supports rational analysis of the present and visualization of the future. In relation to the collective unconscious, it must prevail in conditions of danger because it is a mental perception of the threat to the integrity of the state on the basis of certain archetypes (previous experience) as something inevitable. At the same time, the collective unconscious restrains an ability to think rationally and pragmatically to ensure the national interests of the state.

The use of creativity, weighted reasonable risk in the new environment reduces the risk because the system is adaptable and ready for reasonable actions. From a set of archetypes, the system will be able to choose those that are more optimistic. Optimism provides the extra energy needed for change. The role of public management is to create conditions in the society that will generate this energy through realization of the social capital of the society.

Archetypes warn us against possible mistakes, but they also slow down the path of dynamic development and the use of opportunities. The peculiar synergy of the system movement and its possibilities in the format “time-force-space” loses. The task of public administration is to regulate by supporting desire of citizens to change and at the same time revise a set of archetypes

that hinder development of the society in new conditions.

Understanding of human imaginary allows successfully managing by inspiring and engaging people into management through their willingness to be involved in this process. Understanding of human desired imaginary and fulfilling their needs can provide effective management. Thus, there is an opportunity to influence the imaginary through certain scenarios and achieve a desired goal through a constant struggle between individual, collective and national interests.

Knowledge of the collective unconscious provides an opportunity to build a vision of system development. "In the archetypal imaginaries, images, symbols, etc., is hidden the deep nature of desires, expectations, aspirations and hopes of people, which arise as a result of a joint work of the consciousness and the collective unconscious. Therefore, an archetype can be considered as information that has a social and managerial value" [20, p. 221–222].

The question is how to stimulate interaction of the collective conscious and the unconscious in a necessary direction? Imaginary or the environment influence this interaction. The system can be placed in an artificial environment – an imaginary scenario that can activate necessary interaction of the collective conscious with the unconscious in response to environmental conditions. It can contribute to formation of thinking that is needed in real and future conditions for successful development of the system. This approach provides readiness of the system to new conditions and minimal delay in its adaptation.

The task of public administration may be to create a scenario that activates a necessary set of archetypes that could potentially help to solve a problem. It is a positive informational and psychological impact that contributes to the formation of a new set of values and beliefs that are needed in the new environment.

Attractors are based on the satisfaction of human needs [23] and play an important role in management. It is possible to balance interaction of the collective conscious and the unconscious, for example, by creating attractors that will shift the system to rational thinking and launch a set of archetypes that will help to achieve the goal.

For example, attractors may be recognition of achievements of the Ukrainian society in the world, the vision of an optimistic future as a movement towards the European Union in order to improve quality of life. This, in turn, requires formation of a set of archetypes that will help to achieve this goal. It may require rethinking of images, adjusting values, and beliefs based on the collective consciousness that practically corrects the system through reflection or feedback.

Also to form thinking that will lead to successful development of the system, it is possible to use "social and psychological technologies as a tool through which the public conscious (at the level of collective conscious and unconscious) laid certain guidelines, which are further implemented in actions, deeds, thoughts, desires, etc. (including through the formation of patterns of behavior and stereotypes)" [22, p. 112].

Public administration in the context of forming of thinking and using

scenarios as tools to intensify necessary interaction of the collective conscious and the unconscious does not have to manipulate the society, but really involve the civil society to get feedback, new ideas for successful management of development of the system.

Establishment of trust, a common goal and efforts facilitates mutual understanding, a greater commitment of the civil society to the state authority than automatic compliance. It gives an opportunity to develop collective emotional intelligence in the society as an important aspect of effective public administration.

For effective public administration, forecasting and planning of system changes, it is recommended to apply a mathematical model of public management in a dynamic environment [6, p. 134]. To assess the mental part of the system and monitor the collective conscious and the unconscious, it is possible to apply methodological principles and methodological tools for studying unconscious forms of socio-psychological thinking [8, p. 178], that are systematized by O. Sushiy. Methodological tools are offered Such as: 1) public-opinion polls by means of questionnaires and formalized interviews (for analysis of the collective consciousness); 2) special methods (factor and correlation analysis); 3) methods of social and psychological research; 4) qualitative and quantitative psychodiagnostic methods: “Color preferences” (E. Afonin) and dietary supplements (L. Burlachuk, E. Afonin, O. Donchenko); 5) method “Emotional orientation of the individual” (V. Nemirovsky, S. Grigoriev).

To reduce errors in the decision-making process, it is important to use

critical, creative and system thinking that can activate the collective consciousness as rational. Critical thinking is an important tool for reviewing irrelevant unconscious concepts that encourage wrong decisions. Creative thinking allows looking for alternatives and new ideas to achieve the goal. System thinking allows seeing elements of the system and the environment in their relationships as a whole.

Critical thinking helps to avoid errors in analysis when we rely on experience and outdated values and beliefs that are not effective in a new conditions. It aims to prevent application of natural human prejudices, pitfalls and errors of thought, which have an archetypal basis in the form of myths, images, historical experience, cultural aspects and generally accepted norms of behavior. All this is in the realm of the collective unconscious and is used in analysis automatically.

Conclusions and propositions for further research. Decision making in a dynamic environment are based on thinking, which is the result of interaction of the collective conscious and the unconscious. This interaction varies depending on the level of equilibrium between the system and the environment, is continuous and aimed at making decisions that will provide functioning of the system. To ensure its successful development, public administration has to intervene in this process to prevent the excessively stabilizing influence of the collective unconscious in the face of changes in the dynamic environment.

The social system of Ukraine has to be “smart” to minimize influence of the collective unconscious and add rationality to thinking. It is necessary

because qualities of the collective unconscious such as emotionality, naivety and lack of pragmatism do not allow the Ukrainian social system to work effectively and fully support its national interests in cooperation with different mental spaces – the pragmatic, rational West and the extroverted and overly archetypal East.

To solve this problem, there is a need to create conditions in which the system will be sensitive enough, have feedback, be able to analyze itself and the environment and make effective managerial decisions. It requires adaptation of the system through the adjustment of elements of its mental part based on fruitful cooperation between the state authority and the civil society.

Forming vision, planning of development of the system and timely implementation of changes can provide the successful development of the social system. It requires: 1) to understand the nature and results of interaction of the collective conscious and the unconscious; 2) to control the level of interaction of the collective conscious and unconscious; 3) to introduce approaches and tools to build a “smart” system that will be able to make necessary management decisions in a dynamic environment.

Thus, the results of the analysis of interaction of the collective conscious and the unconscious in a dynamic environment to make managerial decisions are as follows:

1) The interaction is variable and is a function of nonlinear dependence on the level of equilibrium between the system and the environment: $R = f(K_{eq})$;

2) The interaction is aimed at thinking that strives to preserve the system through its resistance or adaptation to the environment, depending on the critical state of the system;

3) The synergistic effect from the work of elements of the system can provide energy for change;

4) Effective public administration through making correct managerial decisions provides resonance (understanding) of fluctuations in the system and the environment as a certain satisfaction of human needs, which contributes to realization of vision of the future.

The tools for determining interaction of the collective conscious and the unconscious to analyze and plan system changes are:

1) The coefficient of dynamic equilibrium of the system (K_{eq});

2) The methodical toolkit of socio-psychological thinking.

The tasks of public administration to create a “smart” system and provide its effective management are:

1) Delegation of power from the state authority to the civil society;

2) Decentralization;

3) Establishment of understanding between the state authority and the civil society, development of collective emotional intelligence based on trust, a common goal and efforts in the society.

4) Management through scenarios of activation of necessary interaction of the collective conscious and the unconscious to provide reflection from the reality;

5) The use of socio-psychological technologies;

6) Ensuring a continuous educational process for civil servants, form-

ing an understanding of the philosophy of behavior and management of the social system;

7) The use of critical, creative and systematic thinking to prevent mistakes from the influence of the collective unconscious in the new environment.

In the future, it is worth exploring the process of influence of interaction of the collective conscious and the unconscious through the creation of scenarios and attractors in order to improve managerial decisions in real conditions.

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UDC 351.316.6

[https://doi.org/10.32689/2617-2224-2021-1\(26\)-172-183](https://doi.org/10.32689/2617-2224-2021-1(26)-172-183)

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THE 'IDEAL' OF THE MANAGER IN THE PUBLIC MANAGEMENT IN CONTEXT OF INNOVATION OF THE POSTMODERN ERA

Abstract. The article describes the innovative essence of the postmodern era, because its very name does not define something specific, but only 'post-' allows us to imagine the plurality of the hidden and its deep uncertainty. The dynamics of innovation in the postmodern society is a constant process of overcoming some types of socially organized stereotypes and the formation of new ones, starting with the 'vertical', the archetypal, intuitively recognizable regardless of any time, which means the dominance of stereotypes over individual will, personal traits and aspirations.

This process is without conservatism, acting in the spirit of radical renewal. The novelty is that this spirit has an ontological character and is associated not with the gradual improvement of something former, but with the idea of abso-

lute perfection — the ‘ideal’. The ‘ideal’ is a specific human form of life, because it involves a special creation of the image of the purpose of activity for its actual implementation.

The work of G. Durand is analyzed, which introduces into scientific circulation the concept of l’imaginaire — imagination, emphasizing its primacy, which is outlined by myths, archetypes, symbols and plots and creates the inner dimension of objects and subjects of the world. The basis for the development of a special ‘ontology of the imaginary’ as a matrix of the collective unconscious — the imaginary image, which is the ‘ideal’ of the manager in the public management. An analogy is made between the structure of the imaginary and its content with social processes that unfold at the level of archetypes ‘persona’ and ‘self’ — the sociological dimension of man in his relationship with social structures, processes, institutions, and statuses and roles.

It is substantiated that the synchronicity of the individual and the collective unconscious is the ‘ideal’ of the manager in the public management who may lose touch with a particular object, but retain its typical features.

Keywords: postmodern, ‘ideal’, imaginary, collective unconscious imaginary, manager, public management.

“ІДЕАЛ” КЕРІВНИКА В ПУБЛІЧНОМУ УПРАВЛІННІ В КОНТЕКСТІ ІННОВАЦІЙНОСТІ ЕПОХИ ПОСТМОДЕРНУ

Анотація. Схарактеризовано інноваційну сутність епохи постмодерну, оскільки у самій її назві не визначається щось конкретне, і тільки “пост-” дозволяє уявити множинність прихованого та його глибинну невизначеність. Динаміка розвитку інноваційності постмодерного суспільства — це постійний процес подолання одних видів соціально організованих стереотипів та утворення нових, що починається з “вертикалі”, того архетипового, що пізнається інтуїтивно незалежно від будь-яких нашарувань часу, що означає домінування стереотипу над індивідуальним волевиявленням, особистісними рисами й прагненнями.

Цей процес обходиться без консерватизму, виступаючи духом радикального оновлення. Новизною є те, що цей дух має онтологічний характер і пов’язується не з поступовим удосконаленням чогось колишнього, а з уявленням абсолютної досконалості — “ідеалу”. “Ідеал” є специфічно людською формою життєдіяльності, бо передбачає спеціальне створення образу мети діяльності для її фактичного здійснення.

Проаналізовано праці Ж. Дюрана, який вводить у науковий обіг поняття l’imaginaire — “уява”, наголошуючи на її первинності, що окреслюється міфами, архетипами, символами та сюжетами і створює внутрішній вимір об’єктів та суб’єктів світу. Окреслено основи для розгортання особливої “онтології іманіжера” як матриці колективного несвідомого — уявного образу, яким є “ідеал” керівника в публічному управлінні. Проводиться аналогія між структурою іманіжера та його змістом із соціальними процесами, що розгортаються на рівні архетипів “персона” та “самість” — соціологічному

вимірі людини в її взаємозв'язку з соціальними структурами, процесами, інститутами, а також статусами і ролями.

Обґрунтовано, що синхронічність індивідуального і колективного несвідомого складає “ідеал” керівника в публічному управлінні, який може втрачати зв'язок із конкретним об'єктом, однак зберігати його типові риси.

Ключові слова: постмодерн, “ідеал”, уявне, колективне несвідоме імажинер, керівник, публічне управління.

ИДЕАЛ РУКОВОДИТЕЛЯ В ПУБЛИЧНОМ УПРАВЛЕНИИ В КОНТЕКСТЕ ИННОВАЦИОННОСТИ ЭПОХИ ПОСТМОДЕРНА

Аннотация. Представлено характеристику инновационной сущности эпохи постмодерна, поскольку само ее название не конкретизировано, и только “пост-” позволяет представить множественность скрытого и ее глубинную неопределенность. Динамика развития инновационности постмодерного общества — это постоянный процесс преодоления одних видов социально организованных стереотипов и образования новых, что начинается с “вертикали”, того архетипного, что познается интуитивно независимо от наслоений времени, что означает, доминирование стереотипа над индивидуальным волеизъявлением, личностными чертами и устремлениями. Этот процесс обходится без консерватизма, выступая духом радикального обновления. Новизной является то, что этот дух имеет онтологический характер и связывается не с постепенным совершенствованием чего-то прежнего, а с представлением абсолютного совершенства — “идеала”. “Идеал” является специфически человеческой формой жизнедеятельности, ибо предполагает специальное создание образа цели деятельности для ее фактического осуществления.

Проанализированы работы Ж. Дюрана, который вводит в научный оборот понятие *l'imaginaire* — “воображение”, подчеркивая его первичность, которая определяется мифами, архетипами, символами и сюжетами, создавая внутреннее измерение объектов и субъектов мира. Установлены основы для развертывания особой “онтологии иманижера” как матрицы коллективного бессознательного — воображаемого образа, которым является “идеал” руководителя в публичном управлении. Проводится аналогия между структурой имажинера и его содержанием с социальными процессами, разворачивающимися на уровне архетипов “персона” и “самость” — социологическом измерении человека в его взаимосвязи с социальными структурами, процессами, институтами, а также статусами и ролями.

Обосновано, что синхроничность индивидуального и коллективного бессознательного составляет “идеал” руководителя в публичном управлении, который может терять связь с конкретным объектом, однако хранить его типичные черты.

Ключевые слова: постмодерн, “идеал”, воображение, коллективное бессознательное, имажинер, руководитель, публичное управление.

Formulation of the problem.

Ukraine is going through a difficult period of formation and development of public life according to democratic standards, which are focused on all its parameters. This is largely due to globalization processes that stimulate the formation of a single information/virtual space, cultural, social and political plurality, a new system of incentives and motives in the human activity, its innovative activity, changing the mode of identity, combining material values with spiritual, and possibly the priority of the latter.

All this is taking place on the basis of radical changes that are undergoing both external – institutional forms of the social reality, and internal – the psychosocial nature of man and society, affirming the humanistic values. However, this transformation is accompanied by systemic conflicts and crises, leading to inversion, which significantly affects the ‘social well-being’ of the population of Ukraine, provoking a kind of outflow in their individual and collective consciousness. In accordance with the requirements of the modern era, which is associated with new social and psychosocial manifestations, the scientific community is looking for adequate methodologies that would allow managers in the public management to better realize and understand a managerial situation, using life experience to develop not only their own individuals, but also organizations, communities, teams and groups that are in interaction and in which the personality of the manager is involved. In this context, it is important that the interaction between the society – the subject of ‘We’ and the

individual – the subject of ‘I’ is based on the individual psyche of a person and the social psyche of a community, which characterizes the parameters of the society.

Analysis of recent research and publications. The presented scientific research is based on the works of French scientists, in particular: Gilbert Durand – sociologist, anthropologist, theologian, researcher of forms and functions of the imaginary and his student – modern sociologist Michel Maffesoli.

The study of G. Durand’s work ‘Anthropological Structures of Imagination’ allows us to state that the scientist defines imagination as primary, and outlines its content with myths, archetypes, symbols and plots, which creates the inner dimension of the objects and subjects of the world. G. Durand introduces into scientific circulation the concept of *l’imaginaire* – imaginary, investing in it the following meanings: imagination as an ability (instance); imaginary, which is artificially reproduced through fantasy; origins (source) of fantasy; process of imagination; something that is common to all. Thus, the ‘imaginary’ is the only thing that exists, and the world around is the result of free play of the imagination [1]. Accordingly, we get the basis for the deployment of a special ‘ontology of the imaginary’ – an imaginary image, which may be the ‘ideal’ of the manager in the public management.

Michel Maffesoli’s scientific works are devoted to the multiple phenomena of the postmodern era – global massification, transformations of politics and political area, the sphere of ev-

everyday life and the transformation of the sacred, festive into everyday life, subordination and violence, nomadism and new foundations of identity in the world. A cross-cutting problem of the scientist's research is the phenomenon of the imaginary — its embodiment in the social and symbolic forms. M. Maffesoli emphasizes that postmodernism re-establishes, but on a different level, the connection with the values of pre-modernism, when otherness is the starting point of the social ties. Therefore, the common will, which above or outside the intellectual constructions ensures the strength of the society, based on the power of reason, i.e. on intangible value, can be called social imaginary. Therefore, not only the mind, but also emotions, imitations and viruses with the help of interactive communication of various orders have become our daily realities [2].

It is important that M. Maffesoli's work 'Praise for Relativism' (above link) is translated into Ukrainian. At the same time, Ukrainian scientists study the theories of M. Maffesoli, in which the author not only carefully analyzes the current phenomena of modernity and the nature of the relationship between them, but offers conceptual clarity and intelligibility about everyday phenomena of the postmodern societies [3–5].

The life of the modern society consists of a number of experiences, ideas, everyday emotions, which encourages the creation of social networks, virtual and other communities and groups. There is an obvious need to rethink the multiple changes of the postmodern Ukrainian society through the use of innovative scientific approaches, in-

cluding archetypal. A significant contribution to the development of the latter were the scientific achievements of the founder of the Ukrainian school of archetypes E. Afonin [6] and a large number of like-minded scientists, whose research outlines the understanding of socio-political phenomena, processes and characters and types of managers.

The purpose of the article is to outline the innovative essence of the postmodern era, which is the basis for the development of a special 'ontology of the imaginary' — an imaginary image, which is the 'ideal' of the manager in the public management.

Presentation of the main material. 'Postmodern' is a modern civilizational break that scientists define as a hyper-reaction to the extremes of modernism, noting that it is a time of intense manifestation of the social and natural problems of a new quality. The concept of 'postmodern' was first used in 1917 by the German philosopher Rudolf Pannwitz, but only in 1946 A. Toynbee defined postmodernism as a qualitatively new stage in the development of the Western European culture, which began in the late 19th century and marked the transition from a policy based on thinking in terms of nation-states to a policy that takes into account the global nature of the international relations [7]. Since 1979 (after the publication of J. F. Lyotard's 'State of Postmodernism'), postmodernism is established in the status of philosophical theory, which captures the specifics of the modern era as a whole, developing as a new stage of modernism [8].

So, in the second half of 20th century due to a number of circumstances,

namely due to the widespread use of information technology, a new type of culture emerged – postmodern.

In contrast to the Modern era, which was based on the ideas of progress, consistent development of freedom, emancipation of the individual, great goal and great hero, universality of knowledge, industrial and technical development, postmodernism – as a new trend of modernization, was filled with complex, contradictory and inherently specific phenomena and processes. The peculiarity of the postmodern era is the preaching of creative chaos, dynamism, pluralism, relativism and understanding of integrity as a combination of part and whole, considered as equal entities, coherence as the concordance of events and processes and complementarity as complement with each other, which, at first glance, seems incompatible. Thus, according to the postmodern, each individual or each individual community can be the center of the universe and the judge of all things, which means the absence of objective truth, which, once revealed, must be accepted by every rational person. So, a fact is something that seems credible to any individual or community. They are not the three-dimensional entities with which human thinking must conform, so only discussions with others decide what the truth should be. In the postmodern societies changes are taking place that can be both local and global. They are associated with the transformation of the entire social structure, which suggests the presence of the duality of its components – creative and conservative. The first is related to the trend towards expansion, which takes place at both the structural and symbolic levels

of the social life. At the structural level, expansion is manifested in the attempt to change the boundaries of the groups, organizations and social systems, in their interaction and the possibility of developing new resources and new levels of structural differentiation. At the symbolic level, it is manifested in the combined possibility of expanding, rationalizing and developing new dimensions of human existence with the manifestations of new characteristics in relation to the existing dimensions. Thus, the behavioural facet in the postmodern era provides an example of social and individual behaviour, which means the dominance of stereotypes over individual expression of will, personal traits and aspirations. These conclusions are confirmed by M. Maffesoli, who emphasizes that each individual is only a link in a continuous multifaceted and microscopic chain that expresses and crystallizes the macrocosm as a whole [9].

This allows us to recognize the ‘persona’ – a mask that can be changed and adapted to different situations and circumstances, the meaning of which lies only in the fact that it is used by many actors. It is through the mask that one can see the ‘other’ that is in the background of consciousness, that is, it exists independently of it, but as such, which makes personal consciousness possible. Without this ‘other’ there can be neither an individualized personality nor a subjective center with which events and experiences are connected. C. G. Jung calls such an inner conviction in oneself as a person a ‘vocation’ or ‘purpose’ when any person is a potential self who embodies and reflects something more than himself, being in

contact with other people and 'other', which is not personal. The scientist notes that the self is a holistic and regulating center of the personality, which is realized when there is integration and harmony of all aspects of the soul, conscious and unconscious [10, p. 453]. At the same time, C. G. Jung emphasizes that it is possible to decide on a personal path only if it is the best way out. If some other path were considered the best, instead of the one belonging to the individual, another path would have been lived and developed, which is the essence of the convention of moral, social, political, philosophical and religious nature. The fact that agreements of any kind thrive proves that most people do not choose their personal path, as a result of which each person develops not himself, but a method, which means that he develops something collective at the expense of personal integrity. Conventions in themselves are soulless mechanisms capable only of embracing the routine of life. However, creative life always lies on the other side of conventions.

Thus, if the bare routine of life prevails in the form of ancient agreements, then there must be a destructive breakthrough of creative forces. The mechanisms of agreement keep people unconscious, because then they can follow the custom without feeling the need to make conscious decisions. Such an unexpected effect is inevitable even for the best convention, but it is also a terrible threat, because both animals and humans panic when new circumstances arise that are not defined by the old agreements. The individual, however, may not panic because of those who have already fled, because

he has already experienced the horror, coming to an understanding of the new and involuntarily became a leader [10, p. 387]. In the context of the above, the idea that a person (persona) can realize himself only in relations with others is actualized, and Gilbert Durand's statement about 'interpersonal force' that allows us to exist in the 'thoughts of others' [11] not only proves but also 'obliges us to go beyond the classical dichotomy between the subject and the object, which is the basis of all bourgeois philosophy' [9, p. 45].

Thus, the dynamics of development of innovation in the postmodern society is a constant process of overcoming some types of socially organized stereotypes and the formation of new ones. It is obvious that the innovation of the postmodern society begins with the 'vertical', that archetypal which is known intuitively regardless of any layers of time, because it belongs not to the past but to eternity. Archetype (Greek ἀρχή (arche) – beginning and Greek τυπος (typos) – type, image; prototype, proforma) – prototype, initial image, idea, original form for subsequent formations, returns to the collective unconscious, consisting of strong primary mental images – forms without meaning, original forms.

In the words of C. Jung, 'primary images – are the oldest and most common forms of human ideas. They are equally feelings and thoughts, they even have something like an independent life, like the life of partial souls, which can be seen in those philosophical or gnostic systems that have their sources of knowledge of the unconscious. These primary images, or archetypes, are a

mental reflection of the constant repetition of the human experience, the repetition of the imprints of the subjective reactions' [12, p. 72–75]. C. G. Jung's discovery of the collective unconscious (archetypes) significantly contributed to the development of figurative thinking, which was developed by G. Durand, introducing into the scientific circulation the concept of 'l'imaginaire' – an imaginary that is simultaneously interpreted as imagination, and that who imagines [13, p. 351].

According to Duhin O. H., the imaginary is the primary, because in the process of its 'work' it creates the inner size of the subject and objects of the external world, consists of two modes in particular: day – diurnal and night – nocturne, and three varieties of myths – heroic, mystical and dramatic as a structured set of archetypes and symbols, which reflects the properties of the imagination, which are inherent in it from the beginning [14, p. 88].

The heroic regime (diurnal) of the imagination is defined by the principle of division – myths, symbols, practices of division, dismemberment, separation, operating in the history, society, thinking. It is also the source of logical operations of thought and the basis of rationality, logos and the will to power. This aspect of the unconscious includes social structures with vertical symmetry.

The mystical mode of imagination (nocturne) is related to the realm of the private rather than the public, while the dramatic mode of imagination (nocturne) is associated with myths, symbols, and practices about absorption and synthesis. The dramatic mode

of imagination reflects time and its rhythms, in particular it is responsible for various forms of horizontal mobility. The symbol of the dramatic nocturne is the figure of an androgyne and graphic or plot images associated with a cycle (circle).

Thus, the imaginary as a whole is a matrix of the collective unconscious in its pure state – to the first differentiate the processes of individualization and division into regimes and groups of myths. The internal structure of the imaginary outlines a model for the further development of all possible social structures that are the products of the basic modes of imagination.

The above allows us to draw an analogy between the structure of the imaginary and its content with social processes unfolding at the level of archetypes 'persona' and 'self' – the sociological dimension of man in his relationship with social structures, processes, institutions and statuses and roles.

The manager in the system of public management, performing his functions, is a social entity that appears in many roles. This is an official who has the right to manage; it is a leader who is able to lead his subordinates; it is a diplomat who establishes contacts with partners, anticipating and avoiding the possibility of conflicts; it is a mentor who, with his professionalism and moral qualities, influences the team and directs its work in the spirit of serving the citizens; it is an innovator who is able to recognize and implement innovative scientific achievements and discoveries in the process of the public management. Therefore, for the implementation of these role positions, the

ability of the manager is an important factor in adequately assessing their professional successes and failures and defining personal tasks to increase the level of competence. At the same time, he is responsible for the results of the decisions made, consciously fulfilling his responsibilities, anticipating the consequences of his deeds, actions and inaction both in the sphere of powers and in the public sphere. Obviously, any activity of the manager in the system of public management raises the question of his moral choice as a conscious preference for a particular behaviour of personal or social moral guidelines based on certain values — all that is important for the individual and society and is approved by most people, reflected in their minds in the form of evaluative judgments. It is well known that the main moral norm which must be observed in relations with subordinates is the preservation of the dignity of everyone, regardless of what position this or that person holds. However, in practice this is not the case, which also leads to conflict situations. It is in this case that we observe a conflict of values. Differences between one's own and others', between us and them, become decisive and become the dominant factor of individual and group motivation in relation to different types of activity. The manager is in the center of attention, everyone knows him, they talk about him, they imitate him, often unconsciously [15]. These conclusions suggest that the innovation process in the postmodern society, acting in the spirit of radical renewal, is without conservatism. The novelty is that this spirit has an ontological character and is associated not with the gradual im-

provement of something former, but with the idea of absolute perfection — the 'ideal' (French *idéal*, from the Greek *ιδέα* — beginning, prototype, idea, higher value).

We all have to hear and use the phrases 'ideal friendship', 'ideal event', 'ideal task', 'ideal outfit' and so on. It is obvious that in the given examples the word 'ideal' means 'the best', 'the most perfect'. The embodiment of our ideas about the ideal man are his physical, aesthetic, mental and moral qualities. At all times, people have sought to determine what the ideal set of virtues is. Undoubted moral ideals for many people are Jesus Christ, Buddha or Muhammad, who have the best moral qualities: sacrifice, mercy, courage, boldness, forgiveness, wisdom and selfless love, which are symbols of spirituality and humanism, that is based on the recognition of man as the highest value. In these figures, the features of the ideal man are combined with the divinity to which people so aspire in their quest to be better. The ideal figures of mankind are also saints, prophets, leaders and ascetics. Thus, on the four-hundred-year path to independence Ukraine had several types of bright personalities. These are Bohdan Khmelnytsky with all the traits of a leader who became the founder of the nation and the state, Taras Shevchenko — a prophet and leader in the field of spirit, Ivan Franko — an ascetic who raised the Ukrainian. It is well known that in the collective memory of the Ukrainians there are other examples of ideal figures — the Cossack Mamai, Baida, Samiyla Kishka and others. However, as is well known, there is no unanimity in views on ideals,

but all ideals have one thing in common — they strive for something that has not yet been achieved and is necessary for the development and coexistence of individuals in the society. In this context, the opinion of M. Maffesoli is actualized that the determining factor now is the elevation of the individual in its essence, and not the predominance of advanced knowledge. In this plane the archetypal basis of joys, pleasures and pains, which come from nature, is revealed. Thus, we are at the center of postmodern tribalism — the definition of the original, primitive and that in man is closer to humus. An individual is able to become the master of his history and thus create with other people of the same type the History of the world. So why should the ‘ideal of community’ be more important than the ‘ideal of society’? However, this is a reason for the manifestation of human warmth. The fraternal horizontality inherent in tribalism is the cause and consequence of what I called ‘social eroticism’ [9, p. 30].

In relation to the above, we note that the public management of the postmodern Ukrainian society, constructed both ‘vertically and horizontally’, transforms the citizen from the object of power-management influence on his subject, which is manifested in the lack of distance between the government and the members of the society, as well as in parity of their possible influence on the solution of problematic social issues and making management decisions. However, it is also obvious that the subjects of the public management, interacting more than once, oppose each other, which outlines the requirement for the manager

to combine what is difficult to combine. In terms of people’s emotional approval, he should not break anything normal, because any change turns into the loss of something, and people never like losses. Thus, the manager, as a person who has acquired a self in which the individual and collective unconscious is manifested, opens up opportunities for innovative progress of the postmodern. Considering the world as a context of his own activity, he should be ready for creative interaction of recognizing the equivalence of the parties, the self-sufficiency of each or his ability to understand the situation and its other participants. In such a process, partnership relations are inevitably established and the interaction of opposites is harmonized. In other words, there are opportunities for public participation in the public management, interaction, finding ways of coherence, partnership, creating horizontal networks, as well as ‘emotional symbiosis’ and inspiration, which inevitably leads to its spread.

Such an imaginary — an imaginary image shows flexibility, adapting to modern realities, helps to optimize the atmosphere of high confidence, creates conditions for learning, development of organizational culture of partnership and cooperation with a stable ‘I’, which accumulates in the archetype ‘Self’.

Thus, the ‘ideal’ of the manager in the public management of the postmodern society is the ‘ideal of community’, which is gradually separated from the specific image of the manager, but leaves its typical features.

Conclusions and prospects for further research. The innovative essence of the postmodern era is embedded in

its very name, because it does not define something specific, but only ‘post-’ allows us to imagine the plurality of the hidden and its deep uncertainty. The ‘ideal’ is a specific human form of life, because it involves a special creation of the image of the purpose of activity for its actual implementation. However, a person keeps in his memory only what is most important to him. The discovery of archetypes allowed the development of figurative thinking – an imaginary with the processes of personification, regimes and groups of myths, which is the matrix of the collective unconscious.

In the context of postmodern innovation, the ‘ideal’ of the manager of the public management is presented in a dramatic myth, the main function of which is to ‘work’ with time and its rhythms – the synchronicity of individual and collective unconscious, which is a ‘complete’ image that may lose touch with specific object, but retain its typical features. Further research can be aimed at understanding and finding guidelines for finding answers to the multiple challenges of postmodernism, including in the system of public management.

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UDC 329.001(100)

[https://doi.org/10.32689/2617-2224-2021-1\(26\)-184-195](https://doi.org/10.32689/2617-2224-2021-1(26)-184-195)

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INTERACTION OF MEMBERS OF POLITICAL PARTY DIVISIONS IN THE CONTEXT OF TRANSACTIONAL ANALYSIS AND ARCHETYPAL APPROACH

Abstract. In the process of considering the construction of the new generation of political parties in the context of transactional analysis, it is established that the latter defines stroking and recognition as basic and biologically determined human needs at the level of food needs, breathing or reproduction, the implementation of which can lead to the release of significant amounts of social energy.

It is shown that if the leaders of an existing (or initiators of the creation of a new) political party choose the method of collective work of members of party divisions in a dynamic network, defined by its algorithms, the system exchange of stroking will become an effective means of social self-control, which can guarantee the consolidation of a qualitatively different state of the political party as a social system that was created as a result of the radical structural transformation of the traditional party.

The research conducted gives grounds to assume the existence of a relationship between the manifested Ego-states in each specific situation of interaction and the archetypes of the unconscious activated by the same situations and, at the same time, the values actualized by these archetypes. Thus, the change in the situation

of interaction and its contexts can be considered a trigger for activating the archetypes of the unconscious psyche of participants and at the same time a trigger for switching their Ego-states and, accordingly, a trigger for mutual changes in roles, which allows us to consider the main motivations of members of a new generation of political parties (competitive motivation and recognition motivation) in their relationship.

It is established that overcoming the economy of stroking due to the continuous and algorithmically conditioned exchange of them at the system level by members of different levels of the new generation of political parties with a variable structure: a dynamic network will ensure that these members develop and maintain a stable motivation to participate in the work of party divisions, formed by the basic need to satisfy incentive and structural hunger.

A promising direction for further research has been identified: it should be the consideration of scenarios for the development of political parties in the framework of transactional analysis in the context of the impact on them of the law of 'oligarchization' by Robert Michels.

Keywords: transactional analysis, archetypal approach, the new generation of political parties, motivation, stroking, recognition.

ВЗАЄМОДІЯ ЧЛЕНІВ ПІДРОЗДІЛІВ ПОЛІТИЧНИХ ПАРТІЙ У КОНТЕКСТІ ТРАНСАКЦІЙНОГО АНАЛІЗУ І АРХЕТИПОВОГО ПІДХОДУ

Анотація. У процесі розгляду побудови політичних партій нового покоління у контексті трансакційного аналізу встановлено, що останній визначає погоджування та визнання як базові та біологічно зумовлені потреби людини на рівні з потребами у їжі, диханні чи розмноженні, реалізація яких може спричинити виділення нею значних обсягів соціальної енергії.

Висвітлено, що у випадку обрання лідерами існуючої (або ініціаторами створення нової) політичної партії методики колективної роботи членів партійних підрозділів у динамічній мережі, визначений її алгоритмами, системний обмін погодженнями стане ефективним засобом соціального самоконтролю, який зможе гарантувати закріплення якісно іншого стану політичної партії як соціальної системи, що була створена внаслідок радикальної структурної трансформації традиційної партії.

Проведені дослідження дають підставу припустити наявність взаємозв'язку між виявленими его-станами у кожній конкретній ситуації взаємодії та активованими такими самими ситуаціями архетипами несвідомого і, разом з тим, актуалізованими цими архетипами цінностями. Таким чином, зміну ситуації взаємодії та її контекстів можна вважати тригером активації архетипів несвідомого психіки учасників і одночасно тригером переключення їхніх его-станів та, відповідно, тригером взаємної зміни ролей, що дає можливість розглядати визначені мотивації членів політичних партій нового покоління (конкурентну мотивацію та мотивацію визнанням) у їх взаємозв'язку.

Встановлено, що подолання економії погладжувань внаслідок забезпечення безперервного й алгоритмічно зумовленого обміну ними на системному рівні членами різнорівневих підрозділів політичних партій нового покоління зі змінною структурою — динамічною мережею забезпечить виникнення і підтримку у цих членів стійкої мотивації до участі у роботі партійних підрозділів, що сформована базовою потребою втамувати стимульний і структурний голод.

Визначено перспективний напрямок подальших досліджень — ним має стати розгляд сценаріїв розвитку політичних партій в рамках транзакційного аналізу у контексті впливу на них закону “олігархізації” Роберта Міхельса.

Ключові слова: транзакційний аналіз, архетиповий підхід, політичні партії нового покоління, мотивації, погладжування, визнання.

ВЗАИМОДЕЙСТВИЕ ЧЛЕНОВ ПОДРАЗДЕЛЕНИЙ ПОЛИТИЧЕСКИХ ПАРТИЙ В КОНТЕКСТЕ ТРАНСАКЦИОННОГО АНАЛИЗА И АРХЕТИПИЧЕСКОГО ПОДХОДА

Аннотация. В процессе рассмотрения построения политических партий нового поколения в контексте транзакционного анализа установлено, что последний определяет согласованность и признание как базовые и биологически обусловленные потребности человека на уровне с потребностями в еде, дыхании или размножении, реализация которых может привести к выделению им значительных объемов социальной энергии.

Показано, что в случае выбора лидерами существующей (или инициаторами создания новой) политической партии методики коллективной работы членов партийных подразделений в динамической сети, заданный ее алгоритмами системный обмен согласованностями становится эффективным средством социального самоконтроля, который может гарантировать закрепления качественно иного состояния политической партии, как социальной системы, которая была создана в результате радикальной структурной трансформации традиционной партии.

Проведенные исследования дают основание предположить наличие взаимосвязи между проявленными эго-состояниями в каждой конкретной ситуации взаимодействия и активированными этими же ситуациями архетипами бессознательного и, вместе с тем, актуализированными этими архетипами ценностями. Таким образом, изменение ситуации взаимодействия и ее контекстов можно считать триггером активации архетипов бессознательного психики участников и одновременно триггером переключения их эго-состояний и, соответственно, триггером взаимного изменения ролей, что позволяет рассматривать основные мотивации членов политических партий нового поколения в их взаимосвязи.

Установлено, что преодоление экономии поглаживаний в результате обеспечения непрерывного и алгоритмически обусловленного обмена ими на системном уровне членами разноуровневых подразделений политических

партий нового поколения с переменной структурой — динамичной сетью обеспечит возникновение и поддержание у этих членов устойчивой мотивации участия в работе партийных подразделений, которая сформирована базовой потребностью утолить стимульный и структурный голод.

Определено перспективное направление дальнейших исследований — им должно стать рассмотрение сценариев развития политических партий в рамках транзакционного анализа в контексте влияния закона “олигархизации” Роберта Михельса.

Ключевые слова: транзакционный анализ, архетипический подход, политические партии нового поколения, мотивации, поглаживания, признание.

Problem statement. There are more than 350 political parties registered in Ukraine, but none of them can be qualified as an effective and efficient political organization with capable geographically distributed divisions that can develop a comprehensive strategy of the state and its components, as well as form party positions at various levels on current issues and challenges that arise in real-time.

In this context, the task of identifying and using in the divisions of political parties a number of alternative intangible motivations, which would lead to the allocation of members of these divisions sufficient social energy to carry out long, systematic, effective and productive collective activities in the latter.

One of the promising approaches to solving the problem of forming a set of intangible motivations of members of party units is transactional analysis as one of the branches of group psychoanalysis. Its main advantage in comparison with group psychoanalysis itself is, in our opinion, simplicity and accessibility, and most importantly: significantly less subjectivity and variety of interpretations.

Analysis of recent publications on the issues and identification of previously unsettled parts of the general problem. For a long time, we have been studying the problems of non-material motivations of members of party divisions within the framework of an archetypal approach [1]. As a result of the research, their key motivation was identified, which in our opinion can be used in party units and which arises to realize the basic as biological need for reproduction in terms of ranking males to identify the strongest of them and allow it to reproduce to survive the population when the environmental conditions change. The use of this motivation in multi-level party units will lead to the continuous allocation of sufficient social energy by members of the latter, which can be accumulated and directed to the implementation of the party's program goals. The destructive effect of avalanche-like allocation of energy for ranking in the process of escalation of interpersonal and intergroup conflicts in party divisions within the framework of our approach is levelled by blocking the possibility of their escalation by the organizational tools developed by us [2].

At the same time, an Irish researcher Iseult Honohan, summarizing the more than two-thousand-year history of Republicanism [3], identified the following four main components of the Republican tradition: 1) the implementation of a special concept of freedom: not to be in the will of another; 2) the presence of civil valour among citizens-common interests above personal; 3) the participation of citizens in determining common living conditions and inappropriate joint actions based on equal access to power of those who care; and 4) society's recognition of the significance and value of individual contributions as the basis for meaningful life together.

In this context, the prerequisite for the implementation of the first component of the Republican tradition in party divisions, we consider the use of the motivation defined by us above, which arises to realize the basic need for reproduction in terms of ranking and which can be considered motivation competition without the possibility of escalation of the conflict, or competitive motivation.

However, we can assume that the prerequisite for the implementation of the fourth component of the republican tradition in party divisions: recognition, is the use of other motivation, which arises to implement another of the basic needs that underlie Maslow's pyramid. Otherwise, the implementation of this component of the republican tradition in political parties would be problematic.

In our opinion, recognition itself, its components and nature are best explored in transactional analysis (TA).

The TA theory was developed by the American psychologist and psychotherapist Eric Bern in the sixties of the last century [4].

The TA is a psychological model that serves to describe and analyse human behaviour: both individually and in groups.

A follower of Eric Bern, Claude Steiner in [5] formulated the TA key premise: 'People by nature are inclined and able to live in harmony with themselves, others and nature. Being suppressed, this tendency continues to exist in a latent form and therefore is always ready to show itself in case the pressure is weakened. And even if it never manages to prove itself in the life of an individual, it will be passed on to the new generation'.

According to Claude Steiner, the TA shifts attention from what is inside a person to what is happening between people. Therefore, from the point of view of the TA, first of all, it is necessary to work with mutual relations between participants of an interaction.

The TA includes structural analysis (analysis of personality structure), analysis of transactions (analysis of verbal and nonverbal interactions between people), analysis of psychological games (hidden transactions that lead to the desired result as gain) and scenario analysis (analysis of individual life scenario that leads to human life) [5].

The structure of personality, according to [4], includes three states of the Self or Ego-states: Father, Child, Adult. The Ego-states are a set of interconnected ways of behaviour, thoughts and feelings as a way of manifestation of our personality at a certain moment.

The Self-states act in turn; therefore, at one point in time, a person can be in one, and only in one state. This state is called executive, as it exercises executive power over the individual. When one of the Ego-states is executive, a person can be aware of what is happening to him, as if watching himself from the side. This feeling usually occurs when the state of the parent or child is executive, while the true self (usually an adult) is watching events without being able to engage.

Each the Self-state is in some sense an adaptive 'body' that helps the Self as a whole to adapt to reality. Each state is specifically designed to solve certain types of problems.

The central concept of TA is stroking, which is a specific form of stimulation of each other [5]. Stroking is vital to a person and therefore the exchange of stroking is one of the most important forms of activity in which people are involved. Stroking can take many forms: from a real physical touch to a short greeting. In a general sense, the notion 'stroke' can be used as a symbol for an act that recognizes the presence of another person [4]. Stroking is used as an elementary component of social action. The exchange of stroking forms an interaction, which, in turn, is an elementary component of communication.

Eric Byrne considered the communication difficulties that each of us faces from time to time to be 'games,' and he considered the way a person lives his life based on a decision he made as a child to be a 'scenario.'

Another important factor that ensures the integrity and continuity of our interdisciplinary analysis concerns the impact of interaction situations

and their contexts on the behavioural choices of participants and is based on research presented in the book [6] by famous social psychologists L. Ross, R. Nisbett.

The authors identified and analysed in detail three main principles of social psychology: a strong determining influence on human behaviour of the immediate social situation; influence on the behaviour of subjective interpretation; dependence of behaviour on the state of the individual psyche and social group as tense systems. They, according to these authors, are the basis of modern social psychology.

The first and, in our opinion, the most important principle is the position of a strong determining influence of the social situation in which a person is direct. It is of most interest to us in this study. According to the authors, this influence often comes from non-obvious or insignificant, at first glance, contexts of the situation, especially such as the presence of certain 'channels' in it that contribute to the manifestation of individual activity. Channel factors are insignificant, at first glance, circumstances that cause a huge behavioural effect, they are stimuli, or 'leading pathways' for the reaction, causing the appearance or preservation of behavioural intentions of particularly high intensity or stability.

The situational approach allows uniting all above presented scientific approaches. On the one hand, it is the interaction situations that determine the activation of the corresponding archetypes in the unconscious psyche of the interaction participants [7]. On the other hand, from the point of view of the TA, according to Claude Steiner

[5], first of all, it is necessary to work with the relationship between the participants of the interaction, which, obviously, arise and are formed in the relevant situations of interaction. And on the third hand, in the process of life of organizations, the same type of interaction situations and their contexts are continuously reproduced, which can be managed by changing the organizational structure and technology of activity [2].

The authors of the book [8], Ukrainian scientists E. Afonin and A. Martynov, considering the challenges facing postclassical forecasting technology, focus on the need for a purposeful change of organizational structures that determine human behaviour and provide social control functions. The authors emphasize that the quality of radical transformations largely depends, on the one hand, on the pace of dismantling the old mechanisms of social control, which with the development of reforms increasingly interfere with the formation of new parameters of various social processes, and on the other: on the speed of creating fundamentally new levers of social control as guarantees of fixing a qualitatively different state of the social system, which finally arose as a result of radical transformation.

In the same context, the American researcher in the field of organizational design I. Adizes [9] believes that to perform actions that solve many problems faced by a business organization in real-time, its managers must have the necessary amount of managerial energy. The sources of this energy, in his opinion, are authority, power and influence. The power of Adizes defines

both the right to make decisions, the right to say 'Yes' and 'No'. This right is officially granted to a person who holds a specific position, regardless of his education and connections. He defines power as the ability to punish and reward. The amount of power an official is endowed with depends on the extent to which we need to work with him and what monopoly he has over what we need. Influence is the ability of an individual, without resorting to authority and power, to motivate other people to action. Usually, it is possible to make an impact with information that convinces people to behave in the desired way.

It is obvious that party leaders are empowered and can have some influence on party members. However, a priori they do not have the power to punish and reward party members by changing the amount of cash payments because if they do, it is not a party, but a party project as a complete analogue of a business organization.

This brings to the fore the task of establishing and involving in the subdivisions of political parties a set of intangible motivations of their members for active gratuitous activity.

The purpose of the article. The purpose of this publication is to identify, in the context of transactional analysis and an archetypal approach, key motivations that can compensate for the lack of material motivation among members of party divisions for coordinated collective activities in their composition.

Presentation of the main research material with full objectivation of the received scientific results. As part of our research, we have developed, substantiated and presented the concept of

creating and deploying the new generation of political parties [1; 2].

It is based on the management of situations of the interaction of members of a large group in the process of their collective activity with a set of organizational and technological tools that block the escalation of interpersonal and intergroup conflicts. Interaction situations activate the corresponding archetypes in the unconscious psyche of the participants of the interaction, which, in turn, actualize the corresponding values that determine the behavioural choices of these participants. In fact, it is archetypal management of the behaviour of participants in large groups. The basics of archetypal management were presented in her work [7] by one of the founders of the Ukrainian School of Archetypes A. Donchenko.

Our concept involves managing interaction situations with a number of organizational and technological tools that block the escalation of interpersonal and intergroup conflicts, namely: decomposition of goals, objectives and areas of responsibility; brainstorm; methods of work in cross groups; and classic project management. The integration of these tools into one whole is a method of collective conflict-free work in a dynamic network [2].

The failure to initiate and carry out the escalation of interpersonal and intergroup conflicts by members of party divisions in the process of collective work in conditions of fierce competition of ideas will cause continuous and persistent activation of these members, who are motivated to complete the ranking process, which is an integral part of the natural need for reproduction.

Thus, our concept is based on the statement proved by the authors [6] that human behaviour is largely determined by the situations of interaction and their contexts. At the same time, the author [7] argues that activated by situations of interaction archetypes of the unconscious psyche actualize in the conscious values corresponding to these archetypes, which determine the behavioural choice of participants in the interaction. However, transactional analysis is based on the fact that the behavioural choice of the participants in the interaction at any given time determines one of the three Ego-states: Father, Adult or Child. At the same time, the diagnosis of the actual state of Self of the conscious part of the psyche is carried out based on visible or heard features of human behaviour.

The transactional analysis considers each state of the Self as a certain adaptive 'organ' that helps the Self as a whole to adapt to reality [4]. At the same time, the archetypes of the unconscious psyche, namely the unconscious, its interaction with the conscious and their cumulative influence on human behavioural choice can also be considered as evolutionarily formed mechanisms of adaptation of biological beings to environmental conditions [1; 2; 7].

All this gives grounds to assume the existence of a relationship between the manifested Ego-states in each specific situation of interaction and the archetypes of the unconscious activated by the same situations with the corresponding values actualized by them. This relationship well explains the mechanism of rapid switching of Ego states in the process of interaction-when the participant of interac-

tion with an interval of seconds can choose different behavioural reactions, which are based on completely opposite foundations. The same mechanism also well illustrates the instantaneous mutual change of roles of the Saviour, the Persecutor and the Victim in games of salvation, the consideration of which occupies an important place in the transactional analysis [4; 5].

Thus, the situation of interaction and its contexts can be considered a trigger for the activation of the archetypes of the unconscious psyche of the participants and at the same time a trigger for switching their Ego-states and mutual change of roles. Managing this trigger will allow you to introduce an appropriate type of social control over the behaviour of interaction participants, the level of rigidity of which will be directly determined by both the selected management tools and who and how they were chosen and implemented.

Claude Steiner in [5] defined the game as a sequence of interactions between people, which, firstly, is a sequence of transactions that have a beginning and end, and secondly, contains a hidden motive, i.e. a psychological level that differs in content from the social, and, thirdly, gives a win to both players. The reason that a person plays games lies in the presence of winnings. To understand why people generally seek to communicate with each other, it is necessary to postulate the existence of some driving force, such as gasoline. To do this, there are motivational concepts of stimulus hunger, structural hunger, and positional hunger in transactional analysis. Games satisfy the hunger of all three species, and the pleasure of games

is associated with the presence of winnings in them.

Eric Byrne formulated the concepts of stimulus hunger and stroking [4]. Stroking is a specific form of stimulation of each other. Since stroking is vital to man, the exchange of them is one of the most important forms of human activity. According to Byrne, although a person can survive by receiving a 'minimum rate' of stroking, a lack of stroking is harmful to both the physical and emotional state of a person, and therefore it is one of the main driving forces of human behaviour. Stimulus hunger is quenched by stroking or confession. The need for stroking is more important than the need for recognition. Stroking can be positive or negative, depending on whether it carries positive or negative feelings.

At the same time, C. Steiner in [5] notes that stroking is a unit of recognition. This suggests that recognition in the context of the fourth component of Republicanism [3] is carried out within a certain process consisting of a corresponding sequence of stroking. If this is true, then this process can be controlled, set its parameters, intensity and consistency with the help of appropriate organizational and technological tools.

In work [4], speaking about stimulated hunger, Eric Byrne suggests that there is a biological chain that leads from emotional and sensory deprivation through apathy to degenerative changes and death. In his opinion, in this sense, the feeling of sensory hunger should be considered the most important state for life. Commenting on this, Claude Steiner believes [5] that a person needs stroking in the same way

as food to survive, and this has not yet been sufficiently emphasized. Therefore, he emphasizes that stroking is just as necessary for the preservation of life as satisfying other primary biological needs for food, drink and shelter. In his opinion, as well as the named needs, the need for stroking, being unsatisfied, leads to the death of the individual.

That is, Claude Steiner refers to the need for stroking to the primary biological needs that underlie the Maslow pyramid and to meet which the individual can allocate a sufficient amount of energy.

In our opinion, the lack of stroking and recognition is very often a factor that leads people to politics, where they hope to satisfy their hunger for stimulation.

As Eric Byrne points out in [10] the Section on stroking, stimulation control is a more effective means of manipulating behaviour than punishment. Thus, stroking becomes an effective means of social control, which can guarantee the consolidation of a qualitatively different state of the social system in the event of its emergence due to radical transformation, as pointed out by the authors of work [8].

As a result of our research, we developed and proposed the concept of radical transformation of existing political parties, as social systems, into the new generation party [2]. We are talking about the construction of political entities: organizations with collective subjectivity, which by definition cannot impose social control from the outside, but the initiators or leaders must at the start, among other things, choose organizational tools for social self-control of members of different levels of party

divisions. It is obvious that these tools must continuously reproduce at the system level the relevant situations of interaction, which will ensure the constant and unconditional stroking of each other by party members.

We highlight the key types of stroking that occur in the process of the collective work of members of party divisions in a dynamic network [2].

These include the expression of their own ideas, which will certainly be heard, recorded and become mandatory for presentation in cross-groups at the next stage of collective work; presentation of the position of the previous group by each of its members in the groups formed at the next stage for a certain fixed time, as well as the opportunity to be heard and heard when discussing the positions represented by other participants; presentation of the final position of the profile group at the plenary session; submission of a report on the results of the implementation plan assigned to the project team operational objectives.

Thus, at all stages of collective work in a dynamic network, each participant at the system level is forced to intensively exchange stroking with other participants, which allows overcoming the lack of stroking, which, according to Claude Steiner, is felt by most people [5].

Their deficiency in everyday life, according to this author, varies from moderate to extreme. Since people are forced to live in conditions of lack of stroking, their search takes a lifetime except for sleep. The need to allocate your time to get the maximum possible number of stroking is the cause of structural hunger.

At the same time, a person or group of people who have managed to reject the economy of stroking, gain control over the satisfaction of one of their most important needs, which, according to the same author, belongs to the needs of the basic level.

Conclusions and prospects for further researches.

1. In the process of considering the construction of the new generation of political parties in the context of transactional analysis, it is established that the latter defines stroking and recognition as basic and biologically determined human needs at the level of food needs, breathing or reproduction, the implementation of which can lead to the release of significant amounts of social energy.

2. If the leaders of an existing or initiators of the creation of a new political party choose a methodology of collective work of members of party divisions in a dynamic network, defined by its algorithms, the system exchange of stroking becomes an effective means of social self-control, which can guarantee the consolidation of a qualitatively different state of the political party as a social system that was created as a result of the radical structural transformation of the traditional party.

3. The conducted researches suggest that there is a relationship between the manifested Ego-states in each specific interaction situation and the archetypes of the unconscious activated by the same situations and, at the same time, the values actualized by these archetypes. Thus, the change in the situation of interaction and its contexts can be considered a trigger for activating the archetypes of the unconscious

psyche of participants and at the same time a trigger for switching their Ego-states and, accordingly, a trigger for mutual changes in roles, which allows us to consider the main motivations of members of the new generation of political parties (competitive motivation and recognition motivation) in their relationship.

4. It is established that overcoming the economy of stroking due to the continuous and algorithmically conditioned exchange of them at the system level by members of different levels of the new generation of political parties with a variable structure: a dynamic network will ensure that these members develop and maintain a stable motivation to participate in the work of party divisions, formed by the basic need to satisfy incentive and structural hunger.

A promising area of further research should be the consideration of scenarios for the development of political parties in the framework of transactional analysis in the context of the impact of the law of 'oligarchization' by Robert Michels on them.

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UDC 352:346.3/122

[https://doi.org/10.32689/2617-2224-2021-1\(26\)-196-217](https://doi.org/10.32689/2617-2224-2021-1(26)-196-217)

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ARCHETYPES OF DEVELOPMENT OF PUBLIC-PRIVATE PARTNERSHIP FORMS FOR PROVIDING SUSTAINABLE DEVELOPMENT OF RURAL TERRITORIAL COMMUNITIES

Abstract. The article examines the main aspects of interaction between the public and private sectors. The analysis of the development of forms of public-private interaction is carried out, using an archetypal approach are analyzed the concept of the archetype of rural areas and the phenomenon of public-private partnership. The main models of public-private partnership are also analyzed; organizational and regulatory mechanisms for improving the public administration system on the basis of public-private partnership in the context of ensuring sustainable development of rural territorial communities are suggested. Based on the analysis of various systems and models of public-private partnership, the main areas of agricultural development and sustainable development of rural territorial

communities were identified, for which the tools of public-private partnership can be effectively applied in order to achieve sustainable socio-economic development of rural areas and their production potential.

In the article, are proposed the ways for improving the regulatory framework governing public relations in the field of public-private partnership, in general, it concerns the need to include the agricultural sector in the list of objects of public-private partnership defined in the Law "On Public-Private Partnership". It is also advisable to expand the concept of public-private partnership, using the international term "public-private partnership", which more accurately defines the essence of contractual relations between state and local authorities with private partners. In the context of the analyzed regulatory legal acts on the development of the institution of public-private partnership, the main areas of public-private partnership for the development of agriculture and rural regions were identified. In general, are proposed areas that would be advisable to develop within the framework of public-private partnership, namely: the sphere of ecological land use and land reclamation, agricultural insurance, sustainable development of rural regions through the construction of infrastructure facilities and the provision of services to the community.

Thus, the study identifies models of public-private partnerships, as well as their areas of application, which can be used by public authorities and local governments to develop future partnership agreements for the development of the agricultural sector and sustainable socio-economic development of rural territorial communities.

Keywords: public-private partnership, archetypal approach, archetype of rural territory, models of public-private partnership, agricultural policy.

АРХЕТИПИ РОЗВИТКУ ФОРМ ПУБЛІЧНО-ПРИВАТНОГО ПАРТНЕРСТВА ДЛЯ ЗАБЕЗПЕЧЕННЯ СТАЛОГО РОЗВИТКУ СІЛЬСЬКИХ ТЕРИТОРІАЛЬНИХ ГРОМАД

Анотація. Досліджено основні аспекти взаємодії публічного та приватного сектора. Проаналізовано: розвиток форм публічно-приватної взаємодії за допомогою архетипного підходу; поняття архетипу сільських територій, а також явище публічно-приватного партнерства; основні моделі публічно-приватного партнерства. Запропоновано організаційно-нормативні механізми удосконалення системи публічного управління на засадах публічно-приватного партнерства в контексті забезпечення сталого розвитку сільських територіальних громад. На основі проведеного ґрунтового аналізу різних систем та моделей публічно-приватного партнерства було визначено основні сфери сільськогосподарського розвитку та розвитку сільських територіальних громад, щодо яких можна ефективно застосовувати інструменти публічно-приватного партнерства з метою досягнення сталого соціально-економічного розвитку сільських територій та максимально ефективного використання їх виробничого потенціалу. Також запропоновані шляхи удосконалення нормативно-правової бази, що регулює суспільні відносини у сфері публічно-при-

ватного партнерства. Наголошується на необхідності включення сільсько-господарської сфери до переліку об'єктів публічно-приватного партнерства, визначених у Законі України "Про державно-приватне партнерство". Доцільно також розширити саме поняття державно-приватне партнерство, використовуючи міжнародний термін "публічно-приватне партнерство", яке більш точно визначає сутність договірних відносин, між державними та місцевими органами влади з приватними партнерами. В контексті проаналізованих нормативно-правових актів щодо розвитку інституту публічно-приватного партнерства було визначено основні сфери публічно-приватного партнерства задля розвитку сільського господарства та сільських регіонів. Загалом, запропоновано сфери які було б доцільно розвивати в рамках публічно-приватного партнерства, а саме: сфера екологічного землекористування та меліорації, агрострахування, сталий розвиток сільських регіонів за рахунок будівництва інфраструктурних об'єктів та надання послуг громаді. Таким чином, у дослідженні визначено моделі публічно-приватного партнерства, а також сфери їх застосування, що можуть бути використані органами державної влади та місцевого самоврядування для розроблення майбутніх партнерських угод щодо розвитку аграрної сфери та сталого соціально-економічного розвитку сільських територіальних громад.

Ключові слова: державно-приватне партнерство, архетипний підхід, архетип сільської території, моделі публічно-приватного партнерства, аграрна політика.

АРХЕТИПЫ РАЗВИТИЯ ФОРМ ПУБЛИЧНО-ЧАСТНОГО ПАРТНЕРСТВА ДЛЯ ОБЕСПЕЧЕНИЯ УСТОЙЧИВОГО РАЗВИТИЯ СЕЛЬСКИХ ТЕРРИТОРИАЛЬНЫХ ОБЩИН

Аннотация. Исследованы основные аспекты взаимодействия публично-го и частного сектора. Проанализированы: развитие форм публично-частного взаимодействия, с помощью архетипного подхода; понятие архетип сельских территорий и явление государственно-частного партнерства; основные модели государственно-частного партнерства. Предложены организационно-нормативные механизмы совершенствования системы публично-го управления на основе государственно-частного партнерства в контексте обеспечения устойчивого развития сельских территориальных общин. На основе проведенного анализа различных систем и моделей государственно-частного партнерства, были определены основные сферы сельскохозяйственного развития и развития сельских территориальных общин, для которых можно эффективно применять инструменты государственно-частного партнерства с целью достижения устойчивого социально-экономического развития сельских территорий и достижения максимально эффективного производственного потенциала. Также предложены пути совершенствования нормативно-правовой базы, регулирующей общественные отношения в сфере публично-частного партнерства. Подчеркивается необходимость включения сельскохозяйственной сферы в перечень объектов государст-

венно-частного партнерства, согласно Закона Украины “О государственно-частном партнерстве”. Целесообразно также расширить само понятие государственно-частного партнерства, используя международный термин “публично-частное партнерство”, которое более точно определяет сущность договорных отношений между государственными и местными органами власти с частными партнерами. В контексте проанализированных нормативно-правовых актов по развитию института государственно-частного партнерства, были определены основные сферы публично-частного партнерства для развития сельского хозяйства и сельских регионов. В общем, предложены сферы, которые было бы целесообразно развивать в рамках государственно-частного партнерства, а именно: сфера экологического землепользования и мелиорации, агрострахование, устойчивое развитие сельских регионов за счет строительства инфраструктурных объектов и предоставления услуг общине. Таким образом, в исследовании определены модели государственно-частного партнерства, а также сферы их применения, которые могут быть использованы органами государственной власти и местного самоуправления для разработки будущих партнерских соглашений по развитию аграрной сферы и устойчивого социально-экономического развития сельских территориальных общин.

Ключевые слова: государственно-частное партнерство, архетипический подход, архетип сельской местности, модели государственно-частного партнерства, аграрная политика.

Problem definition. Ensuring sustainable development of rural areas and the development of their economic potential is the main task in the context of the approved Concept of Rural Development № 995-p dated September 23, 2015. [1], one of the ways to achieve it is the development of cooperation between public authorities, local governments and the private sector based on public-private partnership. Given the lack of funding, both from the state and local budgets, to solve all pressing issues in rural areas, this form of cooperation, combined with the resource capabilities of the state and local communities and financial investments, new technologies, and innovations from private partners, will contribute

to more effective implementation of projects for socio-economic development of rural areas. Therefore, for the development of public-private partnership in rural regions, it is necessary to study the international experience of using this cooperation tool, as well as various models of public-private partnership, and identify the areas and objects of public-private partnership for agriculture. This symbiosis of resources and opportunities will contribute to the general prosperity of rural communities, active participation of citizens in the development of their territories, development of community activities, social security services, infrastructure development, stimulating the introduction of environmental technologies in

agriculture and other important areas of rural life. The article analyses the archetype of rural areas, analyses the historical experience of implementing the tool of public-private partnership, proposed legal and administrative-institutional mechanisms to improve the form of public-private partnership for the management of the public-private partnership. It is proposed to use the model of 'public-private partnership' for the introduction of sustainable methods of land use and soil protection, the development of infrastructure and services in rural areas, as well as the development of agricultural insurance based on the principles of public-private partnership. In general, the article emphasizes the importance of expanding the list of facilities, in a public-private partnership, as well as maintaining ownership and control over these facilities and responsibility for their effective use to achieve sustainable development of the rural community.

Analysis of recent researches and published papers. The study of the problems of the 'archetype of territories' and its influence on state policy was studied in their scientific works: V. Yu. Hleba [2], O. Kovinchuk [3]. The archetypal approach in public administration and modern studies of social reality was studied by E. Afonin, T. Plakhtii [4], A. Makarova [5; 6]. Current issues of theory and practice of public-private partnership in Ukraine have been studied in the works of the following scientists: I. K. Bystriakov, D. V. Klynovyi [7], A. V. Stepanenko, A. A. Omelchenko [8], N. A. Tretiak, O. V. Kalenska [9]. The problems of the history of the phenomenon of public-private partnership and its de-

velopment in modern conditions were studied by foreign scientists and researchers: M. Rankin, T. G. Nogales [10], F. Herman, F. Geerling-Eiff, J. Potters, L. Klerkx [11], M. J. Romero [12], N. D. Caldwell, J. K. Roehrich, G. George [13]. Mechanisms of public-private partnership as a tool for achieving sustainable development of rural areas were studied by the following scientists: A. M. Stativka, I. N. Kulchii [14; 15], V. M. Onehina, L. A. Batiuk [16], T. P. Kalna-Dubniuk, M. V. Beschastna [17]. Issues of public-private partnership development in the agricultural sector have been studied by such scientists as O. V. Zhavnerchyk [18], P. F. Kulynych [19], M. F. Kropyvko, M. M. Ksenofontov, N. V. Khmil [20], M. Kozin, H. Pyrchenkova, O. Radchenko [21], P. Shylepnytskyi [22], L. O. Shashula, I. S. Denysenko [23]. The development of agricultural insurance based on public-private partnership was studied by the following: N. S. Tanklevska, V. V. Yaromolenko [24], K. V. Tretiak [25], N. O. Shypshanova, S. S. Sovshchak, Yu. V. Melnyk [26], A. M. Stelmashchuk [27] and others. However, the topic of developing public-private partnership models and the possibility of their use and adaptation to the conditions of application in the agricultural sector of Ukraine is not sufficiently studied.

The purpose of the article is an archetypal analysis of the concept of rural area, the phenomenon of public-private partnership, development of conceptual principles of using the mechanism of public-private partnership in the field of agricultural production, and sustainable development of rural areas.

Presentation of the main material.

Sustainable development has become a new ideology for the development of society in the 21st century and is also an alternative to the paradigm of economic growth, based on an extensive model of economic activity that ignored the ecological component of society's life. According to the UN Commission on Sustainable Development, the main goal of sustainable development of society is to meet the needs of the current generation, without compromising the ability of future generations to meet their needs [28]. Thus, sustainable community development is a managed integrated socio-economic and environmental development of the territory aimed at meeting the needs of the community, taking into account the needs of future generations. To ensure sustainable socio-economic development of the territory, it is necessary to make the most effective use of the existing potential of the community, taking into account the historically determined criteria for the emergence and development of the territory, geographical location, available natural resources and cultural features of the community, which in turn forms the archetype of the territory. The concept of 'archetype of territory' in his scientific works defined V. Yu. Hleba as the historical core of the city, which has clear functional and stylistic features [2]. This definition determines the archetype of the territory of the city only and does not take into account the archetype of the rural territory. However, it is the rural area that is the archetype, the 'prototype' of today's cities and villages, so the definition of the archetype of the territory should be considered in the

context of the origin and development of rural areas. Rural areas are the cradle of the national identity of the people, its spirituality, which in turn affects the unconscious emotional self-expression of the people, the behaviour of citizens and determines the future development of the state. The archetype of the rural territory is defined as a historical, territorial-functional and cultural prototype of the development of the modern territorial community. The study of the archetype of the territory is very important for the development of the science of public administration because the study of the prototype of society makes it possible to predict its behaviour and future development, which is extremely important for the development of state policies and mechanisms of public administration and their effective implementation. Thus, improving the mechanisms of public management of the agricultural sector of the economy and sustainable development of rural territorial communities is the key to successful land reform, improving the quality of life and well-being in rural territorial communities.

A public-private partnership is one such mechanism. This mechanism is not a new form of cooperation for the public and private sectors. In fact, concessions, as the most common form of the PPP under which a private investor works, supports, and develops infrastructure or provides services of general economic interest, date back thousands of years. Back in Roman times, concessions served as tools for building roads, public baths, and organizing markets. Other well-known examples include medieval Europe, whereas in early 1438, a French nobleman named Louis

de Bernam received a concession on the Rhine River to charge for transportation. There are many examples, so from the beginning of the 17–18th centuries, many infrastructure facilities (water channels, roads, railways) in Europe, and then in America, China, and Japan were financed privately under concession agreements. Although this practice has existed for millennia, the **Public-Private Partnership** term, hereinafter referred to as the “**PPP**” was coined and popularized in the 1970s, when neoliberal ideas began to challenge the previously dominant Keynesian paradigm about the need for an active role of the state in the economy in the context of low economic performance, for which the government was accused of its inefficiency. Over time, in the 80s, new ideas for a new public management model emerged. New Public Management (NPM) is an approach that uses new approaches to management in the public sector to improve the efficiency of the organization of public service and the activities of public institutions and organizations, introducing management mechanisms that are used in the private sector. In this context, the PPP has often been used as an alternative to bureaucratic public services and inefficient state-owned enterprises. It was argued that the transfer of state powers and tasks for their implementation to private entities is the main means of reducing the role of the state, improving the efficiency of providing public services, as well as reducing the process of ousting the private sector by state-owned enterprises [29]. The PPP is mainly used for infrastructure projects, such as the construction and arrangement of kindergartens, hospitals, trans-

port systems, water supply systems, irrigation and other infrastructure facilities.

In international practice, the Public-Private Partnership term (“PPP”) is used as a form of cooperation between public authorities and business, the purpose of which is to finance, build, upgrade, manage, maintain infrastructure or provide services (European Commission) [30]. Public-private partnership is aimed at financing, development, implementation and operation of public sector facilities and services and is characterized by the provision of long-term (sometimes up to 30 years) services; sharing part of the risk with the private sector and include various forms of long-term contracts concluded between legal entities and authorities (United Nations Economic Commission for Europe) [31]. In our study, we will use the **Public-Private Partnership** term, hereinafter referred to as the “**PPP**”, which is equivalent to the category of ‘state-private partnership’, in our opinion, the latter does not quite comply with the Law of Ukraine ‘*On Public-Private Partnership*’, since the legislation defines not only state authorities, but also local self-government bodies as state partners. Thus, the concept of ‘public-private partnership’ is more in line with the essence of the term public-private cooperation, concerning state and communal property, and the generally accepted international definition of ‘public-private partnership’ (the PPP, 3P, or P3).

Over time, different models of the PPP have emerged around the world, sharing powers, responsibilities, and risks between public and private partners. Before understanding which of

them can best suit the PPP for sustainable rural development, we will analyse the main ones for their further effective use for each type of contractual relationship. The PPP models differ mainly in terms of ownership of capital assets, investment responsibility, risk-taking, and duration of contracts [31]. Mainly the PPP models are used for two main purposes: development of new facilities

(for example, construction of irrigation systems) and work on existing ones (for example, the greening of agricultural lands). Also, the PPP models can be divided into projects aimed at design, construction or creation of facilities and provision of services.

This Table shows the main types of models of cooperation between both public partners and private partners,

Models of Public-Private Partnership

Types of Models	Main Specifications
1	2
1. Finance Only (FO)	Under the Financing Only model, a private organization, such as a financial services company or a bank, finances the construction of public infrastructure directly or through mechanisms such as long-term leases or bond issues. The state partner bears all risks and costs for the construction and operation of the facility
2. Design-Bid-Build (DBB)	The Design-Bid-Build model. According to this model, the state partner determines the requirements for the project, provides its financing and design. The procurement procedure is used to select the private bidder responsible for the construction. The state partner is the owner of the newly built facility and provides its maintenance
3. Design-Build-Maintain (DBM)	In the Design-Build-Maintain model, the private partner designs, builds and maintains the infrastructure following the specifications and requirements of the public partner. The price is usually pre-agreed and fixed, so the risks of cost and quality assurance and maintenance of the constructed object are borne by the private partner. The state institution owns and operates the assets
4. Operate-Maintain (OM)	The Operate-Maintain model. In this model, a government agency signs a contract with a private partner to provide or service services through a public institution. Ownership of the asset remains with the public partner. Sometimes this model is referred to as outsourcing agreements
5. Operation License (OL)	Under the Operation License model, a public authority issues a license to a private entity to provide public services, usually for a limited period. This model is often used in IT projects
6. Design-Build-Operate (DBO)	The Design-Build-Operate model. In this model, the private partner designs and builds state property following the requirements and specifications of the state partner at a fixed price. The state entity bears the financing and expenses. Upon completion of construction, the private partner takes the property on a long-term lease to provide services
7. Design-Build-Finance-Operate (DBFO)	The Design-Build-Finance-Operate model. Under this model, a private partner designs, builds and finances a new government facility for a long-term lease. During the lease period, the private partner

1	2
	operates the facility, and after the expiration date, the facility is transferred to the public partner
8. Build-Own-Operate-Transfer (BOOT)	The Build-Own-Operate-Transfer model. According to this model, a private partner develops, builds, finances and manages a state-owned facility, while maintaining ownership of the franchise provided by the state entity. The private partner charges the government and/or end-users for the services provided. At the end of the franchise period, ownership of the object is transferred back to the public partner without compensation to the private partner
9. Lease-Develop-Operate (LDO)	The Lease-Develop-Operate model. A private partner leases a public facility, develops and improves it technologically and functionally, as well as operates it. The state partner retains ownership of the object and receives payments under the lease agreement
10. Build-Lease-Operate-Transfer (BLOT)	The Build-Lease-Operate-Transfer model The private partner creates and leases the facility, while the ownership remains with the state partner. The private partner provides services and after the expiration of the agreement, the ownership of the object is returned to the state partner
11. Buy-Own-Operate-Transfer (BUYOOT)	The Buy-Own-Operate-Transfer model. A private partner buys a public facility, uses it for a certain period, and provides a service. Upon expiration, with consent, the object is transferred to the state partner free of charge
12. Design-Build-Finance-Own-Operate-Transfer (DBFOOT)	The Design-Build-Finance-Own-Operate-Transfer model. In this model, the private partner designs, develops, builds and finances and implements the public project. A private partner provides services and uses an object that is his property for a certain period. Until the expiration of this period, the right of ownership is transferred to the state partner without compensation
13. Build-Own-Operate (BOO)	The Build-Own-Operate model. A private partner creates and manages state property owned by them without the obligation to transfer assets to the state partner. The public partner regulates and controls the quality of services provided by the private partner
14. Buy-Build-Operate (BBO)	In the Buy-Build-Operate model, a private partner purchases a government facility by the agreement that the assets must be upgraded and operated for a certain period. The private partner also provides services to the public partner and/or end-users. Upon expiration, the private partner retains ownership of the state asset

Source: Based on the data of the Guidelines for the Development of Public-Private Partnership in Public Administration, United Nations Economic Commission for Europe [31].

but the types of models can be changed and supplemented, and all models are based on the definition of the main parameters of cooperation: division of responsibilities and risks between both public partners and private partners. Each of the models has its own advan-

tages and disadvantages, so you need to take into account all the risks and opportunities when applying in each specific case to get the greatest benefit for the state or community. First of all, it is necessary to determine the type of rights to manage a state or municipi-

pal facility (use, ownership, operation, acquisition, creation, construction, reconstruction, modernization), to determine the distribution of risks, financing conditions and investment. A public-private partnership is an agreement on cooperation between two or more public and private partners, usually of a long-term nature (5 to 50 years), concerning state and communal property. As part of the implementation of the PPP can be concluded: concession agreement, property management agreement (provided that the agreement concluded within the framework of a public-private partnership provides for investment obligations of a private partner), agreement on joint activities and other agreements (Art. 5. of the Law of Ukraine 'On Public-Private Partnership' [32]).

The following elements characterize the PPP:

- Relatively long period of cooperation between the public and private partner on various aspects of the planned project;
- Form of project financing, partly from the private sector, sometimes through additional investments/additional budget funds;
- An important role of a private investor who participates in various stages of the project (design, construction, implementation, financing, etc.). The state partner focuses, first of all, on determining the goals that should be achieved in terms of the interest of the community, the quality of services provided, pricing policy, monitors and is responsible for compliance with these goals;
- Risk sharing between public and private partners. However, the exact

distribution of risks is determined on a case-by-case basis according to the capabilities of stakeholders, in any case, the public sector retains responsibility for providing these services to the population in a way that benefits the public and ensures economic development and improves the quality of life of citizens.

The Guidelines for the Development of Public-Private Partnerships of the United Nations Economic Commission for Europe identify the basic principles of good governance [31]: Participation; Decency; Transparency; Accountability; Honesty; Efficiency; and Sustainability.

In Ukraine, the organizational and legal framework for the implementation of cooperation between public partners with private investors, which determine the basic principles of public-private partnership are defined in the following regulations of Ukraine: the Law of Ukraine 'On Public-Private Partnership' № 2404-VI dated 01.07.2010 [32]; the Law of Ukraine 'On Concession' № 155-IX dated 03.10.2019 [33]; By-laws governing the implementation of the PPP: Resolution of the Cabinet of Ministers 'Some Issues of the Organization of Public-Private Partnership' № 384 dated 11.04.2011 [34]; Resolution of the Cabinet of Ministers of Ukraine (CMU) 'On Approval of the Methodology for Identifying Risks of Public-Private Partnerships, Their Assessment and Determining the Form of Their Management' № 232 dated 16.02.2011 [35]; Order of the Ministry of Economic Development and Trade of Ukraine 'Some Issues of Analysis of the Effectiveness of Public-Private Partnership' № 255 dated 27.02.2012 [36]; Order of the Ministry of Economic

Development, Trade and Agriculture of Ukraine ‘*On Approval of the Procedure for Submission by State Partners (Concessionaires) of the Annual Report on the Implementation of the Agreement Concluded within the Public-Private Partnership, Including the Concession Agreement № 628/34911 dated 06.07.2020*’ № 986 dated 26.05.2020 [37]; Resolution of the Cabinet of Ministers ‘*On Approval of the Procedure for Replacement of a Private Partner (Concessionaire) under an Agreement concluded within the framework of a Public-Private Partnership (Concession Agreement)*’ № 541 dated of 01.07.2020 [38]; Resolution of the Cabinet of Ministers ‘*On Approval of the Procedure for Returning the Concession Object to the Concessionaire after the Termination of the Concession Agreement*’ № 621 dated 22.07.2020 [39]. Regulatory principles of the PPP are also defined in the Commercial Code of Ukraine and the Civil Code of Ukraine (concepts and conditions of agreements).

A public-private partnership, in the field of sustainable development of rural territorial communities, is equal and mutually beneficial cooperation between the state, amalgamated territorial communities (represented by relevant state authorities or local self-government) and the private sector to effectively use the resource opportunities of the territorial community and attract investment, innovation, and technology of private investors to implement socio-economic projects that are important for ensuring the sustainable development of rural territories and the development of the socio-economic potential of the community.

The Law of Ukraine ‘*On Public-Private Partnerships*’ does not consider the sphere of agricultural production at all, except for ensuring the functioning of irrigation and drainage systems, only the second part emphasizes the possibility of applying the PPP in other areas of activity. The possibility and mechanism of using agricultural land plots for the implementation of the PPP also require clarification in the legislation of Ukraine. For rural areas, agricultural land is the main productive asset, and with large-scale land reform and the transfer of state-owned agricultural land to amalgamated territorial communities into communal ownership, the issue arises for rural communities regarding the effective use and protection of land. Effective management of such land requires efforts from both local authorities and the direct participation of citizens. To improve the state of degraded or unproductive land, the public-private partnership mechanism is an effective tool. Thus, in the field of land relations, the following priority measures can be identified for the PPP implementation: the greening of agricultural land; carrying out reclamation measures to restore degraded and unproductive lands; construction of irrigation systems, etc. To this end, the PPP implementation will be quite effective, because the land is provided for long-term use for up to 50 years, with clearly defined requirements that the acquirer of rights to use the land plot must fulfil. For example, the implementation of measures to restore soil fertility on unproductive and degraded lands can be represented by such a model, the public partner provides the PPP object: land, clearly defines the

requirements for the user for up to 50 years, the latter one pays rent, after which the plot is returned to the public partner. Under this model, the public partner benefits from the fact that the quality of the soil is improved through the implementation of land reclamation measures by a private partner, who, in return, receives a plot for rent, with the possibility of instalment rent at the end of soil restoration measures, and with the right to further use the agricultural land for economic activities and return on investment and profit. Taking into account the role of land for a rural community, which is a territorial basis and the main means of production, the right of communal ownership of agricultural land of a rural territorial community should remain with it, and a private partner can have the rights to use the land plot, while the community constantly monitors the fulfilment of all requirements by a private partner. In international practice, the most suitable model for the use of agricultural land as the PPP object: Lease-Develop-Operate (LDO) – the Lease-Develop-Operate model, in which a private partner leases a public facility, develops and improves it is technologically and functionally, and also operates it. The state partner retains ownership of the object and receives payments under the lease agreement. Basically, in the PPP projects, a concession agreement is concluded between the concessioner and the concessionaire, which determines the procedure and conditions for the implementation of the project, which is carried out on the terms of the concession. According to paragraph 11 of Art.1 of the Law of Ukraine ‘On Concession’, a concession is a form of public-private

partnership, which provides for the concessioner to grant the concessionaire the right to create and/or build (new construction, reconstruction, restoration, overhaul, and technical re-equipment), and/or management (use, operation, maintenance) the subject of the concession, and/or the provision of socially significant services in the manner and under the conditions specified in the concession agreement, and also provides for the transfer to the concessionaire of most of the operational risk, including demand risk and/or supply risk [33]. The law also defines the term for which a concession agreement is concluded: it must be at least five years and no more than 50 years, except for the term of the concession agreement for the construction and further operation of highways, which must be at least 10 years. The term of the contract is affected by the term of operation of the concession object and its depreciation, the payback period of the investment, and the period necessary to achieve the objectives of the concession project.

Other important areas for rural development that may involve private partners are the following: 1) construction of water treatment systems, using the latest technologies, construction of water supply and sewerage systems, and the provision of further water supply services to the population (these projects use the LDO model); 2) construction of infrastructure facilities, such as agricultural markets for the sale of agricultural products and wholesale trade (the DBO model can be used); 3) development of rural tourism, holding various cultural events (the PPP: the OM model); 4) construction of waste processing facilities, with their

subsequent operation (DBO); 5) provision of social services, management of a social institution, institution (OM; OL); 6) production and implementation of energy-saving technologies (DBFO); 7) construction and overhaul of residential buildings (DBB).

Another no less important area in which the active participation of the state and the private sector of the economy is required is agricultural risk insurance. The agricultural sector is the riskiest type of economic activity, it is influenced by various natural factors (drought, frost, storms, floods, etc.), which are not subject to forecasting and human impact. Financial and economic risks, such as falling prices for agricultural products, can be no less catastrophic. In many developed countries, agricultural insurance itself is a protection against the risks of crop loss and falling prices. In Ukraine, agricultural insurance is not very common, it is influenced by the high cost of agricultural insurance, distrust of insurance companies, lack of state support, and interest in the development of agricultural insurance. According to the PPP models, the following models can be used for agricultural insurance: Finance Only (FO), Operate-Maintain (OP), Operation License (OL). According to the FO model, a private organization, usually a financial services company, finances the project directly or uses various mechanisms, such as long-term lease or issuance of bonds, the state, in this case, assumes all or part of the risks and costs. According to the OM model: a private operator operates a state asset under a contract for a certain period (the so-called outsourcing agreement means the transfer of certain

functions and tasks by one company to another that specializes in the relevant field). Ownership of the asset remains with the state. However, it is believed that the OM model does not belong to the range of the PPP agreements, and such contracts are considered like service contracts. Another possible model of cooperation in this area could be the OL model (Operating License), under which a public authority licenses a private entity to provide public services.

The PPP cooperation is not limited to these models, because with the continuous development of economic relations, the conditions of the PPP cooperation are changing, but the only thing that should distinguish between ordinary service agreements or other business contracts is that public-private partnerships should be achieved, first of all, socio-economic and environmental goals that affect the improvement of the quality of life of the citizens of Ukraine. The public sector, in turn, controls the quality of public services, problem-solving in rural communities, and is responsible for the effectiveness of public-private cooperation.

Conclusions. This form of mutual partnership has quite significant advantages in the management of state and municipal property. Thanks to the PPP mechanism:

- The efficiency of managing state and municipal property objects increases significantly;
- The quality of public services is improving;
- The latest technologies and innovations are used;
- The newest management methods are being introduced, which increases the level of efficiency of decisions made;

- Expenditures of state and local budgets for the maintenance of budgetary institutions and facilities are reduced;

- Risks are distributed between public and private partners;

- The level of efficiency of implemented projects increases due to mutual control and monitoring, thereby eliminating possible corruption components; and

- The international community increases confidence in projects if it involves a state or local government, on the one hand, and a private partner, which opens up access to profitable international financial instruments, on the other hand.

The budgets of rural communities are not enough to solve all problems at the same time, so it is the mechanism for attracting private investors on the terms of public-private partnership that can become a means of solving them. For this mechanism to work, executive bodies must conduct large-scale consultations with representatives of local self-government bodies; provide opportunities for private partners to make their proposals on the PPP facilities to local authorities; widely use non-agricultural activities (development of energy-saving technologies, light industry, etc.); to legally defined in the Law *'On Public-Private Partnership'* the sphere of agricultural activity; the law should specify the conditions for attracting agricultural land on the PPP terms (for example, the transfer of degraded and unproductive agricultural land to a private partner under a concession agreement, the so-called long-term lease with the definition of conditions for use and improvement

of soil quality, while ownership of the agricultural land remains with local authorities) (because in Art. 8. Use of land plots for the implementation of public-private partnership, only conditions are provided for obtaining land plots and/or rights to them for construction by a private partner); introduce mechanisms for public-private cooperation in the field of agricultural insurance, based on the distribution of funding and risks with a private partner. In general, we can identify the following four main spheres of public-private partnership for agricultural development and sustainable rural development:

1. Sphere of land relations (land reclamation, land protection, construction of irrigation systems, the greening of agricultural lands, etc.);

2. Sphere of construction of new infrastructure facilities or improvement of already built ones (improvement of engineering networks and ensuring the development of social infrastructure, sewerage and water supply systems);

3. Sphere of community services (education, sports, recreation, tourism, culture);

4. Sphere of agricultural insurance.

Thus, the use of the mechanism of public-private partnership in the field of land relations, infrastructure projects, services and agricultural insurance makes it possible to combine the resources and financing of the state, local community, and private partners, as a result of which better socio-economic results are achieved, state and municipal resources and property are used more efficiently, innovations, advanced technologies, as well as the latest management systems are introduced, and most importantly, the goals of sustain-

able development of rural communities and the agricultural sector of the economy are achieved.

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UDC 35

[https://doi.org/10.32689/2617-2224-2021-1\(26\)-218-224](https://doi.org/10.32689/2617-2224-2021-1(26)-218-224)

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THE SIXTH ANNIVERSARY OF THE SIGNING OF THE MINSK AGREEMENT ON THE CESSATION OF HOSTILITIES IN EAST UKRAINE: ARCHETYPICAL APPROACH

Abstract. It was determined that the speech of the Permanent representative of Germany Christoph Heusgen was critical in relation to Russia's actions. In particular, he reminded the Permanent Representative of Russia about the Budapest Memorandum, Moscow violated, and also stated that from the speech of the Russian representative to the United Nations, "one gets the impression that it was not Russia that invaded Ukraine, but Ukraine in Russia".

It has been proven that Leonid Kravchuk, in turn, noted that Ukraine conducted a disengagement of forces in three areas, and also initiated it in four more. Kyiv also outlined a plan for joint steps to implement the Minsk agreements. The document contains clear proposals for ways to end the conflict and is fully consistent with the spirit and letter of the agreements.

It is noted, that Donbas as a territory has been developed thanks to the huge deposits of coal, which have been mined for about 200 years. Today the region is losing its mines. In the Donbas, over the entire history of mining, about a thousand shafts have been dug in 600 mines. The figures are approximate, since coal has been mined in these places for 200 years and many archives burned down in Donetsk during the last war. Before this war, about 250 mines worked in the Donbas; during the war, 150 remained, of which 70 % are located on the territory of the "DNR" and "LNR". As a result of hostilities due to power outages, coal mining enterprises were repeatedly turned off, which led to the shutdown of water-pumping systems, in some cases led to complete flooding of mines. According to the data, to date, sewerage does not work at all in the territories not controlled by Kyiv – from Yenakiieve to Horlivka, in the Pervomaisk district, partly in Donetsk, Makiivka, Shakhtarsk, Toretsk. At the moment, 36 flooded mines are known.

It has been substantiated that the Horlivka, Yenakiieve and Toretsk districts are sharply considered extremely toxic. It is here, for example, that the 2-bis mine is located, which is a closed dilapidated Mykytivskiy mercury mine. Water is being pumped out of the mine – as far as possible with the help of worn-out Soviet pumps. People around are suffering from the consequences of mercury poisoning, 30,000 tons have been received from the mine over the years.

Keywords: implementation of the Minsk agreements, Horlivka, Yenakiieve districts, the sixth anniversary of the signing of the Minsk agreements.

ШОСТА РІЧНИЦЯ ПІДПИСАННЯ МІНСЬКИХ ДОМОВЛЕНОСТЕЙ ЩОДО ПРИПИНЕННЯ БОЙОВИХ ДІЙ НА СХОДІ УКРАЇНИ: АРХЕТИПНИЙ ПІДХІД

Анотація. Визначено, що критичним щодо дій Росії був виступ Постійного представника Німеччини Крістофа Гойсгена. Зокрема, він нагадав Постпреду Росії про Будапештський меморандум, який Москва порушила, а також заявив, що з виступу представника Росії при ООН, “складається враження, що це не Росія вторглася в Україну, а Україна в Росію”.

Зазначено, що Україна провела розведення сил на трьох дільницях, а також ініціювала його ще на чотирьох. Київ також прописав план спільних кроків з виконання Мінських угод. Документ містить чіткі пропозиції спрямовані на припинення конфлікту та цілком відповідає духу і букві угод.

Відмічено, що Донбас як територія отримав розвиток завдяки величезним покладам вугілля протягом близько 200 років. Нині регіон позбавляється своїх шахт. У Донбасі за всю історію існування гірничої справи близько тисячі гірських стовбурів на 600 шахтах. Цифри приблизні, оскільки багато архівів згоріли в Донецьку ще за часів Другої Світової війни. До 2013–2014 рр. на Донбасі працювало близько 250 шахт, у ході війни залишилося 150, з яких 70 % знаходиться на території “ДНР” і “ЛНР”. В результаті бойових дій через перебої з електропостачанням неодноразово відключалися вугледобувні підприємства, що призводило до зупинки систем водовідкачування, а в ряді випадків — і до повного затоплення шахт. Згідно з даними, на сьогодні повністю не працює водовідведення на непідконтрольних територіях — від Єнакієве до Горлівки, в районі Первомайська, частково в Донецьку, Макіївці, Шахтарську, Торезькому. На сьогодні відомо про 36 підтоплених шахт.

Обґрунтовано, що райони Горлівки, Єнакієвого і Торезький вважаються вкрай токсичними. Саме тут знаходиться шахта 2-біс, яка являє собою закритий напівзруйнований ртутний Микитівський рудник. Відкачування води з шахти йде, наскільки це можливо, за допомогою зношених ще радянських насосів. Люди навколо страждають від наслідків отруєння ртуттю, з рудника за всі ці роки її дістали 30 тис. т.

Ключові слова: виконання Мінських угод, райони Горлівки, Єнакієвого, шоста річниця підписання Мінських домовленостей.

ШЕСТАЯ ГОДОВЩИНА ПОДПИСАНИЯ МИНСКИХ ДОГОВОРЕННОСТЕЙ О ПРЕКРАЩЕНИИ БОЕВЫХ ДЕЙСТВИЙ НА ВОСТОКЕ УКРАИНЫ: АРХЕТИПИЧЕСКИЙ ПОДХОД

Аннотация. Определено, что критическим в отношении действий России было выступление Постоянного представителя Германии Кристофа Гойсге-

на. В частности, он напомнил Постпреду России о Будапештском меморандуме, который Москва нарушила, а также заявил, что из выступления представителя России при ООН, “складывается впечатление, что это не Россия вторглась в Украину, а Украина в Россию”.

В свою очередь, отмечено, что Украина провела разведение сил на трех участках, а также инициировала его еще на четырех. Киев также прописал план совместных шагов по выполнению Минских соглашений. Документ содержит четкие предложения направленные на прекращение конфликта и полностью соответствует духу и букве соглашений.

Отмечено, что Донбасс как территория получил развитие благодаря огромным залежам угля, который добывали на протяжении около 200 лет. Сегодня регион лишается своих шахт. В Донбассе за всю историю существования горного дела прорыли около тысячи горных стволов на 600 шахтах. Цифры приблизительные, поскольку много архивов сгорели в Донецке еще во время Второй мировой войны. Перед нынешней войной на Донбассе работало около 250 шахт, в ходе войны осталось 150, из которых 70 % находится на территории “ДНР” и “ЛНР”. В результате боевых действий из-за перебоев с электроснабжением неоднократно отключались угледобывающие предприятия, что приводило к остановке водооткачивающих систем, а в ряде случаев и к полному затоплению шахт. Согласно данным, на сегодняшний день полностью не работает водоотведение на неподконтрольных территориях — от Енакиево до Горловки, в районе Первомайска, частично в Донецке, Макеевке, Шахтерске, Торецкое. На данный момент известно о 36 затопленных шахтах.

Обосновано, что районы Горловки, Енакиево считаются крайне токсичными. Именно здесь, например, находится шахта 2-бис, которая представляет собой закрытый полуразрушенный ртутный Никитовский рудник. Откачка воды из шахты идет, насколько это возможно, с помощью изношенных еще советских насосов. Люди вокруг страдают от последствий отравления ртутью, с рудника за все эти годы ее получили 30 тыс. т.

Ключевые слова: выполнение Минских соглашений, районы Горловки, Енакиево, шестая годовщина подписания Минских договоренностей.

Formulation of the problem. On the eve of the sixth anniversary of the signing of the Minsk agreements on the cessation of hostilities in east Ukraine, the United Nations Security Council convened at Russia's request. For the third time, the Permanent Mission of Russia to the United Nations, on the eve of the next anniversary of the signing of the

Minsk agreements, convened a meeting of the United Nations Security Council to review the status of implementation of the agreements reached. The position of Ukraine to the members of the Security Council was presented by the Chairman of the Ukrainian delegation to the Trilateral Contact Group Leonid Kravchuk.

Analysis of recent research and publications. Research problematics of the war in the East of Ukraine, in an interdisciplinary dimension, engaged in many domestic and international experts.

Purpose of the article: to substantiate the sixth anniversary of the signing of the Minsk agreements on the cessation of hostilities in the east of Ukraine, taking into account the archetypal foundations.

Exposition of the main material.

A significant part of the speeches concerned the deterioration of the situation in the temporarily uncontrolled territories, the increase in the number of shelling and losses. Representatives of the United States, Germany and France called the Russian Federation the real culprit for the hostilities in east Ukraine. Most representatives of the member states of the Security Council also expressed their support for Ukraine, its sovereignty and territorial integrity.

The speech of the Permanent Representative of Germany Christoph Heussen was also critical in relation to Russia's actions. In particular, he reminded the Permanent Representative of Russia about the Budapest Memorandum, Moscow violated, and also stated that from the speech of the Russian representative to the United Nations, "one gets the impression that it was not Russia that invaded Ukraine, but Ukraine that invaded Russia".

Leonid Kravchuk, in turn, noted that Ukraine conducted a disengagement of forces in three areas, and also initiated it in four more. Kyiv also outlined a plan for joint steps to implement the Minsk agreements. The document

contains clear proposals for ways to end the conflict and is fully consistent with the spirit and letter of the agreements.

Ukraine also approved a framework agreement on mine action and finalized the demining plan at 19 agreed sites. However, the Russian side, under various pretexts, refuses to complete the work on demining, as well as on four new areas for the separation of forces.

"Today no one can be fooled by Russia's attempts to convince the international community that there are no Russian troops, weapons or mercenaries in Ukraine. After all, in fact, the Russian Federation has turned separate areas of Donetsk and Lugansk regions, as well as Crimea into its large military outpost", concluded Leonid Kravchuk [1].

During the public discussion of the draft National Economic Strategy – 2030 on the topic "Reintegration of the Temporarily Occupied Territories of Ukraine" on 12 of February, in Kyiv it was announced that the losses of Ukraine due to the occupation by Russia of part of the territories of Donetsk and Luhansk regions have already amounted to 375 billion. UAH excluding the value of assets located there ... In addition, according to estimates of the Vienna International Institute, the cost of restoration of Donetsk and Luhansk regions is estimated at more than \$ 21 billion [2].

The head of the Ukrainian delegation to the Tripartite Contact Group Leonid Kravchuk, during a meeting of the United Nations Security Council, noted that Donbas was on the verge of an environmental disaster. And not only due to air and soil pollution, explosions of ammunition and mines,

but also as a result of radioactive emissions [3].

Donbas as a territory has been developed thanks to the huge deposits of coal, which have been mined for about 200 years. Today the region is losing its mines. In the Donbas, over the entire history of mining, about a thousand shafts have been dug in 600 mines. The figures are approximate, since coal has been mined in these places for 200 years and many archives burned down in Donetsk during the last war. Before this war, about 250 mines worked in the Donbas; during the war, 150 remained, of which 70 % are located on the territory of the “DNR” and “LNR”. As a result of hostilities due to power outages, coal mining enterprises were repeatedly turned off, which led to the shutdown of water-pumping systems, in some cases led to complete flooding of mines. According to the data, to date, sewerage does not work at all in the territories not controlled by Kyiv — from Yenakiieve to Horlivka, in the Pervomaisk district, partly in Donetsk, Makiivka, Shakhtarsk, Toretsk. At the moment, 36 flooded mines are known [4; 5].

From 1 of July 2017 on the electricity turned off the pumps of two mines — “Yenakiieve” and “Poltava” (Yenakiieve) — and start planning to fill with water — the so-called “wet” conservation. These mines are out of the war zone and are being closed during the ongoing restructuring. Wet conservation will inevitably lead to a rise in water at the neighboring Yunyi Kommunar” mine.

(“Yunkom” “v.n.p. of Bunge, formerly Yunokommunarivsk), where almost three years ago (from the spring

of 2018) the occupation administration stopped pumping out groundwater. And this mine is also flooded. At the Yunkom mine, in 1979, a single “Industrial” underground nuclear explosion with a capacity of 300 kilotons in order to deprive the dangerous Soyuz mine of mine gas. It was assumed that the cracking of rocks caused by a powerful nuclear explosion would lead to degassing of the mine and it would be safer for miners to work. The experiment was not successful, but at a depth of about kilometer, a capsule with walls melted to the glass was formed, if there is a lot of water with radioactive strontium and cesium on it. and more recently, this object was relatively reliably buried. If it is filled with water, it will creep over the entire horizon and get into at least to the Siverskyi Donets. Which will lead to the fact that people will not be able to live in the region for ten years.

that the Horlivka, Yenakiieve and Toretsk districts are sharply considered extremely toxic. It is here, for example, that the 2-bis mine is located, which is a closed dilapidated Mykytivskyi mercury mine. Water is being pumped out of the mine — as far as possible with the help of worn-out Soviet pumps. People around are suffering from the consequences of mercury poisoning, 30,000 tons have been received from the mine over the years. In the situation with the 2-bis mine this threatens an irreparable environmental disaster for the entire region. And it’s not just the waste of mercury mining — mine workings are going just under the channel “Siverskyi Donets — Donbas”, which supplies drinking water to millions of people from Horlivka to Mariupol. If the canal “fails”, water will be com-

pletely deprived in the “DNR” and in the Ukrainian south and west of the oblast Donetska [3]. But the flooding of ordinary mines, although it will not lead to such fatal consequences, is no less dangerous for the environment. A significant hazard is mine methane, which will rise to the surface when the mine workings are flooded along steep seams, and this is a real danger of gas accumulation in industrial and household premises and possible bursting. In addition to gas, mine waters also carry salt. They are very saline, as a result of their emergence on the surface of saline all underground water horizons, the water in the wells becomes unfit for drinking. Saline and waterlogged soil. And instead of wheat fields and orchards, in 2–3 years, saline deserts and swamps will be unsuitable for economic use at the place where the waters come to the surface. In addition, the rise in mine waters also causes landslides [4].

Conclusion. In conclusion, we note that the United Nations also draws attention to the catastrophic state of the health care system and the spread of epidemics and diseases among the population of Donbas. The number of cases of antibiotic-resistant tuberculosis, HIV, polio and COVID is also on the rise. HIV incidence rates among pregnant women in the conflict zone are much higher than the national average. The states do not have enough funds for environmental and humanitarian operations in the east of Ukraine, and the international community almost rarely remembers the fate of the inhabitants of this country.

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UDC 351.851:005.332

[https://doi.org/10.32689/2617-2224-2021-1\(26\)-225-234](https://doi.org/10.32689/2617-2224-2021-1(26)-225-234)

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DEVELOPMENT OF ORGANIZATIONAL LEADERSHIP AS AN ELEMENT OF ANTI-CRISIS MANAGEMENT (IN THE CONDITIONS OF COVID)

Abstract. The article analyzes the role of organizational leadership in the modern public management system.

The work reupdates the issues of organizational leadership development and analyzes them by example of the case of coronavirus pandemic.

It is emphasized that the forced circumstances of shifting the work of organizations to virtual context led to new challenges and strengthening the decentralization trends in management and the need for collaborative leadership. Also, this context imposed new requirements on the managers of organizations, in particular, strengthening the level of their emotional intelligence – to response flexibly to emergencies and manage the growing anxiety of employees.

The cases of public organizations are considered to determine the level of emotional intelligence among the managers and key characteristics, which manifests the emotional literacy of the manager in a crisis period.

It is concluded to expand the areas of virtual reality of organizations' activities, which will ensure effectiveness provided that there is developed organizational leadership. It is emphasized that developed organizational leadership requires a balance of EI and IQ.

The effective team can consist of different individuals. The group cohesion and mutual understanding are achieved by active teaching methods, including role-playing games, individual management counseling and long-term social and psychological trainings. The prerequisite for forming a cohesive team is leadership qualities and organizational abilities of the manager, their participation in all trainings of competent business communication at the same level with other team members. With development of team spirit and assimilation of corporate culture, it is important to create a system for constant monitoring of interpersonal relations and psychological correction of conflicts.

Keywords: public management, value-oriented public management, organizational leadership, transactional leadership, distributive knowledge.

РОЗБУДОВА ОРГАНІЗАЦІЙНОГО ЛІДЕРСТВА ЯК ЕЛЕМЕНТ АНТИКРИЗОВОГО УПРАВЛІННЯ (В УМОВАХ COVID)

Анотація. Проаналізовано роль організаційного лідерства у сучасній системі публічного управління. Реактуалізовано проблемні аспекти розвитку організаційного лідерства, які проаналізовано на прикладі кейсу періоду пандемії коронавірусної інфекції.

Наголошено, що вимушені обставини зміщення роботи організацій у віртуальний контекст зумовили нові виклики та посилення децентралізаційних тенденцій в управлінні, потребу колективного лідерства. Також такий контекст зумовив нові вимоги перед керівниками організацій, зокрема, посилення рівня свого емоційного інтелекту для гнучного реагування на надзвичайну ситуацію та управління зростаючими емоціями тривожності з боку працівників.

Розглянуто кейси публічних організацій з метою детермінації рівня емоційного інтелекту серед керівників та ключові характеристики емоційної грамотності управління у кризовий період.

Запропоновано розширення сфер віртуальної реальності діяльності організацій, що забезпечить результативність за умови розвиненого організаційного лідерства. Наголошено, що розвинене організаційне лідерство потребує балансу EQ та IQ.

Ефективна команда може складатися з різних особистостей. Групова згуртованість і взаєморозуміння досягаються активними методами навчання, включаючи рольові ігри, індивідуальне управлінське консультування і тривалі соціально-психологічні тренінги. Обов'язковою умовою для формування згуртованої команди є наявність у самого керівника лідерських яко-

стей і організаторських здібностей, його участь у всіх тренінгах компетентного ділового спілкування на однаковому рівні з іншими членами команди. З виявленням командного духу, засвоєнням корпоративної культури важливим залишається створення системи постійного моніторингу міжособистісних відносин і психологічного коригування конфліктів.

Ключові слова: публічне управління, ціннісно-орієнтоване публічне управління, організаційне лідерство, транзакційне лідерство, дистрибутивне знання.

РАЗВИТИЕ ОРГАНИЗАЦИОННОГО ЛИДЕРСТВА КАК ЭЛЕМЕНТ АНТИКРИЗИСНОГО УПРАВЛЕНИЯ (В УСЛОВИЯХ COVID)

Аннотация. Проанализирована роль организационного лидерства в современной системе публичного управления. Реактуализованы проблемные аспекты развития организационного лидерства, которые проанализированы на примере кейса периода пандемии коронавирусной инфекции.

Отмечено, что вынужденные обстоятельства смещения работы организаций в виртуальный контекст обусловили новые вызовы и усиление децентрализационных тенденций в управлении, необходимость коллективного лидерства. Также такой контекст обусловил новые требования перед руководителями организаций, в частности, усиление уровня своего эмоционального интеллекта для гибкого реагирования на чрезвычайную ситуацию и управления растущими эмоциями тревожности со стороны работников.

Рассмотрены кейсы публичных организаций с целью детерминации уровня эмоционального интеллекта среди руководителей и ключевые характеристики эмоциональной грамотности управленца в кризисный период.

Предложено расширение сфер виртуальной деятельности организаций. Результативная деятельность такого характера может быть обеспечена при условии развитого организационного лидерства. Отмечено, что развитое организационное лидерство требует баланса EQ и IQ.

Эффективная команда может состоять из разных личностей. Групповая сплоченность и взаимопонимание достигаются активными методами обучения, включая ролевые игры, индивидуальное управленческое консультирование и длительные социально-психологические тренинги.

Обязательным условием формирования сплоченной команды является наличие у самого руководителя лидерских качеств и организаторских способностей, его участие во всех тренингах компетентного делового общения на одинаковом уровне с другими членами команды. С появлением командного духа, усвоением корпоративной культуры важным остается создание системы постоянного мониторинга межличностных отношений и психологической коррекции конфликтов в организации.

Ключевые слова: публичное управление, ценностно-ориентированное общественное управление, организационное лидерство, транзакционное лидерство, дистрибутивное знания.

Formulation of the problem. In the context of coronavirus pandemic, most public and private organizations switched to remote work. Digital technologies are changing the nature of leadership, as unified communications tools create virtual collaboration by mixing multiple multimedia modes in a single environment.

There are situations when virtually every member of the organization can participate in company management, conducting business interactions with colleagues, clients and partners. This highlights the issue of organizational leadership and its development. Under these virtual conditions, which make organizations more vulnerable and complicate planning and performance-based management, “soft skills” and emotional intelligence become especially important for managing modern remote meeting environments.

The spread of coronavirus infection updated the need for quality remote work. This became a contributing factor to organizational leadership development. Technologies significantly reduced the dependence on centralization. In case of such an area of interpersonal relations as education, and importance of effective interpersonal interaction to ensure quality education, the emotional leadership became increasingly important for organizational ability of public organization not to lose a client during crisis. As a result, during COVID-19 pandemic, the most successful managers are managers with developed EI, and, therefore, stress-resistant and harmoniously sensitive.

Analysis of recent research and publications. The issue of leadership is the subject of research by well-known

foreign scientists: I. Adizes, W. Bennis, M. Weber, S. Covey, H. Minsberg, V. Pareto, F. Fiedler, and others. Among domestic scientists who have studied the issue of leadership and value-oriented public management are E. Afonin, R. Voitovych, I. Dehtiarova, M. Lohunova, S. I. Nestulia, T. V. Novachenko, and others. In this work, the issue of leadership will be considered in regard to a new concept of organizational leadership in the context of the approach of value-oriented public management.

Purpose of the article is to explore the issues of developing organizational leadership in the current crisis context of pandemic.

Statement of main material. The basis for emergence of concept of organizational leadership in 1994 was transformational leadership [1]. Transformational leadership ensures that all employees are identified with organization/community.

The concept of transformational leadership was initially introduced by J. MacGregor Burns, who contrasted this concept with category of transactional leadership. According to J. MacGregor Burns, transformational style activates significant positive changes in the lives of followers, focusing them on achieving a higher level of morality and motivation. The followers of such leaders feel trust, admiration, respect for their leaders, and are willing to work harder than originally expected. The changes in organization are based on a common vision and goal.

In contrast, transactional leadership is based on traditional approaches to management through task setting and performance control [2]. At the same

time, the main tools of influence of transformational leaders are:

- identification and formulation of the leader’s vision (similar to *strategic leadership*, but the concept of the latter is largely based on the principles of new public management);
- creation of an appropriate work model; strengthening the acceptance of group values; performance management;
- intellectual stimulation.

According to a number of authors, it is transformational leadership that optimally meets the requirements for leaders in knowledge companies in terms of its characteristics [3]. Transformational leaders influence the basic attitudes and values of employees of organizations, creating a coherent image of reality, which allows successful

achieving organizational goals [4]. The scientists believe that, as a rule, this leadership style provides greater performance compared to transactional leadership [5].

The leader’s position within the concept of transformational leadership can be compared with “hero” approach in the teachings of G. Durand. According to G. Durand, the classic bearer of diurnal in mythology is a hero who challenges death, breaks the balance of usual routine existence and brings distant horizons to existence, turning everyday into tragic. The hero is the one who breaks through, divides and cuts off. In the functional sense, heroic is identical to primary, which generates oppositions, pairs of opposites and struggle. The hero is impossible without activities. G. Durand emphasizes

Approaches to defining organizational leadership (definitions)

Year of concept definition	Meaning of concept of organizational leadership
1994	Business relations that cannot be controlled by formal systems, but require a dense network of interpersonal connections
1994	Cooperation in a team where leaders can protect the process, facilitate the interaction, and patiently deal with high levels of frustration
2008	System for distributing the performance results across borders between different organizations based on trust and partnership
2009	Focused relations in which all parties strategically decide to cooperate to achieve common results, with communication, partnership, collaborative activism and democratic persuasion as the main resources
2013	Ability of leaders to participate and cooperate with business, government and social sector, ensuring effective management of limited resources based on implementation of smart network technologies and intelligent urbanization
2015	Active combination of individual leadership abilities that manifests itself at the behavioral level in the group. This is an operational partnership for coaching teams
2016	Process of engaging collaborative intelligence to achieve results beyond organizational boundaries, when there are no conventional control mechanisms
2017	Process of agreeing on the goals of a number of different stakeholders and agreeing on integration between and over organizations to achieve them

the functional and conceptual character of the hero that creates a mood and plot outline of reality. In the theory of G. Durand, heroism is a feature of daily regime of imager [6].

A number of modern foreign scientists deduce new theories of leadership from the concept of transformational leadership [7]. Transformational leadership can be defined as an important phenomenon of knowledge society and economies based on knowledge/knowledge-creating companies and companies using it intensively [8].

Organizational leadership creates the so-called collaborative intelligence to achieve results across organizational boundaries and is an increasingly important source of competitive advantage in today's team- and partnership-oriented business environments [9]. Organizational leadership involves the developed ability of leaders to build dynamic networks, and thus increasingly requires the creation of a culture of cooperation to use the knowledge and experience of all stakeholders for innovation and their effective cooperation.

When change becomes the only possible stability, flexibility becomes an important organizational characteristic. All processes in the company can be roughly divided into two profiles. In English sources, they are called Run (in this case, it is appropriate to translate this word as "operation") and Change. Today, most employees sharpen their competencies in the first: they become good executives, and then managers who work within the established processes. The problem, especially in large organizations, is that there is a serious imbalance between these two functions. It is clear that Runners are very

valuable to the company. However, to ensure flexibility, it is necessary to systematically increase the share of Changers — people who will understand in time when it's time to change, who will bring fresh ideas and develop new models. Changers are often unable to manage stable and well-tuned processes, so this is about balance, not substitution. There are also situations when there is no need to try to "rebuild" good managers: it is better to attract young specialists for change processes, or find those in your team who will be initially interested in it.

According to Roy Braja Depon, organizational leadership is a managerial approach in which managers help to set strategic goals of the organization, while inspiring people in the community to perform tasks to effectively achieve these goals [10]. Today, a changing work culture requires a lot of competencies from the managers of organizations. Technological innovations brought many tools for social cooperation, but at the same time, the changing work environment makes it challenging. Let us consider, for example, COVID-19 crisis. We are all aware of the situation and how it doomed the economy. The organizations work remotely, employees suffer from stress and anxiety, many sectors of the economy experienced a deep crisis, and the rest are dealing with its consequences. It is difficult to maintain the proper level of organizational culture while employees work from home. It is difficult to provide the employees with intellectual support and motivate them during this difficult time.

Transformational leadership contains the latest concepts of collab-

orative, organizational, strategic and situational leadership. The concept of leadership in a broad sense reflects the relations between leader and members of the group (or other social community), which has a mutual influence on each other while moving towards a common goal.

Based on this definition, organizational leadership can be defined as relations having the character of close cooperation between leader and employees of the organization or institution, which is carried out while moving towards a legitimized common goal.

Transformational leadership is effective in various types of organizations, including educational ones. The formation and development of leadership in educational institution is influenced by 4 interrelated components: motives for achieving personal and collective goals, behavior of leader, influence of leader on group and influence of group on leader. The education managers can implement measures for formation and development of collaborative leadership using *situational leadership* algorithms [11].

The quarantine situation has proved that we need to acquire new skills to succeed.

Let's state the most important activities of the manager of organization, in which they should show their emotional intelligence as much as possible:

1) to take the initiative in crisis management. If there is no strategic planning, immediate measures should be taken to overcome obstacles;

2) to work on preserving the organizational community – showing empathy, listening skills, which can somewhat compensate for the effect of “live”

communication under forced virtual communication;

3) to be flexible and adaptable – the manager's immediate response to the crisis was work at home and use of remote control tools available on the market;

4) to communicate constantly – the more you communicate, the more you bring your message directly to the attention of people. The development of excellent communication skills is absolutely essential for effective leadership. The manager should be able to share knowledge and ideas to convey a sense of urgency and enthusiasm to others. If the leader cannot clearly convey the message and encourage others to follow them, then presence of the message does not even matter. It is worth looking for new ways of communication. Communicate as much as possible, especially informally. The effective communication can solve many problems that cannot be dealt with. The organizational leaders who listen and hear build trust and goodwill in the organization;

5) to put the mission first, trying to stabilize your organizations to overcome the current crisis and intensively look for opportunities against the background of difficult restrictions;

6) to stay far-sighted – to overcome anxiety, to create a compelling vision of the future inspiring others to persevere, and to anticipate new patterns of activities that are likely to determine tomorrow.

To improve cooperation at all levels of the organization, it is important that professionals acquire emotional intelligence (EI) – the ability to develop awareness and to control their emotions and emotion of others [12]. The

research shows that EI can influence performance in the organizations, especially those in which successful negotiations and cooperation are desirable. Having shown that EI development improves the elements of cooperation related to integration of ideas, trade-offs and communication, John Donald Cox recommends introducing new methods to improve the skills of team members that can ultimately improve team performance and cooperation. John Donald Cox emphasizes that EI impact on cooperation is maximized when teams consist of individuals who have leadership experience and experience working in teams for more than one year. The results of the scientist's research showed that with EI development, the ability of employees to cooperate in the virtual environment increases significantly.

Thus, many modern scientists emphasize the need to develop the atmosphere of cooperation in the modern culture of organizational activity [13; 14]. To improve cooperation at all levels of the organization, it is very important that managers develop emotional intelligence as the ability to develop awareness and to control their emotions and emotion of others [15]. In addition, it is important to maximize shared strategies of cooperation based on strengths, opportunities and aspirations.

Conclusions. Organizational leadership involves the approach of widespread use of expert knowledge of employees, and, therefore, large-scale activity of leaders aimed at forming and developing in team members of special behavioral skills and traits that are basic for acquiring knowledge in a dynamic knowledge society. Such leaders can be referred to as “leaders who

give knowledge”. They are able to encourage employees to develop special traits allowing them to learn and work effectively with knowledge. This type of leader is characterized by high reliability in the eyes of their followers that enhances the positive effect of using power status.

The intellectual connection between leader and followers is the most important factor, the leadership strategy of the future, which in the context of public authority is likely to be highly intelligent in response to requests of the knowledge society. Therefore, now the manager will not show intellectual dominance in the organization, but will be one of the intellectual employees who will largely have the same expert knowledge in the organization. The manager will be distinguished by their ability to increase intellectual capacity of the organization through psychological factors, in particular, providing appropriate conditions for joint activities and teamwork. Perhaps then we will have grounds for saying about semi-neutral/semi-virtual leadership.

The publication was publicly funded by Ministry of Education and Science of Ukraine for developing of research project “Innovation component of security of sustainable development of old industrial regions of Ukraine: strategic directions of institutional support and technology transfer in innovation landscapes” (№ 0121U100657).

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UDC:351.82:659.1]-027.21

[https://doi.org/10.32689/2617-2224-2021-1\(26\)-235-247](https://doi.org/10.32689/2617-2224-2021-1(26)-235-247)

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ADVERTISEMENT MYTH AS A DETERMINANT OF THE SOCIOCULTURAL TRANSFORMATIONS

Abstract. The article uses a sociocultural approach to analyze advertising communication as an integral part of modern mass culture, social and cultural phenomenon. The problems associated with the phenomenon of advertising myth-making are considered. It is shown that through the use of mythological technologies, advertising acquires the functions of a myth as a manipulator of mass consciousness. The article shows that advertising space is symbolic and mythological. Advertising myth-making, as a part of mass culture, leads to the exploitation of people's irrational thinking and, to a certain extent, exerts a destructive effect on society as a whole.

This study is related to the direction of public administration and focuses on the problem of additional directions of advertising regulation. It is shown that advertising as a socio-cultural phenomenon requires an integrated approach to government regulation in this area in order to balance the interests of society and the advertising business, protect the rights of advertising consumers and the interests of society. The necessity of changing the conceptual foundations of regulation in the field of advertising on the basis of value attitudes, strengthening the role in the regulation of public institutions, involving the public in solving urgent problems of society and protecting its moral and ethical values is proved. A number of restrictions on advertising content, measures to strengthen legislative and development of social regulation have been proposed.

According to the results of the study, it was concluded that advertising as a social institution actively forms the semantic characteristics of socio-cultural phenomena that determine the transformation of mass behavior, cultural and moral values of the Ukrainian society. It is shown that the use of the sociocultural approach opens the way to the study of the consequences of advertising, which determine social changes in society.

Keywords: advertising, myth, mass communication, value system, socio-cultural transformations, regulation.

РЕКЛАМНИЙ МІФ ЯК ДЕТЕРМІНАНТА СОЦІОКУЛЬТУРНИХ ТРАНСФОРМАЦІЙ

Анотація. З використанням соціокультурного підходу надано оцінки рекламі як складової сучасної масової культури, соціального і культурного явища. Розглянуто проблеми, пов'язані з феноменом рекламної міфотворчості. Виявлено, що завдяки використанню міфологічних технологій реклама набуває функції міфу як маніпулятора масовою свідомістю. Зазначено, що рекламний простір є суцільно символічним і міфологічним, а рекламна міфотворчість стала частиною масової культури, що призводить до експлуатації міфологічного мислення людей і певною мірою чинить деструктивний вплив на суспільство в цілому.

Дослідження концентрується на визначенні напряму державного управління і також на проблемі додаткових напрямів регулювання реклами. Показано, що реклама як соціокультурний феномен вимагає комплексних підходів до державного регулювання даної сфери з метою забезпечення балансу інтересів суспільства і рекламної індустрії, захисту прав споживачів реклами. Доведено необхідність зміни концептуальних основ регулювання у сфері реклами на основі ціннісних установок, посилення ролі процесів регулювання громадських інститутів, залучення громадськості до вирішення актуальних проблем суспільства та захисту його морально-етичних цінностей. Запропоновано ряд обмежень щодо рекламного контенту, заходів з посилення законодавчого і розвитку громадського регулювання.

Доведено, що реклама як соціальний інститут активно формує смислові характеристики соціокультурних явищ, які зумовлюють трансформації масової поведінки, культурних і моральних цінностей українського суспільства. Показано, що використання соціокультурного підходу відкриває шлях до дослідження наслідків рекламної діяльності, які зумовлюють соціальні зміни в суспільстві.

Ключові слова: реклама, міф, масова комунікація, система цінностей, соціокультурні трансформації, регулювання.

РЕКЛАМНЫЙ МИФ КАК ДЕТЕРМИНАНТА СОЦИОКУЛЬТУРНЫХ ТРАНСФОРМАЦИЙ

Аннотация. С использованием социокультурного подхода дана оценка рекламе как составной современной массовой культуры, социального и

культурного явления. Рассмотрены проблемы, связанные с феноменом рекламного мифотворчества. Показано, что благодаря использованию мифологических технологий, реклама приобретает функции мифа как манипулятора массовым сознанием. Показано, что рекламное пространство является символическим и мифологическим, а рекламное мифотворчество стало частью массовой культуры, что приводит к эксплуатации мифологического мышления людей и в определенной степени оказывает деструктивное влияние на общество в целом.

Данное исследование связано с направлением государственного управления и концентрируется на проблеме дополнительных направлений регулирования рекламы. Показано, что реклама как социокультурный феномен требует комплексного подхода к государственному регулированию данной сферы с целью обеспечения баланса интересов общества и рекламной индустрии, защиты прав потребителей рекламы. Доказана необходимость изменения концептуальных основ регулирования в сфере рекламы на основе ценностных установок, усиления роли в процессах регулирования общественных институтов, привлечения общественности к решению актуальных проблем общества и защите его морально-этических ценностей. Предложен ряд ограничений рекламного контента, мероприятий по усилению законодательного и развитию общественного регулирования.

По результатам исследования сделан вывод, что реклама как социальный институт активно формирует смысловые характеристики социокультурных явлений, которые обуславливают трансформации массового поведения, культурных и нравственных ценностей украинского общества. Показано, что использование социокультурного подхода открывает путь к исследованию последствий рекламной деятельности, которые обуславливают социальные изменения в обществе.

Ключевые слова: реклама, миф, массовая коммуникация, система ценностей, социокультурные трансформации, регулирование.

Formulation of the problem. The relevance of the research topic is due to the need for scientific analysis of the social and cultural changes occurring in the modern society under the influence of advertising mass communication. Modern advertising in Ukraine has lost its original function of disseminating commercial information in a relatively short period of time and has rapidly become a powerful social institution that affects the economy, politics, culture,

public morals and other areas of the socio-economic life.

As an integral part of the modern mass culture, high-tech advertising communication acquires an independent semantic and socio-cultural significance. Added to this are the problems associated with the phenomenon of advertising myth-making. When creating advertising, mythological technologies are used, thanks to which advertising acquires the function of

a myth as a manipulator of mass consciousness.

Thus, the relevance of the chosen topic is due to the need for socio-cultural analysis of the perception of advertising by the society, understanding of its social consequences, prospects of development for the society and the adequacy of regulation of the advertising sector.

Analysis of recent publications on the issue and identification of previously unresolved parts of the overall problem. The study of advertising as a component of social space is carried out in the works of many foreign and domestic researchers of advertising, as a theoretical basis in this study were used the publications of Ukrainian authors, in particular N. M. Lysytsya. Modern socio-cultural transformations cannot be studied without taking into account the factor of communicative practices. Deeply among domestic scholars, advertising as a specific form of communication is reflected in the works of H. H. Pocheptsov.

Mythology in advertising is widely represented in the works of philosophers, including Roland Barthes, Mircea Eliade. Quite comprehensive advertising as a product of mythology has been studied in scientific publications by L. L. Heraschenko. The corpus of problems related to the phenomenon of myth-making in domestic advertising is reflected in the scientific works of the Ukrainian researcher L. M. Khavkina.

In the article the author uses provisions on the specified problems from researches of participants of “Eranos” seminars, in particular Carl Jung, Mircea Eliade, B. P. Vysheslavtsev, as well as one of the brightest members of “Era-

nos” — Gilbert Durand, the French anthropologist, sociologist, researcher of the imaginary. In the domestic scientific literature his ideas have not yet received proper coverage.

The above scientific developments have become the theoretical basis for the study of advertising communications in the socio-cultural space of the modern Ukrainian society. However, the problems of regulating advertising as a socio-cultural phenomenon and a variety of communication technology are currently insufficiently studied.

The purpose of the article. The aim of the work is to study on the basis of the socio-cultural approach the impact of advertising on the social system, change and formation of cultural values of the Ukrainian society, to prove that advertising myths are dominant in the mass society and a factor of socio-cultural transformations.

Presentation of the main research material. First of all, let us focus on the meaning of the concept of “socio-cultural”. The object that characterizes this concept is quite multifaceted, which determines the diversity of interpretations in the scientific literature — “from maximum generalization (new paradigm) to detailed specification (the relationship between cultural, social and human)” [1, p. 150]. In this article, the concept of “socio-cultural” is considered as the relationship between the individual concepts of “cultural” and “social.”

In modern studies of social phenomena, scientists are actively using the socio-cultural approach. Its specificity is to abandon the simplified view of the society as a set of social relations and the transformation of the space of in-

teraction between culture and society in the focus of explanation and understanding [2, p. 29]. In this context, such an area as advertising is considered as a socio-cultural phenomenon.

As shown by the results of sociological analysis of advertising activities of domestic researcher N. M. Lysytsya, modern advertising in Ukraine has become a powerful social institution that affects other social institutions of the society and the generalized consumer and causes transformations in society as a whole [3]. In the research of Ukrainian scientists in philosophy and sociology, advertising is recognized as a social regulator, in particular in such a sphere of life of our society as consumption, which is considered an “essential component of socialization” that affects all components of the social structure [4, p. 73]. However, the role of advertising in the society is not limited to the formation of demand and changes in consumer behaviour, “advertising communication is a means of creating new social connections and new forms of consciousness” [5, p. 73].

Advertising space is entirely symbolic and mythological. The process of creating images involves various symbols that evoke a sense of belonging to the ideal world created by advertising. Its symbolic language is a mechanism for translating the myth. Advertising space is also structurally organized as a myth, the meaning of which is based on ideas about the world, which are based on archetypes, i.e. universal, primordial images (dominants), as defined by Carl Jung [6, p. 75]. Advertising can be called one of the forms of modern myth-making, mythological technologies are actively used in the creation of adver-

tising, thanks to which it acquires the functions of a myth.

In this article, by myth we mean, as defined by Gilbert Durand, “a dynamic system of symbols, archetypes and schemes, which under the influence of impulses from schemes, organizes itself into a story. Myth is already a sketch of rationalization, as in it symbols are transformed into words, and archetypes into ideas” [7]. According to Gilbert Durand, it is “myth is a module of history, not vice versa” [8, p. 27]. The point of view of H.H. Pocheptsov agrees with this definition, “under the myth we will understand certain stereotypes of the mass consciousness, which often have their origins in the past” [9, p. 23].

Mircea Eliade, a philosopher and member of the international intellectual community “Eranos,” argues in his publications that the myth is ubiquitous, he declares himself in various spheres of the social and cultural life. Mythological models are easy to find in political ideologies, the education system, religious life, as well as in the experience of everyday life, the mass consciousness, in the field of leisure and, of course, in advertising. According to the philosopher, “modern man falls under the influence of strong, even if scattered, mythology” [10]. Myth gradually supplanted reality from advertising, using the auspicious term of the famous researcher of the phenomenon of myth in the 20th century, Roland Barthes, “evaporated” it [11, p. 129].

As a mass communication and an important component of the media space, advertising in the modern society, especially given the development of such a phenomenon as a worldview vacuum, plays an important role in shaping the

system of value determinants. The transformations taking place in the cultural space are largely due to the impact of advertising on the society. The continuous commercialization of culture and the erosion of ethical norms, in turn, were the result of the ideology of consumption, the formation of which took place under the active influence of advertising [12].

Advertising as well as myth is determined by a set of socio-cultural norms and models the system of values [13, p. 4, 6]. At the same time, advertising is “the most striking indicator of the process of changing the paradigm of thinking, the communication situation. And in the end socio-cultural dynamics” [14, p. 150].

The authors of many studies agree that advertising creates new, mostly destructive, patterns of behaviour, values and forms of identity, stimulates consumer trends. Advertising forms a certain system of social symbols, which indicates both functional and symbolic resources of goods, offering to use their consumption to join the reference group. This advertising semiotic space with its values replaces really socially significant values and even legitimizes opposite value orientations.

Value orientations formed by advertising determine the consumer attitude to culture. Moreover, advertising itself has become an integral part of mass culture. According to L. M. Khavkina, the peculiarities of advertising, in particular advertising myth-making, “not only ensure the achievement of a pragmatic goal, but also often actively contribute to the entry of an advertising character or aphorism into the space of mass culture and in general the formation of pri-

orities and attitudes of the recipients” [15, p. 230].

American scientist from the University of Hawaii Goldie Hayko studies advertising in terms of its emotional and psychological impact on society, studying the long-term effect of advertising on practical examples. In a scientific article *The Impact of Advertising on Society*, he notes that the long-term effect has such negative consequences as manipulation of children, discriminatory practices against women, stimulating excessive consumption. However, in his opinion, advertising is easily rooted in the connection with the myths. This is particularly true in regard to advertisement aimed at young audiences, as young people are easier to influence [16].

According to American researchers of archetypes in advertising Margaret Mark and Carol S. Pearson of Saybrook University, “for the first time in human history, general myths began to surrender their positions, and the place of common sacred traditions took advertising” [17, p. 322]. The use of archetypes in advertising is the use of their positive potential for profit.

The scientists' findings were the result of studying the practice of marketing and advertising. Their opinion on the importance of myths in advertising is confirmed by experts in the advertising industry, although the assessments of this phenomenon by scientists and advertisers do not coincide. Experts in the advertising industry are convinced that today almost all successful marketing strategies and advertising campaigns exploit the mythological communication, which is based on the principles of the so-called in the adver-

tising environment storytelling. This latest term literally means telling fairy tales, stories. As a marketing technology it is the transfer of the necessary meanings in the form of story, the use of the form of story in order to capture the attention of man and provide him with the necessary motivation. “The reason is simple: the stories work. Good stories work and sell” [18].

We will consider the problem on some examples of domestic commercial advertising. This study does not consider advertising appeals of a political nature, but political advertising is also mythological, it produces a myth about the socio-political sphere of the country. According to the research of the phenomenon of advertising myth-making by L. M. Khavkina, it is an important factor in shaping the worldview and attitudes of the members of the society [15, p. 104]. Also, social advertising is part of the mythologized advertising discourse. But commercial advertising has an exceptional specific weight, and it is with it that the advertising space is oversaturated.

The author has selected only a few representative examples from the inexhaustible sea of commercial advertising information. At the same time, in almost every appeal, advertisers invest a myth, which they seek to make an intermediary in communication to increase its effectiveness, to convince the recipient to consume, consume and consume. In the above-mentioned study, Goldie Hayko used examples to show that advertising manipulates “the strongest desires of people and the greatest fears to persuade them to buy the desired goods” [16].

The most vivid mythological technologies of the Ukrainian advertisers are reflected in the advertising of services with frankly dubious benefits — the so-called “national lottery” or “sports betting.” Using a number of stories with world-famous athletes and media personalities, the authors of the advertising campaign in 2020 exploited the classic myth where the hero has incredible power and wins, and created their own myth, which became the slogan of the campaign, “they play, you win”.

In the advertising of alcoholic beverages, in brands of online games and, in particular, in the disguised advertising of gambling described above, archetypes and symbols are used, which attract a person to the negative field of evil and give social status to culturally illegitimate lifestyles. Scientific studies confirm that there is a “flow of advertising that reinforces the negative potential of the archetype or its manifestations at the lowest levels,” including for the impact on adolescents and children [17, p. 326].

Quite a common technique in advertising — the use of the archetype of anticipation of the holiday. One of the most striking examples of the use of this fabulous plot is the Coca-Cola Christmas truck. Note that the advertising of this global brand and transnational company in general in the domestic advertising space occupies an important place. The national beer brand “Lviv Christmas” has been using the festive archetype for many years. The developers of the advertisement accompany it with the slogan “Lviv Christmas — the traditional beginning of the holidays”. The exploitation of the myth that “cre-

ating a Christmas mood and making your winter days warmer” can be a sign of disrespect for religious values in a Christian country, especially the bold propaganda of alcohol during Lent [19].

Modern Israeli historian Yuval Noah Harari, in his popular book *Sapiens*, explored quite deeply the problem of how, in recent history, the intelligent man is guided not by reason but by the fruits of the imaginary. During the life of modern man his “desires are formed under the influence of prevailing myths in the society” [20, p. 140]. The scientist’s special attention was drawn to the fashion of travel, which he does not consider natural, and he sees the basis in the fact that people have accepted the advertising myth of romantic consumption. “Consumer ideology teaches that for happiness you should consume as many products and services as possible... Note that today any advertising is a small myth about how another product or service will improve your life” [20, p. 141].

Ukraine is also not spared the fashion for travel. Ukrainians wholeheartedly embraced the romantic myth. The author’s own observations show that domestic travel advertising is largely based on gender stereotypes, programming consumer behaviour. It should be noted that in general in domestic advertising there is a problem of discriminatory practices against women [15, p.137].

The unconditional “king” of domestic advertising are gadgets and mobile phones of all sorts. Where their myths also operate. “Ukrainian mythology inspired Samsung to shoot a mystical video in the Carpathian forests” – this is about the Samsung advertising, which

in 2018 became one of the five most popular Ukrainian commercials [21].

Using deep images and symbols in their messages, advertising, in fact, participates in the formation of a new type of culture. Experts in the field of advertising recognize that the myths created by advertising are rooted in culture [22]. There is no denying that the creative potential of advertising, including in terms of myth-making, has significant positive manifestations, but in this study the emphasis is on the dysfunctions of advertising. And below the question of features and additional directions of its regulation will be considered.

State regulation of advertising in modern Ukraine has an economic market paradigm. However, advertising is a powerful means of mass communication, which has a multifaceted impact on the society, including destructive. At present, it has formed into an influential social institution and accordingly requires a different approach to regulation, namely social, or in a broader sense socio-cultural. To minimize the destructive impact of advertising is an urgent problem, on the one hand, cultural expertise of technologies used in advertising, on the other hand, the formation of corporate ethics of the professional community, which can limit technological arbitrariness and set the spiritual and moral dimension of professional advertising.

In Ukraine, there is still no clear legal framework for the content and form of submission of advertising information, which would be based on the expert assessment of experts, and therefore manipulative techniques are actively used in advertising. Given that

manipulation involves human rights violations, the manipulative possibilities of advertising should be clearly limited in articles of laws and codes of ethics in force in the field of advertising.

In modern conditions, “mass consciousness requires the same attention as individual consciousness. For this reason, the problems of developing methods of social management will never leave the scene,” stated H. Pochepstov, a Ukrainian researcher in the field of communication technologies [23, p. 550]. The problem of developing effective methods of social management is relevant for the management of advertising as mass communication.

Based on the above, the use of socio-cultural approach opens the way to consider social practices that can provide the necessary changes in the activities of the institute of advertising, as well as enhancing the participation of public institutions.

Society needs to send a louder signal to the advertising industry. NGOs must be more active in protecting consumer rights, acquiring new knowledge in the field of mass social communications and disseminating it in the society with no less activity than the advertising industry does.

Philosopher and specialist in the field of state law, member of “Eranos” B. P. Vysheslavtsev, considering the problem of the ratio of values, emphasizes the importance of maintaining “a sense of freedom and autonomy of the individual, which is more expensive than any satisfaction of material needs of man. [...] It is important that the “sons of this age” should not be more intricate in all respects than the “sons of the Kingdom,” according to this

mysterious parable. [24] In this situation, when the advertising industry in the struggle for profit uses the latest knowledge of human psychology, attracts a strong creative potential based on myths and archetypes, advertisers, “sons of this age”, are well armed. Therefore, the society, the “sons of the Kingdom”, also needs to include appropriate levers in the regulation of the industry, and more actively direct the efforts of the public institutions to mass consumer education and adequate to modern challenges “armament” of the public organizations, including based on the archetypal approach.

Conclusions and prospects for further research. Advertising plays a significant role in the processes of rapid radical changes in the modern Ukrainian society, and therefore the socio-cultural approach to its study presents a general holistic picture of advertising as a socio-cultural phenomenon that plays an important role in shaping the system of value determinants. Socio-cultural transformations, changes in the information space lead to the formation of a new system of values that significantly affects the society. The mass nature of advertising, accordingly, causes problems of its functioning, in particular, such as the impact on the social and cultural sphere, including destructive.

The article shows that advertising space is completely symbolic and mythological. Advertising is one of the types of modern myth-making, which in turn creates conditions for manipulating consumer behaviour, forms the value orientations of the society, offering lifestyle models and stereotypes of behaviour. Using commercial stereotypes for commercial purposes, based

on archetypal ideas, advertising fills the ideal human world with the mythology of consumption as a task and purpose of life, imposes a certain way of life of the individual, which has negative socio-cultural consequences.

Advertising as a socio-cultural phenomenon requires comprehensive approaches to state regulation of this area in order to balance the interests of the society and the advertising industry, to protect the rights of the consumers of advertising. It is determined that the solution of the problem requires the involvement of the public in the regulation and control, the expansion of the sphere of social activity of the population in order to develop mechanisms in the society to protect against the negative impact of advertising.

Prospects for further research are to specify the areas of relations and interaction with the public in the system of public administration of advertising. It is also worth focusing on the study of new challenges in the field of social and in particular advertising communications, which have brought digitalization and informatization of all spheres of the society; intensifying the use of tools for regulating online advertising by the state and control by the society.

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UDC 351/354:167.7

[https://doi.org/10.32689/2617-2224-2021-1\(26\)-248-260](https://doi.org/10.32689/2617-2224-2021-1(26)-248-260)

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IMAGINATION, ARCHETYPES AND SOCIAL FORECASTING: OPPORTUNITIES AND LIMITATIONS OF APPLICATION

Abstract. The article deals with the problem of information and analytical support of public administration in terms of social forecasting. The following problematic cross-sections are highlighted, which are especially important for Ukraine as a country that is in a state of prolonged societal crisis and against which it must respond to today's post-pandemic challenges. The first cross-section concerns the development of psychologically sound strategies and technologies of crisis management, which characterizes the ability of the public administration to a forward-looking vision and strategic thinking. The second cross-section concerns the development of psychologically sound approaches to the implementation of social forecasting. Both problem cross-sections are interdependent and condition each other, and, at the same time, need to be clarified in terms of actualization

of their actual socio-psychological validity. Thus, the problem that determines the purpose of the proposed article is to outline the possibilities and limits of the application of psychological approaches in social forecasting (on the example of G. Durand's social archetypes and sociology of the imaginary). The results of the study suggest that the development of the forecast must consider not only the characteristics of a situation but also the appropriate (characteristic of the situation) psychological state of social groups and communities. Given that the forecast can perform both a preventive and motivational function, underestimating the importance of analysing the irrational sphere of mass (collective) consciousness in the unity of its conscious and unconscious components may be unjustified negligence. Considering the motivational component of human behaviour, which is influenced by both conscious and unconscious components, can significantly expand the methodological arsenal of prognosis. In turn, this actualizes the request for generalization of the best practices of socio-psychological science and the definition of psychological principles in predicting social processes, which requires further painstaking work.

Keywords: social forecasting, social archetypes, mass (collective) conscious and unconscious, anti-crisis management.

УЯВНЕ, АРХЕТИПИ І СОЦІАЛЬНЕ ПРОГНОЗУВАННЯ: МОЖЛИВОСТІ ТА ОБМЕЖЕННЯ ЗАСТОСУВАННЯ

Анотація. порушено проблему інформаційно-аналітичного забезпечення державного управління в частині соціального прогнозування. Виокремлено наступні проблемні зрізи, які особливо важливі для України як країни, що перебуває у стані пролонгованої соціальної кризи і на тлі якої змушує відповідати на постпандемійні виклики сьогодення. Перший зріз стосується розроблення психологічно-обґрунтованих стратегій та технологій антикризового управління, що характеризує здатність державно-управлінського корпусу до перспективного бачення та стратегічного мислення. Другий зріз стосується розроблення психологічно обґрунтованих підходів до здійснення соціального прогнозування. Обидві проблемні зрізи взаємозалежні й обумовлюють один одне та, водночас, потребують уточнення в частині актуалізації власне їх соціально-психологічної обґрунтованості. Таким чином, проблема полягає в окресленні можливостей та меж застосування психологічних підходів у соціальному прогнозуванні (на прикладі соціальної архетипіки та соціології уявного Ж. Дюрана). Результати проведеного дослідження дають підстави стверджувати, що під час прогнозування необхідно враховувати не тільки особливості тієї чи іншої ситуації, а й відповідний (характерний для ситуації) психологічний стан соціальних груп і спільнот. З огляду на те, що прогноз може виконувати як попереджувальну, так і мотиваційну функцію, недооцінка значущості аналізу ірраціональної сфери масової (колективної) свідомості в єдності її свідомих та несвідомих компонентів може виявитися невиправданим недбальством. Врахування мотиваційної складової людської поведінки, що зазнає впливу як свідомих, так і несвідомих компонентів, може суттєво

розширити методологічний арсенал прогностики. Своєю чергою, це актуалізує запит на узагальнення доробку соціально-психологічної науки та визначення психологічних принципів при прогнозуванні соціальних процесів, що потребує подальшої кропіткої роботи.

Ключові слова: соціальне прогнозування, соціальна архетипіка, масове (колективне) свідоме і несвідоме, антикризове управління.

ВООБРАЖЕНИЕ, АРХЕТИПЫ И СОЦИАЛЬНОЕ ПРОГНОЗИРОВАНИЕ: ВОЗМОЖНОСТИ И ОГРАНИЧЕНИЯ ПРИМЕНЕНИЯ

Аннотация. Затронута проблема информационно-аналитического обеспечения государственного управления в части социального прогнозирования. Выделены следующие проблемные срезы, которые особенно важны для Украины как страны, которая находится в состоянии пролонгированного социетального кризиса и на фоне которого вынуждена отвечать на постпандемийные вызовы. Первый срез касается разработки психологически обоснованных стратегий и технологий антикризисного управления, характеризующий способность государственно-управленческого корпуса к перспективному видению и стратегическому мышлению. Второй срез касается разработки психологически обоснованных подходов к осуществлению социального прогнозирования. Оба проблемных среза взаимосвязаны и обуславливают друг друга, и в то же время требуют уточнения в части актуализации собственно их социально-психологической обоснованности. Таким образом, проблема, которая определяет цель представленной статьи, заключается в обозначении возможностей и ограничений применения психологических подходов в социальном прогнозировании (на примере социальной архетипики и социологии воображаемого Ж. Дюрана). Результаты проведенного исследования дают основания утверждать, что при разработке прогноза необходимо учитывать не только особенности той или иной ситуации, но и соответствующее (характерное для ситуации) психологическое состояние социальных групп и сообществ. Учитывая то, что прогноз может выполнять как предупреждающую, так и мотивационную функцию, недооценка значимости анализа иррациональной сферы массового (коллективного) сознания в единстве сознательных и бессознательных компонентов может оказаться неоправданной халатностью. Учет мотивационной составляющей человеческого поведения, которое испытывает влияние как сознательных, так и бессознательных компонентов, может существенно расширить методологический арсенал прогностики. В свою очередь, это актуализирует запрос на обобщение наработок социально-психологической науки и определения психологических принципов, необходимых при прогнозировании социальных процессов, что требует дальнейшей кропотливой работы.

Ключевые слова: социальное прогнозирование, социальная архетипика, массовое (коллективное) сознательное и бессознательное, антикризисное управление.

Problem statement. The biggest global crisis of our century is called Covid-19. Its depth and scale are enormous: the coronavirus pandemic has hit the whole world, undermining the basic foundations of political, economic, and social life. At present, humanity is just trying to comprehend the far-reaching consequences of the crisis caused by the pandemic. According to various forecasts, the Covid-19 epidemic is not only capable of leading to economic damage and social collapse. Each crisis individually can become a seismic shock that can dramatically change the world order and the nature of relations in the Man – Society – State System.

When the world is undergoing drastic changes, every country needs an effective and visionary government capable of overcoming obstacles of unprecedented and global scale. To be prepared to solve various problems, including those caused by a pandemic, such a government must predict (anticipate) possible crisis challenges, assess their likely consequences, develop appropriate solutions to prevent or overcome them, and offer alternative long-term development strategies. In other words, the modern age requires governments to have a forward-looking vision and strategic thinking.

The urgency of this problem for Ukraine is due to the specifics of its development: the country has long been in a state of prolonged social crisis, which affects all spheres of public life [1]. Now, against the background of the societal crisis, Ukrainian officials are forced to respond to today's post-pandemic challenges. However, unfortunately, domestic officials can-

not boast of success in solving important issues for Ukrainian society and the state, as evidenced by disappointing ratings and low confidence of citizens in various state institutions and decisions taken. How to proceed from the fact that forecasting is the basis of strategic planning and a condition for the effective functioning of state authorities, the score of 3,6 points on a 10-point scale, which at the end of 2020 domestic experts assessed the level of predictability of state development for the next year, indicates an extremely low ability of the management corps to system foresight and unwillingness to meet the challenges of the time [2].

Analysis of recent researches and published papers. Without scientifically sound prediction, it is impossible to respond promptly to internal and external challenges. For this purpose, relevant divisions, analytical centres, and research institutions have been created in Ukraine, whose activities provide information and analytical support to state authorities, which forms the appropriate basis for the formation of strategic tasks, the effectiveness of which depends on the future of our country. In particular, information support and analytical support are provided by the Interdepartmental Commission on Information Policy and Information Security under the National Security and Defense Council of Ukraine, the National Institute for Strategic Studies, the Service for Information and Analytical Support of Public Authorities, the World Data Center for Geoinformatics and Sustainable Development, etc. Analytical information is prepared by various research institutions operating in the structures of the

National Academy of Sciences (NAS) of Ukraine and the National Academy of Pedagogical Sciences (NAPS) of Ukraine, among them: Institute of Economics and Forecasting of the NAS of Ukraine, Institute of Demography and Social Research named after M. V. Ptukha of the NAS of Ukraine, M. I. Dolishnyi Institute for Regional Studies of the NAS of Ukraine, Institute of Sociology of the NAS of Ukraine, Institute of Social and Political Psychology of the NAPS of Ukraine and others. Ukrainian sociological services regularly publish the results of sociological research, among them, namely: Center named after O. Razumkov, Democratic Initiatives Foundation named after I. Kucheriva, Kyiv International Institute of Sociology, and Rating Sociological Group, etc. These information and analytical services provide government officials with the necessary and sufficient amount of analytical information to make an effective management decision while making predictions about the possible consequences of making or not making such decisions or inaction [3].

Meanwhile, a strange situation has developed around the information and analytical support and support of public authorities. On the one hand, it seems that most information and analytical services operating in Ukraine work autonomously, at the specific operational or ongoing request of their beneficiaries, and compete with each other; there is no coordination between them for the joint formation and use of the source base to track trends and dynamics of social development. Even though a lot of information is located on the internet and is publicly avail-

able, it seems that it is becoming increasingly difficult for analysts to cover the multidimensional and cumbersome empirical material that reflects various parameters of social development. In particular, some (conditionally – general) social processes and phenomena can be thoroughly analysed and other facts (conditionally – secondary) can be ignored, which do not seem to be significant, but indirectly influence the tendencies and dynamics of their development. As a result, many of the stated predictions are not confirmed in the practice of public life-sustaining activity.

On the other hand, it seems that numerous analytical notes, information reports prepared by various scientific institutions and which describe in detail the essence of a problem, approaches and optimal ways to solve it, provide forecasts of both positive and negative consequences, etc. receive due attention from government officials or, worse, are used depending on market fluctuations. As a result, the scientific validity of social development and the need to improve the efficiency of social programming, planning and management, in general, are levelled.

Against this background, in the far from the cloudless world of social forecasting, there is a significant gap: insufficient attention from both the expert community and officials to the development of domestic socio-psychological science, which does not stand still and can make a significant contribution to the knowledge and explanation of the social world. The fact is that no matter how many empirical scales the social world is measured, it is clear that in human society there is no social and

cannot be without man, and therefore without his passions, experiences, ideas, emotions, will, that is, without all that, which is called the psyche [4].

Modern forecasting belongs to the integrative fields of knowledge, as it covers socially significant problems that cannot be pre-allocated to individual departments of science. Therefore, the role of socio-psychological aspects of human life in social forecasting and social design is difficult to overestimate. However, their underestimation, in particular, for example, such aspects as archetypes of the collective unconscious, a person's perception of reality, situational factors of social behaviour, etc., inevitably leads to inadequate assessments of situations on the part of persons who make appropriate decisions and who are unable to calculate all possible consequences and results from their adoption. Inadequate attention to the human factor, human resources, and capabilities, as well as those 'nooks and crannies' of the individual and collective soul, does not just weaken the information and analytical support of public authorities. This can pose potential risks and threats both to the safety of people's lives and to the world in which they live.

This gives grounds to highlight the following problems that are especially important for Ukraine as a country that is in a state of prolonged societal crisis and against which it must respond to today's post-pandemic challenges. One of them concerns the development of psychologically reasonable strategies and technologies of anti-crisis management, which characterizes the ability of the public administration corps to the long-term vision and strategic

thinking. The other concerns the development of psychologically reasonable approaches to the implementation of social forecasting. Both problems are interdependent and condition each other, and, at the same time, need to be clarified in terms of actualization of their actual socio-psychological validity. Thus, the general problem is to determine the prognostic potential of socio-psychological science. Thus, the problem that determines the purpose of the proposed article is to outline the possibilities and limits of applying psychological approaches in social forecasting (on the example of G. Durand's social archetypes and the sociology of imaginary).

Presentation of the main research material. Forecasting is not limited to attempts to predict the whole picture of the future, although it is based on knowledge by observing tendencies and patterns of development of processes in various spheres of human sustaining activity. Social forecasting, in a broad sense, accumulates problems that are related to different areas of scientific knowledge. In a narrow sense, social forecasting reveals the prospects for the development of social relations. The peculiarity of the theoretical and methodological basis of prognosis is the need to constantly consider the new circumstances and the impossibility of obtaining a single result that would be used with one hundred percent confidence. This fact is noticed by many researchers working in the field of social prognosis.

For Example, S. Feder notes that in the field of forecasting, scientists always face the problem of not being able to be unambiguously sure of the cor-

rectness of the received forecast¹. The researcher himself criticizes the possibility of obtaining a 'single result', i.e. an accurate answer to the prognostic issue, and, referring to J. Armstrong, who adds that predictions with a single result do not avoid uncertainty, they expand the boundaries of surprise only. Another important remark concerns the need to provide alternatives in forecasting, i.e. finding and obtaining different results, for their comparison and use. That is why S. Feder suggests using both quantitative (mathematical) and qualitative (analytical) methods when developing predictive models [5].

According to W. Dunn, forecasts of any kind: regardless of whether they are based on an expert's judgment, simple extrapolation of historical trends, or technically complex econometric models-show a tendency to errors based on false or implausible assumptions, on systems of institutional motivations that increase the possibility of errors, as well as on the rapidly increasing complexity of issues that arise in the changing modern world [6]. Confirmation of this opinion is found in the work of P. Tetlock '*Expert Political Judgment: How Good Is It? How Can We Know?*' [7], where cases are described *shortcomings of expert judgment*, in particular, that experts may know less than they believe, and that their predictions cannot in part exceed random assumptions. D. Gardner, assessing the accuracy of experts' probabilistic judgments about a wide range of events, from the stability of multinational states to the growth

prospects of emerging markets and the risks of interstate conflict, found confirmation of the real stability of such psychological phenomena as self-confidence, retrospective bias, self-serving biases in counterfactual reasoning, and the difficulty of surpassing even simple statistical models [8].

It is necessary to pay attention to such problems as *affective prediction errors and erroneous perception of forecasting models by the general public*.

Analysing the possibilities of predicting the results of the US presidential election, K. Dowding notes that when building models, it is necessary to consider the *constant variability of public sentiment*, use relevant and verified data to obtain reliable results in forecasting [9]. According to research by S. Westwood, S. Messing, Y. Leikes, the public has difficulty understanding and responding correctly to probabilistic predictions [10]. The experiment conducted by C. Norris, A. Dumville, D. Lacy confirms that people are very bad at predicting their emotional reactions to future events, often overestimating both the intensity and duration of their reactions, especially to negative events, which, in fact, distinguishes the problem of *affective prediction errors* [11].

Besides, K. Dowding focuses on threats from the *public's incorrect understanding of forecasts*, because usually the public does not consider estimates of the probability of forecasts and does not understand that they may have an error. As a result, people overestimate or underestimate the reliability of forecasts. That is, the difference between studies based on different criteria causes scepticism about any pro-

¹ Hereinafter, the author highlights in italics. — O. S.

posed forecast, which in turn tarnishes the reputation of the discipline (prognosis). Conversely, what is perceived as a forecast also influences judgments about the (un)success of the model. In short, 'as many people, as many judgments' [12].

In general, the above judgments regarding the problems indicated at the beginning of the article, it should be noted that usually when developing a predictive model based on patterns or tendencies determined in the course of observations, it is assumed that in the future, if the specified conditions are maintained, the corresponding tendencies and patterns will have the appropriate dynamics, which will lead to an appropriate result. If certain parameters of the situation change, the result will be different. However, there is always the possibility that not all conditions are tracked or considered, and a change in one of the unaccounted parameters can radically change the whole picture.

In other words, although modern forecasting has long overcome the limitations of narrow discipline when extrapolation was built based on exclusively special knowledge in economics, sociology, demography, ecology, energy or geopolitics, nevertheless, 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 acquire universal recognition. And this imposes certain restrictions on prognostic models.

In this context, the statement, for example, that modern economic laws do not work in societies with a 'non-

Western' mentality or are (and in the future, it is not known how many will be) in a specific, for example, psychologically excited state [131, p. 197–198], not only acquire a completely different connotation but also leads to the need to emphasize the problem of applying psychologically-based approaches in social forecasting, this is determined by improper attention to the role of the psychosocial factor in public life and underestimation of its impact on the development of society as a whole [14].

Given the above, the developments of the French sociologist Gilbert Durand and the Ukrainian School of Archetypes (USAR) deserve attention. In contrast to the classical approaches, built-in line with positivist knowledge, G. Durand proposes to set a broader focus (or context) in the study of social reality, which allows not only to reveal new dimensions of the studied phenomena and processes but also to identify new aspects and properties, which are usually ignored or not considered by traditional approaches. In particular, the classical (structural) approach of G. Durand is complemented by such sections as the sociology of depths, which is a methodological and conceptual development of Jung's ideas, and the sociology of the imaginary, which actually focuses on the study of the imaginary phenomenon [15].

Close to Gilbert Durand's ideas in terms of the methodological and conceptual development of K. Jung's analytical psychology, in particular, the archetypal approach, are the development of the Ukrainian school of archetypes, which for more than ten years in a row sharpens the methodology of

social archetypes on public administration.

In my previous publications [16–18], I repeatedly noted that the actualization of the problem of the mass (collective) unconscious, including the archetype, which acts as a horizon and context for understanding the phenomena of social reality, is not only a return to the archaic foundations of spirituality. It can also determine the direction of the future because archetypes embody the hopes and dreams of the people. In the archetypal ideas, images, symbols, etc., are hidden the deep nature of the desires, expectations, aspirations, and hopes of people, which arises as a result of the joint work of consciousness and the collective unconscious. And since, the archetype can be considered as information that has socio-managerial value, therefore, the appeal to the social archetype in modern social studies, in particular in public administration, is quite natural.

As for the phenomenon of the imaginary, it is appropriate to specify the content of the central concept of G. Durand's theory 'L'imaginaire' (French)². The concept does not have an exact literal translation, a more or less approximate equivalent is the 'world of the imaginary', so it is used literally in the appropriate transcription ('imager'). Imaginary means both imagination as ability, and what is imagined (imaginary, which is reproduced through fantasy), and the one who imagines, and the process itself (imagination as a function) and, finally, all that is com-

mon, preceding and uniting all these components.

In the focus of the above transcription, the imager is worth looking at the well-known from ancient times a purely human mechanism, which R. Merton called 'self-fulfilling prophecy' (self-fulfilling prophesy) [19]. We are talking about the fact that an individual or tribe under the suggestive pressure of foresight unconsciously provokes expected events, even very unfavourable for themselves. For example, from the ethnographic literature, there are cases when the curse of a shaman led to the death of a young healthy person. It is no secret the influence of forecasts on the course of large-scale historical events (for example, the doctrine of the world proletarian revolution). As A. Nazaretian rightly points out, nowadays is full of similar episodes. These are not only religious-mystical or esoteric projects but also theories presented in scientific form. [20, p. 197].

Returning to the problematic aspects of social forecasting outlined at the beginning of the article, it should be noted that against the background of the outlined difficulties, or rather limitations that exist in the field of social forecasting, focusing on the need to analyse the irrational sphere of mass (collective) consciousness, in the unity of its conscious and unconscious components may seem untimely. However, underestimating the significance of such an analysis may be unjustified negligence, because considering the motivational component of human behaviour, which is influenced by both conscious and unconscious compo-

² An approximate English equivalent is the imagery term.

nents, can significantly expand the methodological arsenal of forecasting.

Usually, the predictive algorithm consists of understanding the past through the focus of the present and the present, as a result of past development, based on this, the future is perceived as a projection of real, very specific processes and tendencies operating in the present, at the further stage of society's development. It is an extrapolation of tendencies, an approach that does not always work where the past, in determining the present, does not help to achieve the desired future. As, for example, in the case of Ukraine, which in its history has had no long experience of either state or nation-building.

In such a situation, another forecasting algorithm is needed, which should probably, firstly, present the image of the desired future, secondly, focus on existing examples that will set the direction of movement in the right direction, and on this basis, thirdly, develop appropriate strategies based on the realities that already exist. In this case, it is appropriate to apply a different research strategy. It is called a 'retroduction': explanation is achieved by establishing a real fundamental structure or mechanism responsible for creating the observed pattern. Based on a retrospective analysis in a theoretical explanation, the researcher can move from real phenomena to structural causes and mechanisms that generate them, that is, conclude unobservable entities and factors that consider the observed patterns [21–23].

In itself, a retro production is an intuitive and creative process rather than logical, because creative imagination and analogy are used for inverse rea-

soning from data to explanation, from experience in the empirical plane to possible structures in the real plane. At the same time, re-productive logic suggests that you determine the desired (or undesirable) future state of the system/object yourself and determine ways to achieve (or avoid achieving) this state. And it is here that models that consider the motivational structures of the mass (collective) conscious and unconscious become an invaluable helper. This allows you to predict certain desired (or undesirable) results, identify possible necessary (or dangerous) solutions to assess the conditions that will contribute (or not contribute) to achieve the intended.

Conclusions and prospects for further researches. The forecast can perform both a preventive and motivational function. The warning forecast outlines the possible negative consequences of the expected future and forces to look for alternative ways or compromise solutions to prevent it. A motivational forecast, on the contrary, can become a driving force (including an unconscious one) for the implementation of a given project of the future (both positive and negative). Thus, when developing a forecast, it is necessary to consider not only the features of a situation but also the appropriate (characteristic of the situation) psychological state of social groups and communities. In turn, this actualizes the request for generalization of the best practices of socio-psychological science and the definition of psychological principles in predicting social processes, which requires painstaking work, which in modern realities is determined by the need for rational influ-

ence on political, socio-economic and humanitarian processes.

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[https://doi.org/10.32689/2617-2224-2021-1\(26\)-261-269](https://doi.org/10.32689/2617-2224-2021-1(26)-261-269)

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OLYMPIC MYTH AS A MANIFESTATION OF MYSTICAL NOCTURNE IN THE FORMATION OF SPORTS AND DIPLOMATIC RELATIONS OF STATES

Abstract. The article analyses the Olympic myth based on two regimes of the imaginary according to G. Durand's theory. After reviewing this approach in detail, it was proved that the Olympic myth is a necessary element of a person's socio-political life, which accompanies him throughout his life and forms the imagination about sports and sports diplomacy. It is proved that it is both an epistemological basis and a source of human imagination in contrast to day and night content, recalling, in particular, extraversion related to the day, activity, light and introversion related to night rest, passivity and darkness.

In G. Durand's system, special attention is paid to the three structures associated with the two regimes. Examples of heroic diurnal, dramatic nocturne are given, and it is also determined that it is a manifestation of the mystical nocturne and anthropological trajectory in sports diplomacy. The study of the Olympic myth based on this methodology will reveal a new subjectivity of psychological processes of human imagination. It is shown that the essence of sports and diplomatic relations is to recognize that it is a means used by the imagination under the influence of ancient mythology.

In the context of Durand's theory, the main known Olympic myths and four main periods of the progress of sports-diplomatic relations are analysed. The article examines the activities of states such as the USA, Great Britain, Germany, North Korea and others. The author found that it is the mystical nocturne that dominates diplomacy and has more grounds to influence the imagination in the social environment.

There is no doubt that this theory can outline the sports and diplomatic events of states, the possible prospects for their development, considering the formation of further ideas.

Keywords: Olympic myth, sports-diplomatic relations, mystical nocturne, anthropological ferry, imaginer, sociology of imagination, the theory of imaginary.

ОЛІМПІЙСЬКИЙ МІФ ЯК ВИЯВ МІСТИЧНОГО НОКТЮРНА У ФОРМУВАННІ СПОРТИВНО-ДИПЛОМАТИЧНИХ ВІДНОСИН ДЕРЖАВ

Анотація. На основі двох режимів уявного за теорією Ж. Дюрана аналізується Олімпійський міф. Детально розглянувши цей підхід, визначено, що Олімпійський міф — це необхідний елемент соціально-політичного життя людини, який супроводжує її протягом життя та формує уяву про спорт та спортивну дипломатію. Доведено, що він є одночасно епістемологічною основою та джерелом людської уяви у протиставленні денного та нічного змісту, нагадуючи, зокрема, екстраверсію, що належить до дня, до діяльності, до світла та інтроверсію, яка належить до нічного відпочинку, пасивності та до темряви.

У системі Ж. Дюрана особлива увага приділяється трьом структурам, пов'язаними з двома режимами. Наведено приклади героїчного діурну, драматичного ноктюрну, а також визначено, що є виявом містичного ноктюрну та антропологічним траєктом у спортивній дипломатії. Дослідження Олімпійського міфу на основі цієї методології дасть змогу розкрити нову суб'єктивність психологічних процесів людської уяви. Окреслено, що суть спортивно-дипломатичних відносин у визнанні того, що це — засіб, який використовує уява під впливом античної міфології.

У контексті теорії Ж. Дюрана проаналізовано основні відомі Олімпійські міфи та чотири основні періоди прогресу спортивно-дипломатичних відносин. Досліджується діяльність держав, таких як США, Велика Британія, Німеччина, КНДР та ін. З'ясовано, що саме містичний ноктюрн домінує

в дипломатії та має більше підстав впливу на уяву в соціальному середовищі.

Немає сумніву, що ця теорія може окреслювати спортивно-дипломатичні події держав, можливу перспективу їх розвитку з огляду на формування подальших уявлень.

Ключові слова: Олімпійський міф, спортивно-дипломатичні відносини, містичний ноктюрен, антропологічний траект, імажінер, соціологія уяви, теорія уявного.

ОЛИМПИЙСКИЙ МИФ КАК ПРОЯВЛЕНИЕ МИСТИЧЕСКОГО НОКТЮРНА В ФОРМИРОВАНИИ СПОРТИВНО-ДИПЛОМАТИЧЕСКИХ ОТНОШЕНИЙ ГОСУДАРСТВ

Аннотация. На основе двух режимов воображаемого по теории Ж. Дюрана анализируется Олимпийский миф. Подробно рассмотрев данный подход, было доказано, что Олимпийский миф — это необходимый элемент социально-политической жизни человека, который сопровождает его в течение жизни и формирует представление о спорте и спортивной дипломатии. Доказывается, что он является одновременно эпистемологической основой и источником человеческого воображения в противопоставлении дневного и ночного содержания, напоминая, в частности, экстраверсию, что относится ко дню, к деятельности, к свету, и интроверсию, которая относится к ночному отдыху, пассивности и к темноте.

В системе Ж. Дюрана особое внимание уделяется трем структурам, связанным с двумя режимами. Приведены примеры героического диурну, драматического ноктюрна, а также определено, что является проявлением мистического ноктюрна и антропологическим траектом в спортивной дипломатии. Исследование Олимпийского мифа на основе данной методологии позволит раскрыть новую субъективность психологических процессов человеческого воображения. Очерчено, что суть спортивно-дипломатических отношений в признании того, что это средство, которое использует воображение под влиянием античной мифологии.

В контексте теории Ж. Дюрана проанализированы основные известные Олимпийские мифы и четыре основных периода прогресса спортивно-дипломатических отношений. В статье исследуется деятельность государств, таких как США, Великобритания, Германия, КНДР и др. Установлено, что именно мистичний ноктюрен доминирует в дипломатии и имеет больше оснований воздействия на воображение в социальной среде.

Нет сомнения, что данная теория может очерчивать спортивно-дипломатические события государств, возможную перспективу их развития с учетом формирования дальнейших представлений.

Ключевые слова: Олимпийский миф, спортивно-дипломатические отношения, мистический ноктюрен, антропологический траект, имажинер, социология воображения, теория воображаемого.

Problem statement. The history of the sport as a component of international relations dates back thousands of years and has its roots in the ancient Olympic Games. This period was the time of the formation of mythological consciousness and European civilization in general, within which Olympism was born. The first sports competitions and sports-diplomatic relations were part of rituals dedicated to gods and heroes. Myths about the Olympian gods, the exploits of Hercules, the Trojan War influenced the modern worldview and became the cornerstone of the formation of the sports industry in general and sports competitions, physical education, foreign and humanitarian policy in sports in particular. That is why the great potential for their objective study contains an appeal to G. Durand's scientific heritage. He developed a structural theory, which reflects the structuralism and study of mythology through the methods of C. Jung, S. Freud, G. Dumézil, A. Corben, C. Levi-Strauss, G. Bashlar and M. Eliade.

Analysis of recent publications. Some aspects of the topic are considered in a number of fundamental works, among their authors should be noted R. Jones, F. Matyshak, W. Mabillard and M. Maffesoli. However, the study of the sociology of the imaginary in sports, as a rule, did not have a wide scientific and practical use and did not become the subject of interest of specialists representing other areas of the humanities.

The purpose of the article is an analysis of the methodological potential of G. Durand's theory in general and the selection and characteristics of

the mystical nocturne, in particular, for the study of modern sports and diplomatic relations through the prism of the Olympic myth.

Presentation of the main research material. Sport plays an important role as a means of promoting social integration and economic development in different geographical, cultural and political contexts. It is also worth noting that it is a powerful tool for strengthening public ties, promoting the ideals of peace, brotherhood, solidarity, non-violence, tolerance and justice. Along with the positive potential, sport reflects the complexity and contradictions of social relations. Understanding sports as a unique tool for attracting, mobilizing and inspiring people is historically based on the mythological worldview of each individual.

In the modern world, the myth is a necessary element of human social life, which constantly follows it. Expressing his point of view, the British thinker B. Malinowski in his mythological concept identifies the social context in the problem of myth [1]. In turn, according to the American Jungian R. Jones, the myth is a collective 'dream' of a whole generation of people at a certain historical moment. It turns out that the whole nation fell asleep at the same time' [2]. The value of this phenomenon is determined by the significance of the myth for a particular social group.

From a methodological point of view, the study of myth should be based on the principles of systematics, objectivity and historicism, which provide consideration of sports and diplomatic relations in the context of socio-political, cultural development of human society as a whole and one of its most im-

portant areas as international relations. The range of participants in sports and diplomatic relations is extremely wide: states, government agencies in the field of sports, international and national sports associations, athletes, coaches, sports professionals, the media, the fan movement and business structures, etc. The most singular of this list are three main social groups of sports-diplomatic relations: athletes, diplomats and fans. According to the Ukrainian political scientist S. M. Kulyk, 'sport, like diplomacy, is a kind of model of the world. Athletes, like diplomats, are anthropological actors who make decisions and act at their own risk. In their game, they adhere to the principle of fair play, traditions, protocol and etiquette (opening/closing of the Games, awarding participants), rank and titles (for example, the title of master of sports and diplomatic rank awarded for life), rotation, respect for decisions/agreements, (in sports: coaches, judges; in diplomacy: heads of state, delegations). Many of them are national heroes in their countries, and sport has become a kind of national idea' [3]. This indicator is fundamental for finding features like the formation of groups of fans from different sports. According to M. Maffesoli, the nature of their internal relations and the position of man in them, these socialites (or groups) resemble the existing tribes (tribus) with the only difference that are formed not on the principle of consanguinity but rather based on effective unity. Sports, music, fashion, etc. may be of interest to members of such new tribes. In contrast to classical 'tribalism' with its inherent stability, fans are characterized by 'neo-tribalism', which is characterized

by fluidity, extravagance, emotional excitement, the spontaneity of life manifestations intertwined with the current life of these social groups, form everyday life, in a peculiar way 'fitting into the usual banality' [4].

As early as 776 BC, the first Olympic Games were held, confirmed by written sources. This date is considered the beginning of the history of the Olympics [5]. We have many legends and myths about the origin of the Olympic Games, the characters of which were quite diverse. The Olympic myth has spread and lives not only in literature and the human imagination, it immediately finds a way out in everyday human activities, in particular in the forms and directions of sports.

Despite the intuitive clarity of the concept of myth, which breaks through from the depths and is realized in the processes taking place in society, G. Durand developed a theory of 'sociology of imagination'. In this case, the term 'imagination' is used as a substitute for the French word 'imaginer', which means not only the imaginary but also the imaginer, i.e. the subject, object and imagination at the same time. Sociology of the imaginary argues that man has one thing: the imaginer, only the myth, only the collective unconscious, which in its internal, inherent in the imaginary logic postulates and creates an idea of the object, and most importantly, the idea of the subject [6]. The moment imagination is freed from the shackles of reason with its rules and principles comes the moment when imagination is not afraid of the absurd and can combine concrete or abstract realities to create a new form, or a new concept of views on myth, which can

avoid submission to principles. G. Durand classifies myths into the following three groups: heroic, dramatic and mystical, which correspond to two regimes of imagination: day (diurne) and night (nocturne). After describing a specific myth, it is possible to find this myth in a large number of cultural realizations at different times and in different contexts, the basis on which myth criticism can be built [10].

Among the most famous Olympic myths are the following:

- the myth of the Olympic Games, organized by the son of Zeus as Hercules, who performed twelve legendary feats. In honour of one of these feats and began to hold the Olympic Games;
- the myth of the Founding of the Olympic Games in honour of the victory in the chariot race of Pelops, the grandson of the great Zeus, over King Enomay.
- the myth that the King of Elida as Ifit organized the Olympic Games in agreement with Lycurgus, the people's legislator of Sparta, to confirm the desire to end wars and live in peace [7].

All these myths belong to the diurne as a heroic, masculine daily myth, at the centre of which the person who opposes death wants to be first and achieves the goal. Thus, the daily myth has become an auxiliary force in the preservation of traditions, the formation of sports and diplomatic relations, equal opportunities and the desire to win. If we analyse the achievements of countries at the Olympic Games, the closest to the diurnal regime are the following countries: the USA (2802 medals), Great Britain (873 medals) and Germany (824 medals). They are characterized by superiority in politics, achievements, deeds

and actions, as well as in the expression of their culture and traditions in sports [8].

More dramatic and generalized is the dramatic nocturne as a female night myth, which is characterized by cyclicality, the presence of the plot of overcoming death through rebirth. The notion of time and reason plays a significant role in this case. Influenced by the plots of ancient mythology and the study of relations, W. Mabillard identified four main periods of progress in sports and diplomatic relations. They are a good reflection of the kind of nocturne dramatic because the structure of the drama is precisely the alternation of opposite elements: suffering and happiness, successes and failures, gains and losses. Each phase of a dramatic story entails a phase with the opposite sign, which is a specific tension. The presented sports-diplomatic periods form that cyclicality and the phenomenon of the dramatic nocturne in new manifestations in events and the ratio of sports and the sphere of international relations in the development of human society.

The scientist refers to the first period of historical sports diplomacy. It covers the time from the birth of the ancient Olympic Games to the end of the nineteenth century, i.e. the revival of Olympic traditions in modern times and the creation of the International Olympic Committee (IOC). This is a period of success, prosperity and gradual inclusion of sport in the orbit of international relations and diplomacy. From the end of the nineteenth century to the Second World War, the second period begins. It is a time of suffering, loss, development of sports, international sports movement and the formation of

sports diplomacy in the oppressive totalitarian conditions. The next, third period is the Cold War (1949–1991). It is the brightest because, in the conditions of the bipolar world and active involvement of sports in the diplomatic sphere, new achievements are constantly appearing, which keep sports as a key tool of diplomatic relations for a long time. In turn, the modern period, which has begun after the end of the Cold War as a result of the collapse of the USSR and the bloc system, and it now exists. Sport acquires global features, the term ‘sports diplomacy’ is included in academic discourse and international practice, international interaction in sports, as well as the interaction of sports institutions with various actors in international relations, has several cyclical phases that are constantly moving from progress to regress [9]. Each of these periods is represented by a wide range of research works, and in each of them, there is a manifestation of the dramatic nocturne, which formed an Olympic-related myth cyclicity in the history of the sport.

The mystical nocturne needs special attention because it is mostly covered by sports and diplomatic relations. Like the dramatic nocturne, it contains a feminist nature, a female nocturnal myth that overcomes death through its inclusion in itself. Diplomats are characterized by the dominance of the mystical nocturne. They tend to find compromises, are conformist, easily adapt to any conditions, establish comfort, safety and harmony by establishing relations. As it is known, situational experience to this day also has manifestations of the myth of the mystical nocturne. During the Olympic Games in Ancient

Greece, as well as for seven days before and seven days after their end, a sacred truce was established, the violators of which were severely punished [10]. It was a kind of sports diplomacy of antiquity and a manifestation of the mystical nocturne. Trying to absorb and transform the danger that meets on the way, the mystical nocturne makes it a part of itself, which is confirmed in sports and diplomatic relations. There are many manifestations of the mystical nocturne regime. One of the most famous occurred in 2008 when the armed conflict in South Ossetia began. The first shots were fired on the opening day of the Summer Olympics in Beijing, later the conflict was also called the ‘five-day war’. The London Summer Olympics in 2012 also did not contribute to the end of the civil war in Syria.

An example of the transition from a mystical nocturne to a heroic diurne in sports is the 2018 Olympic Games, which took place in Pyeongchang, South Korea. The city is located 80 kilometres from the border with North Korea only, which constantly provokes the international community with its missile and nuclear tests. That’s why there have been proposals to postpone the Olympics or a possible boycott of the Games. Nevertheless, the efforts of the IOC leadership were successful. South Korea invited North Korea to participate in the Games and within a few weeks, it was agreed that the DPRK would send athletes and cultural figures to South Korea [11].

The above list of events suggests that the most significant imprint in sports and diplomatic relations leaves the myth that belongs to the mystical nocturne regime.

Conclusions and prospects for further researches. Therefore, it should be concluded that any state that claims a global or regional status in world politics today must have at its disposal the tools of ‘soft power’. The great potential of its formation and use in sports contains a mythological analysis using the principles inherent in G. Durand’s theory. Deepening historical knowledge about the phenomenon of the Olympic myth as such, based on the diurnal and nocturne regimes that expand the possibilities of sports diplomacy based on an understanding of the behaviour of individual actors (social groups and entire states), can become the basis for the formation of holistic sports and diplomatic concept. Further research in this direction remains promising in the context of research on sports and diplomatic relations of each country separately.

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UDC 35.077.6:342.9]:130.2

[https://doi.org/10.32689/2617-2224-2021-1\(26\)-270-281](https://doi.org/10.32689/2617-2224-2021-1(26)-270-281)

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ARCHETYPICAL CONFLICT OF RULE-MAKING OF THE PUBLIC ADMINISTRATION BODIES

Abstract. The article considers the rule-making activity of the public administration bodies in Ukraine. Law-making is one of the direct activities of the authorized bodies for the development, adoption, amendment or supplementation of the normative-legal acts. By-laws are duplicated, contradictory, create a large number of documents on amendments to the existing normative-legal acts, artificially 'inflate' the legislation of Ukraine, contain incorrect, vague wording, which may allow for misreading, incorrect interpretation and application norms of the legislation and accordingly violate the legal rights, freedoms and interests of the individuals and legal entities. Objective causes of errors include: dynamism of the

legal system of Ukraine, intensive development and updating of the Ukrainian legislation; diverse and often conflicting interests of different segments of the population, and so on. Subjective reasons are: lack of legislative consolidation, ignoring or non-compliance with the rules and requirements of the legislative technique developed by science and practice; existing contradictions between the science and practice of law-making and their isolation from each other; insufficient level of professionalism of the legislator; inadequate level of examination of bills; insufficient expert support of drafting works; lack of proper coordination of actions of the law-making entities; lack of a state concept for the development of the Ukrainian legislation.

The analysis of rule-making is carried out everywhere through the prism of the collective unconscious and the conflict of archetypes with the modernity. Archetypes, according to Jung's theory, are universal innate mental structures that make up the content of the collective unconscious. The archetypes force people to perceive, experience events and react to them in a completely certain way.

Any number of archetypes is possible. Jung considered them regulators of behaviour and mental life, which organize and direct the mental processes. Without special information about the archetypes, a person does not realize that he is under the influence of collectively unconscious archetypal forces. If the influence of the collective unconscious intensifies, the ego is 'captured' by the archetypal impulses that enslave the man. The knowledge of this fact is quite useful because it helps to control the situation to some extent. Since archetypes have both positive and negative sides, control is an attempt to activate the former at the expense of the latter.

Keywords: archetypes, legal examination, rule-making, conflict, collective unconscious.

АРХЕТИПОВИЙ КОНФЛІКТ НОРМОТВОРЕННЯ ОРГАНІВ ПУБЛІЧНОГО УПРАВЛІННЯ

Анотація. Розглядається нормотворча діяльність органів публічного управління в Україні. Правотворчість є одним з видів безпосередньої діяльності уповноважених органів з розроблення, прийняття, зміни або доповнення нормативно-правових актів. Підзаконні нормативно-правові акти дублюються, суперечать один одному, створюється велика кількість документів щодо внесення змін та доповнень до чинних нормативно-правових актів, штучно "роздувають" законодавство України, містять неконкретні, розмиті формулювання, що призводить до різночитання, некоректного тлумачення та застосування норм законодавства і відповідно порушення законних прав, свобод, інтересів фізичних та юридичних осіб. До об'єктивних причин помилок належать: динамізм правової системи України, інтенсивний розвиток і оновлення законодавства України; різноманітні, і часто суперечливі інтереси різних верств населення тощо. Суб'єктивними причинами є: відсутність законодавчого закріплення, ігнорування чи недоотримання розроблених наукою і практикою правил і вимог законодавчої

техніки; існуючі протиріччя між наукою і практикою законотворчості та їх відірваність одна від одної; недостатній рівень професіоналізму законотворця; неналежний рівень експертизи законопроектів; недостатнє експертне забезпечення законопроектувальних робіт; відсутність належної скоординованості дій суб'єктів законотворчості; відсутність державної концепції розвитку законодавства України.

Аналіз нормотворення проводиться скрізь призму колективного несвідомого та конфлікту архетипів із сучасністю. Архетипи відповідно до теорії Юнга — це універсальні вроджені психічні структури, що складають зміст колективного несвідомого. Архетипи змушують людей абсолютно певним чином сприймати, переживати події і реагувати на них.

Можлива будь-яка кількість архетипів. Юнг вважав їх регуляторами поведінки і психічного життя, які організують і спрямовують психічні процеси. Без спеціальної інформації про архетипи людина не усвідомлює, що перебуває під впливом колективно несвідомих архетипних сил. Якщо вплив колективного несвідомого посилюється, ego виявляється “схопленням” архетипними імпульсами, які поневолюють людину. Знання цього факту досить корисне, оскільки воно допомагає деякою мірою контролювати ситуацію. Оскільки архетипи мають як позитивну, так і негативну сторони, контроль полягає у спробі активізувати першу за рахунок другої.

Ключові слова: архетипи, правова експертиза, нормотворення, конфлікт, колективне несвідоме.

АРХЕТИПНИЙ КОНФЛИКТ НОРМОТВОРЧЕСТВА ОРГАНОВ ПУБЛИЧНОГО УПРАВЛЕНИЯ

Аннотация. Рассматривается нормотворческая деятельность органов публичного управления в Украине. Правотворчество является одним из видов непосредственной деятельности уполномоченных органов по разработке, принятию, изменению или дополнению нормативно-правовых актов. Подзаконные нормативно-правовые акты дублируются, противоречат друг другу, создается большое количество документов о внесении изменений и дополнений в действующие нормативно-правовые акты, искусственно “раздувают” законодательство Украины, содержат неконкретные, размытые формулировки, что приводит к разночтению, некорректному толкованию, а также применению норм законодательства и, соответственно, нарушению законных прав, свобод и интересов физических и юридических лиц. К объективным причинам ошибок относятся: динамизм правовой системы Украины, интенсивное развитие и обновление законодательства Украины; разнообразные, и часто противоречивые интересы различных слоев населения и тому подобное. Субъективными причинами являются: отсутствие законодательного закрепления, игнорирование или несоблюдение разработанных наукой и практикой правил и требований законодательной техники; существующие противоречия между наукой и практикой законотворчества и их оторванность друг от друга; недостаточный уровень профессионализма

законодателя; ненадлежащий уровень экспертизы законопроектов; недостаточное экспертное обеспечение законопроектных работ; отсутствие должной скоординированности действий субъектов законотворчества; отсутствие государственной концепции развития законодательства Украины.

Анализ нормотворчества проводится сквозь призму коллективного бессознательного и конфликта архетипов с современностью. Архетипы, согласно теории Юнга, — это универсальные врожденные психические структуры, составляющие содержание коллективного бессознательного. Архетипы заставляют людей совершенно определенным образом воспринимать, переживать события и реагировать на них.

Возможно любое число архетипов. Юнг считал их регуляторами поведения и психической жизни, которые организуют и направляют психические процессы. Без специальной информации об архетипах человек не осознает, что находится под влиянием коллективно бессознательных архетипических сил. Если влияние коллективного бессознательного усиливается, его оказывается “схваченным” архетипическими импульсами, которые поработают человека. Знание этого факта достаточно полезно, поскольку оно помогает в какой-то степени контролировать ситуацию. Поскольку архетипы имеют как положительную, так и отрицательную стороны, контроль заключается в попытке активизировать первую за счет другой.

Ключевые слова: архетипы, правовая экспертиза, нормотворчество, конфликт, коллективное бессознательное.

Formulation of the problem. The development of the legal system of Ukraine, in the context of the implementation of European integration policy, is accompanied by enhanced rule-making. The subjects of rule-making create a large number of normative-legal acts, which are aimed at improving the efficiency of the public administration bodies. But quantity does not lead to quality.

According to the explanatory dictionary of the Ukrainian language, a normative-legal act is defined as a generally binding official decision of a specially authorized body of the state power, adopted in a certain procedural order and approved in a certain form, which establishes new

legal norms, changes or cancels those that already exist [1]. As you know, a by-law is an act issued in accordance with the law, on the basis of the law, to specify the legislative requirements and their interpretation or establishment of the primary rules [2, p. 334].

At first glance, everything is clear, but it should be noted that the number of conflicts between normative-legal acts is constantly growing, and the emergence of lack in any activity, including in law-making, it is more convenient to prevent than to correct, so there is an urgent need to develop effective means to prevent conflicts in the law-making activities of all public authorities [3, p. 125].

The main means of preventing the shortcomings of the normative-legal framework include the legal examination of the normative document at the stage of its preparation. Therefore, the study of issues related to the examination of the normative-legal act, highlighting as a key element of the collective unconscious, which is filled with the most archaic images, behavioural reactions, which have been repeated many times in the human history, is timely and relevant.

Analysis of recent publications.

One of the founders of psychoanalysis, S. Freud, proposed the concept of the individual unconscious, thus opening for scientists a large area of research using the method of free associations. C. G. Jung joined the lively study of his ideas, analyzing the collective unconscious with the greatest completeness and specificity. The structural unit of the collective unconscious is the archetype. Thus Jung proposes a new structure of the human personality. Highlighting as a key element of the collective unconscious, which is filled with the most archaic images, behavioural reactions, that have been repeated many times in the human history.

This area, and its issues, are research essence in such areas as: psychology, psychology of creativity, social psychology and philosophy, political science, sociology, public administration. Significant results were achieved by E. Husserl, V. Molyako, V. Yadov, L. Sokhan, E. Afonin, O. Donchenko, A. Martynov, P. Krupkin, S. Yushyn, S. Alekseev, V. Kopeychykov, O. Kopylenko, I. Kuras, V. Nersesyants, O. Babinova, O. Bohachova and others.

Among the well-known scientists, whose sphere of scientific interest included issues of rule-making, it is necessary to highlight the works of M. Rachynska, T. Stadnychenko, S. O. Kozulina, T. V. Kurus, Ye. A. Hetman. Some aspects related to rule-making were studied by the following authors: V. B. Averyanov, O. M. Banderka, Yu. P. Bytyak, B. I. Bordenyuk, N. R. Nyzhnyk, T. O. Ryabchenko, A. O. Rybalkin, O. D. Lazor, V. M. Kosovych, T. O. Karabin, V. D. Yurchyshyn.

Taking into account the analysis of both national and foreign scientific achievements, it can be concluded that some proposals to improve the institution of rule-making of the public administration taking into account the collective unconscious have been made before, but most of them have lost relevance in the current conditions of decentralization of the state power, some need to be clarified and refined.

The purpose of the article is to study the historical origins of legal examination, various scientific views, legal framework, draft laws on the implementation of legal examination of the normative-legal acts. In our opinion, taking into account the mental structure of archetypes in the process of rule-making, the concept of the ability to experience events and respond to them, the concept of depth of unconsciousness, the conflict of archetypal figures, will determine the influence of the collective unconscious. This vector of research will determine the issues, directions and ways to improve the rule-making activities of the public administration bodies.

Presentation of the main material.

Normative-legal acts are the product of a special kind of activity – rule-making. Rule-making is the main way of influencing public relations, the main means of giving legal force to the right. The initial stage in the process of law-making – the emergence of an objectively determined need for legal regulation of the social relations.

This need is ultimately due to the economic basis, but the immediate factors that feed it are socio-political, class and other public interests. At the final stage of law-making, special purposeful activity of competent bodies on expression of public need and the corresponding interests in universally obligatory rules of conduct acquires great value. The content of rule-making consists of consistently carried out organizational actions that together form what is called the law-making process. The law-making process consists of a number of stages.

1. Stage of legislative (more broadly – rule-making) initiative. This is the initial official action of the competent entity, which consists in submitting to the law-making body or a proposal for the issuance of a normative act, or a prepared draft act.

2. Decisions of the competent authority on the need to issue an act, develop its draft, inclusion in the plan of legislative work, etc.

3. Elaboration of a draft normative act and its preliminary discussion.

4. Consideration of the draft normative act in the body that is authorized to adopt it.

5. Adoption of the normative act.

6. Bringing the content of the adopted act to its addressees [4, p. 116].

We will note that today the practice of by-law regulation became big. By-laws duplicate, contradict each other, create a large number of documents on amendments to the existing normative-legal acts, artificially ‘inflate’ the legislation of Ukraine, contain incorrect, vague wording, which may allow for misreading, incorrect interpretation and application of norms of legislation and accordingly violate the legal rights, freedoms and interests of individuals and legal entities [5, p. 175–176].

One of the forms of improving the legislation can be considered a legal examination of the normative-legal acts. The efficiency, balance of state and legal policy, the quality of reforms and transformations in the society directly depend on the state of the legal framework, which regulates both already established social relations and new institutions of the society and the state. The most important role in ensuring the quality of current legislation in Ukraine is played by the examination of both adopted normative-legal acts and their drafts, which allows to maintain the legal system in a state that meets the legal criterion of quality [6, p. 5].

Examination should be understood, based on the application of special knowledge, research conducted by experienced persons (experts), performed on behalf of authorized persons and in accordance with the procedure established by normative-legal acts, in order to establish the circumstances relevant to correct and reasonable decisions and provide an opinion on based on such a study [7, p. 13].

Types of legal examination include:

- examination for compliance with the Constitution of Ukraine and other applicable normative-legal acts;

- examination of compliance with the provisions of the Convention for the Protection of Human Rights and Fundamental Freedoms and the practice law of the European Court of Human Rights;

- anti-discrimination examination;

- examination of compliance with international treaties of Ukraine, the binding nature of which was approved by the Verkhovna Rada of Ukraine, and Ukraine's obligations in the field of European integration and European Union law (EU *acquis*);

- anti-corruption examination;

- gender-legal examination.

Legal regulation of the procedure of legal examination of draft normative-legal acts of the public administration is carried out by a large array of legal sources, including the Laws of Ukraine (for example, anti-corruption examination is provided by the Law of Ukraine 'On Prevention of Corruption'); resolutions of the Cabinet of Ministers (for example, the resolution of the Cabinet of Ministers of 28.11.2018 'Issues of gender and legal examination'); orders of the Ministry of Justice of Ukraine (for example, the order of the Ministry of Justice of 20.08.2008 'On examination of draft laws and draft acts of the Cabinet of Ministers of Ukraine, as well as regulations subject to state registration, compliance with the Convention for the Protection of Human Rights and Fundamental Rights Freedoms and practice of the European Court of Human Rights', etc.) [8, p. 49–50].

Any examination is a study, but not every study is an examination. Ac-

ordingly, legal examination is also a study, i.e. is a kind of cognitive activity in the process of which new knowledge is formed. It is carried out by an experienced person (expert) using special methods. By epistemological nature, examination is a kind of practical knowledge of specific facts, phenomena using the provisions of science, scientific means and methods according to scientifically developed and practically tested methods. At the heart of the examination as research are both known empirical data and scientific facts, the functions of which are to establish before the purpose of the examination, the identification of the types of connections between the empirical data, the determination of the possibility of existence of the sought (new) fact. Any research is characterized by the object and subject to which the knowledge is directed. Each examination is characterized by special methods of its carrying out. The research, conducted in the form of an examination, is carried out in stages. It begins with the definition of an expert task, the choice of research methods, then these methods are applied to a specific object, and its implementation ends with the formulation of an expert opinion. [9, p. 13].

In his work 'On the Spirit of Laws', the French scientist C. L. Montesquieu, presented some principles of presentation of laws. He notes: 'People who are so gifted that they have the opportunity to make laws for their own and other people's people must follow certain rules when making these laws. The composition of laws should be simpler. Laws that differ in arrogant style are usually seen as the fruit of vanity' [10, p. 651].

Note that in modern legislation, this is very important, the terminology of the normative-legal act must be specific, clear and understandable. Arbitrary or unequal interpretation of legally defined definitions is not allowed, as it leads to problems in law enforcement. In addition, the definitions provided in the new normative-legal acts, in essence, can not differ from the terminology of existing normative-legal acts of higher or identical legal force [11, p. 32–33]. Similarly, Montesquieu believed that when the law does not require exceptions, restrictions and modifications, it is better to do without them. Such details entail new details. Laws always face the passions and prejudices of the legislator. Sometimes they pass through the latter, taking from them only some colour, sometimes they are delayed by them and merge with them [10, p. 639].

In our opinion, this confirms the existence of ancient facts of conflict archetypes in the process of rule-making, which are genetically inherited to the present day.

Archetypes are a kind of cumulative ideas about the world and human life in it, which do not depend on the level of today's knowledge. In Jung's philosophy and psychology archetypes act as the mythological foundation of the modern psychic, as the fabulously familiar, even routine past that holds all our present and future lives on its shoulders. In this regard, archetypes are an example of unconscious social practice, which hides the abyss of surprises that arise spontaneously and suddenly, forcing a person to behave differently than he consciously planned. Jung's archetypes also act as structural elements of the unconscious that underlie all

mental processes. When a person finds himself in an archetypal situation, he acts according to an internal scheme typical of each. Archetypes absorb, take in most of the mental, sociological and political of what scientists see and analyze. Here and collective ideas, and mass consciousness, and social attitudes, stereotypes – all that make up the majority of the filling of the societal and individual psyche. All this determines the possibility of mutual understanding of all people on Earth [12, p. 30–31].

The collective unconscious is identified with the vast and continuous world that exists regardless of whether it falls into someone's field of vision, it is a universal, superpersonal layer of the mental, ancestral memory of mankind, a matrix that contains the mental experience of different peoples and determines the content of all other levels of individual and collective psyche [13, p. 292]. A striking example is the facts set forth by one of the creators of the historical and anthropological direction in science A. Ya. Hurevych, so in 1260 Inquisitor Bourbon came across the following belief: the peasants brought sick children to the tomb of St. Ginephorus, hoping for salvation. Bourbon found out that this saint was a greyhound dog, once mistakenly killed by his owner, the owner of the castle. However, six centuries later, in 1879 (the Middle Ages, the Reformation, the Enlightenment, the revolution, dechristianization! passed), the Lyon scientist saw the same rite - peasants from the same area worship St. Ginephorus, knowing that it is a dog [14, p. 292].

The collective unconscious consists of inherited instincts and forms of perception and understanding, that were

never realized by the individual and were not demanded by him during his life, but that are a characteristic feature of the whole group – be it family, nation, race or humanity [13, p. 292]. Those or other structures of the collective unconscious are able to activate instantly in the presence of the corresponding situation. The psychological mechanism of activation of these structures is unique, but the forms of manifestation depend on many factors – the situation, kind and type of group, level of trust or consciousness of the layers of the collective psyche, i.e. the level of conscious to unconscious in the psyche of the individual or group. The psychological mechanism of activation of the collective layers of the mental is based, on the one hand, on its instinctive nature (archetypes is a social instinct), and on the other – on the level of adequate conscious cognition and acceptance of a person or group of their mental and social capabilities. The lower the level of self-identity and psychosocial maturity, the more powerful the person (or community) instinct, the faster and deeper they are immersed in the finished forms of plots, which has a collective psyche [15, p. 170].

Thus, this is exactly what is happening in modern rule-making, which plays a negative role in performing the tasks of legal examination. According to the document, namely ‘Guidelines for legal examination of draft normative-legal acts’, approved by the Board of the Ministry of Justice of Ukraine from 21.11.2000, № 41, the tasks of legal examination of the draft normative-legal acts are:

- objective and complete study of the project submitted for consideration

by experts in accordance with the subject of examinations and based on public and national interests, the principles of building a legal system;

- development, if necessary, of proposals for making the necessary changes and additions to the project or other related normative-legal acts;

- preparation of a reasoned expert opinion with a comprehensive assessment of the draft normative-legal act [16].

Based on this, it is necessary to understand the qualities inherent in the persons involved in the legal examination. As noted by Robert K. Bergeron, they should include: ability to see hidden goals; know the international obligations of the state to which it has signed; in constitutional law to know not only the constitution, but also the laws on the organization and functioning of the state bodies, the powers that the law gives to statesmen and institutions, and on the rules of responsibility applied to them; take special care of the quality of written language, because the state must set an example of language use; to be aware of the economic, social, cultural and political problems of their country – not to try to replace the people entrusted with solving them, but to be able to make recommendations to developers to make bills after adoption become an effective management tool [17, p. 71].

At first glance, everything is clear, a person (group of persons) who takes responsibility for conducting legal examination, must have certain qualities, be knowledgeable, impartial, a professional in their field. But unfortunately what do we have? The practice of application of laws and any other norma-

tive acts shows that the vast majority of anomalies in law enforcement activities due to inconsistency and conflict of legal norms, their theoretical unfoundedness, gaps in legislation, legal incompetence of the subjects, occurs due to misunderstanding by the legislators or their intentional disregard for objective laws and trends in the existence and development of relations, which should be governed by the established legal norms. Finally, unfortunately, there are cases of blatant detachment of legal norms adopted from the system of legislation, the generation of serious (sometimes - intentionally) conflict, semantic illiteracy of wording, lexicophilological arbitrariness. Incidentally, the shortcomings of the last category sometimes so distort the meaning of the normative act that make it impossible to unambiguously interpret it and, thus, create a stalemate law enforcement situation [18, p. 32].

In our opinion, the above is indisputable evidence of the conflict of archetypes with modernity, which plays a systemic, currently inviolable, negative for our legislation and the country's authority, established fact.

Conclusions and prospects for further research. The analysis of rule-making of the public authorities carried out in the article obliges further systematic study of the existing problem. If we detail the directions of research, it should be a clash of opposing interests and views, contradictions, accompanied by complex conflicts; find out why the state of the object is seen differently; different views, ideas and opinions on solving the problem; conflict that arises in the mind due to misperception and understanding of the situation. To find

out the roots of the conflict of archetypes, to understand the deep interests of the subjects, to choose the optimal model of the rule-making mechanism taking into account the influence of archetypal sources and on this basis to develop a clear algorithm of the legal examination.

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Nº 1 (26) – February 2021

Signed in print 26.02.21. Format 70×100¹/₁₆.
Conditional drukaski sheets 23,22. Accounting and publishing sheets 20,20.
Edition 300 copies