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

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ПУБЛІЧНЕ УРЯДУВАННЯ

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Українська
Технологічна Академія

IIAS
International Institute
of Administrative Sciences

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

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

19. Драган Іван Олександрович — доктор наук з державного управління, старший науковий співробітник, проректор з наукової роботи та міжнародних зв'язків Академії муніципального управління.

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

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

22. Іваницька Ольга Михайлівна — доктор наук з державного управління, професор кафедри маркетингу та реклами Київського національного торговельно-економічного університету.

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

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

25. Кіслов Денис Васильович — доктор наук з державного управління, доцент, член-кореспондент Української Академії Наук, доцент кафедри маркетингу та реклами, Київський національний торговельно-економічний університет.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

43. Пірен Марія Іванівна — доктор соціологічних наук, професор, Чернівецький національний університет імені Юрія Федьковича, завідуюча кафедрою.

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

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

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

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

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

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

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

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

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

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

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

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

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

57. Усаченко Лариса Михайлівна — доктор наук з державного управління, професор, професор кафедри публічного адміністрування Міжрегіональної Академії управління персоналом, заслужений діяч науки і техніки України, кавалер ордена "За заслуги III ступеня", державний службовець I рангу.

58. Халецька Аліна Анатоліївна — доктор наук з державного управління, про-

фесор, завідувач кафедри менеджменту організацій та зовнішньоекономічної діяльності Волинського інституту економіки та менеджменту.

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

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

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

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

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

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

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

66. Яутріте Бріеде — доктор юридичних наук, професор, Латвійський університет, юридичний факультет (Латвія).

Professor of the Dept. of Public Administration and Local Self — government of Khmelnytsky University of Management and Law.

19. Ivan Oleksandrovych Drahan — Doctor of science in Public Administration, Senior Researcher, Vice-Rector of Research and International Relations of the Academy of Municipal Management.

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

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

22. Olha Mykhailivna Ivanytska — Doctor of science in Public Administration, Professor of the Dept. marketing and advertising of Kyiv National University of Trade and Economics.

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

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

25. Denis Vasilievich Kislov — Doctor of Science in Public Administration, Associate Professor, associate fellow of the Ukrainian Academy of Sciences, Associate Professor of the Department of Marketing and Advertising, Kyiv National University of Trade and Economics.

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

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

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

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

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

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

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

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

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

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

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

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

38. Oleksandr Mykhailovych Nepomniashchyi — Doctor of science in Public Ad-

ministration, Academician of Academy of building of Ukraine, Professor of the Department of Public Administration of the Interregional Academy of Personnel Management.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

57. Larysa Mykhailivna Usachenko — Doctor of science in Public Administration, Professor, Professor of the Department of Public Administration of the Interregional Academy of Personnel Management, Honored Worker of Science and Technology of Ukraine, Holder of the Order "For Merit III degree," public official of the I rank.

58. Alina Anatoliivna Khaletska — Doctor of science in Public Administration, Professor, Head of the Dept. of Management of Organiza-

tions and Foreign Activity of the Volyn Institute of Economics and Management.

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

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

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

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

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

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

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

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

CONTENT

DEAR FRIENDS AND COLLEAGUES!

On behalf of the National Academy of Public Administration under the President of Ukraine and from me personally congratulate all of us with the final phase of one year work of the of the most powerful scientific schools of our academy — Ukrainian School of Archetypics.

This year, the main of the event of Ukrainian School of Archetypics in Kiev, became the V international competition of young scientists and VIII theoretical and methodological seminar with international participation, focused on the most urgent problem for Ukraine — developing of the strategy and mechanisms for resolving conflicts in the world today. It's nice that the domestic scientific school is open to the ideas of our European colleagues, that are presenting in the forum Professor of the glorious Paris Sorbonne Michel Maffesoli. He read public lectures in National Academy of Public Administration — for managers and the Institute of Sociology of NAS of Ukraine — for sociologists. I am confident that developments of participants of Ukrainian School of Archetypes regularly serve as important for today affair, peace and security.

Overall activities of the local and foreign participants of the forum of the archetypes of public administration occur on the background of the powerful reform of the Ukrainian state and its public institutions. The basis of these changes, as would have told French psychologist Serge Moscovici, constitute a new type of human nature, identity and institutional behavior of which today is too complicated. Consequently, there is a lot of social struggles and conflicts, which also feeds the total lack of trust in society. Under these conditions of extreme severity gets the problem of restoring of social dialogue on the new principles of mutual understanding and mutual respect. Considerable potential for solving of this problem lies in the archetypal nature of man and society. Despite on the initial overall level of elaborated of archetypal perspective in various subject areas of social and human knowledge, it is still appropriate justification within the state and management science.

Ukrainian School of Archetypes that eight years sharpened its methodology on the issues of public administration, unites more than 200 leading scientists from 14 countries. It is open to interdisciplinary research and

dissemination of results of doctoral students, graduate students, under-graduates, students, representatives of state and local governments, the public and the media. This multilateral exchange of scientific ideas will certainly push to the further research within the archetypal approach and overall for the development of the scientific field of public administration in Ukraine.

Please accept my sincere wish of new achievements in the study of current trends of the development of the science and practice of public administration, particularly in the context archetypal paradigm.

I wish you, dear participants and guests of the scientific forum of the archetypes of public administration, health, happiness, inspiration, perseverance and success!

Regards,
President of the National Academy
for Public Administration under the President of Ukraine
Doctor of Science in Public Administration,
Professor, Honored lawyer of Ukraine   **V. S. Kuybida**

DEAR PARTICIPANTS OF THEORETICAL AND METHODOLOGICAL SEMINAR 2017, COLLEAGUES, FRIENDS!

I am glad to welcome You — the leading experts and beginners, representatives of science of public administration, sociology, history, psychology, philosophy and political science, researchers and authors of social and humanitarian knowledge about current society on the of Ukrainian School of Archetypics of 2017!

Especially nice to see at this year's meeting the representatives of the European and Americas continents. We are honored to accept the world-famous sociologist, professor of the famous French Sorbonne Excellency Mr. Michel Maffesoli. This was possible thanks to the support from the side of the leadership of the National Academy of Public Administration under the President of Ukraine, represented by President of Academy Excellency Mr. Vasyl Kuybida and Director of the Institute of civil service and local government, Mr. Sergei Teleshun.

Dear friends, today more than ever under countries of the XXI century appear too serious challenges that shape the future scenario. National states and the international community face with the imbalance and warps, primary of the control systems, private, public-private interaction and public-political processes. Above us hang the numerous local and the threat of global conflict. The response to these challenges will our scientific archetypal research and intellectual reflections.
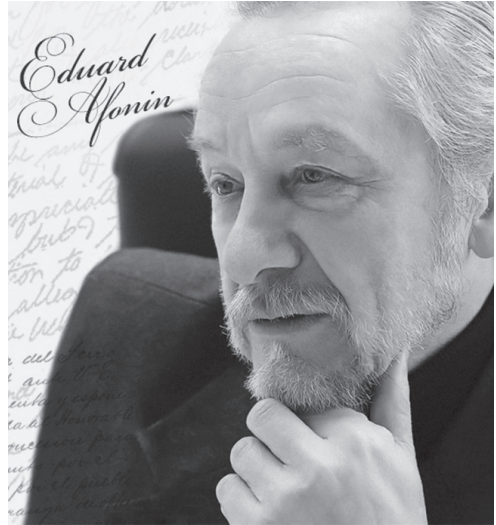
During our plenary and overall discussions we try to touch of deap natural threats, to deal with a broad palette of new motifs of human development, predict the likely future scenarios and main — offer full consensus vision of possible solutions of key problems of today and tomorrow.

I wish all of us would say as Sigmund Bauman, fluidity of thought, freedom of mind and conscience, tat based on the scientific principles of honor, humanistic, man measurable progress our with you aspirations!

Co-founder of the
Ukrainian School of Archetypes,
Doctor of social science, professor   **Eduard Andriiovych Afonin**

DEAR COLLEAGUES!

On behalf of the editorial of the collection "Public management" accept my sincere congratulations with the release of a special issue containing the content of the reports VIII theoretical and methodological seminar with international participation "ARHETYPIKA AND PUBLIC ADMINISTRATION: STRATEGY AND MECHANISMS OF RESOLUTION OF CONFLICTS IN THE MODERN WORLD", that held on 28–30 May 2017 in the Kiev (Ukraine).

At the present stage of development, public administration of Ukraine is characterized by constant changes in the power-management activities, which in turn requires its modernization and optimization using modern archetypal approach. In the files of the collection "Public management" the influence of archetypal factor on the solution of problems of public administration, central and local government bodies, their intrinsic functions but also social forces that create these structures is comprehensively examines.

I want to personally thanks to the leaders of the Ukrainian School of Archetypics, Doctor of science in Public Administration, Professor, Afonin Eduard Andreyevich, who organized the conduction of the eighth theoretical seminar of the of archetypics. We must pay tribute to those efforts that make scientists of the Ukrainian School of Archetypics, together with colleagues from different countries for updating, streamlining and modernizing public administration.

Also, take this opportunity express sincere thanks to the co-founders of the collection — the Interregional Academy of Personnel Management, Ukrainian Technological Academy, editorial board, authors and all those who contributed to the publication of issue and invite in the future, to actively participate in the creation of his new numbers.

I wish all the creative ideas, good health, happiness, prosperity and family well-being!

Regards,
Chief editor, Head of the Department of Public Administration
of the Interregional Academy of Personnel Management,
President of the Ukrainian Assembly
of doctors of Science in Public Administration of Ukraine,
Doctor of Science in Public Administration,
Professor, Honored lawyer of Ukraine   **Y. A. Romanenko**

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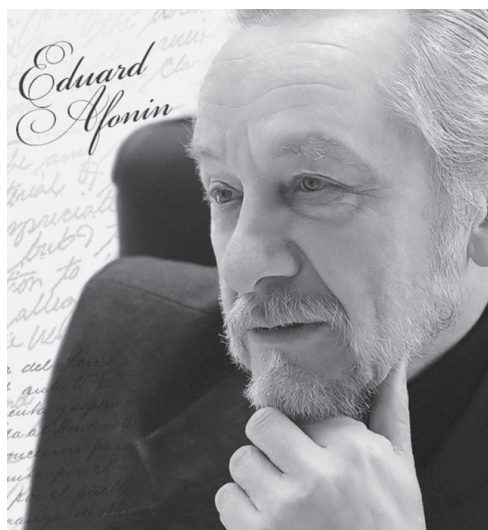
ARCHETYPES OF THE SOCIOPOLITICAL CONFLICTS: FROM MODERN TO POSTMODERN

Abstract. The article presents a problem of interpretation of social-political conflict in the archetype theory context. The paper analyses the evolution of archetype in example conflicts of modern and postmodern. In conclusion, the author's discusses the institutionalization of management of conflict potential and the problems that accompany it.

Keywords: archetype, social-political conflict, modern, postmodern.

АРХЕТИПІКА СОЦІАЛЬНО-ПОЛІТИЧНИХ КОНФЛІКТІВ: ВІД МОДЕРНУ ДО ПОСТМОДЕРНУ

Анотація. У статті розглядається проблема тлумачення соціально-політичних конфліктів з точки зору теорії архетипів. Показано історичний фон зміни архетипів розвитку соціально-політичних конфліктів за часів модерну і постмодерну. Виявлено проблеми інституційного регулювання конфліктного потенціалу.

Ключові слова: архетип, соціально-політичний конфлікт, модерн, постмодерн.

АРХЕТИПИКА СОЦИАЛЬНО-ПОЛИТИЧЕСКИХ КОНФЛИКТОВ: ОТ МОДЕРНА К ПОСТМОДЕРНУ

Аннотация. В статье рассматривается проблема интерпретации социально-политических конфликтов с точки зрения теории архетипов. Показано исторический фон изменений архетипов развития социально-политических конфликтов от времен модерна и постмодерна. Рассмотрена проблема институционального регулирования конфликтного потенциала.

Ключевые слова: архетип, социально-политический конфликт, модерн, постмодерн.

Target setting. The age of the European Enlightenment actually summed up during the discussion about the social and historical nature of the conflicts. From Antiquity it was believed that the conflict is an inevitable social phenomenon. The French sociologist Raymond Aron, referring to inheritance of Thucydides, who described the vicissitudes of the Peloponnesian

War, said that war is a consequence of the judgment of the fate, the embodiment of the contradictions designed to stimulate the inevitable changes [1, p. 73]. The Middle Ages Italian philosopher Niccolo Machiavelli also believed that the conflict is an objective feature of the political life. Instead, the English philosopher and statesman Thomas More, who is considered to be the founder of the utopian ideas, admitted the possibility of such an order that minimizes the number of conflicts. His compatriot, Thomas Hobbes, who witnessed the events of the beginning of the English Revolution of the seventeenth century, claimed that only a strong state government is able to stop the permanent war of all against all.

Next — the modern social and historical era that it is launching the French Revolution (1789–1794) was considered the most acute form of conflict detection of the social conflicts as a clash of opposites that show various social and class interests and they can satisfy only the winning of one of the parties to the conflict.

Modernity offers a slightly different agenda when the conflict is understood as a permanent state of the social relations. Even without conflict relationships carry a latent potential for conflict that manifests itself in the struggle for values, claims a special social status, power or insufficient wealth for all. Today we have a wide variety of conflicts: between individuals, groups within society, inter-state conflicts, civilization and even inter-civilization conflict. For its object appears as a conflict existing objectively or a subjectively imaginary problem serving the cause of confrontation, about which the parties enter into a dispute.

In general we can say about the chaos of the conflict as the most likely state of the current complex social system in low efforts at organizing manner. In the modern world picture it took on real meaning and testified to the real clash of different social interests. The Postmodern world view, based on significant simulacrum, turned the conflict in the absurd devoid of moral and historical sense. Given the contemporary postmodern democracy the minority determines how to resolve conflicts on the background of the silent majority, but often at the expense of speculative financial practices. A striking example serve the poor Ukrainian who were betrayed by "their own" elite experiencing the clotting of own production, destruction of education, medicine, science, transfer of the ownership of the Ukrainian resources to globalized elites.

Those who destroy the state are calling into question the very existence of the civil society that needs support in the public infrastructure, even if it is a long-established civil society. A weak state in the current Ukrainian conditions becomes from a liberal democracy into the nomenclature-oligarchic institution that ignores the interests of the majority of the society.

The Third World today consists of societies where the state institutions are underdeveloped or destroyed, as a result the level of the political culture is so low that the practice of everyday life is permanent violence. The old and new peripherals inability does not demonstrate either manifestations of international social solidarity, nor civilizational solidarity in the areas of the world re-

ligions. The Arab "revolutions" in 2011 eloquently demonstrate that the stones in the hands of the "revolutionary" become a symbol of the invitation to the Stone Age society. The poor are pushed into reservations, where they are destined to quiet economic genocide. There is no spiritual resistance, which is the basis of the political support. Under these conditions, the conflict has a chance to be regulated if the regulatory mechanisms are institutionalized and the actions of the conflicting parties are formalized. The security can be secured if the it is provided to the both conflicting parties.

Analysis of recent research and publications. Revealing the social reality of postmodern, the American sociologist Lewis Coser in his book "Functions of the Social Conflict" (1956) draws our attention to the idea *that the more different the conflicts in the society, the more difficult to divide the society into two hostile clear camps between which there are no common values and norms.* Therefore, the more "independent" from each the conflicts, the better for the social cohesion. A peculiar addition to the above is the view of the German-British sociologist Ralf Dahrendorf, who in the works "Class Structure and Class Conflict" (1965) and "Social Conflict in the Modern Times" (1988) considers the presence of the conflict as a natural state of the society which is everywhere permeated by error and conflict. Therefore, "*not the presence but the absence of the conflict is something strange and abnormal*". Apparently no conflict can testify to its movement in the internal (latent) plan, to manage which is more complicated than the open one. Equally model is the hidden global conflict of civilizations, which is a contradiction between the center and the colonized periphery [2, p. 172].

In the scientific literature on conflict is elaborated the theoretical and practical problems of essence, nature and mechanisms of the social conflicts, is disclosed the probabilistic nature of causality [3, p. 56] and argued that without effective institutions, the practice of the conflict resolution is in decline [4]. The Russian-American sociologist Pitirim Sorokin analyzed in detail the phenomenon of the social revolution as the embodiment of the system clash of different social interests. He concluded that the prescription to avoid revolutions is a timely reform. However, it is the lack of effectiveness of the reform that creates the preconditions for an explosion of the revolution. According to P. Sorokin, the reforms can be successful if: 1) the reforms do not destroy human nature and do not contradict the basic human instincts, 2) the practical phase of reforms is preceded by a thorough scientific study of the specific social conditions, 3) each reform precedes the test on the objects at a smaller social scale, 4) the reforms are implemented by legal and constitutional means [5, p. 271]. Instead, such a perfect reform plan too rarely occurs in the real history.

The chaos and destruction of the transition period of the social development is accompanied by the destruction of the social contract based on a desire to "take" any means the most, having used for it a minimum of effort. Such conflicts and the reconstruction of the whole social and power relations are extremely difficult to solve by non-radical means. So now more than ever is actualized *the Institutionalized of the mecha-*

nisms of the conflicts resolution which is ahead of their appearance.

The purpose of the article is to highlight the features of the conflicts of the modern and postmodern era given the archetypal nature of the social consciousness.

The statement of basic materials. One of the most visible symptoms of the unresolved conflict is the state of the social anomie, which reflects a negative attitude towards the norms and moral values of a social system. Contently, the anomie is the conflict between the culturally arisen content and socially fixed form, the display of the disputes between the objectives of the people and their inability to reach them by usual means.

During modern period the social conflict was seen as social communities struggle with the social and irreconcilable class interests for domination or raising the status of the social actors in the hierarchical structure of the society. The structure of the social conflict was submitted to be traditional:

• *the pre-crisis state* of the social system that detects the first symptoms of the crisis related to the exhaustion of its capacity;

• *the culmination of the crisis* of the social system is linked to the escalation of a disaster;

• *the final stage of the crisis* — a revolution or a transition of the social relations that spawned the crisis in its new state.

The social modern conflict — postmodern era, transforming the social system in a variety of self-sufficient individuals, is inherent the struggle over the needs, interests, values and norms. Revolution under such conditions

can flare up, but not when the masses are living worse in absolute sense, but when their situation improves significantly and stimulates intense growth of new expectations. The value-normative conflict has, compared to conflicts caused by needs and interests, a more pronounced ideological nature. It faces the opposite interpretation of the social development. People believe in some chance of recovery, believe in a version of the idea of justice and freedom. Economic and political conflicts. Ethnic conflicts, legal conflicts, religious conflicts. The systemic public conflict in the revolutionary stage of the development the most exacerbates all of these types of conflicts and apply at the individual, social and civilizational level. Political conflicts of the uncontrolled emotions, ideological doctrines, conflicts of political institutions.

The key meaning during the deployment process of the social transformation plays the crucial elements first of all of the *institutional* social control — authority-organizational, ideological and power, and *self-control* of the various social actors.

In general, the concept of the *social control* is one of the most controversial in the modern system of the sociological terminology. Here are some interpretations of the term that somehow we use in this article.

The most common of them is the understanding of the social control as a set of norms and values of the society and the sanctions applicable for their implementation. This point of view on the mechanism of the social control was followed by including E. Durkheim (1858–1917) who in his social theory assigned prominently the control social

norms, stressing that their deformation leads to anomie, i. e. paralysis of the formation of the mechanisms of the social norms and to crises in society that are related to the dismantling of the social solidarity. Thus the public will in a state of anomie is paralyzed [6, p. 64]. That is, these social and historical circumstances, one can observe the condition where institutional force still exists, the individual will exists, but a total strength of will of a single entity aimed at monitoring compliance with social norms that form the basis of the mechanism of social control does not exist.

In this context M. Weber (1864–1920) in the classic work "The Protestant Ethic and the Spirit of Capitalism" stressed the importance of mutual influence between the norms of the social control and self-control, in particular in the form of various forms of religious asceticism.

Gradually are formed new, above all, moral and ethical standards designed to regulate from outside the everyday social life. Standing thus, a new mechanism of social control is fixed through the formation of appropriate social institutions such as government security forces and means to establish an adequate reality of the public opinion.

Often the concept of social control is identified with political power. For example, the American political scientist P. Morgenthau by this term in political science understands the control over the mind and activities of others [7, p. 140]. This method of social control is used from the initially known written history. For example, it has been widely developed in ancient Egypt, Mesopotamia, where the priestly caste thus was implementing the sacred power. During the late Middle Ages, when the Reformation radically changed the spiritual horizon of the average Western European, and thanks to the efforts of ideological N. Machiavelli was held the differentiation of the religious life and the secularization of the civil politics. This ability to provide effective social control for Machiavellian Lord that became particularly important.

In general, for the organic community — Gemeinschaft, using the terminology of German sociologist F. Tonisa (1855–1936) and Gesellschaft — societies has various types of social control. For even poorly structured community importance in this case is the authority, and especially for modern society law. M. Weber stressed that the traditional rule is based on the belief in the sanctity of orders that existed for a long time. The charismatic domination is based on commitment to the charisma of the leader. The legal rule exists because of the established rules. Its purest type is the bureaucratic domination [8, p. 157–160].

In this context, in the modern society where are developing new means of artistic creation, accumulation and dissemination of the information as an important power resources, especially with the development of the modern communication technologies significantly important becomes the social manipulation as a method of control that is to develop latent influence on mass consciousness and behaviour of the people forcing them to act (or be passive) in the interests of certain social forces [9, p. 296]. Often, such a mechanism of social control is implemented through the media. Describing it as a manifestation of mass culture, Winston

Churchill in his memoirs notes that after the First World War in the conditions of acute social crisis Britain was saved from destructive social revolution by the public opinion, football and traditional beer pubs.

During the twentieth century the organization of institutions designed to implement the social manipulation became more complex and widespread. The sociotechnics of management increasingly focused on the direct formation, adoption and implementation of the politics decisions. The tools of this process, as one of the most important forms of the social control, involves various methods of regulating effects. Among them, such as law, power pressure, rational or irrational arguments, even direct manipulation. Its objects are man as the main object of the influence of the communication and the public opinion as a vehicle of the communication [10, p. 234].

Since what is named the public opinion, as a fact of knowledge emphasized the famous British statesman B. Disraeli, rather deserves the name of social emotions — this area is the subject of constant manipulation that are universal mechanism of effective social control over the existence of the information society [11, p. 100].

A highly specialized understanding of the social control has developed the American sociological thought. It is related to the interpretation of control by various incarnations, especially the deviant behaviour. The classic American sociologist Robert Merton, in particular, believes that the American society rapidly generates significant contradiction between the inspired by advanced consumer psychology desires and the circle legally achievable, resulting in a weakening of the rules and institutions that regulate and discipline the behaviour that eventually leads to the denial of the authority of the social regulations and various forms of deviant behaviour [12, p. 292].

With the development of the global promotion of the moral standards of the consumer society, this trend gradually, but relentlessly, is covering the growing number of countries. Thus Iraq in 1990 was trying to recover from the defeat in the war with Iran by capturing the wealth of neighboring Kuwait. Since then against Baghdad act international sanctions, which demonstrate the presence of problems with the control of the deviant behaviour not only of the individuals, but also of the complex social organisms — states, which in American diplomacy slang are called rouge.

Thus, in addition to forms of the social control as certain governmental mechanisms that operate at the national level and in the structures of the civil society, as well as control of the deviant behaviour, equally important category which determines the two previous is the self-control of the individual. This concept successfully captures the term of the social psychology — locus of control, which is to fix the degree and extent of how the person perceives his life is one that is controlled by his own efforts and actions, or controlled from outside — by case or anonymous external forces [13, p. 74].

Another type of the social control is associated with the conflict management. The fundamentals of the modern conflictology as a theory of management of various conflicts was laid by R. Dahrendorf (born 1929). He pro-

posed the theory of the rational settlement of the protracted conflict, subject to management, and hence to the social control. Thus, the political conflicts are defined as a way to broadcast frequently the destructive power of the civil confrontation that defies the regulation at a controlled political class energy constructive search for ways out of the crisis. The specific technology of this approach to monitoring the conflict remains beyond the topic of this article.

All the above mentioned forms of the social control always interact in a complex system and can not be considered separately. The mechanism of the social control functions due to a complex interaction between the relevant institutions that regulate the social relationships and the moral and ethical norms of the self-control of the individuals whose decisions significantly affect the institutional social control.

However, any functional type of the social control is always relative, because the actions of the historical subjects in a "modern" time, of course, are determined by the past, and they can determine the future, but future events can not yet influence these actions. Therefore, the social control is always dependent on the unstable balance between the social statics and dynamics. The unique historical events have a decisive influence on the subsequent changes in the prevailing social conditions, which in turn recognize the direction of the social and historical development.

The structure of the social transformations.

The socio-historical significance of the social reform can be understood through a combination of structural and functionalist approaches to their interpretation. From the first point of view we should pay attention to the radical change first of all of the set of rules and procedures for decision-making. On the other hand, noteworthy are the changes in the social ethics and morals, including the authority of certain status groups or authorities, primarily related to the social control. This is particularly important for such traditionally public institutions like school, church, police and army.

Rather conventionally the structure of the social reform can be represented as a complex model of interaction between its various components, such as:

• economic reforms, which are the quintessence of changes in property relations, tax, land, monetary reforms;

• equally important are the political reforms — a change of the political system, new political players, administrative reform, which affects the foundations of the state bureaucracy, reforming electoral legislation related to guaranteeing fair opportunities for voters to correct past mistakes of the previous choice for the new elections;

• third on the list, but not in importance, part of the social change is actually a socio-cultural reform, the most important of which is the educational one, which determines the so-called ideological providing of the new socio-political system and its reproduction in future generations. The transformations in the spiritual life of the society lead a line under the old mechanism of the social control and launch a new one.

Generally the impetus for reforms always gives the actual cancellation of the operating for a while mechanisms of the

social control. Accordingly, the period of social reforms usually ends with the establishment of the new rules of the social control, which are the result of the systemic change. Critical meaning thus have the new social values that are, so to speak, the heart of any system of the social control.

So, the objective criterion of the beginning of some transformations is the attack of the various social agents on the existing social values, the mental field of which actually holds the existing social order.

Explaining this process, the Italian Communist A. Gramsci, whose theoretical developments of the first half of the twentieth century played an important role in the development of the new concepts of the social control, unlike the orthodox Marxists that constantly emphasized mainly the force control power in a class society, emphasized that the mechanism of power is not only compulsion but also conviction. Any ruling elite has to legitimize and maintain the power through *conviction* of the society in justice of the existing social order.

Of course, the importance of the public opinion for effective social control was emphasized by the "father" of the modern sociological thought Auguste Comte. In particular, he noted that the entire social mechanism operates from different points of view [14, p. 68]. Therefore, the formation of the independent public opinion, which occurs mainly in the structures of the civil society, is a critical step for the effective functioning of the democratic mechanisms of the social control. At the same time the critical reforms are the power levers of the influence on society and control over the formation of the public opinion.

Generally, in our view, the structure of the social reform in certain stages of the historical development of the society is fundamentally different. Consider these processes in a state of social statics and dynamics. The most appropriate model for this description is the idea of the universal epochal cycle. It consists of two periods: the regulatory and the unstable. In the stable (regulatory) phases of the cycle — of the involution and evolution is stored the existing for a certain period of time the system of the social control. The reforms thus have partial character, as it were a cosmetic one, generally they do not change the existing mechanisms of the social control and are directed to its perfection and improvement.

But in the evolutionary stage of the cycle there is accumulation of significant social innovations. After reaching a critical number of innovative changes can be observed the quality changes.

The dynamic (transient) phases of the cycle of the landmark are associated with the preparation and implementation of the social reforms. Thus at the co-evolutionary stage of the cycle we can observe the loosening of the old system of the social control that reaches such a degree of intensity that is objectively fixed by the mass consciousness.

The radical systemic changes usually occur at the stage of the revolutionary stage of the epochal cycle, which brings an end to the historic "spent" cycle, and initiates a completely new one.

Let's see how the proposed model "works" in the analysis of the known social transformation.

Historical experience of the social reforms.

We will focus on the most famous revolutions that eventually formed the modern social conditions in the forefront of the history. These are the Dutch, British, American and French Revolution of the XVI–XVIII centuries. All of them, despite the rather significant differences, were caused by different historical circumstances of their deployment, rate of changes, their radicalism, sustainability formation of a new social order, have important analogies.

First of all, it concerns the impact of the religious factor as a key in the traditional form of s organization of the social control, for radical social transformations. Especially revealing in this respect are the first three revolutions. They were made under the influence of the Reformation's value, their entities consolidated around the ideas of different branches of Protestantism and Catholicism. As a result, about a generation underwent a process of forming new institutions of the social control inherent in bourgeois society.

The French Revolution of the late eighteenth century was brought up in the ideas of the Enlightenment. It even formed a basis for the secularization of the civil society on the basis of its transformation into an object of almost religious worship. It is sufficient to mention the Jacobins attempts to introduce the cult of the Reason.

The legitimization of the transformations in each case took place on the basis of the rejection of the traditional mechanisms of the social control. In the case of the Netherlands it was the domination of the Catholic Spain, which was seen as an obstacle to free not only of religion, but as a sudden exploiter of the Dutch wealth gradually accumulated from the development of the commodity-money relations. In England such enemy, emerging from the course of the social and political processes of capitalization, was the old semi-feudal monarchy that with their inadequate actions violated an unspoken social agreement on the taxation, pursued the radical dissidents (so called themselves followers of the religious Reformation). After they moved to the North America, where created new settlements, but were not yet delivered from the control system of the metropolis.

The American Revolution, which coincided with the birth of the process corresponding to the so-called American way of development of the capitalism, synchronized with the struggle for the independence of the North American colonies from the British crown. On the other hand, it influenced the launch of the French Revolution, which in fact opened a new global cycle of the social and historical development and formed the modern institutions of the social control.

However, we at the beginning of the article stressed that the process of globalization, which intensified after the collapse of the socialist bloc, creates innovative trends of the social transformations. At the same time, Soros sees the threat to open society from the instability caused by the lack of the developed social values. To save the situation, he proposes to act correctly and morally, even if it sometimes seems inappropriate, i.e. convert the means to achieve the goal on the same goal.

The problem of monitoring the changes, the known sociologist and

futurologist A. Toffler, offers a means to resolve clear understanding of long-term social problems and democratization ways of achieving them [15, p. 392]. At the same time, we can not observe the intensive humanization of the social transformations, because the consequences of the social modernization are still connected with the tangible depopulation of the population and the whole complex of negative social phenomena that are intensively developing in an environment of anomie and permanent stress favorable for most sectors of societies that are in a state of transformation.

However, the historical experience of the social reforms shows that their result ultimately is to establish new mechanisms of society and renewal of the social institutions that are designed to perform the permanent social control. Let's consider from this point of view the recent experience of our country and our great northern neighbour.

Ukrainian and Russian ways of the reforms and social control.

The dismantling of the Soviet social system in both countries took place with certain specific features, but also in the process of restructuring. Gradually, step by step, there was a departure from the traditional mechanism of the social control and its gradual destruction. In particular, the refusal of the sixth article of the Soviet Constitution, which enshrines the leading role of the Communist Party, became a real "quiet" revolution. Thus was actually removed the core structure-creating of the Soviet political system, which provided legitimization and the meaning of its existence.

Further progress of the rebuilding project was associated with the de-legitimization of the most active at that time law (to this has contributed the postulate — "everything that is not prohibited by law, it is permissible") that contributed to the creation of favourable conditions for the development not only of the legal nihilism but also of various methods of privatization by the former Soviet ruling elite of the public property. After, gradually, by relatively little blood was made a real social revolution, confirming a radical change status and social roles of the "working class", "working peasantry", "intelligence" and the ruling elite.

The whole process was accompanied by demobilization of the collectivist attitudes mass behaviour and the active promotion of the hedonistic individualistic morality ultimately aimed not at "Protestant asceticism" originally capital accumulation (in Weber's sense of the term), but a new form of "robbery of the loot" with simultaneous destruction of the industrial and scientific potential. The consequence of these transformations began the dismantling basic of the social security and all the social services from kindergarten (due to genuine demographic disaster) to schools and higher education.

The social institutions which, because of their functions should provide continuous reproduction of the social control — school, church, science, military, executive and the legislature, the media — were in a deep systemic crisis. The school mired in ill-considered reforms that leveled the approach to providing universal primary knowledge and led to rigid class stratification of the students. The church appeared un-

prepared to answer the moral crisis of the society, by the Byzantine tradition it has entered into an alliance with the government. In Ukraine the Orthodox Church in general because of political reasons was divided into warring denominations. The science was disoriented by the market approach to its activities as scholasticism of the plan of the scientific discoveries replaced the prose of the commodity-money relations. The executive and legislative branches of the government took up the sharing of the power. In Russia, this "constitutional process" in October 1993 needed a bloody naturalistic performance with the shooting of the White House. In Ukraine, the Constitution was adopted after lengthy clarifications of the relations between branches of the government in one night. But its "reform" after the April 2000 referendum will last for a long time.

Finally, the media has not turned into the fourth power designed to implement the so-called informal control over the activities of the authorities. Thus, they did not become the eyes and voice of the civil society. Last, if we understand under this term various social groups, the differentiation which occurs as a result of certain social division of the labour in Ukraine and Russia also still in the stage of self-awareness and determine their functions in social control by the state, which in turn is in no hurry to delegate to it such a right. At the same time, the naturally languid civil society can not defend its right, constantly flirting with the state.

One of the many reasons for this situation is that most media in the market conditions of existing quickly came under the control of various financial and industrial groups and express the opinion of their new owners, while avoiding to perform the functions of the "watchdog" of democracy, becoming a decorative dog which delivers the voice only by the instructions of the team owner.

Moreover, another component of the formation of the independent public opinion — the so-called "public relations" also turned into a function of big business and are based on the well-known postulate of Mark Twain about that honesty is the best policy, especially if it brings money.

Thus, the common problems of both post-communist countries is the lack of the effective civil society structures, because of the existing shortage of effective, not communist, constructive opposition. The social control of the state institutions in the political sphere should ideally consist of an incorruptible and impartial judge, designed not to play on the side of certain political forces, but only see to it that all political players followed the rules of the game.

However, as stressed the Russian political scientist O. S. Panarin, the politics serves as an innovative production process for new power status and influence within the universal legal norms. Based on these considerations, this author come to the reasonable idea that the basis of the political revolution is not a conflict between the productive forces and the production relations, but the conflict between the subsystem mass production of the new requirements and the existing subsystem of the political decision-making.

In the Ukrainian and Russian realities of the transition period, contrary the dismantle of the effective state control with simultaneous crisis control

mechanisms mobilized the public opinion, has created a peculiar phenomenon of "privatization" of the public authorities which for taxpayer money often acted against their interests. At the same time, the society was assigned the role of a passive observer for clarifying the relationship between the various groups of the newly formed elite.

The dialogue between the government institutions and the civil society structures as a form of exercise of effective mutual social control still has not emerged. By virtue of this factor, the process of institutionalization of the corresponding political field is slowly proceeding.

The lack of effective political support for social reforms significantly slows down their pace, hinders the crystallization and differentiation of various social interests, that should lead to a stable political structure and a substitution of a small party for a multi-party system, when several parties of a clear ideological orientation become active political actors that will represent the objective interests of different strata of the society.

The recent political battles in Russia — the State Duma elections in December 1999 and the early presidential elections in March 2000 again revealed the conservation of the deficit dialogue between the authorities and society. This clearly showed the lack of the public debate between the candidates for various governmental mandates. This democratic mechanism was replaced by various compromising materials, which only undermined the remnants of citizens' trust in the existing political class. On the other hand, the entire state machinery worked actively to ensure the election of V. Putin to the highest office in the executive power. Opposition for various reasons, the media were taken under control.

The first steps of the President V. Putin, as a non-acting, but absolute president, noted the need to establish a "dictatorship of law", were associated with the restoration of the mechanisms for monitoring the course of the social transformations in Russia. This process has been linked to the formation of the pro-presidential majority in the Duma, the actual political isolation of the Communist Party because the authorities intercepted its national-patriotic rhetoric restructurization of the Federation Council. Further strengthening of the vertical of the federal government is associated with the complex process of changes to the current Constitution of 1993 that could be one of the priorities during Putin's second term.

However, during the first period of his stay in the Kremlin office were made very noticeable steps in the new phase of reforms that unlike during the presidency of B. Yeltsin, were not aimed at destroying the remnants of the old mechanisms of the social control, but the formation of new ones. Specifically, were adopted the Tax Code, the Land Code, which provided private ownership of the land for the first time in Russian history without blood, were initiated the judicial and military reforms. At the same time, the pro-presidential political forces again do not have a constructive opposition. In this role is trying to pretend the "Yabloko" of G. Yavlinsky and newly established in December 2001 B. Berezovsky's party "Liberal Russia".

From our point of view, the next elections to the Duma, where different political forces bear in mind the prospect of Putin's re-election in 2004, will be the challenge for new mechanisms of the social control that so far only manifested as a trend, but not yet fully formed.

A similar test around the same time was waiting for Ukraine too. Here, after the 1999 presidential elections a year later blew loud the "cassette scandal" that became one of the symptoms of the lasting anomie, of the lack of effective mechanisms of the social control. However, as with any crisis, it stimulated certain positive trends reanimating the political activity of different actors. As a result of the pressure of the April 2000 referendum was formed the majority in the Verkhovna Rada of Ukraine that in difficult political conditions could hold a number of important bills. In particular, at the last session before elections were adopted the Land, Civil, Penal Codes. Another thing is how is overcome the legal nihilism, so the existing legislation to be enforced by all the subjects and worked for the reform.

However, a stable sample structurization of the Ukrainian parliament like the elections of 1998 did not happen. The strengthening of the trend towards the final transformation of Ukraine into a presidential republic as a result of the possible adoption by the next composition of the parliament during 2002 of the changes in the Constitution (with the early elections of the lower house of the parliament in our country can become as frequent as in Italy), for the time will remove the problem of the political structuralization, since the new type of the Verkhovna Rada is more controlled by the Upper Chamber, whose senators will be appointed by virtually non-partisan executive power. And there will not be far away the time of the 2004 elections, when the inevitable aggravation of the political struggle around the post of the president of Ukraine will occur.

So, all this shows that the search for the optimal model for organizing the distribution of power and the organization of institutional social control in Ukraine and Russia will last at least in the nearest first decade of the 21st century, does not give us grounds to talk about the end of the transformation processes in both countries and the completion of the transitional time reforms, a symbol of what should be the formation of new mechanisms of the social control. However, this does not mean that the trend will not increase. In Ukraine the evidence of attempting to restore its power control function was, in particular, the December 2001 census. Next year a similar event is to be held in Russia.

But in general should also take into account the impact on the transformation process in both countries of the external factors related to the complexity of the global transformation and the formation of the new rules of the international game. These factors can significantly affect the future course of events in Ukraine and Russia. After the attacks of 11 September 2001 in the United States is rapidly changing the balance of power in the international arena. Russia politically actively supports the United States in conducting the anti-terrorist operations. However, its implementation has stimulated the sharpening contradictions in Eurasia,

especially between the nuclear India and Pakistan. The terrorist attacks in December 2001 of the Indian Parliament further aggravated the situation of the Indian subcontinent. Controversial remains the situation in the Middle East.

All these events complicate the foreign politics positioning of Ukraine and Russia. The question remains to ensure the place of these countries in the new global system, in particular from the point of view of their subordination to the external control. The US with the withdrawal from the Anti-Ballistic Missile Treaty, officially to be held in June 2002, is actively preparing for the role of the global policeman. After all, if the national missile defense system is deployed, the United States will have the opportunity to defend its territory in the event of a missile response of the so-called rogue countries with military pressure from the superpowers. In this case, the role of "deputy sheriff" is rather claimed not by Russia, but by Britain.

The resource possibility of Ukraine in the context of protecting the national interests from the external control of today are rather limited. The preservation of the negative demographic growth, the accumulation of the problems with the population aging, as well as the unsolved social, economic, political, environmental and other problems, can further weaken the competitive ability of our state in the context of globalization. One of the possible solutions to this problem can be the synchronization of reforms in Ukraine and Russia, the mutual strengthening of the positions in the world, without shifting their problems to the shoulders of the strategic allies.

The first decade of the 21st century offers an opportunity to choose the strategic priorities and areas of development that can open up space for innovative capacity or finally bury hope, even the last.

Conclusions. The socio-historical analysis can identify the conflict in the troubled field of two archetypal model interpretation of the causes of conflict — the modern and the postmodern.

The modern archetypal model of conflict is associated with the ideas of Thomas Hobbes, who said that the conflict is generic ("war of all against all"). Therefore, the public administration entities based in these conditions on hatred as part of the human nature are looking for social and political mobilization irreconcilable enemies, competitors, rivals, opponents and others. The political action is seen as resistance. They warn the society against external ones that they consider as a threat to their own security.

The postmodern archetypal model of conflict is associated with the ideas of John Locke, who believed that man is by nature good and bad due to circumstances and social environment. Accordingly, the basic categories of the public administration here is a cooperation mechanism and concessions and the general consensus in decision making. The public-regulatory practices are aimed at minimizing the adverse conditions for the implementation of decisions.

In general, we can say that the subjects of the modern era, due to the dominant extroverted psychosocial properties of people, act in the context of the universals and social-class intransigence. However, postmodern moderni-

ty, with access to the arena of the social life of the introvert psychotype, puts a person in dependence on the pressure of the social segregation, mass practices of gradualness, mutuality of actions with detente of the social conflict tension.

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FUNCTIONAL INSTITUTIONAL BEHAVIOR OF GLOBAL CIVIL SOCIETY IN CONFLICT ZONES

Abstracts. The article specifies that during the conflict in the east of Ukraine there is an increase in the activity of the institutions of the global civil society and, as a result, an increase in the level of trust in public associations; It is stated that in the situation active activities are carried out by both the institutions of the global civil society, and by the national public associations and state institutions; It is argued that the cooperation of international non-governmental organizations with the governments of national states and public organizations is marked by the phenomenon of "mutual influence"; It is focused on the fact that this phenomenon contributes to the emergence of a global civil society that is more consolidated in comparison with the international community of states.

Keywords: conflict, global civil society, public associations, international non-governmental organizations, public administration.

ФУНКЦІОНАЛЬНІ ОСОБЛИВОСТІ ІНСТИТУЦІЙНОЇ ПОВЕДІНКИ СУБ'ЄКТІВ ГЛОБАЛЬНОГО ГРОМАДЯНСЬКОГО СУСПІЛЬСТВА В ЗОНАХ КОНФЛІКТНОСТІ

Анотація. У статті визначено, що в період конфлікту на сході України спостерігається зростання активності інституцій глобального громадянського суспільства та, як наслідок, підвищення рівня довіри до громадських об'єднань; вказано, що у кризовій ситуації активну діяльність здійснюють як інституції глобального громадянського суспільства, так і національні громадські об'єднання та державні установи; аргументовано, що співпраця міжнародних неурядових організацій з урядами національних держав та громадськими організаціями відзначається феноменом "обопільного впливу"; акцентовано увагу на тому, що це явище сприяє становленню глобального громадянського суспільства, яке є більш консолідованим порівняно з міжнародним співтовариством держав.

Ключові слова: конфлікт, глобальне громадянське суспільство, громадські об'єднання, міжнародні неурядові організації, публічне управління.

ФУНКЦИОНАЛЬНЫЕ ОСОБЕННОСТИ ИНСТИТУЦИОНАЛЬНОГО ПОВЕДЕНИЯ СУБЪЕКТОВ ГЛОБАЛЬНОГО ГРАЖДАНСКОГО ОБЩЕСТВА В ЗОНАХ КОНФЛИКТНОСТИ

Аннотация. В статье определено, что в период конфликта на востоке Украины наблюдается рост активности институтов глобального гражданского общества и, как следствие, повышение уровня доверия к общественным объединениям; указано, что в кризисной ситуации активную деятельность осуществляют как институты глобального гражданского общества, так и национальные общественные объединения и государственные учреждения; аргументировано, что сотрудничество международных неправительственных организаций с правительствами национальных государств и общественными организациями отмечается феноменом "обоюдного влияния"; акцентировано внимание на том, что это явление способствует становлению глобального гражданского общества, которое является более консолидированным по сравнению с международным сообществом государств.

Ключевые слова: конфликт, глобальное гражданское общество, общественные объединения, международные неправительственные организации, публичное управление.

Target setting. For a society where there is a change in the political system, economic relations, geopolitical space and culture, there is an increase in conflict, which should be understood as a societal crisis. The modern Ukrainian society is characterized by growing uncertainty and instability, which is primarily caused by the influence of globalization, the expansion of the conflict space, increased tensions in international relations, the destruction of established structures, and the changing nature of relations in human society.

Analysis of recent research and publications. In the scientific environment, the various aspects of the manifestation of a global civil society are explored. A significant scientific contribution to the study of issues of global civil society was made by V. Stepanenko [5] and M. Kaldor [10; 11], D. Homerov [1], A. Naumov [2], I. Tokhtarov [6], I. Yurchenko [8] and others have done the research of the development of its separate components — the functioning of international public organizations, volunteering and charity. S. Tolstov, when he has been comparing the opportunities and effectiveness of the influence of intergovernmental and international non-governmental organizations on stabilization in conflict zones, noted that "intergovernmental structures have great financial and organizational capabilities, but the range of means of influence used by international non-governmental organizations is usually much more flexible and dynamic.

In general participants in such structures should not coordinate their activities with government departments and seek a consensus between the approaches of various national governments, as

stipulated by the procedural norms of the OSCE, NATO, EU and other inter-state institutions" [6, p. 12].

The purpose of the article is to define the features of the activities of the institutions of the global civil society during the conflict in the east of Ukraine and the features of cooperation of international non-governmental organizations with the governments of national states and public organizations in conditions of uncertainty.

The statement of basic materials. In the conflict zones of the modern world, governments are in need of contacts and interaction with non-governmental organizations. Special relationships are formed between state and non-state actors. In conflict situations, qualities such as the ability to adapt quickly to a changed situation, skills, pursuing one's own interests, attracting opponents to one's side, as well as the ability to react flexibly and develop qualities such as skill, remembering one's own interests, attracting to one's side opponents and quickly adapt to the situation, which is developing leads to changes in traditional approaches and requires an extraordinary and creative state of mind.

Unable to respond to the challenges that arise in the situation in connection with the conflict in eastern Ukraine, governmental departments interact with private individuals and organizations, optimize the possibilities for collecting information. An employee of governmental departments must necessarily possess the qualities of a coordinator and an idea generator. It requires the ability to identify and mobilize non-governmental resources to achieve government goals. He also needs to evaluate at what time and how to attract other actors who are engaged in international activities.

To solve social contradictions and create comfortable relations in society is an important task of civil society. The social activity, integration and adaptation of people in a certain society are stimulating with public associations. Their activities are directed on the various spheres of public life: the protection of human rights, education, health, social protection of the population, ecology, culture, etc.

The degree of involvement of international non-governmental organizations (hereinafter — INGOs) in world politics, including in internal and international conflicts, depends on the content of the activities of the non-governmental organizations themselves.

International NGOs perform the following important functions in the conflict zones of the modern world:

• the control over the observance of human rights;

• the protection against threats, search for individuals, groups and minorities of refugees;

• the documenting of war crimes, facts and identifying missing persons;

• the introduction of alternative media on incidents not involved in the information war; Proposals for dialogue, reconciliation and relations;

• the propagation of peace, overcoming the cult of war through art, music, films and cultural events;

• the establishment and implementation of demobilization, disarmament and demilitarization initiatives;

• the reintegration of returnees into places of permanent residence after the end of hostilities, restoration of territories;

• Psychological and medical assistance to persons who were in the conflict zone.

The greatest interest in solving problems related to conflict situations, demonstrate INGOs of human rights, humanitarian, environmental and political nature.

Humanitarian non-governmental organizations provide material assistance and support refugees and victims of wars and natural disasters. Since the end of the XXI century. Humanitarian INGOs work practically in all hot spots of the world. To provide information to the world community on the state of affairs in the zones of military conflicts is an important direction of their work. So, after the statements of the International Red Cross, the world community drew attention to the conditions for the accommodation of refugees, as well as providing security to the war-affected population. Widely known, for example, the actions of humanitarian INGOs during the conflict in Rwanda in 1994, when activists built a camp for 750,000 refugees in just a few days.

The most significant international event of recent times, in which humanitarian NGOs participated, the international campaign on the banning of anti-personnel mines was, initiated by a number of large non-governmental organizations, which saved millions of lives in different parts of the world. Activists of humanitarian INGOs help to restore peace to people who survived in armed conflicts and act as intermediaries between yesterday's opponents, monitor elections, promote the formation of civil society in post-conflict regions, and so on. [2, p. 53].

Significant attention in the work of humanitarian INGOs in the conflict zones of the modern world is given to providing targeted charitable assistance to people experiencing physical and emotional suffering and financial difficulties. As a rule, there is not enough national resources to support refugees and internally displaced persons, so cooperation with international organizations is being carried out to solve the problems of IDP.

The work and coordination of international organizations takes place on the basis of the Humanitarian Response Plan [4]. This plan is intended solely to assist victims in Ukraine. Ukraine belongs to middle-income countries and has national and local capacity, but as it is quickly exhausted, the humanitarian community is ready to help. It includes an assessment of the situation of internally displaced persons and an assessment of the resources that need to be drawn. The analysis is carried out on the basis of the cluster approach. This approach identifies a set of problem areas (education, temporary shelter, food security, health, nutrition, livelihoods, early recovery, protection, water supply, sanitation, hygiene and overall coordination); within which the responsible organizations work and the target group that will receive assistance is determined. According to this approach, during August–December 2014, 33 million dollars were raised for the needs of clusters. Strategic Humanitarian Response Plan for 2015. Defines 5,000,000 people in need of assistance, and 3,2 million people, who will receive assistance in accordance with planned activities within the clusters. To implement this plan, it is necessary to raise

$ 316,000,000. These datas are the only available description of the situation, containing both an assessment of material needs, and indicators of achievement of results for each cluster. There are international organizations working in the field of peaceful construction, conflict resolution, mediation and related activities, including:

• The Alliance for Peacebuilding (AfP) is an association of various organizations working together to create sustainable peace and security throughout the world. Its headquarters is in Washington, DC. AfP members are directly involved in the application of conflict prevention and resolution;

• The British American Security Information Council (BASIC) — an information and propaganda organization, which explores and carries out a critical analysis of global security issues, including nuclear policy, military strategy, armaments and disarmament;

• The Carnegie Endowment for International Peace is a private, nonprofit organization designed to promote cooperation between countries and encourage active international participation by the United States;

• The Center for International Policy is a nonprofit research and advocacy organization based in Washington, DC dealing with advocacy and policy research;

• The Center for Strategic and International Studies (CSIS) is aimed at to enhance global security and prosperity in the era of economic and political transformation by providing strategic ideas and practical policy decisions for decision-makers;

• Conciliation Resources (CR) is an international non-governmental organization registered in the UK as a charitable organization. It works mainly in the Caucasus, Uganda and West Africa in partnership with local and international civil society organizations and authorities;

• The Center for Humanitarian Dialogue is an independent and impartial organization based in Geneva, Switzerland, which work is aimed at promoting humanitarian principles, preventing conflicts and mitigating their consequences through dialogue;

• International Conflict Research (INCORE) is a joint project of the United Nations University and the University of Ulster. Association of scientific research, education and comparative analysis;

• International Alert is an independent international non-governmental organization that works at the local, national, regional and global levels to create conditions and processes that contribute to ending the war and developing sustainable peace;

• The International Crisis Group is an independent, non-profit, non-governmental organization dedicated to the prevention and resolution of deadly conflicts;

• The International Institute for Strategic Studies is the world's leading authority in the field of global security, political risk and military conflict;

• The International Rescue Committee (IRC) responds to humanitarian crises in the world and helps people to survive and rebuild their lives. This includes the protection and empowerment of women and girls, the reunification of families separated as a result of conflict.

Among the humanitarian INGOs in the conflict zones, the oldest organization, the International Committee of the Red Cross, should be mentioned. This organization in 2014 confirmed and said that in Ukraine there is a military conflict, after which the world community recognized the existence of the conflict in the east of Ukraine.

A relatively new organization, Médecins Sans Frontières, was founded in 1971 by a group of French doctors working in inpatient medical institutions, organizing mass vaccination of the population and other preventive measures. In the conflict zones of the world, including Afghanistan, Bosnia and Herzegovina, Chechnya, Kosovo and Burundi, Médecins Sans Frontières participate in the delivery and distribution of humanitarian aid, as well as seek to influence public opinion, work with the media in conflict zones with to improve the human rights situation in the territories covered by internal and international conflicts.

The widely known international NGO International Amnesty, founded in 1961 by the English lawyer P. Benenson, aimed at combating human rights abuses throughout the world, especially in prisons, which also deals with the fate of captured participants in military conflicts. Its representatives investigated the fate of prisoners of the American base of Guantanamo and secret prisons of the CIA in European countries. In Ukrainian realities, the unresolved issue that the Amnesty International NGO is dealing with remains the fate of prisoners in prisons in the territories under their control DNR (Donetsk People's Republic) and LNR, (Luhansk People's Republic) and the fate of prisoners of armed conflict.

INGOs dealing with science, culture and education, with headquarters in the United States, Germany, the United Kingdom and other Western countries, such as the Ford Foundation, the MacArthur Foundation, the Carnegie Foundation, the Konrad Adenauer Foundation and others, offer training for internally displaced persons in particular on how to open a business, courses of a foreign language, use of computer technology, financial literacy and others. At the same time, they are the hotbeds of Western culture, a way of thinking and living, and Western-style democracy.

Human Rights INGOs actively and fairly successfully carry out public awareness measures to change the policy and the introduction of new laws on internally displaced persons, which carry out legal education of the population under international law and their personal rights. In Ukraine, for example, the NGO "Freedom House" helped organize the so-called largest regional election monitoring system in which more than 1,000 trained observers were involved.

Since the use of weapons during conflicts (not only chemical and nuclear) affects the environment, environmental organizations, as far as possible, contribute to reducing tensions and conflicts in the world.

Among the INGOs of the ecological trend, the most known organization is Greenpeace, which was formed back in the late 60s. XX century. In the framework of protest campaigns against nuclear weapon tests.

It should be noted that today quantity of opponents of "Greenpeace" is nothing less than his supporters, but as a result of shares held by "Greenpeace" out of work, and thus the livelihood of the remaining Norwegian whalers, Canadian lumberjacks, workers from other companies, public and political figures whose car ' Pierre broken through the actions of "green" [2, p. 56–57]. INGO "Greenpeace International" has a hierarchical global structure, built on the model of military units from the special squad and support units, uniform and autonomous means of communication. The degree of preparation for a particular action in Greenpeace corresponds to the planning of an army operation, and hundreds of scientific laboratories, computer centers, analytical departments and marketing groups cooperate with it, whose work is coordinated from a single center of the organization. "Greenpeace" highlights the actions in the local and world press. At the same time, none of the shares can pass without the approval of the board of Greenpeace International. Moreover, Greenpeace managed to develop and widely advertise its own moral principles regarding the norms of ecological behavior, which sometimes impose their ecological ideals "to every normal person on the planet". It should be said that environmental NGOs (Greenpeace International, World Wildlife Fund, Friends of the Earth, etc.) have a real impact on the solution of a number of global problems of mankind.

INGOs also deal with conflict prevention, or the so-called preventive diplomacy: promote dialogue between conflicting parties, using various means- seminars, negotiations, development of strategies, social networks and other initiatives for establishing cross-cultural relations. So, in the late 90's. XX century. The United Nations and Research Institutes and INGO International Alert (UK), the PIOOM Foundation (Netherlands), the Academy of Sciences and the Institute of Ethnology (Russia), the American Council on Foreign Relations (USA), York University and Swisspeace (Canada) to warning and early response.

Research Institute Swisspeace developed early warning methodology, according to which it monitors conflict in North and South America, Africa and Asia. The International Crisis Group provides regular reports and briefings on conflict zones. CARE International has launched several early warning programs in high-risk areas — El Salvador, Honduras and Nicaragua. In Africa, the WANEP network is setting the stage for civil society initiatives, called the Network Warning and Response Network (WARN), which will operate in 12 of the 15 member countries of the Economic Community of West African States (ECOWAS). Multilateral diplomacy, or Trank 1,5 interventions are used by International Alert (UK), the Carter Center (USA) and the church of the Sant'Egidiya community.

INGOs also specialize in the reconstruction of territories after conflicts. INGOs conduct arms export control campaigns and advocate raising public awareness about the economy of war. INGO Eurostep, (Belgium, Brussels) worked to draw the attention of EU institutions to the need for monitoring and analysis in the field of trade in forests, diamonds and oil, as this could cause wars for the creation of military

economies. The Diamond International campaign exerted pressure on politicians and private companies to prevent illicit diamond trade, which contributes to the financing of the war, as it was, for example, in Angola. In 1998, 100 NGOs founded the International Action Network against Small Arms (IANSA), aimed at limiting the proliferation of small arms and reducing illicit arms trade. Cooperation with NGOs is also actively encouraged by state structures and international organizations, in particular from the UN and the EU. Since the late 1990s, for example, EU parliamentarians have started regular meetings with NGOs in the framework of the Contact Group on Human Rights and Civil Society.

In the current situation in Ukraine, which has developed in the east of the country in connection with the military conflict, a large number of internally displaced persons have appeared. In the situation, active activities are carried out both by the institutions of the global civil society, and by Ukrainian public associations and state institutions.

International experts note the rapid growth of volunteerism in Ukraine. This became possible on the one hand, because in our country there is a long tradition of social labor, mutual assistance, caring for the neighbor. Persons who were working in this field has been called public figures, altruists, benefactors, volunteers, and the like. On the other hand, there was a situation in some Western studies called "limits to power" or "power limit" or "power limits" (Jack V. Cox [9]). Theoretically, the power can not be limited without the consent of society, which establishes certain limits of this power. One can al-so talk about "official power" and "real power", as well as artificial boundaries of power and the natural boundaries of power.

In Ukraine in the second half of 2014 there was a situation that can be described as a "limit of power". The authorities were unable to solve the problems with IDP, the conflict in the east of Ukraine and the mobilization issues. In these conditions, the role of civil society is growing. As a result, confidence in public associations has increased in the society and confidence in the authorities has decreased, as evidenced by the data of sociological research.

Conclusions: During the conflict in eastern Ukraine, there has been an increase in the activity of institutions of the global civil society and, as a result, an increase in the level of trust in public associations. In a situation, both global civil society institutions and national public associations and government institutions are active. The cooperation of international non-governmental organizations with the governments of national states and public organizations is marked by the phenomenon of "mutual influence". Exactly this phenomenon contributes to the formation of a global civil society, which is more consolidated in comparison with the international community of states.

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INSTITUTIONAL AND PSYCHOSOCIAL ANALYSIS OF UKRAINIAN REFORMS

Abstract. Sociocultural reasons for failures in implementing structural reforms in Ukraine are analyzed. It is concluded that the administrative-oligarchical model, which was formed in Ukraine, is not able to provide sustainable economic growth and social well-being. An analysis is made of the psychosocial components of the institutional trap of reform. The structure of competencies necessary for the successful implementation of reforms is considered. The urgency of creating the institutional foundations of innovative cultural policy is substantiated.

Keywords: cultural policy, institutional trap, modernization, reforms in Ukraine.

ІНСТИТУЦІЙНИЙ ТА ПСИХОСОЦІАЛЬНИЙ АНАЛІЗ УКРАЇНСЬКИХ РЕФОРМ

Анотація. Аналізуються соціокультурні причини невдач у реалізації структурних реформ в Україні. Узагальнено, що адміністративно-олігархічна

модель, яка сформована в Україні, не здатна забезпечити стійке економічне зростання і соціальне благополуччя. Аналізуються психосоціальні складові інституціональної пастки реформ. Розглядається структура компетенцій, необхідних для успішного впровадження реформ. Обґрунтовується актуальність створення інституційних засад інноваційної культурної політики.

Ключові слова: культурна політика, інституціональна пастка, модернізація, реформи в Україні.

ИНСТИТУЦИОНАЛЬНЫЙ И ПСИХОСОЦИАЛЬНЫЙ АНАЛИЗ УКРАИНСКИХ РЕФОРМ

Аннотация. Анализируются социокультурные причины неудач в реализации структурных реформ в Украине. Делается вывод о том, что административно-олигархическая модель, которая сформировалась в Украине, не способна обеспечить устойчивый экономический рост и социальное благополучие. Проводится анализ психосоциальных составляющих институциональной ловушки реформ. Рассматривается структура компетенций, необходимых для успешной реализации реформ. Обосновывается актуальность создания институциональных основ инновационной культурной политики.

Ключевые слова: культурная политика, институциональная ловушка, модернизация, реформы в Украине.

Target setting. Ukrainian society always keeps in sight the task of implementing reforms. They became particularly relevant after the dramatic events in 2014, which are related to the Euromaidan. However, if we summarize the result of over the past 25 years of transformation, we must recognize that there are no too many positive changes that have pointed to a new quality of society. Thus, political class face the challenge, on the one hand, to assess progress made in the historical trajectory, and on the other hand — to understand the state building errors, which apparently were done more than enough. And the most important part is to create realistic agenda for prospective reforms for the near future.

Analysis of recent research and publications. Studies of the problem related with the implementation of the reforms were always in sight of Ukrainian scientists. Due to the tasks of of this publication its point to study those authors who studied the socio-economic aspect of reform. This includes work of Halchynskiy, A. Vlasyuk, V. Symonenko, V. Heyeytsya, E. Libanovoy, E. Golovakha, E. Afonin, S. Korablina V. Shulga and others. It is also necessary to called foreign scientists who have studied the processes of global socio-economic transformation. In particular, V. Polterovych, J. Stiglitz, J. Perkins, John. Sachs, F. Fukuyama, E. Reinert and others.

The aim of this article is an analysis of institutional and psychosocial aspects of reforms that were implemented in Ukraine. As historical experience has shown, the activity of the reformers took place in conditions of the historically developed social institutions and under the influence of certain values (archetypes) that did not fall in sight of their goal-setting, but at the same time "silently" contributed to the degradation of reform projects. Thus, the task of the research paper is to identify psychosocial and institutional factors in implementation reform projects.

The statement of basic materials. By the time when Ukraine became an independent state, it was a highly developed industrial-agrarian republic. Its share in foreign economic relations of the USSR was about 20 %. It is believed that Ukraine wealth expressed in value terms in 1991 was amounted to 6,8 trillion dollars [1]. The share of industry in the structure of the economy in 1990 was 37,9 %. In 1990 the industry of Ukraine was equivalent to 32,8 billion dollars and ranked 27 in the world. Agriculture of Ukraine in 1990 was estimated at 22,1 billion dollars and was ranked 12th place in the world [2].

During 26 years Ukraine largely lost its economic potential. Over the years since the acquisition of sovereignty its real GDP declined by 35 %. According to the World Bank, this is the worst result in the world for the past 24 years.

Dramatic years for the economy were in the biennium of 2014–2016. Nominal GDP in Ukraine in 2015 was amounted to 90,6 billion dollars, while in 2014 — 133,5 billion dollars. In 2015 in purchasing power standards of GDP per capita Ukraine figures decreased to 7,5 thousand dollars against 8,2 thousand dollars in the previous 2014 [3]. This is 5 times less than the average amount in the EU, 3,4 times — than in Russia, 3,2 times — than in Kazakhstan, 2,3 times — than in Belarus. During the biennium of 2014–2015 GDP of the country declined by 17,5 %. In 2016 Ukrainian economy has shown an increase of 2,2 %, which is absolutely not enough to reach the pre-crisis level. The economy is gaining momentum in deindustrialization and strengthening the low-tech orientation of production. There is an increasing trend in growth of outdated production capacity. Thus, over the past 15 years, the degree of wear and tear of basic means of production increased from 43,7 % in 2000 to 85 % in 2015. However, in 2015 Ukraine has strengthened the agricultural specialization of its economy. Agricultural production generates almost 39 % of GDP. For comparison, in the EU countries the share of agriculture in GDP is much lower and in 2015 it was 1,5 %. At the same time in the EU the contribution of professional, scientific and technical activities to GDP is almost three times higher compared to the Ukrainian indexes (average 10,9 % of GDP in the EU and only 3,8 % in Ukraine). As noted by the experts, such structural imbalances between Ukrainian and European economies limit the competitive opportunities of the national economy in the process of European integration. Technological backwardness and conservation of low-tech production structure suggest a crisis of the national industrial policy [4]. Experts said "since independence the country has lost not just individual enterprises and research centers, but the whole industries. Tech-

nological decline "gave" Ukraine not just a commodity and small economy, but the damped economy. Since independence, its weight in the world production decreased by 4–5 times. Having lost former technology base, the domestic economy was tied to world markets for raw materials" [5]. Despite the huge amount of government debt, according to experts since 1991 from Ukraine to offshore zone was withdrawn the amount of capital equal to 148 billion dollars [6]. These negative trends have contributed to the spread of poverty in the country. GDP per capita fell from $ 4,186 in 2013 to $ 2,067 in 2015. In 2017 according to the UN about 80 % of Ukraine's population was below the poverty line [7].

In 1991, when Ukraine gained independence was proclaimed withdrawal from totalitarian administrative command model to build a socially oriented market economy. However, analyzing the socio-economic results of what has been achieved, we have conclude that none of the stated goals was achieved. Over 26 years were approved many government programs that were designed to prevent destructive processes. In each of them with different levels of detail were proposed measures to stimulate economic growth and improve the social situation of citizens. As an illustration, we mention the most important ones.

It is believed that the first document of the public policy that defined the objectives of reforms was a ruling by the Supreme Council dated October 25, 1991. "The main directions of economic policy of Ukraine in conditions of independence", prepared by the Government V. Fokin.

In 1992 Parliament approved the program "Fundamentals of National Economy of Ukraine", presented by the President Leonid Kravchuk. In 1996, the President Leonid Kuchma made the program "Through radical reforms". In 2000 former prime minister Viktor Yushchenko presented to the Parliament the program "Reforms for welfare". During the premiership of Yanukovych the parliament has approved two programs — "Openness, effectiveness, and efficiency" (2003) and "Sequence. Efficiency. And Responsibility" (2004). However, the second one was canceled in December 2004 after the "Orange Revolution". Since his premiership of Yulia Tymoshenko were presented the following programs "Meet the People" (2005), composed in continuation of Yushchenko's election program "Ten steps towards people", and "Ukrainian Breakthrough: for People, not for Politicians" (2008). Reference is also made to a program of economic reforms of former President Viktor Yanukovych "Prosperous Society, Competitive Economy, and Effective State" (2012). Post-maidan power was "distinguished" by active program-making. Here, in particular, can be specified a Poroshenko's program "Ukraine – 2020" and the coalition agreement of deputy factions "European Ukraine". In addition to the presidential and premier programs in the last decade, the government approved dozens of targeted industry concepts and development programs. However, as can be seen from the socio-economic results of what has been achieved, none of the attempts to implement approved programs or strategies failed to stop the accumulation of negative trends. Discrepancies

between the proposed by political class reform programs and socio-economic reality were amazing — resulting in a socio-economic model, which nobody has planned. In the country was formed an administrative-oligarchic model system [8]. In fact, the country is facing the threat of socio-economic disaster, balancing on the verge of bankruptcy, from which saves us financial contributions of the IMF and other international financial institutions. Gradually, the so-called external control is being alleged when the key decisions in the economic and political spheres shall be agreed upon the foreign "friends". Based on the results of 26 years of experience in implementing reforms, Ukraine can be called a "loser country".

Establishing the administrative oligarchic model in Ukraine is not the result of some historical accidents. For many years, understanding reforms for political and administrative elite was associated with importing models that are based on the principles of the so-called Washington consensus. However, implementation of these models in practice led to opposite results. Modernization that was carried out under the ideological influence of "market fundamentalism", has resulted in the formation of so-called "trophy economy" — a system of socio-economic relations, based on the use of previous era accumulated material wealth in order to obtain short-term benefits and not able to create conditions for the dynamic development. As Erik Reinert noted, "in 1989, the fact of the fall of the Berlin Wall created almost religious euphoria about the free market, has revived the dream of the world economy. This belief is the basis of the ideology of the International Monetary Fund and the World Bank, international financial organizations, which since the early 1990s govern affairs in most poor countries. In many countries this management led to a disaster. History reveals us how the rich countries became wealthy by methods that are now almost completely banned by the conditions of Washington Consensus" [9, p. 5, 18]. History of Ukraine proves the correctness of this opinion.

The transformation of post-totalitarian society based on neoliberal models contributed to the economic and cultural pathologies. Thus, privatization of socialist property has led not to the formation of an "effective owner", but to the looting and destruction of industrial assets. Even economically sustainable enterprises after privatization did not evolve, social status of workers did not improve, and the fixed assets did not renew. Refusal of state regulation and opening the domestic market for ostensibly stimulate investment and competition led to decrease in national production. Short-term successes of the "trophy economy", which were shown, for example, in a partial GDP growth and partly improving people's welfare after the next political cycle (for example, the next presidential election) changed to recession and increased poverty. One of the reasons for the failure in implementing reforms is that the political and administrative classes were the victims of an institution cultural trap. Its essence is that by declaring the need to create new forms of social and economic structure, it functioned in other coordinates of rationalities (corrupt rent, "trophy economy"). Development programs, which were

aimed at creating new forms of economic and social activity, were carried out in the old socio-cultural conditions of the (archetype) institutions. This led to the formation of a strong anti-reform potential in society, which has always "put out" modernization impulses.

The impact of institutional cultural trap lies in the fact that ignoring the problems of cultural development has led to the destruction of reform projects. The point is that without introducing changes in the cultural sphere it is impossible to achieve a successful transformation in society. In recent years, reformers have proposed in their projects a new system of socio-economic relations, but post-totalitarian society, sharing the old system of values neither did perceive changes nor implementation of liberal doctrines had opposite effects, helping to create anti-reform attitudes in the public consciousness. Cultural trap is a situation where the harmful and outdated values become resistant norms of life, making any modernization strategy ineffective.

We will provide psychosocial components of the institutional trap of the reform:

• absence of passionarity in authors of reform projects. Dealing with reforms was a matter usually performed by officials or political leaders for whom the reformist trend actually was not a priority. For them, it was the implementation of an approved "outside" plan or performing a specific role. These "reformers" sought the formal evidence of the impact of their efforts, not realizing the strategic goals of social development.

• low legitimacy of power contributed to the anti-reform potential in society, who served a protective function for those sectors of the population who did not understand the content of the reforms. Even when the power offered quite reasonable reform projects, still in a crisis of confidence they were perceived by the population mostly in a negative way.

• organizational failure. In the executive branch was not formed a separate body that would be responsible for implementing reforms. All ministries and departments were engaged in the process, but there was no system work of a separate structure that would have authority to evaluate the effectiveness of policy reforms and would be responsible for its implementation. When such structures are created in a variety of "advisory boards" or "reform committees", they performed mostly secondary functions. Thus, often there often arose a situation where for implementing reforms at the same time all seemed to be responsible, but no one did.

• it was a common imitation of reform projects when programs were created to mobilize voters during election campaigns or to obtain external financing. Often promoting reform projects were only part of broad manipulative efforts to create a positive image of individual leaders or political parties.

• significant disadvantage of reform projects was their declarative character, which was the result of low-level design of public policy. Typically, these projects were created without proper calculation of material, institutional and human resources required for their implementation. There was neither created mechanism of identifying priorities nor proper evaluation of required

resources for the implementation of government programs.

• conflict of interest prevented the implementation of reforms. Successful could be only those changes that meet the interests of specific politicians or business groups. If the proposed changes did not meet corporate or personal interests, they were strongly held back, or even did not implement at all.

• there should be indicated a factor of lacking the continuity in the implementation of reform projects. Winners of the next parliamentary and presidential elections refused to develop positive achievements of their predecessors. Guided by considerations of creating a positive public image, they wanted to start from scratch that is why even small positive experiences of predecessors were lost. Due to the strategic incompetence of establishment management plans were created based on one political cycle.

• finally, it should be noted that conceptual failure of many reform projects, which is why they were based on false postulates of the Washington Consensus, which were imposed from outside. Implementation of the ideology of "market fundamentalism" has led to the fact that the domestic economy deteriorated and there was a conservation of backwardness.

Summarizing the psychosocial components of the institutional trap can be argued that they can be overcome by forming competencies that are necessary for successful reforms.

In summary form, these competencies can be summarized as follows items: 1) the possession of an exhaustive knowledge of the facility, which is planning to be changed; 2) the ability to identify priority segments or areas that need urgent positive change; 3) the ability to prepare a realistic plan of action, which would contain the calculation of the required human, financial and organizational resources; 4) presence of motivation for concerted actions, the ability to consistently implement the programs and achieve identified goals; 5) the ability to mobilize supporters, presence in society a critical number of actors who support reforms, an opportunity to establish a productive communication with them; 6) knowing when make evaluations of the achieved results and the need for understanding the mistakes, the ability to make quick adjustments to previous plans; 7) the presence of positive results that can be presented to public awareness, and by which increase the number of supporters; 8) loyalty of society to innovative changes, focus of public awareness on the development and rejection of retrograde psychology; 9) the ability to positive borrowing the positive reform experiences of other countries, knowledge of successful and unsuccessful reforms in other countries.

The transformation of post-totalitarian society over the past two decades did not produce the largely expected result because the inefficient cultural policy could not form a social consciousness fixing on the innovative development. Thus, in order to form the task in the public consciousness, especially the political class, strategic vision of culture importance for the success of the implementation of reform projects. However, the political class does not fully recognize the need for appropriate cultural policy during the implementation of reform projects. It must be noted

that the political class has no strategic vision on the role of culture in the successful implementation of reform projects.

In this respect it should be noted that the cultural and creative resources are one source of socio-economic development of the developed countries. Innovations in the field of culture and the creative economy contribute to the sustainable development of society. For developed countries one of the priorities is investment in the development of innovative potential of culture with new ideas and promotes creative economy that functions with new ideas and is capable to implement them in competing products and services. For example, in the United Kingdom creative industry provides for about 1,7 million jobs with a turnover of 77 billion pounds. In 2015 in the EU creative industries were employed 7 million workers. Revenue from the creative industries in the US is about 51 % of GDP [10].

Current global trends, including great recession showed the decline of the neoliberal model. Instead, the positive effects are evident growing influence of state regulation of market processes. Experience of Ukrainian reforms shows that positive results are possible only under total condition of modernization of society. Calculating that since it is necessary to reform the economy, and then socio-cultural sphere was false. Economic and technological transformation must take place simultaneously with the socio-cultural. That is why, the priority should be forming in the public consciousness of innovative cultural facilities, which would be the basis for economic, technological and political innovations. Ukrainian society desper-

ately needs positive social and cultural development that will be ground for successful economic and technological development. The concept of culture of innovation should receive wide distribution in the minds of political and administrative class. Purposeful development of innovative culture is a means to overcome outdated mental and organizational forms. This type of culture creates new norms and behaviors that contribute to the implementation of reform and renewal of society.

International experience demonstrates that Ukraine is now facing a problem of understanding the role of cultural policies in reforming society, which has to become an instrument of formation innovative installations in public consciousness. In this sense, there is an actual government support of innovations in culture as a prerequisite for the development of creative environment and the socio-economic development. The role of state cultural policy in the implementation of reforms is determined primarily by the fact that culture is the valuable basis where possible consolidation of Ukrainian society to overcome the socio-economic crisis and sustainable development.

Conclusions:

1. Administrative-oligarchic model that formed in Ukraine is not able to ensure sustainable economic growth and social welfare. Transformation that were carried out in terms of this model, in fact, put the country on the brink of disaster, that is why successful reform of the socio-economic system of Ukraine should be considered as a necessary process of survival of the country in the long-term strategic perspective.

2. One of the reasons for the collapse of Ukrainian reforms is phenomenon of the institutional cultural trap. This concept indicates that without changes in the cultural sector, especially, in system of values and motivations in society are impossible productive drastic reforms. The reformers proposed a new system of socio-economic relations, but post-totalitarian institutions functioning in the old coordinate values or perceived changes in or implementation of liberal doctrine had the opposite effect. Cultural trap is a situation where the harmful values become resistant norms of life and make ineffective any strategy of modernization.

3. Institutional socio-cultural trap contributed to the loss of subjectivity of reformers. Modernization projects evolved under the influence of neoliberalism attitudes (Washington Consensus) that were unacceptable to society that functions in the coordinates of post-totalitarianism. Thus, it is necessary to reject false practice of borrowing these attitudes. Reformers should focus on creating incentives that promote the development of domestic industry and protectionist policies to strengthen the domestic market. Without this realization of neoliberal units (such as "market itself will bring the country out of crisis") lead to the preservation of the technological backwardness.

4. You must give up superficial ideas about the reform. Without a comprehensive analysis of the economic and cultural realities it is impossible to determine priority areas of public policy reforms. Specifically, when efficiency reforms should be understood not only improving macroeconomic indicators, but also enhance the creative potential of society and the cultural competences of the individual. On the agenda there is a need for a meaningful state strategy reform aimed at Reindustrialization of Ukrainian economy and the development of cultural competence of citizens.

5. The dynamic development of culture is key to successful reforms in Ukraine. It is necessary to give up the false view that the success of the reforms lies only in the economic and social dimensions. Successful transformation can be only when it is accompanied by effective state policy in the spiritual and cultural sphere, primarily due to the formation of an innovative culture. The priorities of the cultural policy strategy for reform society should be associated with the need of human creative potential and create conditions for the formation of creative environment and new forms of social organization.

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ARCHETYPAL STRATEGY FOR OVERCOMING IDEOLOGICAL CONFLICT: OF ISRAEL

Abstract. In the article lessons are reflected creations of the state Israel, that deserve the use in practice of state building of Ukraine. It is marked that proceeding in the mother tongue and fixing became basis of educational politics of the young state her as languages of the state. In the first decade of development, Israel continued to assist three basic educational directions of country: so-called "general"; "working"; "religious", that спряло to the association of all possible community groups and even groups round the idea of creation of the state. The state through the educational sphere put maximum efforts to weaken the influence on the development of society of the main contradictions: ethnic, religious and in-

terethnic — the main tools in this were politics and ideology, and technology — educational influence.

АРХЕТИПНА СТРАТЕГІЯ ДОЛАННЯ СВІТОГЛЯДНОГО КОНФЛІКТУ: ДОСВІД ІЗРАЇЛЮ

Анотація. У статті висвітлено уроки державотворення Ізраїлю, що заслуговують на використання на практиці державного будівництва України. Зазначено, що основою освітньої політики молодої держави стало відновлення рідної мови і безальтернативне закріплення її як мови держави. У перше десятиріччя розвитку Ізраїль продовжував сприяти трьом основним освітнім напрямам країни: так званого "загального", "робітничого", "релігійного", що сприяло об'єднанню всіх можливих суспільних груп і навіть групок навколо ідеї державотворення. Держава через освітню сферу докладала максимум зусиль для ослаблення впливу на розвиток суспільства основних протиріч: етнічних, релігійних та міжнаціональних — головними інструментами у цьому стали політика й ідеологія, а технологією — освітній вплив.

АРХЕТИПНАЯ СТРАТЕГИЯ ПРЕОДОЛЕНИЯ МИРОВОЗЗРЕНЧЕСКОГО КОНФЛИКТА: ОПЫТ ИЗРАИЛЯ

Аннотация. В статье отражены уроки создания государства Израиля, которые стоит использовать на практике государственного создания Украины. Отмечено, что основой образовательной политики молодого государства стало возобновление родного языка и безальтернативное его закрепление как языка государства. В первое десятилетие развития Израиль продолжал способствовать трем основным образовательным направлениям страны: так называемого "общего", "рабочего", "религиозного", что способствовало объединению всех возможных общественных груп и даже групок вокруг идеи создания государства. Государство через образовательную сферу прикладывало максимум усилий для ослабления влияния на развитие общества основных противоречий: этнических, религиозных и межнациональных — главными инструментами в этом служили политика и идеология, а технологией — образовательное влияние.

Target setting. The proclamation of the state of Israel on14ᵗʰ of Mayin 1948 has completed a long period of struggle of Zionist movement for the creation of a Jewish cell settlements in Palestine and then the state. Israel has become a unique example of the materialization of a political idea. Just "the political movement that set out a goal to restore a Jewish state in Palestine has become the reason and mechanism of the state". Its leaders designedconceptual frames of national building, provided social mobilization, set priorities of practical implementation of the formed ideas using diplomatic, military, political and economic means for its implementation" [6, p. 7].

The history of this country is of a particular interest to the Ukrainian researchers of the history of state building. It was created in the center of Arab world and it had had been unrecognized by its neighbors for many years, it faced serious threats and it was forced to use extraordinary measures to ensure the security, and its citizens still live in constant tension and on this background they have developed economy and civil society with a high level of social protection and justice. The experience of serious security, social, ethnic, economic challenges is instructive and useful for Ukrainian officials. Particularly instructive is the experience of Israel's national education system that could integrate all public educational movements and send them into the mainstream of state creation and state affirmation, to create one of the most effective educational systems in the world that allows every citizen of the country if he wants to release his potential and later implement his knowledge and skills. For 15 years of the twenty-first century (from 2002 to 2017), eight Israeli citizens have become awardees of Nobel Prize in scientific disciplines, in addition, the country ranks the third place in the world in the number of scientific publications per capita and the second place in the number of people with higher education [8]. But, despite such high achievements, the Israeli education system has a number of specific unresolved problems caused by the difficulties in implementing the internal state policy and hostile attitude of the majority of the Arab neighboring countries.

On the base of the experience ofnation-forming archetypal strategies of foreign countries using their and own experience of overcome ideological conflicts (East-West Ukraine) we have to adjust our educational strategy so that it ideologically "cement" the population of Ukraine in Ukrainian multiethnic and multicultural nationon the base of the idea of a prosperous Ukraine.

Analysis of recent research and publications. In the science of public administration, a number of the national scientists and educators give their attention to the problems of development of national education (V. Andrushchenko, I. Vakarchuk, L. Hubernsky, S. Dovgyi, M. Zgurovsky, V. Kremin, V. Lugovyi, P. Talanchuk, G. Shevchenko), but the experience of participation of educational policy in the consolidation of the nation state in the process of state creation in relatively "young" democracies and countries is being studied not enough. Little attention is focused on the exclusive role of education (in our opinion, the main one) in the nation-building processes. It is important to

pay attention to the works of foreign researchers of this subject in Israel that determines the development of state processes, Aran Zalman [1], A. Gluzman [5], I. Zvyahelskaya [6], O. Karpenko [10], N. Nardy [9], N. Rozenshteyn [12], I. Tversky [7] T. Tsameret [14], N. Sheynyn [15], and others.

The purpose of the article is to identify the key points of experience of implementationof Israeli strategies in the formation of educational policy and educational space for the Ukrainian realities.

The statement of basic materials. The historical lessons of state building of Israel, the country which actually revived its statehood after a break of two thousand years deserves not only for the scientific interest, and in many cases emulation in the history of state-building of the modern history of Ukraine. The archetypal strategy for overcoming the ideological conflict deserves particularly interest.

First, let us discuss the very definition of "archetypal strategy". The word "archetype" came from the Greek words "arshe" — origin and "typos" — shape, pattern. In the late ancient philosophy the word was used to define the prototype, ideas. The Greek philosophers interpreted "ἀρχαί" as the beginning or the primary principles, such as water, fire what they called "αττειρον", "endless". Thus, it is about the primary states that never get old, can never be surpassed, and always exist [2].

Archetype is, first of all, a result of creative work of the human brain and, maybe, in a less degree, it was influenced by the environmental conditions. The archetypes of the collective unconscious of K. G. Jung mean the sphere of deep layers of the human psyche and they havestable features of the ancient human experience. [16] This way, by K. Jung, the unconscious consists of three layers: the personal unconscious as its surface layer, the collective unconscious of innate deep layer and that one that have not an individual but a general nature, it includes the experience of previous generations of mankind and it covers overpersonaluniversal pattern, performingas a common basis of the spiritual life of humanity [16].

We define the direction of the development of the controlled object by a management strategy (organization, country) in accordance with the stated purpose, and it appears not only in the development programs, but also in special quality of management functions and management solutions, personnel and management organization. The management strategy finds the actual implementation in the program of the development, purpose and mission, principles of practical management, personnel requirements, themethods of development of management decisions. Using the term strategy, we understand a set of guidelines and restrictions that determine the direction of development in accordance with the set purpose [13].

The use of the archetypes of national traditions in Israel during the formation of the national education system made it possible to build a strong, self-sufficient and self-organized national communitywhich authentic model depends on a man as the greatest value [11]. The freedom, in its turn,appears through the empathy as a way of understanding the essence and the image of man's lifeand also tolerance asa respectful attitude to every person regardless his physical ad-

vantages or disadvantages. The archetypal educational strategythat carried out in Israel allowed to unite all cultural public trends, both local residents of settlements and repatriates. Thus, the "archetypal strategy" is one of the most advanced management features, especially if it is based on the mentality and cultural heritage of the ethnic group, reflecting its cultural history of ontogenesis [11; 13].

In the early years of the state existence, the great attention was paid to the development of the native languages, Hebrew and the study of hundred thousands of repatriates, as most of them came to the country and spoke other languages. The staff teachers and volunteers were engaged in this matter a long time. The hundreds of Ulpans (schools for teaching Hebrew) have been established throughout the country. The need for rapid language mastering promoted the development of the unique methods and techniques of teaching. The most part of migrants-repatriates showed the persistence and a strong desire to learn the native but not forgotten language and to achieve greatprogress. There were no similar examples in the world of the state which in such a short period of time could so quickly convert actually "dead" language in alive, spoken and the one that is developing [14, p. 8]. It may be claimed that the educational policy of the young Israeli state began with the restoration of the native language and its uncontested consolidation as a state language. This experience and the political will were not enough, and by this time, it is still not enough for the Ukrainian authorities in the formation of state ideology and linguistic space of the Ukrainian

state. The language policy in the state ideology, especially today, in the conditions of the Russian aggression must become a part of its archetypal strategy of the formation of a national model of the education of Ukrainian state.

Knesset (the parliament of the country — 120 deputies) passed a law on compulsory education at one of its first meetings in 1949. According to this law, all children in Israel, whether Jews or Arabs, children of native population or repatriates, ordinary students or children who need special educational and social approachmust have the right on free eight-year education. In parallel with the development of primary education the state applied maximum efforts for the development of secondary education and teacher training in those years (the percentage of women among teacher's audience was quite significant and it was growing). The ideology and politics played an important role in those years in education, as education was actually ruled by the parties and political movements, rather than authorities. The schools often formed that worldviewto which ideology the dominant party belonged, the minister of education of the country was appointed with a delay of one year. It was a famous writer of the country, journalist and historian ZalmanShazar [14, p. 9]. Subsequently, he was elected as the third president of Israel.

Around six months before the declaration of the state of Israel, Israel's Labor Party, the most influential Jewish settlements in the territory of Palestine, preparing to become the leading political force in the country, has created several committees on planning the various spheres of social life of the future

state. One of these committees was the Commission planning in education of 20 people. An important issue that the committee considered was to preserve the state after the creation of the structure of the education system, which existed till statehood on the territory of the abovementioned settlements (kibbutzim, towns, etc.). That referred to the consolidation of the various political and ideological trends. An alternative would be to create a unified public education system, along with the possibility of the existence of some private schools and colleges. Some members of the Commission called to the radical changes in the education system, to the abolition of the principle of party affiliation and the gradual creation of a unified state system of schools that work by the same programs. The first prime minister of the country David Ben-Gurion stood on this position [3; 4]. But the majority of the Commission was afraid of losing close to them according to the comprehensive directions of its specificity schools and the sympathy of parents-voters and voted against the integration of the various "branches" into a single educational space (one system). As a result,the separate existence of each of the three major appeared in the pre-state period branches continued, so-called "general" direction associated with the Labor Party and the Federation of trade unions — "working" direction; the direction made by the religious Zionists of Mizrahi movement (in the political history of Zionism — political and ideological national-religious movement).

The main reason for this decision was the caution that too stronginfluence of the state in education sphere faced a sharply negative reaction from the representatives of the parties and movements, who ruled the three aforementioned education systems at that time, and the main task of the government structures of the young country was the union of all possible social groups and even little groups around the idea of the state building at the beginning of work. Therefore, the impact of the management educational institutions in some areas of the country was generally minimal. About 97 thousand of young people wentto the schools of the mentioned three directions in the 1948/1949 and only a few hundredsof students went to schools of not these directions: traditional religious schools,international Jewish organization "All Jews are friends" (the first agricultural school "Mikve Israel was established by it" (in 1870) and others (see. tab.):

The distribution of the students in Jewish schools in Israel in 1948/1948 academic year, by type of educational institution [14, p. 20]

Direction	Kinder-gartens	Elementary andsecond-ary schools	High School	Total	In %
"General"	7,024	32,104	9,850	48,978	50,2
"Labour"	6,038	17,727	2,874	26,639	27,3
"Religious-Zionist"	2,633	17,457	1,822	21,912	22,5
Total	15,695	67,288	14,546	97,529	100,0

This situation kept until 1953 when the law on public education was adopted by the Knesset.

The teachers working at schools of "general" direction saw its goal in educating students in the spirit of loyalty to the values of the Jewish national movement, while paying great attention to the familiarity with the achievements of modern science. The leaders of the "general" direction based their work on the basis of the spirit of "spiritual heritage which is common to all people". They stated that education should serve as a "workshop of national unity" [7, p. 197] and hoped that their schools can reach children from the secular, traditional and religious-based schools, people from all communities and social classes and groups.

The second largest in scale was "working" direction that united all educational program structure of all the parties that belonged to the Federation of Trade Unions, first of all — the Labor Party and later MAPAM (of United Working Party). Their work was directed to give proletarian education to their students by creating "an independent active Jewish identity" infiltrated by the Zionist and socialist ideals.Their students were ready to implement the goals of the Jewish working and socialist movement in Israel" [12, p. 366]. In addition, that "working direction" gave general education in its institutions, its administration was proud of involving their students in the youth movements and their work and practice in the Kibbutz and Moshav (agricultural settlements of the socialist type and cooperatives). Along with the national flag over the educational institution of this type there was always a red flag, and the first

May Day has always been a day off for teachers and students. In the environment of this direction the religious and proletarian movement existed, which had its training programs. They gave both general education and a traditional religious education.

The third direction in the education operated under the auspices of the religious Zionist parties. As a rule, the children of religious Zionists, both old-timers and new repatriates went to these schools. The schools in this direction tried to combine the spirit and the letter of the Jewish tradition with raising the Zionist ideology and the study of modern scientific achievements. Unlike the traditional ultra-religious schools in these educational institutions, the students obtained also common, including natural and science education, learned foreign languages. At the time of creation of the state almost a quarter of the students (Table) attended schools of religious-Zionist direction.

After establishment of the state, in the result of state support notby Zionist ultra-religious circles and also leaving the religion by many repatriates'children, the share of pupils at schools of this direction in the education system of the country as a whole was steadily decreasing [14, p. 25].

So, the fourth ultra-religious not Zionist direction was added to the three pre-existing directions in the education system. One of the major arguments of solving about the recognition of the fourth educational direction in the country was attempt of the politicians to include the movement of the Orthodox Jews in the processes of state building and hope that it will help the government to strengthen the influence

in the atmosphere of the Jewish diaspora. Many politicians believed that over time this movement in the national education would leave from its anti-Zionist position that orthodox religion is doomed to extinction during the processes of modernization and progress. This direction is stillone of the most influential in the education system in Israel in the system of private education.

At the beginning of its revival, the state paid great attention to the education. In 1951, at a meeting of the Knesset, the first Prime Minister of Israel D. Ben-Gurion spoke in his speech about the importance of education in achieving peace: "We want peace between Jews and Arabs. We see his ability, authenticity and historical necessity in the future, and we need to educate people and young people with the faith in the future. We need to educate two principles with all the contradictions in people and young people that exists between us: the readiness to defend the country in any battles and wars; willingness to cooperate and genuine alliances between the two Semitic peoples which were doomed by the history for co-existence alongside each other in the biblical countries, which are called Middle East now" [3; 4, p. 254; 17]. In his speeches, Ben-Gurion emphasized "Israeli child, an Israeli teenager ... should feel that our story begins not from 1948 ... and from biblical times, from the period of Jewish pride and independence ... especially the independence of spiritual creativity that created the Jewish people and allowed them to live till today" [14, p. 36]. In fact, in his speeches, he, as a leader of the country and recognized national authority, formed the self-respect and national

dignity of the citizens of Israel. This is a worthy lesson-example for our leaders of the country in the matters of formation of self-identity and self-esteem of the Ukrainian nation, especially in the current period of external Russian aggression. The experience of the educational work and the army in Israel as "a workshop on creating people" must be also used. "For the life in your country, for yourself, for freedom, for Jewish unity, for mutual aid, for collective responsibility ... We have to turn the whole country, the whole nation, the whole image of our life" — David Ben-Gurion said [17, p. 30–32]. The first Prime Minister of the country was a supporter of a single system of public education in the country and he considered the preservation of different directions to be a danger for the unity of the Jewish people, because they cemented its differences. He recorded his children only in the school of "general" direction and not "working" which the Labor Party supported to which he belonged.

There were also sharp debates regarding the role and place of the teacher in the society in the country. "The state needs a teacher-activist, not a teacher with an academic degree". The heads of educational directions in the education system that existed in the first decade of the historystood for the preservation of the ideological values of the educational process. For example, J. R. Etsion, the chief Inspector of the network of religious Zionist education said: "The institutions ontrainingteachers should not only provide professional training in the field of knowledge of the subject and teaching methods, but also the ideological training for the educa-

tion thatthe teacher dedicateshis lives for" [14]. The state applied maximum efforts forfacilitatingof the basic differences on the development of the society: ethnic, religious and international. The main tools in this case became the policy and ideology and the technology was an educational impact.

Conclusions. Israel does not define itself either secular or theocratic state. Its main feature is in the profound contradiction between the democratic and political system and ethno religious nature of the state which identifies itself as Israeli. The decision to keep, even after the establishment of the state, the existence of diversity in education system should be seen as the archetypal strategy for overcoming ideological conflict as there was a spirit of the atmosphere of almost fanatical devotion to a particular ideology among the residents of the young state that prevailed at that time in Israel. The government of the state decided that the existence of certain directions in the education system would not prevent the shocks and unnecessary debates in the society and would allow do other important nationwide things–first of all, the problems of security of the country and economic development. Yet,there were attempts to hold a unification of general educational programs to level the major existing differences in the quality of knowledge of schools of different educational directions of the state. These differences reflected the social problems of the country in the first decade of existence in the modern times. Through the differentiated approach in the education system of the country, it was possible to solve the problem of ethnic conflicts, and social and cultural gap between different communities was greatly reduced.

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THE STRATEGY OF TRANSFORMATION OF THE POST-SOVIET STATE SYSTEM OF UKRAINE AS A NECESSARY CONDITION FOR THE RESOLUTION AND PREVENTION OF SOCIAL CONFLICTS (ARCHETYPAL APPROACH)

Abstract. The article is devoted to the scientific problem of the transforma-tion strategy of post-Soviet state system of Ukraine as a necessary condition for the resolution and prevention of social conflicts. The author developed con-ceptual provisions concerning the essence of the transformation strategy of the post-Soviet state system as a necessary condition for the resolution and preven-tion of social conflicts. It's based primarily on the principals of the archetypal approach, system theory and public management. According to the author the transformation strategy of the post-Soviet state system should be based on: the

state of the governmental system and the character of the culture as a "way of life" which support each other's state by forming the reinforcing feedback.

Keywords: transformation strategy, post-Soviet state system of Ukraine, social conflict, archetypal approach, culture as a "way of life", systemic crisis.

СТРАТЕГІЯ ТРАНСФОРМАЦІЇ ПОСТРАДЯНСЬКОЇ СИСТЕМИ ДЕРЖАВНОГО УПРАВЛІННЯ УКРАЇНИ ЯК НЕОБХІДНА УМОВА ВИРІШЕННЯ ТА ЗАПОБІГАННЯ СОЦІАЛЬНИХ КОНФЛІКТІВ (АРХЕТИПНИЙ ПІДХІД)

Анотація. Статтю присвячено науковій проблемі — стратегії трансформації пострадянської системи державного управління України як необхідної умови вирішення та запобігання соціальних конфліктів. Базуючись насамперед на принципових положеннях архетипного підходу, теорії систем та публічного управління, автором були розроблені концептуальні положення щодо змісту стратегії трансформації пострадянської системи державного управління як необхідної умови вирішення та запобігання соціальних конфліктів. В основу стратегії трансформації пострадянської системи державного управління, на думку автора, повинні лягти: стан системи державного управління та характер культури як "спосіб життєдіяльності", які, формуючи петлю посилюючого зворотного зв'язку, підтримують стан один одного.

Ключові слова: стратегія трансформації, пострадянська система державного управління України, соціальний конфлікт, архетиповий підхід, культура як "спосіб життєдіяльності", системна криза.

СТРАТЕГИЯ ТРАНСФОРМАЦИИ ПОСТСОВЕТСКОЙ СИСТЕМЫ ГОСУДАРСТВЕННОГО УПРАВЛЕНИЯ УКРАИНЫ КАК НЕОБХОДИМОЕ УСЛОВИЕ РЕШЕНИЯ И ПРЕДУПРЕЖДЕНИЯ СОЦИАЛЬНЫХ КОНФЛИКТОВ (АРХЕТИПИЧЕСКИЙ ПОДХОД)

Аннотация. Статья посвящена научной проблеме — стратегии трансформации постсоветской системы государственного управления Украины как необходимого условия решения и предотвращения социальных конфликтов. Основываясь в первую очередь на принципиальных положениях архетипного подхода, теории систем и публичного управления, автором были разработаны концептуальные положения относительно содержания стратегии трансформации постсоветской системы государственного управления как необходимого условия решения и предотвращения социальных конфликтов. В основу стратегии трансформации постсоветской системы государственного управления, по мнению автора, должны лечь: состояние системы государственного управления и характер культуры как "образ жизнедеятельности", которые, формируя петлю усиливающей обратной связи, поддерживают состояние друг друга.

Ключевые слова: стратегия трансформации, постсоветская система государственного управления Украины, социальный конфликт, архетипический подход, культура как "образ жизнедеятельности", системный кризис.

Target setting. The world, in which mankind are living now, is interesting from a scientific point of view, and hyper turbulent in terms of dynamics and character of changes. N. I. Hrazhevska defines this period as the Age of Bifurcations and N. Talieb — as the Age of Unpredictable Events, which he calls 'the black swans'. In turn, the state, in which the humanity is today with all global system of international interaction, was very aptly reflected by the well known Ukrainian scientist and activist Ya. I. Grytsak. 'There will not be any confidence in the world. It is probably the most honest prediction that can be made over the next 15, 25 and even 100 years,' he wrote in his article in one of the Ukrainian media.

World order of transformation beginning fell to the events in Ukraine, which became its catalyst. The social conflict, occurred in Ukraine, had resulted in the Revolution of Dignity of 2013–2014. It have launched a comprehensive process of structural change as the average country as in the world geopolitical arena. Intrastate conflict escalated into interstate and led to direct military operations on the territory of Ukraine and annexation of its territory by the Russian Federation.

Today the transformation process taking place in Ukraine in public administration and reform of key public spheres of life of the Ukrainian people are not systematic and do not have a clear strategic direction. This situation is dangerous in terms of availability of highly destructive factors both internally and in its external environment. Social pressure, which is currently formed primarily based on moral fatigue and low purchasing power in most sections of the population and underdevelopment of the Ukrainian economy, becomes a powerful challenge to the system of governance Ukraine.

There are only two ways: build systematically developed state, including widely applying the tools of public management and achievements of the Ukrainian School of Archetypics, or loss of statehood and subsequent factorisation of the system state, its stagnation and degradation from the perspective of modern challenges. Therefore you need to choose between the path of order and chaos.

A constructive solution of these problems is impossible without the transformation of post-Soviet system of state management of Ukraine into a state of progressive systematization on the basis of systems theory, public administration, and on the basis of the archetypical methodology. This synthesis will provide an opportunity not only to solve but also to prevent large-scale social conflicts, including with tragic consequences.

Understanding the systemic causes of today's conditions through the prism of historicity and archetypes will give the opportunity to form a strategy of transformation, which can lead to constructive systemic changes in the social and political sphere of Ukraine when it is embodied. 'What can and should we do to keep the Ukraine and with it the whole world from the worst?' Ya. I. Hrytsak said.

Analysis of recent researches and publications. The described problem is not new to domestic science and practice however; the relevance of its

solution is difficult to overestimate. The complexity of the problem needs to focus efforts of various schools and methodological developments outstanding scientists and practitioners for its solution. Scientific and practical problem of transformation of post-Soviet public administration system of Ukraine is multifactorial and interdisciplinary, and therefore is a system. According to the author, it requires the use of a systematic approach to its solution, applying all constructive interdisciplinary scientific and practical tools.

Many works of domestic and foreign scientists are devoted the problems of public administration and resolving social conflicts. Our national scientists, namely: B. D. Havrylyshyn [1], L. Yu. Gordienko [2], N. I. Hrazhevska [3], P. M. Kobziev [4] and others devoted their works of transformations aspects of social and economic systems, including in public administration. Public administration in the light of the theory and practice of public administration is disclosed in the following works of: O. Yu. Obolenskyi [5], O. A. Dehtiar [6], O. I. Hrytsiak [7], O. Moroz [8] and others. In turn, the public administration through the prism of the archetypical approach is considered in the works of O. Yu. Amosova and N. L. Havkalova [9; 10]. The methodological provisions of Archetypics, in the context of the described problems, are considered by the following scientists and researchers: E. A. Afonin and A. Martynov [11; 12], M. Lashkin [13], V. Haniak [14] and others. The problem nature of social conflict and the origin of the notion 'social conflict' are dedicated in the works of the following scientists and researchers: I. I. Kopaihora [15], O. Kuchabskyi, I. Parabchak [16], I. Yasna [17], V. Kotyhorenko [18] and others.

Of course, the described problems are not confined by the above mentioned works of researchers and scientists, we probably also need to remember the following names: C. G. Jung, T. Parsons, R. Darenderf, Yu. P. Surmin, Yu. Romanenko and others.

However, despite the wide range of publications and researches, the problem of transformation of the post-Soviet system of public administration of Ukraine, as a necessary condition of solution and preventing social conflicts, requires further research and constructive of theoretical and practical developments in this area in order to guarantee the transition of Ukraine to the path of system development and orderliness in all aspects of life on which efforts of the author of this work are aimed.

So, **the purpose of the work**, in the context of the mentioned above study, is to enhance scientific and theoretical foundations of post-Soviet transformation strategy of public administration of Ukraine as a necessary condition of resolving and preventing social conflicts on the basis of the archetypical approach.

The statement of basic materials. Human, an individual are on the one hand the basis of entire hierarchy of subjects of social and economic relations from the individual to the mega level. On the other hand, people act as designers and create social and economic systems, such as for example, the state. On the other hand, they are

functionaries and performers in systems that are created by them. This feedback loop or causal relationships has great potential of varied both in terms of laying the foundations for the generation of social conflicts and resolve them and prevent acquiring into force of opportunities in practice balancing or reinforcing nature.

Conflictology as an area of research has not received their recognition for a long time. Therefore it was unable to develop. First and foremost, this situation was connected due to the fact that 'theory of conflict absence' was totally dominated in the Soviet times.

Modern Ukrainian Conflictology, like Conflictology of all post-Soviet states, was formed and developed under the influence of the heritage of the Soviet social science and the concepts that have emerged in the West. In particular, the negatives of the Soviet era, its late compared with the foreign science, appeal to social conflict still affects [17, p. 138].

Now, we can conclude that there are two major schools of Conflictology that are based on the works [14–17]. This conclusion was made by Robert Pretorius back in 1960. He noted that conflictologists divided into 'the consensus school' and 'the school of conflict' in the US.

For example, T. Parsons believed that conflict is a social anomaly, abnormal phenomenon, which points to certain deviations in the course of normal development of a society that happens due to a gain in it of social differentiation in its structural-functional theory. And if this differentiation is bigger, the deeper becomes the distinction between people according to their social statuses and roles, income, educational level, etc. [17, p. 140].

In turn, a bright representative of the opposite position is G. Dahrendorf with his 'the functional theory of conflict'. The central element of conflict model of society, built by this researcher, is a recognition tight interdependency between 'conflict' and 'system': the second does not exist without the first, but without the second does not exist the first [17, p. 141]. Proponents' views of social conflict as a positive phenomenon in social development are also G. Simmel, L. Coser, V. Speranskyi and others.

The notion 'social conflict', according to [14, p. 79], is regarded as the confrontation between two or more entities, due to the opposite (incompatibility) their interests, needs and value systems. Typically, confrontation is based on certain social norms.

Therefore, the social conflict is one of the characteristic phenomena of the society development that embraces a diverse range of contradictory reality, and that is the peak expression of inability to solution of various contradictions.

Despite the fact, through the prism of this theory to consider the social conflict in any case it has negative consequences in the form of aggression, war, direct confrontation, human casualties, etc. In fact social conflicts are the tools of revolutionary development of social and economic systems. In turn, the well known fact that the best properties of the system are formed from the perspective of evolutionary development, and therefore more conducive to scientific and prac-

tical point of view is conflict-free way of life, based on a gradual evolution.

It should also be understood that absence of conflicts are based on evolutionary development. It requires building sophisticated social and economic system of the 'state' on the one hand and a high level of consciousness among the population (active elements) on the other hand. From the position that, if we are talking about social conflicts, the public administration system of a country is a primary tool for their resolution and prevention.

The notion 'public administration' is a multidimensional and complex. It combines a composition of all entities of public administration, such as: executive bodies, which carrying out the management process, interact with each other and the environment, forming a unified whole. According to law of required diversity by William R. Ashby, the future of the object management, primarily in terms of conflict or conflict-free way of development depends on from the quality of public administration and its ability to produce management impacts.

Talking about the state of public administration system of Ukraine, we should note that it is in a state of systemic crisis. We will provide a more detailed analysis, based on systematic and historical approach.

In 1991 the state mega system of the USSR was held anthropogenic system crash, by which it should be understood: the result of uncontrolled process of increase of entropy in an artificial organizational system that causes its collapse (self-destruction) due to failure to control subsystem transform organizational system from the initial chaotic situation in the target system condition, that is, one in which negentropy is produced [18, p. 9].

In turn anthropogenic system crash, occurred with the USSR, had led to a rapid and unsystematic creation of independent state systems, including the public administration system of Ukraine. As a result, the systemic crisis has emerged, begun to increase. It has continued for now.

Systemic crisis are both state and behaviour of established in violation of system principles and organized to function with deviations from systemic patterns of organizational and economic system. External and internal exposures to these can cause the mode of generation of the problems and unstable condition in internal environment of crisis [4, p. 14].

Thus the need for post-Soviet transformation of public administration system of Ukraine is caused due, first of all, ineffective functioning at earlier stages of transformation, from the time when Ukraine gained independence, and became a democratic state with developed market economy. On the one hand, in turn the main reason for its inefficiency is the systemic crisis. These crisis have not resolved until now. It forms a large destructive potential for the occurrence and exacerbation of new social conflicts.

On the other hand, it should be understood that a long period of social and economic system of the USSR as part of the USSR has formed a culture as 'the way of life activity' of the active elements (people). It significantly differs from the active elements of the

Western society according to the basic characteristics.

Culture as 'the way of life activity' is a system of values, norms, attitudes, customs and traditions which developed in the course of historical development of a particular group of active elements, and which affects all aspects of their individual and group behaviour [19, p. 9; 20].

Comparative characteristics of the active elements of the socialist and capitalist systems, as alternative hierarchies that emerged in the 20th century, are presented in [21, p. 26]. Consider them for convenience in tabular form.

Based on Table, we can conclude that according to the classification of culture as 'the way of life activity' presented in the work [19, p. 9–10], on the basis of the nature of the impact on the functioning and development of state systems and territories; based on the position of the correct market conditions and democratic system, the powerful destructive forces in the form of culture as 'the way life activity' was formed.

Thus we should take into account the impact of culture as 'the way life activity' from the position of managing by transformation processes in addition to systemic crisis in the post-Soviet system of public administration of Ukraine. Its destructive nature was dominant in the most active elements, acting as creators of a new system of public administration as its functionaries. Founded fundamental contradictions as a consequence had led to two revolutionary events of 2004 and 2013–2014. The events of 2013–2014 with tragic consequences had caused the military action on the territory of Ukraine. The military actions have also gone for today.

Thus it can be argued that the certain archetypes influenced the creation of a new state system of independent Ukraine. It had been formed

Comparative characteristics of active elements (people) of capitalist and socialist alternative hierarchies

The active element	The capitalist system	The socialist system
HUMAN	Progressive dominant of hereditary characteristics; market mentality; private owner; entrepreneur; carrier of high moral and human values; quality priority of products and services produced; creator of their own destiny; focus on success; faith in God; law-abiding; market, economic, financial and political literacy; correctness of external business and external validity of formal and informal human relations; high quality of life; self-discipline; culture and self-organization; priority of the interests of the super system over the individual; desire for financial independence; a high level of openness; presence of systemic and strategic thinking	Dominant recessive hereditary traits; non-market mentality (Soviet); conditional co-owner of state property; the carrier of collective values; atheist; priority of public interests over personal; fate and human well-being in the hands of the state; a low level of economic, financial and political literacy; lack of purposefulness; poor quality of life; lack of entrepreneurship; low self-discipline, culture and self-organization; the low level of openness; financial dependence; low quality of products and produced services; lack of systemic and strategic thinking

during the period of Ukraine was the part of the USSR. These events have also affected to the course of transformation processes and defined its results in general for now.

The archetype is the collective memory of humanity inherent in each person a priori. Archetypes affect to all of social constructs. These are sphere of everyday life, habits, traditions and norms of social control. These are also social organization, relevant social institutions, political organization of society. These are public perceptions of themselves and the surrounding world. These are also motivation, social and interactive process of structuring [12, p. 15].

Thus it is the post-Soviet transformation strategy of public administration in the state of progressive organizing, where there will not be any place for social conflicts, and will be implemented the evolutionary process of development. It should be based on the principles of systems theory, public administration and archetypical methodology.

One of the alternative interpretation of the notion 'strategy' that is suitable for use, in the context of social and economic systems of the 'state' according to [22], is a plan, guide, landmark or direction of development, the path from the present to the future. In turn, based on [3, p. 95], the transformation is broadly understood as the process of transformation that combines both evolutionary and revolutionary form of economic system. The moment of transition to the new system development trajectory is interpreted as the sphere of revolutionary changes (revolutionary transforma-

tion), and the process of adaptation to the new system trajectories and the accumulation of factors that will lead to future crisis and disasters. It is also determined by a process of evolutionary development (evolutionary transformation).

Thus, in a broad sense 'the transformation strategy' is the plan, guide, landmark or direction of development, the path from the present to the future through evolutionary or revolutionary change in the context of social and economic system of the 'state'.

According to the research, conducted by the author, the results presented above two key factors in the development of transformation strategy of the post-Soviet system of public administration, should be the same: the state of public administration and the nature of culture as 'the way of life activity'. It supports the status of each other, forming a reinforcing feedback loop.

This is a known fact that public systems are created to meet the needs of all the people living on its territory, regardless of nationality in democratic countries. These needs are to create the favourable conditions for harmonious development life activity and people, ensuring their personal rights and freedoms, protection of property and territory, as well as participation in government. These basic provisions should act just the guidance and direction that the post-Soviet system of public administration should include. Realizing this appointment, it automatically minimizes the likelihood of social conflicts appearance.

Tools of the system improvement of public administration of Ukraine

should become the models of public administration in the context of the strategy of transformation as the necessary condition of solving and preventing social conflicts.

According to [9, p. 7], a public administration can be defined as the interaction of management subject and bearer of power in social processes and relationships accordingly to socially significant functions and powers. In the narrow sense, public administration is connected with the executive branch of government and is seen as the following:

1) Professional activities of state employees, which cover all activities, are aimed at the implementation of government decisions;

2) Research, development and implementation of state policy. In a broad sense, a public administration understands management system provided by administrative institutions within the adopted structures of power.

Today there are three models of public administration that have improved and developed, including the archetypal paradigm [9, p. 9]:

• **Old Public Management** is the classic bureaucratic form of organization, described by Max Weber as an ideal type of rational form of government that due to the principle of legal state indicated a high level of predictability for politicians and citizens.

• **New Public Management** is a composition of administrative and political reform strategy, which is based on interpretations mostly administrative activities in the light of the private economy.

• **'Good Governance'** fills the concept of public administration social and humanitarian components, creates a new approach to understanding the necessary self-government, which now has not only to meet the requirements of efficiency, but also be open, accessible, accountable, controlled and sensitive to the demands of citizens, their needs and requests.

The author agrees with the position of the authors [9] about the fact that there is the existence of models of the Old Public Management and the New Public Management in Ukraine. The author also offers as benchmarks in the strategy of transformation to consider steady transition to the model of the New Public Management on the first stage, and to consider steady transition to the models of public administration as the 'Good Governance' on the second stage.

In turn, as a benchmark for the management of culture as 'the image of life activity' need take the character of its manifestation in progressive societies as a landmark, according to the model given in [19, p. 12]. According to this model, a culture as an image of 'the life activity'. It is divided into the five estimated parameters, namely:

1. The ideology state level of active elements.

2. The virtues values state level of active elements.

3. The social behaviour state level of active elements

4. The economic behaviour state level of active elements.

5. The environmental behaviour state level of active elements.

Each of these five groups, representing the first level of the model, is divided into subgroups within their group and during conduction expert

research and evaluation, and building the resulting graphic profile. It makes it possible turn out the system solutions in from the point of view the formation of strategic change plan for this unit within the post-Soviet transformation strategy of public administration in Ukraine.

Benchmarks should become a culture as 'the way of life activity' for this block of the transformation strategy. It is characterized by a neutral, not destructive in terms of promoting the states and territories development, and by the transformational changes as constructive on the second stage.

Conclusions. The post-Soviet system of public administration of Ukraine is in the state of systemic crisis. It is dangerous from the perspective of appearance and exacerbation of social conflicts and the possibility of its further existence as a whole in a situation of non-system transformations and the lack of a clear strategic direction, including taking into account the challenges of the modern world.

Therefore, the social conflict is one of the characteristic phenomena of the society development that embraces a diverse range of contradictory reality, and that is the peak expression of inability to solution of various contradictions. It is the system of governance of the country. It plays one of the most important roles in solving and preventing social conflict.

The anthropogenic system disaster, occurred with the Soviet Union in 1991 in addition to the occurrence of a systemic crisis in the new established system of state governance of Ukraine, led to the fact that certain archetypes, formed during the stay in the USSR, have been moved. They had the impact on creation of a new state system of independent Ukraine. They also have continued for now, affecting the course of the transformation process and identifying results overall. The destructive culture as 'a way of life activity' was moved to it from the democracy perspective development and building of a developed market economy.

Based on the principle of system theory, public administration and methodology of Archetypics were developed the conceptual provisions due to the content of post-Soviet transformation strategy of public administration as a necessary condition of solution and prevention of social conflicts.

So the transformation strategy of the post-Soviet system of public administration is based on both the state of public administration and the nature of culture as 'the way of life activity', which support the state of each other, forming a reinforcing feedback loop.

We proposed to consider the steady transition to model of the New Public Management on the first stage, and to consider steady transition to models of public administration as the 'Good Governance' on the second stage as benchmarks in the transformation strategy. The benchmark in the block 'Culture' as 'the way of life activity' in the transformation strategy should be the move to neutral in the first stage, rather than destructive, and the transformational changes as constructive on the second stage.

The author's further researches will be focused on deepening theoretical and practical provisions for the development of system transformation

of constructive tools of the social and economic system of the 'state', based on the principles of systems theory, public administration and methodology of Archetypics.

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UNDERSTANDING THE TEXT IN THE CONTEXT OF NEURAL NETWORKS (ARCHETYPAL APPROACH)

Abstract. The peculiarities of the place and role of neural networks are considered in the article; the specificity of the existence of this process is correlated with their work. The nature, the principle of the neural network functioning, which is considered as a means of cognitive triangulation (localization) of the sense, laid in the text by means of pseudo-biological education, is represented. Archetypal nature of the sense of the text is asserted, which is proved by the nature of this phenomenon. Attention is focused on the fact that the study of the methods of training a neural network (pseudobiological education), positioned as a result of a biological foundation, becomes a sens of constructing a reading device, actually a self, conformable to the human self.

Keywords: archetype, sense, sense of text, neural networks, the work of neural networks, information, data processing.

ОСМИСЛЕННЯ ТЕКСТУ В КОНТЕКСТІ НЕЙРОННИХ МЕРЕЖ (АРХЕТИПНИЙ ПІДХІД)

Анотація. У статті розглянуто особливості місця й ролі нейронних мереж в осмисленні тексту; представлено специфіку побутування цього процесу співвідносно з їх роботою. Репрезентовано природу, принцип роботи нейронної мережі, яка розглядається як засіб когнітивної тріангуляції (локалізації) смислу, покладеного в тексті за посередництва псевдобіологічного утворення. Стверджується архетипічна природа смислу тексту, що доводиться суттю цього явища. Акцентується увага на тому, що вивчення способів навчання нейронної мережі (псевдобіологічного утворення), позиціонованого, як такого, що перебуває на біологічному підґрунті, стає засобом побудови пристрою для зчитування власне самості, співвідносною людському Я.

Ключові слова: смисл, смисл тексту, нейронні мережі, робота нейронних мереж, інформація, обробка інформації.

ОСМЫСЛЕНИЕ ТЕКСТА В КОНТЕКСТЕ НЕЙРОННЫХ СЕТЕЙ (АРХЕТИПИЧЕСКИЙ ПОДХОД)

Аннотация. В статье рассмотрены особенности места и роли нейронных сетей в осмыслении текста; представлена специфика бытования этого процесса соотносимо с их работой. Репрезентирована природа, принцип работы нейронной сети, которая рассматривается как средство когнитивной триангуляции (локализации) смысла, положенного в тексте посредством псевдобиологического образования. Утверждается архетипическая природа смысла текста, что доказывается сутью этого явления. Акцентируется внимание, что изучение способов обучения нейронной сети (псевдобиологического образования), позиционируемого как проистекающее на биологическом основании, становится средством построения считывающего устройства собственно самости, сообразной человеческому Я.

Ключевые слова: смысл, смысл текста, нейронные сети, работа нейронных сетей, информация, обработка информации.

Target setting. Modern society, positioned as information or aspiring to it, presents information as its basic, fundamental component. In our opinion, this is due to the fact that the latter (information) in the modern world acquires a role departing from an exclusively epistemological vector, modifying the strategic significance in the horizon of events of ontological reality.

In this light, the Internet can be represented as a large-scale storage of information data (we will not focus on reliability, doubletness, features of formal representation or anything else), borrowing the archetypal characteristics of the symbol lying at the origins of innate mental structures that make up the collective unconscious. Unfortunately, or fortunately, the knowledge based on

the Internet is not always stored in a computer-friendly form of databases; most often these are texts intended for human readings [5]. The latter is a significant problem due to the fact that the anthropocentrism of the perception of information, in particular — the text, seems to be an obstacle to the process of globalization, cosmopolitanization and others, which are nowadays the basic trends of modern society.

In this context, it seems interesting that in 2013, engineers at Google Corp. published a number of articles on the new model for solving a fairly well-studied problem — predicting the word according to its context in the text. The problem is well studied, for it there are a number of standard methods, but the publication of Google engineers differed in two features: first, to solve a similar problem, they used deep neural networks; Secondly, as a training information, a huge body of texts was updated, comparable to the volume of the English-language Wikipedia [11].

Note that, in the framework of individual studies conducted with the help of neural networks, in our opinion, bulkiness is an inaccessible constant, due to the fact that for the above developments it becomes the key to a greater degree of reliability of the result. This is due to the fact that the scale of the texts involved provides a "space for maneuver", which, due to the frequency of the "hot/cold" type, teaches the network the right choice of sense. If we talk about individual studies, with relatively modest volumes of factual material, which is more than common, then much more important are the criterial parameters of the input information, that is, texts. Thus, the choice of research material in this case is in direct connection with the specifics of its results, forecasting prospects and others.

Analysis of recent research and publications. Archetypical sense is unquestionable, due to its very nature: in this light, it (sense) is not just an archetype originating from the haze of the nameless, but threads that permeate this substance. The latter we postulate, because the sense, coming from the chaos (nonlinearity) of the unnamed brings the order to it, built according to the senseful fragments of the first.

Neural networks — this section of artificial intelligence, in which for the processing of signals using phenomena similar to those occurring in the neurons of living beings. The most important feature of neural networks, evidencing their wide capabilities and huge potential, is the parallel processing of data in the hardware implementation. In addition, with a large number of interneuronal connections, the network acquires resistance to errors that occur on certain lines [15, p. 7].

In our opinion, the work of such a network with the text is particularly interesting, in particular — with its senses, since success in this will precede the appearance of full-featured artificial intelligence (AI). However, it should be remembered that a significant breakthrough in this area should not be expected in the near future due to its relative underdevelopment. We are forced to postulate such a number of studies, which, despite obvious revolutionary nature, do not contain such important points from which the practices could be based: the clear architecture of neural networks, the dogmatic system of their learning, and the like.

Speaking about researchers dealing with neural network problems, it is worth mentioning such scientists as: N. Alefirenko, A. Alizar, A. Begojan, D. Vetrov, V. Voronin, Z. Dudar', L. Zhukov, M. Kovalev, Ju. Lifshic, Ju. Natochin, A. Rys'mjatova, T. Chernigovskaja, V. Tarasenko, O. Shevelev, D. Shuklin, E. Shhurevichand others.

The purpose of the article is to examine the features of the place and role of neural networks in comprehending the text. The subject — the specificity of the existence of this process is correlated with their work.

The statement of basic materials. As we have already mentioned, in recent years the activity of neural networks is directly connected with the phenomenon of AI, built on the basis of machine learning technologies of various search engines (from Google to Yandex), in particular, the neural network of the latter — Palekh. Thus, the above-mentioned neural network during training analyzes significant volumes of both positive and negative examples. Based on the results of training, a high probability of recognizing the given objects on any graphic images is achieved [6]. Here it is necessary to mention that this is the algorithm of any neural network, which, like a child, learns by trial and error, fixing the correct algorithm and avoiding inaccuracies committed in previous cycles. However, the main problem of constructing a training system for such networks immediately follows, namely: what examples will be most successful for their development.

Note that the neural network is an excellent tool for forecasting if we are going to proceed to the analysis of large and super-large training samples, which seems inevitable in the process of researching the sense of the text. The sense is not considered as a category of being, although the latter is, of course, so to say "by default", but as an aggregate of different-caliber sense, contextually and semantically motivated.

Thus, it is not just an abstract category of ontological reality, but an applied aspect of text analysis of any style, form, and so on. In this light, it should be noted that in practice for many problems we can type a sufficiently large number of objects for which we do not know the exact value of the hidden variable, but we know a subset of its possible values, as a rule, not very large [11].

The most clearly mentioned tendency can be traced on the features of the neural network Yandex–Palekh, which was mentioned earlier, when working with the algorithm with user requests instead of pictures using headings and texts on the pages of sites. At the same time, in the learning process, pairs "request-header" are used, which are used as a platform for "understanding" the neural network of sense between what the user is looking for and the inscription in the header of the text [6].

Similarly, the Palekh algorithm translates the text of the search phrase into a set of numbers. Simply put, the request and the text of the web page are placed in an identical coordinate space. This way of analyzing and processing search queries with subsequent comparison with possible answers is called "semantic vector". The latter identifies those pages that best respond to user requests. The semantic vector can work with low-frequency phrases and provides relevant pages for complex phrases from the "long tail". Even in the most

difficult case, when the query and the text do not contain identical words, the semantic vector will be able to match the search phrase and the web page with a search for a common sense [6].

Here it should be clarified that for each position in the text in the process of constructing a neural network training system, we in the training sample, that is, in the body of texts that were initially given to us or was selected, observe the specific occurrence of the word and know that each specific word can have One of some small number of senses. Thus, the hidden variable is strictly limited, that is, for each object the possible value of the hidden component is limited. But we do not know the concrete sense of the hidden component. Therefore, this problem can be considered as a learning task for poorly-spaced data and apply the Bayesian approach, which allows us to generalize the standard methods of machine learning [11].

Conclusions. Thus, the neural network is considered by us as a means of cognitive triangulation (localization) of sense, laid down in the text by means of pseudobiological education (neural network). This process occurs within the boundaries of the anthropocentric system, through the actualization of the human culture embedded in the product, the text, the intentions.

The latter is of an archetypal nature, because it is not merely symbolic from the beginning, but is something close to the primary unnamed chaos, while being the goal and result of human activity. In this light, the study of the methods of training a neural network (pseudobiological education), positioned as proceeding on a biological basis, becomes a means of constructing not only a reading device, but actually a self, conformable to the human self.

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ARCHETYPAL APPROACH TO THE STUDY OF CONFLICT BETWEEN THE LEADER AND THE TEAM

Abstract. The article highlighted the problem of conflicts and analyzed in terms of traditional images of the collective unconscious that appear between the leader and the team during their interaction. Today the topic is very interesting, because the phenomenon of leadership as a component of public administration and social life takes development. Archetypal approach to this issue makes it possible to find a new way to solve it. During research the Sachs Lions' design method "Unfinished sentence" was used. So on the basis of empirical data author reveals the basic archetypes' conflict of the leader and his team.

Keywords: archetype, leadership, leader, modern problems of leadership, leadership conflict.

АРХЕТИПІЧНИЙ ПІДХІД ДО ВИВЧЕННЯ КОНФЛІКТУ МІЖ ЛІДЕРОМ ТА КОМАНДОЮ

Анотація. У статті висвітлено та проаналізовано проблему конфліктів з точки зору традиційних образів колективного несвідомого, які з'являються

між лідером та командою під час їх взаємодії. На сьогодні ця тема дуже цікава, адже феномен лідерства, як компонент суспільного управління та соціального життя, набуває розвитку. Архетипічний підхід до цього питання дає змогу знайти новий спосіб його вирішення. Під час роботи було проведено дослідження за проектувальною методикою Сакса Леві "Незакінчені речення". Таким чином, на підставі емпіричних даних автор виявляє основні архетипи конфлікту лідера та його команди.

Ключові слова: архетип, лідерство, лідер, сучасні проблеми лідерства, конфлікт лідерства.

АРХЕТИПИЧЕСКИЙ ПОДХОД К ИЗУЧЕНИЮ КОНФЛИКТА МЕЖДУ ЛИДЕРОМ И КОМАНДОЙ

Аннотация. В статье освещена и проанализирована проблема конфликтов с точки зрения традиционных образов коллективного бессознательного, которые появляются между лидером и командой во время их взаимодействия. На сегодняшний день эта тема очень интересна, поскольку феномен лидерства, как компонент общественного управления и социальной жизни, развивается. Архетипический подход к этому вопросу позволяет найти новый способ ее решения. Во время работы было проведено исследование при помощи проективной методики Сакса Леви "Незаконченные предложения". Таким образом, на основании эмпирических данных автор определяет основные архетипы конфликта лидера и его команды.

Ключевые слова: архетип, лидерство, лидер, современные проблемы лидерства, конфликт лидерства.

Target setting. Leadership is always a cooperation with a certain group, it is a unique phenomenon of public life, primarily serves to achieve goals. In any society it is inevitable, interacting with all areas of social life.

Everywhere where gathers together two or more persons, appears question of the appearance of leaders. During the formation of the team, some participants has a greater role than others, other — listen to their words with respect, that is they get a strong position in the group. That is the separation of the band on. the leaders and followers. The identity of the leader and his interaction with subordinates determines the fate of the task and productivity. But every manager sooner or later met with some problems of cooperation.

Archetypes are the foundations of human existence, outlining the place of man in space, time and history. Usage the archetypal study of leadership is an opportunity to find a new way to solve the problem in the ethical dimension in national and global. What exactly archetypes conflicts occur between the leader and the team? That is the question we will try to find the answer in this paper.

Analysis of recent research and publications. Despite the fact that the issue of leadership was explored by

various scientists for a long time, a certain consensus on this concept, the method of its study does not exists.

This issue was considered in various fields of science such as psychology, sociology, political science, education and others.

This issue was considered in various fields of science such as psychology, sociology, political science, education and others. Among the studies of modern scientists can identify the work of B. Bass [26], R. Boyatsys [3], A. Romanovsky [22], E. Shane [24], A. Ponomarev [20], etc.

In the works of contemporary Ukrainian scientist O. G. Romanovsky contains detailed analysis of the formation of the personality of the leader. Problems resonant leadership aimed at self-improvement and building productive relationships with people through active consciousness, optimism and empathy explore R. Boyatsys and E. Mackey. E. H. Shane examines the relationship between leadership and organizational culture. A. S. Ponomarev in his work studying the phenomenon of leadership in the area of social values.

Subject archetype of leadership hardly processed. The article analyzes the archetypes A. Lesik national model of public administration, their role, identifying key strengths and weaknesses [16]. Vladimir Vilizhinskyy conducted comparative analysis the examples of modern Ukrainian Soviet-imperial and Polish-gentry managerial cultures explored archetypes management of national traditions and their impact on local government reform in Ukraine [7]. S. Galich reviewed and analyzed the process of the youth as the subject of the public in terms of archetypes [8].

The archetypal phenomenon was explored The Ukrainian researchers is to provide: A. Krym [15], A. Afonin [1], L. Baziv [2], N. Kovtun [13], Y. Medynska [17] and A. Kohut [13].

Yemelyanov U. described subgroups leaders conflicts and gave a definition of the functions of the leader, in which he appears judge and peacemaker [11]. The theme of corporate conflicts office "hazing" in the work showed U. Fukolova. US scientists Kenneth Thomas and Ralph Kilmen described and systematized signs of different behaviors conflict in organizations with the data offered in teaching managers to use schematic grid so-called model Thomas — Kilmenna that demonstrates the dependence of behavioral strategies in conflict of interests of the parties of the conflict labor [23]. Also on the topic of leader and the the team conflict work such scientists: E. Rehnet [21], A. Ershov [10], Y. Vinogradov, I. Kozin [6] and others.

The purpose of the article is consideration of the the basic archetypes conflict between the leader and the team.

The statement of basic materials. In the early twentieth century, K. G. Jung [25] in his research uses the term "archetype" to refer to the original models contained in the collective unconscious. Archetype is conceived as the original spirit of the image. According to Jung, the unconscious there is a group of permanent items that are binding set of images of the unconscious, the source common to all people the basic motifs and images of primitive memories. Now archetypal analysis is the methodological principles study of

the functioning of identical images in different cultures. Yes, Norton Fry developed his own theory of literary archetypes. Yelezar Meletynskyy defines archetypes as codes that allow decoding texts [18].

Of course archetypes are interesting not only as unconscious mental structure, but also as a cultural phenomenon. The archetypes of the collective unconscious is primarily a mental structures, prototypes. Eventually, according to the site, environmental conditions, time — they are symbols and images, picking forms of creativity. There are two dimensions of existence of archetypes, the first — it is artistic presentation and translation into the todays language. The second — a memory that is the basis of social and historical course of life. Performing the function of social memory, archetypes contain the knowledge and experience of the people "Archetype is unique because it appears not only in the context of a wise man of the past, but also helps build benchmarks of modern" [14, p. 23].

At various times various archetypes that meet the demands of the modern understanding of people is faced. Research, update operation archetypal images, scripts — serve as a kind descriptions of the individual nation, nations, families or groups. All depends on what is ordered archetypes will eventually form in which they re-open in people's minds.

From the standpoint of archetypal analysis can consider the notion of leadership, which is the core group needs. Defining characteristics of a team and its individual features are displayed in a kind of embodiment of a cultural archetypes.

In this latter days there is a question of leadership as the main part of public administrative activity. This issue has a special place in the social structure because of its importance and influence on society. This is where the mass of scientific papers, concepts, methods and theories was accumulated. But the theme of conflict between the leader and the team almost never considered.

Today there are several interpretations of leadership, the main act as follows:
• the process of organizing a group decision;
• the ability to influence individuals and groups of people to force them to work for a particular purpose;
• historically — formed cultural needs of people in the organization process activities;
• in personal interaction, whose objective is to achieve a certain goal by certain communication skills and be seen in a certain situation [22].

Most are three kinds of archetypal style of leadership: authoritarian, liberal and democratic. In authoritarian style leader personally approves all decisions, giving orders, making instructions, there is a hierarchical division between the team and management. Democratic style includes collective decision-making, highly active team informed all the participants about the problems and merits of the work. Each participant interaction voluntarily assumes responsibility for solving the problem and understands its importance in achieving a common goal. They are not just executing foreign decisions, and have their own values and interests, discover their own initiative. And while liberal management style,

characterized by low activity leader, the problems discussed formally transferred responsibilities solving the problems the team also characterized the avoidance of responsibility [19].

Leader as a social manager occurs in all social organizations, functioning in the system of goals, constraints, processes, requirements, rules and interests of the working activity. Its role is to ensure the normal life of the team.

A. S. Ponomarev said that since human nature is controversial because of its biological, sociality and materiality of thinking, the conflict between the individual and social being is obvious. Personality conflicts with common goals, aspirations and desires. This conflict first, which is a manager's work to overcome what he needs normal coexistence and cooperation with the team that coordination mechanisms aimed at individual and social interests. These mechanisms may make the system of legal norms and rules, traditions and customs, a set of moral standards and requirements. In this paper, the process takes an important place of spiritual and cultural sphere. Carriers of these mechanisms also appear generally recognized leaders, their authority is able to provide the appropriate values in life. Although leaders do not always take this social role [20].

Conflict — a term widely used in psychology, sociology, philosophy, Conflict and everyday consciousness. In psychology often refers Modified conflicts, clashes opposing interests, goals, attitudes, opinions, views or the subjects of interaction opponents [12].

According to the typology of conflicts — differentiated criteria for subject interaction — internally allocate personal, interpersonal, between groups in the time criterion conflicts are divided into short-term and protracted, but without specific reference to the precise timing. The nature of the conflict is sharp and lifeless; in the form of manifestation — apparent and latent. Given the prevalence and importance of feature emit a number of conflicts on the grounds of "subject and scope": the family, the military, industrial, school, ethnic, religious and others.

Given the consequences (for individuals, groups and/or its members) sometimes emit destructive, constructive and stabilizing types. Destructive shake and destroy the established structure and function, individual and group norms, values devalue exacerbate conflict problem situation. Constructive conflicts are rebuilding, renewal structure, acquisition of new functions, establishing new relationships, promote life personality or functioning of the organization. Stabilizing also lead to positive results, but not through innovation and by eliminating deviations and consolidate existing [9].

Leadership — one of the areas of social areas and associated with many problems and contradictions that cause conflicts. Management team includes planning, motivation, organization and other processes, which in turn reduced to provide focused, coordinated activities of the team. And during this difficult work the interests of individual members of the group do not always coincide, are opposed, which can cause conflict.

There are several manifestations of conflicts in management, and they are cause of disruption in the leadership activities. Disorganization is manifested

in various forms of struggle between governing entities that keep various principles of administrative relations. In the course of this controversy, the fight turns into a conflict that can occur in the form of disagreement, tension and confrontation.

Disagreement is a rejection of the proposed templates or coordinated collective behavior, failure to some extent their duties. Disagreement as a form of conflict between the leader and the team involves intentional violation of the agreed actions related to the performance of the functions of life of the group.

A more severe form of leadership conflict stands tension that affects the foundation adopted management system and provides a sharp increase in conscious malfunction of the various members of the team.

Profound form of conflict is confrontation, which in turn is characterized by wild competition based on career plans of certain members of the team and unwanted tools and methods to counteract: the organization of group protests harassment "dissidents", the release of the group. This form of conflict, which can meet the leader, leads to division and liquidation of the existing system activity [12].

Leaders conflicts with the team working there during the interaction and communication between people during clashes goals, interests, attitudes and opinions, attitudes of two or more persons. At the heart of the conflict is a situation that involves or contradictory positions of the parties on any drive (opposite goals or means to achieve them) or divergence of interests, opponents' desires, etc.

Our work was conducted, which was attended by 40 reporters and students of the third course of Psychology (15 boys and 25 girls). For data, we used the method Sachs Lions' "unfinished sentence", during which was discovered such conflicts archetypes and team leader:

• Leadership style;
• Introversion or extroversion;
• Gender features of leaders and team members;
• External and internal locus of control;
• Responsibility;
• Hierarchy;
• Conflict of several leaders.

The first emphasis archetypal conflict is the locus of control. All respondents found it in 27 participants, including 10 boys and 17 girls. Locus of control as the archetypal cause of the conflict

№	Conflicts archetype	Boys		Girls		Average	
		amt	%	amt	%	amt	%
1	Locus of control	10	37,03	17	62,96	27	67,5
2	Gender	13	52	12	48	25	62,5
3	Leadership style	9	39,13	14	60,86	23	57,5
4	Responsibility	10	55,55	8	44,44	18	45
5	Hierarchy	11	68,75	5	31,25	16	40
6	Introversion or extroversion	2	15,38	11	84,61	13	32,5
7	Conflict of several leaders	4	57,14	3	42,85	7	17,5

and the team leader, understood that there is a transfer of responsibilities and achievements of the team's leader and vice versa. There are two types of locus of control: external and internal. The external locus of control is a locus where responsibility typical attributes to external forces, environment, luck or fate. In case of internal locus, responsibility attributed to own actions and efforts [4].

Gender features the team leader and the second frequency indication type archetypal conflict in this study. Describes 25 correspondents (13 boys and 12 girls). Most women reported that to work in a team with their gender, and running as a woman. The boys also comply that do not want to run the women on the team overall homogeneity was found tolerant attitude.

According to Table 1, the archetypal conflict style of leadership marked 23 respondents, including 9 boys and 14 girls. The style of leadership is a very important part of leadership and very difficult, because precisely identify appropriate leadership style is not always easy.

Responsibility as a cause of conflict between the leader and the team has been detected in 18 people, 10 boys and 8 girls. Responsibility often becomes an attribute of fear, because usually people do not want to bear the brunt of the problem is too severe, and even more solitary solve them.

Archetypal hierarchy found in 16 respondents, 11 boys and 5 girls. Under hierarchy refers to segregation of duties based on hierarchical roles of team general availability of the hierarchy, the hierarchy information sharing, work shall obtain a suitable role or responsibili-

ties which have difficulty in humans. In the process of quantitative growth, increasing the number of features and specification of group goals hierarchy develops the degree of influence among members. On the upper level of the hierarchy appears paramount leader, leaders are in the middle of the second and third levels and lower levels are followers [11].

Extroversion or introversion describes 13 people, 2 boys and 11 girls. Basically, introversion and extroversion as archetypal conflict occurs in a component in the direction of a team or individually, without making teamwork as assistant leader.

Last archetypal problem of our study, it is a conflict of several leaders in one team. This criterion was found very rarely, it describes only 9 study participants, 4 boys and 3 girls. This archetype appears in the presence of two or more team leaders.

Conclusions. We identify seven types of archetypes leader and team conflict, including locus of control, which affects the transfer of responsibility for the mistakes and achievements found in 67,5 % of the sample. Another component of gender differences appear. In what role gender plays a leader and the homogeneity of the team. This archetype is mentioned in 62,5 %. The third archetype (leadership style) and it occurs in 57,5 % of respondents. Participants do not want to take over responsibility because they are afraid of possible consequences, the fifth archetype and he described 45 % of correspondents. Hierarchy is found in 40 % of the sample. Before last archetype is introversion and extroversion, which has a frequency of 32,5 % of re-

spondents. And seven archetype of conflict between the leader and the team is the presence of two or more leaders in one group of 17,5 %.

The obtained data describing the most widespread archetypes conflict between the leader and the team. The list above these archetypes gives rise to a more thorough study of the problem of larger sample.

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THE CONFLICT WITHIN THE CONCEPTS OF NEEDS ABRAHAM MASLOW AND JOHN BURTON: ARCHETYPAL ANALYSIS

Abstract. The article contains the current information for the modern world on the topic of conflict needs and its impact on all aspects of human activity. The conflict of needs is seen not only as intrapersonal aspect, but also as a way of interpersonal interaction at the individual and a society. It reveals a causal relationship conflict and needs, their essence, the beginning of the analyzed those concepts by analyzing Abraham Maslow and John Burton. Also, given the archetypal analysis of conflict of needs considered in our investigation, which acts as an archetype ancient form filled with hereditary requirement value and type of interaction with the environment.

Keywords: conflict, conflict situation, need, hierarchy, unconscious, concept, archetype, archetypal analysis.

КОНФЛІКТ ПОТРЕБ У МЕЖАХ КОНЦЕПЦІЙ АБРАХАМА МАСЛОУ І ДЖОНА БЕРТОНА: АРХЕТИПНИЙ АНАЛІЗ

Анотація. Стаття містить актуальну для сучасного світу інформацію щодо конфлікту потреб і його впливу на всі аспекти людської життєдіяльності. Конфлікт потреб розглядається не тільки як внутрішньоособистісний аспект, а й як спосіб міжособистісної взаємодії на рівні конкретного індивіда і суспільства в цілому. Розкривається причинно-наслідковий зв'язок конфлікту і потреби, їх сутність, початок розвитку аналізованих тем за допомогою аналізу концепцій Абрахама Маслоу і Джона Бертона. Також наведено архетипний аналіз конфлікту потреб, розглянутий у проведеному нами дослідженні, де архетип виступає давньою формою, наповненою спадковим значенням і потребнісним видом взаємодії з навколишнім світом.

Ключові слова: конфлікт, конфліктна ситуація, потреба, ієрархія, несвідоме, концепція, архетип, архетипний аналіз.

КОНФЛИКТ ПОТРЕБНОСТЕЙ В РАМКАХ КОНЦЕПЦИЙ АБРАХАМА МАСЛОУ И ДЖОНА БЕРТОНА: АРХЕТИПИЧЕСКИЙ АНАЛИЗ

Аннотация. Статья содержит в себе актуальную для современного мира информацию относительно конфликта потребностей и его влияния на все стороны человеческой жизнедеятельности. Конфликт потребностей рассматривается не только как внутриличностный аспект, но и как способ межличностного взаимодействия на уровне конкретного индивида и общества в целом. Также приводится архетипический анализ конфликта потребностей, рассматриваемый в проведенном нами исследовании, где архетип выступает древней формой, наполненной наследственным значением и потребностным видом взаимодействия с окружающим миром.

Ключевые слова: конфликт, конфликтная ситуация, потребность, иерархия, бессознательное, концепция, архетип, архетипический анализ.

Target setting. The non-realized-need quite often is the main cause of conflict situations, as at a level inside personal and levels of interoperability of the person with the environment, and in group communication. Permanent stay in public places and interaction with other subjects of communication induces the person to be connected to disputed situations, finding separate ways to solve destructive moments. Complexity consists that the individual has subjective painting at dialogue, decision-making, therefore to predict accuracy of the actions accomplished by it in the future to predict difficultly and it is possible even to tell, impossible. The given factor becomes complicated also that value, that disputed process frequently is present at interrelation with a problem of demands, at their inevitable impact inside of the person

or outside of it, at verbal interoperability with other individuals. To come to understanding in such conditions extremely difficultly, each member of dialogue looks at a situation from the point of view and is deforming, acting of outside of, the information and reproducing already obviously deformed version of the required answer.It is a lot of conflicts, a world scale arose between groups of people with different ideas, desires, ideals and demands. The need is a constant of the human being, with it, we should be considered and we are obliged to consider it at various actions.

The urgency of the given question gives impetus on more constructive studying and understanding of all aspects of the conflict of needs. Questionsof the primary and deep are raised, therefore the conflict of needs will be considered specifically in doctrines of Abraham Maslow and John Burton during the archetypal analysis.

Analysis of researches and publications. The current situation in the world raises the problem of resources or necessities of life to one of first places. One of the most important and urgent problems affecting the whole of humanity and personality is the problem of lack of resources or dissatisfaction with the necessities of life. Constant tension, that caused dissatisfaction of need sphere, can lead to muscle stiffness, and ultimately, splash accumulated emotion interactions in subjects, or to intrapersonal conflicts that threaten human existence.

Conflict needs primarily affects not only the intrapersonal aspect, but also provides a permanent impact on interpersonal and intergroup relations, both at the state level and at the level of the whole person.Unmet need is often the cause of poor efficiency of people in managerial activities.

Often, the unresolved issue of addressing simultaneously two requirements may affect to result of a work of man, lead to depressive states of any man, as politicians, academics and leaders of big companies and the people who work in the factories, teachers, machinists.The issue of conflict of needs has no ethnic, racial restrictions including all social strata of the population all over the world [1]. Dissatisfaction with the two needs at the same time points to mutually factor this concept; if dissatisfied with one need, then other will be impossible to meet. It is important to point out the change in human behavior because of dissatisfaction: irritability and anxiety, the appearance of physical ailments (headache, stomach pain), the so-called psychosomatic. Psychosomatic is a branch of medicine and psychology, contains the idea of the initial occurrence of diseases because of psychological problems and unmet needs, ignoring the existence of any conflict [5].

Beginning of the conflict of needs is difficult to solve in the working environment and to come to the necessary consensus as such, as it violates the personal values and one of the parties will have to give way to another to bring back to normal indicator of conflict, but the consequences can be very undesirable for both the company and for the most employee at refusal of basic needs, when they are recognized as groundless, a person observed dissociation occurs and translating unmet need in another, often in the security sphere, in this case, triggered the so-called mechanisms of

attack or retreat. The criteria for conflict as a factor contributing to its start, is the most common attack, which is a self-instinct [3].

Studying scientific propositions Maslow, we have identified an example, when a person does not have a fully reliable information, see its contradictions and doubts in its primary sources, he develops characteristic features of the cynical type of character. Lost faith in the dogma, disappear confidence in people, nothing is permanent (relationships, position). (Abraham Maslow 'Motivation and Personality').

According to the teachings of Maslow needs have a hierarchical model of construction, due to genetic origin. The entire hierarchy is a pyramid and has a progressive character:

1. Physiological needs — thirst, sleep, hunger, shelter.

2. The need for safety — longevity and stability.

3. The need for affiliation — respect and acceptance on the part of the world and people.

4. The need for self-esteem — importance and competence.

5. The need for self-actualization — the realization of their potential, talents and skills fully.

In each time interval, a person will respond to the needs of more important than everyone else to her. Promotion of the pyramid of needs can be uneven and intermittent, but so far not implemented all the requirements of this structure, personal potential is hidden from man before the next rank will need the most significant factor in governing the behavior of man, to be satisfied the need of a lower level. A. Maslow compares human with an animal, they are always unsatisfied, led their desires.

The primary physiological need stands on the first place, a necessary part of the survival of the human species. People are hungry does not see the need for higher than a hearty meal. When hunger takes a secondary character to replace him comes the need for security as stability. When this need is unrealized, the human mind takes a neurotic character type, the existence of an imaginary enemy and the threat of constant negative context by others takes global. Presence and stability itself prompts the individual to engage in social contact with people. Social level implies an affiliation with a group of people, their love and acceptance. The influence of a sense of lack of integrity of the search is on for associates, friends with whom it will be possible to implement this requirement. The thirst for more informed and closer relationship enhances the overall circle of acquaintances of the person, his mental and psychological development in a social and personal level. The existence of the concept of morality and taboos can significantly reduce the rate dynamics meet the need for social contact, but well-formed positions of the individual are able to overcome such a barrier is built by mankind for centuries.

On the penultimate place, there is the need for respect for others and self-esteem. A normal individual with no pathology, will always seek recognition of others to maintain their own self-esteem and of their position. The need to be always at the height causes a person to cultivate to reach prohibitive heights and discover previously unknown.

Need to realize their potential is the highest point of a healthy person. The individual must constantly move towards self-actualization to reach their maximum capacity. Abraham Maslow singled out that the binder is intra-personal conflict between the desire for self and real index [4].

The famous conflict analyst John Burton, that won World popularity due to their research in the field of pre-vention and prevention of long-term conflict situations between groups and countries, saw problem of needs di-rectly depends on theconflict. The basis and foundation of the teachings of Bur-ton was the study and modification of the pyramid of needs Abraham Maslow. After investigatingthe pyramid Bur-ton concluded that human needs are the root cause of conflict interaction between people. Burton also describes the interaction of human conflicts and how they affect the result of conflict, including conflicts and the individual or group of individuals. So, Burton transferred research and data to a new level, highlighted the conflict needs as a separate topic worthy of consideration by the public and the scientific world.

J. Burton considers suppressed, un-met needs as the main agents of the conflict beginning, as in the original, and in modern society throughout his-tory. In his researcheshe distinguished addition to the existing Maslow's con-cept of how the individual parts, which require more detailed consideration, and added: the desire for free choice, cultural route, the correct allocation of resources, a full social life.Unlike Maslow, J. Burton thought that needs are not hierarchical sequence, self-ac-tualization and the vertex of the funda-mental physiology, in the sense in which they are used to take before. Everybody needs exist in equal positions and influ-ence motivations, behaviors and human targets, you cannot carve out the neces-sity, which is not part of an individual at any given time. These needs are not suppressed and do not disappear from the human mind cannot be the subject of the appeal, serving a subsidiary un-dertaking in the decision long and hard conflicts occurring. The final decision will be taken in accordance with the satisfaction or dissatisfaction of needs and if one of the bottom will not be re-alized, then the accuracy of the decision cannot be taken for truth, since it may not be accurate and final.

J. Burton criticizes ideological views of Freud's followers, who unquestion-ingly accepted as the truth, the dogma about the causes of social conflict. One such reason could serve as human ag-gression, which, according to Burton is unchanged, there will always be present in people and this fact overshadows the theme of conflict resolution. The same is no less compelling cause of inferiority and imperfection sociological institu-tions that do not change over the cen-turies, and have been around for many years. Here there is a way out of this situation, as the institutions can adjust and introduce appropriate changes, but what they will be and what needs to change is unknown. First, the individ-ual cannot properly adjust their actions and only adjusting to the conventional human standards, he can normally in-teract with society and his actions, only then considered correct when the be-havior is correct. It was not initially all that the human sphere of communica-tion and can be considered only when

direct interaction between human beings of origin in which the actions are considered criminal and wrong, if there is a discrepancy between the common standards, they do not have reinforcements and are not supported in human behavior. These dogmas were allocated followers of Freud's teachings and have been criticized by Burton, which in addition to two rhizomes singled and third, more significant and more importantly, is able to, according to Burton, to resolve the conflict — a view of the changes taking place at the social level with the basic needs of human. The problem, whatever it may be, cannot be solved until all the basic needs, which are the foundation and the resistance of the human and social health, both physical and mental, will not be met and implemented. This concept was presented by J. Burton in his theoryof warning and the end of conflict action, where the main condition for the commission of the act is urgent and indispensable basic needs [2].

Much, also have the ability not to discuss the topic of complex conflict situations when the probability of purposeful action, and when the lack of involvement of other is a triumph for one of the team members. Probable and reasonable to end the conflict confrontation win all participants, without exception, with a positive result. Proper negotiation strategy, partnerships, logically constructed complete discussion, which replaces the presence of any violent methods of the interaction leads to a satisfactory result, which is characterized by, and is an essential feature of satisfaction and fullness in all spheres of life, in particular, the need sphere.

Some uncertainty is a question relating to the concept of basic needs, and the adjacent sides. Burton does not describe or dependent needs of each other, how to determine what constitutes a basic need, it can be realized only one requirement for the realization of all the others.

To summarize, according to the theories and concepts of John Burton, can identify a significant contribution to the description and understanding of the causes of conflict in the social environment, and it is clear, we should hope for a more detailed and structured to test his teachings.

Under the theme of conflict needs for more advanced understanding of the causes and nature of the human factor was isolated archetypal aspect of the investigation, presented the theory of Carl Gustav Jung's archetypes and their values. Analyzing the works of Jung, we have identified the archetype that represents the action of the unconscious to the conscious. The archetype is the primal nature of the human element and contains the primitive instincts, impulses that seek the conscious part. Being born, people already contains all the elements of all the archetypes, we can say that everyone is a living complexity archetypes, the collective unconscious of his part, and wisdom of the people.

Jung described three parts, which represent an idea of the human soul:
• the unconscious — a memory;
• ego — the conscious part of the personality;
• collective unconscious — a unique structure in nature, including the experience and skills that exist in each of the biological substance. It is a kind of

inheritance, passed down from generation to generation.

As mentioned earlier, the archetypes unconscious part of the psyche, manifesting itself in the outside world, in human behavior, emotions, feelings, motives, having at the beginning of a projection [9].

Archetype, although an element of the unconscious, yet can be realized in real life and when this happens, there is unconsciousness and the impact on human archetype wanes. When the archetype is not aware of its impact on human remains unchanged until the 'solidification' in Person. Archetypes are transmitted directly as the form, fill that individual still belongs.

It was Carl Jung who introduced the concept of the archetype, describing his characteristic features.Jung distinguished two areas of the unconscious personality, which contains experiences of one person, as well as collective, represented by a hereditary factor, unique representatives of the species. Two main layers in the unconscious: the personal unconscious, draws its content from the experience of the life of a particular person and the collective unconscious, the content of which is inherited and is universal among representatives of certain species [10].

Archetypes exist since ancient times, sometimes consciously, but do not have an accurate description of the relationship and the peoples of the world. It is found in legends and images of different ethnic groups, differing history and content, but having at a certain meaning [7].

Ego — the archetype that represents the central part of the conscious world.

Person — this is the archetype of the image mask, in the likeness of that which we put on the interaction with society. Human is always striving to be better than what it is, in fact, trying to match the idea that there was about it from others. Jung describes a mask like the one that is not part of man, his real 'I', but it is the beginning of a social, external aspect of interaction with the outside world. At the same time, there is the archetype of this reticence 'I', ignoring the individual qualities of the person, to feed themselves in the best light, to be like all the others, and not to stand out from the crowd.

Shadow — the center of the human unconscious, it is a negative one, a deep part of his personality.

Last and Animus — archetypes, that are representing the male and female side of everyone.

The self — the integrity of human nature, combines conscious and unconscious, goals and aspirations of the individual.

Jung pointed out in his writings that the archetypes are the expression of the human need for information culture. Besides the above Carl Jung allocated such archetypes: Governor, Hero, Sage, Lover, Seeker, Child, Curator, Glorious small. More detail will be considered archetypes in our study, which will be written below [11].

The purpose of the article. The purpose of this scientific article is a study of the scope of human needs and of possible conflicts due to the mismatch of needs in interpersonal and intrapersonal aspect, as well as to investigate the relationship of the archetype and needs with the help of archetypal analysis.

The statement of basic materials. For a more fundamental study of the topic of the conflict needs of our study was conducted in which was revealed the level of implementation of the requirements and their relevance for students of humanitarian and technical specialties, it was also held archetypal analysis of the required needs. The sample included representatives of technical focus — programmers and representatives of humanitarian professions — linguists. This sample was assembled not by chance, because to conduct a detailed study requires a reliable and versatile data showing the comparative analysis of two diverse areas of human activity and mental focus. The research was conducted in Kharkivin 2017 which was attended by 60 subjects ($n = 60$) ranging in age from 29 to 35 years. For information base was used technique of 'Hierarchy of Need' (modification Akindinova I. A.) is often used in worksthat relating to theme of needs. This test has been constructed based on the work of Maslow and philosophical teachings of his followers to identify material relevant to the individual needs of self-actualized nature, including also the need for security. Motivational sphere of human activity is also included in the method of 'Hierarchy of Needs', as part of the research area.

Managers of large companies often use this test to identify the basic needs of their employees. The information obtained is a conversion mechanism to detect and prevent conflicts in the working environment [6]. Firms that take as their basis the principle of long-term and high-quality cooperation, considering the availability of relevant needs of their employees and business partners. Therefore, the value and the relevance of this technique, as in the professional life, and personally, is significant importance [8].

Method consists of 15 claims to be compared with each other pairwise manner, the first to the second, the first to the third, the first to the fourth, and so on. D., gradually transition from one column to another. As a result, processing the received information in accordance with the scales — indicators that are basic needs Maslow (Table 1).

We have found that demand, which is typical for the two groups of subjects aged 29 to 35 have a need for self-actualization, the uppermost degree of realization of human potential, reaching which the individual develops at a personal and spirit levels. Having passed all the previous degrees and reaching the top man acquires life wisdom, analyzing sums up, trying to create something useful for the good of the whole

Table 1

Need of the scale methodology "Hierarchy of Needs"

№	Needs
1	Financial position
2	The need for security
3	The need for interpersonal relations
4	The need for respect by the social environment
5	The need for self-fulfillment

society, is looking for the meaning of his own existence.

But as can be seen from the table below (Table 2), representing a percentage of the results of all the participants in the experiment, a sales group of subjects, based on the work of Abraham Maslow is linguists that materialize the need of a higher rank than the programmers have not implemented the second place in the hierarchy associated, primarily, with the initial instinct.

You can observe in the group includes programmers, intrapersonal conflict between the needs of an unmet need for certainty, security and the desire to realize. This conflict can manifest itself in the interpersonal level in the first place, it is more manifest in the external behavior of the person and can create interpersonal conflict.

For a more detailed study of the results of our research table was compiled, showing the results of the feasibility of the required scale in rank order (Table 3).

For a comprehensive analysis of human needs and the causes of conflict between them, we have carried out a comparison of the basic needs of the basic archetypes that are classified and described in the works K. G. Yung. Each archetype Jung attributed to the need, accordingly, we could draw a parallel between the archetypes and the needs and identify what the need of the archetype which responds by making the archetypal analysis.

Need for 'financial position' corresponds to the Lover, who is a representative of the physiological characteristics, embodies the sexual side of life. The archetype of the Guardian, contain

Table 2

The percentage of survey results

Scale needs	Programmers	Linguists
1. Financial position	27 %	46 %
2. The need for security	74 %	33 %
3. The need for interpersonal relations	42 %	62 %
4. The need for respect by the social environment	58 %	69 %
5. The need for self-fulfillment	82 %	76 %

Table 3

Feasibility requirement scales in the sense of rank

Rank	Programmers	Linguists
1	The need for self-fulfillment	The need for self-fulfillment
2	The need for security	Requirements in respect of the social environment
3	Requirements in respect of the social environment	Need for interpersonal relations
4	Need for interpersonal relations	Financial position
5	Financial position	The need for security

the necessary comfort and tranquility of life, the possibility to relax and stay in a safe place there is a need for security, stability and confidence. The need for interpersonal dialogue is reflected in the archetype of a good fellow, for which an important social link, the ability to verbally speak with other individuals, persistence, relationships built on friendship, loyalty, morality, spirituality and kindness. The man with the archetype of the Hero will be sought in the first place of respect among their own kind, seeks always and in everything to win, to show their skills and superiority. By necessity, aimed at building respect for self and neighbor, we can carry the archetype of the Sage. Using logical conclusions, ability to take a sober look at things and spontaneity of mind, it is gaining recognition around them. The implementation of these objectives inevitably leads to self-actualization, which can serve as a representative of the Seeker and Child. The first deals with the constant and continuous development of its capabilities, finding its way and life purpose, makes discoveries, thus exhibiting its uniqueness. Child interacts intuitively constantly finding novelty in the old, enjoying every day, creating a friendly atmosphere around him.

Conclusions and prospects for future research. The study observed the implementation phase, in which there were individuals who were identified as urgent needs, based on which it is possible to speculate on the status and processes in the personal and professional spheres. The need for self-actualization is an important part of the people involved in this study. The group of linguists seen a clear distinction: if you look at the needs of a higher level, is primarily responsible for the non-material and spiritual, they are the first places where the more primitive and instinctual shown in the past.

In technical focus group represented by programmers notice some inconsistencies observed topics actualization associated with the implementation of their potential and self-actualization, but because of the data revealed that the need, which is responsible for the safety, ranks second in the results (yield 8 % of self-actualization). It is located on the lower level, is not satisfied at a sufficient level and therefore, to talk about the full realization of self-actualization is not necessary. Dissatisfaction with low demand is not allowed to implement a higher level of need and will 'slow down' its development, persecuted feelings of inadequacy and incompleteness of action.

Because of analysis of the activities of Abraham Maslow and John Burton unmet basic needs has been considered, which can involve a conflict situation affects the privacy of individuals and society. The research of archetypes in the key needs given a clear and structured understanding of the causes of the conflict, to predict the duration and flow of the conflict. It became clearer picture of pathogens and intrapersonal setting individual, its historical significance and natural principle, which also contains the archetype. Of course, this observation is science-based, but it also requires further development to understand the nature of the conflict in the archetypal keys.

I would like to also emphasize one-sided study, I was able to provide us a method of 'hierarchy of needs'. Scale

scientific problem is the lack of empirical data, since it is impossible to accurately determine the extent implemented one or the other need and figure out how these needs interact on intrapersonal and interpersonal levels, although the latter can apply the method of observation, as a key source of information. O, and subsequent requests can serve to study topics of the conflict needs, individual needs and related, in this paper, archetypes, that is subject to investigation and detailed analysis from all angles and directions.

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LANGUAGE OF TRUST IN RESOLVING OF SOCIAL CONFLICTS (ARCHETYPAL APPROACH)

Abstract. The article is being considered the stabilization and regulatory potential of communication strategies of trust in resolving social conflicts in the context of the value changes of the modernity, taking into account the priorities of self-realization, freedom of choice, human development. On the basis of the methodological potential of communication practical philosophy and analytical psychology, the analysis of the constructive effects of social conflicts in the search for ways of value coordination of a pluralistic society and expansion of nonviolent communication practices is carried out. The language of trust in resolving social conflicts is viewed in the aspect of problems of mutual understanding on the basis of the creation of joint meanings, the establishment of the value bases of mutual recognition, personal significance and awareness of one's own subjectivity (both individual and social).

In the sense of humanistic self-realization, trust as a positive action and value response helps to minimize the destructive potential of social conflicts, initiating

the search for semantic horizons of understanding, affirming the norms of moral goodness, mutual recognition and ethos of care based on the symbolic actualization of the prototypes of life, stately good and light.

Keywords: trust, social conflict, archetype, value, communicative strategy, responsibility, self-realization, value response, nonviolent communication.

МОВА ДОВІРИ У ВИРІШЕННІ СОЦІАЛЬНИХ КОНФЛІКТІВ (АРХЕТИПНИЙ ПІДХІД)

Анотація. У статті розглянуто стабілізаційно-регулятивний потенціал комунікативних стратегій довіри у вирішенні соціальних конфліктів в умовах ціннісних змін сучасності з урахуванням пріоритетів самовираження, свободи вибору, людського розвитку. На основі методологічного потенціалу комунікативної практичної філософії та аналітичної психології здійснено аналіз конструктивних ефектів соціальних конфліктів у перспективі пошуку шляхів ціннісного узгодження плюралістичного суспільства та розширення практик ненасильницького спілкування. Мова довіри у врегулюванні соціальних конфліктів розглядається в аспекті проблем порозуміння на основі витворення спільних смислів, утвердження ціннісних засад взаємного визнання, особистісної значущості та усвідомлення власної суб'єктності (як індивідуальної, так і суспільної).

У сенсі гуманістичної самореалізації довіра як благоорієнтована дія та ціннісна відповідь сприяє мінімізації руйнівного потенціалу соціальних конфліктів, ініціюючи пошук смислових горизонтів порозуміння, утвердження норм морального добра, взаємного визнання та етосу турботи на основі символічної актуалізації праобразів життя, величного добра та світла.

Ключові слова: довіра, соціальний конфлікт, архетип, цінність, комунікативна стратегія, відповідальність, самореалізація, ціннісна відповідь, ненасильницьке спілкування.

ЯЗЫК ДОВЕРИЯ В РАЗРЕШЕНИИ СОЦИАЛЬНЫХ КОНФЛИКТОВ (АРХЕТИПНЫЙ ПОДХОД)

Аннотация. В статье рассмотрен стабилизационно-регулятивный потенциал коммуникативных стратегий доверия в разрешении социальных конфликтов в условиях ценностных изменений современности с учетом приоритетов самовыражения, свободы выбора, человеческого развития. На основе методологического потенциала коммуникативной практической философии и аналитической психологии осуществлен анализ конструктивных эффектов социальных конфликтов в перспективе поиска путей ценностного согласования плюралистического общества и расширения практик ненасильственного общения. Язык доверия в урегулировании социальных конфликтов рассматривается в аспекте проблем взаимопонимания на основе сотворчества совместных смыслов, утверждения ценностных основ взаимного признания, личностной значимости и осознания собственной субъектности (как индивидуальной, так и общественной).

В смысле гуманистической самореализации доверие как благоориентированное действие и ценностный ответ способствует минимизации разрушительного потенциала социальных конфликтов, инициируя поиск смысловых горизонтов понимания, утверждения норм нравственного добра, взаимного признания и этоса заботы на основе символической актуализации прообразов жизни, величественного добра и света.

Ключевые слова: доверие, социальный конфликт, архетип, ценность, коммуникативная стратегия, ответственность, самореализация, ценностный ответ, ненасильственное общение.

Target setting. Contradictory, dynamic, and ambiguity of the modern social development in the era of globalization significantly updates the problems of harmonious coexistence in many conflict situations in diversity of human relations that somehow causes a paradigm shift from the philosophy of mind to the philosophy of communication. The communicative turn in modern scientific discourse leads to intersubjective color of the moral and ethical issues, focused on the strengthening the principles of fairness, responsibility and solidarity in order to achieve mutual understanding on the basis of universal ethics, based on universally valid moral belongings. Within the discourse of a (dialogically-argumentative) paradigm exactly the confidence plays a key role in harmonizing society, especially given the general moral crisis, growing technological power of humanity and colorful field of conflict (values, needs, interests, intentions, etc.), which generally creates new risk profiles of modern times.

Value changes of our time, accompanied by the formation of personality, strong sense of subjectivity, increasing the values of self-expression and civic engagement, contribute to widespread perception of social conflicts as reality, which should not be avoided, instead one need to learn how to adjust and settle them by civilized means, minimizing negative effects and making it possible to apply the search strategies of optimal alternatives, and humanistic meanings which have archetypal nature. According to Ronald Inglehart, values of self-expression promote a humanistic transformation of the modernization processes, illustrating the process of human development with priority emphasis on the formation of a society in which people occupy the center stage [1, p. 13]. The new humanistic culture of the pluralistic society is dominated by the ideals of freedom of choice, confidence, tolerance, responsibility, demonstrating the importance of cultural diversity with humanistic priorities, rather than self-centeredness.

Especially important, in terms of the transformations of communication strategies of modern time, raise the questions of value-normative justification of the humanistic culture of confidence as the basis of social order in potential conflict relationships, building on the basis of the priorities of

individual and social self-realization a worthy human social environment. In addition, significant problematisation in establishment of the culture of confidence causes a situation of total crisis of confidence as a lack of confidence resources highlighted the search of universal sources of reliability and authenticity contained in the sense-making patterns of collective experience in social interaction.

Analysis of recent research and publications. Addressing the issues for changing the priorities in the interpretation perspective of confidence, its communicative role in a globalized society can be find in the works of K.-O. Apel, I. Habermap, K. Ionas, V. Hosle, D. Bioler, F. Fukuiama, A. Selihmen, A. Giddens, N. Luman, P. Shtompka et al., where the confidence is seen as a key feature of modern times that is getting more problematic due to the growing uncontrollability and social complexity.

Current issues of confidence for potential conflict of indeterminate nature of Other, recognizing it as Own, Alien, Hostile, Third and constructing methods related to it are the subject of philosophical reflection since ancient times, but it most consistently is developed in the work of M. Stirner, Y.-H. Fichte, E. Husserl, W. Dilthey, M. Heidegger, E. Levinas, M. Merleau-Ponty, M. Buber, G. Deleuze, B.Valdenfels, et al. Research of the archetypal principles of social interaction and specific of their manifestation in different areas of society are devoted the works of C. Jung, E. Fromm, M. Eliade, A. Augustinavichute, A. Bolshakova, P. Crimsky, E. Afonin, A. Donchenko, et al.

An important contribution to the development of theoretical and methodological foundations of modern conflictology made G. Simmel, M. Weber, L. Coser, R. Dahrendorf, J. Lockwood, P. Sorokin, A. Giddens, A. Touraine, K. Boulding, et at., in the their works social conflict is seen in its universal and ambivalent features that are important for the social development.

However, despite a significant number of works on the said issues, there remain insufficiently highlighted questions of archetypal nature of the culture of confidence and identifying its dialogue potential in conflict environment.

The aim of this article is a conceptualization of integrative, humanist and stabilizing potential of the communication strategies of confidence in solving social conflicts, paying attention to the archetypal principles of value-normative bases of the culture of confidence.

The statement of basic materials. The contradictory globalization processes are significantly and rapidly changing the contemporary architecture, creating a large-scale opportunities and prospects, and previously unimaginable risks and hazards, erasing boundaries and expanding the range of interactions with the uncertain Other, which generally causes a decrease in confidence due to reduced controllability and predictability of social interactions. According to Ulrich Beck, the author of the theory of "Risk society", along with globalization is taking place a destruction of key principles which have been organizing the life of societies and states as geographically bounded from each other entities, at the same

time, there have been emerged new power and competitive relationships, conflicts and overlapping between national and state unities and transnational actors, new identities and social spaces [2].

Awareness of the need for interdisciplinary scientific justification of conflict issues in terms of the developing strategies in order to effectively address them, recognizing both destructive and constructive effects of various confrontations and contradictions in the pluralistic social environment requires recourse to conflict analysis as a prerequisite for the functioning of society in its diversity and development.

Axiological conceptualization of social conflict in the sense of enhancing confrontation of social actors as a result of resource deficiency and a sense of injustice about their distribution involves structural possibility of interpretations of competitive situations over scarce resources, power, prestige, and so on, in terms of presence/absence of reconciliation grounds for opposing interests [3]. Stabilizing or destabilizing effects of social conflicts depend on existing in social structures ways of harassment expression, tolerance level and the culture of confidence in society, demonstrating the ability to adapt to social norms to changed conditions of the modern society. These factors generally make it possible to form the humanistic culture of confidence, in the process of consolidation of which social actors form a coherent pluralistic society, and at the same time changing themselves.

The language of confidence in resolving social conflicts can be considered in terms of understanding the problems based on finding common meanings, establishing value principles of mutual recognition, personal importance and awareness of own subjectivity (both individual and social).

There is an intense search for new principles of life, its value-normative justification in terms of the rapid complication of social coexistence, lack of legitimation, and numerous crises in various spheres of society. Communicative practical philosophy with its transcendental pragmatics allows redefining sources of social integration and intersubjective harmonization through the development of universal ethics of responsibility. Social theory of communicative action is aimed at identifying "the fundamental principles for determining... correctness, general importance and universality of ethical standards and values" [4, p. 14]. Communicative ethics is exploring the rehumanization possibility of the social development as ethical responsibility in terms of urgent matters of the modern times, namely — loss of meanings, orientations, values, expansion of technical intelligence in all areas of human life, which leads to the total dehumanization of reality [4, p. 15].

Confidence, being a cultural resource that stimulates the implementation of potential interaction, promotes the renewal of society and indicates such person orientation that is relative to the actions of other people that we act, despite the situation of uncertainty and risk. Thus, confidence is an essential value foundation of social interaction, indicating orientation not only on own interests, which leads to a correction of own behavior in accordance or with reconciling the interests of oth-

ers. Communication as semantic aspect of social interaction, aiming at understanding, is based on subject–subject relations that are possible only if the consideration and respect for Other is provided. This attitude is ensured by the confidence to Other, that is, when you know that you can normally expect from him.

Confidence appears as a form of spiritual experience, intuitive existence comprehension, and certain experiences, which sets limits to coexistence with its own entity, with other people, and with the world in general. This is an overlap of individual and social, rational and irrational, past (as experience of previous interactions, including such phenomena represented as gratitude, giving, and caring) and future (mainly implemented in the hope of a certain expectation). Confidence is a special grade moral force that realizes the potential and is based on the feeling of moral values and dignity of another person. That moral value is the criterion that regulates the spontaneity motives and uncontrolled feelings.

The inner experience of confidence is a socially coordinated field of conscious evidence that provides a general mood of openness and willingness to rely on the will of Other subject in terms of inability or lack of control over his actions when the transcendental I found his own Not-I in another I. Emphasizing the exacerbation in the modern world of conflicts, namely between value systems, Anthony Giddens distinguishes at least four means for their solution: isolationism, voluntary exile, dialogue, and use of violence [5, p. 78]. Given the dynamics of globalization processes and increasing technological capabilities of mankind, the only possible way of peaceful coexistence is dialogue aimed at achieving understanding and value support of relationships of mutual confidence.

Correlation with another subjectivity as a phenomenon of presence-for-me-another-I provides for the constituting of Other, similar to my own intentionally modified sense of self, making possible a shift to the sense of transcendental We and the constantly meaningful universal living world.

In this context a transcendental confidence, conceptualized as an intersubjective attitude of possibility to reach agreement between the subjects of social interaction, is perceived within the context of conditions for confidence, ways to build means of understanding of valuable basis for confidence in terms of finding universal reasons of the intersubjective linking, regardless of social and cultural distinctions. Transcendental essence of confidence is based on a subjective feeling of authenticity that constitutes itself and the necessary form of social reality.

Motivational and semantic aspects of social interactions to some extent are due to the potential of irrational factors that are available, particularly in the archetypes of the collective unconscious. In Jungian tradition the archetype is understood as some old forms that form the unity of rational and irrational, external and internal experience, and are a kind of cognitive models that organize the psychic reality according to certain cultural references [6]. In represented in sociocultural practices symbols and images as the archetype derivatives are recog-

nized value-normative regulatives of human activity, reflecting the goals of individual and social self-realization.

In the terms of this research archetypes can be conceptualized as the crystal structures of the collective unconscious, which is the central image-semantic determinants that determine and direct behavior in crisis situations. In addition, according to the Jungian understanding of the impact of suffered conflicts that is based on around the collision of opposites that have natural qualities to meet in the middle, promoting through the right of self-expression to acquire integrity, reconciliation and sense-making.

The archetype of Holy as a kind of numinous is a basal guarantee of confidence, which gives self-confidence and at the same time faith in other people that comes out form the needs in Other, his recognition that is realized through existential worries, mutual empathy, empathy and so on.

Confidence in this context is understood as an organized experience of socio-cultural space of meaningful interactions of Own and Alien (Other, Another), which stimulates the search for constructive alternatives and unifying meaning. This complementary process of personal theming Other as credible for confidence, which in turn leads him to appropriate behavior, expression of the expected virtues, forming the necessary characteristics and their realization in activity, it is very clearly revealed in the context of the concept of value answer by Dietrich von Hildebrand. The scientist proposes every embodiment of virtue and every action consider in terms of answer to moral or morally significant value: in terms of positively affirmative this answer itself is a value, in terms of denial and destruction this answer become evil owing to denial of this value. Justified confidence, therefore, is the valuable answer to shown confidence as an act that is directed towards the future, contributing to the distribution of the benefit oriented action. Abuse of confidence, failure to meet its values is a negative significance, affecting the ontological foundation of human life, destroying the sense of reliability and security.

Specificity of confidence is also reflected in a kind of "transfer of authority": the subject of confidence is its initiator, but the result of a confidence relationship depends mainly on Other as a perfect object, on which are put our expectations specifying around intentions, honesty, competence and security. In confidence as a valuable answer the content is on the side of the subject, we are "full" of confidence, we are not empty, this content of our soul we are guiding to the object. Confidence, like joy or love, combining internal and external experience is itself a conscious reality in terms of adoption, deliberately committed reality, "quality content contains in our act, that is, on the side of the subject, not the object" [7, p. 189]. Like other valuable answers, confidence is the prerequisite for the personal importance of the object, awareness of this importance and being motivated by it. The ability to trust as a rootedness in common values is an essential condition for spiritual fellowship and understanding [8, p. 49].

Therefore, confidence is always a valuable answer, as it is not possible to trust the subject that is not consid-

ered to be endowed with certain virtues (loyalty, honesty, integrity, etc.). Valuable answer in the confidence relationship has its own moral value, confidence opens up a human to the world, revealing his inner riches as a "entrusted to human the unfathomable treasure of goodness" [7, p. 436]. Confidence arises as a conscious behavioral paradigm, and as an affective subconscious attitude, combining in different proportions rational, emotional and mental.

Thus, confidence is understood as an internal act of sense-making of the importance-in-itself, as endowed with value of benefit in mutual actualization of those features that provide the ability of Other to give something that needs the object of confidence for the full to discover his own potential, implementing ethos of care and responsibility and creating a sensation of harmony.

Actualization of communication strategies of the dialogue potential of confidence requires involvement in conflict areas the social practices of structural flexibility, inner balance, valuable depth, and synergy mechanisms, demonstrating the need of advantage of culture peace standards, nonviolent communication, priorities of the open society. Communication-in-trust is the basis of so-called "peace programs" aimed at nonviolent conflict resolution, particularly in the political, interethnic, interreligious tensions and confrontations.

As a model of coordinated communicative interaction for effectively addressing of social conflicts can be used a nonviolent communication concept, developed by Marshall Rosenberg,

showing integrative potential of confidence in implementation of the principle of reciprocity that enables empathy and effective cooperation with the needs of others. The basis of this concept is self-awareness of an individual, providing a measure of cognitive complexity, level of differentiation image of I internal integrity, stability, self-acceptance and genuine expression [9]. This reassuring communication is based on the language of confidence, acceptance, and empathy rather than on the language of condemnation, accusation, violence, humiliation, and evaluative sorting that is manifested in different stereotypes, extreme categorization, reproaches, labels, diagnoses, and so on, being a tragic expression of unmet needs.

Nonviolent communication is essentially the "language of life" that is based on an internal dialogue, empathy and readiness for creativity, active cooperation, dialogue communication, distinguish between strategies of domination and social partnership, monitoring and evaluation, demand and request, feeling and interpretation, emotional bondage and emotional freedom, powerlessness and empowerment, physical strength, and the power of self-esteem and responsibility. Language of peace and nonviolence transforms the social reality, and life in confidence appears as the ability to open yourself, have the power to be vulnerable, give a part of yourself, that is generally the key to the enrichment of life and effectively addressing conflicts by nonviolent means [10].

To illustrate the communicative manner of aggression/acceptance and visual perception of socio-cultural

guidelines in perception of Other in the form of I-statements, Marshall Rosenberg uses the metaphor of "*jackal language*" and "*giraffe language*", symbolizing the appropriate archetypal guidelines of predatory destruction and perspective creation and foresight. Jackal language is distinguished by demonstrating coercion values that in conflict situations focuses on humiliation, repression, weakening Other and exaltation of self. In giraffe language (which has a "great" heart) valuably prevail guidelines of nonviolence, creating positive relationships between people, confidence, tolerance, and support, resulting in flexibility in the choice of strategies to resolve conflicts in the prospective of personal self-realization, creating a sense of self-importance for Other in the grounds of help, care, empathy, openness and so on.

Conclusions. Thus, nonviolent strategies for resolving social conflicts have greater prospects in building effective social interactions, reducing social tensions and establishing structures of self-realization, freedom and confidence. Experience of confidence/ non-confidence as the first social experience of child is a productive result of a typical conflict between the desire to meet the needs and the possibilities of their resourcing that demonstrates constructiveness in the formation of new skills and self-confidence. This basal confidence, establishing a sense of moral goodness and strength later in life, are the cumulative implementation of archetypes of Holy, Mother, and Father, which generally provides guarantees of reliability, symbolizing the ambivalent projections as ideals of kindness, care, birth, light, strength,

unity, and ideals of fear, submission, death, darkness, immaturity, and alienation, requiring further analysis on the material of socio-cultural practices of specific country to develop optimal strategies of solving social conflicts.

The language of confidence as communicative action is a means of expressing valuable recognition of Other, determining in advance the interpretation of reality in terms of active cooperation, unlike the instrumental concepts of domination, power, manipulation, and categorization. Moral foundation of confidence culture, as benefit oriented action, is the ethics of responsibility based on jointly produced intersubjective norms that determine the motivation and orientation of mutually recognized voluntary standards of modal and mandatory in public actions, finding generalized expectations of accepted by this community commitments.

In terms of humanistic self-realization the language of confidence helps to minimize the destructive potential of social conflicts, initiating the search semantic horizons of understanding, establishing standards of moral goodness, mutual recognition and caring ethos based on symbolic actualization of life prototypes, grand goodness and light.

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FORMATION OF THE ARCHETYPAL PARADIGM OF PUBLIC ADMINISTRATION IN THE CURRENT CONFLICT SITUATION IN UKRAINE

Abstract. The article is dedicated to definition of the archetypal paradigm of the development of public management in Ukraine in its conflict state. The existence of the various archetypes of public administration in the context of implementation of various management concepts is argued. The necessity of new approaches to management influence, for the safety of the development of system of public management and society as a whole from the effects caused by negative factors as well as reducing the impact of the crisis is proved. The author's vision is proposed for solving the crisis state of the public management through

the creation of the arch-typical paradigms of public management through the synergistic integration of the administrative mechanisms of the concept of "new public management", "socio-political networks" theory and the concept of "good governance". The description of each concept is given; the principles of their integration to the national system of public management based on the archetypes of the existing management paradigm are substantiated.

Keywords: paradigm, archetype, archetypal paradigm, public management, new public management, public-policy networks, good governance.

СТАНОВЛЕННЯ АРХЕТИПНОЇ ПАРАДИГМИ ПУБЛІЧНОГО УПРАВЛІННЯ В НИНІШНЬОМУ КОНФЛІКТНОМУ СТАНІ УКРАЇНИ

Анотація. Стаття присвячена визначенню архетипної парадигми розвитку публічного управління в Україні в її конфліктному стані. Аргументовано існування різних архетипів публічного управління в умовах реалізації різних управлінських концепцій. Доведено необхідність застосування нових підходів управлінського впливу, які б убезпечили розвиток системи публічного управління і всього суспільства від дії негативних факторів та зменшили вплив кризових явищ. Представлено авторське бачення розв'язання кризового стану публічного управління шляхом створення архетипної парадигми публічного управління через синергетичне поєднання управлінських механізмів концепції "нового державного менеджменту", теорії "суспільно-політичних мереж" та концепції "належного врядування". Надано опис кожної з концепцій та обґрунтовано засади їх вбудови у національну систему публічного управління з урахуванням архетипів існуючої управлінської парадигми.

Ключові слова: парадигма, архетип, архетипна парадигма, публічне управління, новий державний менеджмент, суспільно-політичні мережі, належне врядування.

СТАНОВЛЕНИЕ АРХЕТИПИЧЕСКОЙ ПАРАДИГМЫ ПУБЛИЧНОГО УПРАВЛЕНИЯ В НЫНЕШНЕМ КОНФЛИКТНОМ ПОЛОЖЕНИИ УКРАИНЫ

Аннотация. Статья посвящена определению архетипной парадигмы развития публичного управления в Украине в ее конфликтном состоянии. Аргументировано существование различных архетипов публичного управления в условиях реализации различных управленческих концепций. Доказана необходимость применения новых подходов управленческого воздействия, которые обезопасили бы развитие системы публичного управления и всего общества от воздействия негативных факторов и уменьшили влияние кризисных явлений. Предложено авторское видение решения кризисного состояния публичного управления путем создания архетипной парадигмы публичного управления через синергетическое объединение управленческих механизмов концепции "нового государственного менеджмента",

теории "общественно-политических сетей" и концепции "надлежащего управления". Предоставлено описание каждой из концепций и обосновано принципы их встраивания в национальную систему публичного управления с учетом архетипов существующей управленческой парадигмы.

Ключевые слова: парадигма, архетип, архетипическая парадигма, публичное управление, новый государственный менеджмент, общественно-политические сети, надлежащее управление.

Target setting. It should be noted that the history doesn't know examples of countries that have avoided the crises and conflicts. These crises and conflicts have always been linked with both internal and external factors. The current changes in the modern state and social development, fleeting powerful processes of globalization, the emergence of innovative information technology, external threats and internal conflicts pose challenges for Ukraine to identify and use new approaches of the management influence, which would secure development of the system of public administration and the whole country from the effects of negative factors and reduce the impact of the crises. Modern science of public administration considers reducing crises and conflicts on the state level of the social development in general and public administration system in particular through the use of new management concepts (new public management, good governance, socio-political networks, etc.). That is why Ukraine, in its conflict state, faces the challenge of designing a modernization of the existing instruments of public administration on the basis of new management concepts in the paradigm of relations based on the national archetypes.

Analysis of the recent researches and publications. Research issues of public administration in Ukraine, state of development and transformation in modern conditions were described in the research papers of: V. B. Averyanov, V. D. Bakumenko, T. O. Bilozerska, R. V. Voytovych, I. I. Hanushchak, Z. S. Hladun, N. T. Goncharuk, V. B. Dziundziuk, V. M. Kniazev, I. B. Koliushko, V. K. Kolpakov, S. O. Kravchenko, V. M. Martynenko, N. R. Nyzhnyk, O. I. Obolensky, I. A. Radzievsky, S. M. Seriogin, V. P. Tymoshchuk, A. F. Tkachuk, Y. P. Sharov and other Ukrainian researchers. The following domestic scientists directed their attention to the study of archetypes of public administration: V. P. Andrushchenko, E. A. Afonin, I. V. Berezhny, T. O. Butyrska, O. I. Vasilieva, O. S. Vlasenko, O. A. Donchenko, O. P. Lukyanov, O. V. Sushy and others. While acknowledging the scientific heritage of these scientists, it should be noted that researches on the subject of becoming the archetypal paradigm of public administration in the current conflict situation in Ukraine is a new area of research in solving the problem of modernization and development of the Ukrainian state.

The purpose of the article. The study is based on the objective determination of the main instruments and

mechanisms of new management concepts in the context of their impact on the development of the archetypal paradigm of public administration in the current conflict situation in Ukraine.

The statement of basic materials. To facilitate understanding of the subject of study let us be define some of the terms. Firstly, a paradigm is a set of philosophical, general theoretical, methodological, worldview, scientific, administrative and other guidelines that have emerged historically and taken in a particular community as a sample, rule, standard for addressing issues; system of the basic scientific achievements (theories, methods), according to which is organized a research practice in a particular field of knowledge in a given period [3, p. 507]. Public administration determines diverse meaningful contexts of the paradigm, such as: institutional; active, legal and regulatory, scientismic, systemic, social, socio-political, instrumental, innovative, paternalistic, liberal [3, p. 508].

To formulate the concept of archetype, let us use more definitions. Thus, in the classic definition of archetype is — (from the Greek *Archetipos* — prototype) — a way of connection of images that are transferred from generation to generation. According to Jung, archetypes are the structural elements of the human psyche, which are hidden in the collective unconscious, in general, for all mankind. They are inherited in the same way, as the structure of the body. Archetypes define the overall personality structure and sequence of images, poping-up in mind upon awakening creative activity that is why the spiritual life bears the archetypal imprint [1]. In modern literature archetypes are called the archaic cultural concepts — characters of man that are historically included on a subconscious level, "filtered" through layers of centuries of cultural transformations. They relate to ideas about man's place in the world and society, normative and value preferences, determine patterns of human activity and retain their value" [7, p. 105]. However, the closest suitable definition to the subject of our study is given in the Encyclopaedia of Public Administration where under the archetype is understood the collective unconscious that is being projected on the basic values of society, forms a system of social norms, standards of behavior and lifestyle in general [3, p. 502].

It follows that the archetypical paradigm of public administration is a description of management models and rationale the principles of their construction at the level of a certain society, which in turn corresponds to the classification criteria of scientific and state paradigm. It should be noted that in this study the archetypical paradigm will affect, first of all, the management models that evolved and became the basis for the emergence of new management concepts, and further, due to the reception, have proliferated in the system of public relations.

In recent years, in the modern scientific literature was placed fundamentally important issue that led to the modern development research — a change of government and management capabilities of the state and its institutions in the conditions of growing uncertainty and unpredictability of the results and consequences of government decisions in various fields.

In worsening conditions, in which the state is forced to operate by implementing basic functions that have been caused by the processes of globalization, accelerated technological development, emergence and exacerbation of environmental problems which exert a direct effect on the quality of life, internal and foreign stability (climate change, spreading of people who have diseases that are difficult to treat and so on). For the Ukrainian state, besides the above-listed factors, the additional burden is caused by the crisis processes of external threat coming from Russian Federation, and internal political conflicts.

According to J. Koppenyan and E. Kliyn the existence of such threats requires the development of a new architecture of public administration, based on the latest knowledge, specific competencies and skills of politicians and officials in order to create new opportunities for cooperation between state and non-state actors both at national and at supranational levels [14].

Thus, changes in the architecture of public administration are influenced by the fundamental civilization changes occurring during the late XX – the beginning of XXI century, affected the development of world scientific opinion on the state, society and man in the context of forming such modern theories and management concepts as "new public management", "social and political networks", "good governance" et al., which provided theoretical and methodological basis of the "global revolution in the public sector" [4].

In addition, the development of the public sector in this or that country is under pressure of the latent system of self-orientation and self-management of ethnicity, containing principles of formation of moral values, norms of behavior and activity, principles of upbringing, relationship between people, the organization of everyday life. The complex structure of human relations that exist in society is reflected in the public sector and revealed through archetypes — the system of recognition of the collective unconscious, which is influenced by objective and subjective factors. Thus, the objective factors are targeted the socio-historical and historical-cultural incentives of impact on personality, whereas the subjective factors form his cognitive emotional and volitional behavior.

Globalization and transformation of the socio-cultural realities lead to a change of the management paradigms. There have been similar changes to the paradigm of public administration in Ukraine. The transformation processes that are taking place in Ukraine need to form a new management paradigm based on such democratic principles: recognition of democratic principles and norms of governance, trust in the main political institutions and leaders, interpersonal trust, tolerance and consolidation of political and social activities. Today there is a steady need for establishing a new paradigm of public administration, based on authentic archetypes inherent to Ukrainian society, at the same time these archetypes should be influenced by imposed prospects of the global management of existing trends.

For a long time most developed countries for the organization of the public sector used the traditional bureaucratic management model, which

had a great success on the stage of industrial society. This management model was based on: dichotomy principle of politics and administration; hierarchies; centralization; stability of state institutions and public service; formalization of principles and procedures; direct organization for the provision of goods and services to government agencies; bureaucratic form of administration. For some time this management model has its advantages and achievements. However, this model of public administration is not perceived by the civilized world as the "ideal model" of the organization at the private and public sectors because of its inherent inertia, bureaucracy, focus on organizational structures and processes, being characterized by remoteness from civil society, lack of flexibility and innovation [6].

Globalized and unified world set the target to scientists of creating new multilevel approaches and multifaceted concepts of developing society and the state, basis of which was the settlement of relations and interests of local, sub-national, national and global levels. This determinant was designed to ensure social well-being and efficiency of the state as the institution as a whole.

The end of the 90^s of the XX century was marked by the fact that Western scientific environment understood the need to change the archetypal paradigm on the level of the public sector. This was caused by the fact that the world's global processes stimulated the development of administrative and bureaucratic dysfunction of public administration. In addition, structural political and legal reforms (administrative, territorial, and decentralized) that occurred in Europe and the developed world in recent decades, changed attitude towards fundamental and decisive role of the state as an institution and transformed the archetype paradigm of public administration from the state bureaucracy to public administration.

Search for an efficient state administrative model has led to the emergence in the science and practice of public administration the new theoretical and methodological approaches, including: the concept and practice of "new public management", the theory of "social-political networks" and the concept of "good governance" [9–13; 17; 18]. Each of these conceptual directions claims to universality and the status of the new paradigm of public administration.

For the purpose of the study, we will try to imagine a brief description of each of the concepts and justify the principles for their embedding in the national system of public management taking into account the authentic archetypal paradigm.

Analyzing various definitions of the new public management and the divergence of specific forms of its practical application in the system of public administration it may be noted that the developers put aim to achieve efficiency of governance of the state and efficient use of public funds by creating a "small size and competitive public sector, improve the quality of management of public services and the rapid reaction of the state to meet the needs of citizens" [16, p. 9]. Defined principles of the new public management were characterized by apparent shift attention from the structure and management process (in the coordinate

system of rational bureaucracy) on the outcome of management. The tool to achieve optimal results of the new public management was the adaptation of successful business management techniques for the purpose of managing social development [8].

However, with time, it became clear that privatization, outsourcing and other practices of the new public management require excessive force to control, monitor and regulate, that therefore requires additional financial and human resources. After some time appeared scientific justifications that the concept is "intellectually dead" and attempts to implement its ideas in practice led to excessive complications in the political and administrative process [12]. Since then, the growing interest in the theory of "social and political networks" has begun, whose development was marked by the urgent need to address the priority socio-economic political issues in the context of globalization and informatization and the need to adapt to the uncertainty and unpredictability of the external environment and the fragmentation of the political system.

As the concept of the new of state management, the paradigm of socio-political networks is coming out of the formation of the provision of social needs. It is a special type of archetypes based on the culture of consensus in public and private entities that interact with each other in certain areas of policy on the basis of resource dependency to reach agreement on the issue in the solution of which all are interested. But, unlike the new public management, socio-political networks at fundamentally different level reveal

the essence of the relationship between the public and community institutions. According to this concept they are not based on hierarchical, subordinate relationships, and the system of cooperation and co-government built on horizontal relations, equal statuses, network structures, precluding the use of enforcement mechanisms and direct pressure.

In the context of the developing paradigm of public management based on the concept of socio-political networks is the dominant mechanism of public involvement in the decision-making and policy management. Equally important is the use of the specific type of resource as social capital in solving social problems, which significantly affects the dynamics of public administration [5]. Building a system of public administration according to the network architecture allows activating informal relationship channels, providing motivation, and creating a favorable environment for interaction and accumulating resources to address national and supranational issues.

However, there are certain limitations to the widespread use of the concept of the social and political networks. The network management objectively weakens not only the responsibility, but the coordination that is important for any government institution and the state as a whole. According to G. Peters, only "strong vertical connections between social groups and NGOs provide effective coordination" [15].

Identified over time deficiencies of the theory and practice of the new public management and also awareness of inability of the amorphous network

structures to form a long-term strategy of the social development, implementing focused management and settling conflicts between political actors encouraged to develop a new conception of "good governance".

Management archetype of this concept is based on common democratic rules and relationships, just for the good governance of the state, society and the world at large. The good governance is a mechanism to ensure the functioning of society as a whole self-regulating system, a way to implement public authority, which is achieved through: compliance with public policy needs of the social development; real participation of citizens in the formulation and implementation of public policy; combining the capacity of all three sectors (government, business, and public); continuous monitoring of various segments of society for public authorities, etc. [2].

Ignoring the principles of the good governance has resulted in the formation of weak (improper) management, the main elements of which are ineffective, secrecy and corruption. In countries where for a long period functioned both centralized system and improper corrupt administration, which might be included the Central European countries, including Ukraine, there is no effective scenario of rapid and radical transition to the principles of the good governance. This is due to the impossibility and undesirability of firing all the employees who have operated with prior management system, and this is objectively conditioned to the length of time, necessary to establish the new management principles. However, the important reality to bear

in mind is that there is some mental, professional lack of training of citizens to use the principles of transparency, accountability, involvement to control the actions of government and other administrative structures. Moreover, the good governance implies the application of the principles of "quality control" and therefore collaboration of power, civil and expert communities in developing high standards in providing administrative services.

We believe that for Ukraine, which is in the crisis-conflict state, and which is still in the policy-making of the model of public administration would be appropriate to use a synergistic combination of best management mechanism concepts of the rational bureaucracy, new public management, socio-political networks and good governance.

Analyzing the management mechanisms that are used in Ukraine, it may be noted that the system of public administration inherent in periodic and/or permanent use of various instruments without exception management concepts and theories. This is due to a typical state of current Ukraine, its political and state system. Being a part of the Soviet Union, Ukraine for a long time was eliminated from civilized democratic governance that affected the course of its archetypal management paradigm. Change in concept in the management paradigm from centralized management to decentralized governance occurs slowly. This is due to the different archetype of the sociocultural groups representing various regions of Ukraine and their vision of development of the state. The mentality of these groups affects on the formation of the archetype in the center

of the public administration system, especially regional and local self-management elites.

Conclusions. It was determined that the archetype as the collective unconscious phenomenon, that has certain characteristic features for Ukrainian society inherent in archetypes of public administration.

It was determined that the strategy of becoming the archetypal paradigm of the development of public administration should be based on the preservation of national identity under conditions of globalization management trends and should be based on the modernization of authentic management values.

It is noted that without forming own national authentic archetypical paradigm of the development of public administration Ukraine will remain a permanent crisis-state conflict and cannot be properly integrated into the civilized community. Its ability to meet the challenges of the modern world and the ability to implement effective economic, social, and modernization policy will be characterized by the emergence of authentic archetypes of public administration and their implementation in the areas of livelihood of the state and society.

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UKRAINIAN MENTALITY AS ARCHETYPAL FACTOR OF HARMONIZATION OF SOCIAL POWER RELATIONS

Abstract. The article explained the theoretical bases of influence Ukrainian mentality as archetypal factor to harmonize the social and power relations, it turns archetypes influence national conscious and unconscious on social and governmental processes in Ukraine, the theoretical approaches to reduce mental and value conflicts in the Ukrainian society and Directions improving social and power relations with the peculiarities of national mentality.

Keywords: archetypes, mental, social and power relations, public administration, the values of civil society, political culture.

УКРАЇНСЬКА МЕНТАЛЬНІСТЬ ЯК АРХЕТИПНИЙ ФАКТОР ГАРМОНІЗАЦІЇ СУСПІЛЬНО-ВЛАДНИХ ВІДНОСИН

Анотація. У статті обґрунтовуються теоретичні засади впливу української ментальності як архетипового фактора на гармонізацію суспільно-владних

відносин. З'ясовується вплив архетипів національного свідомого та підсвідомого на суспільно-владні процеси в Україні. Розглянуто теоретичні підходи щодо скорочення ментальних та ціннісних протиріч в українському соціумі й визначено напрями вдосконалення суспільно-владних відносин з урахуванням особливостей національного менталітету.

Ключові слова: архетипи, ментальність, суспільно-владні відносини, публічне управління, цінності громадянського суспільства, політична культура.

УКРАИНСКАЯ МЕНТАЛЬНОСТЬ КАК АРХЕТИПИЧЕСКИЙ ФАКТОР ГАРМОНИЗАЦИИ ОБЩЕСТВЕННО-ВЛАСТНЫХ ОТНОШЕНИЙ

Аннотация. В статье обосновываются теоретические основы украинской ментальности как архетипового фактора гармонизации общественно-властных отношений. Выясняется влияние архетипов национального сознания и подсознания на общественно-властные процессы в Украине. Рассмотрены теоретические подходы к сокращению ментальных и ценностных противоречий в украинском социуме и определены направления совершенствования общественно-властных отношений с учетом особенностей национального менталитета.

Ключевые слова: архетипы, ментальность, общественно-властные отношения, публичное управление, ценности гражданского общества, политическая культура.

Target setting. For centuries, foreign elites have imposed on Ukraine and its regions various principles and principles for organizing life. Therefore, we entered the independent phase with different goals and views, which were formed on the basis of regional, cultural, ideological, religious and linguistic dividing lines. We met independence broken to sometimes warring segments. Such an inheritance contains a potential threat to social conflicts and tensions. The divisions of society into alienated groups — according to the level of self-consciousness, religious confessions, political views, social orientations, mentality — are one of the factors that significantly, which impedes their consolidation. This, in turn, makes possible political manipulation of public consciousness, increases political apathy and disbelief of the population in political power. In the absence of genuine democratic institutions of public administration and social cooperation, with a low ability of the population to organize themselves and with a lack of common systemically important social values, political forces are able to conduct "administrative" methods by the will of isolated groups of citizens, using language, ethnic and mental tensions, in bad faith, to obtain political capital.

Analysis of recent research and publications. The question of archetypes and mentality has been studied for a long time. Within the framework of national and ethnic psychology, specific

features of the national character and mentality are analyzed (A. Blazheny, G. Gegel, C. Gelvetius, N. Danilevsky, I. Kant, M. Latsarus, Platon, I. Fichte, D. Hum, K.-G. Young and others)

A significant contribution to the study of the Ukrainian mentality and its influence on public-power relations was made by E. Afonin, V. Gorsky, V. Dziundziuk, V. Donchenko, B. Kravchenko, S. Krimsky, V. Kryukov, J. Kuts, A. Mayboroda, P. Nadolishny, M. Pirenn, A. Radchenko, V. Rebkalo, O. Sushi, V. Troshchinsky and others.

However, the content-functional boundaries of the concept of "mentality" as an archetypal factorogarmonization of social-power relations have not yet been adequately determined. The points mentioned above determine the relevance of the topic of the article, its main purpose and objective.

The purpose of the article is to substantiate the theoretical foundations of the influence of the Ukrainian mentality as an archetypal factor on the harmonization of social and power relations in Ukraine.

Achieving this goal has made it necessary to solve the following problems:

• toconsider the theoretical approaches to reducing the mental and value contradictions in the Ukrainian society

• to substantiate the directions of improving social-power relations taking into account the peculiarities of the national mentality.

The statement of basic materials. The concept of "mentality" is interpreted ambiguously in the framework of various scientific approaches. In modern science, according to the researcher O. Terentyevoy, there are at least three approaches: the first — the mentality is considered as a set of conscious representations, symbolic images and values; The second — the emphasis is on the collective-subconscious components; The third — emphasizes that the mentality is a sphere of both conscious and subconscious, connected with each other. Based on the generalization of the characteristics of this phenomenon, the following definition is proposed: mentality is a stable way of perception of the world, which determines the form of the person's response, the community to various social irritants, has a collective manifestation and assumes an active perception of the world that is characteristic of those who live in a particular culture and refers to one Nation and directly affects the form and political-legal regime of the state system. Archetypes, stereotypes, mythologies, traditions, hierarchical norms and values are the core of the mentality that set certain guidelines for the individual's behavior. Mentality is the basis for ideology and politics. Over time, it can change due to changes in the factors of its formation [1; 5]. It is conditioned by socio-cultural and historical contexts with characteristic axiological concepts, but the archetype does not depend on time and place, that is, axiologically neutral. Mentality is a nationally colored archetype. Therefore, this concept in its meaning is broader than the concept of "archetype". In each such society (national culture) their archetypes dominate, which determine the features of the functioning of mentality [2].

In general, the concept of "mentality" is not an identical world view, national character, consciousness, etc.

Since it is considered in the context of the collective consciousness, we can talk about the existence of a national mentality with its subspecies, one of which is the political mentality — a steady, conscious and unconscious representation of a certain group of people about the political and social reality based on memory that is reflected in value political orientations and influences the formation of a new social and power paradigm in Ukraine.

It should be noted that the current stage of development of Ukrainian society and its culture are in a situation of value chaos and uncertainty. There is a process of changing the value paradigm: the previous system of values is being forced out of the mass consciousness, and the new one has not been sufficiently formed. Ukrainian society is built not so much on the common values that are rooted in the life world, but rather on a certain regulatory system that is a certain compromise between the interests of certain social, political and ethnic groups. And even the basic classical values of modern society, such as equality, freedom, justice, solidarity, which have become slogans of democratic revolutions around the world and basic for modern democracy, are actually formal.

Therefore, in these new conditions, at the level of philosophical reflection, it is necessary to comprehend the situation and carry out a scientific and theoretical analysis of the influence of the mentality of the Ukrainian people on the harmonization of social and government relations in the country, which will allow to provide a new level of political culture, and, most importantly, to form a new understanding of values in the interaction of the state and civil society.

The values of Ukrainian culture are especially archetypal, among which, in our opinion, for the harmonization of social and power relations in the country, the following mental values: 1) individualism as an essential feature of Ukrainian life. Ukrainian individualism is based on a certain attitude to society — it is Khutorian individualism, the correlate of which is the immediate community. Such individualism is based not on the autonomy of the individual, on the sovereignty of his mind, on the ability to discursively legitimize social and ethical norms that would ensure social integration, but on a direct opposition to society [3].

At the same time, one can not agree with the opinion of I. Polishchuk that "peculiar Ukrainian individualism can be an important prerequisite for the development of an extensive civil society based on liberal principles in Ukraine. But for this, a substantial transformation of the substantive essence of individualism itself must take place, which must go beyond the domestic level and encompass the higher, socio-political level of relations" [4].

It is clear that liberal individualism is fundamentally incompatible with the principle of integration based on common universal values, which democratic solidarity needs, and therefore this contradiction is a logical result of Ukraine's political development. Because of this state of the value basis of society in Ukraine, it is not surprising that the phenomenon of citizens' distrust of power arises and is constantly growing.

And here there is an objective explanation for this. According to the researchers, one of the reasons for such discrepancies is "long-term stay in the colonial position. Demonstrating its own failure to the sovereign development of the state, the Ukrainian community naturally appeared depending on the more united and powerful neighbors. Unfortunately, we have to state that throughout its history, the tormented Ukrainian people were forced to submit more to foreigners than to build their own state. Therefore, for most generations, Ukrainian state power was perceived as something alien, foreign" [4].

The mistrust of the state, that is, a lack of legitimacy, is an illustrator of the engaged disease of illusory splitting of the values of the political and civil space of Ukrainian society in the mid-1990[s]. XX century, in which sometimes diametrically opposite ideas acted. The institutionalization of power through the prism of selective technologies has not solved the issue of legitimacy. As a result, there was only "formal legitimacy" for a long time, the essence of which was: "... in insignificant support by a society of an incompetent state, despite selective legitimacy" [5]. So, the accumulative average score of confidence from 1 — "do not trust at all" to 5 — "completely trust" in 1994–2005. According to some reports, the President of Ukraine — 2,4; The government — 2,2; The VerkhovnaRada of Ukraine — 2,1 [6, p. 174]. In these conditions, it was possible to state in Ukraine the presence of the so-called "Delegative"democracy syndrome, in which there are a number of formal institutions of democracy (elections, parliament, president,

multi-party system), but the society does not have mechanisms to control the power structures after the elections, and therefore the policy does not have Feedbacks with other spheres of society's life, and state officials are not responsible for their actions [7, p. 22]. Hence a proverb appeared in Ukrainian folklore as "my hut with an edge, I do not know anything", which reflects my, mental attitude of the Ukrainian authorities.

The next mental value is world outlook tolerance, expressing the ability of the Ukrainian people to take into their culture the mental attitudes of other peoples and their cultures. Tolerance is an absolute value in the conditions of sociocultural pluralism in a society of competing interests, sometimes colored by national or confessional intolerance. The idea of tolerance has a semantic meaning. It was born as a religious tolerance, passed its formation as the principle of the optimal relationship between church and state, and, finally, developed as a basic principle of interpersonal and intergroup relations, mitigating differences related to ethnic and religious affiliations, gender and age, material and social status in Society. [3].

The repressive system of Soviet society created a "new man", which was marked by such features as intolerance, aggressiveness, claims to monopoly ownership of truth, opportunism. These signs finally formed completely unstructured in the ideal-value dimension of a person, one-dimensional in its inactivity.For Soviet society, there was an imbalance between individual and collective integration, here the identity that was formed on an ideological

and class basis was dominant, while the ethnic, religious, cultural identity was almost pushed into the sphere of individual identity, which at the same time played a secondary role. Therefore, it is understandable why the tendency to preserve its national identity becomes dominant today, which is manifested not in political but in ethno national identification. It should be noted that such an identity not only gives way to the lost collective identity, but also serves as a kind of the rescue from the process of homogenization typical for Western countries, that, in the words of C. Taylor, "..allows absolutely traditional bases of identification" [8, p. 133].

3) The conservativeness of the Ukrainian mentality, in our opinion, is not a negative characteristic, since in the Western tradition there is a fundamentally different understanding of it. "Conservatism is an independent system of absolute ideas, it is defined by such universal values as balance, order, restraint" [9, p. 455], S. Huntington believes. "After all, people are being pushed to conservatism by the shock caused by events, the terrible feeling that society or its institutions will cease to exist" [reference, p. 470].

The founder of the theory of the Ukrainian nation, I. Lysyak-Rudnitsky, wrote that conservatism as a "spontaneous spiritual attitude of a large part of Ukrainian society played a significant role and embodied in the strong preservation of the native language, faith, customs and rituals, traditional forms of family and social life" [10, p. 125]. This attitude did not prevent the Ukrainians from being a modern nation that "... can be defined as a ter-ritorially designated community of people who share a certain version of modern culture and which are linked by a strong sense of unity and solidarity" [ibid., p. 125].

4) Finally, an important mental feature of the Ukrainian society is the desire for personal freedom. The creative individualism of a Ukrainian is personal independence and respect for the freedom of every person as something sacred and inviolable. The historical example of such a subject of freedom is the freedom-loving Cossack and precisely the Cossacks in Ukraine.

So, both opposing at first glance, Ukrainian aspirations as individualism and conservatism, conditioned by the only value motives. In our thinking, the stereotype of the de-factualization of values is rooted. We are not able to fully and deeply experience social being as the present. Thoughts, views are addressed either to the past or to the future. Do not forget that this round the clock is very urgent for engaging totalitarian doctrines and practices. We also have no approximately legal state, but we already state the existence of a social state, which is a "continuation and complementation" of the state of law" [11]. And it is here, in our opinion, that the duality of the Ukrainian character is most fully manifested: the love of freedom and reconciliation with slavery, the Cossack democratic government and the dictatorship of the ataman or hetman, amateur and paternalism, and the like.

The modern political elite mostly bears the mental features of the Soviet system, which leads to the use of outdated methods of public administration and, accordingly, contradictions in so-

cial and power relations. The first step in the way of harmonization of public-power relations in the country should be the creation of an adequate model of the spiritual and value mechanism for the development of the national consciousness of the political elite and state employees of Ukraine. The state power elite will be able to perform the functions of a social and cultural guide if it is based on a strong system of legal regulation, a system that involves overcoming the eternal contradiction between politics and law. However, the paradox is that in a disdainful attitude to the law (as a leading managerial value), there is a strange spiritual solidarity of the top and the majority of society. Probably, the barbaric rejection of legality is inherent in the Slavic soul. Consequently, the lack of fundamental value-legal orientations feeds on us not only at the expense of the elite, but is conditioned by a much more stable mental tradition. The latter is all the more tangible because the internal denial of the value of law is reinforced by the constant availability of double standards of responsibility that have taught the leaders of different levels to avoid any real responsibility to society.This tendency is confirmed by the so-called "Byzantine style" of management, oriented mainly to shadow and semi-shadow methods of decision-making, behind-the-scenes methods of personnel selection, and the like, for local rulers, at least until recently. The organic deficit of responsibility (by the way, not only in the ruling classes, but also among all participants in the political process) turns out to be a fairly typical feature of our political mentality in general. So it turns out those

even ordinary citizens: on the one hand, states are afraid, not hoping for their legal protection from the arbitrariness of its institutions, on the other — without a twinge of conscience, they steal and deceive their "virtue".

In this connection, within the framework of our analysis, the question arises of the place and role of culture as one of the archetypal prerequisites for the harmonization of social and power relations in Ukraine? Indeed, culture as a system of public civic values, representations, behaviors, motives and communications that regulate and regulate the general behavior and professional activity of people, should cause and direct social and authoritative interaction as an appropriate system of connections, relations and interactions between society and the state, people , Their public associations and state institutions into a civilizational nationwide development.

In general, the cultural environment of public administration includes various archetypes and mentality, habits and traditions that adapt the current context to the main orientations and values of various groups of public managers and politicians. The stability of such characteristics of managers shows that even an optimal redistribution of functions between management structures and the restructuring of organizational structures is not always, and especially not immediately, capable of leading to changes in cultural standards and the real management practices that they have set.In the organizational context, culture personifies a set of "high symbols" (civil, moral, ideological and other values and landmarks) that form the appropriate standards of

joint activity, drawing all these managers to these cultural norms and thereby forming powerful incentives for the professional conduct of civil servants. The mental structure of an organization reflects the level of creativity and conservatism, tolerance and closeness, internal tension and leniency (including ethnic, confessional, gender) apparatus, influences the perception of new ideas, attitude to the goals of state policy. At the same time, various sources of cultural influence, different value systems that cause internal links between state actors and citizens and politicians can take place within the organization, noting typical habits and abilities of joint activity, forms of coordination and co-ordination of positions, interpretation of collective traditions, standards and norms of activity , which are recognized as positive.In this connection, culture not only unites people on a common civil platform, but also is able to influence their actions more than management orders and service functions [12 p. 284].

Conclusions and prospects for further research. Thus, the scrapping of the old system of value-normative orientations leads to the need to create a new hierarchy of social-power values. The content components of the value orientation of the Ukrainian mentality (freedom, individualism, tolerance, conservatism) provide for the possibility of their inclusion in the European cultural space. After all, we are talking about a conscious orientation to new values, personal and collective, solidarity "direct participation" in organizing the life of society as a whole and every citizen.Therefore, the main thing is that the rational consensus of civil society

and the state is a factor of universal public discourse, that is, the factor of resolving the contradictions of society on the basis of cultural, linguistic and solidary communication through consensus, which lies in the foundation of the vital world.

The task of harmonizing public-power relations in the country should be the development of a mechanism for the transition to a new model of solidarity, taking into account all the conflicting positions in the mentality of Ukrainians.

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PSYCHOSOCIOCULTURAL PRECONDITIONS FOR OVERCOMING OF CONFLICT IN THE CONTEXT OF THE IMPLEMENTATION OF THE DECENTRALIZATION POLICY

Abstract. The process of Ukrainian society's transformation is associated primarily with thepublic administration's reforms. Theyare complicated by information, organizational, economic and regulatory issues. But in addition to these mechanisms, it becomes obvious that the important role is played by factors that lie outside the field of public administration and which aren't taken into account during the reforms of decentralization in previous similar attempts in Ukraine. These phenomena are associated with the real ability and willingness of the Ukrainian society to the reforms of decentralization. The article

deals with the results of the study that the conflict situation in our society develops in the context of public administration's decentralization, and this situation is unique for Ukraine.

Keywords: decentralization, public administration reform, psychosociocultural backgrounds, conflict, social conflict, social transformation processes.

ПСИХОСОЦІОКУЛЬТУРНІ ПЕРЕДУМОВИ ДОЛАННЯ КОНФЛІКТНОСТІ В КОНТЕКСТІ РЕАЛІЗАЦІЇ ПОЛІТИКИ ДЕЦЕНТРАЛІЗАЦІЇ

Анотація. Процеси трансформації українського суспільства, що пов'язані насамперед з реформами публічного управління, ускладнюються різноманітними проблемами інформаційного, організаційного, економічного, нормативно-правового характеру. Але, крім зазначених механізмів, стає очевидним, що важливу роль відіграють чинники, які лежать ширше площини публічного управління і не бралися до уваги під час проведення реформ децентралізації в попередніх таких спробах в Україні. Ці явища пов'язані з реальною здатністю та готовністю українського суспільства до реформ децентралізації. Результати дослідження, втілені у статті, вказують на те, що в контексті децентралізації публічної влади складається конфліктна ситуація в соціумі, яка є унікальною для України.

Ключові слова: децентралізація, реформи публічного управління, психосоціокультурні передумови, конфлікт, соціальний конфлікт, суспільно-трансформаційні процеси.

ПСИХОСОЦИОКУЛЬТУРНЫЕ ПРЕДПОСЫЛКИ ПРЕОДОЛЕНИЯ КОНФЛИКТНОСТИ В КОНТЕКСТЕ РЕАЛИЗАЦИИ ПОЛИТИКИ ДЕЦЕНТРАЛИЗАЦИИ

Аннотация. Процессы трансформации украинского общества, связанные в первую очередь с реформами государственного управления, осложняются разнообразными проблемами информационного, организационного, экономического, нормативно-правового характера. Но, кроме указанных механизмов, становится очевидным, что важную роль играют факторы, которые лежат шире плоскости публичного управления и не принимались во внимание во время проведения реформ децентрализации в предыдущих подобных попытках в Украине. Эти явления связаны с реальной способностью и готовностью украинского общества к реформам децентрализации. Результаты исследования, которые нашли свое воплощение в статье, гласят о том, что в контексте децентрализации публичной власти складывается конфликтная ситуация в социуме, которая является уникальной для Украины.

Ключевые слова: децентрализация, реформы публичного управления, психосоциокультурные предпосылки, конфликт, социальный конфликт, общественно-трансформационные процессы.

Target setting. For Ukraine as a former USSR's country declared democracy's transformations are accompanied by significant contradictions and are characterized as incomplete. If we compare Ukraine's experience of the administrative reforms with other countries, we'll see that different democratic systems have overcome this way nonlinearly and unequally. In Ukraine every attempt of public administration's reforming is accompanied by the constant reversed trends. It could be explained by the unwillingness of the society for the cardinal changes, which are connected with the mental, social and cultural factors, and with the great influence of the political traditions of the past, which are deeply fixed in the mentality of the nation.

Analysis of recent research and publications. Among Ukrainian scientists a great attention to the mental, social and cultural factors during the transformation and modernization of the Ukrainian society is paid in the works of O. Sushiy, the problems of the public administration's transformation are considered by V. Averiyanov, V. Andruschenko, E. Afonin, V. Babkin, O. Babkina, V. Barkov, V. Bebik, V. Zhuravskiy, A. Zaec, Yu. Kalnish, V. Kremin, O. Lazorenko, M. Myhalchenko, S. Naumkina, Yu. Pahomov, O. Puhkal, Yu. Rymarenko, Ph. Rudich, Yu. Surmin, V. Tkachenko, M. Tomenko, V. Hramov and etc. Societal factors of public administration are research by E. Afonin, E. Donchenko, A. Martynov, O. Sushiy, L. Usachenko.

Among foreign authors the problems of the mental, social, cultural and societal factors, transformations of the West societies and social conflicts are analyzed in the works of D. Bell, J. Galtung, E. Durcheim, R. Dahrendorf, L. Coser, M. Crozier, M. Maffesoli, T. Parsons, N. Smelser, A. Touraine and etc.

The theoretical and methodological basis of public administration's reforms is connected with the scientific researches which show different sides of reforming and transformation of Ukrainian society (informational, economical, organizational, legislative, complex). But at the same time an inefficiency to implement the administrative reform in practice determines to research this problem form various positions including the mental, social, cultural and societal factors. These new system building factors are researched not enough. They aren't considered as an ability to solve modern tasks of the public administration's reforms.

The purpose of the article is to analyze the nature of social conflict that appears in the context of the transformation of Ukrainian society and decentralization of public administration, to set the mental, social, cultural and societal factors for overcoming conflict for the purpose of improving of the public administration's reform in Ukraine.

The statement of basic materials. Conflict is always the struggle and opposition, confrontation between individuals or groups because of different important for them reasons, purposes, interests, values and attitudes and it is also conscious practical activity of the overcome these contradictions. Social conflict is born in the some social environment, society. It is kind of the opposition when the main actors try to possess or to capture a territory, recourses,

power and they endanger to opposite groups, individuums, their rights and property, culture and so this struggle has got form of the attack or defense.

E. Durcheim, T. Parsons, N. Smelser have considered that conflict wasn't nature and was dangerous for society [6; 12; 13]. They described a conflict as an abuse of the structural and functional balance in the social process, so the main tasks — to reveal it early and to take the necessary measures to overcome it. A conflict was considered as the social process, which had own history, phases and stages [6; 12; 13].

One of the researchers of social conflict L. Coser has concluded negative and positive its functions and he has noted that from the one hand the conflict expresses some social purpose, which has social consequences. But from the other hand it reflects dependence which is taking place between the conflict and other components of the social life. So the orientation of the conflict plays very important role [8, p. 191].

Among important functions of the conflict he marks group-forming and group-keeping functions because due to conflict some détente between antagonistic participants takes place [8, p. 214]. Communicative-informational and connective functions play very important role in the conflict, due to them identifying of relevant information and establishment of communication take place. That makes the next partnership possible and connects two participants in the way on the partnership.

According L. Coser opinions, conflict appears because of various interests of groups in their struggle for the own status, power and part of reward.

It performs some positive functions, encourages détente and leads to the social changes, making social units which assist cohesion of the social group, a development of the communicative relations.

Another researcher of the conflict and social conflicts R. Dahrendorf the main position gives to the interests which are in the basis of the conflict [4, p. 142]. For determining of the conflict's nature should understand what interests aren't the same and their degree of divergence, depth, vision and awareness of participants of the conflict. Contrary interests determine an essence of the conflict and are looked as explicit or implicit, obvious, latent. The interests aren't always aware by the participants of the conflict so very important element of the resolve of the social conflicts is necessity of the awareness of the interests by both participants. R.Dahrendorf notes, that latent interests belong to the social field and they needn't to be aware and recognized by the participants [4, p. 142].

Such conflict model of society is dominate and it is the only in all significant social transformations and changes. This model is built on the three topics: every society has different interests including opposite interests and ubiquity of conflicts; every society is based on the violence of some members over others; conflicts are the results of changes and they cause changes. So the essence of the conflict is a struggle of the different groups for the power, and it has a character of the antagonism between the authorities and oppositions. But the main purpose of the power isn't to lead the social conflict to the social shock. According this

scientific position, the conflicts which accompany the administrative reforms are completely natural phenomenon, it is a necessary attribute.

G. Le Bon, M. Crozier, A. Touraine, J. Galtung and others determine positive parts of the conflict [9; 10; 16; 18]. They emphasize the objective value of the conflict due to which the social system is not petrified and so the stimulation of the social development is happen.

The same point of view French researcher M. Maffesoli divides and he considers that the social life isn't someone fixed, but it is dynamic and sometimes is very conflict so social units are temporary, emergent formations. In his conception of Indie-rock sociology it is noted that the modern solidarities frequently are forming and breaking, updating and modifying [11, p. 133–137].

But together it could be selected the conflicts which put back a positive social development. The causes of the social conflicts are in the imperfection of the psychological mechanisms which are in society and its groups, relations between them.

Researching the social integration, E. Afonin, O. Sushiy, L. Usachenko detect that these processes are connected with an ability of the regime of the sustainable social development, with harmonization of relations between its all different groups, with definitions and organic functioning of the normative and socio-cultural regulative mechanisms [1]. One of the criteria of such achievement is sustainability of societal features. The reform of decentralization determines the goal which is the integration of the local community into the one national entity. But in the

context of the reform isn't understood the way of relation's harmonization between different administrative levels of the decentralized society and territorial communities, the conditions of cooperation between communities, purpose of this cooperation and others.

This phenomenon isn't the main in the context of the implementation of reform, but it takes place and due to it the reform's implementation isn't equable, the reform's purposes, the final results, benefits and the basic instruments aren't understood clearly. It could be certified that in practice the process of reform is characterized by non-sustainability of the societal basis of the social development. So non-sustainability is both a cause and motive for the social conflict and sometimes it is identifies with opposite process — disintegration.

But at the same time E. Afonin, O. Sushiy, L. Usachenko, exploring radical social-transformation processes which take place in Ukraine during Independence period, note that post social transformation as a social process has a result of the complications (multidimensionality) of the social cultural area [1]. There is a transition from schematic social structure former modern society to postmodern society what is characterized by the evolution trends lead to complication of the social structure [14]. The integration and disintegration take place continuously.

In modern stage for the decentralization reform in Ukraine the nonlinear, disproportionate, complex and extremely dynamic features of social changes are common. Hypothetically they may transform the social situation on the unpredictable and not controlled

one. So in the context of the psychosocial characteristics this reform doesn't differ from previous attempts of decentralization and adaptation of foreign experience. If we remember the analysis of the monitoring data of the societal changes of Ukrainian society since 1992 which is looked at the works of E. Afonin and A. Martynov, we'll see the wavy (circular) conjuncture of changes of the societal factor and dominate trends in society [2, p. 5–6]. Such type of the social development assists or resists of the state transformations.

Modern reforms take place on the background of the ambivalence that causes of the situational character of behavior, high informational dependence, sometimes disappointment of the government's activities (communal reforms, high communal payments, incomprehensible decentralization reform, retrenchment of the civil servants and etc.)

There is a manipulation of the values heterogeneity in the society — level of the awareness of the value differences between the regions leads to dividing the country on the "bad" and "good", to recognitions of two polar societies — West and East or two parts of the inhabitants within city, region or district — national or pro-Russian.

But at the same time the transformational processes of our country cover larger fields of the social life, reform becomes more complex. An ability of overcoming the conflict at the regional or local level is connected with these positive changes.

The decentralization reforms which was proclaimed in 2014 is characterized by the inhomogeneous conflict that is when causes, motives, charac-

ter of the social conflict have the similar features in all regions and the state what was taking place during the previous reforms of public administration.

Current reform is characterized by the positive experience of the uniting of the local community not only in the state but in every region or district. Due to these factors the social conflict doesn't escalate but it leads to the search the social interaction with new conditions which are setting by the state and the Government.

The technical and finance assistance of EU which should be sent for the elimination of the social conflict plays very important role. Different trainings, grants for the local communities' development are facilitating their inclusion to the decentralization process. And it makes this process irreversible, when the processes of the transformation become more strength the resistance to changes becomes less according the condition that these changes carry more benefits then failures.

But the main factor of the successful decentralization reform is in that the human consciousness is the most affected. At firth interrelations between the economical, political and cultural factors of the social development are shown in the works of R. Inglehart, Ch. Welzel [7, p. 139]. These relations set up level of development of the society, its ability for modernization and changes, interrelation between transformation and tradition, in what way tradition influences on forming and fixing values and how these values could influence further on the policy.

R. Inglehart, Ch. Welzel made conclusions that historical factors are very

difficult to change, they form value orientations, so orientations are the result of the cooperation of modernization and traditions; these processes take place gradually, because they have nonlinear character, each of the stage is directed on some changes in the ideology of people and their willingness for the next step of modernization; as a result, these three components (political, economical and cultural) are changed themselves, in cultural sense the forming of new social values takes place and new units appear.

The same conclusions have been made by S. Huntington in his researches of transformation a lot of countries form totalitarianism to democracy [17, p. 144]. Among the problems of the back transformation processes he noted identity of nation. It is in the nature of society, its economy, culture and history regardless of the form of the government and it is unique for every country. From this position the adaptation of the foreign experience of decentralization reform could be implemented very partly because of the difference of the national traditions (between Ukraine and Poland whose experience is wished to set in the public administration reform).

As O. Sushiy says the changes of transformation are doing more conflict with the old mechanisms of social relations. According new globalization conditions the social and transformational processes are accompanied by change of the system forming factors — socio-material (institutional) and psychosocial. They performed difficult, fluctuation and nonlinear nature of new psychosocial culture of public administration in Ukraine. New system building factors aren't explored enough and they aren't looked as preconditions of the modern implementations of the reform's tasks [15, p. 5]. Society and state are changed to a certain extent of the human changes. Applying this theory to the decentralization reform we can determine that the important place belongs to the social consciousness transformation beside other factors of the reforms' benefits. Analyzing own social researches about decentralization reform in the Mykolaiv region, the author of the article can confirm that successful are such local community and in such amount where psychosocial features of the local inhabitants, their identity in the context of reform were influenced by their leaders, where the awareness of the reform's benefits higher than in other less successful communities.

The factor of uneven of the reform's implementation is also explained by structure and forms of their transformations where the dominative in some society forms of the adaptive behavior of great groups are reflected. Analysis of possible societal forms of such behavior allows to select five kinds of the adaptive processes: identification, individualization, investment, marginalization and deviation [5, p. 8]. In accordance that societal psychics is introduced as an open system where all structural components are interrelated, all of them has a quality to be changed fast and to respond to the situation [5, p. 8]. So it shows that some territorial community has a possibility and ability to overcome its own social conflicts which are connected with reforms and it could be effective enough and to take all benefits.

Conclusions. There aren't clear indicators and answers on the questions why some of the community could to prevent the social conflict of the administrative reforms, why the openness to the modernization and transformation in territorial communities is differ, why some communities are ready to reform and the others isn't. Especially interest aspect that psychosocial factors are different in community of one region or sometimes — of one district (for example in Mykolaiv, Kherson, Odessa regions). So the researches of the psychosocial factors of the communities which are not ready to reform or where there is a social conflict are actual tasks in public administration's transformation for their next including to the public process.

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SOCIAL CONFLICTS IN THE POSTMODERN ERA AND THEIR INFLUENCE ON THE SPHERE OF PUBLIC ADMINISTRATION: ARCHETYPAL-VALUE APPROACH

Abstract. The article reveals the nature of social conflicts at the beginning of 21th century and the influence of values on social and political life of modern states. On the basis of theoretical background and empirical data, the author has analyzed the increasing role of nonmaterial values and characteristic changes of traditional value priorities in the postmodern era. Values as a social phenomenon are quite inert, thus, according to the value priorities of concrete nation, the specifics of national mentality, archetypes of public life of separate countries can be discussed. The issue of values has become particular important in Ukraine, when the defeat of ideals of the Orange Revolution became obvious. On the other hand, the events of the last three years influenced on the formation of values of social

and political activity especially among young generation of Ukrainians. The article represents archetypal-value approach to understand changes in features of social conflicts; based on World Value Survey and national public opinion monitoring, it illustrates the complex and long-lasting process of value changes that spreads over all spheres of socio-political life and obviously can be distinguished on the borders with neighbouring state-formations.

Keywords: social conflicts, archetype-value approach, social and political values, postmodern value changes, archetypes of socio-political life, public administration.

СОЦІАЛЬНІ КОНФЛІКТИ В ЕПОХУ ПОСТМОДЕРНУ ТА ЇХНІЙ ВПЛИВ НА ЦАРИНУ ПУБЛІЧНОГО УПРАВЛІННЯ: АРХЕТИПНО-ЦІННІСНИЙ ПІДХІД

Анотація. Стаття присвячена дослідженню природи соціальних конфліктів початку XXI ст. і впливу цінностей на суспільно-політичне життя сучасних держав. На основі теоретичних досліджень та емпіричних даних авторка аналізує зростаюче значення нематеріальних цінностей та закономірності змін традиційних ціннісних пріоритетів періоду постмодерну. Цінності як суспільне явище є достатньо інертними, а тому, зважаючи на ціннісні пріоритети того чи іншого народу, можна говорити про особливості національного менталітету та архетипи суспільно-політичного життя окремих країн. В Україні питання цінностей набуло особливого значення, коли поразка ідеалів Помаранчевої революції стала очевидною. З іншого боку, події останніх трьох років вплинули на формування цінностей громадсько-політичної активності, особливо серед молодого покоління українців. Запропонована стаття репрезентує архетипно-ціннісний підхід для аналізу змін та особливостей соціальних конфліктів; на основі даних Всесвітнього опитування цінностей та вітчизняних соціологічних моніторингів ілюструє складний і тривалий процес ціннісних змін, який охоплює усі сфери суспільно-політичного життя й особливо чітко проявляється на межі з сусідніми державними утвореннями.

Ключові слова: соціальні конфлікти, архетипно-ціннісний підхід, суспільно-політичні цінності, постмодерні зміни цінностей, архетипи суспільно-політичного життя, публічне управління.

СОЦИАЛЬНЫЕ КОНФЛИКТЫ В ЭПОХУ ПОСТМОДЕРНА И ИХ ВЛИЯНИЕ НА ОБЛАСТИ ПУБЛИЧНОГО УПРАВЛЕНИЯ: АРХЕТИПИЧЕСКИ-ЦЕННОСТНЫЙ ПОДХОД

Аннотация. Статья посвящена исследованию природы социальных конфликтов начала XXI в. и влияния ценностей на общественно-политическую жизнь современных государств. На основе теоретических исследований и эмпирических данных автор анализирует возрастающее значение нематериальных ценностей и закономерности изменений традиционных ценностных приоритетов периода постмодерна. Ценности как общественное явление

достаточно инертны, а потому, несмотря на ценностные приоритеты того или иного народа, можно говорить об особенностях национального менталитета и архетипы общественно-политической жизни отдельных стран. В Украине вопрос ценностей приобрел особое значение, когда поражение идеалов Оранжевой революции стала очевидной. С другой стороны, события последних трех лет повлияли на формирование ценностей общественно-политической активности, особенно среди молодого поколения украинский. Предлагаемая статья представляет архетипно-ценностный подход для анализа изменений и особенностей социальных конфликтов; иллюстрирует, основываясь на данные Всемирного обзора ценностей и отечественных социологических мониторингов, сложный и длительный процесс ценностных изменений, который охватывает все сферы общественно-политической жизни и особенно четко проступает на границе с соседними государственными образованиями.

Ключевые слова: социальные конфликты, архетипно-ценностный подход, общественно-политические ценности, постмодернистские изменения ценностей, архетипы общественно-политической жизни, публичное управление.

Target setting. International terrorism and regional conflicts are the main challenges and threats for the entire civilized world of 21th century. The existing system of international relations proved to be ineffective in solving these global issues, and, by itself, has become one of the key factors for regional conflicts. Asymmetric nature of international relations, focusing on a permanent outflow of resources and capital from poor to rich countries [7, p. 24], in some way, produced socioeconomic background for redistribution conflict over resources and capital. The process of universalizing value principles, oriented towards transition from the traditional value system of national communities to values of Western civilization (so-called westernization) in the second half of the 20th century, caused both, global and local cultural and ideological conflict between liberal values of individual self-expression and traditional values of individual communities.

New challenges to state sovereignty and security in Ukrainian contemporary reality are characterized: first of all, by layering Ukrainian traditional (archetypical), post-Soviet (post-colonial) and postmodern trends; second, by transformation at the level of external public-administrative forms and the level of worldview principles, social and behavioural norms, value orientations in society; third, by value changes and changes in structure of institutions, which are not linear, but dual by the nature, can increase democracy or strengthen authoritarianism, decrease of social and political activity; fourth, by crisis of fundamental principles in governing international relations, security, regional and international co-operation, including main principles set out

in the Helsinki Final Act of the CSCE (1975), based on the "material" by the nature principles of territorial integrity of states and inviolability of national frontiers [3, p. 96–97].

Analysis of recent research and publications. The global characteristics of social conflicts and radical value changes, which also have influenced on the sphere of public administration, are the subject of study of such the outstanding scholars as D. Acemoğlu, Z. Bauman, U. Beck, Z. Brzeziński, M. Castells, F. Fukuyama, Jü. Habermas, A. Giddens, H. Klages, M. Maffesoli, S. Moscovici, C. Pollitt, J. Robinson, M. Rokeach, P. Sorokin, A. Toffler, S. Verba, I. Wallerstein and others. Values influence on such social and psychological phenomena as conflict or consensus, are defined by such researchers as R. Dahrendorf, K. Horney, R. Inglehart, R. Putnam, Ch. Taylor, Sh. Schwartz and others. Studies of founders and followers of Ukrainian school of archetypes (E. Afonin, V. Bakumenko, O. Bandurka, T. Bielska, O. Donchenko, A. Martynov, M. Piren, O. Sushyj, O. Radchenko and others) should be mentioned among the publications on theoretical and practical issues of links between global challenges, principles of decision-making in public administration and national psychosocial features. For identifying the priority of values, first Ukrainian opinion polls had been organized by Ukrainian Institute of Sociology of NAS of Ukraine in autumn 1991, before the national referendum of 1 December 1991. For the purpose to analyze Ukrainians' changing value priorities, empirical data, theoretical and methodological conclusions, represented

in O. Balakiryeva's, Ju. Golovakha's, O. Goncharenko's, S. Hayduchenko's, Ja. Hrycak's, A. Kolodii's, O. Kondrashov's, N. Lypovska's, V. Martynenko's, I. Pys'mennyj's, A. Ruchka's publications and others were reviewed in the article. Despite all the publications on the thesis of social conflicts in the postmodern society and their impact on the sphere of public administration, this problem has still lack sufficient understanding within Ukrainian school of archetypes and according to the archetypal-value approach.

The purpose of the article is to carry out the contemporary connection and influence of archetypal-value changes over the nature of social conflicts and the sphere of public administration.

The statement of basic materials. Objective public, cultural and civilisation "shifts" indicate the final withdrawal of Western society from worldview principles of the modern era, when an individual as a personality was formed first of all within social identity and accepted himself within "we-community", its collective values [5, p. 95]. In the postmodern age, when collective identities give up the leading role to individual, decisive influence of psychological, that forms social structures and institutions, on social processes has become more evident [23]. Social and cultural transformations in the postmodern era as "relatively independent and quite divisive process of changing in culture, norms, values, mentality, consciousness, worldview both of individual and collective subjects" [29, p. 12] led to the appearance of societal identity. On the contrary to social identity, which is focused on collective modes of "mine" and "distant", societal identity

is concentrated on nonmaterial cultural values, in terms of individual identification with her/his own integrity and continuity of own changes" [2, p. 267]. In this context, social and political values can be considered as specific links between social and mental, individual and collective, rational and emotional, social and public (Figure 1).

The archetypal-value approach is able to determine the importance of unconscious in choice of value priorities, in shaping social institutions and public initiatives, and demonstrates influence of unconscious on the arise of social conflicts and their solving. A term "archetype" by Carl Gustav Jung (1875–1961), Swiss psychiatrist and founder of the theory of collective unconscious, refers to "an unconscious content that is altered by becoming conscious and by being perceived, and it takes its colour from the individual consciousness in which it happens to appear [17, p. 5]... Archetypes are complexes of experience that come upon us like fate, and their effects are felt in our most personal life" [17, p. 30]. According to the founders of Ukrainian school of archetypes, ar-

chetype is a sign of societal psyche and can be considered as an under-personal factor of psychosocial evolution and as a form of the unconscious that is often repeated in the history. Therefore the analysis of archetypes is the method of distinguishing mentality, prehistory and possible ways of development for nationality, nation or state [3, p. 38]. This is possible to measure and empirically examine national characteristics of social and political archetypes, which in symbolic forms are transmitted through myths, stories, art and literature, by consideration of specific value dominants in national community.

Values as a social phenomenon join people in a group and affect on psychosocial motivation and behaviour, personal choice to identify oneself with national, social and other kind of communities; define the aim of society as a unity. On the one hand, the system of value orientations determines meaningful (semantic) component of individual point of view and lies the basis for one's relation to the world, the others, her/ himself [13, p. 94]. On the other hand, every society, nation, state
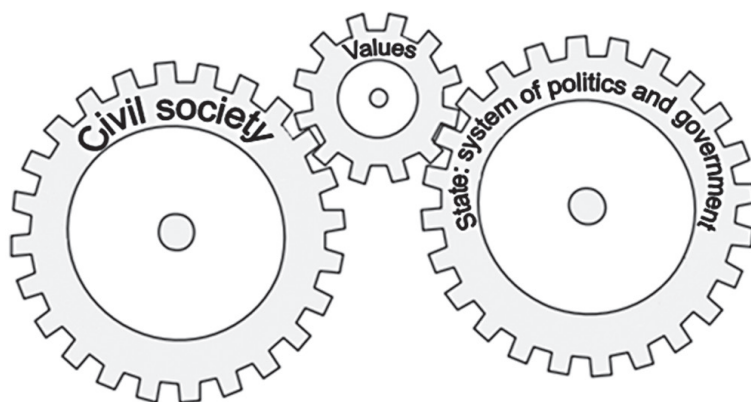
Figure 1. **Values as a Mechanism of Interaction between Civil Society and State**
[27, p. 40]

has its own set of social values, determined not only by the current political, social and economic conditions, but, perhaps, above all, by specific "cultural code", history of positioning itself as a community, traditional relationships between its' members and with the other groups. Political values as essential components of political culture and political consciousness are the ideas, reflecting position to the processes of political life, satisfaction or dissatisfaction of social needs, interests and expectations, which are important for people's social activity. The same as social values political ones are formed in specific historical conditions of improvement of the society, needs and interests of the people, e place of the member and the whole communities in the certain economic, social and political relations. "However, — agues Ukrainian researcher A. Cherednychenko — not always values that formed on the background of political practices of nations in other countries, are functional in Ukrainian society and acceptable by its' population. Thoughtless and uncritical adopting of political values, attempt to implement them in the culture of Ukrainian nation can't be considered as positive practice" [8, p. 719]. Their functionality depends on the depth of the expectance by the representatives the ideals and objectives, principles and norms of socio-political life, public and political traditions and symbols, patterns of socio-political behaviour and emotional resonance with them [8].

Modern value theories, when employing empirical methods used in neuroscience, psychology, sociology and economics, try to explain the nature of values and their hierarchy, to under-

stand the conditions and reasons for holding certain beliefs and identifying himself/herself with certain public and political values. American sociologist R. Inglehart in important for the future researches book "The Silent Revolution: Changing Values and Political Styles Among Western Publics" (1977) stresses on two significant value transformations, which took place during 1950–70's in countries with stable democracies, such as: moving from vital to post-material values; "shift" from traditional values of security to self-expression values, sufficient public interest and participation in political decision-making [16, p. 4–5].

The hypothesis that due to the industrialization the world has been changing, so the values had been transformed repeatedly, was confirmed empirically by European Values Study and World Values Survey, which have been carried out since 1981, according to the methodology, proposed by R. Inglehart and Israeli social psychologist Sh. Schwartz [30]. Survey, which now covers now 90 % of the world population, among others, confirmed formation of the new generation in 1950–1970's that in common represents post-material values, looks for maximal self-expression; is sceptical of the government, religion and ideologies; is liable to trust democratic institutions, but not individuals; is sensitive to the environment and tolerant of deviant lifestyles (for example, homosexuals) [15]. The main conclusion of the results of the survey is that the welfare of the population leads to democratization and modernization of social lifestyle.

At the end of 20th — beginning of 21th centuries, using further results of

System-Level Changes:	Individual-Level Changes:	System-Level Consequences:
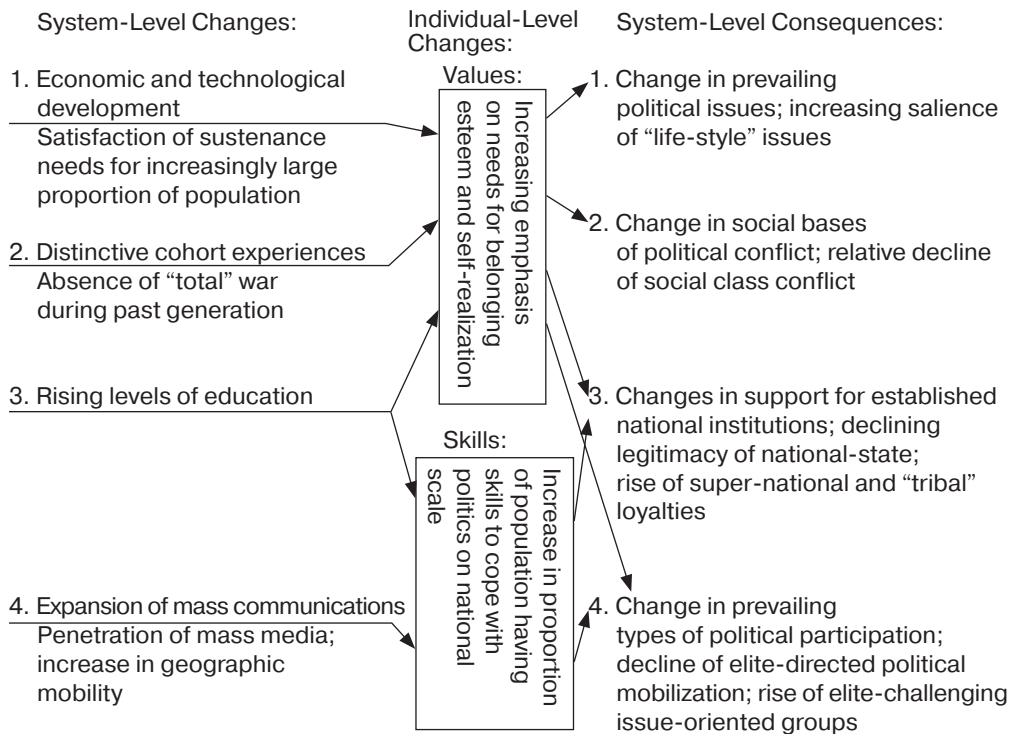
Figure 2. **The Processes of Social and Political Values Changes, R. Inglehart (1977)**
[16, p. 5]

World Values Survey (1995) for diagnosis of post-material priorities of Americans, Harvard professor of sociology R. Putnam in book "Bowling Alone: The Collapse and Revival of American Community"(2000), figuratively speaking, confirms that Americans of 21th century, not like generation of 1950–1970's, prefer to play alone, withdrawing from public awareness, even if the game is a priori a group one [25]. This way, it's not only about the change of civic participation of Americans, but also about a new type of social and political links between members of organizations in which their ties are to common symbols, common leaders and perhaps common ideals, but not to each other [25, p. 52]. During the last quarter of the 20th century American society experienced a sharp refuse, not only from social and political activity, but also from traditional leisure time with family and friends.

R. Putnam's scientific achievements gained wide recognition after publication of his book "Making Democracy Work: Civic Traditions in Modern Italy" (1994), where he evaluates the differences in successful regional government reforms in Northern-Central Italy and their failed implementation in Southern Italy since 1970. At the example of the differences in un/successful regional government reforms the author offers empirical evidence for the importance of social capital and its' high level of correlation with historical traditions of civic activity and engagement (turnout in elections,

participation in associations, interest in local affairs etc.). In his book "Bowling Alone..." R. Patnem notices that physical capital refers to mechanical tools, human capital — to individual skills (for example, level of education — O. K.), and social capital — to social networks and norms of cooperation and trust, which exist between individuals and are based on these relations [25, p. 19]. Illuminating the importance of social capital for economic welfare, the author indicates not only such positive consequences as mutual support, cooperation, trust, institutional effectiveness, but also negative manifestations of social capital — sectarianism, ethnocentrism, corruption [25, p. 22].

Observations of well-known researcher on social capital about Americans' refuse to attend different public meetings that decreased nearly by a half between 1973 and 1994 caused widespread concern not only among scientists [28], but also among other social groups in the United States. The increase of students' volunteering observed in the mid-1990s, according to Putnam, have been largely an effect of school-graduation policy of these years when social activity raised chances for entrance US colleges. Instead, further studies showed that terror attacks in 11 September 2001 had direct influence on young Americans' interest in public life of their country (Figure 3). According to the surveys between 1966 and 2008 the share of those aged 18 to 29, who affirmed complete agreement with the claim that "it's my duty as a citizen to always vote", rose by almost 50 percent after the 9/11 terror attacks, while during the same period, the comparable rate among those older than 30 stayed flat [28, p. 11].
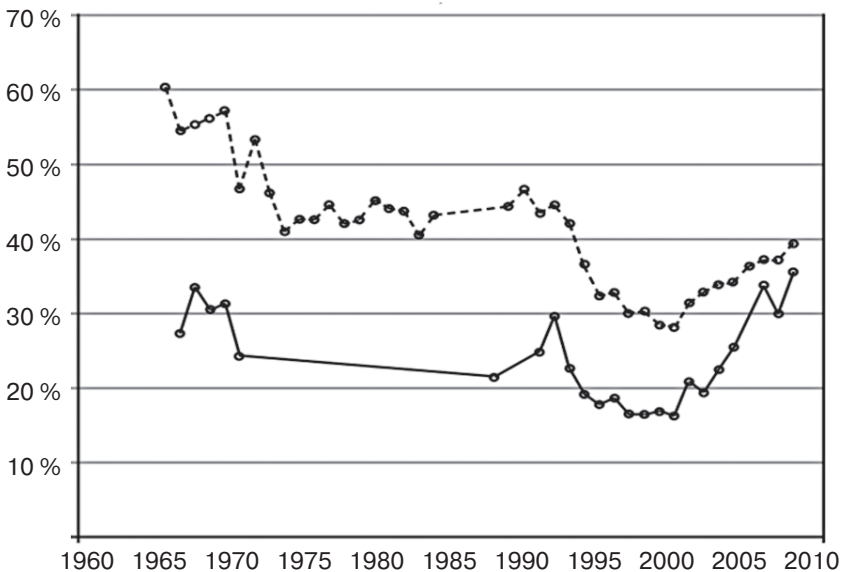
Figure 3. **Interest in Politics among American College Freshmen, 1966–2008**
[28, p. 11]
- - - % of respondents, who say keeping up to date with political affairs is "very important";
----- % of respondents, who discussed politics in the last year

In his latest book "Our Kids: The American Dream in Crisis" (2015) R. Putnam states the gradual loss of key value-semantic component of American dream — equal opportunities for successful self-expression regardless of social background of a person. In other words, Harvard sociologist actualizes the problem of upward mobility and stresses on gaping disparities for children from wealthy families and children from the most disadvantaged groups of American society. In recent decades, overall preparation and admission rate for US colleges increased, though the gap between students from rich and poor families in finishing college increased from 39 % to 51 % during 1980–2000's [26, p. 190]. Negative trend is also reflected in the fact that youth from rich families, finishing school with middle or low-scoring, more likely will get a college degree, then poor teenagers with high test scores. Such situation involves the threat of potential conflicts inside young generation of Americans. According R. Putnam, to avoid conflicts connected with increasing inequality and value-semantic gap between social groups government should start investment to implementing preventive public programs.

The issue of values has become particular important in Ukraine, when the defeat of ideals of the Orange Revolution became obvious. "The culmination of this discourse, — says Lviv historian Ja. Hrycak, — was Euromaidan, not accidentally called Revolution of Dignity or revolution of values" [15]. In this context, it is useful to analyze the tendency to answer one of the World Values Survey questions: How interested would you say you are in politics? During two decades at the end of 20th–21th centuries the share of interest in political life in most of Western European countries significantly has fallen to 30–50 % of a total population. According to the data of entire survey period the exception was only in Germany, where in the East German population had shown the maximum rate of interest in politics during German reunification period. After 1990, the rates of German interest in politics fell some 20 %, but still are the highest among all the European Union member-countries and remains close to the US rates. Table 1 presents summary data for the representative states to compare them with the results of Ukraine surveys between 1990 and 2004 [7, p. 156] and between 2011 and 2013 [31].

During the dissolution of the Soviet Union Baltic countries (Latvia, Lithuania, and Estonia) had showed extremely high interest in political life, but further the rates became close to the most of the EU states. In Ukraine during 1995–2000 the interest in politics had been in the middle rate, compared with the European average rates, but lower than in neighbouring Belarus and Poland. Compared to the first years of Independence the overall trend shows a significant disappointment of Ukrainians in politics of the country. Ukrainians had been interested in political life 6–7 percent more than Russians in 1995–2000, but in 2011 the rates of both of the countries were the same. The rate of interest in politics also differs by age and gender. According to World Values Survey in Ukraine among 1500 respondents 35 % of men and 31 % of women were interested in politics in 2011. The share of interest in

Table 1

**Rate of Interest in Politics in Ukraine and Representative States,
World Values Survey, 1990–2013**

Country	1990, %	1995, %	2000, %	Change in 10 years, %	2011/13, %	Change in 10 years, %
Belorussia		56	46	−10	41	−5
Estonia	60	49		−11	37	−12
Latvia	79	52		−27		
Lithuania	74	44	46	−28		
Germany (West)	69	78	59	−10	62	−1
Germany (East)	84	76	67	−17		
Poland	49	42	42	−7	42	0
Russian Fed.	53	35	39	−14	33	−6
USA	61	63	65	4	59	−5
Ukraine		41	42	1	33	−9

political life among those aged younger than 30 and aged 30 to 39 was almost the same in both groups — about 25 %. The highest rate was among those older than 50 years [31].

Youth in Ukraine is quite heterogeneous social group in age, education level, as well as in social and political values. In the recent years, a steady depopulation has been obvious in almost every age group, but maximum rate of the decrease is among youth people than among other age groups. According to the State Statistics Service of Ukraine in 2011–2016 the rate of young people those aged 14 to 34 has decreased from 30,4 % to 27,8 % of a total population. In the recent years, it has been observed considerable "aging" of young people by elderly group aged 30 to 34 that at the beginning of 2016 recorded 3,5 million (Figure 4). At the same year the group aged 25 to 29 constituted about 3,4 million people. The five-year age group from 20 to 24 –2,6 million, teenagers aged from 15 to 19 — almost 2 million. For the last two years

one of the leading external causes of the men deaths aged from 18 to 34 has been "damage as a result of military action", which is connected with the antiterrorist operation (ATO) on the territory of Luhansk and Donetsk regions (oblasts) under control of Russian military forces and pro-Russian separatists. These negative trends influence on the change of value priorities of youth and the whole population of Ukraine.

According to the Survey "Youth of Ukraine–2015", the first priority for teenagers aged 14 to 19 is personal education — 43 %, while for the respondent group aged 20 to 24 the same indicator is 12 % and for group aged 25 to 34 — 5 %. Defining main priority in their life, respondents aged 14 to 34 named first of all giving birth to children, their uprising and education — 48 % [32, p. 10]. According to the all-Ukrainian Survey "Values of Ukrainian Youth–2016", conducted by Centre of independent sociological research "OMEGA" for Ministry of Youth and Sports of Ukraine, first of all young people are worried
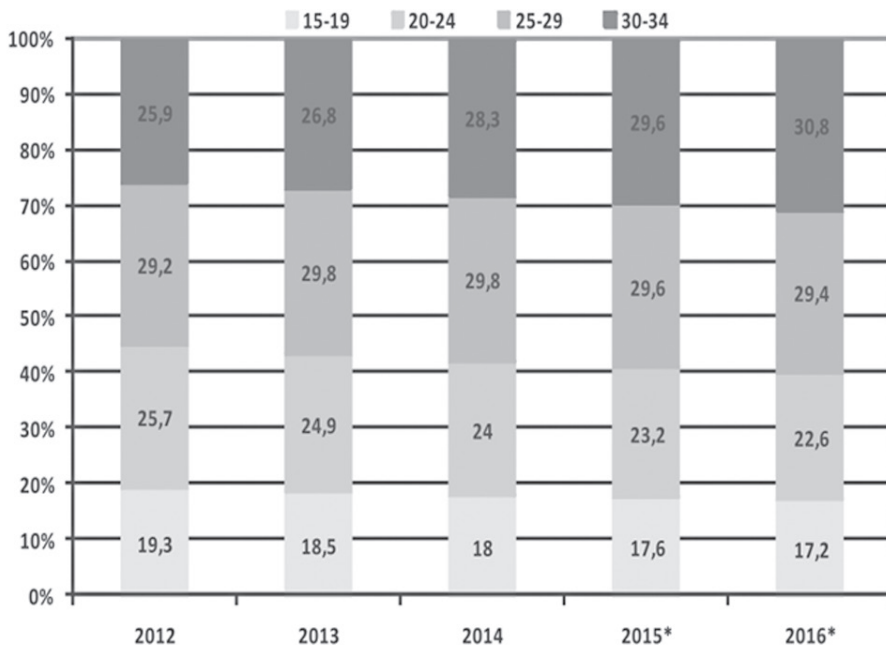
Figure 4. **Distribution of young people aged 15–34 in Ukraine, divided into five age groups, the State Statistics Service of Ukraine, 2012–2016,** % [9, p. 11]

* The data do not include the temporarily occupied territory of Crimea and Sevastopol, and part of the ATO zone.

about economical situation in the country — 63,3 %, general decrease in living standards — 60 % and employment — 52 %, corruption and incompetence of government — 50,5 %, and also military actions in East of Ukraine — 49,2 % [10, p. 11]. On the other hand, the events of the past three years influenced on sharing among young Ukrainians social and political activity values. According to the data of sociological monitoring in 2009–2014, conducted by Institute of Sociology of NAS of Ukraine, such value priorities as national independence and democracy of Ukraine, political participation etc. had shown the increase of the rates among young people aged from 18 to 35 [6]. Young people from the elderly groups and those who live in South and North Ukraine are more eager to fight against corruption personally than youth from other regions of the country. The share of eagerness to fight against corruption personally among young people is 69,6 % [10, p. 70–72]. According to the data of sociological monitoring, conducted by Institute of Sociology of NAS of Ukraine, in the same period significant positive rate changes among the four groups of value priorities (security, self-realization, social comfort, democracy) had happened in the group of public values, while the dynamic of the rate security values had showed decrease trend (Table 2).

According to the research "Social and Cultural Changes in Process of Modernization of Ukraine Economy", conducted by Institute of Economics and Forecasting of NAS of Ukraine, during 2002–2015 years increasing of

Table 2

Dynamics of unified value groups among population of Ukraine and Ukrainian youth (weighted average scores according to the five-point rating scale)

Unified value group	1991	2003	2016	2009	2012	2014
	Population			Youth		
Security & Safety (vital values or basic human values)	4,74	4,80	4,74	4,75	4,66	4,62[**]
Self-realization (self-expression values)	4,04	3,82	3,97	4,19	4,02	4,07[*]
Social comfort (pro-social values)	3,81	4,09	4,08[*]	3,65	3,77	3,88[*]
Democracy (democratic political and civic values)	3,25	3,56	3,81[*]	3,48	3,58	3,82[**]

Note: statistically significant differences of weighted average scores are shown between 2009 and 2014 ([*] – on the rate 5%, [**] – on the rate 1 %).

psychosocial feature "extroversion", which influences on the values of self-expression, had been particularly obvious during 2002–2006 years (increased 1,7 times) and was going further just before and after the Revolution of Dignity and increased 1,1 times growth in March 2014 – December 2015 [4]. In reverse order during 2016 general inversion process had been increasing.

In the bestseller of New York Times and Wall Street Journal "Why Nations Fail: The Origins of Power, Prosperity and Poverty" (2012), Turkish-American economist D. Acemoglu and British political scientist A. Robinson argue that nations are more successful when the main values of public life are equal economic and political rights for every citizen who maintains freedom of action, unlimited by corruption of political elite [1]. "Conflict over scarce resources, income and power, translates into conflict over the rules of the game, the economic institutions, which will determine the economic activities and who will benefit from them... — Acemoglu and Robinson support their thesis. — Who the winners of this conflict are has fundamental implications

for a nation's economic trajectory. If the groups standing against growth are the winners, they can successfully block economic growth, and the economy will stagnate" [1, p. 86]. "Return" in Ukrainian indices of post-material values is caused by significant reduce of quality of life in Ukraine, ineffective reforms and ongoing antiterrorist operation in the East of Ukraine. The ranking of Prosperity Index [20] measures a broad set of metrics covering such areas as countries' economic quality, business environment, governance, education, health, safety, personal freedom, social capital. Thus, according to the ranking of Prosperity Index, if to compare 2014 and 2015 years Ukraine move down 7 ranks to 70th place of 142th. In the same ranking Ukraine move down to 107th of 149 countries in 2016 and it is the lowest ranked European country in the Prosperity Index [21].

The surveys conducted by Kuras Institute of Political and Ethnic Studies NAS of Ukraine have shown striking differences in Ukrainian perceptions of the resources used for the practical solution of social conflicts in Ukraine and in countries of the Western world (Ta-

Integrated Ukraine Prosperity Index, 2012–2016, Legatum Institute [19–25]

Sub-index	Rank in 2012, *N* = 142	Rank in 2014, *N* = 142	Rank in 2015, *N* = 142	Rank in 2016[*], *N* = 149
Economy	110	70	127	85
Entrepreneurship & Opportunity	64	57	52	97
Governance	121	121	120	128
Education	29	42	37	45
Health	69	77	79	111
Security & Safety,	56	54	54	134
Personal Freedom	108	103	91	93
Social Capital	58	40	41	135
Natural Environment[*]				112
Rank on the Prosperity Index	71	63	70	106 /107[**]

[*]   The data do not include the temporarily occupied territory of Crimea and Sevastopol, and part of the ATO zone.

[**] The data include natural environment sub-index, added in 2016.

ble 4) [11, p. 15]. According to Ukrainian opinion polls significant differences between the importance of intellect and skills to achieve high social status in Ukraine (36,6 %) and in countries of the Western world (60,1 %) are compensated by powerful family (49,2 %) and friends (28,5 %), ability sometimes to bypass the law (29,2 %). However, the increase in the weight of such resources as intellect and education in Ukraine is observed among Ukrainians. The share of "high intellect" moves from 6th place in 2012 to 2nd in 2016, staying flat the 1st for powerful family. The rate of the importance of education in Ukraine rose from 8th place to 5th in 2016, removing ability sometimes to bypass the law, typical for corrupt society, from 5th to 7th place in 2016. Positive changes are observed in perception of Ukrainians such resources to achieve high social status in Ukraine as intellect, skills, education and slight decrease of importance of ability sometimes to bypass the law in the last years, but it is not correlated with the decrease of the share of powerful family and friends, which stayed flat or even increased as compare to the surveys in 2012.

The results also have shown considerable regional and educational group differences in answers of respondents. The increase of such resources as high level of intellect and good education remains correlated with educational level of respondents. The higher is the level of the respondent's education the more she or he considers to be important such resources as high intelligence and good education. The rates of those two recourses in Ukraine are 34,4 % and 26,6 % among responders with primary, secondary incomplete and complete education. The rates of the same two recourses among responders with vocational education — 32,5 % and

Table 4

Dynamics of respondents' answers to the question "Which of the following do you think is the most important issue to achieve for the person's high social status in our country and in countries of the Western world?"

Answer types	In Ukraine, %			In countries of the Western world, %		
	2009, *N* = 1789	2012, *N* = 1800	2016*, *N* = 1800	2009, *N* = 1789	2012, *N* = 1800	2016*, *N* = 1800
High Intellect and Skills	**30,3**	**31,8**	**36,6**	**56,1**	**60,8**	**60,1**
Good Health	27,6	38,3	35,1	23,0	30,8	30,2
Attractive Appearance	11,1	14,5	13,6	9,7	12,1	11,6
Willingness to Take Risks	18,6	16,0	21,0	18,3	19,7	16,8
Ability to Sometimes to Bypass the Law	**33,1**	**33,1**	**29,2**	**5,3**	**5,5**	**4,7**
Honesty, Integrity	11,0	15,9	15,4	18,3	24,7	31,3
Selfishness, Individualism	12,0	13,7	13,4	6,1	8,6	6,2
Readiness to Help People	10,2	14,5	13,1	8,1	12,8	16,6
Birth in Family of High Social Status	37,9	38,6	33,9	24,2	22,5	14,9
Powerful Family	**51,1**	**46,5**	**49,2**	**12,8**	**10,5**	**9,9**
Powerful Friends	**27,0**	**28,4**	**28,5**	**7,3**	**6,9**	**5,5**
Knowledge of Foreign Languages	**12,8**	**17,6**	**21,1**	**22,6**	**29,8**	**30,6**
Good education	25,8	26,4	28,7	49,0	48,4	52,2
Eagerness and Ability to Make People Feel Good	6,1	9,6	7,3	5,2	8,6	10,0
Etiquette, Good Manners	4,8	7,9	6,6	11,2	19,4	15,4
Ability to Convince, Eloquence	12,3	11,8	11,9	13,7	13,3	13,0
Political Awareness	7,0	8,0	5,1	9,9	13,5	8,9
Ability to Manage Money	14,4	17,8	13,4	23,7	24,1	20,9
Rich Parents	6,5	37,5	28,3	15,5	10,0	6,2
Difficult to Answer	7,7	7,1	7,1	15,0	12,5	11,9

Note: respondents could mark up to five answers

* The data do not include answers of Ukrainians, living in the temporarily occupied territory of Crimea and Sevastopol, and part of the ATO zone.

27,5 %; among those with incomplete and complete high education the importance of a high intellect and skills is 42,5 %, education — 31,3 % [11, p. 16]. Respondents with high education are less likely to rely on powerful friends (46,8 %) and family (27,9 %), but the rate of their answers on the importance of ability to sometimes to bypass the law is the highest (31,0 %), if to compare with two other groups, thus the share of the group with primary, incomplete and complete secondary education is 22,9 % and of the group with vocational education — 30,3 % [11, p. 16]. From the point of view of archetypal-value approach, regional features also had showed out meaningful phenomena: the lowest rates of ability to sometimes to bypass the law, powerful family and friends are in Central and South Ukraine, the highest — in West and East Ukraine [11, p. 18].

According to Ukrainian opinion polls the influence of political awareness on high social status in our country and in countries of the Western world decreased in 2016, which can be explained by the extremely unsteady situation and ambiguous reviews of the events not only in Ukraine but also in the whole world [11, p. 15]. The Oxford Dictionaries named post-truth "the word of 2016 year", which among others does have to capture public's mood and preoccupations [24]. In era of post-truth politics, where populist upheavals, emotional and stereotype manipulation mean more than objective facts, it is particularly difficult to evaluate adequately the reliability of information, obtained from contemporary media websites and social networks. While, according to the last wave of monitoring survey "Ukrainian society" conducted by Institute of Sociology of NAS of Ukraine, respondents' answers to the question "how interested would you say you are in politics?" confirmed relatively high rate of Ukrainians' political awareness during the whole period of Ukrainian Independence (Table 5). As part of the survey the answers to the question "which country's traditions, values and behavioural norms are the closest to you?" Ukrainians responded as follows: countries of Western Europe — 33 %; East Slavic countries — 45 %, don't know — 22 %.

As reported by French sociologist Michel Maffesoli, remarkable aversion to politics, coursed by unsatisfied security and safety values, finds its concentrated expression in "irresponsibility" of the masses, but their indifference to "high politics" seems to be passivity only according to modern era worldview. In fact, this situation reflects not

<div align="right">Table 5</div>

Interest in Politics among Ukrainians in Regional Peculiarities

27.07.2016[*], % N = 1802	West Ukraine	Central Ukraine	South Ukraine	East Ukraine	Total
Not at all interested	25,2	26,0	21,2	28,4	26,1
Somewhat interested	59,7	59,6	64,8	62,0	60,9
Very interested	15,1	14,4	14,0	9,6	13,0

[*] The data do not include answers of Ukrainians, living in the temporarily occupied territory of Crimea and Sevastopol, and part of the ATO zone.

the "end of the social", but dynamic changes in public life, the improvement of postmodern sociality, which is structured in "culture of sentiments". This indifference to "high politics" allows individuals to focus their energies on the "here and now" existential experience, to search for the meaning in something that is close, at the community level, in archetypal social and political practices [26].

Conclusions. Dynamic changes, arising in the postmodern age, are characterized in global level by transformation of traditional values and senses both in private and in public spheres. By their nature, value is quite inert, thus, according to the value priorities of concrete nation, the specifics of national mentality, archetypes of socio-political life in separate countries can be discussed. Social and cultural conditions of human life in 21th century lead on the transformation of state functions in their traditional meaning and rise up the problem of maintaining sustainable centre, which is able to provide organized processes in society and consolidate it at the institutional and social values levels in the situation of instability and widespread conflicts, informational wars, loss of confidence in international organizations. The problem of socio-political value changes is particularly sharp at the level of rethinking Ukrainian features of transformation processes.

After the Declaration of Independence the dilemma of choosing own value-semantic orientations arose before Ukrainian society. One part of the society intended to transfer to Ukrainian archetypes of socio-political life liberal values of countries with sustainable democracy, the other — to preserve paternalistic values, formed in period of the colonial past. In Ukrainian modern history there were two attempts to resolve social and political conflicts between the government and civil society by protest activity. But still the revolutionary potential of destruction was not used proper to change the post-colonial state and political system, to form political and economic institutions, rooted on archetypes and capable to minimize political and domestic corruption.

The results of the surveys have shown that in 2004 and in 2014 considerable group of young people, who are ready to act for better future, not only on survival value level, has grown up in Ukraine [11]. Currently, there is intense confrontation between supporters of paternalistic value and liberal-democratic values. In the current stage of the state system reforms and foundation of new institutions of public administration it is important to take into account those values and semantic features, which the majority of society identifies with. Eventually, the system reforms will work out only if public (including governmental) institutions and subjects of public life will support such changes.

The important indicator of state democracy is readiness for public discussion and taking in consideration public opinion. Public opinion forms on the basis of political values, attitudes, or attitude about policy in general and other aspects of public life, including voting patterns and other political behaviour of citizens [12, p. 1027].

The decrease in indicators of public activity and volunteering in Ukraine, unwillingness to participate in social

and political life in the last two year can be considered as "post-revolutionary syndrome" of unrealized beliefs for positive change and inefficiency of social lifts (vertical mobility), which after the Revolution of Dignity had to ensure the come of sufficient number of educated professionals from those Ukrainians, who are ready to fight for establishing in their places legal "rules of the game" and to control the relevant government institutions. However, the highest rates of corruption in opinions of Ukrainians in East and West Ukraine indicate compound and long-lasting process in value changes, which include all spheres of public life and can be clearly identified on the borders with neighbouring (European, Polish, Russian etc.) archetypes of socio-political life.

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OVER-CONSUMPTION ARCHETYPE GLOBALIZATION AS A NEW SOURCE OF SOCIAL CONFLICTS AND SOCIAL TENSION

Abstract. The paper presents analysis of theoretical interpretations in the contemporary western sociology the tendency of over-consumption archetype globalization as a new source of social conflicts and social tension. Underlined that active use in the contemporary sociology the concepts "consumer society" and "consumerism" is the scientific reflection of global expansion of the over-consumption archetype as the transcultural model of consumption. Substantiated that modern practices of over-consumption now investigates under analytical context of the consumerism phenomena. According to the author's positon consumerism is the specific style of life and also is the contemporary ideology of universal value of the over-consumption model which becomes global due to arising manipulative influence by technologies of advertising and mass-media.

Keywords: globalization, over-consumption archetype, consumer society, consumerism phenomena, advertising, social conflict, social tension, sociology of consumption.

ГЛОБАЛІЗАЦІЯ АРХЕТИПУ НАДМІРНОГО СПОЖИВАННЯ ЯК НОВІТНЄ ДЖЕРЕЛО СОЦІАЛЬНИХ КОНФЛІКТІВ ТА СОЦІАЛЬНОЇ НАПРУЖЕНОСТІ

Анотація. У статті проаналізовано теоретичні інтерпретації в новітній західній соціології, тенденції глобалізації архетипу надмірного споживання як новітнього джерела соціальних конфліктів та соціальної напруженості. Аргументовано, що активне застосування в сучасній соціології понять "суспільство споживання" та "консюмеризм" є відображенням глобальної експансії архетипу надмірного споживання як транскультурної моделі споживання. Констатовано, що сучасні практики надмірного споживання досліджуються в контексті аналізу феномена консюмеризму. Доведено, що консюмеризм є специфічним стилем життя та новітньою ідеологією універсальної цінності моделі надмірного споживання, яка набуває масового поширення через зростаючий маніпулятивний глобальний та регіональний вплив технологій реклами та мас-медіа.

Ключові слова: глобалізація, архетип надмірного споживання, суспільство споживання, консюмеризм, реклама, соціальний конфлікт, соціальна напруженість, соціологія споживання.

ГЛОБАЛИЗАЦИЯ АРХЕТИПА ИЗБЫТОЧНОГО ПОТРЕБЛЕНИЯ КАК СОВРЕМЕННЫЙ ИСТОЧНИК СОЦИАЛЬНЫХ КОНФЛИКТОВ И СОЦИАЛЬНОЙ НАПРЯЖЕННОСТИ

Аннотация. В статье осуществлен анализ теоретических интерпретаций в новейшей западной социологии, тенденции глобализации архетипа избыточного потребления как современного источника социальных конфликтов и социальной напряженности. Аргументировано, что активное применение в современной социологии понятий "общество потребления" и "консьюмеризм" является отражением глобальной экспансии архетипа чрезмерного потребления как транскультурной модели потребления. Констатировано, что современные практики чрезмерного потребления исследуются в контексте анализа феномена консьюмеризма. Доказано, что консьюмеризм является специфическим стилем жизни и новейшей идеологией универсальной ценности модели чрезмерного потребления, которая приобретает массовое распространение из-за растущего манипулятивного глобального и регионального влияния технологий рекламы и масс-медиа.

Ключевые слова: глобализация, архетип общества потребления, общество потребления, консьюмеризм, реклама, социальный конфликт, социальная напряженность, социология потребления.

A problem statement. It is known that among the current issues for which the research efforts are targeted by social scientists, there is a question of the scientific identification of the sources of social inequality, social conflicts and social tension. Factors such as reduction the standard and quality of life, progressive deindustrialization, financial instability, and massive corruption in most post-Soviet countries are significantly influencing the nature of the social relations in various areas of public life, including the field of consumption. Obviously, the creation of effective management techniques aimed at strengthening the regulatory capacity of social institutions in consumption is an important research task. Note that the scientific study by scientists the polarization processes of the social structure of different societies was traditionally linked to the research practices of the functioning of elite social groups, which according to various scientists actually formed a "parasitic class" (K. Marx), "ruling class" (A. Tokville, M. Weber, P. Pareto), "leisure class" (Th. Veblen). It should be stated that the existence of such classes was typically considered from the standpoint of "humanist perspectives" — that is, from the standpoint of the argument that there is a need to overcome various forms of social exclusion, usurpation of material resources and benefits as a latent source of the social apologetics archetype of over-consumption. However, such an understanding at this time does not allow to adequately investigate the newest processes of the transformation and development of consumption influenced by progressive democratization and globalization.

Analysis of the recent sources and publications. The latest scientific areas of study of the problem. It is important to consider that the newest interpretation of the ontological specificity of consumption reflect the research orientation of scientists in understanding the integrative potential of this sector and its role in the organization of the social order. Note that the active introduction to the scientific use such concepts as "consumer society" and "consumerism", in general, showed the phenomenon of global ontological distribution and approval of the archetype of over-consumption as a transcultural pattern of consumption, which was traditionally perceived by scientists as a source of social conflict and social tension. However, the reasons that caused globalization of the archetype of over-consumption scientists interpret in different ways. Thus, firstly, Robert Dahl in his fundamental work "Democracy and its critics" [1] indicates the importance of industrialization and urbanization trends that during the twentieth century stimulated the intensive growth of the middle class, for which the value of over — consumption was a criterion for success in life and the basis of "democratic consensus" of modern polyarchical societies [1, p. 156–162]. Secondly, Ian Shapiro formulates a different conceptual position in his monograph "Political criticism" [2]. Scientist claims that the growth of material prosperity and social well-being of certain social groups cannot be considered as a factor of the overall strengthening of social cohesion of individual and collective actors of social life. He argues that in conditions of a spontaneous development of market economy, people

as consumers of prestige goods in most cases act irrationally, what ultimately leads to various forms of social tension and long-term social conflicts. That is why new challenges are stimulating the modernization process of state social policy as a technological instrument of implementation of regulatory management impact on the social contradictions of the newest practices of consumption in a "commercial capitalism" society [2, p. 270–273].

Thirdly, according to Charles Tilly the process of global distribution of the model of over — consumption is due to the intensification of capital flows from TNCs, and this process leads to increase in the consumer cost of the goods and services, and to strengthen the claims of people in receiving financial assets as a condition of the organization of own consumption, standards of which are constantly changing. Under such circumstances, people are getting new responsibilities for servicing credit loans, and there are new forms of social tension and new social conflicts [3, p. 149–164]. Fourthly, it is important to point out the research of the following sociologists-postmodernists: Z. Bauman [4], J. Baudrillard [5], B. Latour [6], J. Urri [7], that point on the trends in virtualization of the public life and creating global communication networks as the newest conflict triggering ontological stimulus of transformation of modern societies into "consumer societies". In this connection it is important to emphasize that these "consumer societies", ontological basis of which is the archetype of over-consumption, according to many scientists is an important indicator of future historical decline of the current global capitalist system.

In view of these circumstances, the **purpose** of this research paper is to analyze the theoretical interpretations in modern western sociology the globalization trend of the archetype of over-consumption as the newest source of social conflicts and social tension.

Presenting the main material. First we should emphasize that the wide use in the modern scientific discourse such sociological metaphors as "consumer society" is possible to explain by the global distribution and massification of such social phenomena as consumerism. Considerable attention devotes to the study of this phenomenon in the modern theoretical sociology. It is believed that consumerism is the most important attributive and visual display of the consumer society.

However, it should be noted that sociologists use the term "consumer society" in largely metaphorical character as definition of the main ontological features of this conceptis incomprehensible. Thus, it is unclear whether *the consumer society is*: 1) universal ontological type of industrial society as a socio-historical system (N. Mackendrick); 2) specific ontological type of locally advanced part of the world capitalist system (E. Fromm, G. Markuse et al.); 3) separate newest phase of the global historical development of postindustrial (information) societies, in which the consumption sector is leading (Z. Bauman, J. Baudrillard, B. Latour, J. Urri et al.).

There is some difficulty in giving a clear answer to these questions as we believe that sociologists use as their argument the types of explanatory discourse, which belong to different scientific fields and traditions. That is why

the use by social scientists the concept of "consumer society" and derived from this concept a notion of "consumerism" requires a more detailed explanation.

Firstly, in a purely ideological sense the term consumerism is a global propagation of an ideology of consumer behavior and lifestyle. This is why some scientists are inclined to consider the concept of "consumerism" and "globalization" as synonyms. Thus, in the work "Consuming life" [4] Zygmunt Bauman defines consumerism as a global ideology *consuming life*, which aims to justify consumer lifestyle and mass consumer behavior. The scientist, in particular, notes that the most distinct feature of the consumer society "is transforming people to commodities" [4, p. 14].

Secondly, it is appropriate to emphasize that the issue of identification phenomenal features of consumerism in many respects remains unclear. However, in purely pragmatic perspective which is associated with processes of social reproduction of consumerism as a social phenomenon, is quite clear the fact that the important principles of conceptual understanding of the essential features of consumerism have two components: 1) the model of over-consumption model and 2) the manipulative influence of advertising.

Thirdly, it should also be emphasized that the study of the causes of global spreading of the model of over-consumption is at an early stage. This whole situation can be explained by the fact that specialized researches of ontological specificity of consumption in terms of identifying consumption patterns in western sociology began only in the late twentieth century. That is why the questions of historical genesis,

and the development of the archetype of over-consumption and its newest manifestation, which is the phenomenon of consumerism, were overlooked by scientists. Obviously, based on their own disciplinary coordinates of the vision of specific economic foundations of the social life, sociology experts form their own conceptual image of consumerism as an object of scientific study.

In the fundamental work of Robin Cohen and Paul Kennedy "Global sociology" consumerism is defined as the phenomenal expression of meanings and values of the westernized lifestyle, which reveals the commitment most of the globalized world. "These meanings are associated with a wide range of cultural beliefs, values and orientations that we share with other people" [8, p. 12].

The ontological foundation of consumerism is a global consumer culture, which according to Robin Cohen and Paul Kennedy, creates two scenarios of global development of consumerism — a pessimistic scenario (perspective of transformation of people as consumers to obedient and passive dopes) [8, p. 318–321] and the optimistic scenario — perspective of approval consumers as romantic creative heroes [8, p. 322–325].

Note that the same position, in our view, shares Grant McCracken, who in a monograph "Culture and consumption" proves the importance of the study of the cultural determination of the phenomenon of consumerism and its cultural contradictions, stressing that this phenomenon is not only an economic process, but a process that reflects the cultural qualities of people as consumers — their skills to evaluate

real functional options of manufactured goods as consumer goods, the availability of their purchase and effective use as objects of material culture. That is why consumerism is not only the economic phenomenon, but also "a cultural consumption process by which goods and services are created, bought and used" [9, p. 1].

Steven Miles at his work "Consumerism as a way of life" also points to the cultural basis of consumerism. He argues that consumerism is a cultural phenomenon that reflects sensitive basis of consumer society, especially the culture and the lifestyle of people in the given society. "The essence of modern consumerism is based on its special feeling. The paradox of consumerism is that it creates a sense of growing individual freedom through the use of economic means for establishing demonstrative extravagant behavior" [10, p. 32].

Of course, if we take into account and focus the analysis on a sensitivity basis of the consumerism culture, as Miles does, then it is easy to come to conclusions of the dramatic nature because consumerism would be seen as a social phenomenon, giving rise to social conflicts and various forms of social tension as the economy of society of global capitalism is impossible without consumerism that generates insatiable consumers inclined to updating behavioral strategies of the over-consumption.

However, it is important to take into account the creative possibilities of consumerism. Note that in the works of Don Slater [11], Peter Steans [12], Methew Hilton [13] are presented arguments concerning the importance of research of consumerism, as a rationally organized social movement, aimed at protecting the interests of consumers. Thus, in the work "Consumer culture and modernity" Don Slater stresses that consumerism as a sign of postmodern society, occurs as a cultural process of civilized protection of consumers from real and possible fraud of customers [11, p. 126–134]. Peter Steans in his work "Consumerism in the world history: the global transformation of desire" indicates that creative consumerism "seeks to mitigate the social stratification of consumers to "rich" and "poor" [12, p. 11].

In our view, the final determination of the essence of creative consumerism gives Methew Hilton in his work "Consumerism in twentieth-century Britain: a study of historical movement": "Consumerism is a social movement that is the part of the consumer society in which the active role belongs to consumers" [13, p. 5].

Obviously, that the remarkable fact of this definition is the emphasis of the researcher on an attributive connection of consumerism as a social phenomenon and a social movement of consumers as members of the consumer society. However, this definition from our view is one-sided, as it points to only one of cognitive strategies in studying of consumerism as a social phenomenon.

As shown by our analysis, sociologists are engaged in conceptual interpretation of the phenomenon consumerism on three paradigmatic areas:

1) consumerism is an attributive phenomenon that contributes to the reproduction of the functioning of consumption society as the newest phase of global capitalism;

2) consumerism is a way of life and a specific lifestyle that is marked by pres-

ence of the certain social contradictions associated with the intensification of stimulating the over-consumption and the risks of dehumanization of social life;

3) consumerism is a social movement that aims to protect consumers from real and possible fraud of customers under condition of increasing competition between producers of goods and services, and under condition of the spontaneous development of the global capitalist economy. Note that sociologists give ambiguous answer to the important question: whether consumerism really promotes (as tends to prove Peter Steans) the mitigate of the social inequalities?

Obviously, we should support the point of view of already mentioned works of Z. Bauman, B. Latour and J. Urri, that give a negative answer to this question, pointing that consumerism is a stimulus of formation and establishment of the "new social stratification" by expanding the access to "global mobility". We should agree with the opinion of the researchers that the modern forms of social inequalities between rich and poor only at first glance are becoming less visible due to the growing influence of the advertising, which creates the illusion of accessibility for all and everyone to the wealth of the modern world.

As the latest manifestation of the archetype of over-consumption, consumerism is an expression of a radical qualitative change in the structure and form of the process of consumption. It is becoming not only a consumption of consumer cost of goods, but the consumption of symbols that are forcing consumers to constantly change goods that have not lost their consumer value to new groups of goods. That is why the most important technological mean to exercise such coercion is advertising, which today in the public consciousness serves as a substitute for knowledge, moral and ideology. Thus, modern advertising is functionally aimed at ensuring stable reproduction of the archetype of over — consumption and consumer lifestyle.

Analysis of contradictions of the newest practices of such reproduction demonstrates the risks of updating certain typical forms of social conflicts and social tension due to:

• real impossibility of organization of mass consumption of prestigious goods and services;

• increase in the financial debt of various categories of consumers to banks and other credit organizations;

• repressive actions of collectors and bailiffs for the purpose of repaying debts;

• strengthening the manipulative effect of advertising through the use of technological capabilities of modern media and global networks.

Conclusions and recommendations for further research:

1. Today, one of the priority areas of the development of sociological science and an important research objective is creating effective manageral technologies to strengthen the regulatory capacity of social institutions in consumption. The scientific study by scientists the polarization processes of the social structure of different societies was traditionally linked to the research practices of the functioning of elite social groups. Active introduction to the scientific use such concepts as "consumer

society" and "consumerism", in general, showed the phenomenon of global ontological spreading and approval of the archetype of over-consumption as a transcultural pattern of consumption, which was traditionally perceived by scientists as a source of social conflict and social tension.

2. Engaging in the scientific use the term of "consumer society" marks its amorphous use, as sociologists use it as a sociological metaphor. This is the reason of the ambiguous interpretation and lack of a clear definition of the basic ontological concepts of this concept. However, most sociologists inclined to think that the most important attributive and visual characteristic of the consumer society is consumerism. The process of global reproduction of consumerism as a social phenomenon causes: 1) model of over-consumption model and 2) manipulative impact of advertising.

3. In the modern western sociology the phenomenon of consumerism is interpreted by western sociologists in three conceptual dimensions:

1) consumerism is an attributive phenomenon that contributes to the reproduction of the functioning of consumption society as the newest phase of global capitalism;

2) consumerism is a social movement that aims to protect consumers from real and possible fraud of customers in condition of increasing competition between producers of goods and services, and in condition of the spontaneous development of the global capitalist economy;

3) consumerism is a way of life and a specific lifestyle that is marked by presence of certain social conflicts and forms of social tension associated with the intensification of the process of global reproducing of the archetype of over-consumption and the risks of dehumanization of social life.

4. Promising for the further scientific development is understanding of consumerism as a specific ideology of consumption. In such a conceptual perspective, consumerism is a modern ideology of universal value of the over-consumption model that acquires mass distribution through the growing manipulative global and regional influence of advertising technologies. The process of global spreading of the archetype of over-consumption is an important consequence of modernization of capitalism as a world system. Attributive component of this process is the tendency to strengthen the virtualization of social life, the development of which leads to increased advertising manipulative influence as a source of social conflict and social tension.

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COMMUNICATIVE COMPONENT OF CONFLICT IN THE MODERN WORLD: THE BIRTH OF THE ARCHETYPE OF THE SELFNESS (DAS SELBST)

Abstract. The article is analysing communication component of the conflict in the modern world. This topic is very important and relevant for modern public administration in the world and Ukraine. The author believes communication in today's transparent and open world as the main component for conflict resolution, influential feature that is important for the formation of individual archetypal patterns of "selfness" (das Selbst). The author defines the conflict as a permanent part of human life and the opportunity for development and existence in diversity. The communication has seen as major component of tolerance, empathy and understanding people of other cultures, traditions, opinions, different ideologies, values and characters. Interdisciplinary approach for relief archetypal methodology helps author of the article to conclude that the most important structural mental image of "selfness" (das Selbst) is activated and developed under the influence of communication that gives the hope for humankind growing

up, and the possibility of finding new tools for resolving conflicts through cognition of cultural and personal diversity.

Keywords: communication, conflict, archetype "selfness" (das Selbst), public space, openness, empathy, tolerance.

КОМУНІКАТИВНА СКЛАДОВА КОНФЛІКТУ В СУЧАСНОМУ СВІТІ: ЗАРОДЖЕННЯ АРХЕТИПУ САМОСТІ (DAS SELBST)

Анотація. У статті розглядається комунікативна складова конфлікту в сучасному світі, її важливість та актуальність для сучасного державного управління у світі та Україні зокрема. Автор вважає комунікацію в сучасному прозорому та відкритому світі як основну складову для врегулювання конфліктів, впливову особливість для формування важливої архетипної структури особистості — "самості" (das Selbst). Автор визначає конфлікт як постійну складову людського життя і можливість для розвитку та існування в різноманітності. Комунікація вбачається основною складовою формування толерантності, емпатії та розуміння людей інших культур, традицій, думок, різних ідеологій, цінностей та характерів. Міждисциплінарний підхід за допомогою архетипної методології дає можливість зробити висновок, що найважливіший структурний образ психіки "самість" (das Selbst) активується й розвивається під впливом комунікації, що уможливлює дорослішання людства та знаходження нових механізмів врегулювання конфліктів через пізнання культурної та особистісної різноманітності.

Ключові слова: комунікація, конфлікт, архетип "самість" (das Selbst), публічний простір, відкритість, емпатія, толерантність.

КОММУНИКАТИВНАЯ СОСТАВЛЯЮЩАЯ КОНФЛИКТА В СОВРЕМЕННОМ МИРЕ: ЗАРОЖДЕНИЕ АРХЕТИПА САМОСТИ (DAS SELBST)

Аннотация. В статье рассматривается коммуникативная составляющая конфликта в современном мире, ее важность и актуальность для современного государственного управления в мире и Украине в частности. Автор считает коммуникацию в современном прозрачном и открытом мире как основную составляющую для урегулирования конфликтов, влиятельную особенность для формирования важной архетипной структуры личности "самости" (das Selbst). Автор определяет конфликт как постоянную составляющую человеческой жизни и возможность для развития и существования в разнообразии. Коммуникация представляется основной составляющей формирования толерантности, эмпатии и понимания людей других культур, традиций, мнений, различных идеологий, ценностей и характеров. Междисциплинарный подход с использованием архетипной методологии позволяет сделать вывод, что важнейший структурный образ психики "самость" (das Selbst) активируется и развивается под влиянием коммуникации, позволяет взросление человечества и нахождение новых

механизмов урегулирования конфликтов через познание культурного и личностного разнообразия.

Ключевые слова: коммуникация, конфликт, архетип "самость" (das Selbst), публичное пространство, открытость, эмпатия, толерантность.

Target setting. The whole real, imaginary and informational spaces are permeated with the theme of conflict. Convergence and interactivity help in spreading the virus outflow of information material of different plan of conflicts, problems, terrorist acts, wars. Therefore, the formulation of the issue is very relevant, but at the same time it is difficult for it to give a new and exclusive scientific and theoretical justification, but only the factual information sound. The foundation of conflict confrontation lies in the very nature of the existence of biological species on the planet, including man, as the most developed being from the point of view of intellectual and cognitive filling. For Ukraine, the topic of conflicts, conflicts, confrontation, the diversity of human nature is very important, because it defends its independence and is in a state of open military conflict with its nearest territorial neighbor, the Russian Federation. The confrontation, which provoked the accelerated formation of a clear national character, the allocation of archetypal, value differences. At the same time, this happens in an open communicative space, accelerates the coil and spreading of truth and false information, the world has become less real, but more communicative. The communication, if it is congruent in an open space, performs an important function in the conflict resolution process, seeking compromises and moving to cooperation, allows a person to solve any problems and resolve contradictions. It lies at the basis of humanity, the element makes conventional biological creature in the intelligent person, forms the human "selbst" (from him — das Selbst, as K. Jung defined it). Therefore, the formulation of the question in this way seems to us logical and relevant in the framework of the archetypal methodology and practice of modern conflict-time.

The analysis of recent research and publications. To understand the problem posed, the author used the work of K. G. Jung and his followers, in particular Maria-Louise von Franz, on the problems of development and explanation of archetypes, the structure of the psyche, and the isolation of the mental and material. The experts of practical communication and conflict resolution at Harvard Law School and Helena Cornelius Shoshany Fair, The author of the communication model, built on the theory of autopoiesis of Nicholas Luhmann, the communicative theory of "face" in the negotiations of Stela Ting-Tumi. The work of Ukrainian scientists and representatives of the Ukrainian school of archetypics E. Afonina, A. Bandurko, E. Golovaha, O. Donchenko, V. Ivanov, V. Karpenko, A. Martinova, O. Sushiy and others.

The goal of the article is to theoretically view the communicative com-

ponent of the conflict as the origin of the archetype of the "selbst" for the individual and the formation of the rational and the adult for the social. To uncover features of "selbst" (das Selbst), as a composite structure of the psyche, its features for the development of society in the conditions of postmodern turbulence and shifts. To prove the importance of communication in the development of social and individual "selbst" to create a balance in the society, to realize this goal, we must consider the essence of definitions: conflict, communication, "selbst" (das Selbst). To analyze their current content and make sure that the statement of the problem in the proposed interpretation has a scientific justification.

The statement of basic materials. The modern world of human life is becoming more chaotic, unpredictable and conflicting. And this state is inherent in many states, including Ukraine, which strives for active reforms. The conflict in the socio-political space has already reached such proportions that some scholars who analyze the social situation, have lost faith in the possibility of achieving stability.

A characteristic feature of the conflict as a socio-psychological phenomenon is its duality, which is inherent in the essence of the concept in terms of consequences. And the consequences can be both positive and negative for all parties to the conflict. And this characteristic, as never before, is modernized and substantially reflected in the contradictory, multidimensional, multicolored and ambiguous world of the information age, where we all got. And it should be noted that today the conflicts have taken their usual place,

inherent in them, from the point of view of development and progress, in everyday life. They are many, they are different in content, subject matter, internal and external content, elements of influence and decision methods, but they are, and this means that we are at the very center of our lives "The sad truth is that the real life is filled with relentlessly acting opposites: the day is replaced at night, the birth is death, happiness is grief, and the good is evil.

And we can not be sure of the victory of one over another — that good will conquer evil, and joy will surpass the pain. Life is a battlefield. It has always been and will be, and if not — then life will end", — Wrote K. Jung in his last work "On the Subconscious" [16, p. 83]. This is the basis of life, the contradiction, the struggle, the competition, that laid down from nature both within the person himself, and in external circumstances. Therefore, we can argue that the conflict is a natural phenomenon and there is nothing surprising in the conflict nature of society, another question is its tension and the scale of the destruction of the societal space. Wilhelm Reich, a German psychologist, analyzing the origins of fascism in his work "The Psychology of the Masses and Fascism" wrote that "in the animal kingdom there are no wars within one species, and war with oneself like sadism is the property of a "civilized man" [12, p. 322]. As history shows, humanity has acquired insane experience in destroying the life of another and punishing oneself like that. The fear, the ideology and the inadequate of socio-economic explanations always lie at the heart of conflicts, according to Reich. To settle differences

and find common points of contact in different ways, one must study the "characterological structures" of peoples [12, p. 46].

The specialists of mediation and conflictology identify common "signals" of conflicts that will help to recognize it earlier and prevent a hot phase: the psychological discomfort, emotional tension, misunderstanding based on the inherent in the subconscious archetypes and stereotypes, cultural differences and traditions, the last phase is the crisis [14, p. 36]. But to understand the nature of social conflicts and wars in some cases we need to listen to Reich's advice and study the nature of societies.

The methodology of archetypics allows us to analyze the social and political phenomena, taking into account the external and internal components of the personal and social psyche, that is, the nature of peoples and nations, traditions and cultural differences inherent in archetypes. The influence of the psychic on sociopolitical processes has always been significant. Losing the meaning of life from his saturation and stresses and, not understanding what is happening, a man was searching ways in different ideologies and world-rejecting ideas [16, p. 83]. Today, the confirmation of the Jungian thesis can be observed in the widespread demand for shamans, fortunetellers, psychics and various other charlatan fun, replacing to human the harsh truth of life. The information space helps this actively, broadcasting instead of scientific knowledge, the search experience of all sorts of psychics, miracles, phenomena like that. This facts also reflect the research of sociologists, mea-suring the level of confidence in social institutions in Ukraine, and studying the issue of tolerance for immoral behavior. And these studies indicate the inconsistency and certain contradictions in the realization of desires and public inquiries. On one side, research point to the desire of people of strong power and order. On the other hand, people do not want to obey the rules, in particular, pay honestly taxes and fulfill laws, do not respect the authorities, do not trust officials. The highest level of trust among social institutions in Ukraine has a church (56,7 %), volunteers (53,5 %), the armed forces of Ukraine (53,1 %). Public authorities are enjoyed by trust less that implement reforms and change the system of relationships in society [4]. This reflects an inadequate attitude towards the authorities, on the one hand, it is archetypal for the Ukrainian society, on the other hand, to acquire for the time of independence because of the slowness of reform and the immorality of politics. The phenomenon, which consists in a certain bifurcated attitude to morality about themselves and politicians, states in his studies the Ukrainian sociologist Eugene Golovakha, he called it the phenomenon of "immoral majority" [3]. In our opinion, such knowledge about the Ukrainian society is a meeting with the "shadow", its unconscious archetype, which is important for the formation of "selbst".

The structure of the personality according to Jung includes the conscious, unconscious and collective unconscious. The collective unconscious is filled with the memory of ancestors, traditions, rituals, the heritage of all humanity, is reflected in the individual ar-

chetype of each person. Consciousness is "face" and "it", roles, saturated with symbols, myths, personal and social duties and thoughts, emotions, ideas, it is filled. The archetype of "shadow", as Jung defined it, is a subconscious, hidden entity, with which it is sometimes difficult and not very pleasant to meet. Awareness and understanding of oneself with all its open and hidden advantages and disadvantages is the hard way to develop the "selbst".

The individual unconscious is shown in Figure. We see that the archetype "selbst" is the center of the individual unconscious, the development of this archetype for a person is very important, it means achieving inner harmony, goodness. It combines all the archetypes, by Jung's definition, the archetype of the Selbstis God in us "the realization of oneself as an omnipotent being.In the selbst, there are all the opposites of life: the masculine —

the female, the good — the anger, the mind — the dullness, the joy — the sadness, the beauty — the foolishness, etc. It unites the conscious and the unconscious, brings it to the totality and describes the personality itself. This is a structured image of the psyche, harmony, peace of mind and the main purpose for a civilized person. The formation of "selbst" is a difficult and long process, not every person comes to its realization.

The awareness of the multicolored, variegated world, social relations, their differences and the existence of different ideas and opinions, brings us closer to the development of the most important archetype in ourselves. And the new information world, formed by the speed of delivery and dissemination of information, in our opinion, contributes to the formation of this important archetype. The information space together with social networks shows us
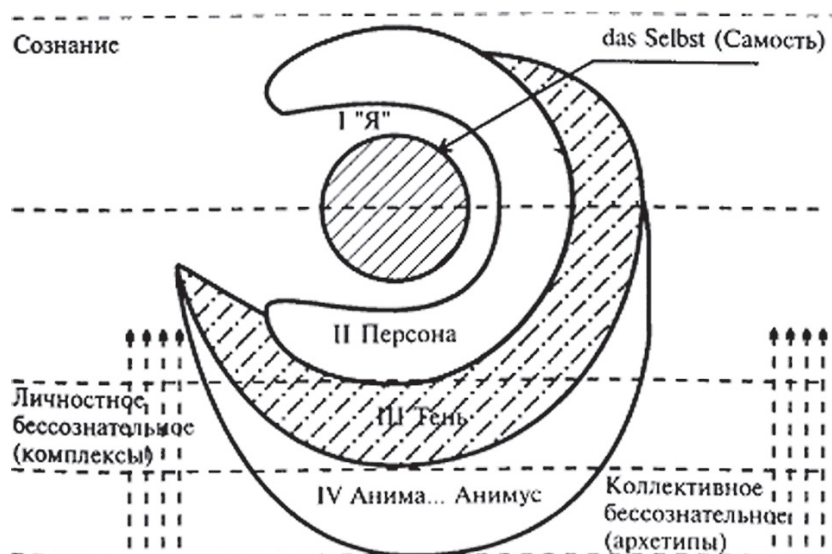
The structure of the personality according to K. Jung,
is used from the source: https://sites.google.com/site/tohabiblio/the-team/analiticeskaa-teoria-unga/struktura-licnosti-po-ungu

the whole diversity of life and introduces us to previously unknown phenomena and events.

The formation of this archetype takes place under the influence of communicative technologies actively. We can assert that communication becomes the main factor in the formation of "selbst". It includes the development, training, formation of ideas, mental states and the like. We can not talk today about the development of the individual in isolation from the accumulated knowledge of mankind, symbols, traditions, opinions, ideas, rituals of verbal and non-verbal communicative manifestations, values. And the development of information technology accelerated all the processes of personality formation in general and, in part, dulled the formation of "selbst". Since the personality forms the societal, and the societal forms a feature, this process of the plasma process is constantly occurring. It is also displayed on the archetype "selbst", which with the development itself can generate "shadows". Jung metaphorically compared this archetype to a butterfly, which has two states of tares and butterflies when it spreads its wings. But it's impossible to be constantly with the wings spread out, sometimes you need to close and be alone.

The communication makes it possible through images, language, symbols, signs to understand and learn the reality. It is direct the vector of influence on the development of "selbst"-knowledge, self-awareness. This thesis provides an opportunity to understand why humanitarian knowledge is so necessary in the field of psychology, philosophy, political science, sociology, political analytics, and the like. The world becomes so informationally saturated that it becomes more difficult for a person to understand the essence of events and information leaks. To know oneself, the philosophical knowledge that comes out for the first plan.At the same time, along with differentiation and self-awareness as a society, uses signs for communication, there is a problem of delusion and lies, "unintentional and deliberate abuse of signs". This means that sometimes communication is not, comes to a standstill, forms false knowledge and thinking, but society always encourages more moral things, such as openness and truthfulness and the trust of the communication process [9, p. 43].

The post-non-classical approach in communicative science defines some models of communication that are relevant in the world of social networks and global communications. This approach is determined by the model of the German philosopher Nicolas Luhmann, who claimed, that communication is a product of the system, and therefore has interconnected links and is subject-subjective, and society in fact it is a network of communications where everyone has value with their thoughts, ideas and values. Therefore, a person, being limited in its capabilities and time of existence, needs to simplify this multiplicity. Three systems lie at the core simplifications — social, psychic and organic (biological) — which in their structure are universal and capable of leading the world as a structural one, suitable for a typical mastering by man. In fact, the Luhmann model provided for the modern world, where there are enough places for ma-

ny pictures of the world, images and emotions. Each information message is not one-sided, it opens and closes the system and requires understanding. Thus, the system through the receipt of communicative messages capable of restoration is built on the principles of self-referentiality and autopoiesis (the term proposed by N. Luman, borrowed from biology from the Greek Auto — the train itself — the creation, production) [7, p. 108–115].

The theory of autopoietic communication N. Luman and the development of information technologies, social networks, theaccumulation of large volumes of information led us to identify a new communicative phenomenon that will form new rules of relationships and create conditions for finding better forms of interaction in the communicative space, reduce conflicts and create conditions for a broad dialogue. We ascertain the emergence of the phenomenon of new social relations in the communication process. The author defines it as convergent interactive communication — a kind of unlimited in time and space of multilateral information interchange, in which convergence or merging of functions, channels of means, forms and types of relations between communication participants occurs. This phenomenon becomes a new type of communication in the public space, creates more opportunities for a different plan of contacts and influences, communicative transactions through which humanity can solve common problems. Factors, influencing its development: 1) the availability of technology, simplicity of dissemination of information; 2) the ability to broadcast events in real time;

3) mobility of communication participants, the ability to send and receive messages in real time from anywhere and everywhere; 4) instantaneous and avalanche (virus) distribution of any information; 5) ease of searching and access to information (multi-channel and multi-format); 6) interactivity — involvement of various communication channels and their functioning in real time; 7) direct participation in communication with the authorities, absence of intermediaries; 8) simplification of access to services, state institutions; 9) the disappearance of privacy. Features and basic rules of convergent and interactive communication for modern government can be determined: the honesty, the meaningful fullness of content, the system, the proactivity, the tolerance, the intelligibility [11, p. 312]. Of course this phenomenon has the reverse side of the process, today actively intervenes in our lives — these are fake news, information wars, the spread of inaccurate information, the distortion of the real world. We can also write off this on the problems of growth and maturation in the new conditions of the fourth technological revolution.

Another important theory of communication, which influences the formation of a conflict-free environment and is actualized in the modern world for Ukraine, is the an Update Fase-Negotiation theory of Communications Professor of California State University Stalla Thing-Tumi Fullerton. She believes that people during communication, having different cultural and value origins, always talk about a face (English — face).This term is a metaphor for our social image of our "I" — how we want to be seen or accepted

by others. Work on the preservation of the face called "specific verbal and non-verbal messages that help preserve or restore their reputation and preserve the reputation of another stranger" [15, p. 558–559]. The identity of a person can always be questioned, which leads to uncertainty, mental and mental disorders, makes peoples and nations vulnerable. In different cultures, the theory of the preservation of reputation is interpreted in different ways, based on its cultural, value, characterological and archetypal content. But this theory allows us to expand the consciousness of people to an understanding of the opposite, the formation of a tolerant attitude to another, a stranger, which becomes possible only by expanding their personal self-concept, understanding and fully studying themselves as individuals.

The structural "selbst" that has developed is distinct and unique, it will not use others to achieve its goal, it will not destroy other people's lives, solve wars in such a fragile modern world, it does not need it. "Selbst" is actually an independent self-identity, full of fullness, confidence, development, actualization of one's inner world and its balance with the environment. It is actually the beginning of our life and its end, it depends only on ourselves. In this context, the formation of a new personality with a high level of moral values, emotional intelligence, which includes tolerance and empathy are regulating factors.

The modern world provides an opportunity for such development, including, with grace to information technology, it is becoming more common. For Ukraine, a military conflict with Russia has ambiguousconsequences, on the one hand the country loses its best people, on the other it became a breakthrough to the identification of self-awareness, of its cultural and multicolored identity, the formation of a new patriotic consciousness.Understanding its importance in nature and the world has become a unifying force for society. And any unifying force of the society is "the epicenter of the integrity and conditions of the real existence of the collective psyche, the common spirit, the living collective soul", as O. Donchenko asserts [5, p. 300].

At the same time, the lack of clear, understandable explanations for the actions of the imperious administrative system leads to misunderstandings and a decrease in trust, does not allow the collective psyche to form in the moral, advance to the "selbst". It inhibits the development of the spirit of society, the development of its integrity.

Conclusions. Of course, in such a short review it is impossible to cover all the tendencies of the formation of "selbst" as the main spiritual treasure for Ukraine, which occurs under the influence of increasing information about themselves, their problems, shortcomings and achievements, development of communications, sooner or later change attitudes towards the conflict and will contribute its solution. The formation of open public discourse, which is reflected by a new phenomenon of social relations of convergent interactive communication, will become the basis for the formation of a new moral communicative practice built on the truthfulness of understanding the other, tolerance and empathy. The field for further scientific research is wide and branched.

At the same time, within the framework of the article, we can conclude that society is developing unevenly and slowly. The more open the system of social interaction, the more it communicates, the multicolored and the influences, the more the misanthropic bagatocnic space becomes, in which for each person the model of "preservation of the face", understanding and truthfulness of information works.

The display is a "shadow" — this is the political class of which we choose and until we realize and process the "shadow" features of a collective nature, and this accumulation, greed, falsity, superfluous consumerism, the tolerance to manifestations of corruption, the disrespect for others, the inequality, the lack of empathy and compassion for another, we will not be able to move to a higher level of development of the social psyche. Awareness of itself as a nation capable of growth and influence on changes not only on its territory, but also on its neighbors on the planet.

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ARCHETYPES OF ECONOMIC BEHAVIOUR AND THEIR ORIGINS IN SCIENTIFIC-PHILOSOPHIC THOUGHT OF MIDDLE EASTERN COUNTRIES

Abstract. Article represents author's attempt of implementation archetypical paradigm in its classical and modern interpretations for analyzing economic behaviour of marginals in the field of scientific-philosophic thought of Middle Eastern countries. Also in the frameworks of the article we represent our idea of reinterpretation of some European approaches and models in the frameworks of archetypical paradigm according to economic objectives of mental, cultural-religious and intercultural components of consumer behaviour and key elements of spiritual-social modus conflicting nature. Represented in European social-philosophic discourse most popular theories, models and instruments of archetypes analysis can be implemented for intercultural research purpose for comparative analysis inside of homogenious and multicultural Muslim communities in the different parts of Middle East, but to gaine success in research and for getting valid and objective results we propose to use additionaly instruments of correct and equivalent interpretation for mediation between european and oriental clerical and marginal social-philosophic discourses. Islamic (or clerical) philosophy, Al-Kalam, by its nature is close to Christian theology, and Muslim (usually marginal) philosophy (based on different visions and interpretations of local customs and religious dogmas) is more close to schism and alternative interpretations of classical or modern non-Islamic ideas, theories and consepts. Thus, our article is just attempt to analize and to interpret modern European theories to propose valid instruments for socio-philosophic analysis of economic behaviour in Middle Eastern countries.

Keywords: economic behaviour, Middle Eastern ethos, interculturality, archetypes, adat and Sharia, conflictive nature of spiritual-social modus.

АРХЕТИПИ ЕКОНОМІЧНОЇ ПОВЕДІНКИ ТА ЇХ ВИТОКИ У НАУКОВО-ФІЛОСОФСЬКІЙ ДУМЦІ БЛИЗЬКОСХІДНИХ КРАЇН

Анотація. Стаття репрезентує авторську спробу застосування архетипної парадигми у її класичній та сучасній інтерпретаціях для аналізу економічної поведінки маргіналів на тлі соціально-філософської думки близькосхідних країн. Також у межах статті представлено ідею щодо реінтерпретації деяких

європейських підходів та моделей архетипної парадигми відповідно до реалій ментального, культурно-релігійного та міжкультурного компонентів поведінки споживачів та ключових елементів конфліктної природи духовно-соціального модусу. Представлені у європейському соціально-філософському дискурсі найпопулярніші теорії, моделі та інструменти архетипного аналізу можна вжити для інтеркультурного порівняльного аналізу гомогенних та мультикультурних мусульманських спільнот у різних частинах Близького Сходу. Проте для досягнення успіху в дослідженні й отримання реальних та об'єктивних результатів ми пропонуємо використовувати додатково інструменти коректної та еквівалентної інтерпретації для подолання розбіжностей між європейським та орієнтальним клерикальним і соціально-філософським дискурсами. Ісламська (або клерикальна) філософія, Аль-Калям, за своєю природою близька до християнської теології, а мусульманська (зазвичай маргінальна) філософія (базується на різних трактуваннях та інтерпретаціях локальних звичаїв та релігійних догм) є більш наближеною до схизми та альтернативних інтерпретацій класичних чи сучасних неісламських ідей, теорій та концепцій. Таким чином, наша стаття є лише спробою проаналізувати й інтерпретувати сучасні європейські теорії, щоб запропонувати дієві інструменти для соціально-філософського аналізу економічної поведінки у близькосхідних країнах.

Ключові слова: економічна поведінка, близькосхідний етос, інтеркультурність, архетипи, адат і Шаріат, конфліктна природа духовно-соціального модусу.

АРХЕТИПЫ ЭКОНОМИЧЕСКОГО ПОВЕДЕНИЯ И ИХ ИСТОЧНИКИ В НАУЧНО-ФИЛОСОФСКОЙ МЫСЛИ БЛИЖНЕВОСТОЧНЫХ СТРАН

Аннотация. Статья репрезентирует авторскую попытку применения архетипной парадигмы в ее классической и современной интерпретациях для анализа экономического поведения маргиналов на фоне социально-философской мысли ближневосточных стран. Также в рамках статьи представлена идея относительно реинтерпретации некоторых европейских подходов и моделей архетипной парадигмы относительно реальности ментального, культурно-религиозного и межкультурного компонентов поведения потребителей и ключевых элементов конфликтной природы духовно-социального модуса. Представленные в европейском социально-философском дискурсе наиболее популярные теории, модели и инструменты архетипного анализа можно использовать для сравнительного анализа гомогенных и мультикультурных мусульманских сообществ в разных частях Ближнего Востока. Однако для достижения успеха в исследовании и получения реальных и объективных результатов мы предлагаем использовать дополнительно инструменты корректной и эквивалентной интерпретации для преодоления несоответствия между европейским и ориентальным клерикальным и социально-философским дискурсами. Исламская (или клерикальная) фи-

лософия, Аль-Калям, по своей природе близка к христианской теологии, а мусульманская (обычно маргинальная) философия (базируется на разных трактовках и интерпретациях местных обычаев и религиозных догм) является наиболее приближенной к схизме и альтернативным интерпретациям классических или современных неисламских идей, теорий и концепций. Таким образом, наша статья является лишь попыткой проанализировать и интерпретировать современные европейские теории, чтобы предложить действенные инструменты для проведения социально-философского анализа экономического поведения в ближневосточных странах.

Ключевые слова: экономическое поведение, ближневосточный этос, интеркультурность, архетипы, адат и Шариат, конфликтная природа духовно-социального модуса.

Target setting. According to traditional scientific and philosophic European classical notion about Islam and its history, Muslim culture is usually represented as greater and unified modus or recently ethos that is equilibrium between marginal and sacral spheras of human being. Leading role of Sharia (norms of divine law) and domination of marginal aimes in real behaviour and thinking way of person let for Muslim culture to secure constant connection between marginal and spiritually-ethical discourses in social continuum. Mentioned duality became backgroung for numerous ideas and ways of interpretation so-called "non-muslim" philosophy science or "falsafa" that represented Antique social-philosophic thought as natural part of Muslim culture, as like as later in some of Muslim communities was used consept of "islamization of knowledge" (reinterpretation in Islamic rhetoric tradition borrowed elements of social institutes or norms of Western civilization) to became modern. In this case scientific interest is focused on studying the scale of influ-ense of Islam as livestyle, world view and religion on economic life and contemporary culture in different Muslim communities and countries. Traditionally Islam around the world (not only in Muslim countries of Middle East) defines not only spiritual life of believers, but also their economic behaviour and social connections (neo-tribalism). In the Quran as like as in Sunnah (collection of true stories about life of Prophet Muhammad (S.A.S.) that is also known as Hadiths) and in medieval Muslim literature we can find a lot of records (chapters or even books), where were mentioned tribal customs (adats) and marginal interpretations of religious dogmas that usually reglament economic life in different Muslim societies. Mentioned key elements are defined as social-economic doctrine with its sources — Quran and Sunnah, — and order of its implementation into practice of economic behaviour by norms of Sharia.

Analysis of researches and publications. Classical concepts on which is based contemporary archetype paradigm, are represented in works of Karl

Jung and his followers, and their elements in relevant theories of Fransis Fukuyama, Elvin Toffler, Gorgio Agamben, Julian Reiss, Peter Belohlavek, Jihad Mohammad, Noor ul-Ain Ilyas, etc. But methodological base for our archetype analisis of economic behaviour in Muslim Middle Eastern countries we can borrow from works of Michel Maffesoli (especially elements related with deconstruction of future community's ethos and attempts to predict development of society considering future transformations of its mental-social modus in postmodern epoch) [11] and Edward Wadi Said, who criticizes so-called "orientalism" as product of imagination and false discourse of representation the Eastern (especially Middle Eastern and Muslim) viewpoints, culture, science, behaviour, social life, social instituts and law norms, that was product of colonial hegemony of leading european countries in Middle Eastern and Northern African lands [7]. We also must additionally to underline one main constant and essential element (divine-social) of Muslim social-economic behaviourial modus that is tribalism and neo-tribalism (Michael Herb) or like it is described in political discourse — neopatrimonialism. Rethinking modernity (Faztur Rahman) and post-modernity (Michel Maffesoli) as socio-political and cultural phenomenon in the spirit of contemporary intellectual tradition we can find out that despite symbolic borders between civilizations and cultures they are still colliding and reshaping under influence of globalization, its antagonist process of glocalization and renovation of local and tribal identity, that causes its conflicting nature [5].

Research objectives. Our research focuses on analyzing and modelling optimal instruments considering to ideas of archetype analysis to define key elements of archetypes and ratio between tribal-traditional, moral, ethical and sacral elements in rational and formal constructs of economic behaviour culture in the context of formation and development of Muslim secular and clerical philosophic thought. Subject of our research is continuum of economic behaviour aspects in secular ("falsafa") and clerical ("al-kalam") philosophy discourses through the prism of archetype paradigm that stays for most of scholars-orientalists a new and non-developed area in field of interdisciplinary applied social and philosophical research.

The purpose of the article is based on assumption that economic behaviour around muslim countries are more influensed by local customs and level of spiritual faith rater than from hierarcy of essential human needs (according to Mike Maslow's theory). Nowadays Muslim communities we can meet in different parts of the world (they live in and beyond historical areal of Muslim civilization), and in the same time traditional communities change their attitude to modern forms banking and enterprenership because of they change live values and priorities despite of their piety level. Here we have fixed our second assumption that main contemporary archetypes of economic behaviour are based on local customs (adat) that were incorporated in general religious law (Sharia) and than interpreted according to traditions of main five Mazhabs (law-religious schools).

The statement of basic materials. Let us to start the representation of our research outcomes from methaphor privided by Michael B. Wilkinson that it is impossible to build good-working mousetrap without absentee of any clear understanding of mouse nature [10, p. 212]. Anyhow each interdisciplinary research as like as intercultural or inter-religious analysis should have valid instruments, priority ranks and semiotically equal objects for comparison. That is why we start from description of differences between Western and Middle Eastern viewpoints on socio-cultural space and its derivative category — economic behaviour — as objects of our philosophic analysis.

1. Symbolic Orient: between real elements and illusive assumptions.

There were a lot of useless attempts to introduce and interpret most of sacral and formal elements of Orient ethos through prism of European viewpoint that bases on Christian beliefs and stereotypes according to attitude to representatives of non-european nations or other religions. Actually since 18th century in European philosophical and sociocultural discourse was originated so-called Orientalism as numerous succesfull attempts to reinterpret through prism of romantic shade all obtained experience of slight acquaintance with exotic elements of Middle Eastern culture like philosophy, poetry, religious faith, customs, music and art. Blunders of orientalists especially in interpretation of main essential elements of Middle Eastern social structure, political and economic behavior were criticized in works of Edward Wadi Said and his followers. Thus, European researchers can

be symbolically divided into two camps: (1) orientalists, who describe imaginery Orient through neo-colonial (Eurocentric) matrix of social institutes and processes, and (2) scholars-practitioners who aspire to discover real and unique elements of other cultures using valid instruments for their field research.

But in our case we must to underline the main features of difference between Western and Muslim philosophic matrixes. The first difference is that there is no any church as social instutute in Islam as it we have in Christianity. In Islam we have five law-religious schools (Mazhabs) and two principles of perception and recognition the event within their frameworks.

First principle can be described as blind immitation and application of archaic ethical norms (taqleed). Taqleed closes way to social and cultural progress and often indicates existance in community of numerous customary or archaic-tribal archetyps that are general motives and reasons of social and economic behaviour. For example, the case of real kinship, destribution of power and income in Gulf oil monarchies Michael Herb describes through borrowed in Persian epos "Mirror of princes" metaphor: "One obedient slave is better than three hundred sons, because sons will desire their father's death to get his throne, when slave will wish just his master's glory". Also scholar underlines that: "Ruler's relatives can overthrow him in several ways. His relative who governed a fiefdom can lead a territorial attack on the ruler, defeat his forces and supplant him. Alternatively a member of the dynasty, with the help of his slaves or other confederates, cans assasinate the ruler. This assasinations

bloody the history of most Gulf dynasties. Third, a member of the ruling family can simply assume the prerogatives of rule, building a bodyguard, judging cases and demanding a share of the customs revenue, thereby gradually recreating a rival state and usurping the ruler's position" [3, p. 26]. Here we have faced with archaic pre-Islamic tribal customs (adats) that was fixed in mentality and social institutes of Muslim communities in the Gulf countries. Another bright example from Gulf is related with historical confrontation between Shia and Sunni camps in Bahrain due to oppression of Shia citizens (native people) by Sunni minority (royal family) who are supported by Saudi Arabia and other Gulf monarchies. Officially Arab Spring begins in Tunisia, continued then in Egypt and spread around other countries of the Middle East and Northern Africa, but only few observers have described events of winter 2011 in Bahrain also named "Pearl Revolution". Bahrainian people (Shia) have peacefully protested against tyramnny of king Halifa, who limited their human, economic and social rights in the same time when provided citizenship and economic support to invited Sunni people from other countries. Halifa's policy was aimed on increasing the number of loyal and depended of him Sunni community. This example describes to us another key archetype that characterized Muslim communities — social and political loyalty due to economic and personal dependence.

The second of mentioned earlier principles of perception and recognition the event through prism of clerical philosophy is "ijtihad" or independent legal opinion that is based on interpretation of law (civic) and religious (Sharia) norms. Progressive Muslim scholars from Shia and Sunni camps agree readily that ijtihad opens gates to social modernizaton and integration of Muslims into global community. But in the same time ijtihad due to its high transformational potential and controversial nature (there are five mazhabs and a lot of local customs and traditions (adats) that usually contradict each other) often is rejected in traditionalists communities, where religious radicalism and archaic customs are background of their social ethos. For example, in Iran and Lebanon, where traditionally live Shia majority, social equality and democratic principles (as essential body of each contemporary state — authour's note) those are results of ijtihad have created more dynamic and, thus, more suitable for needs of modern society political, economic and social institutes, that are based on democratic norms incorporated into everyday practice. Case of Lebanon is a little different from Iran, because of despite that bouth countries are republics by constitutions, Lebanese political and economical systems are based on equilibrium between interests of multicultural community where leading roles play Christian (Maronits) and muslim (Shia and Sunni) communities that are majority of country population. According to economic system, Lebanon as like as most of post-colonial countries [8, p. 154–155] has two sectors: one oriented on Western economic matrix and another one that is oriented on Islamic economy. Such liberal character of its economic model, which is characterized by open trade and investment policy, free market price formation and

highly developed international economic relations, has made Lebanon so-called "Middle Eastern Switzerland".

Lebanon has chose in the mid-forties the way of development which is based on the principles of state intervention in economy for assistance to local and foreign private business, providing equal opportunities to foreign with local capital and preservation of liberal currency and customs regulations. As a result of civil war that was started in 1975 and ended in 1990, many branches of national economy have seriously suffered: infrastructure of country was ruined and its position as important economic, trade and bank center of the Middle East was destroyed. Civil war in Lebanon became precondition of galloping inflation, high level of external debt of the state, budget dificite. Key role in the overcoming of consequences of war and improvement of economic system was played by financial support from Saudi Arabia, France, Germany, Italy and other western countries. International loans and attraction of foreign investors promoted acceleration of reconstruction of Lebanese economy. Within ten years after end of civil war at the beginning of the 2000th Lebanon starts to occupy key position in trade and banking sectors in the Middle East again. Lebanon becomes the center of economic cooperation and trade between the European, Middle Eastern and African countries. Today in Lebanon contemporary sector of market servises includes: tourism, IT services, Internet banking, insurance and other traditional financial services.

Before Syrian war banking sector of Lebanon was considered as one of the most effective in the region. Current Syrian crisis has made extremely negative impact on the Lebanese economy: totally were ruined such key articles of its income as trade and tourism. Closing of transit corridors through the Syrian territory extremely minimized Lebanese export and re-export to Gulf countries, Iraq and Jordan. Syrian refugees are now more than one third of the population of small Lebanon. Because of refugees today in Lebanon we can see lack of workplaces, unemployment and growth of political tension. At the same time despite current regional conflict, banking and financial sectors still keeping thir high international reputation and continue their positive development. In the past Lebanon has paid high price for civil war of 1975–1990 and today the state seeks abilities to minimize negative influence of regional political conflicts for improving its economic development and well-being of nation.

Example of Lebanon shows us the main difference between traditional (based only on blind replication of adats and norms of Sharia even in twenty-first sentury) economic model and modern economic system, where are balanced contemporary economic trends, Islamic historical heritage and economic rationality. But to continue our discussion about archetypes of economic behaviour, we need also to pay additional attention to symbolic borders and dimentions of socio-cultural space, where exists and economically acts each individual.

2. Contemporary interpretation of cosio-cultural space and classical theory of archetypes through prism of economic behavior

Classical theory of archetypes, reprsented in works of Carl Gustav

Jung and followers of his school, can be supplemented by extended version of Coase theorem about monetary dimension of different kinds of conflict confrontations. This theorem stated that: "There is no so important on which sphere of socio-cultural life depends current conflict that is related with external negative factors. Thus, optimal solution of conflict can be gained if we focus on its monetary nature. Under conditions of free market competition the right to operate and control mentioned above negative external effects will be in hands of those economic actor, for whom this right is maximal strategic value and vision". Such vision was proposed in works of M. Granovetter, R. Swedberg, O. Favereau, P. Bourdieu and others, who observed theory of sociological imperialism in economic interpretation that based on principles:

1) Economic behaviour is derevative case of social action that is key point of sociological analysis according to Maks Weber's tradition;

2) Every economic action is embedded in social institutes, so why economic institutions are social constructs rather than products of invisible hand;

3) Demand as like as rules of market competition is derevative of confrontation between different actors (state, lobby, consumers, social associations, etc.).

Interpretations of economic and sociological imperialism describe attempts to spread "rules of game" of main sphere of modern society on other spheres as like as society, politics, religion and culture [4, p. 148–149]. Socio-cultural space and economic reality in light of mentioned above theories can be analyzed through prism of classical theory of archetypes if we can fix the three pillars of Middle Eastern socio-cultural modus (see Figure 1).

Idea about building structural model of Middle Eastern sociocultural modus was based on social dimension of Shmuel N. Eisenstadt's theory called "multiply modernity". Actually each person has multiply identity, which is caused by his/her social roles. Thus, behaviour and activity of person are depended on institutional spheres and groups of factors that make influence on actor's self-identity and choice. Our model is also based on axiom that every participant of economic interraction can act in different dimentions of socio-cultural modus in the same time. It means: each actor in the same time gets potentionally equal access to different dimentions, but to have equal potential each participant should be open for getting new knowleges and skills about changing rules of current game — the conflict interraction between coherent interests and different values that have institutional, ethical and functuanal domains. Mentioned social procesess form appropriate background for development of various political (formal and non-formal) bodyes that can be defined as tribes or neotribes, which form usually under conditions of urban life.

According to M. Maffesoli, the term "tribe" can be used for movements within youth subculture in post-modern epoch. Tribalization as trend of post-modern social transformations means returning from society to community and to clan ideals. Such transformation occurs in the spirit of postmodern society through critical rethinking, reshaping, and reinterpretation - but never through extention.
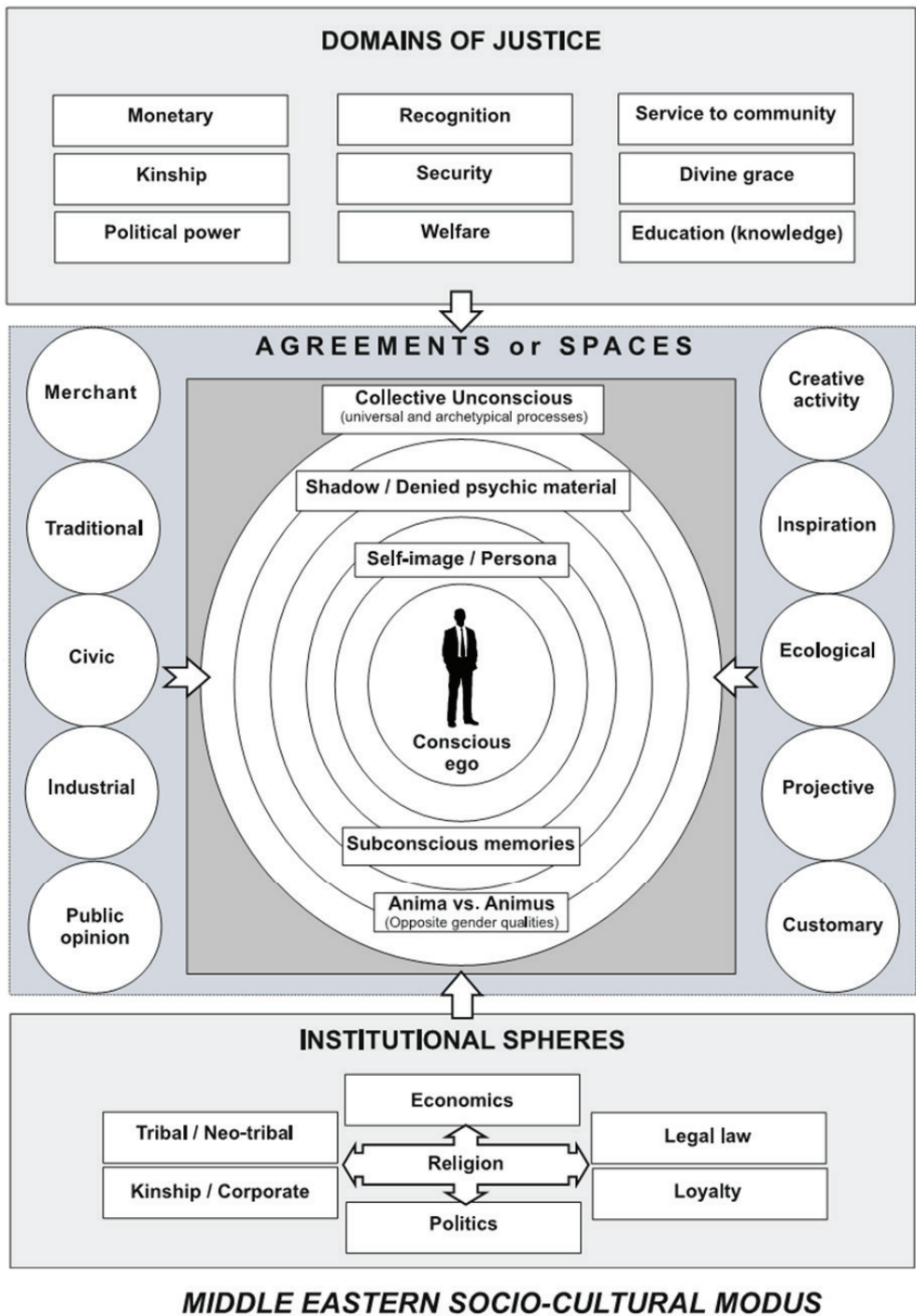
Figure 1. **Pillars of Middle Eastern socio-cultural modus**

Medieval Arab scholar Abu Zayd 'Abd ar-Rahman ibn Muhammad ibn Khaldun al-Hadrami, known in the West as Ibn Khaldun, has described a cycle of community transformations and social order renovation caused by balancing between two kinds of formations: with tribal and urban mentality.

Ibn Khaldun was the first of Muslim scholars who has made successful attempt to search and describe nature of social conflict in consept of "asabiyyah" in Muqaddimah, that is also well-known in the West as Introduction to "Kitab al-Ibar" or "Book of Lessons, Record of Beginnings and Events in the History of the Arabs and the Berbers and Their Powerful Contemporaries". Arab definition "asabiyyah" can be translated as equivalent to "social cohesion", "group solidarity" and "tribalism". In his dichotomy of sedentary urban life versus nomadic life scholar describes nature of conflict between generations and inevitable loss of power in case if desert warriors conquer the city. Here we can see other oriental archetypes as like as kinship, solidarity, loyalty and individualization (tribe, clan, temporal union, community), that are related with such spheres as politics, urban life, economic behaviour and knowledge.

It is interesting that even nowadays the nature of social cohesion in the Middle Eastern communities still persists constant. Social unity emerging spontaneously in tribes and other small kinship groups (clans); it can be improved by spreading common religious ideology, like it was in case of initiation under aegis of Great Britain in early twentienth century new Middle Eastern state — kingdom of Saudi Arabia [9, p. 360–361].

Puzzle of social cohesion that traditionally carries groups to power containes different psychological, sociological, economic and political elements that define old group's downfall and arise on their place new groups, dynasty or empire build on stronger or younger but more vigorous cohesion. Other popular idea of Ibn-Khaldun explaines to us how society transforms into great civilization and why this high point is often changed by decay period. Some of contemporary scholars interpret such idea as attempt to create original business cycle theory, based on examples from history of Ottoman Empire. Miedival scholar also described frameworks of political economy and Islamic monetary system, based on golden dinar and silver dirham as valid and common for all Muslim countries currency that should be used according to Sharia for payment of charity, taxes and fees.

Ethical dimension of economic behaviour we can find also in works of medival scholars as like as Abu-Hamid Al-Gazali, Ibn-Qayyim, Al-Farabi and Al-Razi, who in their works have paid attention to various topics related with nature of mind and motives of our behaviour. If medieval scholars like Al-Farabi and Al-Gazali have discussed in their works topics related with social evaluation of economic utility, moral economic behaviour based on knowledge about allowed and prohibited actions and required Islamic instruments for economic influence and regulation. In their works we can meet such catagories as: "nafs" (self or ego), "fitrah" (human nature), "ruh" (spirit), "aql" (intellect), "irada" (will), "riba" (usury), "ijma" (consensus of scholars) and "qiyas" (analogy). But regarding to

motives of our economic behaviour we use another terms like: "al-idara" (management), "hizbah" (socio-economic administrative institute) and "maslaha" (welfare).

According to numerous Muslim works on philosophy (Al-Kalam and Falsafa bouth) in the field of socio-economic philosophy, human behaviour in general can be analyzed through prism of five catagories: (1) obligatory acts — "fard"; (2) reccomended acts — "mandub"; (3) acceptable acts — "mubah"; (4) disliked acts — "makruh" and (5) forbidden acts — "haram" [2]. In the same time we must to underline that the dominant type of economic behaviour is patron-client relationships, causes variety of archetypes that are depended on economic actor's personal needs and values, resourses, risks, aspirations and goals.

3. Clientalism, neo-tribalism and their interpretation by archetypes of economic behaviour.

Clientalism or patron-client relationships are essential and permanent background of economic, political and socio-cultural interractions for Middle Eastern ethos. In dimension of political economy, clientalism can be interpteted as patrimonialism or neopatrimonialism, which are based on kinship, loyalty, tribal or neo-tribal identity (corporate culture) and dependency. Thus, if we wish to analyze archetypes of economic behaviour in Muslim perspective and try to compare its kinds in different countries of Middle East and beyond, we must to fix common for all Middle Eastern people tendency — aspiration to create appropriate infrustructure (even in Western countries), based on traditional economic needs and cultural values, social roles and customs. Such aspiration usually realized by incorporation of Islamic banking sector into national (western) economic system (see Figure 2).

We were inspired by idea to check and compare the level of domination mentioned archetypes in economic behaviour of citezens in Muslim countries and beyond. Thus, for our research we have used Internet (social networks) for data collection and methodology of data processing, proposed by Moataz A. Fattah [1].

According to M. A. Fattah, there are three groups of respondents who identify themselves as Muslims: traditionalists, modernists and secularists [1, p. 26–27]. Researcher describes traditionalists as people who consider that for something to be Islamic it should be consensually accepted by Sharia and ulama (Islamic scholars, representatives of clerical philosophy). Traditionalists also consider socio-cultural exchange with non-muslims as human innovation and imitation of nonbelievers (non-muslims or representatives of opposite ideological Muslim movenment or sect). Modernists can accept and adopt for their needs only those new things, that do not contradict the Sharia, and in question about possibility of socio-cultural exchange with nonmuslims they prefer to search for rational wisdom. Secularists consider that it can be possible to adopt new things for their needs if they are in the interest of society regardless of holy texts. And in opinion about possibility of socio-cultural exchange with non-muslims they totally agree that communication and collaboration is better than blind imitation of ancestors.
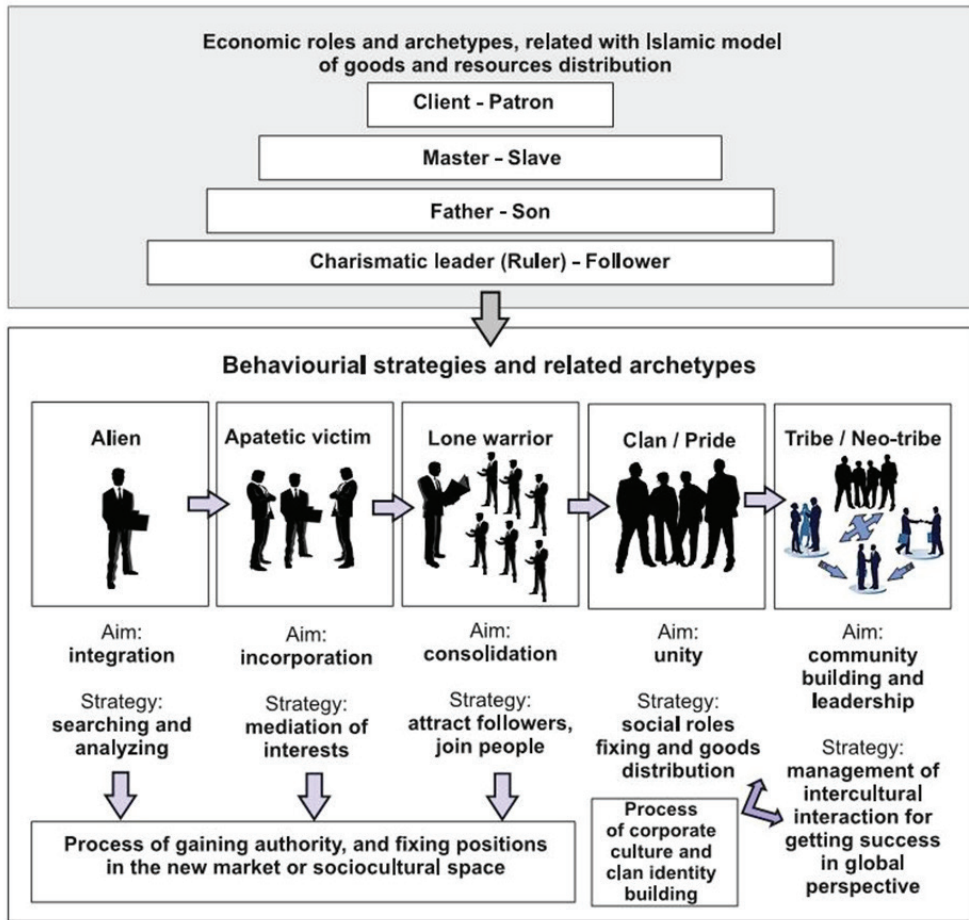
Figure 2. **Archetypes of economic behaviour in Islamic perspective**

Our research was conducted in winter 2016 — spring 2017 in Lebanon and Ukraine (Lebanese diaspora) among 280 respondents. Thw key points of our research were: religious and socio-cultural self-identity, educational level and social status, income level, economic activity, social distance or openness and readyness for collaboration with representatives of other cultures. For evaluation character of social activity and social interaction we have used Bogardus's Scale [6, p. 71–73] (see Figure 3).

Discussing obtained results of our survey in perspective of archetypes theory, we should accent: archetypes of economic behaviour as like as attitudes to representatives of some ethinical groups or nationalities are depended of scio-cultural space and economic conditions in which must to servive individual. This argument directly contradicts with assertion of Michel Maffesoli that in postmodern epoch religion as like as politics in their classical meaning vanishing from sight and in many segments of sociocultural sphere they are replased by universal constructs of "divine-social". Exactly in Ukraine as like as in Lebanon we can find differ-

	Lebanese diaspora in Ukraine	Citizens of Lebanon
1. Religious identity	Muslims (46,5%), Christian (30,5%), Others (23,0%)	Muslims (Shia - 34,5%, Sunni - 24,8%), Christian (34,4%), Others (6,3%)
2. Socio-cultural identity	Lebanese (56,4%), Arabs (43,6%)	Lebanese (89,7%), Arabs (10,26%)
3. Education	Higher education (73,5%), High education (25,0%), Other (1,5%)	Higher education (35,7%), High education (45,0%), Other 19,3%)
4. Social status	PhD Student (10,2%), Student (63,3%), Businessman (23,5%), Other (3,0%)	Student (32,9%), University Staff (2,8%), Businessman (49,4%), Other (14,9%)
5. Level of income (mounthly)	1000 $ (48,5%), 5000 $ (35,0%), more than 5000 $ (16,5%)	Less than 1000 $ (32,4%), 1000 $ (36,0%), 5000 $ (26,0%), more than 5000 $ (5,6%)
6. Economic activity	Insurance (2,1%), Credit (68,9%), Securities (2,0%), Other (27,0%)	Insurance (45,4%), Credit (34,5%), Securities (17,3%), Other (2,8%)
7. Social distance	Ukrainians (28,5%), Russians (28,5%), Syrians (42%), Others (57,1%), Jews (100,0%)	Europeans (28,5%), Syrians (85,7%), Others (57,1%), Arabs (42%), Jews (100,0%)
8. Social and political activity	Religious NGO (68,2%), Civic NGO (11,8%), Other (20,0%)	Political party (69,2%), Religious NGO (20,8%), Civic NGO (9,0%), Other (1,0%)

Figure 3. **Frameworks and factors that determine archetypes of economic behaviour**

ent subcultures that are rather modern and marginalized reinterpretations of traditional social instituts or politically loaded religion (Islamists movenments, Christian, Shia or Sunni political parties in Lebanon) unities. Islam is more than just religion as like as Christianity or any other monoteistic cult: it is essence of lifestyle, viewpoint, social doctrine and inclusive sociocultural framework for economic and personality development. That is why in diaspora even those who are Muslim or non-Muslim but was born in Muslim country, shares Islamic opinion about allowed and prohibited things, supports philantropy and his/her fellow citizens despite difference in religion or political viewpoints. But in case of Ukraine, where we have big Lebanese diaspora, we can see also strict deferentiation between way of explaining social events and economic behaviour from the outside (in this case we can see unity and consolidated community or diaspora) and from inside, where we can identify patron-client relationships and traditional for most of Middle Eastern communities tribal (political party, religious group) and neo-tribal social associations (civic NGO, student's unions, etc.). In case of Lebanon, where political system is based on equilibrium between interests of Christians, Muslims (Sunni and Shia) and representatives of other religious minorities, the most widespread type of social association is clan or pride. Tribe or neo-tribe is archetype that describes rather Lebanese diaspora in Ukraine than citizens in Lebanon, because of difference in economic, political and social factors inside and outside country have different influence on members of the same community in dependance on if they live in Lebanon or develop their business in Ukraine. In common words, citizens are joined in clan that is dominant archetype in their

social and economic behaviour, members of diaspora are neo-tribe, where different (faith, social status, nationality, ethnicity, income level) people have common reason for consolidation and protecting their unity — to servive for future development.

Conclusions. Archetypes as unique instruments of critical and objective analysis are mostly used in western psychologycal, gender and philosophical surveys, so why our research is attempt to apply European theory for discovering reasons and preconditions of economic behaviour and social assosiations within Middle Eastern modus. Archetypes as derivatives from historical memory, permanent behaviourial patterns, essence of natural needs and aspirations, can be constant within limits of traditional society (clans or prides in Lebanon), when in the same time they can be reinterpreted, reshaped or adopted to conditions of new culture concerning to social needs.

Archetypes of economic behaviour are based on: rational choise, utility, religiosity level, cultural and social diversity, readiness for collaboration and coexistance with representatives of other cultures (case of Syrian refugees in Lebanon and in Ukraine). Negative attitude to Syrian refugees in Lebanon nowadays is related with caused by Syrian war economic stagnation and unemployment. In case of Ukraine attitude to Syrian refugees in better due to equality of start socio-cultural conditions for all foreign citizens who officially get Ukrainian residentship permit. Traditionally in each regional administration in Ukraine we have special departments on work with foreign citizens. Task of such department is to conduct and to improve social networks within communities and social associations of foreign sitizens to protect their human rights by providing them law support. But in the same time work with foreign citizens are very hard because due to lack of correct and actual information about dominant archetypes of their economic and social behaviour. Through economic instruments (Islamic banking sector, philanthropy) representatives of radical sects or groups and their followers (like Muslim Brotherhood, ISID, Hizb -ut-Tahrir, etc.) usually try to incorporate into Western societies, where there is weak or lack of control on origin of external investments or philantropy capitals those came there from Middle Eastern region. Islamic banking sector as instrument for inviting rich investors from Middle Eastern countries into Ukraine should be incorporated only when national financial system will be balanced and improved. That is why perspective research fild of economic behaviour archetypes will attract not only theorists like philosophers and soociologists, but also practitioners as like as economists, managers, governmental officials and diplomates, who deals with Middle Eastern investors and muslim communities

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ARCHETYPAL PRINCIPLES AS A BASIS FOR NON-CONFLICTING DECISION-MAKING

Abstract. This article explains that applying of system archetypes with irrational thinking is an effective approach for non-conflicting decision-making.

Keywords: system archetypes, system thinking, irrational thinking decision-making process, equilibrium, balance.

АРХЕТИПНІ ЗАСАДИ ЯК ОСНОВА НЕКОНФЛІКТНОГО ПРОЦЕСУ ПРИЙНЯТТЯ РІШЕННЯ

Анотація. У статті пояснюється, що застосування системних архетипів з ірраціональним мисленням є ефективним підходом до неконфліктного процесу прийняття рішення.

Ключові слова: системні архетипи, системне мислення, ірраціональне мислення, процес прийняття рішення, рівновага, баланс.

АРХЕТИПИЧЕСКИЕ ПРИНЦИПЫ КАК ОСНОВА НЕКОНФЛИКТНОГО ПРОЦЕССА ПРИНЯТИЯ РЕШЕНИЯ

Аннотация. В статье объясняется, что применение системных архетипов с иррациональным мышлением есть эффективным подходом к неконфликтному процессу принятия решения.

Ключевые слова: системные архетипы, системное мышление, иррациональное мышление, процесс принятия решения, равновесие, баланс.

Target setting. The decision making process (DMP) in the complex and dynamic environment requires understanding of behavior of an organization (system). Archetypal principles can facilitate conducting non-conflicting DMP through systems thinking, visualization, understanding of the complex environment and influence of behavior of the system and the environment.

Analysis of the recent research and publications. From a big variety of archetypes this article will focus on system archetypes, which can be topical for the DMP. Peter Senge, Daniel Kim, and William Braun have researched and analyzed system archetypes as a practical approach to understand principles of system behavior and apply system thinking to the DMP. It explains tendencies of long-term system development and predicts possible system reactions.

Peter Senge introduced the concept of system archetypes in his book "The Fifth Discipline". Hepaysattention to a learning organization, as an adaptive and effective system, in the framework of "the five disciplines: systems thinking; personal mastery; mental models;

building shared visions and team learning" [16, p. 6]. Daniel Kim considers that system archetypes are "powerful tools for diagnosing problems and identifying high leverage interventions that will create fundamental change" [9, p. 2]. He proposes the use of archetypes to leverage the loop: system structure — patterns of behavior — events. William Braun highlights "system serve as the means for gaining insight into the "nature" of the underlying problem and for offering a basic structure or foundation upon which a model can be further developed and constructed" [5, p. 1].

The purpose of the article. The main goal of the article is to explainimportance ofthe concept of system archetypes for a non-conflictingDMP. Another purpose of the article is to show that combination of system thinking with irrational thinking, understanding of system behavior,organizational and DM cultures, based on system archetypes,improves the DMP.

The statement of basic materials. Non-conflicting decision-making may require understanding of system archetypesin order to evaluate the organization (system), the environment, and

their mutual interactions. The system archetypes describe principles of system behavior and may play asignificant role in the DMP. The DMP works in the framework of ends, ways, and means with possible permissible risk. To make a right decision all these notions have to be balanced. People make decisions tosatisfy their needs through maintaining equilibrium between the system and the environment in order to provide balance (effectiveness) for the system [14, p. 3]. Interdependence of the environment and the system complicates the DMP especially in long-term planning. Understanding of behaviorof the system,based on principles of system archetypes,facilitates non-conflicting decision-making that is essentialin problem solving by peaceful means in the context of Diplomacy, Information, Military, and Economy.

The DMP in the complex environment requires understanding ofbehavior of the system and the environmental as a mutually interrelated process. The system archetypes are patterns of system behavior "that emerge from the underlying system structure" [5, p. 25] that describe systembehavior from the position of the need to save system functionality and its structure. Applying of system archetypes to the DMP in the complex environment is significant because they "do not describe any one problem specifically. They describe families of problems generically. Their value comes from the insights they offer into the dynamic interaction of complex systems" [5, p. 25]. The system archetypes generate systems thinking, which evaluatesthis process.It helps to find a way for problem solving through non-conflicting decision-making.

Peter M. Sengesaid, "I see systems thinking as a way of seeing wholes. It is a framework for seeing interrelationships rather than things, for seeing patterns of change rather than static snapshots" [16, p. 68]. In addition, he states "systems thinking needs the disciplines of building shared vision, mental models, and personal mastery to realize its potential" [16, p. 12]. System thinking is a powerful tool of the DMP that "comes from the focus on the level of systemic structure, where the greatest leverage lies for solving problems" [9, p. 2]. A structure influences behavior as the first principle of systems thinking. "When placed in the same system, people, however, different, tend to produce similar results." To avoid this "we must look beyond personalities and events" [16, p. 18] through applying of systems thinking to the DMP.

Archetypes are different and each archetype has "a characteristic theme, story line, patterns of behavior over time, structure, mental models and effective interventions" [18, p. 1]. There are system archetypes that form the set of tools that describe patterns of behavior in systems. They are: 1) Limits to Growth (or Limits to Success); 2) Shifting the Burden; 3) Drifting or Eroding Goals; 4) Escalation; 5) Success to the Successful; 6) Tragedy of the Commons; 7) Fixes that Fail; 8) Growth and Underinvestment; 9) Accidental Adversaries and 10) Attractiveness Principle [5, p. 2].

Four types of archetypes, called "Reinforcing engines", are initially driven by the growth engine of reinforcing loops: "Limits to Success", "Tragedy of the Commons", "Growth and Underinvestment", and "Success to the

Successful". The system archetypes, called "Balancing Corrections", present another group: "Fixes that Fail", "Shifting the Burden", "Escalation", and "Drifting goals" — are all driven by balancing forces that are intended to "fix" something in the short term but often to produce undesirable results in the long term [10, p. 5].

The system archetypes describe system processes. For example, "Limits to Growth" is a reinforcing process that "creates a spiral of success but also creates inadvertent secondary effects (manifested in a balancing process) which eventually slow down the success" [16, p. 95]. The philosophy of "Success to the Successful" is "my growth leads to your decline." The archetype "Accidental Adversaries" means, "two or more entities join forces for mutual benefit, but unilateral actions by one entity accidentally damage the other, and the partnership falters or fails". Another archetype "Fixes that backfire" support a principle that "my fix comes back to haunt me" [18, p. 3]. The system archetype "Shifting the burden" means, "an underlying problem generates symptoms that demand attention... people 'shift the burden' of their problem to other solutions ... which seem extremely efficient [but] only ameliorate the symptoms... and the system loses whatever abilities it had to solve the underlying problem" [16, p. 104]. The archetype "Drifting Goals" proves possible change of goals when "I become satisfied with less." To be competitive each party should "match or beat the efforts of the other" [18, p. 3] describes the archetype "Escalation."

Archetypes can be used in different ways: as "lenses," as structural pattern templates, as dynamic scripts (or theories), and as tools for predicting behavior" [12, p. 1]. In addition, they can "make changes to a system, and present information about problems and solutions" [6, p. 7]. To influence system behavior, "you must identify and change the limiting factor" [16, p. 101]. The system archetypes can explain the need for limit to growth; support the idea about changing of goals; success to the successful as attractive leadership and others.

Mythic imagination, as a mental model, forms national, corporate, organizational approach to the DMP. The DMP may look like a game of human imagination that can be limited only by human perception and accepted norms of behavior. Human imagination, based on culture, myths and stories, builds mental models (for example, how to speak, what to wear, how to behave, what to buy and where). Systems thinking may help to recognize mental models, avoid human traps through influence on these models, patterns of behavior, and events. In addition, the system archetypes can play a role of background to fulfill data gaps, make assumptions, and prove guess in the DMP.

The system archetypes can help to analyze human mental models of culture and behavior. Mental models, based on human norms, play a significant role in the DMP. Beliefs, values, moral, trust, and other human norms are foundations of any social system. They have been formed with a purpose to survive for the society (nation). Beliefs and values may define national, corporate cultures and build own system archetypes of human thinking. For example, DM culture

[14, p. 5] can be a result of this thinking. Beliefs and values present an unconscious level, which is the most stable in comparison with emotions, thinking, habits, and human behavior. Based on differences in beliefs and values people in similar conditions can make different decisions. Also, the decision that is made based on beliefs differs from the decision that based on values [2].

Environmental changes influence human normsas critical fundamentals of the DMP. Rapid technological development, globalization, erase of international borders, and mixture of different national traditions create new relationships and communication lines. In spite of long-life of human norms, the environmental change forces to revise rules of behavior and relations among people. System adaptation to a new environment may require revising beliefs, values, and principles. This process is complicated and psychologically painful [14, p. 5].

Stages and elements of the DMP are psychologically oriented. System archetypes may decrease influence of human traps on the DMP. Dan Gilbert in his lecture "Why we make bad decisions?" explains that people make decisions according to theformula of D. Bernuly: Expected Value = (Odds of Gain) × (Value of Gain). People make errors in odds and values. Errors in odds:the past experience influences present situation because we compare current proposition with the past instead of possibility. Errors in values: comparing with the possible. For example, now is better than latter and more is better than less [7].

To avoid mistakes in the DMP requires understanding that the system and the environment look for equilibrium. In this condition the system and the environment can be adapted to each other, but in different degree. Thus, "a philosophy of adaptation might be the philosophy of the DMP with an appropriate DM Culture" [14, p. 4]. To adapt the system to the environment properly requires interventions to the system based on preventive actions to system archetypes. For example, to avoid effects of "limits to success" requires prescriptive actions. They are: "focus on removing the limit (or weakening its effect) rather than continuing to drive the reinforcing process of growth; use the archetype to identify potential balancing processes before they begin to affect growth, and identify links between the growth processes and limiting factors to determine ways to manage the balance between them two" [11, p. 10].

Structural change of the system can be a step of system adaptation. To influence the system structure a decision-maker has to determine a center of gravity (COG) of the system. The COG is "primary sources of moral or physical strength, power and resistance" [17, p. IX], a key element (notion) of the system.The COG is a start point to create an operational approach and design of the DMP to achieve the end-state. The task is to adapt own system to the environment in order to save system effectiveness [14, p. 4], and influence (neutralize) the opposing system/environment in order to establish desired conditions to achieve the goal, as a required action to maintain equilibrium between the system and the environment in order to provide system balance.

The system archetypescan facilitate creating a learning organization, as a highly adaptable system,through intervention in a system structure and design of mental models of organizational culture and proper leadership. There is a paradox of saving of principles and the need to change them. In spite of relative stability of principles, rules, and norms, they can be changed on the stage of transformation of system structure. The system archetypes present principles of system behavior, which are relatively stable. A spiral process of system development provesthatit is possible to analyze current system behavior based on the experience, but with slightly different view on the problem because of a new level of development.

To influence different elements of the system (structure, people, vision, flexibility, and organizational culture) may help to maintain system effectiveness through system adaptation (change). It is important to determine on which element to influence and when. System archetypes can facilitate implementing change properly because "they provide insight into the underlying structures from which behavior over time and discreet events emerge. As prospective tools, they alert managers to future unintended consequences" [5, p. 1].

Cognitive process of change implementation lies in applying of rational (logical) and irrational (not logical) thinking. A principle of economy of means to achieve the goal defines a

rational decision. The logic goes from understanding of rationality based on culture (national, organizational, corporate) and experience. In changeable environment, this framework can become obsolete. As a result of this, the accepted logical approach to the DMP may become not effective also. In other words, this approach does not look rational (effective) anymore. For example, a logical decision based onobsoleteorganizational cultureand norms can be wrong. Thus, a past rational approach (thinking) to the DMP is not effective and an irrational approach becomes more appropriate. A today irrational decision may become rational tomorrow and obsolete in the future. There is a repetitive imagined process of replacement a past rational approach by irrational one. In any case, people see irrational decisions as unusual approaches because it challenges their mental models.

People use previous experience to evaluate situation rationally. System thinking looks rational because based on the universal system archetypes. However, the DMP in the complex and dynamic environment requires applying both rational and irrational thinkingin spite of their natural differences. Combining both of them in the DMP would be significant to make a right decision" [14, p. 23]. The dilemma is how and when a decision-maker has to use rational "X" and/or irrational "Z" (figure 1) approaches to avoid mistakes

Z   B   A   X

(New, unpredictable)   Right Decision   (Stable, clear)

Figure 1. **Points of decisions,rational and irrational ways of thinking**
Source: created by author

in the DMP.How far are they located from each other?

In the point A the level of irrationality may be low (Lir.min) and the level of rationality can be high (Llogmax) or vice versa. It depends on a situation. For instance, decision A may not be equal to B (figure 1), but both of them can be right. In a new and unpredictablesituation applying of an irrational approach (Z) to the DMP can work better then rational one (X), which may be more suitable to the stable situation. Irrational and rational thinking creates a paradox because they present opposite sides of the decision-making line (figure 1). It may be connected with mental models. The problem is to combine them together and use simultaneously.

Making irrational decisions requires applying critical and creative thinking [15, p. 2–II] that help to avoid human traps, logical fallacies, heuristics and biases [15, p. C-14–C-22]. This thinking is psychologically complicated and looks unusual for people. It is possible to assume that a human brain, as a system, works rationally according to the system archetypes. Therefore, understanding of systems archetypes may help to find approaches to develop critical and creative thinkingskills.

Thinking in the DMP may include two types: automatic and selective when a person should make choice from different alternatives [8]. Both of them are actively involved in endless DMP, which has the goal to provide equilibrium between the system and the environment in order to maintain system balance and effectiveness [14, p. 3]. Daniel Kahneman proposes two systems that are operate during our thinking. "System 1 operates automatically and quickly, with little or no effort and no sense of voluntary control. System 2 allocates attention to the effortful mental activities that demand it, including complex computations" [8, p. 22]. The frameworks of systems archetypes may be closer to the System 2 when we deal with complex environment.

Thinking can be associated system archetypes through mental models. Archetypes have a number of purposes, for example: "human communication; specialized searching; knowledge-enabled systems; knowledge-level interoperability; domain empowerment; and intelligent querying" [3, p. 9]. There are archetype design principles [3, p. 11–12]. Human designed archetypes create mental models that are placed in national, organizational, or corporate cultures. "A Theory of fads, fashion, custom, and cultural change as informational cascades" suggests that a human makes decision mostly based on activities of others. The actions made by the majority increase a probability to repeat them by one person [4]. It can prove the fact that system archetype creates a culture, which psychologically manages behavior of the individual. A person, who does not repeat the same actions, will not be welcomed in this system. To be in the system you should behave (think) as system behaves. In addition, visual illusion, a format of delivering of the information, interpretation of possible options for DMand a set of them facilitate making wrong decisions [1].

The system archetypes can be effectively applied tothe DMP because "they are commonly occurring combi-

nations of reinforcing and balancing feedback [18, p. 1].”

A decision is made based on past or current data that is received througha feedback loopwith delay. Coefficient of dynamic equilibrium between the system and the environment (Keq) determines this delay [13, p. 9]. In the dynamic and changeable environment, DM delay may decrease the system effectiveness and, eventually, destroy it. It is possible to assume that there is a certain minimum coefficient of dynamic equilibrium Keqmin (figure 2) after that the system starts losing stability (balance) and effectiveness. Keqmin corresponds to a moment to make a decision (figure 2). Hence, the moment (time) to make a decision is a function of Keqmin [**T to make decision = f (Keqmin)**]. Thus, applying of the system archetypes to the DMP can help to maintain system functionality.

People, like systems, act in order to satisfy their needs (to save system functionality). It is possible to observe behavior to survive and ethical behavior (according to accepted written and unwritten rules). These types of behavior may depend on the level of stress (system chaos). If the established ethical rules became obsolete in a new environment and do not provide appropriate level of life, human behavior may shift to “behavior to survive”. The example of this isa replacement of a communism system of life by a capitalism system. Thus, structural change of the system forced to change mental models. It happens when the system becomes not effective anddestroys. For instance, the closed Soviet economic system collapsed because it did not correspond to a new environment. The critical point of system destruction may correspond to Keqmin when a decision must be made (figure 2). It means thatexisted rules of behavior do not provide enough system effectiveness.

People and the environment define rules of behavior. The human nature remains more stable in comparison with the environment and, therefore, makes rules respectful and relatively stable. Cultural mental models with ideology and rules of behavior shouldsatisfyhuman needs. Environmental change creates a new set of rules that should organize human relationships to provide balance for the system (society).

Thus, the system archetypes facilitate effective DMP by decreasing delay in decision-making and applying new mental models, as a basis for decision-making, in order to adapt the system to the environment. In addition, the system archetypes can help to evaluate future environmental and system behavior as a whole process by applying systems thinking that creates favorable conditions for non-conflicting DMP.
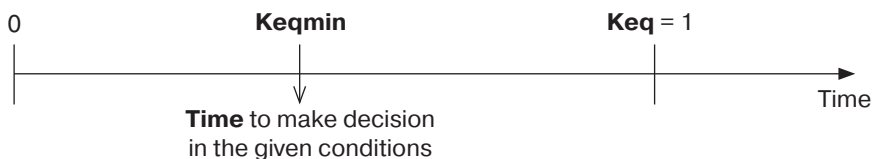
Figure 2. **Time to make a decision**
Source: created by author

Conclusions. To summarize, the systems archetypes describe system behavior, create system thinking and mental models that facilitate non-conflicting DMP. The DMP in the complex and dynamic environment requires both rational and irrational thinking to make a right decision. Applying system archetypes to describe features of organizational and DM cultures can be a subject for further research.

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SYNERGETIC CONCEPT OF SAMOORHANYZATION OF SUBJECTS OF SOCIAL DEVELOPMENT: ARCHETYPAL DISCOURSE

Abstract. The article deals with the problem of understanding the role of self-concept synergistic subjects of social development in the context of archetypal discourse. It turns out that the subjects of social development arise at two levels, namely: individual personal — kerivnyk state authorities and collective group — a mature civil society. Factors avoid social conflicts defines the principles of synergetic self — nonlinearity, interaction, dialohichnist. Obrruntovano neobhidnist balancing modern individual values of trust social norms, customs, social values.

Keywords: synergetic, self-organization, cooperation, archetypes, leader, mature civil society, social capital.

СИНЕРГЕТИЧНИЙ КОНЦЕПТ САМООРГАНІЗАЦІЇ СУБ'ЄКТІВ СОЦІАЛЬНОГО РОЗВИТКУ: АРХЕТИПНИЙ ДИСКУРС

Анотація. У статті висвітлюється проблема осмислення ролі синергетичного концепту самоорганізації суб'єктів соціального розвитку в контексті архетипного дискурсу. З'ясовується, що суб'єкти соціального розвитку постають на двох рівнях, зокрема: індивідуально-особистісному — керівник органами державного управління і колективно-груповому — зріле громадянське суспільство. Факторами уникнення соціальних конфліктів визначаються принципи синергетичної самоорганізації — нелінійність, взаємодія, діалогічність. Обґрунтовано необхідність збалансування сучасних індивідуальних цінностей соціальними нормами довіри, звичаями, суспільними цінностями.

Ключові слова: синергетика, самоорганізація, взаємодія, архетипи, керівник, зріле громадянське суспільство, соціальний капітал.

СИНЕРГЕТИЧЕСКИЙ КОНЦЕПТ САМООРГАНИЗАЦИИ СУБЪЕКТОВ СОЦИАЛЬНОГО РАЗВИТИЯ: АРХЕТИПНИЙ ДИСКУРС

Аннотация. В статье освещается проблема осмысления роли синергетического концепта самоорганизации субъектов социального развития в контексте архетипного дискурса. Определяется, что субъекты социального развития характеризуются двумя уровнями: индивидуально-личностным — руководитель органами государственного управления и коллективно-групповым — зрелое гражданское общество. Факторами избежания социальных конфликтов определяются принципы синергетической самоорганизации — нелинейность, взаимодействие, диалогичность. Обоснована необходимость сбалансирования современных индивидуальных ценностей социальными нормами доверия, обычаями, общественными ценностями.

Ключевые слова: синергетика, самоорганизация, взаимодействие, архетипы, руководитель, зрелое гражданское общество, социальный капитал.

Target setting. The modern system of public administration faces the task of social development after overcoming the destructive manifestations that permeate Ukrainian social life. Largely this is facilitated by globalization tendencies, that stimulate the formation of a single information space, its real and virtual spaces, the innovative activity of people and making their life technological All that is being stated in society based on the humanistic value bases and personal interests, the distribution of which from time to time shows a tendency to regression that it provoked by a kind of flow of collective and individual human consciousness. However, it is the public consciousness that is

exposed to the most difficult problems during inversion. Its extreme sensitivity to unrealized expectations almost automatically pushes people to the path of deviant behavior. Obviously within the current social reality an extremely complex profession, as a state is governing the task of choosing own inherent national culture development, protection of society and the state from various social and psychosocial dysfunction, the achievement of the harmony of social-power relations.

It is well-known, that the concept of "agent of social development" refers to the individual endowed with consciousness and will or a social group which carries out purposeful activity, always characterized by haecceity. It should be emphasized, that a real individual and transpersonal social formation, representing a certain integrity are responsible for their actions, share common interests and goals, combined with the willingness to cooperate, cooperation and interaction.

Therefore, concerning the above, the subject of social development at the individual-social level is the head of the state administration bodies and for the collective group level it is mature civil society.

Analysis of recent researches and publications. The study of archetypes both in foreign and domestic academic discourse received considerable attention of S. Grof, E. Durkheim, M. L. Eliade, L. Levi-Bruhl, K. Levi-Strauss, C. G. Jung etc. In recent decades, the phenomenon of collective unconsciousness was studied by domestic scientists, in particular: E. Afonin, L. Burlachuk, T. Butyrska, A. Donchenko, A. Martynov, Yu. Romanenko,

O. Sushiy etc. Professor E. Afonin designed a projective test method of "color preference" that is based on an emotional attitude towards elements of the natural system of colors (of the rainbow). Among possible affective techniques the method identifies two priority color relationships that conventionally belong to the "cold" and "warm" colors of the holistic system (rainbow), that with a fairly high degree of confidence allows us to identify a typology of the gender of the person, inherent channels of modality, the level of adaptive opportunities and professional orientation. At the beginning of the third decade Ukrainian scientists developed a qualitative methodology of psychological diagnostics (L. Burlachuk, E. Afonin, A. Donchenko), and further conducted monitoring of the identification process in the environment of the politico-managerial elite of Ukraine and comparative analysis of identification processes in Ukraine, Russia, Belarus. O. Sushiy investigated problems of public administration and the phenomenon of statehood in the context of the sociocultural approach. The author of this article explores the phenomenon of the authority of a leader in governance within the context of the methodology archetypics.

Synergistic methodology became widespread in all spheres of scientific knowledge, and in particular, in the development of society (G. Hacken, A. Knyazeva, I. Prigozhin, S. Kurdiumov, etc.). The application of the methodology of synergetics to the study of complex systems, which includes the system of state governing is not enough (V. Korzhenko, V. Martynenko, V. Knyazev, V. Solovykh, etc.), which

actualizes the realization of the purpose of the article.

The article's goals. The purpose of the article is the study of the role of the synergetic concept of self-organization regarding the resolution of the conflict between the delineated subjects of social development in the context of the archetypical discourse.

The statement of basic materials. As you know, the special study of the problems of self-organization were initiated in the cybernetics, but a fundamentally new approach to such phenomena was established in 60-ieth of the XX century, when scientists, solving problems that inherently seemed varied to them, explored general principles and mechanisms of self-organization, laid a new conception of science, which they called synergetics (from the ancient Greek synergia — cooperation, collaboration, joint action). The author of this term is the German physicist Herman Hacken, who explored the mechanisms of cooperative processes that occur in the solid laser and came to the following conclusion regarding synergetics — it is a theory of self-organizing systems [1, p. 16]. Another prominent researcher of this issue, the Belgian scientist I. Prigozhin, Nobel prize winner, came to original ideas, studying a particular chemical reaction, where the observed open system by interacting with the environment, which led to the destruction of the old order and structure, and thus to the emergence of a new system. This process was considered by I. Prigozhin as the emergence of order through fluctuations (changes due to the effect) [2, p. 38]. Therefore, self-organization of the system is enhanced by the influence of the external environment. However, the emphasis should be on intrinsic properties as a source of self-development, but success is possible there, where the action is cleverly combined with the laws of nature.

Describing the process of self-organization, V. P. Branskyi reveals a large number of parallels between the philosophy of G. Hegel and synergy, where he calls the latter to be the theory of the creation of new qualities and the selective development of dissipative systems [3, p. 152]. The solution of any contradictions between the two principles, according to V. S. Lutai must happen through dialogue of the subject activity with the object, the dialogue between the mental anticipation of result of an action and its actual result, and when the activity target are people, dialogue between subjects, including representatives of various types of perception of the world [4, p. 101].

Thus, synergy is a way of development of human society, when there are opportunities for the nonlinear situation to influence itself, to build itself, focusing on one of the personal development paths, values, determined by cultural and historical experience; this is the reaction to the combined impact of several factors, characterized by the fact that the interaction exceeds an action that is done by each element separately with a variety of relationships, events, people with many combinations. The basic principles of synergetics are as following: self-organization, interaction, dialogue, nonlinearity. They can be supplemented with the principles, specific to a particular region of objective knowledge, for example, the science of human being may be

supplemented with the principle of self-actualization, which means its ability to go beyond any possible experience. So, for K. Popper, self-actualization means the person's ability "to constantly surpass himself, his talents and gifts" [5, p. 488]. It is important to appeal to the classic opinion of management of I. Ansoff, which is one of the first to apply the concept of synergy to the problems of strategic management, in particular, of organizations-conglomerates, stressing that the benefits of synergy are defined as "2 + 2 = 5" [6].

The application of the principles of synergetic self-organization in state government is determined by the fact whether the subjects of social development explore the history of their development, the dynamics of evolution of personal qualitative changes and the process of their interaction. Thanks to self-organization there is the possibility to explain the emergence of order from chaos, because chaos is not the absence of structure, and the structure of a special type, has its own order, although it is too complicated [7, p. 123]. Presumably chaos can play a creative role as a self-organizing system meets the criterion of emergence (eng. emergence – appearance of a new). Therefore, we can assume that in managerial activity there is always a need to take into account the levels of the control object (micro, meso, macro). Since at the micro or meso level, chaos can become the source of energy that stimulates the process of the system self structure. In this context, the question arises: perhaps chaos is less dangerous than the order? The latter, especially if the leadership style is authoritarian, which usually correlates with a dicta-

torship, probably inhibits innovation, commitment to change, which leads to stagnation or the occurrence of contradictions, conflicts, crises or revolutions that often accompany social development. Conflict (lat. conflictus), literally translated, means "collision", it is an interaction of two or more subjects that have mutually exclusive goals that are pursued at the expense of another (or other). The conflict arises when people begin to realize that their interests, needs, goals cannot be met in the case of maintaining the current system of social relationships and act to change the situation. Depending on the content, nature and direction of such action, the conflict might escalate, be mitigated, or resolved.

So, the conflict is social in nature, it is a interaction, but a specific one, since it bears not only the burden of negativity, but it is characterized by positive factors, in particular: *socio-diagnostic* when conflicts' occurrence is indicative of weaknesses in the functioning of social organizations, deepening social contradictions, polarization of interests of different social groups; *governing* when conflicts create and maintain social balance, maintain the balance of power in the structures of power and control; *communicative* when finding ways of conflict resolution would enhance social interaction, joint development of mutually acceptable solutions; *socio-psychological*, when conflicts contribute to relieving psychological stress, relief from negative emotions or gradual decrease of their intensity; *innovational*, when conflicts contribute to the renewal of social relationships, approval of new norms and values in order to avoid stagnation and remain

a source of innovation and progressive trends; *integrative*, when participation in the conflict contributes to the consolidation of people defending common interests, formation of their interest in cooperation.

At the same time the idea of C. G. Jung that you can interact by signing a contract is valuable, which in itself is a soulless mechanism, since the ability only to cover the routine. The mechanisms of the agreement keep people unconscious, because then they can go on custom, without feeling the need to make conscious choices. However, the creative life is always on the other side of conventions, so if the routine of life predominates in the form of ancient treaties, that there should be a ruining outbreak of creative powers. This unexpected effect is inevitable even for a better agreement, however, and it is a terrible threat, because when there are new circumstances, not the old agreements, people start to panic. However, one or the other person may not become as panicking as those, who already began to run away, because this person has already experienced the horror of reaching new understanding, and unconsciously became the leader [8, p. 386]. Therefore, for the leader, the presence of extremely bright and detailed image of the world along with the strong wish to make, approve, realize it according to the synergetic principles of self-organization, collaboration and dialogicality is very characteristic.

In this situation, the fact that the head of state authorities must have a sufficiently high level of professionalism, which provides instrumental, usually formalized influence, and the human qualities that provide emotional and informal influence is very important. Concerning the above-mentioned the remark of C. G. Jung, that an adult should be firmly confident in their competence to be able to stand against the unconscious is very important. At the same time the archetypes — the primary natural images, ideas, emotions, peculiar to man as a subject of the collective unconscious — have a big impact on the person, shaping his emotions, ethical beliefs and worldview, affecting at the same time, relationships with other people and desire to interact with them, and thus can determine the destiny. C. G. Jung said that archetypes as much as there are typical situations in life... when there is a situation that corresponds to a particular archetype, the archetype becomes active and... gets her way in spite of reason and will. It is important to note that the archetypes may affect the action of accuracy and destructive forces of the human psychic as they create, inspire new ideas, but they also destroy, when the same ideas become permanent, forming a prejudice of consciousness that prevents further development, leading to different types and levels of conflict. The core of personality, the most important archetype in the theory of C. G. Jung is the archetype of the "Self", which is achieved by the integration of all aspects of soul, consciousness and unconsciousness. Therefore, the achievement of a Mature "I" and the approval of the archetype of the "Self" requires from the individual, in particular from the head of bodies of state power some perseverance, intelligence, and life experience. In performing its functions, the modern head of state authorities, as a subject of social

development appears in many roles. This is the official, who is entitled to control; this is a leader, able to lead subordinates; this is the diplomat, establishing contacts with partners, anticipating and avoiding potential conflicts; this is a mentor who with his professionalism and moral qualities influences the team and directs his work towards the service of citizens; it is the innovator who understands the importance of the role of science in modern conditions, and implements its certain achievement.

Therefore, for realization of the specified role positions, the ability of the leader appears to be an important factor in the adequate assessment of their professional successes and failures, and defining personal goals to improve competency. At the same time for the results of the decisions he is responsible, consciously fulfilling his responsibilities, foreseeing the consequences of the actions, acts and omissions in the sphere of the powers granted and the public sphere. Therefore, any activity of the modern manager in the public authorities raises the question about its moral choices as a conscious preference to one or another variant of behavior of personal or public moral attitudes based on defined values. Values include everything that is meaningful to the individual and society and accepted by the majority of people, reflected in their consciousness in the form of value judgments. It is well known that a basic standard which you must adhere in relations with subordinates is the preservation of the dignity of every person regardless of what position one or the other person takes. However, in practice it is often not quite so, which also leads to conflict situations. In this case, we observe a conflict of values. Differences between natives and foreigners, between us and them become critical and become the dominant factor of individual and group motivation in relation to different activities. Therefore, a positive psychological environment in the collective body of state power mainly depends on the head and is defined by its moral and value priorities for personal behavior and moral character. The head is the center of attention, everybody knows him, talks about him, follow him, often unconsciously. According to the above for the head, after approval of the archetype of the "Self", the following degree of mastering his world promoted by the authority of the head becomes actual — the "soft power", which helps him in the realization of the stated goal of creating the solidarity communities. Therefore, the question arises regarding the influence of the head of state authorities as one of the subjects of social development at the level of citizen society.

Note that a weak civil society is not able to independently solve social problems and as an alternative requires the continued support of the state, but the state also becomes less effective if there are no organizations able to discipline, control exposing and demanding accountability. It is obvious that the presence of a mature civil society becomes actual that creates social capital. F. Fukuyama emphasizes that social capital is usually created and transmitted through mechanisms such as religion, tradition or historical habit [9]. The definition of "social capital" focuses on what is a stable moral relationship between people and social institutions

that keep them together and ensure their reliable operation. It is also a set of informal norms that promote mutual cooperation. The theory of Bourdieu is understanding the possibility of the existence of social capital at two levels. So, at the first level — genetic — social capital is defined as resource-based related group members that is being transforms as the aggregate of the actual or potential resources; the second level is the relationship between social, physical, cultural and human capital. On the basis of this interaction, the scientist defined social capital as differentiating and construce factor of social behavior [10]. Therefore, the nature of social capital involves the transformation of a sustainable relationship in such ones that provide long-subjective communication of the special nature, namely positive emotional connection built on trust.

John Coleman takes into consideration the importance of social capital for community and information, with an emphasis on its role in the formation of human capital, since the latter consists of knowledge, skills and abilities of people to create a community with each other. The scientist identifies two components necessary for creating and promoting forms of social capital — social relationships built on mutual trust and mutual assistance, which are reflected in obligations and expectations, information channels, social norms and sanctions; norms of teamwork, operating within particular social groups that not only enhance the link between its members, but minimize social tensions in such a group [11]. A. Kolodiy, believes that social capital is a sign of maturity and effectiveness of civil society and its main product, which ensures its impact on other spheres of social life. The scientist emphasizes that civil society is synonymous with the values of confidence, discernment, and tolerance, so that members have confidence in their colleagues in the activities of other people and public institutions recognize the right of other citizens to a personal opinion [12].

Thus, social capital is based on trust, norms and values shared by a society able to develop civil society directing it to self-organization and collective action.

The maturity of civil society was demonstrated during Euromaidan (2014), which became the Sich for Ukrainians, where there was a real unification of the Ukrainian people. Within a large group of people of different education, age, gender, economic status and social and political experience a high level of collective civil action on the basis of informal norms and values was achieved. Ukrainian society demanded recognition of the human need to be subject to political decisions, demonstrated a kind of standard of efficiency of civil interaction and consolidation. However, Lech Walesa, leader of Polish "Solidarity" on the eve of these events stressed that in Ukraine there has no single leader and party, which could overthrow the democratic way, that he does not see a leader in Ukraine, he sees one big social movement, a single party or organization, which could overthrow the government. There should be sessions of the "round table", because it should be a dialogue and there should be wise leaders. Ukraine can not be changed with force, summarized the politician [13].

According to the above we can declare the existence of the time gap between civil society and the candidates for the leadership, which was manifested in the lack of interaction, perhaps even conflict, as noted above may contribute to the establishment of appropriate communication, integration and the like. At the same time, the basis for the development of a mature civil society in Ukraine has been laid down that is characterized by a strong volunteer movement — a response to military actions in the East of the state. The apparent self-organization of one of the subjects of public development of a mature civil society that is realized through collective interaction. At the same time emphasizing that in the field of public administration social capital gets acquired by people through values, norms behavior, customs, note that, in our view, the impact of the head of state authorities on the level of development of Ukrainian civil society is minimal, which occurs in communities, that are formed in accordance with the "Draft Law on amendments to the Constitution of Ukraine (regarding the decentralization of power)" [14].

Therefore, it can be argued that the conflict in this process exists, as the head of the public authority, that became a strong, indivisible "I" needs to understand and realize that in the future it should be implemented in contex of such data coordinates: growth of attractiveness of the staff of the public authority, depersonalization — reflections of themselves mainly in terms of an integral member of the team ("We") and less in terms of a unique individual ("I"), the emergence of a sense of duty in relation to building positive relationships with team members and society.

Conclusions from this study and perspectives for further research. So, thanks to turn from individualism to collectivism there is a possibility of finding compromises of self-organization of subjects of social development, when the interaction is enhanced by the dialogue and choice of the instruments for conflict resolution, which Ukrainian society is now facing. Ability to interact and consolidation is one of the most important aspects of social capital, which is predetermined by the level of trust of citizens. At the same time to preserve the integrity and development of the mature civil society the social capital allows to integrate in one category of various social forms of influence of state power on society. Thus, government effectiveness is proportional to efficiency of use of different forms of social capital. This raises the need to reconcile modern values of individualism that archetypically are manifested in the social norms of trust, behavior, customs, values, when the subjects of social development "meaning for itself" appears in a synergetic concept of self — interaction, dialogue, mutual accountability of all spheres of life. The unsolved part of the problem under study include the analysis of processes of social interaction in the context of socio-psychological problems taking into account archetypes that will give the opportunity to formulate well-founded forecasts and the ability of adequate evaluation of significant events in the life of modern Ukrainian society.

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VIOLENCE AS A FACTOR OF CONFLICT IN THE FAMILY IS AN ARCHETYPAL APPROACH

Abstract. The article is devoted to the problem of violence as a factor of conflict in the family. It is considered the archetypal model of the human psyche and the relationship of its components with the factors of violence in the family. This paper covers the theoretical study of archetypes and their impact on a person's conscious life. This article contains empirical research on the most common type of family violence against women. The article reveals the contents of the main components of family violence, with all their negative manifestations and consequences.

Keywords: mental model by C. G. Jung, archetype, stereotype, conflict, domestic violence, types of violence.

НАСИЛЬСТВО ЯК ФАКТОР КОНФЛІКТНОСТІ В СІМ'Ї: АРХЕТИПНИЙ ПІДХІД

Анотація. Статтю присвячено проблемі насильства як фактора конфліктності в сім'ї. У ній розглядаються архетипна модель психіки людини і зв'язок її складових з факторами насилля в родині. Висвітлено теоретичне до-

слідження архетипів та їх впливу на свідоме життя людини. Стаття містить емпіричне дослідження щодо найпоширенішого з видів сімейного насилля над жінками. Розкрито зміст основних складових сімейного насилля з усіма їх негативними проявами та наслідками.

Ключові слова: модель психіки за К. Г. Юнгом, архетип, стереотип, конфлікт, насильство в сім'ї, види насильства.

НАСИЛИЕ КАК ФАКТОР КОНФЛИКТНОСТИ В СЕМЬЕ: АРХЕТИПНЫЙ ПОДХОД

Аннотация. Статью посвящено проблеме насилия как фактора конфликтности в семье. В ней рассматриваются архетипная модель психики человека и связь ее составляющих с факторами насилия в семье. Раскрыто теоретическое исследование архетипов и их влияния на сознательную жизнь человека. Статья содержит эмпирическое исследование относительно самого распространенного из видов семейного насилия над женщинами. Раскрыто содержание основных составляющих семейного насилия со всеми их негативными проявлениями и последствиями.

Ключевые слова: модель психики по К. Г. Юнгу, архетип, стереотип, конфликт, насилие в семье, виды насилия.

Target setting. At this time the problem of domestic violence is very important. Unfortunately, for a long time it remained outside the law and being closed to the public. Any attempt to resolve family conflict by the State or society regarded as interference in private life. But times are changing, society is evolving and now there is an active struggle against all kinds of domestic violence.

According to the Law of Ukraine "On Prevention of Domestic Violence", which was signed in 2001 and is a valid document, "domestic violence — any intentional acts of physical, sexual, psychological or economic nature one family member against another family member if these actions violate constitutional rights and freedoms of members of the family as a person and citizen and inflict moral damage, harm his physical or mental health" [2].

Women and children suffer from discrimination and family violence the most. First of all, it is due to natural and gender differences between men and women. An important component is the ancient customs and traditions concerning family life, on which many families have not yet departed. Unfortunately, even in the twentieth century there are quite common gender stereotypes, according to which a woman — a minor entity, who is limited in political, personal rights and self-realization, and her main role is to perform household responsibilities and raising children. Often, it is the prescribed archetypal gender roles cause conflicts, including domestic violence, because they require certain standards of behavior that don't correspond modern conditions of life

and are in discord with modern styles society [3]. Nowadays, there are women who remain hostages of archetypal notions and stereotypes about their role, but more often representative of traditional communities are trying to overcome them in the family.

Analysis of the recent publications. Among domestic researchers of archetypes can be identified E. Afonin, A. Donchenko, Yu. Romanenko, T. Vakulova as prominent representatives of Archetypal Ukrainian school. V. Buslaev, A. Afanasiev explained through the archetypal images many events in the folklore of different nations. H. Murray, M. Botkin are representatives of ritual and psychological school, founded in the 30's. The archetypal approach can be found in the works of many great writers: Pushkin, Dostoevsky, Kafka, Balzac, Sophocles, Shakespeare, Stendhal and more. The foreign scholars such as Jung, who developed the structural model of psyche, adding Freud's analytical theory, and his followers Carl Kerényi, J. Campbell, E. Neumann, H. Zimmer, M. Eliade and others, made an extraordinary contribution to the study of archetypes.

N. Paryhina, N. Azhhihina, S. Aivazova concerned themselves with the problems of conflict and violence. In her works I. Drozdova showed the connection of family violence with deviation in the behavior of children and youth. O. Zborowska, G. Nosyryeva, T. Prochorenko revealed the gender components of family violence. In the writings of O. Savka revealed law and legal aspects of violence in the family.

N. Shvedova considered the spread of violence in families in her work. A. Synelnykove and M. Pisklakova showed

historical and cultural aspects of domestic violence. N. Sereda analyzed the work of institutions that provide assistance to victims who have suffered from domestic violence. A. Fahretdinova engaged in the development of methods to overcome the problem of family violence. M. Adamushkina in her writings revealed the factor of family violence as a major problem and looked for trends, which could protect women from it. N. Paryhin and I. Pervyakova composed and examined the sociological portrait of women who became victims of domestic violence. I. Soshnikova studied the structure and general provisions of the causes of domestic violence. Also the significant contribution was made by foreign scientists such as Ihli, Sadalla, Kenrik, Verush, Laherspets and many others who with colleagues studied the gender peculiarities of family violence.

Despite the fact that many scientists worked on this subject, the problem of violence as a factor in family conflict is still unresolved and requires further detailed research.

The purpose of this article is a detailed study of the problem of family violence through archetypal approach.

The main material research. A conflict situation, as a precondition, causes any act of violence in the family and then — conflict. The causes of the conflict can be an unique personal qualities that are caused by specific of archetypes that are in the person's subconscious.

C. G. Jung in his theoretical positions, linking clinical research practice and philosophy of the human past, offers the following model of the human psyche (Fig. 1).
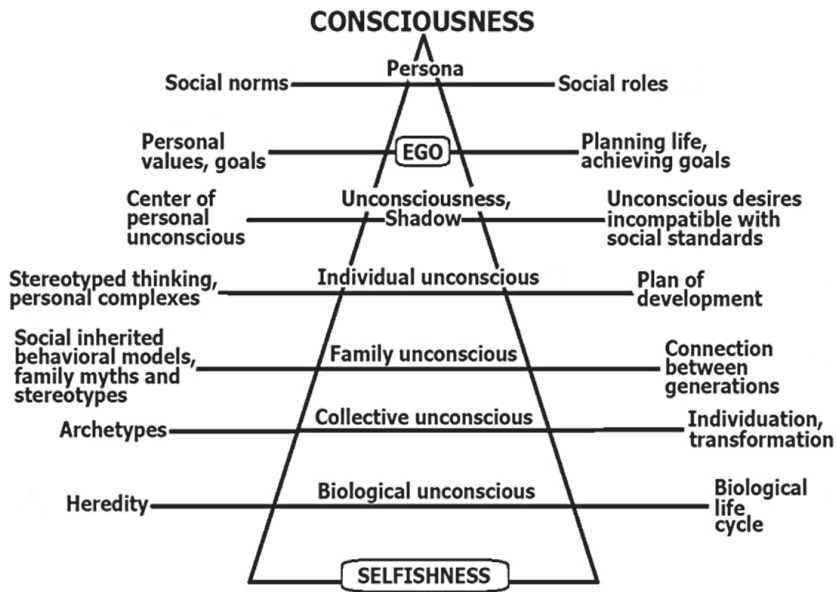
Fig. 1. **The structure of the human psyche by C. G. Jung**
Source: Carl Gustav Jung "Archetypes and symbols" — 1991

Jungian model of the human psyche has main components: Consciousness, Persona (Mask), Ego, Unconscious (Shadow), Individual unconscious, Family unconscious, Collective unconscious, Biological unconscious and Selfishness. All elements in any way related to each other and constitute a coherent structure [9].

The archetypal theory by Jung covers three basic elements: mind, instinct and image. Thus, the components of the human psyche depend on instinctive and animal nature, factors of evolution and heredity of our ancestors, and also they are assigned to certain socio-cultural images.

All the archetypes act as "primary model" of the behavior. They work according to the specific age periodization and universal kinds of vital situations at some of the psychological age. American psychologist, a follower of psychoanalytic concepts of Sigmund Freud, Erik Erikson identifies eight main stages of psychosocial development of personality according to age. Conflict corresponds each stage, the constructive solution which leads to transition to the next level of development:

1. Infant stage (oral-sensory) — the conflict between trust and distrust surrounding reality;

2. Early childhood (muscle-anal) — the conflict between autonomy (independence from parents) and doubts about this;

3. Childhood (locomotors-genital) — the conflict between the enterprise and ambiguity;

4. School Age (latent) — the conflict between creativity and inferiority complex;

5. Teen (juvenility) — the conflict between the growing of individual and confusion of roles;

6. Early adulthood (youth) — the conflict intimacy and loneliness;

7. The average maturity (maturity) — the conflict between performance and "burnout";

8. Late adulthood (senility) — the conflict between expectations and hopelessness [5].

From this we can conclude that each specific period of physical, mental and social components of personality is characterized by new formations prepared by the whole course of the preceding development of the individual. This new formation, first of all, is determined by relevant for a particular period of human development goals and objectives, values and ideals, rules and regulations. Societyoffers and dictates all these components to man. The fact, in which social environment at that moment a person is, plays a very important role. All the characteristics of the new formations are recorded at every stage in the archetypal images and remain during the whole life. For example, the most characteristic of childhood and properly functioning is the archetype of the "Divine child", a modern version — "Prince" or "Princess", depending on gender. In this archetype child needs to feel the love of adults, her usefulness, belonging to a social community, the need to respect her personality. If society is unable to provide these criteria, the dark (shadow) side of this archetype will come out — it's "Tramp" or "Mean Girls". In this case, the child will be observed a serious tendency to conflict, disobedience, desire to confront society, lack of concern as the self and of others, emotional inadequacy, etc.

The archetype of Persons or Masks described by C. G. Jung described is a social role that person plays and are prescribed social norms which she per-forms. This is the public side of the personality which, being in society, hiding their vulnerabilities, flaws, weaknesses and so on. The name of this archetype Jung took from the ancient theater, where the actor playing the role applies a mask to the face. Thus, the mask is a kind of psychological component that satisfies the human need to adapt, but it is not a complete identity of the individual. As if a person wear a mask and shows society only eligible components of her personality. Man acts as a compromise between the individual and sociality [10].

This archetype is very important in the context of interpersonal relationships and contacts. If a person does not observe accepted standards and rules for communication and interaction with the public, the serious conflicts will arise. Conflicts, in turn, will generate trends to various problems, including various types of violence. Thus a violator or a manipulator in the family may initially "wear a mask" of good to gain the victim's trust, and then do the illegal and immoral actions, intentions and interests which so well concealed under the "mask".

The Shadow archetype is the center of the personal unconscious. It covers unconscious, incompatible with the social norms of morality and standards of conduct, mental setup. These settings expose subconscious desire, immoral desires and unfavorable trends in the human psyche. The Shadow archetype contains everything antisocial and ugly that a person does not recognize in herself. This archetype is depicted as shady, dark, ugly figure, endowed with destructive qualities and abilities. The Shadow archetype raids into the con-

sciousness of the individual and creates negative projective images, and because of this the process of identification with this image happens. This leads to all sorts of conflicts and irrational actions of the subject, and in the worst case – mental disorders.

C. G. Jung believed that the Shadow archetype formed in humans from early childhood, when she faced with parental reprimands, restrictions, penalties against their instincts, desires and actions. Children's "ego" is poorly orients in the society accepted moral standards of right and wrong and replaces to the subconscious everything that adults supposed to be negative [7]. Repressed aspects, becoming independent in the human psyche, entail powerful energy blocks, seeking out and, at times, coming out in the minds with all the negative effects of changes in behavior. It may cause a terrible violence in the family.

Individual unconscious. There are all the complexes, and other purely individual, specific human characteristics. It accumulates emotional stresses that have been ignored, forgotten and forced out of consciousness. Thus, a person who carries out violence in the family, at the level of individual unconscious can be stereotyped thinking, various fears, phobias, inferiority complex psychic trauma. These elements of individual unconscious disturb and encourage people to generating violence.

Family unconscious. There are inherited social behavioral models, family myths and stereotypes, connection between generations [12]. The standards of conduct which a person inherited in her family play an important role. If the primary family decided to perse-cute women and educate children with abuse, a person unwittingly carries a model of behavior for her future family.

Usually the relationship between men and women are based on archetypal representation for their roles in the family and society. But we must distinguish the concept of archetypes and stereotypes. Thus, the Great Mother archetype creates the image of a sensitive, friendly, caring, wise women, "keepers of the hearth", who is an example of inheritance for future generations. But on the row with this, there is a stereotype that brings all vital functions of women to domestic duties and child rearing, thus giving rise to a number of negative consequences. Firstly, there are the confusion on these grounds and various conflicts that may include coercive and violent acts. Secondly, because of this, the shady sides of archetype can activate in women. Thus, from the Great Mother archetype woman can move to the image of "Terrible stepmother", which corresponds to cruelty, aggression, realization of her power, oppression of authority, and the use of psychological and physical violence.

The same applies to men. If the Warrior archetype provides reliability, resistance, strength, ensure family security, confidence and other positive aspects, the shadow side — the Ronin archetype will use his strength and aggression to destroy, to do physical and moral violence against weaker from him. Or the Boss archetype disposes to the image of a generous host, a good family man, caring for warmth and comfort, the image of stability and understanding. But from the reverse side he can be the archetypal image of Cannibal, which provides tyranny, complete power over family

members, suppressing his authority, arrogant attitude to the feelings of others, mental and physical violence against others and so on.

The collective unconscious is the "memory of generations", the result of the people's life, it is inherited and is the basis on which grows a mind personality. Just as the human body is the result of the whole evolution of mankind, psyche contains general primary instincts and specific human reactions to unconscious phenomena external and internal worlds that are constantly renewed and repeated throughout life [8]. Thus, the archetype of the Oppressor doesn't change at all times. Violence has always existed and, unfortunately, still exists. This suggests that the problem should be thoroughly studied. Psychology seeks general laws of universal individual that lie in the deep origins. The archetypes of the collective unconscious are far on the potential and intuitive terms, but play an important role in the conscious life of the individual.

The process of individuation is important too, it envisages the psyche's transformation from the collective to the individual. Man understands freedom in their unique identity through the prism of the collective heritage of mankind. There is a separation of individual psychology from collective. Each person's unique feature has a reflection on the general collective archetypal images.

There are two basic anthropomorphic archetypes of the collective unconscious: anima and animus. They personify masculinity and feminine in person. In the unconscious of a man, anima finds expression as a feminine inner personality. Equivalently, in the unconscious of a woman animus is expressed as a masculine inner personality. A character of a "perfect partner" unconsciously forms in a mind of a person on a basis of these archetypes. If this inner perfect character is not congruent with reality it can create conflicts and provoke some violent actions to the real partner [8].

Biological unconscious. It consists of biological life cycle, inheritance factors and evolution. Nowadays the field of activity of women is very many-sided and complicated. Clarissa Pinkola Estes opines in her book "*Women Who Run With the Wolves*" that there are few common mental characteristics between the pristine woman and the she-wolf. These images are highlighted with unusual sensitivity, care, commitment, care, compassion, strength of mind, intuition, loyalty, creativity, ingenuity, courage, etc. But despite all these facts, women and she-wolves suffer from constant aggressive oppressions, unjustified accusations, persecutions. They are exposed as second-rate individuals [6].

Selfhood harmonizes normal functioning of all components of a person mentality. This archetype integrates the conscious and the unconscious of the individual. Selfhood is a central archetype of whoalism and manysidedness of a human personality [11].

Therefore, each archetype has its degree and degree of manifestation depending on the particular situation. All archetypes inherent to absolutely any person, the only difference is how each of them is evinced. Depending on the gender identification, all people have their own specific structure of prevailing and acting archetypes [3]. Through existing unconscious archetypical images and clearly established in soci-

ety gender roles, women suffer from oppressions and various kinds of violence. We have the research, the aim of which was to detect which type of violence women suffer from the most. The study was attended by 60 women from the city of Kharkiv, aged 25–50 years, with different kinds of activities: from housewives to representatives of small business. They were given the applications where they had to assign a rank of each type of family violence from 1 to 6. The largest rank was assigned to the type of violence in a family women faced more often and the smallest to a rare one or to such a type they had never faced.

The study found that women in families suffer the most from a humiliation and personality insults (51 %). The second type of violince in the rating was a kind of prohibitions imposed by men on women in dealing with the opposite sex (18 %). The third position was a restriction of using any funds by woman (9 %). The fourth place was about beatings and various kinds of physical abuse against women. The fifth place took a prohibition for having a job by women (2 %). The last position was a problem of men's compulsion to have some sexual transaction without any women's agreement (1 %) (Fig. 2).

So the most widespread kind of family violence is a humiliation and personality insults.

According to the archetype of Demeter — Goddess of fertility, motherhood and protection, women can tolerate physical or psychological violance for a wellness of children and for saving their family. Cases when women survived the violence try not to create any new relationships with men, focusing only on children are very widespread. Bringing daughters up with a subjectively-negative position to men, women send them their own model of a behavior. Thus, in most cases, a psychological role of a "patient victim" is formed in daughters' minds with all the consequences in future.

The main components of the violence in the family:

1. "Violence begets violence" in a sense that aggressive and violent actions against anyone will cause a similar reaction.
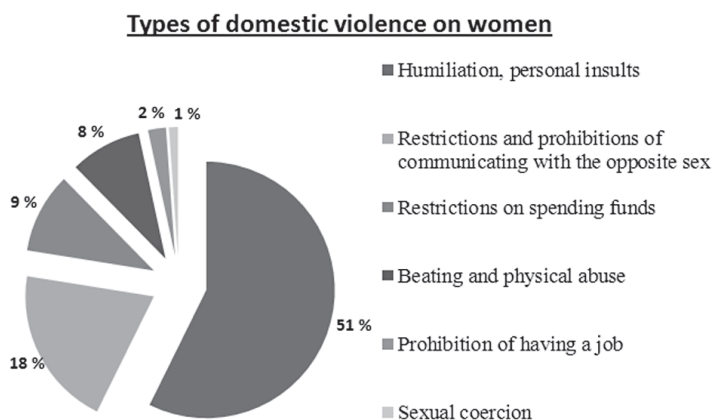
Fig. 2. **The results of research in the percentage**

2. Violence, survived in a childhood, begets violence in an adulthood. If a child frequently sees scenes of violence or being a participant of such kind of scenes it can be a basis of problems with aggression and self control in future [1].

3. Jealousy as a kind of a power manifestation. At the beginning of the relationship man can justify jealousy as a sign of love. But jealousy can get a pathological form. Then begins the assault on the woman in the form of prohibitions of communicating with opposite sex as well as applying brutal physical force.

4. The discrepancy between expectation and reality. When the real personality of a woman does not coincide with perceptions of a man about her. This can cause misunderstandings, quarrels, conflicts, illegal actions.

5. Control of the husband over the desires, actions and decisions of a woman. Man seeks to completely dispose of a woman's life and to set control on every sphere of her activities. A man reacts on all manifestations of a woman's disobedience with aggression, cruelty and violent acts.

6. Fast development of the relationships between a man and a woman. At the first stages women may not notice the negative characteristics of a man personality. Many women get married and much sooner get abused.

7. Alcohol and other psychotropic substances can provoke acts of violence. Taking changing mind substances people retrogressive getting back to primitive behavior [4].

Conclusions. Therefore, domestic violence is an extremely bad action of one family member to the other. Women and children suffer from violence in families the most. Violence and conflict atmosphere in the family lead to dire consequences that can cause huge and terrible physical and psychological damage: destruction of personality, mental disorders, moral destruction, psychosomatic diseases, alcoholism, depression, disadaptation, body injures, suicide etc.

To study the issue of family violence on a more fundamental level it is necessary to refer to a personality unconscious archetypical characters. It is necessary to analyze an impact of existing archetypes on conscious human life, not confusing it with stereotypes.

According to research, the most widespread type of violence is the moral one when an identity of a woman is abused.

Actions to prevent violence in families should be based both on an individual and general social psychological prophylactic treatment. The problem of domestic violence is incomplete, it is many-sided and complicated. That is why it requires detailed study and its solution comprehensive approaches strategy development.

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ARCHETYPICAL ANALYSIS OF MODERN ECONOMIC CONFLICTS IN THE CONTEXT OF NATIONAL SECURITY

Abstract. The study is devoted to the definition the main aspects of the archetypal nature of economic conflicts as threats to national security and the development of a policy framework aimed at overcoming them. The methodological apparatus of research includes the principles of system-functional, historical-genetic and logical analysis of the social nature of economic processes and conflicts.

The relationship between archetypes and major economic contradictions has been defined. The main aspects of the manifestation of archetypes in the economic sphere of Ukraine and the impact of these processes on national security were analyzed. It is proposed to consider this impact from the point of view of competitiveness, which is possible provided that the institutional vector of the economy and public interests that are expressed in archetypes and the corresponding decisions and processes are coordinated to ensure synergy in social capital.

The space of economic conflicts occurrence, which lie in the difference of the goals of economic relations participants, is considered, and it is identified, that

the parameters of national interests are determined by the geopolitical picture of the world and the values system of society. It is noted, that non-compliance of strategies with real national economic interests leads to the emergence of alternative economic dimensions, that come into conflict with formal ones.

As the main way of forecasting economic conflicts it is suggested to consider expert centers, that will allow to formulate the development strategy, that will be based on national interests. It is important, that the conflicts can reveal a whole range of long-term development vectors.

Prospects for further researches, which consist in conceptualizing economic development strategies on the basis of national interests, are determined.

Keywords: national security, archetypes, economic relations, innovations, threats, interaction management, reform strategy, national interest.

АРХЕТИПНИЙ АНАЛІЗ СУЧАСНИХ ЕКОНОМІЧНИХ КОНФЛІКТІВ В КОНТЕКСТІ НАЦІОНАЛЬНОЇ БЕЗПЕКИ

Анотація. Дослідження присвячено визначенню основних аспектів архетипічної природи економічних конфліктів як загроз національній безпеці та розробці основ політики, спрямованої на їх подолання. Методологічний апарат дослідження включає принципи системно-функціонального, історико-генетичного та логічного аналізу соціальної природи економічних процесів та конфліктів.

Визначено зв'язок між архетипами та основними економічними протиріччями. Проаналізовано основні аспекти прояву архетипів в економічній сфері України та вплив цих процесів на національну безпеку. Запропоновано розглядати цей вплив з точки зору конкурентоспроможності, що можливо за умови погодженості інституційного вектора економіки та суспільних інтересів, що виражені в архетипах, та відповідних рішень і процесів для забезпечення синергії в соціальному капіталі.

Розглянуто простір виникнення економічних конфліктів, що полягають у різниці цілей учасників економічних відносин, та визначено, що параметри національних інтересів визначаються геополітичною картиною світу та ціннісною системою суспільства. Відзначено, що невідповідність стратегій реальним національним економічним інтересам призводить до появи альтернативних економічних вимірів, що вступають у конфлікт з формальними.

Як основний шлях прогнозування економічних конфліктів запропоновано розглядати експертні центри, що уможливлять формування стратегії розвитку, яка ґрунтуватиметься на національних інтересах. Важливим є те, що конфлікти можуть виявити цілий спектр довгострокових векторів розвитку.

Визначено перспективи подальших досліджень, що полягають у концептуалізації стратегій економічного розвитку на основі національних інтересів.

Ключові слова: національна безпека, архетипи, економічні відносини, інновації, загрози, управління взаємодіями, стратегія реформ, національний інтерес.

АРХЕТИПНЫЙ АНАЛИЗ СОВРЕМЕННЫХ ЭКОНОМИЧЕСКИХ КОНФЛИКТОВ В КОНТЕКСТЕ НАЦИОНАЛЬНОЙ БЕЗОПАСНОСТИ

Аннотация. Исследование посвящено определению основных аспектов архетипической природы экономических конфликтов как угроз национальной безопасности и разработке основ политики, направленной на их преодоление. Методологический аппарат исследования включает принципы системно-функционального, историко-генетического и логического анализа социальной природы экономических процессов и конфликтов.

Определена связь между архетипами и основными экономическими противоречиями. Проанализированы основные аспекты проявления архетипов в экономической сфере Украины и влияние этих процессов на национальную безопасность. Предложено рассматривать это влияние с точки зрения конкурентоспособности, что возможно при условии согласованности институционного вектора экономики и общественных интересов, которые выражены в архетипах, и соответствующих решений и процессов для обеспечения синергии в социальном капитале.

Рассмотрено пространство возникновения экономических конфликтов, которые заключаются в разнице целей участников экономических отношений, и определенно, что параметры национальных интересов определяются геополитической картиной мира и ценностной системой общества. Отмечено, что несоответствие стратегий реальным национальным экономическим интересам приводит к появлению альтернативных экономических измерений, которые вступают в конфликт с формальными.

В качестве основного пути прогнозирования экономических конфликтов предложено рассматривать экспертные центры, которые позволят сформировать стратегию развития, которая будет основываться на национальных интересах. Важным является то, что конфликты могут выявить целый спектр долгосрочных векторов развития.

Определены перспективы дальнейших исследований, которые заключаются в концептуализации стратегий экономического развития на основе национальных интересов.

Ключевые слова: национальная безопасность, архетипы, экономические отношения, инновации, угрозы, управление взаимодействиями, стратегия реформ, национальный интерес.

Target setting. Ukraine with the independence obtaining has fell to the process of new mechanisms finding for the economic resources distribution, accompanied by failure of national capitalism building, lack of unifying ideology, sharp impoverishment several social groups at once, corruption, government weakness, crisis of culture and morality. These processes have

moved into new conflicts, that in result have led to the state crisis. The necessity to analyze the socio-psychological nature of economic conflict resources is based on the fact, that economy in solving strategic problems in modern conditions has "pushed" the army into the background. It is also important, that national security threats in the international sphere are manifested through the efforts of other states to oppose the implementation of national economic interests. This is reflected in the actions aimed in particular at the violation of territorial integrity, including the use of internal economic contradictions and conflicts, that had been done in Ukraine. In this context, system approach to national security as opposed to the traditional fragmented approach is based on the necessity to identify a set of interrelated political, economic, spiritual, cultural, information, humanitarian country capacity to integrate it into the global space, the development of comprehensive relations, that strength the public confidence and reduce the possibility of force impact.

Analysis of recent research and publications has shown, that in the scientific and expert discourse in recent years it has become generally accepted, that in modern conditions the national security depends not only on the armed forces, but also on such factors as the economy, welfare of citizens and public mood. The system of measures for the nation's goals attainment, protect its interests and repel threats in combination with their resource provision form the basis of national security strategy [6; 13; 14]. In this situation economic conflicts can both contribute to the development by overcoming contradictions, as well as destroy the national economy through the social confrontation. In addressing the key security challenges of the XXI century it is necessary based on the fact that they are at the crossroads of global, universal interests and national interests and values [15]. Accordingly, the consideration of economic activity as a creative social and cultural activities from the standpoint of finding success factors of mentality is appropriate [9].

The study [16] indicates, that system social and economic changes are based on deep changes in the psyche of individual, initiated from the unconscious, while the "right" or "wrong" in the minds determinate the selection the forms of its implementation. Therefore, various economic conflicts can be considered as externalization of internal conflicts.

The issues of impact of social & psychological component of economic processes were considered by a lot of scientists. In particular, Adam Smith in the historical period, when it was recognized, that only through the influence of the state society is kept from the imminent return to state of turmoil and poverty. Disagreeing with this, Smith has proposed and described social coordination mechanisms, that operate independently of government impacts. Moreover, according to Smith, these mechanisms are so powerful, that government measures were at odds with him, often found themselves reduced to zero.

Several approaches of economic theory claims, that agents acting in their own interests, create opportunities for the choices of other and social coordination provides continuous mutual adap-

tation to changes in net benefits, which arise from their interaction. From the standpoint of classical and neoclassical economics conflict of economic interests is their temporary difference, that in the long run lead to the resolution of conflict and to, eventually to the interests of consistency and mutual benefit. Otherwise, according to study [2] economic wars reduce productivity and competitiveness agents.

Based on social coordination the new concepts of cooperative security were formed (D. Kolyar, M. White, R. Cohen, D. Dyuitt et al.), in which interdependent processes are considered as factors, that blur the boundary between internal and external, government and public interests.

Thus, within the considered approaches we come to the importance of the study of archetypes as a factor of economic development.

Kleiner G. B., researcher of economic systems stability [7], following the ideas of American economist F. Knight, the author of business theory, who noted the presence of fundamental conflict between moral standards and economic efficiency, stresses, that for economic groups the more positive case deals with the lack of competition, and thus reducing the conflict potential. Reflecting on the ideas of F. Knight, the scientist concludes. that "not believing unconditionally neither in free competition nor in creative cooperation, not forced to authoritarianism, he believes in their internal compatibility in the human soul, and therefore, in human society" [7]. Similar ideas were expressed by Dhebuadze Andro, World Bank consultant, who is reflecting on ways to resolve conflicts, concludes the

important role of culture in the process: "Culture 1.0 was respected. Culture 2.0 — the culture of freedom. Future Culture 3.0 will be between these two poles. I think it's the culture of conscience. It is important to understand, that within every person it is that, by what we can understand each other. And it is above other opinions and differences. If we recognize the objective existence of conscience in every person, it can become "social glue" for any society" [8].

Thus, the analysis of theory and practice of economic processes and conflicts management, that arise in this case, clearly demonstrates the shortcomings of the systems research methodology in the same format, i. e. without studying social factors. Researches of this kind help to understand the peculiarities of economic culture, define priorities of development and modernization of Ukrainian society. Therefore, the **purpose of the article is** is to analyze the archetypal dimension of economic conflicts problems in the context of national security. Methodological base of study includes principles of system-functional, genetic and historical and logical analysis of the social nature of economic processes and conflict.

The statement of basic materials. For research purposes the national security we offer to understand as such state of society, which can maintain the normal functioning of the state, its sovereignty and territorial integrity. We also believe, that the national security should be approached in terms of competitiveness in an enlarged understanding, that is possible in conditions of institutional vector of economy and

social interests, that are expressed in archetypes, and appropriate solutions and processes to ensure synergy in social capital.

In this context, we should note, that in developed countries the competitiveness strategies are based on long-term mechanisms of cooperation and coordination of interests of various forms of partnership between the state, business and society. On the basis of general consensus these strategies are adapted to the principles of social responsibility and economic development to form its resource base. In our opinion, the proposed approach is consistent with the law of open dynamic systems, because the economy is in a constant process of change for many parameters, and the law of synergy, whereby at consistency vectors of components of the positive effect bigger than the mathematical sum of individual efforts (potential) of interacting elements. In case of conflict the effect of these laws is broken, making necessary of development the effective mechanisms to control economic conflicts.

Under the economic conflicts we will understand the conflicts of various areas of public life, where there are opposite interests, values, beliefs and goals of economic cooperation. Accordingly, we can highlight the following main lines of contradictions, that lead to the economic conflicts:

1) between the employers and workers;

2) between the different professional categories, due to the desire to reallocate resources in their favor;

3) between the companies and authorities, that regulate business activity;

4) between the government and social groups, that are on the state maintenance (students, retired, disabled, unemployed);

5) between the center and regions over the distribution and redistribution of resources;

6) between the countries in defending national economic interests.

These conflicts depending on their size have different effects on national security, but in crisis times they can actualize simultaneously, which under certain circumstances can lead to serious consequences. In this context, Jung, analyzing archetypes potential has proposed for understanding such metaphor: "... dry riverbeds, which may at any time be filled with new water of specific events" [17, p. 286]. We note, that the economic conflicts are detrimental not only for the parties, but also society as a whole due to the loss of social capital and relations capital. Therefore we can consider archetypes as a kind of circuit, in which the coordination of major decisions and expectations of the economic system (Fig. 1).

The objects of national economic interest are in understanding of its necessity of public entities presented as central (constant) and secondary (variable) components (Morgenthau typology). The central component is characterized by stability and continuity. The variable component includes wide range of needs, which constitute a system forming properties. Accordingly we can differentiate the archetypes and the impact on the conflict level, because the interests of the central component in some certain actions cause more serious conflict.
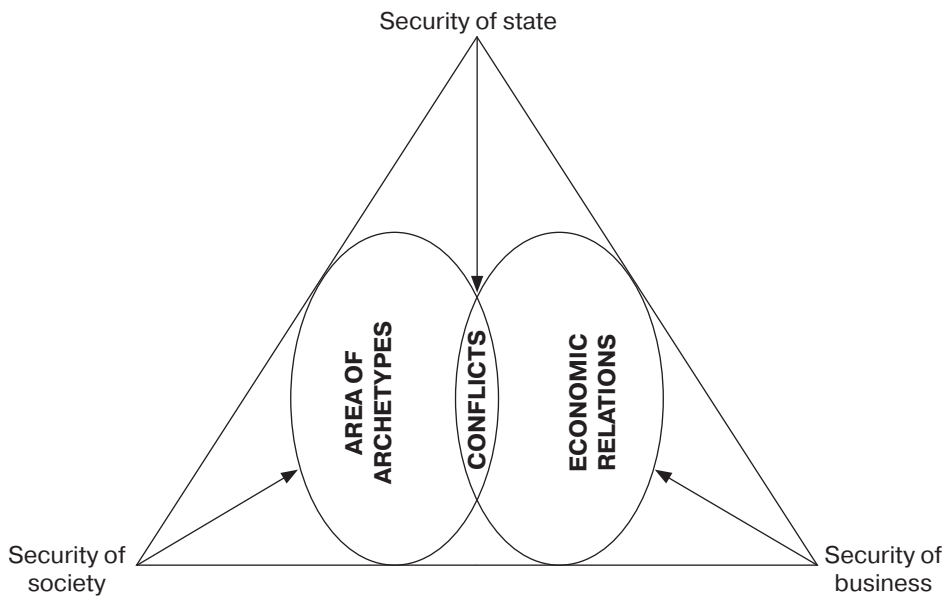
Fig. 1. **Ratio of security dimension and archetypes**
(developed by the author)

Accordingly, the economic situation of Ukraine reflects the basic archetypes and differences in the impact of deep archetype "field", showing understanding of the nation's place in the universe. The historical experience of our country has led to a lack of universal elements of national unity. This is reflected in a distorted and contradictory emotional economic thinking, which simultaneously connects particular consent (sometimes external) policies of economic change with prevailing social stereotypes. In general, we can note the historical exaggeration of external factors, the modern and caused rapid "Westernization" of Ukrainian lifestyle and traditional mentality features blur. B. Mezhuyev [11] notes, that this "immaturity" nation is a powerful factor in conflicts both at national and international levels.

We also note, that the "Ukrainian individualism" is not identical to the European-based competition and the desire to realize themselves and are the basis of innovative economy of developed countries. Ukrainian individualism, that is associated with "being local" and the desire to escape from problems and desire for democratic forms of government, all of which lead to a struggle for power and ownership of economic resources, sometimes accompanied by a "fatal" division. In terms of global cooperation within the model of cooperation-competition and network economy is a deterrent.

Another example would be tolerance: in Europe it is more conscious decision another positions and willingness to dialogue, in Ukraine — the inability to clearly define its position and its unwillingness to defend it, that is clearly reflected in the constant failures of the national economic diplomacy.

In analyzing the security dimension we underline system conflicts,

that are caused by archetypes, that accumulated some experience, which is controversial to the system. As an example of this type of economic conflicts M. M. Moshyashvili [12, p. 36] suggests changing technological structures as a result of which society recognizes the fundamental possibility of improving the conditions of value creation, but not within the existing socio-economic structure. By this time the conditions do not exert significant pressure on the prevailing character of existing institutions. However, such contrast dissatisfaction with actual and potential negative motivation as when combined with some positive can, for example, lead to the need of elite to reinvest the received value in new technologies or best social practices. There is also another option, when archetypes of introversion, idealization of the past and its domination over the future with patience and tolerance to the negative situations hinder the constructive thinking and actual implementation and changes in social life and economy (innovations).

As an important case for Ukraine we consider the conclusion of sociologist R. Dahrendorf [5, p. 144–145], which deals with the relationship of institutional orders (government, economics, law, etc.), which are responsible for the management of certain resources and may be a relatively independent and social groups, that control them are not identical; as well as can be controlled by one group. Depending on the degree of concentration the intensity conflicts increases (in which all destructive archetypes are shown); and the opposite, it decreases when the society structure is pluralistic with variety of independent institutions. Accordingly, the concentration of control over the various institutional orders every conflict involves fighting "absolutely all", and as a result, such as making economic demands has both political change and configuration, expanding the scope of conflict. If institutional orders are autonomous, with each individual conflict is due not so much, then reduced the price of defeat, and hence the intensity of confrontation.

In the context of management we underline, that the conflicts like any other threats of national security don't occur suddenly, and in most cases it is preceded by some evolutionary dynamics. Its identification, analysis and determination the degree of conflict probability since its occurrence and possible damage are the essence of long-term forecasting. Therefore it is necessary to form a resolving economic conflicts specific model and to adapt it to the terms of national characteristics and business management.

Fig. 2 shows the space of economic conflicts emergence, which are connected with the differences in economic agents' objectives. Parameters of national interests are defined geopolitical view of the world and the dominant value system of society. The given scheme allows to predict the lines of economic contradictions. In particular, the main conflict potential deals with that fact, that the state as an economic agent often does not guarantee automatic implementation of national economic interests, which are in archetypes. This is a particular cause of shadow economy.

The contradictions are compounded, because in Ukraine there are no real meaningful political projects with national economic strategy, based on

International situation and external influences

Goals and objectives government

System of values and national interests

National resources and capabilities

– places of potential conflicts appearing
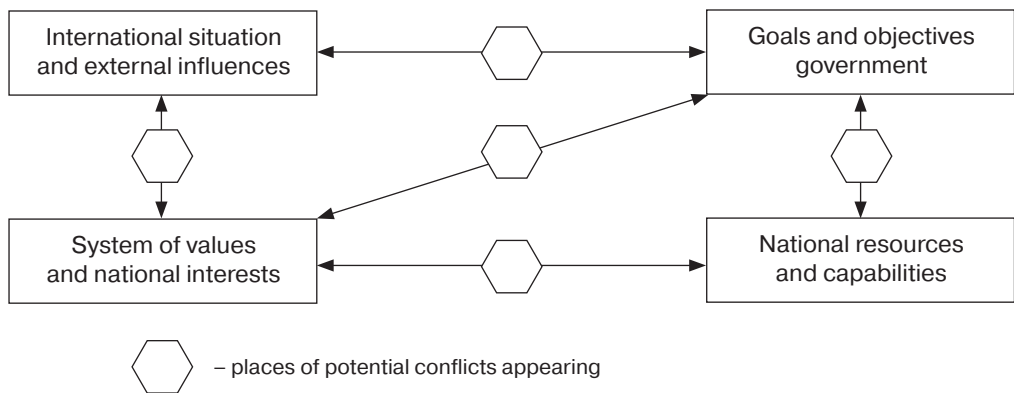
Fig. 2. **Space of economic conflicts occurrence**
(developed by the author based on [15])

integrative values and social tension minimization, which increases the role of analytical work. Under these conditions, for solving economic conflicts research tasks is the concept of dutch scientist W. Mastenbruka [10], which considers conflict management in the context of different types of social relations, that are, in turn, the structure of complex networks of relationships and interactions, can be very useful.

In conflict resolution the network aspect requires to form a network of communications and to predict conflicts through the conflicts radar (Fig. 3), which helps to identify the potential conflicts through the projection on the national interests of groups of economic agents. This aspect was considered by us before on the example of comparative studies of economic policy [3], the results of which to be effective must be transferred to the "national soil". Strategic aspects should be considered within the social influence forms [1] (forced, based on reward, legitimate, expert, information and reference).

As the main way to minimize economic conflicts threats to national security we can consider expert centers, which use the situational analysis methodology [4] and will form a development strategy based on the national interests (archetype core). It is also important, that the conflicts prediction can detect a range of long-term development vectors.

In the context of national security providing of economic conflicts management given their potentially "sanation" feature, we must consider all types of activities related to the prediction, prevention and resolution of conflicts in the context of minimizing threats to national security.

We note, that the economic conflicts are mainly based on different vectorness of interests, that is deepened as a result of asymmetric information (when one economic agent has more information, than the principal, which holds its asymmetrical distribution). Jung also has noted, that the risk of spontaneous information age, as a result of mental vulnerability have "psychic epidemic". If case of Ukrainian these risks are substantially reinforced by the dominance of emotional & sensual components of mass consciousness over mental & vo-
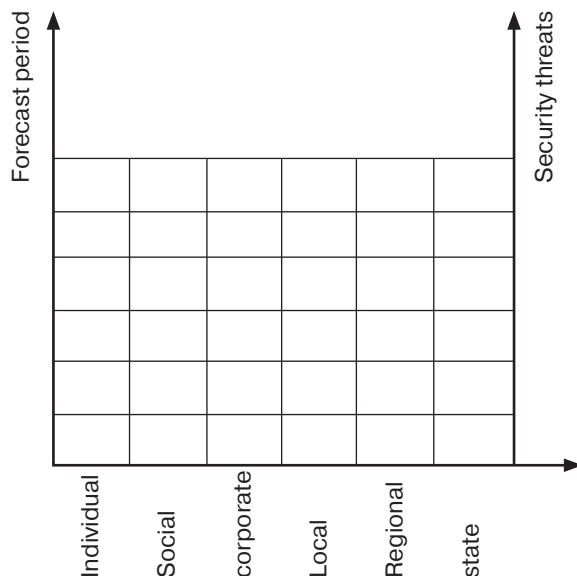
Fig. 3. **Forecasting scheme of archetypal influence on the economic conflicts occurrence in decision-making** (developed by the author)

litional (sensual, anarchism, cordocentrism). This can explain the rejection of solutions based on commercial and economic benefits for shared values and certain geopolitical approaches. All this is compounded by economic factors specific geopolitical orientation vector.

Conclusions. Ukraine's transition to independence and market economy was accompanied by severe inequality, socio-economic conflicts and crises. Archetypal nature of economic conflicts we have considered within the national security as an extremely complex multi-functional system, in which processes of interaction and confrontation of vital interests of individual, society and state with the threats of these interests, both internal and external, are continuously occurring. Based on this we have considered the archetypal nature of the main motives of conflicting groups. It is indicated, that the discrepancy between the strategies and the real national economic interests leads to alternative economic dimensions, which create conflict with the formal.

The prospects of further studies deals with in the conceptualization of economic development strategies based on national interests, are identified.

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ARCHETYPAL MODEL OF EMERGENCE, ESCALATION AND RESOLUTION OF SOCIAL CONFLICTS

Abstract. The article presents the archetypal model of emergence, escalation and resolution of social conflicts created to determine the conditions for stopping the destructive process of fragmentation of the political organisations of Ukrainian elite groups. Within the established model, the archetypal mechanisms of conflict development were revealed, the factors that make the participants of competitive interaction clash in confrontation were identified, and the conditions of its transformation into cooperation were outlined. The role of the biological mechanisms of activation of conflict participants was demonstrated.

When analysing the developed model, the connection between the fragmentation of Ukrainian elite groups and imbalance of the differentiating and integrating functions in internal organisational conflicts was revealed. This made it possible to suggest that this imbalance is due to contradictions between habitual (network) and current (hierarchical) components inherent in the organisational culture of Ukrainian society. The habitual component, due to activation of the corresponding groups of archetypes of the unconscious, blocks the process of sacralisation of leaders as part of realisation of the current component, which makes it impossible for them to perform the integrating function in political organisa-

tions under conditions where the differentiating function of internal organisational conflicts is realised without hindrance. This causes the continuous fragmentation of the political organisations of Ukrainian elite groups, which leads to their degradation, atomisation and, as a result, their failure to exercise its power functions.

It is concluded that the destructive fragmentation process of the political organisations of Ukrainian elite groups as a result of the unbalanced differentiating function of internal organisational conflicts can be stopped only after their restructuring into a multi-intelligent social model system. It can be implemented through appropriate algorithms of interaction among members and units of political organisations, which together will constitute a variable organisational structure that will provide a synergistic effect due to the simultaneous mutually reinforcing reproduction of the habitual and current components inherent in the organisational culture of Ukrainian society.

Keywords: conflict, organisational culture, archetype, political parties, elite group.

АРХЕТИПНА МОДЕЛЬ ВИНИКНЕННЯ, ЕСКАЛАЦІЇ ТА РОЗВ'ЯЗАННЯ СОЦІАЛЬНОГО КОНФЛІКТУ

Анотація. У статті представлено архетипну модель виникнення, ескалації та розв'язання соціального конфлікту, яка була створена з метою визначення умов зупинки деструктивного процесу фрагментації політичних організацій українських елітних груп. У межах створеної моделі розкрито архетипні механізми перебігу конфлікту, визначено чинники, які зіштовхують учасників конкурентної взаємодії у конфронтацію, а також умови її трансформації у кооперацію. Показано роль біологічних механізмів активації учасників конфлікту.

У процесі аналізу розробленої моделі визначено зв'язок фрагментації українських елітних груп із дисбалансом диференціюючої та інтегруючої функції внутрішніх організаційних конфліктів. Це дало змогу припустити, що такий дисбаланс обумовлений протиріччями між габітуальним (мережевим) та поточним (ієрархічним) компонентами притаманної українському суспільству організаційної культури. Зокрема, габітуальний компонент, внаслідок активації відповідних груп архетипів несвідомого, блокує процес сакралізації лідерів у межах реалізації поточного компонента, що обумовлює їх неспроможність здійснити інтегруючу функцію в політичних організаціях в умовах, коли диференціююча функція внутрішніх організаційних конфліктів реалізується без жодних перешкод. Це обумовлює безперервну фрагментацію політичних організацій українських елітних груп, яка приводить до їх деградації, атомізації та, як наслідок, неспроможності здійснювати свою владну функцію.

Зроблено висновок про те, що деструктивний процес фрагментації політичних організацій українських елітних груп, реалізацію якого забезпечує незбалансована диференціююча функція внутрішнього організаційного

конфлікту, може бути зупинений лише після їх реструктуризації у мульти-розумні системи соціальної моделі. Це можливо реалізувати шляхом запровадження відповідних алгоритмів взаємодії членів та підрозділів політичних організацій, що в сукупності складуть змінну організаційну структуру, яка забезпечить синергетичний ефект внаслідок одночасного взаємно підсилюючого відтворення габітуального і поточного компонентів притаманної українському суспільству організаційної культури.

Ключові слова: конфлікт, організаційна культура, архетип, політичні партії, елітні групи.

АРХЕТИПИЧЕСКАЯ МОДЕЛЬ ВОЗНИКНОВЕНИЯ, ЭСКАЛАЦИИ И РАЗРЕШЕНИЯ СОЦИАЛЬНОГО КОНФЛИКТА

Аннотация. В статье представлена архетипическая модель возникновения, эскалации и разрешения социального конфликта, которая была создана с целью определения условий остановки деструктивного процесса фрагментации политических организаций украинских элитных групп. В рамках созданной модели раскрыты архетипические механизмы протекания конфликта, определены факторы, которые сталкивают участников конкурентного взаимодействия в конфронтацию, а также условия его трансформации в кооперацию. Показана роль биологических механизмов активации участников конфликта.

В процессе анализа разработанной модели определена связь фрагментации украинских элитных групп с дисбалансом дифференцирующей и интегрирующей функций внутриорганизационных конфликтов. Это позволило предположить, что такой дисбаланс обусловлен противоречиями между габитуальным (сетевым) и текущим (иерархическим) компонентами присущей украинскому обществу организационной культуры. В частности, габитуальный компонент, вследствие активации соответствующих групп архетипов бессознательного, блокирует процесс сакрализации лидеров в рамках реализации текущего компонента, обусловливает их несостоятельность осуществить интегрирующую функцию в политических организациях в условиях, когда дифференцирующая функция внутриорганизационных конфликтов реализуется без помех. Это обусловливает непрерывную фрагментацию политических организаций украинских элитных групп, которая приводит к их деградации, атомизации и, как следствие, неспособности осуществлять свою властную функцию.

Сделан вывод о том, что деструктивный процесс фрагментации политических организаций украинских элитных групп, реализацию которого обеспечивает несбалансированная дифференцирующая функция внутреннего организационного конфликта, может быть остановлен только после их реструктуризации в мультиразумные системы социальной модели. Это возможно реализовать путем введения соответствующих алгоритмов взаимодействия членов и подразделений политических организаций, составляющих в совокупности переменную организационную структуру, которая

обеспечит синергетический эффект в результате одновременного взаимодополняющего воспроизведения габитуального и текущего компонентов присущей украинскому обществу организационной культуры.

Ключевые слова: конфликт, организационная культура, архетип, политические партии, элитные группы.

Target setting. At the beginning of the nineties the Ukrainian political elite divided into two comparable groups competing for power — People's Movement of Ukraine and the Communist Party of the Ukrainian SSR. For more than 25 years of Independence took place a catastrophic, we believe, process of the fragmentation of the Ukrainian elite groups — at the time of the writing of this post in Ukraine were registered 352 political parties and their formation process continues.

The process of fragmentation of the Ukrainian elite groups has a variety of reasons, however, we believe it should be considered as an action of the differentiating features of the social conflict inside the Ukrainian elite groups in a situation where the action of the integrating its function is unable to balance it.

Thus, it is crucial for the successful creation and activity of Ukrainian political organizations, the sustainable development of the political system, after all, for the preservation and development of the state is stopping the fragmentation and the run of the integration processes of the Ukrainian elite groups.

Analysis of recent research and publications. The modern conflictology examines the situation of the conflict as one of the central concepts which involves opposite positions of the sides of a question, the desire for opposite purposes, the use of the different means to achieve them, the divergence of interests, desires, aspirations, and so on. It offers a variety of classifications of probable causes of the conflict, the most common are: significant differences between the parties to the conflict (different goals, thoughts, attitudes, values, norms); individual characteristics of the conflicting parties; deficit of the communication, varying degrees of awareness; objective circumstances (restricted access to any resource or benefits); features the organizations, systems, structures. The basis of an actual conflict usually is more of the reasons that usually mutually reinforcing one another [1].

The causes of the conflict in their totality define a conflict situation that grows into a conflict as a result of the incident — an internal or external stimulus that upsets the balance of interests of the interaction.

In our view, most researchers in the field of conflict underestimate the ethological factor that on a biological level causes the immanence of the status of the conflict, filling it with social energy, accelerates or otherwise — slows its course. In this work [2] it is described the biological mechanism of the activation of the people in the presence of others that can briefly introduce the following sequence of interrelated

steps: information about the presence of another person through the appropriate systems of perception enters the brain; the brain sends a signal to the endocrine glands to provide an appropriate hormonal stimulus secret; the selected secret enters the bloodstream which delivers it to the brain; in the brain occur neurohumoral reactions that activate the appropriate person to implement the stimulus to action. This mechanism of activation is essential for the survival of the biological populations at the change in the environmental conditions of its life. It manifests itself in the process of reproduction by ranking the males for the purpose of admission to this process of the most powerful individuals of high status in these environments. This indicates the programming on a biological level of the conflict between human persons that interact in a competitive position as well as that identified in conflictology causes of the conflict are only triggers that trigger the appropriate biological activation mechanisms of interaction of the participants to initiate and maintain the status of the conflict.

At the same time, the American social psychologists L. Ross and R. Nisbett in their book [3] presented the results of the studies of the impact of the situation of the interaction and its contexts on behavior that is statistically a determined choice due to their particular situation behavioral patterns and strategies. The authors showed that the change in the situation or interaction context allows it statistically to control the behavior of people — participants of the interaction.

Thus the situation of the interaction can be considered a starting point which on the one hand creates the conditions for the conflict, activates the members to implement it and makes statistically a definite choice of theirs in this situation of the relevant behavioral patterns and strategies, and on the other — it is the object of the control for external subject that has the necessary tools and potential.

In scientific studies of conflictology are presented a number of models of the occurrence of the conflict from different authors. One of the most famous is the dynamic model of conflict by F. Glasl [4] which includes nine stages divided into three basic stages, each of which respectively interact according to the rules "win-win", "win-lose" and "lose-lose".

To go to each next step, according to F. Glasl, the parties to the conflict must overcome a certain "threshold" which qualitatively changes their behavior. The author believes that since the sixth stage is traced the apparent trend towards the "personalization" of the conflict and its rapid escalation occurs. However, its initial subject of debate since this stage no longer has any meaning.

Thus, this model illustrates jumpy change at each transition of values and moral standards of the conflict as the assumptions to develop their own behavioral strategies in the new stage. The analysis and modeling of this change permits to more clearly understand the nature of the process of escalation of the conflict and develop effective tools to stop it.

In our opinion, the best simulation is done in the framework of archetype that comes from the fact that the appearance on the public scene of

a self-sufficient individual actualized the phenomenon of the archetype. If the previous collectivist society of the modern era was united by ideology, then the modern — post-modern society of self-sufficient individuals is combined of the archetypes of the collective unconscious.

So the representatives of the Ukrainian school of archetype O. Donchenko and Yu. Romanenko in their book [5] indicate that the center of the social value is the type of the interaction of some characteristics of the social structures with others. This type of interaction is the main cause of some of the social trends and changes. It is about the attitudes to the society as a specific form of life with certain laws of development, historical and cultural and psychological characteristics which embodies its personality. Such perceptions were based on the developed by O. Donchenko concept of the archetypal of management [6].

There are a number of methods of analysis of the social systems based on archetypes. E. Afonin, one of the founders of the Ukrainian archetype school for many years in his studies [7] uses the binary scale-oppositions to monitor and analyze the changes in the psychosocial culture of Ukraine, which are able to display a stable, unchanging historical part of the Ukrainian society, psychology, and also the changing, dynamic component. In terms of practice, worthy of attention is the data conducted by E. Afonin of the monitoring of the system-wide changes [8], including various nature (moduses) identities that pushed the strategies of the social groups in competitive strife or civilized cooperation.

There are many approaches and strategies for conflict resolution in all the social groups and organizations in particular. So, F. Glasl in [4] recommends at the first three stages of escalation of the conflict in the organizations to use the moderation interaction between the participants. At the 3–5 stages he recommends inviting a consultant to support the process of the conflict resolution. At the 4–6 stages, according to the author, should be applied a strategy of social and therapeutic support of the process. At stages 5–7 F. Glasl recommends the use of mediation. At stages 6–8, he recommends to include in the conflict a "third party". At stages 7–9, in his opinion, it is required the intervention of the senior management. Thus the head of the organizations has the opportunity to use all of the strategies and its role at each stage can vary dramatically — it can be a moderator, advisor, intermediary or the person who takes the final decision.

The analysis of the offered, such as in [1; 4], approaches to conflict resolution in organizations indicate that they are designed for hierarchically structured social groups that are social systems with one mind biological model by the classification of the American expert on organization theory J. Garaedagi [10]. In his work this author presented a generic typology of organizations that are based on organizational paradigm shift, divides the organization in fool systems of the mechanistic model, systems with one mind of the biological model and multiclever systems of the social model. J. Garaedagi notes that in systems with a mind of biological models the conflicts between its components are resolved based on paternalism.

On the basis of paternalism is proposed to resolve conflicts in most of the works on conflict, particularly in [1] and [4], which examines the special role of the leader in the conflict management. The proposed strategies of the conflict resolution there may indeed be effective in business, where managers, according to the approaches of by I. Adizes set out in his work [9], have three main sources of energy management — authority, personal influence (charisma) and, most importantly, power as the ability to penalize employees and encourage change in the value of the remuneration. The presence of these three sources of energy of the management managers in the hierarchically structured business organizations can consider the conflicts not only as a negative but as a positive factor to activate their inner life, hence the need to learn how to manage them, and, if necessary, even provoke them.

The lack of the basic sources of the management energy — authority of the leaders in hierarchically structured political parties makes the organization vulnerable to internal conflicts, and most leaders — unable to run and maintain the integration processes.

This prompts to note the described by J. Garaedagi [10] multiclever organizations of the social model, the main purpose of whose is to harmonize the interests of the targeted elements to move in a consistent direction.

Obviously, in these organizations the conflicts between the elements will become destructive factors that cause a degeneration to the biological models to organizations with one mind that will change their main goal in a fundamentally different — growth through expansion into the environment.

Therefore the construction of the political organizations as multiclever systems of the social model needs to develop mechanisms of the blocking system processes of escalating competition of the targeted elements of such a confrontation and facilitate its transformation into cooperation.

The purpose of the article. The purpose of the article is the creation of archetypal patterns of emergence, escalation and resolution of the social conflict and determination based on its analysis of the conditions of stopping the destructive process of the fragmentation of the Ukrainian elite groups.

The statement of basic materials. Developing the model of the emergence, escalation and resolution of the social conflict, we proceeded with the integrated nature of the human psyche which necessitates comprehensive review of the totality of the factors that influence the choice of behavioral patterns and strategies when interacting with others.

As noted above, the situation of interaction with the real or imaginary subjects and their contexts (conflict situation) is a central concept in conflictology. Therefore, in our model (Figure), it is considered as an input element that, according to [3], statistically determines the choice of behavioral patterns and strategies of the subjects of the interaction.

The situation of the interaction is perceived and understood by its subjects through the mental filter that in our model includes four basic, in our opinion, components: psycho-emotional state of the perceiving subject; his realized needs; his outlook and ideological construct of the memory (picture of
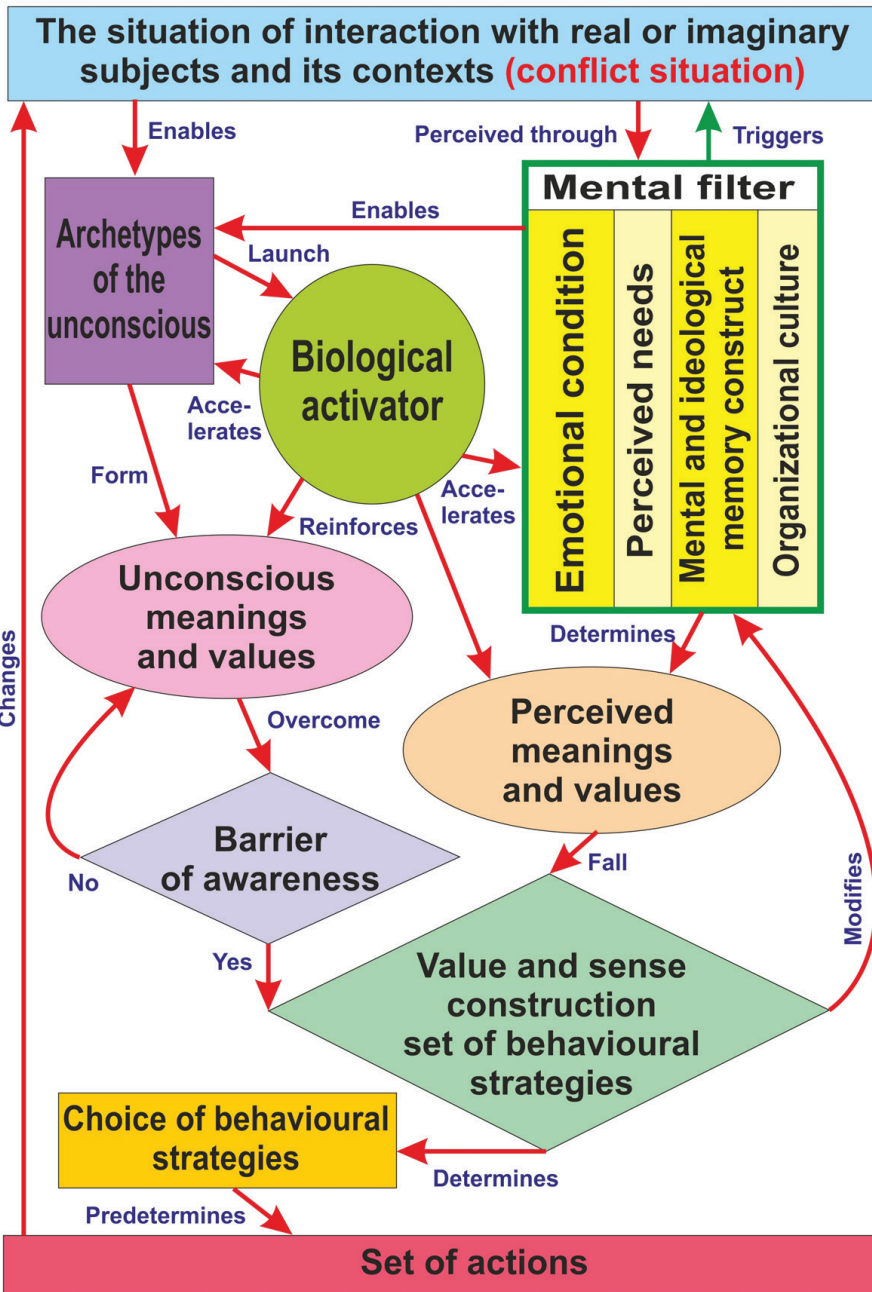
Archetypal model of the emergence, escalation and resolution of the social conflict

the world formed in the process of socialization); organizational culture.

The aim of our study requires more detailed focus on the organizational culture. We consider it as a part of so-cietal psyche comprising two relatively autonomous components — the habitual and the current organizational culture and will pay attention to the degree of the correlation between them as

a unique token of each specific society. The habitual component in our model includes organizational practices that evolved over millennia, and the current component is the organizational practices that have emerged in the last period of several centuries and formed till today.

Note that the proposed form of the review of the organizational culture is relevant primarily for the Ukrainian society, which in its development experienced a long period of customary law with horizontal council organizational culture which, in fact, it is a habitual component. The current organizational culture is hierarchical. It was assimilated by the Ukrainian society over the last few hundred years of its stay in the various empires. The low degree of the correlation between these components of the organizational culture of the Ukrainians, in our view, for a long time causes inefficiencies of the organizations created by them, that is one of the main factors of the formed above problems of the abnormal fragmentation of the Ukrainian elite groups.

The habitual component inherent to Ukrainians of the organizational culture in political organizations is manifested, in our view, in the blocking of the process of the sacralization of the leaders who received this status in the ranking in the current of the hierarchical organizational culture. Obviously, without sacralization the manifested leaders of the political organizations are unable to realize the integrative function. Note that the process of sacralization is provided by the meanings and values that form the activated unconscious subjects of the conflict interaction of the certain conflict group of the deep archetypes. Such groups are linked together at the related basic levels and shadows of the personal archetypes corresponding to the cultural archetypes, invariant archetypal myth and archetype components of other typologies of the unconscious. Moreover, the activation of the sets of archetypes would ensure the cooperation situation, particularly in this case, the situation of the conflict resolution in the victory for one of the contenders for the informal leadership. However, the habitual organizational practices within council organizational culture provide for periodic interaction in positions of equal, activate the alternative group archetypes that prevents the progress of the sacralization of the leader, but rather activates his opponents in competitive interaction and confrontation with the aim to win the leadership status.

On the convention of the suggested above division of the mental filter is the fact that all its four components are simultaneously modulators of the initial situation of the interaction — the factors that directly affect its parameters and its context and cause sustainable reproduction of a particular set of typical situations of the interaction that are characteristic of a society.

Therefore, the situation of the interaction with the mental filters we consider as one that is conventionally divided into several interconnected components to better illustrate the principle of the operation of the model.

Perceived through the described mental filter the situation of the interaction and its contexts are experienced by the actors of the interaction altogether with the corresponding activated in the memory meanings and

values that have been acquired and stored there in the process of socialization. These meanings and values we assume to be rational. Note that this, like any other, meanings and values are initially interconnected with a certain set of archetypes. So they, through the mechanism of resonance, activate the corresponding archetypes of the unconscious of the subject of the interaction that triggers a biological activator (see below), which provides energy to support the awareness and subsequent processes that will be described below.

The conscious meanings and values falling in the value-semantic constructer of the behavioral strategies are the basis for designing the appropriate to the situation of the interaction of their set. The subject of the interaction selects one of the strategies of this set — the most rational or optimal for its implementation as a reaction to the situation of the interaction and its contexts.

The set of strategies that has been created in the semantic constructor falls in the memory of the subject of the interaction, which integrates into the existing picture of the world — outlook and ideological construct, modifying it to more adequately reflect the reality. Simultaneously are modified the current and habitual components of the organizational culture and is changing the degree of the correlation between them, depending on which of them is more consistent with the chosen behavioral strategy, and also varies the psycho-emotional state of the subject of the interaction and the degree of the awareness of his own needs.

Then the chosen strategy is implemented in the form of a set of actions that somehow change the situation of the interaction and its contexts. Then the cycle repeats.

Again, note that the power to implement the described process provides a biological activator triggered by archetypes after their activation of the interrelated meanings and values of the outlook and ideological construct of the memory of the subject of the interaction, which, in turn, activate in by the situation of the interaction and its contexts. Consider these mechanisms in more detail.

In parallel with the above-described process of understanding takes place the process of activation of the corresponding to the current situation and its contexts of the set of the archetypes of the unconscious psyche of the subject of the interaction that is formed as a set of interrelated meanings and corresponding values.

In order to understand, this set of meanings and values one must overcome some energy barrier. To simulate the process of overcoming this barrier, we use the concept of the biological activator of the mental processes of the individual or societal psyche, the principle of operation is based on current neurohormonal responses in the brains of the subjects of the interaction we led at the beginning by using materials of the work [2].

Thus, the biological activator accelerates the activation of the archetypes and the formation of their corresponding meanings and values in the unconscious, giving them the necessary energy to overcome the energy barrier that leads to their full or partial realization.

We can assume that the awareness of the archetypal meanings and values

is not continuous, but discrete. That is, they accumulate in a while in the unconscious and at the time of overcoming the energy barrier, instantly are understood. The described mechanism of the awareness can be compared to the principle of the pulsed laser in which a crystal after a quite prolonged activation at one point emits high-energy beam of light.

This way understood archetypal meanings and values fall in the value-semantic construct of the behavioral strategies, where there are rational meanings and values obtained from the memory after the perception of the current situation with its contexts through the mental filters described above. Typically, the rational and archetypal meanings and values contradict one another, hence the creation of value-semantic construct of the antagonistic sets of strategies, the choice between them is probabilistic in nature and may depend on a small random fluctuations in any of the above steps.

If we return to the energy metaphors in our model, we can assume that in certain situations of the interaction of the energy, which received the archetypal meanings and values of the biological activator abundantly are enough to displace the rational meaning to the periphery of the value-semantic construct of the behavioral strategies, to the instant choice of the appropriate behavioral strategy and its implementation through the immediate implementation of an appropriate set of actions.

When it is installed the energy parity between the rational and archetypal meanings and values in the value-semantic construct of the behavioral strategies our brain reduces the mental stress and is able to reconcile them creating a hybrid and securing its components for their respective situations and contexts. That is, in some situations, we naturally use strategies that are based on one set of meanings and values, in the other — on the basis of an alternative set.

The set of the behavioral strategies that were designed in such a way and archetypal meanings and values that overcome the energy barrier of awareness, fall in the memory of the subject of the interaction, where is being finished the outlook and ideological construct, modify it, make it alternative meaningful centers. In the next stage of the interaction within this situation, these centers are activated immediately and sent to the semantic-value construct of the behavioral strategies already earlier understood archetypal meanings and values with the set of produced strategies based on these.

In this way, within our model we introduced the mechanisms of the energy supply of the interaction at each stage of escalation of the conflict and impulse (discrete) changes in values and meanings in the minds of these subjects, providing overcoming the threshold and transitions from step to step of the escalation of the conflict within its dynamic model of F. Glasl [4] which was described above.

Note that the conflict can be described by the same mechanisms, with the only difference that the initial balanced situation of the interaction suddenly changes the incident triggered externally or committed intentionally or unintentionally by one of its subjects.

Obviously, the resolution to the conflict follows with the condition of

the reduction of the activation of the intensity of the conflict archetypes of the unconscious in the psyche of the subjects of the interaction, which slows down or stops completely the biological activator, as a result such archetypal meanings and values do not get enough energy for their realization.

This means that the use of any of the proposed by F. Glasl [4] conflict resolution strategies leads to decreasing in intensity of the activation of the conflict archetypes of the unconscious in the psyche of the subjects of the interaction.

We will try to determine why this is happening. The situation of the interaction and its contexts activate certain sets of archetypes of the unconscious, which are based on the archetypes of low level — the biological level. Actually they are, in our opinion, able to run and maintain the maximum level job of the biological activator. One group of these archetypes is directly related to the need for reproduction, including the ranking of the males for the purpose of admission to this of the most powerful individuals in these environments. This mechanism, according to [2], is produced by nature for the survival of a population with a sudden change in its life conditions.

That is the stay in a situation of interaction, which contains elements of competition and automatically activates the unconscious psyche of the subjects of the interaction of the group of the mentioned archetypes, which immediately launches the full effect of the biological activator that fills the created on their basis respective meanings and values by the energy for initiation and support of the conflict as a ranking

tool which in turn pushes the competitive interaction in the confrontation.

All the strategies proposed by F. Glasl [4] provide for the intervention of a higher status external entity that stops the process of ranking of the participants of the interaction and hence the activation in their unconscious mental the conflict groups of archetypes.

That is, the vast majority of the proposed strategies for conflict resolution in conflictology is effective and, ultimately, were designed for the social systems for biological models with one mind in which the conflicts between elements, according to [10], are solved within paternalism.

In the systems with one mind of the biological model with several candidates for its role, which are in the process of ranking, are listed the strategies for conflict resolution in principle that can not be effective. A striking example of this is an attempt of the external players to stop the hybrid aggression of one country on another of our time — any effort moderators, consultants, agents are ineffective in circumstances where the aggressor — one of the conflicting subjects do not recognizes the higher status of any of the competitive external subjects or any of their organizations. This situation will continue until the moment of recognition by the aggressor of the higher status of someone from the competitors or their organizations on the role of one mind in the global social system of the biological model. Unfortunately, in our opinion, effective solutions to this type of conflict in the biological systems models with an incomplete ranking process do not exist.

The multiclever systems of the social model of the strategy offered by modern conflictology in principle are unsuitable because, by definition, the elements of these systems interact as equals. The appearance in them at least of one element of a higher status that was obtained in the process of ranking would mean the transformation of the system to a system of biological model with one mind.

Therefore the construction of the political organizations as multiclever systems of the social model requires fundamentally different approaches. In our opinion, they should be based on the natural, biologically change due to the group dynamics, during which no activation would occur in the above mentioned conflict groups of archetypes relating to the ranking as part of breeding needs and translate competitive interaction in confrontation.

In our overview publication [11], we presented our developed concept of one such approach, which is organizing the group interaction of the subjects consisting of a large group at the stage of clicks algorithms that would ensure their cooperation in the process of discussion and taking decision not as individuals but as representatives of the group opinion of the various previously dissolved groups. This will keep them interacting in an equal position and prevent the initiation and maintenance of their ranking process, which is always accompanied by activation of the group conflict of archetypes in the unconscious and runs the biological activator for understanding the relevant meanings and values. It is almost impossible to provoke a conflict with a representative of a disbanded group and carrier of the group opinion in the process of discussion because the group status, a position which he represents, remains for him always above the status of any other subjects of the interaction.

Conclusions and recommendations for further research. The analysis of the created archetypal model of the emergence, escalation and resolution of the social conflict allowed to reveal the mechanisms of its course, to establish the factors that push participants in the competitive interaction in confrontation, to show the role of the biological mechanisms of activation of the conflict and determine the conditions of stopping the destructive process of the fragmentation of the Ukrainian elite groups.

The Ukrainian political parties are social biological model systems with one mind in which, due to inconsistencies of the habitual and current components of the organizational culture, hampers the process of the sacralization of the leaders that prevents their ability to realize the integrative function of the internal conflicts in which they have power within organizations.

At the same time the differentiating feature of the internal organizational conflicts is implemented without interference. This causes the continuous fragmentation of the political organizations of the Ukrainian elite groups, which leads to their degradation, atomization and, as a result, failure to exercise their authority functions.

The destructive process of the fragmentation of the political organizations of the Ukrainian elite groups, the implementation of which provides the unbalanced differentiating feature of the internal organizational conflict

can be stopped only after the restructuring into multiclever systems of the social model. It can be implemented through the appropriate algorithms of the interaction between the members and the units of the political organizations, which together constitute a variable organizational structure that will provide a synergistic effect due to the simultaneous mutually reinforcing of the habitual and current components inherent in the Ukrainian society of the organizational culture.

Further studies within this theme should focus on studying the features of the interaction of the members of the political organizations with varying organizational structure after the full-length introduction.

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NATIONAL IDEA AS A SYMBOLIC PREREQUISITE OF THE REVOLUTIONS OF THE 19TH–20TH CENTURIES AND EQUIFINAL MODEL OF SOCIAL TRANSFORMATION OF THE 21ST CENTURY

Abstract. The article is an attempt to study the national idea as a symbolic prerequisite of the revolutions of the 19th and 20th centuries. It was researched the role of the national idea in social transformation of the 21st century. It was drawn a parallel between the events of 1917–1921 and 2014–2017. It was also studied the role of political leaders and powerful army in the state-building and in the effective implementation of the national idea. Understanding of the Ukrainian national idea was considered and the changes in the interpretation of the national idea in different periods of Ukrainian history were analyzed as well as the main factors that are necessary for implementation of the national idea.

Keywords: national idea, leaders, army, nation.

НАЦІОНАЛЬНА ІДЕЯ ЯК СИМВОЛІЧНА ПЕРЕДУМОВА РЕВОЛЮЦІЙ XIX–XX ст. Й ЕКВІФІНАЛЬНА МОДЕЛЬ СУСПІЛЬНИХ ТРАНСФОРМАЦІЙ XXI ст.

Анотація. У статті досліджено національну ідею як символічну передумову революцій XIX–XX ст. Досліджено роль національної ідеї у суспільних трансформаціях XXI ст. Проведено паралелі між подіями 1917–1921 років та 2014–2017 років. Вивчено також роль політичних лідерів та боєздатної армії в державотворенні та ефективному втіленні національної ідеї. Розглянуто розуміння української національної ідеї та проаналізовано зміни у тлумаченні національної ідеї в різні періоди української історії, а також основні фактори, які є необхідними для втілення національної ідеї в життя.

Ключові слова: національна ідея, лідери, армія, нація.

НАЦИОНАЛЬНАЯ ИДЕЯ КАК СИМВОЛИЧЕСКАЯ ПРЕДПОСЫЛКА РЕВОЛЮЦИЙ XIX–XX ст. И ЭКВИФИНАЛЬНАЯ МОДЕЛЬ ОБЩЕСТВЕННЫХ ТРАНСФОРМАЦИЙ XXI ст.

Аннотация. В статье исследована национальная идея как символическая предпосылка революций XIX–XX вв. Исследована роль национальной идеи в общественных трансформациях XXI века. Проведены параллели между событиями 1917–1921 годов и 2014–2017 годов. Изучена также роль политических лидеров и боеспособной армии в создании государства и эффективном воплощении национальной идеи. Рассмотрено понимание украинской национальной идеи и проанализированы изменения в толковании национальной идеи в разные периоды украинской истории, а также основные факторы, необходимые для воплощения национальной идеи в жизнь.

Ключевые слова: национальная идея, лидеры, армия, нация.

Target setting. The issue of the national idea has haunted the Ukrainian patriots and theorists of the statehood for a long time. The national idea conceals the driving force of the national liberation movement, aspirations of the entire nation are encrypted in it and a key to the changes that are able to reverse the course of history are hidden inside of it.

Growing interest to the national idea and attempts to comprehend it are an evidence of the activation process of self-discovery of the Ukrainian nation, comprehension of own destination, objective of the existence. Having defined the national idea, in fact the archetypal aspirations of the nation, we can talk about the further process of state and nation building.

Analysis of recent research and publications. National idea was studied by a huge number of researchers and scholars. "Father of the nation"

Mykhailo Hrushevskyi, who left a great literary heritage, one of the theorists of Ukrainian nationalism Dmytro Dontsov and Viacheslav Lypynskyi are worth of special mentioning [1–3]. Today, the issue of national ideas is researched not only by scholars but by journalists, managers, historians as well [4]. Special attention should be given to national idea as a prerequisite for revolutions and social transformation.

The purpose of the article is to determine the role of the national idea in the revolutionary processes and social transformations on the territory of Ukraine.

The statement of basic materials. National idea and its underlying archetypes, formed during the centuries of the nation's existence are quite multifaceted, as the whole Ukrainian nation is as multifaceted and sometimes controversial. Flow of centuries is not able to change the essence of the people. This is a base for stereotypes, template ideas about a particular nation. Some of them are hard-working and punctual, others are skilled in the distillery and in communication with the ladies, and third ones are traditionalists and respect the property of their history etc. And someone continues the expansionist wars for centuries and blends the nation into a single bloody mess. Not always positive, sometimes limited or offensive, often wrong, sometimes flimsy, particular for their own, but largely having the right to exist. Time passes, the essence does not change.

Ukraine and the Ukrainians also have some stereotypical reflection in the eyes of foreigners. For some of them the Ukrainians are rebels, soldiers and fighters for their own ideas, for others — experts in the aerospace industry, IT and nuclear industry, for the third ones — singers, sportsmen and artists. Yet all of it belongs to external and changing features. Today or a few decades ago, or even a few hundred years ago the Ukrainians have been united by one aspiration that is far from the loud slogans and colourful banners. Poetry was written and songs were composed about it, people went to death and into exile for it, because of it hundreds of thousands of the Ukrainians were exterminated, forcing them to renounce their own language, religion, culture and history. And to replace the primordial Ukrainian values with artificial substitutes, fabricated and filtered through a thick ideological sieve.

Not one pen was written off and many verbal swords were crossed to determine for what there were ages of struggle on Ukrainian soil, what is inside the concept of Motherland for every Ukrainian, what are their aspirations and what is worth to fight for. However, it seems that common for many is the idea of a peaceful, prosperous life on their "God-given land", not looking at the neighbour, either from East or West, working and getting deserved reward for their work, creating a family and raising children, remembering own history, respecting own culture and language.

All of it has been the national idea, the driving force of the national liberation struggle, insurgency movement and silent passive standoff that lasted on Ukrainian lands till gaining of independence of Ukraine. These simple things have been topical in Cossacks age, in the UNR (the Ukrainian Peo-

ple's Republic or Ukrainian National Republic) times and today. The realities change, human aspirations remain the same.

History shows that since the end of Kyivan Rus era our lands changed their owners for many times, they were divided, sold, invaded and violated. Life with some masters was better, with others — worse, but the Ukrainians have never resigned to the idea to live on their own land and not be its owner. Hence the endless wars, rebellions, struggle. This is not a consumer, mercantile approach — to live where it is better, an approach that is practiced nowadays by many Ukrainians, and not only Ukrainians, who leave their parental home on their own will and go to travel the world, searching for a better life. It is about a conscious choice to build your future and the future of your children on your native land, whatever the cost, even if it is measured by wanderings and struggle.

None of the masters who tried to run things here were interested to keep people's national memory: to follow customs, pass cultural heritage, develop language. On the contrary, everything possible was done to remain the whole nation rightless, illiterate, without own language, religion and traditions. For centuries, the enemies tried to eradicate everything unique that was typical to Ukrainian culture.

However, despite the fact that the centuries of selection have given the bitter in its wealth harvest, but they failed to eradicate the Cossack spirit in the Ukrainian people, they didn't turn the nation into population.

In times of upheaval people's true nature always becomes clear. In the complex for the state and for the people stages of history the national idea begins to play an important role, based on the archetypes of consciousness, which distinguish one nation from another. In times of upheaval people reject everything artificial, everything unnecessary and determine for themselves the priorities which are the national idea.

For centuries, without their own state, the Ukrainians remained the nation, united by the desire to live independently on their own land, free to create and work, to adhere to the traditions handed down from forefathers and to grow up children in respect to their past, their customs and traditions.

The national liberation struggle can be suppressed but not suffocated. Coal will smoulder under the ashes until the wood is thrown to it. This is what happened in 1917 when the national ideas that flickered in the Ukrainian people flashed especially brightly, probably for the first time so powerfully since the Cossack era.

That was the turning point of the era, the time of fall of the old empires and the creation of the new ones. The time when bold initiatives give the result and decisive actions alter the flow of history. At the same time, it was a period of frustration and defeat, unjustified hopes and dispelled illusions.

History likes to repeat itself. And the Ukrainians have got an opportunity to experience a repetition of history not from the first row but as direct participants. However, the Ukrainians stubbornly refuse to draw conclusions that are badly needed. Recognition of the problem, of certain dependence or disease, is the first step to recovery.

The dizzying changes of 1917–1921 can be compared with as intense period of 2014–2017. Unprecedented for a long time revival of national movements, active self-awareness and activation of state-building processes unite two periods of Ukrainian history, separated by a century.

Building of the Ukrainian state that was begun in 1917 and social processes aimed at restarting of state-building processes in 2013–2014 caused equally indignant reaction from the Eastern neighbour who got used to consider himself the sole manager of the Ukrainian lands and did not wish to release the Ukrainians from his zone of influence. The result of it was in armed aggression.

In December 1917, after the occupation of Kharkov by the Red Guard detached unit, the invaders created the puppet Central Executive Committee which called on the Council of People's Commissars for help, as a result the thirty thousand of the Russian Bolshevik army launched an offensive on Kyiv [5]. The same thing happened in 2014 when the agitators under Moscow's control began to call for bringing Russian troops into the territory of Ukraine.

The UNR which positioned itself as an exceptionally peaceful state did not expect the invasion of a rabid horde which broke in the Ukrainian lands with the call to kill the Ukrainians [6]. An independent Ukraine with its non-bloc status and already cancelled conscription was also practically defenceless and confused before the invader who knew no hesitation and regrets.

The unfit for action army, the discord in the governing bodies and, in fact, unjustified high expectations for the European allies, struck the defence of the Ukrainian state painfully both now and centuries ago. And the Ukrainians had to deal with their problems on their own.

Ukraine has inherited from the Soviet Union the most powerful army in Europe at that time, equipped, among other things, with nuclear weapon. The number of the inherited army was about 980 thousand people [8]. However, a systematic reduction of personnel and public funding of the Armed Forces of Ukraine led to the fact that in 2013 spending on defence industry was less than 1 % of GDP, and size of the army was 165,5 thousand people, including 120,9 thousand soldiers [7]. Poorly equipped with outdated weapon and equipment and with a weak military training.

According to various estimates, in 1918 the size of the Ukrainian army reached about 300 thousand people [6]. However, a short-sighted state policy led to the situation that the newly created state found itself without an army at a time of crisis: some military unit were disbanded and the others switched to the side of the Bolsheviks. The problem of desertion, treason in the ranks of the Ukrainian army has not lost its relevance over the past century. And in 2014, many traitors easily changed stripes on their military uniform, betraying the oath and showing contempt for the people and the land they once promised to protect. The Concept of Ideological Work in the Armed Forces of Ukraine of early 2013 was adopted too late, it became apparent a year later when desertion in the ranks of the Ukrainian army, in par-

ticular its naval forces, became a heavy blow to the Ukrainian state [7].

Lack of proper ideological preparation and readiness to defend their people against any external attack, whatever the threat, is fatal for the combat effectiveness of the army and the future of the state that should be protected by such army. Weakness of the ideological positions has repeatedly played against the Ukrainians, sow discord, undermined the morale of those who were ready to fight for Ukraine till the very end.

Fortunately, patriotic education has begun to revive. And if during the first two decades of independence attention to the patriotic education was paid mainly in the Western regions, now it has received geographical spread in all regions of Ukraine.

Significantly, the most effective in fighting with traitors in their ranks were the Zaporozhian Cossacks. Death was not only the payment for betrayal but also a good mean of prevention for others who were tempted to switch sides.

Moscow likes to use its opponent's weakness, especially military weakness. The military confrontation reminded to the two nations about the profound conflict which existed between us for centuries. Internal, hidden hostility broke out in undisguised aggression, recalled all the painful and bloody pages of the common history, all the harassment experienced by the Ukrainian people from the neighbour who fully inherited the horde cruelty from distant ancestors from the Asian steppes and numerous tribes that had inhabited the lands of modern Russia many centuries ago.

The Ukrainians remembered what their ancestors were fighting for and realized how close they came to the loss of the state. Protection of their state, defence of own interests, well-being on their land become the new national idea which united people. If in the 19th and 20th centuries the national idea was focused on obtaining of a separate, independent Ukrainian state, the recent history has set a new task — to keep the Ukrainian state and to defend the inviolability of its borders, protect the Ukrainian language, keep their own spirituality and traditions, revive ancestral Ukrainian values and, which is also very important, to clean the ranks of traitors who directly or covertly are trying to harm the national interests and play along with the enemy.

The state is impossible without an army. It is an axiom. One can be confident in own security only when behind your back, behind the back of your people there is a powerful, combat effective army that knows exactly who she is protecting. Instinct of defender sits deep in the subconscious of a Ukrainian, in the archetype of his behaviour. Protection of the family, house, land, people and Motherland was a powerful driving force behind the volunteer movement which kept the next horde invasion out of Ukrainian land. They went there not for rewards or money but for their own ideals because no one but them could do it.

Each time, turning their backs to Moscow, the Ukrainians received from it a stab in the back. And each time they managed to react only due to the loyalty and sacrifice of the ordinary Ukrainians.

In 2014, the first-strike attack, the hardest burden of resistance during the incapacity of government was taken over by the volunteers, as once by the students near Kruty. Both selflessly responded to the call to defend the Motherland knowing that they are going to fight at their own peril and risk, realizing that there can be no return.

The history is unequivocal: having destroyed the desperate defenders of Kruty, the enemy regrouped and soon entered Kyiv. However, the history of 2014 went another way. And it happened most likely because behind the volunteers who were directly holding the weapon in their hands, there was a whole nation that not only wanted to help, as in 1918, but was also able to do it. It fully realized the menace of the reoccupation of the Ukrainian lands. The danger, in which the state and all its citizens have been, activated the archetype of the defender in the public consciousness.

The age of information technologies, electronic money transfers, high-speed transport communications has done its job: ordinary Ukrainians have provided a solid back areas for their defenders and to the weapons distributed by the state, they gave uniform, medicines, food and, most importantly, colossal psychological support. Old and small, women and young people, everyone was able to make their contribution, to make sure that the modern "defenders of Kruty" got the help. The mechanism has started to work, with a scratch, resistance, strained but progressively and purposefully.

The people who have gained independence at the dawn of the 1990ˢ too easily learned again to appreciate it, reconsidering their values, turning to their roots, becoming aware of own descent from a great family, which has a glorious history.

For the Ukrainians, the national idea is the embodiment of our aspirations, the better future to which we must aspire and for which we must fight.

Complex processes of state-building are clearly reflected in the modern Ukrainian society. All shortcomings, heterogeneity of opinions, own selfish interests, indifference and greed that are inherent to individual Ukrainians are reflected in those leaders we choose. Every nation has the leaders it deserves.

In general, the issue of Ukrainian leaders, the Ukrainian elite is rather complicated. It is not only that we traditionally have three hetmans for two Ukrainians. Moreover, the quality of these "hetmans" often leaves much to be desired.

Remembering Hrushevskyi and Vynnychenko, we can talk about them as idealists who sought to build a state that would exist in peace and mutual understanding with its neighbours. Being educated, intelligent people, they expected their eastern opponents to be the same. People with whom one can conduct a dialogue, negotiate, make arrangements. However, furious, hungry proletariat could not and did not want to be able to conduct a dialogue, seeking only mythical revenge on those who did not resemble them, stood out. Godless robbery of the Ukrainian lands carried out by the Moscow horde both during the tsarist period and during the seizure of the Ukrainian lands after the October Uprising and further in the

Soviet times testifies about the instinct to plunder and batten. And the word "intelligence" most soldiers and sailors, who suddenly found themselves in executive positions, were hardly able to write.

If we remembered our own history better, we would never rely on the promises of the Eastern neighbour who demonstrated its barbaric, horde face too often. Rejected international promises and guarantees, mean invasion, humiliation and abuse of indigenous population, hypocrisy on the international scene, "green corridors" executed by shooting and outright lies through the media — it was all before, in other forms and in other historical scenery but it was and the characters were the same.

The conflict that exists between the Ukrainian and Russian people has a very long and deep nature. It is likely that its archetypal roots date back to the times of Kyivan Rus and are related to the competition that the remote patrimony of the prince's younger son tried to provide to the prince's capital in Kyiv. Centuries were spent by Moscovia on self-assertion through looting of the lands of Kyivan Rus, which later became Ukrainian, through distortions and juggling with facts, attempts to assign the neighbouring state's history and denial of their own roots which are remote from Kyiv. Due to a painful desire to dominate and conquer.

Difficulties with the search of the Ukrainian Lee Kuan Yew or John F. Kennedy are connected with the Moscow policy in our lands during the Soviet period. All young people who had scientific, artistic or managerial skills were beckoned to the Russian capital, where they were working and creating not for the benefit of their Motherland but for certain mythical equality and mythical better future, to which the multi-million state was led by Ulianov's ideals.

The Ukrainians were sequentially turned into average "Soviet man" who thought and acted according to the yet another solution of the yet another Communist Party Congress. The fate of those who did not want to align with silent ruck was tragic: "Executed Renaissance", Holodomors, prohibition of the Ukrainian language and church, forced relocation, Gulag etc. The backbone of the nation had been breaking purposefully and systematically. It is easier to deal with slaves than with educated people who can and who will defend the interests of their own people.

Extermination of the Ukrainian intelligentsia could not end without consequences. If the 19th — the beginning of the 20th century could be characterized as the flowering of Ukrainian literature, art and theatre, the Ukrainian intelligentsia after the declaration of independence in 1991, or whatever left of it, was so demoralized that it could not really influence the development of its own state. Most of those who came to power in the newest Ukrainian history were like those Bolsheviks who broke into Ukrainian lands with hungry eyes, full of the desire to snatch as much of the Ukrainian riches as possible.

Only with decent leaders it is possible to become a master of our own land and make enemies stay away from these lands, rightly expecting a strong rebuff to any encroachment.

Being conscious of self as a part of the nation, having seen the goal that has activated the whole country, the Ukrainians began to work towards achievement of this goal. Unfortunately, not all citizens of Ukraine were able to see a Ukrainian in themselves and to overcome their thirst for self-enrichment. Yet, there are many traitors and mankurts who walk along the Ukrainian streets and sit in government offices. Hence the discontent of the people, hence the slip in the changes and reforms.

Until a critical mass of population realizes itself as people, nation, there will be no result. Ukraine should finally throw off the shackles of tolerance and indecision, and see its ancient roots of a great nation. Citing Viacheslav Chornovil, one can say that "national idea means to build a state based on indigenous nation. Indigenous nation is Ukrainian nation" [9].

An independent Ukrainian state is obliged to have a state language that reigns in all the spheres of life without exception, independent church which supports its own people not only in peacetime but also in wartime, a powerful army that knows whom it defends and stands up to the end. And an independent Ukrainian state in the person of its officials must remember that not only economic indicators determine the welfare of their country. In order to live, function and breath the state needs to develop its culture, art, education and sport. After so many years of neglect they need state support. Nowadays, people often recall a phrase the origin of which is attributed to Winston Churchill. Supposedly, during World War II, when he was offered to cut arts funding to help the war effort, he was indignant and asked what then they were fighting for [10]. Such approach is very relevant for Ukraine. If we do not take care of authentic Ukrainian culture, traditions, do not support the development of science and technology, then what exactly, what country we strive to defend?

Conclusions. The national idea is the driving force behind the development of the nation. Work on its implementation cannot be completed because it is an endless process that can only slightly change its direction depending on those social processes through which the nation passes.

Further processes of state-building in Ukraine are impossible without the comprehension of the national idea, those archetypes that were laid in it during Ukrainian history. Being conscious of self and of the aspirations of your people is the first step towards their implementation. To the important elements that are necessary for the implementation of the national idea belong the thinking intelligentsia, responsible managerial elite and powerful army. Further academic research should be continued in this direction.

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THEORETICAL AND METHODOLOGICAL IDENTIFICATION OF THE CONCEPT OF "MARKETING COMMUNICATIONS" (ARCHETYPAL APPROACH)

Abstract. In the article its determined that instruments of prospective marketing communications are an effective means of providing to the mechanisms

of public administration the dynamics of development, trends of which should meet the complex of needs and requests of citizens-consumers; analysed the features of formation and development; indicated on that marketing provides communications, eventually, more gravity toward the formation of civil society through democratization of governance mechanisms.

Keywords: marketing communications, public administration, archetypal approach, civil society and the state.

ТЕОРЕТИКО-МЕТОДОЛОГІЧНА ІДЕНТИФІКАЦІЯ ПОНЯТТЯ "МАРКЕТИНГОВА КОМУНІКАЦІЯ" (АРХЕТИПНИЙ ПІДХІД)

Анотація. У статті визначено, що інструменти перспективних маркетингових комунікацій становлять ефективні засоби надання механізмам державного управління динаміки розвитку, напрями якого повинні відповідати комплексу потреб та запитів громадян-споживачів; проаналізовано особливості їхнього становлення та розвитку; вказано, що маркетингові комунікації забезпечують врешті-решт все більше тяжіння в бік формування громадянського суспільства через демократизацію механізмів державного управління.

Ключові слова: маркетингові комунікації, державне управління, архетипний підхід, громадянське суспільство, держава.

ТЕОРЕТИКО-МЕТОДОЛОГИЧЕСКАЯ ИДЕНТИФИКАЦИЯ ПОНЯТИЯ "МАРКЕТИНГОВЫЕ КОММУНИКАЦИИ" (АРХЕТИПИЧЕСКИЙ ПОДХОД)

Аннотация. В статье определено, что инструменты перспективных маркетинговых коммуникаций составляют эффективные средства оказания механизмам государственного управления динамики развития, направления которого должны соответствовать комплексу потребностей и запросов граждан-потребителей; проанализированы особенности их становления и развития; указано, что маркетинговые коммуникации обеспечивают в конце концов все большее тяготение в сторону формирования гражданского общества через демократизацию механизмов государственного управления.

Ключевые слова: маркетинговые коммуникации, государственное управление, архетипический подход, гражданское общество, государство.

Target setting. Today, the issue of public-civil partnership becomes of national importance.

The use of modern means of communication, in this case, is the subject of research and development of new communication structures and processes that led to a change in the social and communicative environment of a modern democratic society.

During the last quarter of the century, marketing shows a strong tendency

to expand of their approaches, ways of thinking, and communicative technologies in activity of state bodies. That is why it is important to evaluate the real prerequisites of the use of marketing communications in government, but also summarize some of the trends of their development and formation.

Analysis of the recent publications. Some theoretical and practical principles of the use of marketing communications in the mechanisms of governance explored in the works of such scholars as V. Homolska, S. Dubenko, A. Ivanytska, I. Koliushko, Kravchenko, S. Martov, R. Naumenko, M. Oklander, K. Romanenko, Y. Romanenko, Y. Romat, V. Tymoshchuk, T. Fedorov, I. Chaplay and others.

The purpose of the article is the reasoning of the archetypal approach to theoretical and methodological determination of the definition of "marketing communications."

The main material research. Adequate understanding of the essence of marketing communications is essential in today's conditions because it can correctly identify goals, objectives, types and their function as a means of bringing of the activity of the central and local government bodies and their apparatus in the line with the needs of social groups, acting as against the object of said activity.

The results of the study lead to the following conclusions:

1. Among the scientists, marketing specialists from the state marketing has no universally accepted definition of the term "marketing communications". Marketing communications are considered as philosophy and tools of the activity of public authorities, resulting from the theory and practice of various scientific schools of public administration and marketing [1, p. 107].

2. Marketing communications is a set of related marketing tools that perform information, teamwork, integration and persuasive role in government. Inside the body of the government plays an important role hierarchical division of responsibilities between employees, forming the specific needs of communications, community and two sided intentions of the workers, especially the rules of communication. Hierarchical system of communication, writ-prescriptive should be reformatted to the system socially determined by the needs and demands of citizens' communications [2].

3. Marketing communications as the system has its functions, methods, tasks for implementation types. The main functions of marketing communications are the following:

• information — the transfer of data from public authorities to citizens;

• interactive (motivational) — the interaction between citizens and public services, coordination, impact on attitudes and beliefs, behavior, through the use of various forms of influence and manipulation;

• perceptive — public perception of the media and the establishment on this basis of understanding;

• expressive — the changing nature of excitation or emotional unrest of citizens [3].

Under the methods of marketing communication a set of means of communication influence that provides administrative reform by the social content and system-procedural nature is understand. And then there is

the mechanism of gradual orientation of public administration in general, on the needs of society and social actors. It provides, in the end, more gravity toward the formation of civil society through the democratization of governance.

However, because of this process is overcome of insertions of the shares of improvement of new tools of marketing communication of public administration. So this is not about narrowing of the functions of government, but rather of giving it a social dimension in the context of the formation of social and market factors of management activities [4; 5].

Regarding of the tasks of implementation of marketing communications, they require the formation and further providing of the scientific foundation of the realization of principles and mechanisms of government by the marketing communications, based on the achievements of modern ICT world level [6].

Consider some types of marketing communications that currently allow to provide the exchange of information.

The first type — interpersonal. At this stage, the main task of communication is the transfer of data and information from one person to another. In the mechanisms of governance this interpersonal exchange process is most important, since clearly perfected the system allows to instantly react on the slightest change, search and posing of new challenges. All this allows qualitatively coordinate goals and objectives with employees. In terms of interpersonal communication feedback plays the main role. This feedback makes two-way communication process. With the help of feedback manager or coordinator can give a correct assessment of how clearly and effectively it communicates and, therefore, increase the work of signals [7].

The second type — a small group communication. Typically, these groups formed with several people who receive or send some information. Often in the mechanisms of government small groups called "departments" or "divisions". Departments and divisions are important for state and local agencies, because of their activities in a large extent depends the effectiveness of the mechanisms of governance.

The third type — public communication. In this type of communication one speaker transmits announcement to the audience where feedback is practically nonexistent. Public communication links are quite common in the mechanisms of government as meetings, conferences, ceremonies and simple assembly.

The fourth type — internal operational communication. This is structured communication within the department, that directly aimed on the achieving of the objectives of governance mechanisms in the form of individual development plans.

Fifth — communications networks. Network are created directly by managers and consist of three types of communication: diagonal, horizontal and vertical. These links can be established between the leadership and carried out between parts of the structure or equal to the level of individuals. The network of this relationships forms the real structure of governance mechanisms. The objective of this structure — to provide to the communication flows right direction. If the management will

be able correctly calculate and create a certain network, you can see how well developed communication and how they affect on the management of the system of public administration in general [7].

One of the main points is that the human communication takes place via verbal and nonverbal communication. In verbal communication information is transmitted in different ways: in the dialogue, in negotiations, meetings, telephone conversations, that is when the largest amount of relevant information is passed to each other through voice communication.

It's no secret that the man during intercourse, uses only 10 % of the developed communications. Non-verbal communication made through speech and language of gestures. Language of the gestures — the main component of non-verbal communication, because it uses up to 55 % of all communications. To the body language is possible to include everything that we experience during the eye contact, gestures, posture, posture, facial expressions, gestures, the distance between those who speak.

Possesses by the professional skills of the work of non-verbal communication, public servants can achieve high quality of interaction with each other using a communication connection for all types for the negotiation, because the lack of self-control of communications is often the main obstacle on the way of achieving of the effective activity of the governance mechanisms [8].

Important aspects of communication in public administration mechanisms are:

1. Without communication cannot produce and execute solutions, to ex-ercise feedback and adjust goals and stages of activity of public authorities;

2. All functions and types of communication — essential elements of the making of activities of government agencies;

3. Managers and subordinates should make communication as the main condition on the way of achieving efficiency in their operations [9].

Thus, if state employees are paid enough attention to all the subtleties of communication and improve their skills in this area, the work with population of the public will be faster and better, communication transfer becomes more correct and meaningful, many processes in the mechanisms of government will be accelerated [10].

Summarizing the existing approaches to the definition of marketing communications, their features we can distinguish their general specific features used in the system of public administration (Table).

Due to the development of prospects of marketing communications, they need to be addressed as issues of management by them at the state and corporate levels, and clarifying of the question: what should be the right to be able to effectively regulate social relations in cyberspace.

As the D. V. Kislov stresed, its possible that simultaneously with the development of the theory and practice of network rights its necessary to develop a theory of network marketing communications [6]. This theory has already started to be developed in Russia: it offers for providing of network marketing communications, not passive instruments use "card" and personal terminals that can ensure the preser-

№	General specific features of marketing communications in public administration
1	is a function of social regulation of public administration from the standpoint of value creation for blog
2	identification of the interests and requests of citizens, and as a result, a focus on providing of the the entire complex of needs of the population
3	non-market nature of the relationship, which is due mediation of exchange, and focus on achieving marketing communications meet the needs and expectations of broad social groups
4	limitations in the means and resource capabilities as marketing communications in government depend on budget financing
5	magnitude in scope and tend to settle on a long periods
6	stable conditions for the implementation of marketing communications in government than in commercial sphere
7	establish effective social communication
8	Depending on the decisions of state bodies and political situation

Source: author's research results

vation and processing of information, interaction with owners and entrepreneurs. These terminals provide an opportunity to discuss the proposals with both consumers and other subjects of network in real time.

Thus, actively marketing communications tool is applied that can be used at home, at work, on the move, anywhere for the direct feedback with all structures of such network marketing communications.

Conclusions. So, summarizing the outcomes of investigation of the main theoretical and methodological foundations of marketing, we found that they use involve the implementation of a much more coherent, simple and personalized approach in the process of delivering of public services and information to the public which means restructuring of the functioning of state institutions and their interaction with citizens, private companies and own employees.

During the implementing of marketing communications and their subsequent implementation, the focus should be paid to ensuring of the full use of accurate, comprehensive and timely information in all areas of public administration. Their use, every year, should lead to the convergence of public to the government bodies, allowing each independently and process information, to participate directly in the discussion of the public concerned draft documents submitted for this by the government.

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ARCHETYPE STRATEGY FOR SOLVING SOCIAL CONFLICTS IN WORK WITH THE PERSONNEL OF THE BODIES OF THE INTERNAL AFFAIRS OF THE REPUBLIC OF BELARUS

Abstract. The organizational and managerial and social conflicts in the work with the cadres in the internal affairs bodies of the Republic of Belarus are investigated, the possibility of their regulation by administrative and legal norms in the context of the archetypal approach.

Keywords: archetype, archetypal strategy, work with cadres, internal affairs bodies, administrative and legal norms, social conflicts, organizational and managerial conflicts.

АРХЕТИПНА СТРАТЕГІЯ ВИРІШЕННЯ СОЦІАЛЬНИХ КОНФЛІКТІВ В РОБОТІ З КАДРАМИ ОРГАНІВ ВНУТРІШНІХ СПРАВ РЕСПУБЛІКИ БІЛОРУСЬ

Анотація. Досліджено організаційно-управлінські та соціальні конфлікти в роботі з кадрами в органах внутрішніх справ Республіки Білорусь. Проаналізовано можливість їх регулювання адміністративно-правовими нормами в контексті архетипного підходу.

Ключові слова: архетип, архетипна стратегія, робота з кадрами, органи внутрішніх справ, адміністративно-правові норми, соціальні конфлікти, організаційно-управлінські конфлікти.

АРХЕТИПНАЯ СТРАТЕГИЯ РЕШЕНИЯ СОЦИАЛЬНЫХ КОНФЛИКТОВ В РАБОТЕ С КАДРАМИ ОРГАНОВ ВНУТРЕННИХ ДЕЛ РЕСПУБЛИКИ БЕЛАРУСЬ

Аннотация. Исследованы организационно-управленческие и социальные конфликты в работе с кадрами в органах внутренних дел Республики Беларусь. Проанализирована возможность их регулирования административно-правовыми нормами в контексте архетипного подхода.

Ключевые слова: архетип, архетипная стратегия, работа с кадрами, органы внутренних дел, административно-правовые нормы, социальные конфликты, организационно-управленческие конфликты.

Target setting. The Internal Affairs Bodies of the Republic of Belarus (hereinafter 'the Internal Affairs Bodies') are part of the national security system of the Republic of Belarus. They are called upon to combat crime, protect public order and ensure public safety of the Republic of Belarus. The effectiveness of performed tasks by the Internal Affairs Bodies depends greatly on the professionalism and competence of staff of the Internal Affairs Bodies (hereinafter 'the Police Officers').

The optimization of the law enforcement bodies becomes increasingly important to develop new approaches to support ongoing organizational staff changes, resolution and minimize the consequences of social conflicts in work with the personnel in the Internal Affairs Bodies in the current situation in the Republic of Belarus. Undoubtedly, work with personnel is one of the conflict-related types of activity, since it refers to the system of 'person-to-person' interaction. Regard to the activities of the Organs of Internal Affairs, work with personnel deserves special attention, because it is aimed at ensuring national security, improving the quality and efficiency of the tasks facing the Internal Affairs Bodies.

Analysis of recent research and publications. The subject of this article provides an analysis of existing researches in three areas. Firstly, the researches of archetypal issues in general and Archetypics in the field of juris-

prudence and public administration in particular deal with the interest to the problem. Secondly, the researches in field of Conflict logy in public administration including the notions of the concept of conflicts, their types, methods and methods of conflict resolution concerning the work with personnel also deal with this problem. Thirdly, the state personnel policy in the Internal Affairs Bodies and its administrative and legal support deal with this issue.

Researches of archetypal issues were carried out by scholars in the 19th century. The most authoritative on this issue are the works of Carl Gustav Jung [e. g., 1] who introduced the concept of archetypes, comprehensively analyzed them, substantiated the nature and origin of this social phenomenon, and also classified archetypes.

Analyzing modern research and publications devoted to the researches of archetypes, it is necessary to distinguish the works of the founders of Ukrainian School of Archetypics. The School was formed as an interdisciplinary scientific direction of research on archetypes: by sociologists both E. A. Afonina and E. A. Donchenko, psychodiagnostician L. F. Burlachuk, culturologist S. B. Krymskyi, historian A. Martynov and political scientist Yu. Romanenko.

The consideration of archetypal issues in jurisprudence was carried out by Russian scientists through the study of the phenomenon of the unconscious in legal reality (K. V. Aranovskyi, A. M. Velychko, A. V. Poliakov, A. P. Semitko, V. N. Siniukov, V. N. Chaika, I. L. Chestnov, and others). Recently, the original strategies for cognition of legal reality are increasingly being proposed in the legal scientific community. Not only theoreticians of law, but also researchers of various branches of law, substantiate the necessity of using in the jurisprudence of previously not involved philosophical concepts and directions, the use of methodological means of comprehending the law, which differ significantly from the classical methodology at the same time.

The Belarusian scientist researches the issues of the methodology of the development of legal science are more actively carried out within the framework of the International Scientific and Methodological Seminar on Problems of Classical and Post-Classical Methodology of Legal Science. They have held on the basis of the Academy of the Ministry of Internal Affairs of the Republic of Belarus (Minsk), since 2012.

The problems of classical and post classical methodological approaches in contemporary epistemology (M. A. Mozheiko and T. I. Adulo); the possibility of using postclassical methodological approaches (A. V. Poliakov, I. L. Chestnov, A. V. Stovba and V. I. Pavlov) and classical methodological approaches (V. A. Tolstik and V. A. Kuchinskyi); theoretical-legal concepts in the knowledge of the law, the issues of implementation civilizationally models of cognition in the development of modern state and law (S. A. Kalinin), the justification of axiological approach in jurisprudence (L. O. Murashko), law and ethics (B. V. Nazmutdinov), pragmatic understanding of law (M. V. Baitiieva), as well as scientific studies the branch of jurisprudence on the application of various methodological means of cog-

nition of legal reality (A. S. Alexandrov, A. V. Barkov, H. A. Vasilevich, S. Ye. Daniliuk, I. V. Danko, L. L. Zaitseva, L. I. Kukresh, V. V. Marchuk, L. A. Savenok, E. A. Sarkisova, etc.) were discussed in the framework of these seminars, researchers of not only Belarus, but also Russia and Ukraine. [2–4].

The problems of conflicts have been of interest to many researchers, since ancient times. Various branches of science like Philosophy, Psychology, Sociology, Conflictology, Management, etc. study diverse aspects of it. Recognition of the conflict as a natural and natural characteristic of social relations is one of the provisions of modern Conflictology, established by social scientists as early as the 19th and the 20th centuries [e.g., 5].

Some scientists (L. H. Pochebut, Yu. P. Platonov, D. Houlman, and others) pay more attention to strategies of behaviour in conflicts when studying conflict interaction. Quite a lot of researches are devoted to social conflicts (A. H. Zdravomyslov, A. V. Dmitriev, H. I. Kozyriev, S. V. Sokolov, etc.) pay more attention to the management of conflicts in the Internal Affairs Bodies (B. F. Vodolazskyi, M. P. Huterman, A. V. Lipnitskii, A. N. Oleinik, A. P. Rezvan, Ye. Ye. Tonkov and others).

Investigating the problems of state administration and power, it should be noted the work of the outstanding scientist M. Weber [6]. He is acknowledged by many researchers as the 'Father' (Pater) of the Theory of Public Administration. The organization and passing of the civil service in general and the service in the Internal Affairs Bodies in particular as part of

the problems of public administration are the subjects of scientific researches of such scientists as Yu. Ye. Avrutin, V. N. Boiko, A. A. Demin, S. G. Dyrda, K. I. Kenik, Yu. P. Soloviei, A. H. Tikovenko, V. V. Chernikov, O. I. Chupris, T. V. Shchukin and others.

The analysis of the latest publications on the three areas indicated above, allows us to state that there is not any independent research on archetypal issues in law. The conflicts in the Internal Affairs Bodies arising when working with the personnel, as well as insufficient investigation of the possibility of regulation of conflicts by administrative and legal norms are remained little-studied.

The purpose of the article. The purpose of this article is to identify and justify the types of social conflicts that arise in dealing with the personnel in the Internal Affairs Bodies, the theoretical justification their regulation by administrative law in the context of the archetypal strategy.

The statement of basic materials. K. Jung's ideas had a significant impact on the study of archetypal issues in various branches of science. Today, approaches to understanding archetypes exist in many branches of science. They are used to understand Literature, History, Psychology and even Biology and Informatics.

The term 'archetype' consists of two ancient Greek concepts: 'arche' (primary) and 'typos' (image). K. Jung believed that there is a certain inherited structure of the psyche that has developed for hundreds of thousands of years. And this structure causes us to experience and realize our life experience in a particular manner. And this

certainty is expressed in what Jung called archetypes, which affect our thoughts, feelings and actions. At the same time, he denied the ideas that the person is completely determined by his experience, training and the impact of the environment, and singled out several following levels of the unconscious: individual, family, group, national, racial and collective unconscious. They includes universal archetypes for all times and cultures. Thus, according to the opinion of K. Jung, the archetype is the universal initial congenital mental structures that make up the content of the collective unconscious, recognized in our experience.

These basic provisions are the basis for understanding scientific and practical research and tendencies in the study of archetypics.

According to Yu. A. Antonian, *an archetype* is a separate collective psychological setting, which includes values, motives or ideas. These are models or schemes of an abstract nature, but acquire specificity in a culture or a subculture [7, p. 152]. V. N. Chaika defines archetypes as an element of the collective unconscious, which develops certain primitive images of law, which are schematic in nature and form the basis of human representations of legal reality [8, p. 7]. V. N. Huliakhin understands the reflection of the constantly recurring social experience in regulating the relations between people under the legal archetype [9].

Given the fundamental provisions of the archetypes proposed by K. Jung, the established approaches to the definition of law as a system of universally binding rules of behaviour that act as regulators of public relations, as well

as existing approaches to the definition of legal archetypes, in our view, the archetype in law is a formalized and reusable model of regulating legal relations. Formation or formulation and implementation of model-archetypes of legal behaviour will allow regulating legal relations effectively.

Summarizing the existing concepts in the field of studying the nature of the conflict, it should be noted that the most common approach to the concept of conflict is its understanding as a confrontation between parties that are aware of the opposite of their interests.

The Staff, acting within the authority of the position held, always act on behalf of the state, exercising authority and administrative powers, including the use of direct enforcement measures up to the use and use of firearms [10]. Realization by the Police Officers of these powers undoubtedly serves as the main conflict factor in the Police Officers' activities. On the one hand they protect law-abiding citizen, his life, health, rights, freedoms, protect public order and ensure public safety, on the other hand the Police Officers cause harm to the person contravening the law, public order and safety.

However, our research is aimed at identifying and regulating conflicts in the Police Officers' activities within the Internal Affairs Body, namely, when dealing with personnel in the Internal Affairs Bodies.

Work with personnel in the Internal Affairs Bodies involves forecasting, analysis and planning of personnel work; optimization of the organizational and staff structure of the Internal Affairs Bodies; professional selection, admission to the service of the Police

Officers and support of their passing service in the Internal Affairs Bodies (assignment to a position, Alternative Duties, transfer, extraregimental employment, award, granting vacation, cashierment, etc.), professional assessment and certification of the Police Officers, their professional training; work with the reserve of personnel to nominate; plan and stimulate the growth of the Police Officers. The issues of motivation and organization of operational activities, ideological work, management of conflicts and stress, ensuring the social protection of employees should include to this.

According to the theory of social change, any changes taking place in the organization (which are also the Internal Affairs Bodies) play a special role in the formation and development of the conflict [11, p. 344].

The discrepancy between the structure of the Internal Affairs Body or the staff number of the Police Officers for the requirements of operational and official activities arises when there is insufficient forecasting or lack thereof when creating, optimizing or reorganizing the Internal Affairs Body (its subbranch), and also due to the fact that the tasks which are solved by the Internal Affairs Bodies, the criminal situation, the social and economic conditions of life are changed, and necessary changes in the structure or the staff number are not implemented.

As a rule, any organizational and staff changes (reorganization or liquidation of the Internal Affairs Body (branch), changes in the structure and staffing structure, optimization of the number of personnel, etc.) are accompanied by an organizational and management conflict, because such changes are associated with the uncertainty of service prospects, the need to adapt to the new conditions of service, the new manager, as well as the heavy dismissal, enrollment or relocation of staff to another position, etc.

An erroneous management decision also objectively creates the possibility of conflicts between the chief and the Police Officer. Such conflicts can often cause injustice in the distribution of material and spiritual goods, the burden of work among the Police Officers and the imposition of penalties and rewards.

Social conflicts are the most common. Interpersonal conflicts, conflicts between a person and a group and inter-group conflicts are distinguished among social conflicts.

Interpersonal conflicts arise between the Police Officers and between the Police Officer and the Chief. So, the conflicts are also possible due as insufficient qualification of the Police Officer as both Chief and the Police Officers, because the mistakes made by him affect the interests of all who interact with him. The lack of close social interaction between the Police Officers of one and the adjacent branches of the Internal Affairs Bodies during solving numerous operational and official tasks. It also creates the basis for interpersonal conflicts among colleagues.

Interpersonal conflicts between the Police Officers and, first of all, in the presence of direct subordination, act as one of the main reasons for the dismissal of the Police Officers to the reserve at the end of the contract until the maximum age of service is reached.

The conflict between a person and group arises when the Police Officer

does not adhere to the norms of behaviour that have developed in the branch. A variation of such a conflict is the conflict between the Chief and the subordinate Police Officers. The conflict arises from the inadequacy of the leadership style, the adoption of disciplinary unpopular measures, etc.

Intergroup conflict arises between different branches of the Internal Affairs Body. Theoretically, the operational and official activities of all branches are aimed at solving common problems facing the Internal Affairs Bodies, but each branch has different interests. An example of an intergroup conflict is the disagreement between units performing tasks assigned to the Internal Affairs Bodies (Police, citizenship and migration branches, etc.), and branches providing tasks assigned to the Internal Affairs Bodies (headquarters, personnel, etc.). In addition, inter-group conflicts also entail the lack of objective criteria for assessing the operational and official activities of different divisions, bringing the activities of all units to a common denominator, and the distribution of organizational and material resources.

Due to a number of peculiarities of the service in the Internal Affairs Bodies (the established system of one-man management and subordination, strict regulation of operational and service activities, as well as the importance and social importance for the society of tasks solved by the Internal Affairs Bodies), where both organizational and managerial and social conflicts are not only the factors, directly affecting to the moral and psychological climate in the staff, the state of service discipline and the level of crime among the Police Officers, and may entail consequences for the national security of society as a whole.

The management system and the possibilities for regulating conflicts by administrative and legal norms take play the important role in the resolution of organizational and managerial and social conflicts in dealing with personnel in the Internal Affairs Bodies. Thus, it is necessary to develop a model for carrying out organizational and staff changes in the Internal Affairs Bodies, as well as proposals and recommendations for the senior staff of the Internal Affairs Bodies to assignment the Police Officers to the positions, taking into account their personal and business qualities. At the same time, the approval of such a model, proposals and recommendations by the relevant organizational and administrative document (the Order or Order of the Minister of the Internal Affairs or the Deputy of the Minister of the Internal Affairs of Ideological Work and Personnel Support within the framework of the delegated powers) testifies to the possibility of forming and implementing archetypal models of legal behaviour, and also the possibility of regulating social conflicts when dealing with personnel according to the administrative and legal norms.

It is possible to form other models of legal behaviour according to the same scheme:

• Development of generalized social and professional indicators (for example, personal competence, personality compatibility, etc.) for the correct selection of a candidate for the relevant position;

• Substantiation of the management decisions taken in terms of minimizing

the likelihood of conflicts between performers at the stage of implementation of these decisions;

• Formation of the objective criteria for assessing the operational and official activities of various branches of the Internal Affairs Bodies;

• Development of regulatory procedures for the resolution of the typical pre-conflict situations, in work with the personnel in the Internal Affairs Bodies;

• Inclusion the management issues, dealing with work with personnel in the Internal Affairs Bodies into the Educational Programs of Advanced Training of Chiefs of All Levels of Conflict Management.

Conclusions. New approaches to understanding the right pay considerable attention to the development of the spiritual life of society, in which unconscious states and processes have a considerable effect. This circumstance necessitates the further research foundations of perceived legal situation and the influence of the unconscious level of human psyche, including issues of archetypics in law.

The effective resolution of organizational and managerial and social conflicts arising in the work with personnel in the Internal Affairs Bodies is possible through the formation (formulation) and introduction of archetypes models of legal behaviour. The further stage of the theoretical research is related to the process of detailed formation, substantiation and development of recommendations for the introduction of archetypes models of legal behaviour into the work with personnel in the Internal Affairs Bodies.

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TRANSFORMATION IN EDUCATION INSTITUTIONS IN A CONTEXT OF SOCIAL CONFLICTS: UPON M. MAFFESOLI'S CONCEPT OF THE "NEO-TRIBALISM" ARCHETYPE

Abstract. This article analyzes trends neo-tribalism, reflecting the complex of social transformation in modern society. The author examines the characteristic features neo-tribes, performs comparative analysis of modern traditional tribes. In the context of this problem much attention paid to the concepts ethnocentrism and tribalism, regionalism, regional patriotism. The author analyzes educational institutional transformation within the regulatory phase 3rd epochal cycle. On the basis of bias neo-tribalism author proves critical need for successful completion of power decentralization reform, ensuring real autonomy of educational institutions in modern Ukraine, which will create an organic basis for the reform of secondary education and the implementation of other major educational changes.

Keywords: archetypes, neo-tribes, ethnocentrism, educational institutional transformation cycle paradigm.

ДИНАМІКА ОСВІТНІХ ІНСТИТУЦІЙНИХ ЗМІН У КОНТЕКСТІ КОНФЛІКТНОСТІ СОЦІУМУ: АРХЕТИПНИЙ КОНЦЕПТ "НЕОТРАЙБАЛІЗМУ" М. МАФФЕСОЛІ

Анотація. Стаття присвячена аналізу тенденції неотрайбалізму, що відображає складну трансформацію соціальності в сучасному суспільстві. Автор досліджує характерні ознаки неотрайбів, здійснює компаративний аналіз традиційних племен із сучасними племенами. У контексті даної проблематики значну увагу приділено концепціям етноцентризму і трайбалізму, регіоналізації, територіального патріотизму. Автор аналізує освітні інституційні трансформації в межах нормативних фаз 3-го епохального циклу. На основі врахування тенденційності неотрайбалізму автор обґрунтовує критичну потребу успішного закінчення реформи децентралізації влади, забезпечення реальної автономії закладів освіти в сучасній Україні, що створить органічну основу для здійснення реформи середньої освіти та впровадження інших масштабних освітніх змін.

Ключові слова: архетипи, неотрайби, етноцентризм, освітні інституційні трансформації, циклічна парадигма.

ДИНАМИКА ОБРАЗОВАТЕЛЬНЫХ ИНСТИТУЦИОНАЛЬНЫХ ИЗМЕНЕНИЙ В КОНТЕКСТЕ КОНФЛИКТНОСТИ СОЦИУМА: АРХЕТИПИЧЕСКИЙ КОНЦЕПТ "НЕОТРАЙБАЛИЗМА" М. МАФФЕСОЛИ

Аннотация. Статья посвящена анализу тенденции неотрайбализма, которая отражает сложную трансформацию социальности в современном обществе. Автор исследует наиболее характерные черты неотрайбов, осуществляет компаративный анализ традиционных племен с современными племенами. В контексте данной проблематики значительное внимание уделено концепциям этноцентризма и трайбализма, регионализации, территориального патриотизма. Автор анализирует образовательные институциональные трансформации в рамках нормативных фаз 3-го эпохального цикла. На основе учета тенденциозности неотрайбализма автор обосновывает критическую потребность успешного окончания реформы децентрализации власти, обеспечение реальной автономии учебных заведений в современной Украине. Это создаст органическую основу для осуществления реформы среднего образования и внедрения других масштабных образовательных изменений.

Ключевые слова: архетипы, неотрайбы, этноцентризм, образовательные институциональные трансформации, циклическая парадигма.

The formulation of the problem: Education systems are closely connected with culture and social institutions. In the 21ˢᵗ century, the scientific community can state the formation of a new package of socio-anthropological projects in response to which new educational practices are being cre-

ated. The education and the pedagogical activities are always guided by the leading type of sociality. So at the stage of postmodernity, the imperative to "teach everyone everything in the traditional institutions of education" has lost relevance long time ago. During the post-modern period, the way of the "pedagogy of knowledge" to "the pedagogy of research, design, activity", the teacher ("the one that lays the foundation" [31, p. 137]) mastered the new roles of the coach and tutor — now he does not broadcast knowledge, but he manages the educational search for applicants. According to M. Pyatkov, the substantive basis and law of development of the entire social are placed in a single archetype — the archetype of changes [29]. What will be the direction of the following educational transformations in the era of large-scale, and sometimes unstable social changes?

The condition of modern society is characterized by the disintegration of meta narratives and their replacement by signs, simulacrums, images, symbols that form a new (postmodern) solidarity, create a new "fascination" of the world in the minds of people. "People bring victims for "Deities" of local importance (love, commerce, territory, food, beauty, etc.), which names have changed in comparison with the era of antiquity, but the functions did not, "said M. Maffesoli, when he is describing the" divine social" [24]. The technological development of modernity is suprainnovations, however, as sociologists show, it is impossible without the synergy of archaic elements that define the framework for a complex transformation of sociality. In our time, noted by American sociologists N. Glazer and

D. Moynihan, the tendency of many people in many circumstances to insist on the importance of their group affiliation and originality, and on the rights that follow from this, has significantly increased [5]. This process is named by scientists like "mass retribalization, which emergent is in response to the limited ability of large associations of people and systems of power, the uncertainty of the structural links of modernity, and leads to a looseness of social tissue. There is a growing interest in marginalized groups, minorities, ethnic communities, exotic religions, etc. — as the desire of the modern human to "substantiate their world". On the grass-roots level of society there is an active generation of new individual and the collective identities are in connection with which the vertical corporateism is increasingly being replaced by a horizontal one.

In the theory of the well-known professor Sorbonne M. Maffesoli, the new sociality emerges through self-organizing and self-directed affective communities that solve the problems of "domestication" of the surrounding, menacingly unstable world, dehumanization of city life, play the role of a defensive association in the conditions of temporary loss of landmarks- neotraiby [7, p. 112]. New tribes widely use the network resources of electronic media, providing their flexibility, the speed of response and energy. According to M. Castells, the power of modern network structures becomes stronger than the institutions of political power [22].

Neotrabalism is an organic and mass process that demarcates the transformation of the social. If within the individualistic paradigm self-contained

individual a person is the bearer of a certain stable function in society, then the societal paradigm, which is actualized by many modern sociologists, is the basis of a new sociality that determines a person who easily merges with a tribal community, beyond the borders his individuality [1, 2; 7; 12; 13]. In the categories of archetypal methodology, Persona is a social image of a person, a certain generalization of it as a civilized entity, which is ideal from a moral and social point of view. However, within the unbeaten person has the ability to very quickly change their masks, so his role behavior is mega-alternative. The neotraibalism, due to its internal pluralization, blurs the boundaries of imposed schemes of the interpretation of reality. Neotraibs are self-valuable polyfunctional, different-structured microcommunities with free membership, the salutary goal of which is the communication, the play, and the spectacle. According to some scholars, M. Maffesoli tries to declare organization and management of the decentralized communication process in such a way that knowledge from him organically emerges, has the right to life [18, p. 82]. So, for modern tribes the educational function is important. The appearance of ample opportunities for distance education, project activities, teamwork, peer education, participation in webinars, hakatons, lecture rooms, whose offers are received from informal communities, groups in social networks, alternative public associations, the media, gives reason to believe that serious competitors appear in traditional educational institutions. Such dynamics around the educational environment is useful, because it creates a qualitatively new look at the future of education, the role of its traditional and newest institutions, allows to predict the vector of reforming the system of public education management in Ukraine.

At various stages of social development education served different functions and roles, depending on the context in which its institutions functioned, and the prospective request of consumers of educational services. But one thing has remained constant:

The educated people better understand the complexity of the world, and the presence of a critical mass of well-educated individuals serves as a safeguard for most social conflicts. In that article we will consider three blocks of questions: the problems of non-wrestling, correlation with tribalism and ethnocentrism, the modern co-evolutionary stage of development of the Ukrainian society in the context of the cyclic paradigm and the dynamics of global educational transformations in the context of archetypal methodology, on the basis of which we will make generalizations.

The analysis of the latest publications on problems and the identification of previously unsolved parts of a common problem: The postmodern sociology (works of Z. Bauman [1; 2; 13], M. Maffesoli [7; 24; 25]) fixes the symptomatology of the modernist crisis, its exhaustion by the social crisis, which follows, and the need for reconstruction of sociological discourse. "The sociology of postmodern" (the articles of E. Giddens, J. Habermas), on the contrary, postulates the continuity and incompleteness of the modern project. The French sociologist

M. Maffessoli characterizes the transition to postmodernism as a transformation of the "social" (society, mechanical solidarity) into "sociality" (community, organic ("orgiastic") solidarity) [7]. The concept of "neotraib" is the neologism of M. Maffesoli and its widespread use

In scientific discourse is just beginning. The basis of the societal paradigm laid down by the works of W. Sumner [9], which, moreover, conceptualized the concept of ethnocentrism, and his student D. Campbell. The problems of network structures and was discovered in the works of the Spanish sociologist M. Castells [22]. In his opinion, modern networks of social composition replace the previous modern forms of personal and material dependence, and this change in the social system leads new forms in systems of stratification, communication, mobilization, and needs a new flexible culture of relationships. The content characteristics of the "urban tribes" were researched by I. Waters. The archetypal paradigm and sociometric studies are represented in the Ukrainian scientific thought by the works of the scientists of the Ukrainian school of archetypics — E. Afonin [12], A. Sushi, A. Bandurki, A. Martynova [23], etc. The analysis of educational transformations through the prism of neo-urbanism has not yet been the subject to Individual research.

The goal of the article is to analyze the manifestation of non-wrestling trends in the modern world, to estimate their significance in the context of attempts to determine the horizon of the institution of education as a model and project, the formation of educational trends.

The exposition of the main material of the research: On the model of "The Revolt of the Masses" by H. Ortega y Gasset, the Russian sociologist L. Ionin named his work "The Revolt of Minorities". In it, the scientist proves that now belonging to minorities becomes a fashion, even a norm [19]. When a person demonstrates the signs of belonging to a minority, it looks prestigious and in a new way [19, p. 5]. For L. Ionin, the Menshinas are: subcultural groups, new religious movements, sex minorities, ethnic minorities, networked minorities. In particular, the latter develop most dynamically, because of their space — virtual space — the sphere of maximum freedom of choice, especially facilitates communication, the simultaneous presence of the individual in many collectives. It is believed that being and responding quickly online is the responsibility of the community member, a sign of virtual courtesy. A secret meeting can be held in a closed group, which, of course, does not replace face to face communication. As futurologist M. Kaiku wrote in Physics of the Future: "In constant competition between High-Tech and High-Toch, we want the first and second" [21, p. 33]. That is why in the era of cyberspace, we have still a live theater, tourism. If we are offered photos of the artist and tickets for his concert, we will choose the tickets (High-Toch). This M. Kaiku calls the principle of caveman: for it was not enough that you praise the good hunting. The caveman would have preferred to hold the dead beast in his hands. Our desires, nature and passions for the last 100,000 years have not changed much. We still, having electronic media, pre-

fer to save the paper copies of information. Therefore, the office without paper did not become a reality. And so a digital hologram of a teacher will never completely replace his living analogue.

The more people move physically, the more they tend to create communities in cyberspace and look for a more stable and more permanent place in the virtual world. According to L. Ionin, this place is the electronic address [20]. However, here it is worth noting the existence of a dual tendency: along with the boundless possibilities of virtual space, a person embraces nostalgia for local, natural. Such a need is also a basis for associations in the modern tribes.

In 1997, the british anthropologist R. Jenkins noted that since the 1960s, the word "tribe" began to change more neutral and such that it is not associated with the colonial era — "ethnic group" [6]. At the same time, the tribute returned to scientific discourse, but in a new sense — M. Maffesoli in 1996 used this term to describe the phenomenon of the growth of the number of geographically dispersed micro-tribal groups based on the matrix of collective emotion, religious spirit, proximity to nature [7, p. 40]. In his article "The Time of the Tribes" M. Mafesioli is rejected from global narratives (for example, the national state), successfully transfers the accent from the society to a community that is once again experiencing the myth "here and now". Characterizing the current trend, such the predominance of the whole over the individual, concealing depth on the surface of things, M. Maffesoli uses the term "formism". In his vision, the non-static world is full of social networks, based on minute and minor everyday situations, emotional excitement with a characteristic catharsis, deep solidarity. The regulators of the sensitivity of neotraibs are joint activities, holidays, rituals, that create the community anew, and open the opportunity to feel together, experience the same passion, build on the shared experience and experience of the Other [7].

According to M. Maffesoli, all institutions from micro-groups to the state are an expression of "divine social" [24]. New tribes in the concept of M. Maffesoli are formed both on the basis of a local (territorial feature) and an imaginary (general idea) criterion, as well as style, worldview, and game. These are not subcultures, that is, communities based on a somewhat different style than for the overwhelming majority of the population, these are self-sufficient "micro cultures" — youth groups, bloggers, fans of television series that arise to objectify the idea of "common" as a symbol and space of social life. The social imaginary is cementitious material of neotraibov [7, p. 150], in contrast to the rational choice and the universal moral law of the previous period [7, p. 116].

In the scientific research M. Maffesoli develops the ideas of his teacher, the cultural anthropologist J. Durand, that the thinking and the Imaginary of human are equal and connected to processes. In the modern world, as many theorists have noted, even a physical space is often replaced by an imaginary one [11]. From here the problem of territorial identity is concerned.

According to A. Musiysdov, territorial identities turn out to be as "natural" (through objective charac-

teristics of the territory), as much as "imaginary" (through the meanings attributed to the territory) [27, p. 27]. In the works of E. Durkheim, French understanding of the "imaginary" can be traced as a landscape of collective aspirations (imaginaire).

The famous theorists M. Castells and E. Giddens, to a certain extent, are considering the question of the so-called societal depoliticization. However, as long as this trend is more correctly described as twofold. Individuals, as before, associate themselves with the place, they consider it important to have a connection with it. Let's remember only the names of volunteer battalions which were created in Ukraine in 2014 — Donbass, Kiev, Slobozhanshchina, Azov, Crimea, Krivbass, Kremenchug, Lviv, Lugansk. Of course, some of them were created under the influence of corporate groups, so this name may sound like a simulacrum, but for others this name is a symbol, a manifestation of the fact that territorial identities continue to play an important role in the self-determination of the individual and in the affairs of the whole state. The presence of territorial communities is conditioned by the existence of common interests for their members related to territorial practices (movement to work, shopping, etc.). Therefore, the foundation for the self-awareness of the territorial community is the necessity to protect these interests — the improvement of the territory, the provision of transport, etc.

The concept of "Territorial patriotism" and "territory consciousness" conceptualizing the Ukrainian conservative V. Lipinsky in his work "Let-

ters to brothers-growers". These issues also acquire the new significance for the processes of decentralization and the creation of joint territorial communities (JTCs) in the modern Ukraine. R. Aron's daughter, sociologist D. Schnaper, refers to the words of T. Parsons that the societal community is a collective organization created in a certain territorial space with a common cultural tradition that relates to "blood" and products of the "contract" [31, p. 179–180]. V. Beck concludes: "Our commitment to a certain region never harms the love of the country as a whole" [3].

According to Musiysdov, in this discourse the constructivist position occupies the main place: the community of the territory is a social construct, and the territorial community is "an imaginary community" [27, p. 29]. As B. Anderson writes, any community is imaginary [11, p. 23]. For example, the nation as an imaginary community was "created" by cartographers, printing machines, newspapers. Now the role of "imagination" in defining the connection between society and the territory is easily traced in the massive spread of attempts to design the image of territories-marketing of territories, is also an important problem for the economic activity of JTC in Ukraine.

Concerning the notation sphere of relations of groups formed on the basis of ethnic attitudes, at the beginning of the 20th century. W. Sumner introduced the notion of "ethnocentrism", considering that in-group relationships (we-group) are always inherent in integration and cooperation, and outgroup (they-group) — competition and hostility [9] (see Table 1). The

Table 1

The comparative analysis of features of modern and traditional tribes[*]

Traditional tribes (tribes)	New tribes (Neotraybs)
Permanent identification of members	Temporary identification of members
Generic relations as a factor of unity	Leisure, friendly, communal, other connections as a factor associations
Ability to belong to the same tribe	Possibility to belong to many tribes (not limited to)
System-forming is tradition	The desire for the new is system-forming, but in simultaneous synergy with the sensationalisation of archaic
They have historical content	They do not have historical content ("not immortal" in the social sense)
Exist in a uniform cavity time and space	Exist in a non-uniform, "multilayer" time and space
The value of territory is the determining factor	Some revival of the value of the territory
Focus on uncertain judgments about the future and the eternal, abstract, mythical	The emphasis on social experience, all present and natural
Strong on the basis of solidarity, authority center, discipline of members	Strong on the basis of solidarity, weak – on the basis of the authority center or discipline of members
Constant structure and essence	The temporal structure is blurred, the essence is constantly changing depending on the roles that each participant is authorized to perform
A clear demarcation in relations with Others ("we-they"), which is in a sense a self-identifying sign	It is not a general requirement for a clear demarcation in relations with Others ("we-they")
Hierarchical, vertical structure of power	Anarchic and horizontal structure of power
The presence of a totem	The presence of a "situational" totem (which is much less likely to cause situations of manifestation of fascism, xenophobia than in the case of tribes)

[*] *Authoring*

ethnocentrism is a phenomenon of ordinary ethnic consciousness, which can result from the need to protect the ethnos from the foreign influence in the conditions of (disadaptation) of ethnic groups, uncertainty about the positive image of the "we-group", the desire of the indigenous ethnos to protect their territory from migrants (because of their negative attitude towards them), etc. The emergence of ethnocentrism is connected with the peculiarities of the group as an ethnosocial organism, historically formed, however, certain features of the actual social, economic and political situation can strengthen or weaken the ethnocentric tendencies. In the modern world, the index of national distancing of citizens has increased significantly, by the way, not

because of the deterioration of the situation in a particular nation, in fact, less tolerance for all. In this context, a state strategy is needed to support and facilitate (patronize) interethnic contacts on the part of the authorities, as well as to ensure cooperative interaction between communities in a regional context, which implies the existence of a common goal on the territorial basis (territorial patriotism). Partially in response to these trends in the modern world, the concept of cultural citizenship is being developed as opposed to the legal (formal — juridical) concept of citizenship. Many scientists are not inclined to interpret the citizenship separately from cultural signs (inaculture-blindconcept). After all, the state in this case does not experience inertia needs to be reconciled with society, when before it there is a community of citizens, formally legally identical (have the same rights and obligations) and do not differ on cultural grounds [10].

However, the opposition to minority cultures contributes to the preservation of social conflicts. The model of citizenship, conventionally set up to civilian models of different civilizational spaces determines R. Rosaldo (Stanford University) through the concept of cultural citizenship (culturalcitizenship) [8] with an emphasis on the culture of citizenship as the spiritual and moral value of the individual. In our opinion, a high level of culture of citizenship in that component of its content that, apart from civil, accommodates moral and ethical values, serves as a means of preventing conflicts not only on an ethnocentric basis, but also possible disputes and

clashes between neotrabams in the event of their destructive behavior. The growth of the value of the value bases of the civil service in Ukraine, including the issue of the further culture of citizenship of civil servants, found meaningful expression in the updated legal and regulatory framework for the civil service (2015–2016). However, we will not analyze this aspect within the framework of this research.

If, in the case of the ethnocentrism, ethnic attitudes on the perception of other groups and ethnostereotypes can be either positive or negative, but they are never neutral (which in itself is a significant factor of conflict), for neotribes, as a rule, the need for such a categorical bipolar assessment of others. The re-definition of borders is complicated in today's changing global context of social stress. We can conclude that ethnocentrism and non-wrestling are two different processes that exist in parallel in the modern world and characterize society from several different sides. In our opinion, neotrabalism corresponds to the trends in the development of modern democracy as the movement towards greater freedom, decentralization, the information society, when the limited political democracy to ensure a more equitable arrangement leads the self-organization of citizens themselves. This is about the emergence of a new level of sociality: mobile, ready for quick action when it is necessary, actively protecting the rights of its bearers and not infringing on the freedom of another. This is a sociality that becomes strong due to the variability of situations of privacy, unprofessional creative activity, self-search in conditions of democracy and publicity.

In the information society, individuals not only consume information, but also produce it, supplementing, changing, constructing structures, creating knowledge and information. The flexibility, the fluidity of content and structural characteristics is provided guaranteed the freedom of creativity of their members for, as a rule, the democratic nature of relations, the constant exchange of knowledge, the search for a new, permanent communication, the mutual motivation to improve. When the freedom of creativity is blocked, the society becomes more conflict. The freedom has a positive effect on the development of members of the non-rake and on the culture of the society as a whole, if an encroachment on the freedom of another or violence is excluded as a means of self-affirmation in the activities of the new tribe. In this case, in the middle of neotraib, new requests for education, its new forms and variations are constantly born. However, in the case of lack of developed critical thinking, even the group's unobtrusive position can be fatal, negative. Of course, knowledge have emancipatory character, and postmaterial reproduction is the dominance of creative work. The stimulation of the creativity of the worker and the confidence in his innovative activity, in our opinion, to form a new economic structure under the fourth industrial revolution.

Ukrainian researcher A. Galchinsky in this context issues a new sociocentric reality, when a person is not indirectly (as always), but directly becomes a real system-forming the center of the future [14]. In this context, the logic of social transformation begins to dominate in the economic process.

The richness of human is formed by the social environment of our communion, space communications, and intellectual exchange options. These positions are inseparable attributes of the psyche of the individual.

Neotraybs is largely imaginary community than the Tribe. By adding to this the possibilities, provides the information society to the individual towards convenient and comfortable learning in various forms, we can say: the possibilities of educational impact on modern tribes in the case, for example, of the possible use of violence as a symbolic act of action, are quite wide. But as for tribalism (the activity of tribes in the traditional sense), the possibility of education, for example, for the tolerance of different groups more limited. Let us illustrate this with the following situation. The well-known Norwegian anthropologist T. Heyerdahl, who made a historic expedition across the waters of the Pacific Ocean on a raft using the technology of ancient Peruvians, loved to tell a story of how in the eighteenth century a wealthy traveler exchanged the inhabitants of Polynesia for some trivia two children. He honestly educated them in his estate, taught manners and the basics of science. And two years later brought back to their tribe. What a surprise he has, when these children, having just gone ashore, took off their shoes, all their clothes and shoes, and ran to their tribe's members naked and barefoot.

The modern education is not only works for the needs of certain neotraybs, but also spreads the information about the modern tribe outside of it, warning probably biased perception

for separate unneighboring of a closed type. However at the stage of postmodern social networks are increasingly being empowered, so there are often cases where, perhaps, one education, as a regulator of the conflictuality of the society, will not be enough (for example, the situation with suicides of adolescents — "Blue Whale"). But the general rule is this: if the level of education of members of neotraybs is higher than the less, there will be the probability of conflicts inside the modern tribe and at the level of relations with other neotrabams. For example, if different neotraybs bind different meanings from one territory, will promote the formation of philosophical horizons members and their understanding of the fundamental importance of the manifold. The first woman — rector of Oxford University L. Richardson believes that the best way to resist the radicalization of young people is to give an opportunity to listen to different points of view. To see ways to solve problems from different sides, to promote a culture of dialogue is important for modern democracy. By the way, many educational projects concerning the support of the policy of multiculturalism have so far been implemented by the efforts of various groups of volunteers — specific unabashed.

The flexibility without disregard excludes the aggressive imposition on society of ideas about life on the part of their members. In general, neotraibs are not often based on deviant norms, they can simply be alternative. The anarchism of neotraybs, as well as of any type of activism, can fit within the framework of the law. In modern society there are different norms that allow

certain minorities to be represented in the discourse, depending on the relevance of the issues they are about. All of this does not lead to a reduction in the differences between the communities. Moreover, modern means of communication not only facilitate the communication of different individuals among themselves, but also demarcate the various existing communities into which they enter. In the intention to get the confirmation of one's own identity, people prefer to communicate and interact within their "own" communities.

To the step of stabilization of the social and economic situation in Ukraine to block the possibilities of education significantly, today can be that in the poor and "hopeless" of neotraybs as a rule, modest educational needs. The educational motivation is much higher in conditions of high socioeconomic status of members of the neotraybs, who will accordingly be in a privileged position regarding the request for educational services. The network reality and ample opportunities for learning in the information age to some extent "equalize" this inequality. Another advantage of network communication and democracy on this basis is the possibility of constant dialogue, including with authorities, with different groups of the public on pondering and the definition of public policy objectives.

In the context of the methodology of epochal cycles, which is developed by Ukrainian archetypalists [12, p. 16], the modern Ukrainian society is in a transitional stage from the normative period of involution to the normative period of evolution and, accordingly, is characterized by unsustainable ba-

lance, horizontal mobility. It can testify that even after the actions of civil protest under the name of the Revolution of Virtue, according to polls of the end of 2016, 72,4 % of Ukrainians agreed that it is difficult for them to understand what to believe [17] (the so-called syndrome of traumatized society). At this stage, social institutional control is weakened, but there is a need to monitor the development of social conflicts.

Within the framework of the cyclic paradigm (see Table 2), the revolution is determined by the initial point of the cyclical development of the social system. Behind it comes the normative phase of involution [12]. The involution is changed by the transitional phase of the cycle- coevolution, within which the imperfection of metatheories and existing scientific paradigms becomes apparent. However, the co-evolutionary period is specific to the emergence of a mass of self-sufficient individuals (the subject "I"), which under the influence of growing innovative waves enhance the synthesis of order and chaos [12, p. 17]. The co-evolution is replaced by the normative phase of evolution, which ends with the transitional period of the revolution as the final point of development of the social system. The revolution is characterized by the appearance of qualitatively new hypotheses and conceptual theories on the basis of the accumulated experimental material at the stage of evolution, the growth of the emotional and volitional activity of individuals and the increase in the field of social freedom [12, p. 17].

Neotraibalism for the Ukrainian society is a new trend, which only claims about itself. One of the most striking examples of Ukrainian non-spying is corporate groups at the power — Donetsk, Dnepropetrovsk, Kiev, Carpathian, Lviv clan-neotraiby. In our opinion, if the Ukrainian society were characterized by a longer stage in the formation and functioning of modern tribes, in particular by territorial features, the process of decentralization in Ukraine would be much quicker and more successful. In this case, it would be of an organic nature and not semi-artificial, like now. Proceeding from this position, it is possible to explain why until JTC educational process more active in the western regions of Ukraine, where the population is a little less long Soviet past, and the regional landscape has a smaller number of "deserts" of large industrial cities with a "dehumanized cultural space" (an inheritance From the USSR). From here we should also expect that the reform of secondary education, which, in the context of decentralization of power, provides for the creation of support schools and the transfer of authority for their administrative services, strategic management to the level of the communities themselves, in the western regions of Ukraine will be faster than in the east. If on average in 2016 in the central regions of Ukraine there were 4 supporting schools per oblast, at the same time in the Lviv region — more than 30. In our opinion, the hope that here the local communities will be able and responsible to take patronage such a large network of supporting schools and, as a result, provide the population with better educational services.

According to Ukrainian archetypal scientists, modern Euro-Atlantic coun-

Table 2

Regulatory (constant) phases in the cyclical model of the development of science[*]

The cycle / Phases of cycles	The involution	The evolution
Characteristic features of the phases of the cycle	The fundamentality (universality) of scientific knowledge and encyclopaedism of the system of sciences. The science has little to do with practice. This is, first of all, the period of assimilation of new qualities – the stage of socialization. Order, external control, collectivist morality, subject "We", social consent, the power of laws. It (being) determines consciousness, simplification of social structure	The development of applied science, the differentiation of science, narrow scientific specialization, comparative and interdisciplinary research, the experimental method, special pluralism and a mixture of research methods. Complicating the social structure, increasing social activity, emancipating the individual, the stability of change, freedom of choice, consensus, strong citizens. The consciousness determines the forms of being, personal interests and passions prevail, the individual determines the social, the complexity of the social structure
1 cycle	The period of ancient Greece	The Period of Ancient (Ancient) Rome
2 cycle	The renaissance	Period of enlightenment
3 cycle	Modern (the basis of socio-historical methodology – objective laws and trends. For scientific knowledge it is characterized by the absoluteization of the fragment)	Postmodern (the priority of "biological components" of a person – the ethnic and national characteristics)
Social characteristics of the phases of the cycle	Extraversion is a "closed society", the direction of the societal psyche to the material essence. Static, logical activity, irrationality, emotionality, intuition	Introversion is an "open society", the orientation of the sociocultural psyche to the spiritual essence. The development of social institutions, the formation of dynamic new social qualities, rationality, pragmatism

[*] Developed on the basis of [12], [23]

tries, in contrast to Ukraine, already come from the stage of evolution in the crisis era of network totalitarianism, to lay the foundation for the normative phase — the involution of the new 4th epochal cycle [12, p. 18]. And in many ways, the realization of the vector of their subsequent development relative to the formation of the subject "We" was prepared by the stage neo-trabalizu (approximately from the late 60's through the 20th century). Within the normative phase of the evolution of the third cycle — the postmodern. Although in the archetypal scheme, the normative phase of the postmodernism is characterized by dominant of the individualism and a significant influence of the individual in social organization, culture [23, p. 140], we do not think

that the community values of neo-wrestling substantially contradict with such individualistic norms and at this stage coexist with them. For example, Z. Bauman emphasizes the individualistic character, number of storeys and fluidity of neotraybs. According to the scientist, in modern tribes an attempt is made to regain "communities", but instead it only leads to even greater fragmentation [1]. That is why, M. Maffessoli argues, in the place of individualism in a mass society comes collective individualism in postmodern-neotrabalism [7, p. 84]. In one of his last research M. Maffesoli clarifies three main characteristics of the modern tribal phenomenon: the significance of living in one territory, the commonality of tastes and the return of the figure of the eternal child [25]. Regarding the latter, in our opinion, in this context, we are talking not only about the infantilism of the eternal child and its desire to play (which is emphasized by M. Maffesoli especially), but also about the irresistible desire of every child to learn new things, which, of course, is connected with education.

The modern education is removed from the gravitation to the real space as the building of the school or university walls, this manifests itself in the growing popularity of the family (in the link of the general average) and distance (on the link of higher education). In ancient Greece, Aristotle spent his lectures on walks in the garden. Also in modern developed countries, politicians try to make all the environment in which an individual lives — educational (through the concept of lifelong learning at any age and even place).

The education becomes more sensitive to the life and needs of different communities. This trend corresponds to the modern processes of decentralization of education management and the expansion of the school's autonomy boundaries. After all, in conditions of broad autonomy, the institution of education can react more quickly to the emergence of new local or social needs, requests, timely preventing conflict situations. In Ukraine, education management processes also follow world trends in this direction.

In October 6, 2016 the draft Law of Ukraine "On Education" was adopted by the Verkhovna Rada of Ukraine in the first reading. According to this document, and is based on the explanations provided in the "Methodological recommendations for the development of regulations on the structural division of education of the executive body of the united territorial community" [26], the management and financing of out-of-school, pre-school, elementary and basic schools (up to the 9th grade) To the level of the united communities, which are now being created in Ukraine. The management of the senior profile school should be at a level higher than the unified community (in Poland it is the level of the county), however, since there are no such counties, in Ukraine, and schools I, II, III degrees are not yet separated — the senior school will be managed by the community as well.

The management of education by the local government of the united community differs significantly from the administration of network of educational institutions on the part of district state administrations? First,

the educational management body of the JTC has the authority, apart from the operational authority (ensuring the current activity of the community educational network), and also on the strategic (planning and forecasting of the education system in the JTC) levels. Secondly. If the head of the administrative service entity is appointed by the JTC chairman in the JTC, who is elected by the JTC community, then the head of the district department of education appoints the head of the district state administration and is appointed, in his turn, by the President (without the participation of the community). Hence, the educational management body, like the whole system of local government in JTC, is primarily accountable to the society, and acts in its interests. Also, the administrative maintenance of the network of educational institutions in the JTC is aimed at maximizing the delegation educational and methodical powers to the level of the educational institutions themselves [26]. That is, it is about expanding the autonomy of schools.

The famous American pedagogue, J. T. Gatto argues that the phenomenon of mass forced school education appeared at the stage of modernity as the extreme manifestation of economic rationality in order to standardize the processes of thinking of the worker in the role of a reliable consumer. To do this, the scientific management quickly spread from factories to schools. According to J. T. Gatto, the great destructive myth of the twentieth century. There was a statement that the child would not receive the proper education in the unique conditions of her own family [15, p. XII]. As history has shown, the model of rational management of schools has somewhat damaged the roots of a free society, as it defended. The school has evolved as the weapon of the leviathan state.

In the XVIII–XIX centuries. Young Americans have acquired all the necessary skills for life in society and the family. And the teachers were given the wrong place — everyone could teach others and everyone could teach themselves. Secular schools were peripheral institutions that were used for resting the mother. Such system in the early stages of statehood, the US was borrowed in Ancient Greece. In ancient Greece, training was characterized as free, based on self-discipline. For applicants for education, it was important not to test by tests, but to achieve real ideals in the cause provided by the local tradition (participatory democracy). The most famous Athenian school was the Plato Academy, a meeting place of thinkers and seekers, favorable for a good conversation and good friendship, everything that, according to Plato, should be the basis of education.

In the last decades of the XIX century, the American education system has been overridden by the Prussian / Spartan model, whose goal satisfied the needs of business and the state through "accompanying each step of the person with official attitudes". At the stage of the Enlightenment, the cultivation of the collective social organism, many European philosophers become supporters of the idea of compulsory schooling, because it was tempting to develop the eastern mechanism for transforming the broad masses of the population into a means of realizing the will of the elites, creating a reliable

foundation for easily managing the society. At the end of the first quarter of the XIX century, in large American cities there are Lancaster schools, children from low grades were brought up obedience under the guise of getting the ability to read and count. In these institutions, children were not required to think, only to repeat, so it was easy to learn. The form of compulsory education in the United States was invented in Massachusetts around 1850. Its implementation was opposed, but in 1880 the last resistance was overcome and American children began to go to school under escort. It was turned out not entirely in favor of society — if before 1850. The literacy rate in the state was 98 %, after 1850 — no more than 91 % [16, p. 40]. Compulsory education served as a tool for creating national unity and reflected the fear of ethnocentrism. The level of prosperity in society has grown, but if you look at psychology, you can see an increase in anxiety. We are convinced that the introduction of compulsory schooling with all the attributes that led to the minimization of the space of freedom and creativity of the student, as well as the introduction of school management in the "factory samples", contributed significantly to the growth of anxiety and depressive moods in the society that lay in the prerequisites for the emergence of neo-urbanism as a phenomenon of modern society.

If before the middle of the XIX century american students could freely choose the model of education that suits them, for example, self-education, for today these options are available only to the most courageous and rich. In the project of law of Ukraine "On Edu-cation" laid a new status of the home form of education (when the applicant does not need to take a certificate of health or special circumstances to get an opportunity to study at home). And now with any school, not just extra-mural, parents will be able to conclude an agreement on home schooling for their child and passing examinations for a certificate. The draft Law of Ukraine "On Education" also provides support for various types of schools, in particular public funding for obtaining the general secondary education in a private educational institution in the amount of a financial norm for the budgetary provision of one student. Such changes are fully consistent with the normative phase of postmodernity, it provides for innovation and emergence of the society. The successes of home education in the United States (more than 2,5 million children are covered by this form so far) and various types of schools that are semi-dependent from the state (charter, magnet schools, others) point to an alternative encouraging path of educational change, to which, with some delay, Ukraine is attached.

If before the economy of industrialism could not withstand the generation of young people trained to think critically, postmodernism and the formation of a new 4th epochal cycle are in great need of a generation of enterprising, creative people who will perform work that people can not do. *In a healthy community, the learning function belongs to everyone*. The current trend of neotrabalism contributes to the effectiveness of this norm to a certain extent, while confirming its prospects in parallel. The state is obliged

to help the new network processes in education and to serve them. Also, the society additionally has a need for government programs for the development of basic sciences, laying the foundation for residual knowledge to ensure progress.

In the context of the reform of decentralization of power and the reactivation of the idea of educational districts in Ukraine, in our opinion, it is important to make service to society an indispensable part of schooling. In addition to the experience of selflessness, the participation of the individual in the life of society is the best way to transfer responsibility in the main spheres of life. And the alienation from society turns into indifference to almost everything [16, p. 74]. The local community is not the best fuse for loss of identity. The developed community has certain historical traditions, differs from the mediocre neotraibu — the friendship and loyalty in society are long-term, and for most modern tribes, this is a temporary phenomenon. Therefore, we agree with JT Gatto that the crisis of school education is associated with a serious crisis of local communities [16, p. 40].

For the modern education it is important to keep the scope of work, rather than producing "educated people". In the near future a new way to be popular is advanced by the humanitarian, ethical, social competence of young people. They will sound new in conditions when 1 billion people can become unemployed, a large number of African children are threatened with death by starvation, the problems of refugees and others become more widespread.

Systemic educational reforms should be preceded by local pedagogical innovations and local efforts, during which local pedagogical experience will be formed [30, p. 23]. The modern model of education — the model of the conveyor — is ineffective. It is the network form of education, in our opinion, that can ensure the content (cultural fullness) of the educational trajectory of the competitor of education — ideas of corporatism, constructiveness, and not consumption of alienated knowledge. Only the collective forms of work and activity will ensure the modern thinking and correct socialization of the individual, even though the personality as an anthropological entity constructs its own way of life.

The modern teacher is the conductor, who initiates the creativity and activity of the competitor of education, his accompaniment, the joint search for solutions, organizes the conditions and scope for creativity. Unfortunately, till now the state managers understand reforms as the organization and reorganization, directed not only on organizational structures, but also on the teachers themselves and students only as a material of transformations. Therefore, it is easy to explain why educational changes are easier to take place at the level of educational institutions (where teachers are self-organizing) and are hindered in the sphere of education management.

Conclusions and prospects for further research: The Postmodernity is characterized by a transition from a modern individualistic paradigm (individual, group) to a postmodern societal paradigm (face, tribal community — neotraybs). It is invisible at

first sight, the potential for influence without forcing on existing traditional educational institutions can not be ignored. The modern networked society differs not only in emphasis on knowledge and information, but in a fundamental change in their role, everyone can join the technology of producing knowledge or symbols that unite in modern tribes. This flexibility, immeasurable creativity is critical for the traditional vertical structures of education management, in the information society we have no time to respond to the rapid circulation of information. The collision of traditional and modern approaches to education that underlies resistance to change and is caused by frequent failures of reforms will be overcome in the case of tracing those framework points of educational requests without disrupting, the analysis of which as a result will help to more accurately predict the development of education and successfully design, introduce the relevant phases of the epochal cycle of educational Change.

The modern era is characterized by the fact that along with the creation of new forms of social life, the old ones are also reproduced. Many opposite tendencies coexist or are twofold. However, through monitoring the grassroots level of society it is possible to track which trend vector will be more relevant in the near future. After all, in conditions of freedom of functioning of the structures of the grassroots level of society as close to natural, local, it will be reflect the real symptomatology of society. Virtual, affective tribes are alternative forms of organization, communication, interaction, where a person finds himself again. The basis for the new sociality is the emotional dimension of social life, backed up by media activity in social networks. The vector on the formation of the collective subject "We" in the modern Euro-Atlantic countries within the normative phase of the evolution of the 3rd cycle - the postmodern, accompanying their probable transition to the normative phase of the involution of the 4th cycle, is largely not possible due to the phenomenon of neotribalism (started here approximately From the late 60^s of the 20th century and prepared the necessary prerequisites for such a transition).

Tribes of the modern world are formed on the basis of the diversity of individual acts of self-determination. The multiplicity of membership contributes to the creation of a more complex personality orientation than just ethnocentrism. A person who deeply feels himself a member of various groups can develop the ability to compare, understand the conventionality of certain positions. The possibilities of education as a regulator of social conflict in the society are unrivaled much more and more variably than at the stage of the modernism.

The assistance in the development of civil society (non-inflexes can form public organizations to enter into a dialogue with the state), the decentralization of power and further democratization and the formation of a new quality-fully correspond to the trends of postmodernity and contain a significant potential for preventing social conflicts. At the stage of non-urbanization, the state should support the desire of individual communities to make education more approximate to re-

gional needs, to promote the diversity of forms of education and to stimulate creative principles at its basis. Now the components of collective consciousness archetypes are used by separate groups artificially as an instrument of hi-hume technologies (humanitarian forms of point manipulative influence by human behavior). We are convinced that it is possible to warn such a manipulative action in the conditions of a developed culture of life of the community (public, Gromad culture), because of the large volume of live, open, daily communication between its members.

The neotrayb is a simple means for an individual to fulfill his desires and protect himself from the demands of other modern tribes. For today neurairabs are relatively successful in performing the educational function. This problematic aspect of interdisciplinary research is promising for further analytical work.

The content of education differs in relation to various types of sociality. And the type of sociality, in turn, is a sign of the curriculum of actual educational transformations. This is one of the strategies for preventing and resolving conflicts in the modern world through educational changes respond to social changes, accompany them with appropriate educational influences, thus contributing to the organic logic of the cyclical development of society.

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THE CONCEPT OF ADVERTISING AS A SOLUTION TO CONTRADICTION BETWEEN COCIAL JUSTICE AND ECONOMIC EFFICIENCY (ARCHETYPAL APPROACH)

Abstract. The article highlights the role of advertising as a mass communication, features of advertising activity, which is based on the purpose of profit making, contradictions of the concept of advertising. The article describes the influence of advertising on society, the use of archetypes in advertising to solve problems of consumer behavior management, the problems of transformation of mass behavior, cultural and moral values of a society, caused by the influence of advertising from the position of the archetypal approach. The author advocates the need for development of public administration mechanisms in the sphere of advertising with the aim of achieving an equitable correlation of the interests of entrepreneurs, the state and society, taking into account the specifics of advertising activities.

Keywords: Advertising, regulation, advertising activities, archetype, social justice.

КОНЦЕПЦІЯ РЕКЛАМИ ЯК ВИРІШЕННЯ ПРОТИРІЧЧЯ МІЖ СОЦІАЛЬНОЮ СПРАВЕДЛИВІСТЮ ТА ЕКОНОМІЧНОЮ ЕФЕКТИВНІСТЮ (АРХЕТИПНИЙ ПІДХІД)

Анотація. Аналізується роль реклами як масової комунікації, особливості рекламної діяльності, в основі якої лежить метаотримання прибутку. Розкривається вплив реклами на суспільство, питання використання в рекламі архетипіки для вирішення завдань щодо управління споживчою поведінкою. Розглядаються проблеми трансформації масової поведінки, культурних і моральних цінностей суспільства, що зумовлені впливом реклами з позиції архетипного підходу. Доводиться необхідність розвитку механізмів державного управління у сфері реклами з метою досягнення справедливого співвідношення інтересів підприємців, держави і суспільства з урахуванням особливостей рекламної діяльності.

Ключові слова: реклама, регулювання, рекламна діяльність, архетип, соціальна справедливість.

КОНЦЕПЦИЯ РЕКЛАМЫ КАК РАЗРЕШЕНИЕ ПРОТИВОРЕЧИЯ МЕЖДУ СОЦИАЛЬНОЙ СПРАВЕДЛИВОСТЬЮ И ЭКОНОМИЧЕСКОЙ ЭФФЕКТИВНОСТЬЮ (АРХЕТИПНЫЙ ПОДХОД)

Аннотация. Анализируется роль рекламы как массовой коммуникации, особенности рекламной деятельности, в основе которой лежит цель получения прибыли. Раскрывается влияние рекламы на общество, использование в рекламе архетипики для решения задач по управлению потребительским поведением. Рассматриваются проблемы трансформации массового поведения, культурных и нравственных ценностей общества, обусловленные влиянием рекламы с позиции архетипного подхода. Доказывается необходимость развития механизмов государственного управления в сфере рекламы с целью достижения справедливого соотношения интересов предпринимателей, государства и общества с учетом особенностей рекламной деятельности.

Ключевые слова: реклама, регулирование, рекламная деятельность, архетип, социальная справедливость.

Target setting. "Advertising as a litmus test shows many specific and very significant for postmodern era features" — this is how the scholars characterize the role of advertising in the culture of the modern era [9, p. 147]. The technocratic development and progress in communications caused the rapid development of mass communications, including advertising, which has become also a part of modern mass culture.

Herewith the advertising reflects not only the features of the era, but it also creates them. It is scientifically proven that its impact is not restricted

by the economic sphere, advertising has information, sociological and psychological impact on the people. E. Romat noted that "it is known the action of advertising is implemented by theinfluence on human psychology" [13, p. 57]. The influence of advertising caused the transformation of mass behavior, cultural and moral values of the society.

In modern conditions, "when the society becomes information [...] mass consciousness requires the same attention as individual consciousness. For this reason, the problem of developing methods of social control will never leave the stage," — a Ukrainian researcher in the field of communication technologies G. Pocheptsovsaid [8, p. 550]. So the problem of developmentof the effective methods of social control is relevant for the management of advertising sphere as mass communication.

But herewith the government regulation of the advertising sector in modern Ukraine has a market economic paradigm. The features of the advertising activity as mass communication determine the necessity of social orientation of regulation,the protection of the public interests.

Advertising as a business in market conditions is directed at the realization of commercial interests of the entrepreneurs. In this case the consumers of advertising act as the objects that is studied properly and at whom the advertising information is directed.

Market relationshipsare built on the pragmatic principles of free enterprise. The peculiarity of the modern state is that demand (consumer behavior) is guided by not only invisible "hand of the market" but a noticeable and persistent advertising hand. The interests of the producers and consumers come into the conflict respectively.

The fair value of the interests of businessmen, state and society can be achieved primarily through the formation of the adequate mechanisms of the state regulation. So the problem of solving the contradiction between the social justice and economic efficiency in state regulation of the relations in the field of advertising is relevant in modern conditions. In particular, this research is an attempt to use the archetypical approach for understanding and the search of ways to solve this problem.

Analysis of recent research and publications. The scientists of different spheres pay attention to advertising research today, it is an object of research of the economists, lawyers, sociologists, cultural scientists, psychologists, experts in management, communications theory, etc. In particular, the sociological analysis of advertising activity is implemented in the works of the domestic authors, N. M. Lycytsa, G. Pocheptsov, Russian scientists I. Rozhkov, S. G. Kara-Murza, foreign researchers W. Wells, J. Burnet, C. Moriarty. This article is also based on the statements of research of Ukrainian scientist E. V. Romat, authoritative expert in the field of advertising and,in particular, public administration of advertising activity. On analyzing the problems of advertising in the context of archetype, the author refers to the works of scientists of Ukrainian school of arhetypics, E. A. Afonina, O. A. Donchenko, O. V. Sushyi, etc. Paying tribute to the scientific developments of various aspects of the advertising in the works of modern scholars, it should be noted

that the problems of state regulation of advertising as a social phenomenonare not researched enough currently. Moreover, the social value of the researches on the phenomena of manipulation of public consciousness in mass communications is growing, which includes advertising, in particular, the use of archetypal approach. So the attemptof analysis of sociological aspects of the problems of the modern advertising has been made in this study from the position of archetypics.

The purpose of the article. The aim of the article is the analysis of the ratio between social justice and economic efficiency in advertising and ways to resolve the conflict in the state regulation of advertising activities on the basis of the archetypal approach.

The statement of basic materials. The state regulation of advertising in Ukraine is based on its economic functions today. However, advertising on one hand is a developed industry and from the other hand, it is a social institution that has a diverse effect on the society, including destructive.

The theorists allocate social and ethical concepts among modern marketing concepts in marketing communications (that includes advertising). In this study, the term "concept" will be used in the sense of marketing concept as a broader definition, similarly the terms "marketing" and "advertising", "marketing activities" and "advertising activities" will beused.The social and ethical marketing concept has emerged relatively recently, in the second half of 1970... It was formed as a result of increased attention to the environmental problems, resource constraints. The concept is to ensure the needs and interests of the target markets with more effective comparing with competitors means on complying the interests of the consumers and society as a whole.

The traditional concept of marketing activities is aimed at as fully as possible to satisfy the needs and interests of the consumers, in accordance with an increase in the consumption, expansion of the target markets, increasing sales, developing the markets of goods and services. The social and ethical concept is called to solve the problem of adapting marketing activities to the new requirements that are determined by the needs to balance the interests of the society as a whole with the interests of the certain groups of the consumers and the interests of the producers. The traditional marketing concept did not correspond such modern conditions, as limitation of the resources, economic crisis and social problems of the market economy. The social and ethical concept had to respond to challenges of time. But it did not fundamentally change the nature of marketing activities which has basically a consumer nature and it expresses the ideology of consumption. This conflict is relevant to all countries with market economies.

The fact about the activities on the European markets of the companies may be given as an example — the manufacturers of food products, in particular potato chips, soft drinks and also fast food companies. The companies representing world renowned brands position themselves as socially responsible, they support sports, act as partners of the Olympic Games, although this sponsorship is also a marketing means itself. But mass advertising ofgoods and services which are produced or provid-

ed by the companies had serious consequences for the European society, it has become one of the key reasons thatled to spreading such health problems as overweight and obesity. In 2000, at the 55th session of the World Health Assembly, the director of the World Health Organization (WHO) Harlem Brundtlend stated that "marketing approaches are important for public health. They influence the behavior, both ours and especially our children's. Counted to succeed, they have serious consequences for those at who they aimed" [10, p. 132].

In a special study among thereasons of the problem, WHO highlights alsothe advertising of unhealthy products, promotion of an unhealthy lifestyle, stimulation ofirrational demandand consumption of food. WHO also recognized a significant role of food advertising that is targeted at the children, in the occurrence and development of this problem among children [10, p. 132–164].

The companies that produce more harmful products (alcoholic beverages, beer, tobacco, etc.) also declare the principles of social-ethical marketing, sponsor sports competitions. The manufacturers and distributors of advertising, in their turn, also conform to the modern requirements, develop and implement ethical codes into action, but at the same time advertising of alcohol and tobacco does not promotea healthy lifestyle. Its negative impact on children and teenagers is scientifically proven. As a whole, the advertising directed at children may carry a threat even when it advertises toys. The researchers of archetypal marketing have proven that archetypes in advertising "have such power which it seems the children are not able to resist" it refers in particular the abnormal popular of a children's toy-doll Barbie, caused also the archetypal form of the product and its advertising [6, p. 324].

The use of the archetypal analysis method reveals the mechanisms of advertising impact of advertising on mass consciousness. As the mentioned of archetypes in advertising has shown, which was made by the American scientists Margaret Mark and Carol S. Pearson, in the modern era "for the first time in human history, the common myths began to take their positions, and the advertising has taken the place ofsacred legends" [6, p. 322]. The scientific works of local scientists also confirm that archetypal approaches and "advertising and PR-technologies use the phenomenology of the irrational" [3, p. 170].

S. G. Kara-Murza notes clearly regarding the advertising that it is a means of influence on the mind and the itsmain sense "lies in manipulation of the consciousness" [4, p. 116].

Marketing and advertising primarily represent the interests of the seller. The consumer interests are taken into account as a factor that in the successful use can help to improve the competitive position and the market development. The consumer character of the marketing activities causes the controversyeven with the interests of the consumer in the long term perspective, more over the interests of society. Eventually, the marketing concept contradicts theconception of sustainable human development, which sense is to limit the consumption of natural resources and stabilization of the current

very high levels of consumption and achieving the goals of social justice.

The goals of social justice in the world of the concept of the sustainable development are definedas a part of common seventeen goals that are formulated by the UNO. There are those ones that meet the content of this research amongthem. They are: responsible consumption and production, reduction of inequalities, partnership for the benefit of sustainable development [17].

It should be noted that in this specific case social justice is understood as a moral category. In outline this complex social and philosophical category expresses the generalized moral evaluation of public relations; compliance various phenomena with understanding of accepted moral principles in the present society. The implementation of the principle of social justice implies the fair distribution of the activities, social benefits, level and quality of life, information and cultural values [14].

According to the theoretical views of J. Rawls, justice is honesty. The society that meets the principles of justice is based on voluntary cooperation with relevant voluntary adoption of voluntary commitments by the members of the society. "One of the features of justice as fairness is that the parties are conceived in the initial situation as rational and uninterested in each other [...] uninterested in the interests of the others" [11, p. 25]. This implies that members of society have subjectivity. Rawls's views are a theory of consent which declares a contractual approach to the social cooperation. But advertising does not observethese principles. The individuals and society are the

subject of influence in the concept of advertising (marketing) and the social space becomes corporate.

In the era of postmodern the role of advertising is changing: its value increases, advertising space is expanding to global scale. This information function narrows and increases the psychological impact of a mass audience, under which the system of social relations is transformed. The role and influence on global processes of transnational corporations are increasing which actually not only form the market space, but also cultural, turning it into corporate through advertising. It should be noted that multinational companies play an increasing role in the national markets, including the advertising markets. In Ukraine, two thirds of the domestic advertising market belongs to multinational advertising holdings. But at the same time in so-called developed countries, the regulatory mechanisms are formed in the interest of their national and multinational corporations [12, p. 161].

The contemporary French writer M. Welbeck in his essay "The World as a supermarket and a mockery" showed that the global commercialization transforms the social space in the "global supermarket". In such circumstances, people "want more and more [...] these desires are mostly set from outside — perhaps we can say that they are set by advertising in the broad sense of this word" [7]. A man turns into the receptor of advertising.

A French postmodernist philosopher Jean Baudrillard, exploring the crisis phenomena in the culture of the twentieth century, also noted that in the consumersociety the taskof adver-

tising comes down to the interpretation of desires. The desires materialize in things and things embody the desire and materialize certain functions of public structure. Advertising creates a world in which social problems are solved bythings not people: "Any tension, any individual or collective conflict can be solved with some thing" [2, p. 105]. The separation from social reality and simulation of existence transforms society into social passive mass of consumers, which is operated by the advertisers.

The American social psychologists have formulated a number of universal principles of social influence, which allow advertising people in practice "to manage without motives", "to become a Jedi master of social impact" and others [18, p. 4–5]. Such developments and other materials for guidance in the matters of "management without motives" arebeing developed now more than enough. As for the guides of the opposite direction on "public protection" from the effects of advertising, on the contrary, are not enough, the wishing should carefully collect such information bit by bit.

The education of advertisers provides comprehensive training in various areas, including such specific ones as psycholinguistics, neuromarketing, arhetypics, psychology, including *children's* (italics author. — L. S.). The experts of the field study the works of physiologists, psychologists, sociologists and others, in particular, in the tutorials on advertising you can find theoretical principles of physiologists J. Ukhtomskyi and I. Pavlov, psychiatrists V. Bekhterev and Carl Jung, without mentioning the scientific principles of mass communications, information theory, etc.

The consumers of advertising have no such training and even elementary systematic education on the impact of advertising on mass consciousness, how to protect themselves and to avoid manipulation, knowledge about the harm of information on mental and physical health, how it affects children and teenagers, on public morality and popular culture. So it is natural that in such situation the consumers and society cannot perform asanequal subject of relations in this area, they are the passive object of influence. Advertisers, business, politics (the fact that they perform themselves astheir clients, objects and advertising items influence ontheir position as for advertising) have goals that do not match the public ones. And, most importantly, they have levers of influence on conceptual principles of advertising, the formation of its normative legal regulation, and even organization of its control.

A modern Danish researcher and specialist in the advertising sphere Martyn Lindstromv in his book devoted to neuromarketing appeals to the readers: "Let's face it: we are all consumerswith you. And no matter what we buy — a mobile phone, anti-aging cream of Swiss production or a tin of Coca-Cola — shopping is an integral part of our daily life. Every day, dozens and even hundreds of advertisements and market offerings are directed on us. Commercials on television. Billboards on the streets. Advertising banners online. Advertising in shop windows. We are surrounded by brand names everywhere which all regularly brings down their information upon us [...] The bet-

ter we understand why we become a victim of tricks and fraud of advertisers, the better we can protect ourselves from their attacks" [5, p. 4–5]. So the society must take an active positionas for advertising.

The role of the public in the domestic advertising space is quite modest — it is the passive consumption of advertising and the lack of public activity as for the control of advertising activity. Partly this situation is conditioned by the national traditions and archetypal characteristics. For example, the public (non-profit) organizations carefully monitor both compliance with current legislation for publicity and the advertising content, its compliance withethical standards in Western European countries and the US.

Almost in all the developed countries public organizations are an important part of the system of external advertising control, theyfight quite effectively for the rights of the consumers. It should be noted that self-organization of the consumers was promoted by several factors, among which the most important one was the formation of civil society and democratic institutions and also archetypal principles of civil initiatives and activities.

The consumers of advertising in Ukraine which is practically the vast majority of the population, have low social activity, not organized enough, the traditions have not established in the legislation yet, not worked out mechanisms of consumer protection.

The national traditions and archetypal features of Ukrainian society, its tendency to paternalism provide the necessity to reckon with them, the role of public administration, the actions and responsibility of the state must be adequate to the current state of the society, whilethe foundations of the civil society are being formed. Accordingly, the balance of public interest and corporate interest of advertising business, the protection of social justice should be taken mostly by the state. This view is confirmed in the research of local scientists, particularly in the works of E. Afonin that "contemporary postmodern society, unlike the traditional one, is aimed at the transformation of interaction of the society and the state, which, in its turn, is provided by the creation of new forms of influence on people on state-management processes and respectivelytheir participation in public and political life of society" [1, p. 5].

Today the problems as for the principles of state policy in the advertising sphere, the effectiveness of state regulation and the system of external control remain unsolved and not enough investigated. It should be noted that the research in this area will certainly promote "archetypal perspective of the visionof problems of the modern state, public administration and public policy", as O. Sushyi determines the matter of the use of methodological principles of arhetypics in the government administration [15, p. 55].

Conclusions. The role of advertising as a mass communication has been studied in the work, the matter ofthe use of arhetypicsto solve the problems concerning the formation of consumer behavior has also been considered. The features of advertising have been analyzed which are based on the goal of getting profit. It is shown that corporate interests of advertising business

through advertising, which forms the culture of consumption in the society, including irrational, contradict with the interests of the society.

Thus, advertising as a sphere of public life requires not only direct action from public administration, but involvement of public in the management, expansion of the sphere of social activity of the population. At the same time, advertising as an object of state administration is not just business, it is also the mass communication which in its turn requires a comprehensive approach to state regulation in this sphere in order to provide balance of the interests of the society and advertising business, rights protection and legal interests of the consumers of advertising. The perspectives for further study are concretization of the directions of decentralization, relations and interaction with the public in the system of public administration of advertising.

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POLITICAL TRUST AS A RESOURCE OF COOPERATION BETWEEN THE STATE AND SOCIETY (AN ARHETYPICAL APPROACH)

Abstract. In the article political trust as necessary component of cooperation between power-holding structures and society is considered in the light of archetypes relevant to Ukrainian mentality. There is a special emphasis on formation of trust practices.

Keywords: archetype, political trust, psychoculture.

ПОЛІТИЧНА ДОВІРА ЯК РЕСУРС ВЗАЄМОДІЇ МІЖ ДЕРЖАВОЮ І СУСПІЛЬСТВОМ (АРХЕТИПНИЙ ПІДХІД)

Анотація. Політична довіра як необхідний елемент співпраці між владними структурами і соціумом розглядається крізь призму архетипів, притаманних українській ментальності. Особлива увага звертається на механізми формування довірчих практик.

Ключові слова: архетип, політична довіра, психокультура.

ПОЛИТИЧЕСКОЕ ДОВЕРИЕ КАК РЕСУРС ВЗАИМОДЕЙСТВИЯ МЕЖДУ ГОСУДАРСТВОМ И ОБЩЕСТВОМ (АРХЕТИПНЫЙ ПОДХОД)

Аннотация. Политическое доверие как необходимый элемент сотрудничества между властными структурами и социумом рассматривается сквозь призму архетипов, свойственных украинской ментальности. Особенное внимание уделяется механизмам формирования практик доверия.

Ключевые слова: архетип, политическое доверие, психокультура.

Target setting. After 1991 Ukraine had been perceived by the world for a long time as a state of transition with frequent fluctuations concerning policy, external partners and cultural values. We seemed stuck in time, not wanting to return to the past, but the future is not too advanced. One of the main contradictions of such "fluid state" has remained a large gap between the right of citizens to defend their freedom and their ability to manage social conditions that make possible such protection.

For more than twenty years Ukrainians were hoping for changes in the system have inherited from Soviet times. Hopes were mainly relied on the coming of a "new generation" of politicians with innovative ideas for already independent Ukraine. But usually the primary enthusiasm of recruits-parliamentarians to "qualitatively change outdated political practice" has always accompanied by another voters' disappointment that spilled into reducing trust in all positions. Of course, government representatives did "democratic reverent" toward the people, occasionally appealing to "public opinion" or "national interests" for lobbying laws favorable to them. However, participation of citizens in solving political and economic problems remained illusive, at finding decisions already adopted.

By 2014 Ukrainians had mostly used the "speckled" local forms of expression such as protests against police arbitrariness, sealing construction, environmental initiatives, etc. But Euromaydan has finally driven Ukrainians out from the "civic coma". Now each parliamentary reform is under the watchful eye of the public; people do not hesitate to oppose the officials and to remind who is the main real source of power constitutionally ("march of white kerchiefs", protests against increasing tariffs in metro, the miners' strike, blockade of ATO zone, "activists versus Russian banks", etc.). Exactly the Revolution of dignity has initiated reformatting politics and society towards acquiring a new quality — mutual publicity, existence of which is impossible without a high level of mutual trust. This refers to accommodation a kind of "trust credit" to public political players, which may be based both on rational (weighted assessment of the possibilities of prevailing authorities or opposition political forces) and irrational (including national archetypes) factors. So we consider an impact of the latter on trust practices.

Analysis of recent researches and publications. According to C. Jung [13], archetypes are a kind of "universal matrix" dominates in people's mind, in their culture. Proceedings of A. Bentley, T. Day, R. Dahl, D. Ziegler, A. Lijphart, G. Sartori, D. Truman, J. Habermas, J. Schumpeter and others are devoted to detailed consideration of archetypes in socio-political systems. One of the founders of Ukrainian school of archetypes E. Afonin [1] in his studies is using a binary-scale opposition to monitor and analyze changes in psychosocial culture of Ukraine. Ukrainian scientists O. Donchenko, Y. Romanenko [5] listed in detail cultural archetypes as organized principles of psychosocial evolution. The authors believe these principles constitute a kind of matrix regulation that is imposed on chaos thereby any content finds its place. Also, in the science of our country, psychological and political archetypes from different angles of view are examined by Yu. Behunov, V. Gorbatenko, L. Zubrytska, A. Kolodiy, V. Kolotilo, A. Kryukov, A. Lukashov, V. Martynenko, A. Melvil, B. Nikitin, A. Radchenko. However archetypes' influence on the formation of trust relationship between the authorities and society is still insufficiently investigated.

The purpose of the article is to consider in detail the nature of political trust subject to national archetypes inherent Ukrainian mentality, which can be used as conceptual guidelines in reforming relations between power and society.

The statement of basic materials. Any power uses in its own interests — as far as possible — people's trust in institutions, leaders, movements, slogans and more. Only with a sufficient level of trust we can reach an openness and transparency between political elite and society that provides the minimum necessary information exchange and support for government in place.

However, an individual of modern societies (including of Ukraine) usually shows not constant but variable mentality: in different times and situations of his/her personal and historical life in his/her spiritual being certain trends may prevail. Repeatability of identical historical events (like restriction of civil liberties, speech-policing) can lead to transformation of the latter on people's subconscious, encouraging them to such reactions on similar situations in the future and, thus, creating a kind of archetype.

Extrapolating denoted conclusion on trust practices, it can be argued that citizens of post-Soviet Ukrainian society overwhelmingly prefer reproduction political trust of "soviet format" stepping on "path dependence" (D. North), i. e. keeping in mind the archetypes of behavior, norms of interaction peculiar to both horizontal and vertical projections. It was accompanied by a phenomenon of cultural trauma thanks to it informal solutions of life support problems found in the past transferred to the present and are used as the primary source of the formation of trust relationship. Concretize with examples:

1) trust of the "patron-client"
The Soviet legacy: 1930s were filled with Stalinist terror, sudden arrests, constant personnel purges, obsession with "enemies" and their relentless exposure what created an atmosphere of

uncertainty and fear, gave rise to suspiciousness of others, even of family [12, p. 60]. Socio-political trust is usually implemented in communities connected by mutual responsibility, headed by the mayor (or equivalent one) and involved in "friendly" relations with one or another representative of power hierarchy. These asymmetrical exchanges provided that patron takes care of the client on his own resources and collects appropriate tribute in the form of gratitude for care.

The consequences in the present: instinct of self-preservation has initiated the phenomenon of "social markets" where the result of shadow activities is not only financial profits or material production as social effects: bribe improving appropriate business environment; shadow reshuffle in higher echelons; secret collusions of different political factions for lobbying certain law. Clientelictic informal practices in post-Soviet societies are consequence of Soviet culture as a survival strategy in a circle of "insiders". So the latter has dinted on trust in the form of doublethink accompanied by spreading of the next symbiotic forms (a synthesis of official and backroom agreements):

• an election of entrepreneurs as deputies of legislative branch and local governments (filling of the Verkhovna Rada committees, where most seats are distributed among prominent businessmen and managers of proper "supervising" sectors);

• a strategic partnership based on "trust relationship" between economic subjects with higher officials (financing election campaigns to ensure loyalty to his/her own business);

• "agreements" concerning redistribution of tenders (scandals about procurement of footwear production by MoD (the company of MP M. Lavryk "Talanlehprom") and also new cars for national policy; "gas schemes" of A. Onishchenko and situation with dredging in the port "Pivdenniy").

Though some researchers consider similar trust networks as a "reserve mechanisms" [4; 8] of stabilization in "transit period for the state", it should pay attention to the fact that such alliances can lead to loss of legitimacy by regime, depriving official public institutions their civil legal sense.

2) trust by "backstair influence" (as use of personal relations and mutual exchange of goods and services)

The Soviet legacy: tradition of collective responsibility, ideology of egalitarian prosperity and its accompanying expectations of fairness consumption faced with closed distribution structures and privileges range [12, p. 63]. For access to scarce goods and services it was need to connect the mechanisms of existing system. "Pull" and "black money" depended on trust to people, many of whom would cause extreme suspicion in usual circumstances.

The consequences in the present: in modern conditions pull relationship not only has not lost its significance: it has shifted. Previously, by pulling people got hands on goods and services, nowadays it is need for obtaining money or necessary information to minimize the risk, for gaining access to bureaucratic decisions regarding allocation of loans and its terms. As a result it appears the practice of barter through personal connections, i.e. on the reciprocal principle. If a patron-cli-

ent relationship involves a certain hierarchy due to vertical order of subjects, reciprocity is based on symmetrical horizontal structure, recognition the equality of actors [8, p. 70]. An example is the phenomenon of nepotism and favoritism in Ukrainian politics (clans Baloga, Bogoslovskih, Dubnevychiv, Lutsenko, etc.) that practically blocks the access to it for "mere mortals", turning the latter on outsiders.

Informal political institutions find their equivalent at the level of society: criminal structures, interpersonal networks, communications patronage and corruption act as alternative mechanisms of production of the particular trust at a general public mistrust. But after Euromaydan the nature of political trust is gradually changing. Ukrainians have begun en masse to get rid of psychocultural heritage imposed by the Soviet system and tend more to national archetypes, including on the use of trust both in everyday practice and politics. The peculiar "coming round to you" is explained by the fact that exactly in modern era features intrinsic to Ukrainian population did not develop in contrast to characteristics that met interests of the Politburo of the CPSU. This is the main contradiction of the present state of Ukrainian mass consciousness. Consider these metamorphoses:

1) The Ukrainian doesn't to be a bearer of collectivist values. But his/her **individualism** lacks an aggressive intentionality and becomes apparent observing own feelings, emotions, the inner world in general which points to the reflex base aimed first of all at family, friends, like-minded people. Such natural self-sufficiency stimulates not to join the society but to isolate from it [5, p. 220]. The strategy of the behavior is rather simple — it is an alienation from other people and the passing to the self-reticence, i. e. person exists first of all in the world of own anxiety showing an activity only in extreme situations. An example for it can be meetings, strikes of market traders, bus drivers, business owners, Afghan war veterans, just after the promulgation of certain law, although the necessary information about such possibility was given before that "X" time and at the same time there were such thoughts: "it can't become true"; "they wouldn't dare to do it". The other side of self-reticence is alarmism, when, for example, financial crisis was attended by mass buying of dollars or goods of residential use. For political practice it gives a possibility to manipulate the consciousness resting upon the fact that Ukrainian is a person without "centre" and it is possible to incline such person to the opposite decision even at the last moment.

One more feature of the Ukrainian individualism is the joining of the anti statehood (it means the power institutions aren't considered as organic constant of the political space) and the paternalism (to consider the state to be the guardian who distributes social package) [5, p. 222]. On the one hand, it looks like the people entrust their fate to the state, causing parasitical public mood, training the latter to a passive waiting for a miracle and weakening initiative of individual persons. On the other, constructively critical evaluation of governmental decisions and actions enhances a potential influence of civil society.

2) **Executivity** is an avoidance of originality, psychological chameleonism, inconsistency [5, p. 230]. Such a person may easily change plans and choose the escape under the pressure of circumstances (the practice of "rushes" and votes by deputies). Even considering Ukrainian to be "a small group person", who unwillingly searches for the communication in the mass we should point to a superficial and emotional character of his/her communication (the preference to virtual communities, forums) beyond a family. Small group, except conformism and tolerance, creates original immunity against pressure of big groups and society, partially leveling the guilt by participation and identification. Therefore Ukrainian represents the atomization of individual toward a system of abstract social bonds [6, p. 23].

It should be noted that mentality of non-civicism of the "average" Ukrainian as component of his or her social character is probably protective mechanism under circumstances of dependence on central and regional politics and of persistent worsening of life conditions. In due time, exactly using a strategy of self-defense led to numerous civic initiatives, participants of which note strengthening of social relations, growth of confidence in the ability to influence not only on their own fate, but also for the future of the country; it is appear an experience of conflict resolution ("Reanimatsiynyi paket reform", "Lustra", "Nova krayina", "Pomozhemo" etc.). These are significant positive changes after a long-term state of passivity, political apathy and marginality. On the other hand, post-maydan NGO, took away the part of monopoly duties from the state to resistance the February political crisis in 2015 and separatism, may create systemic barriers for proper power exercise by government. Because the healthy state a priori cannot be based solely on society's control under public servants. The latter should not fear the citizens but cooperate with them.

3) **Introversiveness** reconstructs the level of the society's neurotization, overstrain on account of bundle data accessing. Hereupon it appears original information blockade to all connected straightly with existential individual's interests [5, c. 237]. "Social fatalism" prevails, i. e. automatism of development, and also it is occurs an overrated level of optimistic expectations after another change of authority which is sure accompanied by sheer disappointments. The individual's behavior is notable for selective character: the aim of adaptation prevails in standard situations; the aim of isolation prevails in problem situations. The introversiveness is turned into voluntarism (a search of own truth contrary to reality), political shortsightedness, mutual protection, corruption and social nihilism behind moderateness and suspension.

4) **An emotional and aesthetically acceptable dominant** shows in instability of emotional reactions of Ukrainian to the same stimulus as a mechanism of adaptation to surroundings [5, c. 246]. That is why he or she likes rumors and made-up stories which give possibility to remove the load of the reflectiveness, and are actively used by politicians. For Ukrainian politics it is typical to produce the following myths: about wise and honest head, about "sit-

uation under control", about openness of all income items of public servants, about political and economic independence, about 144 successful reforms for Euro-integration etc.

5) **Tolerance** as a component of the Ukrainian psychoculture is also marked by historical influences. In particular, it can assert that tolerance of "soviet version" is notable for paternalistic personalized forms, mainly to the power-holding structures through mechanisms of socialization, censorship, etc. Using the definite term was not hailed, because it was considered as the suggestion of the West. Current understanding of tolerance is more appealing to religious or ethnic format, sometimes turning into patience or outright conformism. So during the stay of our country under the rule of foreigners (Turks, Poles, Russians) Ukrainians formed a caution and a willingness to accept the opinion of others, to turn a blind eye to disorder of being for preserving an existing status.

On the other hand, tolerance correlates with Ukrainian archetype of "social compact" peculiar to the period of Kiev Rus. It should pay attention to the popular assembly as a traditional Ukrainian governing body for collegiate decisions which are discussed and adopted by general meeting of community, were the most objective and assumed overall responsibility. Therefore, in public dimension it worth talking about development an "active tolerance, which would ground on the perceived importance in community and would force a legal ability to suppress some groups and strengthening others" [11, p. 112]. This requirement appears quite relevant for Ukrainians'

adaptation to new political course according to claims of representatives of the European Union.

Thus, it may be affirmed that Ukrainians are characterized by using of double trust practices formed under the influence of both historical events and their national archetypes. In general — against the background of mistrust by most political leaders — it is dominated three types of orientation:

• "immoral familism" [3, p. 462] — trust to yourself and members of the family;

• "an extensive trust", i. e. at the place of residence, social status or professional interests;

• a strategy of forced trust as a means of developing a sense of ontological security in the "risk society".

Dedicated types of trust can be used as initial training solidarity mechanisms, but their "conservation" and reproduction is an alarming trend that run deepen split and even threaten the existence of Ukrainian society as a whole.

Conclusions. The Ukrainian specificity is not that "political trust does not overcome an individual level" [6, p. 44]; it operates at the level of adaptation tools and habits. The phenomenon of social cohesion on other grounds, except mobilization from above, i.e. at the level of national relations, is keeping awake fear and alienation in former-Soviet people. Finally, political trust should turn into norm of "general reciprocity" [2, p. 26], when discharge of own duties by politicians in exchange for civil support will stop being depended on someone's personal feelings and interests. Otherwise, reciprocity principle loses its potential of universal

social integrator into a large community for those informal associations existing at the grade of microenvironment.

Unfortunately, we must note the trend of declining trust level to the representatives of "new pro-European minded government" [9]. Significantly, the majority of those who received mandate, like their predecessors, do not actually seek to confirm their own legitimacy "from below", frankly ignoring citizens' assessments of their activities. Thus, the power does not become thought-leader for electorate and does not generate belief in the importance and correctness of their actions before voters. Of course, Ukrainian politicians are using various methods for trust building, such as meetings with foreign colleagues as confirmation of common position on some problems (US Republican senator John. McCain); public reports about "successful completion of negotiations and compromise" (statements of D. Klimkin); passage of laws and compliance with standard procedures ("democratic" elections, requirements for individual voting in parliament, etc.).

However, fights, populism, passing laws to improve their own status significantly reduce trust to present Parliament. It is no mere chance, A. Giddens in due time promoted the concept of "active trust" is one that should be earn, not derived from specified social positions or gender roles. In the context of Ukrainian politics it means the need of breaking the practice of simulation publicity (lack of coherent argumentation and public debate of new utility rates, of accountability concerning direction of tranches from the IMF) and "eyewash" through fa-cade programs that solve, according to Ukrainians' opinion, minor issues (for example, creation of the police or government contact center).

Therefore, building a "new" — according to the Sustainable Development Strategy 2020 of P. Poroshenko — Ukraine with its own voice both internal and on the international scene requires solidarity on the ground of mutual — hereafter impersonal — trust, tension of intellectual efforts and loyalty to the country from its powers that be and citizens. Since the state and society should develop together but without sacrifice of each other.

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SOCIAL DEPRIVATION IN CONTACT AND MUTUAL CONDITION TO MENTAL ARCHETYPAL FACTORS IN THE STUDY OF THE NATURE OF SOCIAL TENSION IN UKRAINIAN SOCIETY: THEORETICAL RESEARCH

Abstract. In this material, the search aspects of analysis and explanation of the nature of social tension. In the analysis of various "acceptable" theories relating to this subject, it is assumed that the greatest validity is the integrality of the deprivation component, derived both by direct arguments of modern foreign researchers and by the theories involved in them: The theory of deprivation, frustration, theoretical correlates of poverty, marginalization and deprivation, ideas on the phenomenon of mistrust, which allow us to state the formation of a modern deprivation theory that most appropriately explains the mechanism of development of social tension, acceptable by Ukrainian society. Besides, theoretical

studies were carried out in the analysis and formation of new projections of the construction of an interpretative model of social tension taking into account the sociocultural features of people's vital activity, in the aspect of using the archetypal approach and mentality components. Latently these projections reveal the so-called "missing links" in cognitive constructions, appearing as peculiar indicators in the problems of comprehension, the mechanism specifics the changes in transforming societies.

Keywords: social tension, deprivation, archetypal analysis, mentality.

СОЦІАЛЬНА ДЕПРИВАЦІЯ У ДОТИЧНОСТІ ТА ВЗАЄМООБУМОВЛЕНОСТІ ДО МЕНТАЛЬНО-АРХЕТИПНИХ ЧИННИКІВ У ДОСЛІДЖЕННІ ПРИРОДИ СОЦІАЛЬНОЇ НАПРУЖЕНОСТІ УКРАЇНСЬКОГО СУСПІЛЬСТВА: ТЕОРЕТИЧНІ РОЗВІДКИ

Анотація. Відображено пошукові аспекти аналізу та пояснення природи соціальної напруженості. Проаналізувавши різні "прийнятні" теорії, що стосуються даного предмета, припустимо, що найбільшу валідність становить інтегральність деприваційної складової, виведеної як прямими аргументаційними положеннями сучасних зарубіжних дослідників, так і дотичними до них теоріями: теорія депривації, фрустрації, теоретичні кореляти бідності, маргінальності і депривації, ідеї щодо феномена недовіри, що дають змогу констатувати про формування сучасної деприваційної теорії, яка найбільш доступно пояснює механізм розвитку соціальної напруженості, прийнятної українському соціуму. Крім того, були здійснені теоретичні розвідки в аналізі та формуванні новітніх проекцій вибудови інтерпретаційної моделі соціальної напруженості з врахуванням соціокультурних особливостей життєдіяльності людей в аспекті використання архетипного підходу та менталітетних складових. Ці проекції латентно виявляють так звані "бракуючі ланки" у пізнавальних конструктах, постаючи своєрідними індикаторами у проблемах осмислення природи, механізму, специфіки змін трансформуючих суспільств.

Ключові слова: соціальна напруженість, депривація, архетипний аналіз, менталітет.

СОЦИАЛЬНАЯ ДЕПРИВАЦИЯ В ОТНОШЕНИИ И ВЗАИМООБУСЛОВЛЕННОСТИ К МЕНТАЛЬНО-АРХЕТИПНЫМ ФАКТОРАМ В ИССЛЕДОВАНИИ ПРИРОДЫ СОЦИАЛЬНОЙ НАПРЯЖЕННОСТИ УКРАИНСКОГО ОБЩЕСТВА: ТЕОРЕТИЧЕСКИЕ РАЗВЕДКИ

Аннотация. Отображены поисковые аспекты анализа и объяснения природы социальной напряженности. В анализе разных "приемлемых" теорий, которые касаются данного предмета, допускается, что наибольшую валидность представляет интегральность депривационной составляющей. Последняя — выведенная как прямыми аргументационными положени-

ями современных зарубежных исследователей, так и касательными к ним концепциями: депривации, фрустрации, теоретический коррелят бедности, маргинала и депривации, феномена недоверия, что позволяют констатировать о формировании современной депривационной теории, которая наиболее приемлемым образом объясняет механизм развития социальной напряженности, приемлемой украинскому социуму. Кроме того, осуществлены теоретические разведки в анализе и формировании новейших проекций построения интерпретационной модели социальной напряженности с учетом социокультурных особенностей жизнедеятельности людей в аспекте использования архетипного подхода и менталитетных составляющих. Эти проекции латентно обнаруживают так называемые "недостающие звенья" в познавательных конструктах, представляясь своеобразными индикаторами в проблемах осмысления природы, механизма, специфики изменений трансформирующих обществ.

Ключевые слова: социальная напряженность, депривация, архетипный анализ, менталитет.

Target setting. The system of Russian social and humanitarian sciences for twenty-five years in the post-Soviet space has given and gives an opportunity to realize the immanence of our society as a phenomenon of social tension. The deterministic of dissatisfaction with the diversity of people's needs, it is considered a reflection of the qualitative properties of the social system. And the fact that it has become an inalienable attribute of modern life, a characteristic of our society as a resource of social change, it updates its research and studies. However, in this research field there are many problems, primarily in the search for appropriate valid and verified means of cognition.

Due to the conceptual and methodological underdevelopment of methods for investigating social tension, prior to sociological and other sociological research, the task is to identify and solve relevant research theoretical and methodological problems and tasks. On the one hand, sociology, as "pragmatic" among the social science, is operated by its own rigorous methodological means of cognition, which exhibit a certain "linearity" in the correlation of the interaction of social factors, levers in explaining the development of various processes and phenomena. This refers to the positivistic context of the cognition of social phenomena. On the other hand, due to the circumstances of the epistemological crisis of sociology, this "tradition" of cognition of specific processes and phenomena does not always manifest, in the final analysis, a sufficient level of scientific verification.

The rationality and pragmatism of sociological thinking is not always synchronized with other latent characteristics of society, and, accordingly, by the methods of their subject-theoretical institutionalization. In this case it is about the archetypal and other similar approaches to explain certain processes and phenomena. Social development as

a whole is closely connected with the sociocultural features of the life activity of people, but these features are not sufficiently integrated into the classical rationality of cognition, but rather into the nonclassical and post-nonclassical. The so-called Jung's "collective unconscious", interpreted as the universal principles of the psychic life of individuals, the innate patterns that encourage people to perceive reality and react in a specific way to life events that are inherited, or co-formed on the basis of a generation of experience — are not always perceived as latent indirect "regulating" factor of social development and change. However, putting forward this theoretical and methodological construct as an epistemological dominant, putting it mildly, is not correct. Therefore, it seems advisable to try theoretical and methodological intelligence in researching and building a conceptual model of social tension of the current Ukrainian society, which is based on social deprivation in contact with her mental-archetypal factors and their mutual conditioning. Thus, the dualism of the subject of research takes place: deprivation and mentality factors.

Analysis of recent research and publications. The problems connected with the analysis and comprehension of social tension in our society are relatively new for Russian sociology, but still quite a lot of experience. The selected theoretical and applied aspects of its study were presented in the studies: E. Chairmen, N. Panina, L. Bevzenko, I. Bekeshkina, A. Vladyka, V. Nebozhenko, A. Balakireva, M. Mishchenko, E. Klyuenko, M. Slyusarevsky, N. Khodorovskaya and others.

The components of the theory of deprivation were significantly and differently developed by T. Harr [1], J. Davis [2], J. Donnald, E. Azar and J. Burton [3; 4] (the theory of basic human needs), R. Merton Theory of stress) [5] P. Shtompki [6], G. Lassuel, N. Miller, L. Berkowitz [7] and others.

Many ideas and characteristics of the mentality and modern social archetype of the Ukrainian society were expounded by philosophers and public figures of the past. However, for the time being, a separate set of interdisciplinary studies (social psychology, philosophy, sociology, history and government), this topic is revealed in the presentations of E. Afonina, E. Golovakhi, J. Romanenko, I. Shklyar, A. Ruchky, A. Zlobin, Donchenko, S. Krymsky, M. Popovich, Yu. Narizhnoy, A. Sushi, M. Shlemkevich and others.

The purpose of the article. An incomplete list of research practices points to their substantive diversity and structure. Each of them in its own way is worthy of attention and a certain use of the relevant research experience.

The statement of basic materials. The experience of the study of social tension indicates that without a definite system of initial theoretical representations of the system's theoretical foundation, analysis of historical experience, it is incorrect to talk about the content of the conceptual model. The very problems connected with the analysis and comprehension of social tension in our society are not new enough for Russian sociology. From the late 80's — early 90's the society of the former USSR, including Ukraine, found itself in a deep systemic crisis, with a characteristic, in

our view, social tension. Its main features were and are: anxiety, dissatisfaction with the existing state of affairs, distrust of power and so on. Apathy to what is happening, aggressiveness, panic, and even, to put it metaphorically — "expectation for a miracle" — all this became characteristic features of society. The authorities did not think about the circumstance that in the transition from one formation to another the society is in a marginal position, and not for a short time. The status, role behavior of people, the scale of social values changed. The quality and standard of living, as significant factors that determine social tension, we have chronically been at a low level. A polarization of layers according of position was so sharp that it still is a colossal conflict factor. Therefore, it is believed that the priority in the development of the notion of "tension" in post-Soviet sociology began to emerge in psychology, social psychology that was closer to social "diseases", where "mental tension" usually meant "a state of prediction by a subject unfavorable to the development of events" or "A condition that accompanies activities in unfavorable conditions" [8; 9].

Practice has shown that in subsequent years this term quite accurately reflected the state of public relations and mass consciousness, and very quickly entered into scientific, journalistic and household vocabulary, becoming a reflection of the unfortunate and acute situation. Later, the identification of the concepts of "social tension" with "conflict", "tension", "social crisis" and "instability" — as quite acceptable characteristics of our "sick" society was formed.

Today, a distinctive feature of many expert assessments of the situation in Ukraine is the statement of the deepening of the crisis manifestations, the deepest for all the years of independence. In the analytical report of the National Institute for Strategic Studies under the President of Ukraine "The Systemic Crisis in Ukraine: Preconditions, Risks, Ways of Overcoming", the situation in Ukraine is characterized as a systemic crisis — a crisis of basic relations in the political, legal and socio-economic spheres [10, p. 11]. As a result, there is a deepening of depression in the economy, a sharp drop in the standard of living of the population, the demand for social justice, growing socio-political tensions in the regions, the level of the poor and marginalized strata of the population, and the deterioration of the people's social well-being remains unsatisfied. The Ukrainian society is in a state of uncertainty and variability in the choice of value evolution [12]. This is evidenced by all available sociological studies [13; 14].

In Ukraine, at a fundamental level, social tensions have been virtually neglected. And the foreign experience is quite different from ours. Comprehending this phenomenon, on the basis of an analysis of relevant scientific sources, it can be argued that the study of social tension has formed several traditions of its "vision" and comprehension. In the West, this "traditionality" was formed through the prism of the social well-being of a completely "healthy" society, in our antipode [15]. Historically, since the post-war years, almost all European countries (societies) have not experienced chronic problems in any field. And his relationship with the state

institution has always been based on trusting relationships, although sometimes not always simple. Our practice of studying (already as a tradition) social tension began and continues to be formed in the future through the prism of an "unhealthy", "sick" society — the actual tension as a permanent feature. Therefore, accordingly, its study, with the construction of appropriate methodology and tools, has traditionally evolved according to other principles. With this, scientific and sociological problems acquire a clear formulation, the solution of which is identified with the search for appropriate theoretical interpretations that will form its integral concept in particular. The deprivation is one of the central elements in various explanations of social tension and associated possible protest actions (as one of the interpretative models). It is known that this is a kind of psycho-social position of the subject, determined by the lack or deprivation to satisfy some of its basic (vital), both material and spiritual needs, in sufficient measure, for a long time. This leads to various moral and psychological deviations in the behavior and activities of man. After "deprivation" went beyond narrow boundaries, it began to be considered more broadly from the point of view of spheres of public life. A conclusion was made about the negative impact of various social modernization on social behavior. In the epistemological field of our problems, it is a kind of interpretative bridge between the psychological state of the absence of the actual needs of the individual, and the social-individualistic reconstruction of the mechanism of social tension. As a rule, it is tied not only to a fall in the standard of living, the emergence of a real problem of impoverishment of the population, but also to the massive alienation of citizens from a system of socially significant stable normative ties, political and spiritual frustrations, etc., which ultimately leads to an aggravation social tension in particular. It is at the same time and the process (psychosocial context), and the result (social context). This concept refers to multifactorial problems, and the theory deals with the gap between subjective expectations for a number of values and the real opportunities for accessing them to them [16]. In the context of our social problems, "deprivation" is applied as a social property that deals with social problems and factors. Therefore, it occurs in the social format (in a broad sense, not Interactive), spiritual, psycho-cultural identity. That is, from the variety of its interpretations, depending on the field of manifestation and the field of application as an explanatory resource, it has many "adjectives".

One of the significant factors of instability of public consciousness is the deterioration of the situation of people. The feeling of dissatisfaction is typical today not only for those living below the poverty line, but also for many representatives of small and medium-sized businesses. Different people perceive and understand differently the same social conditions. As a result, even within the same social groups, there is a different understanding of one's own interests. The instability of people's positions in a specific social, territorial, demographic, professional and other community leads them to a state of irritability, latent aggression. In the boundless combination of factors of the formation of social tension, they become intertwined and su-

perimposed, so it is acceptable to use the *integral format* of deprivation.

Deprivational background can be the result: a decrease in real opportunities amid rising expectations; Decrease of opportunities against the background of keeping expectations at the same level; The growth of expectations (claims) in the absence of opportunities [17, p. 9–29], while singling out: "deprivation of life standards", "deprivation of hope", "deprivation of the expected pace of change" [18].

Thus, the acting factor of tension, there is a subconscious and conscious dissatisfaction of the individual about the absence of a habitual and stable social environment. As a result, the conviction is formed that they deserve better, and the integral social conditions are not in a position to guarantee them, therefore the only variant of socio-political changes is the struggle (usually — forcible).

First of all, it is experienced by those who can not adapt to social changes due to high prices, a decline in incomes; because of fear of losing their job, status, or because of a "breakthrough" syndrome, that is, the inability to change the world picture, stereotypes, views and beliefs that have developed. Resistance to this process leads to an increase in internal tension, discomfort, and ultimately leads to the realization of these motives. Therefore, the points at which tension is concentrated is the material and social sphere of social life (which is more characteristic for our conditions).

Although among a considerable number of researchers of tension there is a tendency to ignore some forms of social deprivation, however, it is widespread since the 1970s. This concept allows us to expand our epistemological potential. In addition to the political and psychological theory of deprivation, other socio-psychological theories, in this vein the most relevant theory, which has an epistemological potential, is the theory of basic human needs that was developed in the works of E. Azar and J. Burton [3; 4] and etc. An important contribution of this theory is a refined formulation and a comparative analysis of the categories of "position", "interests", "values" and "needs", which are of a certain universal character. So, the basic needs allow us to see the deep roots of socio-political contradictions (tension). And here is the question: the attitude of this to deprivation. The answer is obvious — direct. All these theories have a common "denominator", namely, "deliverance" to satisfy.

Separate theoretical studies on poverty, marginalization and deprivation from the middle of the twentieth century have become very popular nowadays, thanks to the studies of R. Atkinson, T. Barchardt, F. Farrington, S. Paugam, F. Tocudsa, R. Levitas, A. Sena and others [19–21]. In addition, in modern sociology, the concept of social exclusion (A. Sen, R. Levitas, S. Paugam) [22, p. 41–62], political mistrust (M. Dogan) is described in combination with the state of multidimensional relative deprivation of individuals and social groups [23]. Thus, deprivation "expanded" in a multidimensional and relational connection with other participial phenomena and the corresponding concept, the mechanisms of social deviation, destruction. This is a manifestation of poverty opportunities, lack of participation in the main types of society activities, the phenomenon of mis-

trust, the multifactorial limitation of life opportunities. We find confirmation of this in Russian sources [24; 25]. It is interpreted as one of the integral, effective forms of the loss of social stability of the subject, a violation of the stability of the social system.

After all, however, some or other manifestations of deprivation have always been associated with the historically determined forms of alienation of people from different aspects of social life, social institutions, processes of their own activity, from those that surround themselves.

In search of new mechanisms and models of social tension, at least its individual aspects, are increasingly gaining attention as an epistemological component, the theory of subtextual interpretation. In sociology, determining the problems of the person's active capabilities, its status-role characteristics, constructive and destructive life strategies, value preferences, etc., social effects of the egocentric manifestation of individualism were investigated. It is generated by the material and value levels, and none of them can be fully interpreted without regard for its relationship to the other. Although it is more correct to distinguish between the level of needs, interests, values. As we see, this subjective feeling of dissatisfaction with respect to his present has acquired more and more factors.

All these built-up positions represent a clear rationality, pragmatism, linearity of modern sociological knowledge. But, as already recalled, this character of cognition of social processes and phenomena is not an absolute verification leader. Not infrequently and latently are the so-called "missing links"

in cognitive constructs. They have not yet gained full-fledged scientific insight in the modern scientific knowledge, but they turn out to be peculiar indicators in the problems of comprehension, the mechanism of the specifics of changes in transforming societies. This raises many questions, in particular: on the correlation of social tension and its possible development into protest; Concerning factors of social tolerance, strengthening or easing of social tension with changing deprivation and so on.

It is known that not a single country in any epoch came out of the crisis solely because of economic circumstances. After all, the basis of economic activity is a certain psychoculture [26]. For the Ukrainian, this, at least — the preservation of the traditional foundations of life, the dominance of conservatism. The predominance of the heart over the mind, over rational calculation (which is emphasized by the representatives of the cultural direction of the study of the features of the Ukrainian society), determines all spheres of the life of the Ukrainian people. Archetype domination of the past over the future, which is associated with the mythologization and idealization of the past, to some extent inhibits the ability to constructive thinking, the introduction of relevant changes in life [27]. This kind of situation correlates with the results of sociological studies of the value system of the Ukrainian society, in particular, "Sociological Monitoring", the ESS [13; 14; 28; 29].

Although many aspects of the mentally-archetypal continium of the Ukrainian society reveal not its "progressivist" characteristics (so as not to give such an impression), nevertheless,

to some extent this is the case. Historical features of Ukraine's development contributed to the formation and the assertion of a kind of individualism Ukrainian, which, according to the culturologist M. Shlemkevich, determines the elimination of a person from solving problems of society, limiting her connections with other people. It is connected with the limited, closed, locality of the circle of communication. It causes the avoidance of effectiveness, the dominance of isolation, isolation, introversion and the rejection of any dependence [30].

On the other hand, the Ukrainian mentality is characterized by a kind of ineffectiveness; They avoid responsibility, profess passivity, non-interference in solving problems of an external order. In this regard, social problems, their solutions have never been a priority for the Ukrainian, focused on his own household, to achieve their self-sufficiency. Social conditions largely led to the fact that the introvertedness of Ukrainians led to immersion in personal problems, reflects external passivity and self-absorption [31].

History shows that perpetual, constant threats of spiritual and cultural suppression, the destruction of conscious, active representatives of the Ukrainian people, as well as the betrayal of their own people by the Ukrainian elite, the people who acted as its leaders, characterizing the life of the nation are those processes that have become identical for Ukraine. This led the Ukrainians' striving for self-preservation, disbelief in power because of the formation of destructive forms of organization of power, "on someone else's psychoculture" (O. Donchenko, Y. Romanenko)

[32]. Therefore, they are distinguished by their closeness to the "small group", primarily in the family, the internal rejection of power under external subordination to it, the inferiority complex, the second-rate, the excesses [31]. However, in our opinion, this "alienation" is based on the imposition of a symbiosis of artificial, false, false, which, unfortunately, again came from the new government. This is manifested in factors of tension factors. Many of the Ukrainians (and not only with him) thought: "Why do we live so badly?" And we were constantly imposed, contrary to common sense, an incomprehensible policy of constant illogical changes. Only boundless credulity and compliance, "hesitations in decision-making" (O. Donchenko, V. Ermak) [33], as well as the lack of awareness of the need for strong adhesion of all members of the state — each time destroyed and destroyed all the gains of Ukrainians. This is reflected both in the historical past and in the recent past, according to which, in particular, the "orange revolution", the "revolution of dignity" became not only a consequence, but also a cause.

The peculiarity of tolerance inherent in the Ukrainian people "closes his eyes" to him on all the turmoil, so his tolerance can grow into an impatience, which acts as a kind of protection of his security, in compliance and meekness. All these moral and ethical qualities of individuals, such that it is expressed as modesty, kindness, tolerance and patience, indulgence, humility, and mildness represent a person who is peace-loving, not a quick-tempered, loving person. It is clear that these are only Weberian ideal types, however, these characteristics in

the integral continium are very characteristic of the Ukrainian mentality. Mediocre and non-linear these provisions find their confirmation in the values of Ukrainians.

On the other hand, Gorbachev's "perestroika" discovered that most of the Soviet citizens did not want freedom, but satiety. They viewed the collapse of the Union as a means to achieve a capitalist material paradise. But liberal, and consumer values came out on top. Since our then "pro-Soviet" society, out of signs of chronic "insatiability" and a deficit of both material and freedom-spiritual needs, has chosen a completely natural character of development, with its inherent logic and goals. This has to do with both the natural striving for material well-being (both recognized progress) and in terms of peculiar traits (with the inherent non-linearity of understanding the interdependence) of the Ukrainian mentality and its individual archetypal characteristics [34; 35]. As a sociological argumentation above — the study of the value transformation of the Ukrainian society in the trajectory "traditionality — modernism" (according to the R. Inglart system) show that the traditional values are dominant in the structure of the value consciousness of the population [12–14; 36; 37].

The socio-historical way of Ukrainians for several generations of the Soviet and post-Soviet era have become decisive in the conditions of the formation of a peculiar character of the Ukrainian people and its mentality. In addition to this, you can give another argument. Russian sociologist Yu. Levada in a large-scale sociological study of the phenomenon of the Soviet man (*homo soveticus*) listed the inherent negative personal qualities, including paternalism, *suspiciousness and isolation, cynicism and an increase in the level of aggression*. According to the scientist, these negative changes were again the result of the restriction of public freedoms, as well as distorted economic and moral incentives, which were introduced every time by the power of a new era. And although from a critical point of view, the researchers did not attempt to empirically establish the existence of a "Soviet man", but simply a description of his features, it was "announced" that the post-Soviet society is a conglomerate of people of a certain "anthropological type", in contrast to Western society [38]. This position, albeit indirectly, is a well-reasoned tool based on the signs of a certain "traditionality" of society as a construct of archetypal and mental characteristics.

Conclusions. Increased discontent (that is, a subjectively-estimated individual gap between the actual and desired life situation), according to the classical nouakovoy rationality, should be accompanied by an increase in the willingness to act, including destructive, which, logically, contribute to the achievement of the goal, increases the likelihood of a violation of the balance of social System. However, in practice this situation is not characterized by an appropriate degree of verification. Therefore, we are inclined to the opinion that the comprehension of social tension in general and of Ukrainian society in particular acquires a new dimension of the scientific problem. In this aspect, we are talking about the deprivational concept, the possibility of an archetypal approach with mental components. These aspects

not only retain the insufficient studies, but begin to acquire an actualization status in the knowledge of certain problems of the development of society.

We tried to show that the development of the society is really determined by many factors, but the mental archetypality of social groups also takes on a special significance. And the motivational characteristics of social activity are to a large extent mutually determined by the nature of the components of archetypal. This concept explains a special way of behavior, activity, culture, worldview. The invasiveness of archetypes, determines the individual characteristics of the mentality, affects the specific nature of this activity, its direction. In the possibility of identifying the specifics of social activity, there is a search for answers to the question: "why do these or those other processes have exactly this character?" Also new heuristic possibilities are revealed, the concept of archetypality, mentality, in comparison with traditional categories for sociology, social philosophy, social psychology.

In turn, the components of social archetypality, mentality, possessing social inertia and conservatism, can hinder the emergence of new social relations. In the contradictory dual nature of archetypal character, traditions and the opposition of innovation are embodied, than simultaneously, social progress is made, restraining or stimulating the redundancy (scale, speed, nature) of social changes. And the deprivation component in social tension, as a kind of reaction — is quite valid explanation.

Perhaps it is important to note one more circumstance: that modernization, in whatever phase or format it would be, without recognition of national traditions, is recognized as incomplete, risky, fragmented, and produces an undesirable, contradictory shift, in particular, socio-cultural development. Sh. Aizenstadt and a number of other representatives of the postmodern conception, asked questions about the importance of preserving the national socio-cultural traditions, hearingly emphasis on taking into account specific historical conditions, the civilizational context in this or that trasformed society, for possible prevention of internal contradictory tendencies.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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THE GLOBAL DETERMINANTS OF THE CONFLICT INTERACTIONS IN THE CONTEMPORARY MODELS OF EMPLOYMENT (ARCHETYPICAL ANALYSIS)

Abstract. The article presents analytical sociological approach that is oriented to the identification of the global determinants of the conflict interactions in the new contemporary models of employment. The situations of the "crisis and destruction of the labor societies" and of the "destandardization of employment" are investigated by the author. Underlined that the contemporary labor processes are based on the traditional social mechanism of exploitation. Devoted the necessity of further scientific researchers of the new standardized forms of the individualized employment, which reproduce the conflict interactions in the new inclusive and exclusive models of employment.

ГЛОБАЛЬНІ ДЕТЕРМІНАНТИ КОНФЛІКТНИХ ВЗАЄМОДІЙ В СУЧАСНИХ МОДЕЛЯХ ЗАЙНЯТОСТІ (АРХЕТИПНИЙ АНАЛІЗ)

Анотація. У статті представлено аналітичний соціологічний підхід, орієнтований на виявлення глобальних детермінант конфліктних взаємодій в нових сучасних моделях зайнятості. Автором досліджуються ситуації "кризи і руйнування трудових колективів" і "дестандартизації зайнятості". Підкреслено, що сучасні трудові процеси засновані на традиційному соціальному механізмі експлуатації. Позначена необхідність подальших наукових досліджень нових стандартизованих форм індивідуалізованої зайнятості, які відтворюють конфліктні взаємодії в нових інклюзивних і ексклюзивних моделях зайнятості.

ГЛОБАЛЬНЫЕ ДЕТЕРМИНАНТЫ КОНФЛИКТНЫХ ВЗАИМОДЕЙСТВИЙ В СОВРЕМЕННЫХ МОДЕЛЯХ ЗАНЯТОСТИ (АРХЕТИПНЫЙ АНАЛИЗ)

Аннотация. В статье представлен аналитический социологический подход, орентированный на выявление глобальных детерминант конфликтных взаимодействий в новых современных моделях занятости. Автором исследуются ситуации "кризиса и разрушения трудовых обществ" и "дестандартизации занятости". Подчеркнуто, что современные трудовые процессы основаны на традиционном социальном механизме эксплуатации. Обозначена необходимость дальнейших научных исследований новых стандартизированных форм индивидуализированной занятости, которые воспроизводят конфликтные взаимодействия в новых инклюзивных и эксклюзивных моделях занятости.

Target setting. The current processes of globalization determine the real existence of two opposing trends. The first of these trends — the trend of radical internationalization of social life, the trend of intensive development of global networks of interaction and communication that have a strong resource support from transnational business organizations (TNCs), media holdings, international political and cultural institutions. The second

trend — the trend of deepening global social drama, which reflects the new controversial realities of the new social division of human civilization into post-industrial center, industrial semi-periphery and agrarian periphery. Obviously, that this division is the main source of dehumanization of social life, actually leads to lower quality and living standards of the working population, increasing unemployment and to mass international migration. This is a serious problem for scholars who study current crisis of the global labor market and the new contemporary models of employment.

Analysis of recent publications on the issue. In recent decades scientists have paid much attention to the problems on the global labor market and of the global employment. The processes of economical, political and cultural globalization transformed traditional archetype of employment. The situations of the "crisis and destruction of the labor societies" and the "destandardization of employment." were investigated by M. Archer, J. Baudrillard, Z. Bauman, U. Beck, Ph. Brown, R. Dahrendorf, A. Heskeith, A. Giddens, D. North, J. G. Ritzer, L. Sklair, J. Stiglitz, Ch. Tilly, M. York. It will be reasonable to evaluate these investigations as the positive cognitive foundation for further scientific researches that oriented to identification of the new contemporary models of employment.

The purpose of the article. The main purpose of this article is to elaborate analytical sociological approach which is oriented to identification of the global determinants of the conflict interactions in the contemporary models of employment.

The statement of basic materials. First of all, I'd like to underline that the most evident consequences of current crisis of the global labor market are: new social inequalities, social conflicts and increasing social tensions. Obviously, under the current context of globalization the technological programs of social policy, which was introduced within particular countries, acquiring the features of a transnational character. It should be noted that this process, as I believe, really causes different institutional contradictions which lead to a significant deterioration in the quality of national programs of social policy and inefficiency of administrative regulative measures.

Firstly, global economic competition between countries can encourage them to reduce the total cash budget for social protection in order to increase the competitiveness of national economies.

Secondly, the migration of the economically active population objectively creates precedents of the global redistribution of incomes among national states that restricts economic opportunities for particular countries to implement effective policies forced paternalism and social policies to stimulate processes of self-employment.

Thirdly, the global labor market and financial markets create the possibility of supranational authorities (for example the European Union), whose activities may create difficulties for full implementation of elaborated programs protecting social rights at the national level.

From my point of view, these reasons are important factors in strengthening transnational social conflicts that quite clearly manifested in the recent

trends in the global transformation of the labor practices and employment. So I agree with D. North who writes that he main task of social sciences "is to explain the performance characteristics of societies through time, including the radical gap in human well-being between rich countries and poor as well as contrasting forms of political organization, beliefs and social structures that produce these variations in performance" [1, p. 1].

In this connection it is important to take into account the fact that in today's global network of resource distribution significantly change the public role of labor: labor fulfills its role not only as a means of overcoming the traditional resource deficit but becomes a fundamental social resource for development of industrial and post-industrial societies. J.Stiglitz in his book "Making Globalization Work" points to the arising conflict interactions between skilled and unskilled labor in the global labor market which constitutes "the asymmetry in liberalization of capital and labor flows" [2, p. 90].

The scientific and technological revolution also stimulates the process a radical change in the social role of labor. This process manifests itself in contradictory tendencies: 1) intensive intellectualization of the labor activity, 2) reduction of employees in industrial systems, 3) arising development of new models and subcultures of employment.

These new tendencies, as I consider, in the specific way reflect the basic traditional contradictions of the employment archetype.

It is important to emphasize that understanding the phenomenon of labor employment is really the reproductive social process of the functional inequality between master and worker. Therefore the labor itself in its social dimension, as argues American sociologist T. Lasswell, incorporates some conflicts and tensions of "various forms of institutional behavior". So managers must organize the search for optimal organizational interaction in the workplace, which would reflect a reasonable balance of interests in order to solve tasks of specific work faster, better and better [3, p. 267–295].

The specific "conflict" aspect of this problem was investigated by the western sociologists. It is well-known, that R. Dahrendorf underlined that the labor process in industrial society traditionally existed as the conflict interaction between the dominate and the subordinate groups which had different volume of authority. Authority is inherent in the social positions themselves, and is not result of behavioral characteristics of the individuals who occupy them. Subordinate groups have an interest in shifting the distribution of authority to their own advantage. The process of historical evolution of this "shifting" Dahrendorf tried to present as the main source of the new social conflicts. These new conflicts produce different risks that enable to destroy the institutional system of employment. In the contemporary societies a large number of categories of workers fall into a situation of "out of work" because there are no more traditional appropriate forms and quantity of available work in order to determine the structure of society [4, p. 141–165].

Ch. Tilly in the monograph research "Democracy" [5] proposed the innovative research strategy which was pri-

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marily aimed to the identification and description of the main kinds of resources as sources of inequality in the workplaces. This strategy, I regard as promising for further development, despite of some discussion problems. Ch. Tilly argues that the simple attempt to organize professional work always provides different forms of control concerning certain scarce socially significant material and financial resources. On the basis of such forms of control appear and assert themselves two mechanisms for social reproduction of "categorical inequalities" between two "closed groups" controllers and employees: 1) the mechanism of exploitation and 2) mechanism of usurpation. "The mechanism that generates inequality, we call exploitation takes effect when those who control the resource: a) employs others to create value means the use of the resource, but b) does not allow these to others use the full amount of the costs, which increased due to their work. The second mechanism of generating inequality would be called usurpation, accumulation opportunities. It is that resource — a source of wealth — manage members of a single closed group" [5, p. 138]. Thus, according to the analyzed position the availability of some scarce resource situation creates competition for control over it. This control reproduces the organization conditions for teamwork by institutionalized mechanisms of exploitation and usurpation.

As I consider, theoreticians of postmodern sociology have been proposed additional conceptual explanations of exploitation and usurpation phenomena as the global conflict determinants of the new international inequalities.

According to J. Baudrillard's argumentation the trend of the global "symbolic exchange" on labor markets causes the "social deconstruction" of the traditional relations of full-time employment. This process cannot be linked to the relations of exploitation. Therefore labor becomes socially unstable process that is not be directly connected to the results of activity on the working-place. Labor is a social gift from capital [6, p. 104–110] and at the same time this gift is a kind of compensatory function of the real social power of capital — "labor is not exploitation and presents as a gift from capital". Baudrillard believes that in advanced societies labor becomes the general code of social reprodction. In its symbolic form of social control, modern labor is the sign of general social employment. Due to labor processes, people must be fixed whether in schools, in factories, on the beach, in front of the TV, or being retied.

The author of innovative conception "Risk Society" German sociologist U. Beck underlines that the main consequences of the contemporary transformation of the global labor market are increasing poverty and risks. "There is a systematic "attraction" between extreme poverty and extreme risk" [7, p. 41]. In the globalized societies of the "second modernity" the constant reproduction of extreme poverty trough communicative risks deforms the channels of social mobility. "Global risks tear down national boundaries and jumble together the native with the foreign The distant other is becoming the inclusive other — not through mobility but through risks" [8, p. 331]. The extreme international inequalities are the determining factors of increased conflict

interactions under the global conditions of "destandardization of employment" — the process that transforms relations of full time employment in various forms of incomplete employment. This process causes different global threats and risks. "We are becoming members of a "global community of threats". The threats are no longer the internal affairs of particular countries and a country cannot deal with threats alone. A new conflict dynamic of social inequalities is emerging" [9, p. 4].

From my point of view it will be reasonable to conclude that social scientists for a long time not paid due attention to the detailed study of the specific communicative and conventional resource foundations which constitute the professional labor practices. I think that communication and conventional conditions of professional work structured the standardized employment of various social groups of the working population. Therefore the employment relations as a communicative process involve the creation of a special situation of conventional reconciling the interests of the employer and employee.

This conventional reconciling is an evidence of appearance the new labor subcultures which represent the new standardized forms of individualized employment. These labor forms of individualized employment some scholars propose to analyze by using the concept of "employability". I agree with Ph. Braun and A. Hesketh [10] who believe that the essential characteristics of this concept describe the broader perspectives of individual employment beyond the particular circumstances of personnel employment as current inclusion to concrete organization. Therefore, the "employability" is the abstract concept that reflects "an opportunity to be busy, but not real time". It is important to conclude that Ph. Braun and A. Hesketh propose to analyze ontological shift from employment to employability as the complicated competitive and conflict process. "The shift in focus from employment to employability reflect the view that many companies are no longer able (or willing) to offer long-term career opportunities to their managers and professionals, Competitive pressures and the drive to increase shareholder values requires numerical flexibility that enables firms to restructure and eliminate "surplus employees" whenever necessary" [10, p. 18].

British sociologist M. Yorke pays his attention to the important fact that each human individual has interest to realize own aspirations to be really busy and find appropriate place in the labor market. Therefore this individual must somehow demonstrate and present the real achievements in learning new knowledge, acquired skills, and the ability to interact effectively with others in a certain structure of social relations using available resources as capital. This demonstration of individual achievements, as believes M. Yorke, is the important circumstance for correct interpretation of the "employability" concept: employability — "is a specific relationship of the individual to work in a situation where an individual demonstrates a set of achievements relative to specified task" [12, p. 7].

Obviously, the global shift from employment to employability causes arising conflict interactions due to the strengthening of international migra-

tion and the increasing competition in the national labor markets. I consider that these trends lead to the emergence of the new transnational models of employment that reflect the controversial processes of the social inclusion and social exclusion. As I believe the inclusive models of employment are:

1) bureaucratic model of employment — organization of work of legally invited migrant workers; working places;

2) ethnic-network model of employment — informal organization of the working places for migrants who have a common ethnic roots with the citizens of the particular country: (working places for Chinese migrants in Chinatowns in the US);

3) familyist model — informal inclusion in the family business of the new members who arrived from other countries;

4) educational model — temporary employment of various groups (mainly young people) in training at schools and institutes of education.

It is also important to identify the two exclusive models of employment. These are:

1) model of the formal replacement of the job-positions — reorganization of working places and acceptance of the new workers with lower wage;

2) criminal employment model — the formal exclusion the members of the national and international criminal groups who are died after criminal conflicts and executed for their criminal activities.

Of course, the further researchers of the models of employment require the new conceptual arguments and empirical surveys.

Conclusions. 1. The processes of economic, political and cultural globalization cause the radical transformation of the basic structural components of the national labor markets and of the traditional archetype of employment. The global situations of the "crisis and destruction of the labor societies" and the "destandardization of employment are the objective reasons for organization the new scientific researchers that will be oriented to the identification of the global determinants of the conflict interactions in the new contemporary models of employment. 2. The contemporary labor processes are based on the traditional social mechanism of exploitation that determinates different inequalities and conflict interactions between professional group and individuals. 3 The new standardized forms of individualized employment are reflected by the concept "employability". The essential characteristics of this concept create the cognitive foundation for the identifications of the conflict interactions in the new inclusive and exclusive models of employment.

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LOYALTY, RELIABILITYAND RESISTANCE TO CORRUPTION: PSYCHOLOGICAL ASPECTS OF DIAGNOSTIC OPTIONS (THE EXPERIENCE OF THE CZECH REPUBLIC)

Abstract. The article analyzed the loyalty and reliability of employees as factors that facilitate corruption resistance. Article pointed to weaker elaboration of these concepts in Czech literature in comparison to how they are presented in English-speaking resources. Furthermore, the names of the tests that are used in the Czech Republic for diagnosis loyalty and reliability and range of tests, significant for the analysis of this phenomenon.

This study describes the audit approach as used in the system WORKtest®. It presents the results of investigation of corruption resistance and risk behavior using methods WORKtest®, made in the Czech Republic in 2013–2014. Analysis showed that 18 % surveyed have signs of risky behavior. We describe the specific properties of corrupt behavior observed in the study. We provide benchmarking corruption resistance in relation to average indicators in the population.

Keywords: loyalty, psychodiagnostics, resistance to corruption, trustworthiness.

ЛОЯЛЬНІСТЬ, БЛАГОНАДІЙНІСТЬ ТА СПРОТИВ КОРУПЦІЇ: ПСИХОЛОГІЧНІ АСПЕКТИ Й МОЖЛИВОСТІ ДІАГНОСТИКИ (З ДОСВІДУ ЧЕСЬКОЇ РЕСПУБЛІКИ)

Анотація. Аналізуються лояльність та надійність персоналу як фактори, що забезпечують антикорупційну стійкість. Вказано на слабку розробку цих понять у чеській літературі порівняно з англомовними ресурсами. Розглядаються тести, які використовуються у Чеській Республіці в діагностиці лояльності та благонадійності.

Описується аудит як підхід, який використовується в системі WORKtest® для аналізу протидії корупції і ризикованої поведінки. Наводяться результати дослідження, проведеного в Чехії в 2013–2014 роках, з якого випливає, що 18 % опитаних мали ознаки ризикованої поведінки. Описано особливості корупційної поведінки, виявлені в дослідженні. Представлено бенчмаркінг протидії корупції по відношенню до середніх показників у чеській популяції.

Ключові слова: благонадійність, лояльність, протидія корупції, психодіагностика.

ЛОЯЛЬНОСТЬ, БЛАГОНАДЕЖНОСТЬ И СОПРОТИВЛЕНИЕ КОРРУПЦИИ: ПСИХОЛОГИЧЕСКИЕ АСПЕКТЫ И ВОЗМОЖНОСТИ ДИАГНОСТИКИ (ИЗ ОПЫТА ЧЕШСКОЙ РЕСПУБЛИКИ)

Аннотация. Анализируются лояльность и надежность персонала как факторы, которые обеспечивают антикоррупционную устойчивость. Указано на

слабую разработку этих понятий в чешской литературе по сравнению с англоязычными ресурсами. Рассматриваются тесты, которые используются в Чехии в диагностике лояльности и благонадежности.

Описывается аудит как подход, который используется в системе WORKtest® для анализа сопротивления коррупции и рискованного поведения. Приводятся результаты исследования, проведенного в Чехии в 2013–2014 годах, с которого следует, что 18 % опрошенных имели признаки рискованного поведения. Описаны особенности коррупционного поведения, выявленные в исследовании. Представлен бенчмаркинг сопротивления коррупции по отношению к средним показателям в чешской популяции.

Ключевые слова: благонадежность, лояльность, сопротивление коррупции, психодиагностика.

Target setting. We live in troubled times, which is full of change and innovation. At a time when the focus on productivity and success, efficiency and flexibility are of high importance [3; 8; 33]. In a period that is inherent in reducing time and space constraints and increasing opportunities for access to information. As a result, the attitude towards the world around us is oriented to short-term and temporary nature. R. Sennet (2006) notes that the requirement of today is to "stay in motion".

These changes are reflected in the corporate environment and threaten the company at macro and micro levels. The problem of loyalty and reliability of personnel in the context of changes in requirements and the nature of work that excludes the traditional control over personnel and increases the emphasis on voluntariness becomes urgent [5; 6; 11; 13; 22; 25; 26].

In the context of a dynamic society's expectations with respect to staff loyalty as rapidly changing. Loyalty becomes the important requirements of organizations for personnel and a necessary condition for effective functioning. Otherwise, we see a decrease in resistance to corruption and, as a result, the political fraud, the deception and illegal actions (embezzlement, theft, etc.). The organization should be able to manage these trends. The introduction of fraud management is one of the options for managing the resilience to corrupt practices [9].

Analysis of the recent publications: The concept of loyalty and trustworthiness in the Czech literature is not sufficiently developed. As a rule, they are described in the study of satisfaction with work, commitment or dedication to the firm. The notion of loyalty and trustworthiness in Czech literature is not enough. Usually, they are described in the study of job satisfaction, engagement or of obligations in relation to the company [30–32].

In publications, loyalty is associated with fidelity, frankness and honesty [6; 12; 17]. Authors define loyalty as commitment and loyalty is indicated as an intention to show loyalty to the

organization and its voluntary support [4; 7; 10; 19; 34].

We think that this is not just a consonance [2; 18], but rather a conscious, positive attitude when a person is willing to invest and sacrifice himself [15; 26].

Harskiy K. (2003) examines in detail the features of the loyalty and reliability of employees. Trustworthiness is described as a willingness to comply with rules and regulations. The author describes 300 characterological signs and indicates methods for their diagnosis, when he is analyzing the psychological causes of unreliability

The analysis of the literature shows that the main indicators of loyalty include: 1) willingness to stay in the company [29]; 2) labor productivity, goes beyond the framework of conventional standards [20]; 3) trust in the organization and acceptance of its goals and values [21]; 4) altruistic behavior [16]; 5) willingness to make significant efforts in the interests of the organization [20; 34]; as well as confidentiality in working with information and not disclosing corporate secrets, compliance with rules and generating ideas [24].

According to the indicators described above, loyalty is associated with reliability and compliance with rules, commitment, loyalty and collegiality. This behavior is clearly in favor of the organization [34].

Our vision of loyalty corresponds to the theory of G. Van der Vegt (2003), E. Powerse (2000) and K. Harsky (2003). This interpretation differs from one-sided perception of the organization's devotion. We regard loyalty as a multi-level phenomenon [13]. An organization, colleagues, leader, department in which a person works, a specialty, product or service can be an object of loyalty. The employee is thus involved in a wider range of loyalties. In this case, loyalty objects can provoke conflicting loyal behavior [9; 27].

In the view of the above-mentioned, we share loyalty into several categories, namely:a) the loyalty to the organization (loyalty to corporate views and goals, honesty, trustworthiness) b) the loyalty to the leader (recognition of authority) c) the loyalty to colleagues (collegiality, teamwork and goodwill) e) the loyalty when dealing with confidential information (Storage of the secrets of the organization, non-disclosure of know-how, etc.).

The purpose of this article is to describe the possibilities of diagnosing the loyalty and reliability of personnel as the bases that increase anti-corruption sustainability in the view of the realities of the Czech Republic.

The main material research: Corruptive actions are intentional and purposeful actions of qualified specialists with a view to obtaining undeserved and illegal personal gain. In the narrow sense, corruption is translated as bribery (extortion and acceptance of bribes). In a broader sense, it can be manifested as intimidation and manipulation, gifts and influential support, information theft. The corruption leads to the disintegration of the public sector, the weakening of power, increased protectionism and nepotism, crime, mistrust, bankruptcy of companies. According to Transparency International's research in 2016, the Czech Republic ranked 47 out of a total of 170 countries under the Corruption Perceptions Index. Main manifestations — the insufficiency of

ethical standards and rules (in particular, for top management), limited access to information, confusion in public procurement.

It is known that illegal actions are always connected with the peculiarities of the human factor and its so-called resistance to corruption. From the above, the urgency of the method of identifying resistance to corruption and preventing illegal and counter productive actions from emerging.

The determination of the riskiness of a person already at the stage of recruitment and selection of workers is preventive measures in this direction. Our study, carried out in 2015, showed that in the Czech Republic such psychological questionnaires are used to identify features that can cause corruptive actions:

1. Hoganovy tests — HPI questionnaire (Scales Stability, Sociability, Cooperation, Organizationality), HDS questionnaire (11 scales reflect the risk assessment inadequate behavior strategies).

2. NEO-PI-R — The scales are used Neuroticism and Good Faith.

3. Squares (Cut-e) — Scales: the Discipline, the conscientiousness and the ethical consciousness.

4. ANBE — thequestionnaire aimed at identifying attitudes towards work, people and motivation that can lead to job disruptions.

5. The questionnaire of the person BIP — questionnaire contains 4 personal preconditions of danger, for which the indicators of Professional orientation (the Motivation), the Labor behavior (the Integrity), the mental constitution (the Emotional stability and the Sustainability) are used.

6. SPARO — scales: theMental stability, the intensity of inner life, the dynamism of interaction with the environment, the propensity to rely on the will of the case, the Social exhibitionism, the Conformity.

It should be taken into account that all these questionnaires are not designed to identify trends in corruption and do not exclude the possibility of distortion of the result towards social desirability. Thequestionnaires are adapted and standardized for the Czech population, the scales of these tests are based on the premise that a person who has certain psychological qualities is reduced (or increases) the likelihood of risky and counterproductive activities.

To a great extent these drawbacks deprived of the psychometric method WORKtest®. Fromothertestsystems,it isdistinguishedby the following features: 1) the test is of a projective nature, which makes it impossible to falsify the results; 2) Scales describe the features of the performance of activities; 3) 300 scales of the test system are designed in accordance with the request of the practice of working with personnel. The system is available in Czech, English and Russian.

The testing procedure is based on the selection of 9 geometric shapes from a common matrix with the image of 51 figures. The test is included in the computer system for diagnosing and analyzing the features of the activity and is used for assessments in the field of a person's professional activity in the form of an audit.Thus, the Corruption Resistance Audit assesses the specific risk factors and manifestations of employee behavior that directly threaten the organization. In this case, the be-

havior is estimated from the "dominant" (high level of risk) to "not risky". The audit allows you to answer the question of whether a person is corrupt, and if so, what features encourage to such behavior, or a loyal person and how much he acts consciously or under the influence of others, or psychologically stable and balanced, and so on.

The audit of corruption resistance includes 32 criteria, which are collected in four modules:

1. Security, counterproductive and corrupt behavior
- the Bribery (extortion of bribes)
- the Bribery (bribe offer)
- the Embezzlement — financial
- the Embezzlement — information
- the Embezzlement — know how
- the Falsification and forgery of documents
- the Corruption
- Clientelism (favoritism)
- Susceptibility to pressure from the environment (lability)

2. The Loyalty and the moral stability
- the Moral sustainability and maturity
- the balance, loyalty, trust
- the Ethics
- the Loyalty to the organization
- the Observance of agreed agreements and conventions
- the Compliance with corporate rules and regulations
- the Collegiality, tactfulness

3. The Mental stability
- the Emotional stability
- Psychological endurance
- the Mental maturity
- the Emotional maturity
- the Restraint and self-regulation
- the Social maturity

- the Overcoming Adverse Events

4. The Motivation and volitional qualities
- the Material remuneration
- the Power and commitment
- the Power to achieve the goals
- the Self-realization
- the Search for the impact and use of it
- the Diplomacy
- the Initiative and activity
- Target Orientation

When an Audit of Corruption Sustainability is conducted, the comparison with the working population of the Czech Republic is available to the user. The standardization of the test was carried out on the results collected in 2010–2015, a sample of 4500 respondents. The retest reliability of the technique in various modules is 0,75–0,92, expert validity is 0,87–0,97. An example of verification of loyalty, reliability of employees and their resistance to corruption can be a study carried out using the WORKtest® method in 2013–2014, commissioned by a Czech company. The goal of the study was to analyze the risk of corruption of individual workers. The display of a risky potential meant to find out:

- How many employees have a tendency to corruption,
- in which corruptive actions tend to be the most and least,
- how the manifestations of illegal actions are connected with loyalty and trustworthiness.

278 employees were included by research in the top management ($n = 69$, 25 % of the sample) and middle level ($n = 209$, 75 % of the sample), of which 165 women (60 %) were men (40 %). The age range is 28–56 years. The em-

ployees were tested using the WORK-test® psychodiagnostic tool. Six months later, 89 employees participated in the 360° assessment.

Figure 1 indicates a general propensity for corruption in terms of different demographic features. From schedule we see that of 278 respondents 12 people are at high risk and 38 are risky, accounting for 18 % of the total. The group of high risk of corruption includes both women and men at all levels of management. The risk group consists mainly of mid-level personnel.

Which corruption manifestations are more often reflected in Table 1.
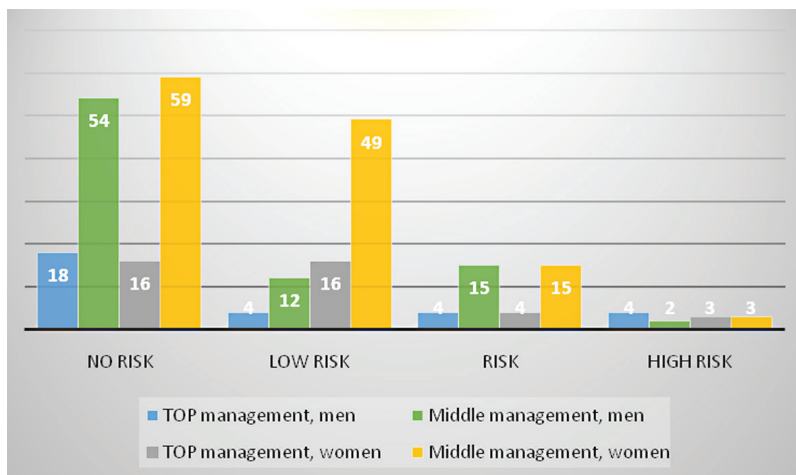
Fig. 1. **The risk of exposure to corrupt practices at various levels of management**

Table 1

The manifestations of counterproductive (corrupt) actions

Elements of corruptions	Manifestation
Favoritism (nepotism)	61,6 %
Theft of information	56,7 %
Imprudence	54,6 %
Bribery (bribe offer)	53,9 %
Speculation	53,7 %
Falsification and forgery of documents	51,9 %
Manipulation and pressure	51,8 %
Theft of know-how	50,3 %
Bribery (extortion of bribes)	49,7 %
Receiving tangible and intangible benefits	48,0 %
Theft of financial	45,4 %
Unpredictability	42,1 %
Presence, instability	33,9 %

Mostof them seek tofavoritism and nepotism (62 %). Large indicators also gain information theft (57 %). If we talk about bribery, the offer of a bribe is more represented (54 %) than extortion (50 %). The lowest indicators gain suggestive instability, is a legitimate evidence that the basis of corruption is a conscious and purposeful process.

Furtherconsideration points to the fact that women are more prone to protectionism (women 64 %, men 59 %) and information dissemination (women 58 %, men − 52 %), men in turn often offer bribes (men − 54 %, women 50 %) And are less exposed to the environment (men − 31 %, women 34 %) and are more manipulative (more than women by 5 %). What is a well-thought-out use of corruption. But women are more diplomatic (50 %) than men (45 %).

The degree of conformity of test results was determined by using the 360° method. The results in Table 2 indicate an equal agreement of experts compared to self-assessment (90,3). The general consensus is 94,2 %, which is an indicator that allows us to take the test results for reliable and to draw conclusions about individual qualities.

The overall result of the audit in comparison with the norm of the population is reflected in Fig. 2. Benchmarking,an audit of corruption resistance (compared to the norm, see Red Line) indicates the reliability of the personnel of this organization.

Conclusions: Our analysis showed the absence of author theories of loyalty and trustworthiness in Czech literature and the absence of specialized psychological questionnaires to diagnose a tendency to corrupt practices.

Research using the WORKtest® psychodiagnostic system in the Czech organizationcrewed 18 % of personnelwhichhave a highrisk of corruption. At the same time, middle-level personnel are more risky than the top management. Among the forms of corruption, there is more representation of fiction (nepotism) and information theft. At the same time, the offer of a bribe is manifested more than its demand. The slightest manifestation is instable, it is a legitimate evidence that the basis of corruption is a conscious and purposeful process.

The simultaneous application of the 360° method with psychodiagnostics revealed the high consistency of test results according to expert estimates, which allowed the results of testing in the system of the WORKtest® system

Table 2

Consistency of test results with 360° estimates

| Self-assessment	Manager evaluation	Evaluation of subordinates	Evaluation by collega	Overall consistency
90,3	95,8	95,2	95,5	94,2

Fig. 2. **The resistance to corruption in the organization compared with the average in thepopulation**

to be taken as reliable and to draw conclusions about individual manifestations of corrupt practices.

Assuming that the diagnostic system is presented in three languages: Czech, English and Russian, further studies see a comparative analysis of loyalty, reliability and manifestations of corruption in other countries.

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"INVESTMENT CONFLICT": STRATEGY AND WAYS OF THE RESOLVING OF THE PSYCHOLOGICAL AND SOCIAL CONTRADICTIONS IN THE MODERN WORLD

Abstract. Modern development of investment law, states, society needs to use and define such category as "investment conflict". The author proves this provision and defines this phenomenon at first time, analyses it from the position of archetypes, spirituality as basic conditions for the development of modern world, finds and describes some problems and ways of its resolving in accordance with the topic of the article.

Keywords: investment conflict, development, crisis, spiritual, church upbringing of the individual, archetypes (spiritual life, as the experience of the unconscious and powered by the God) and orthodoxy, spiritual valuables.

"ІНВЕСТИЦІЙНИЙ КОНФЛІКТ": СТРАТЕГІЯ І МЕХАНІЗМ ВИРІШЕННЯ ПСИХОСОЦІАЛЬНИХ ПРОТИРІЧ В СУЧАСНОМУ СВІТІ

Анотація. У статті вперше обґрунтовано необхідність позначення категорії "інвестиційний конфлікт", наведено її визначення й проаналізовано з позицій архетипіки, духовності як умови розвитку світу, виявлено низку проблем і вказано основні напрями для їх вирішення відповідно до теми доповіді.

Ключові слова: інвестиції, інвестиційний конфлікт, розвиток, криза, формування інвестиційного світогляду, духовне виховання особистості, архетипіки і православ'я, духовні цінності, духовна безпека, духовне життя (як досвід несвідомого і керованого Богом).

"ИНВЕСТИЦИОННЫЙ КОНФЛИКТ": СТРАТЕГИЯ И МЕХАНИЗМ РАЗРЕШЕНИЯ ПСИХОСОЦИАЛЬНЫХ ПРОТИВОРЕЧИЙ В СОВРЕМЕННОМ МИРЕ

Аннотация. В статье впервые обоснована необходимость обозначения категории "инвестиционный конфликт", приведены ее определение, анализ с позиций архетипики, духовности как условия развития мира, выявлен ряд проблем и указаны основные направления для их решения согласно теме доклада.

Ключевые слова: инвестиционный конфликт, развитие, кризис, духовное воспитание личности, архетипика и православие, духовные ценности.

Target setting. Analysis of legal innovations in the post-Soviet space shows that investment law is actively developing in Ukraine, Belarus and Russia as a branch of economic law, academic discipline and science. The definition of system-forming categories and their study, which will allow forming the structure and content of investment legislation in the future, is important in the development of this discipline. However, the nature of the investment has necessitated the introduction of investment law categories such as '*investment conflict*'. For the first time in this article, attention will focus on the issue of a person's preparedness for '*staying*' in '*an investment conflict*', getting out of it, overcoming the corresponding crises, about '*investing*' in this person himself, though it paradoxically sounds. Since the effectiveness of the entire political and economic system depends, first of all, on the degree of human development in various relations.

Analysis of recent research and publications. Modern textbooks on investment law, recent publications do not include the term '*investment conflict*'. This scientific paper is the first attempt to define and consider this phenomenon. Taking into account the declared theme of the conference held by the Ukrainian School of Archetypics, and proceeding from some approaches set forth in the joint article of E. A. Afonina and O. V. Sushyi, who considered the phenomenon from

a different angle (for more details see below), namely spirituality as a condition for the development of the modern world [1, p. 97]. From the point of view of the approach proposed above, no category of investment, which itself is responsible for the development (this is its essential characteristic), nor even the term 'investment conflict' are also not considered. This research is new, taking into account the work of priests, conflictologists, psychologists, mediators, lawyers, etc. And it can lay the foundation for further researches, including the legislature, the development of complex of organizational measures for the solution of emerging issues, the conditions for investment development of states and their subjects.

The purpose of the article is to formulate the notion of 'investment conflict' and to consider the issues outlined above.

The statement of basic materials. The content of the main courses of investment law and investment legislation has recently tended to become really capable of providing 'service' of such a broad category as 'investment dispute'. But if we use a broader approach to the development of these academic disciplines and legislation, with the subsequent application in the economy, policies for effective structural changes, it is necessary to designate such a concept as an 'investment conflict', which is inherently much broader and Significant, in comparison, with the first phenomenon. This concept consists of two component categories: 'investment' and 'conflict'. At the same time, before formulating the concept of 'investment conflict', it is necessary to briefly describe the main essential signs of its constituent phenomena.

The concept of *'investment'* is one of the most studied phenomena in law, in view of the fact that there is no single definition for all states. The main features of this category are the following:

1) Investment is property, service works, if broader, it is an object of civil rights that is diverted from current consumption, for the purpose of investing it in an object that will bring future profit and/or achieve another positive social effect, not connected with personal consumption;

2) Investment is based on an investment project, between the moment of investing and the moment of achieving investment objectives, it is a certain period;

3) Investment is associated with the risk of its loss;

4) Investment is a category responsible for the economic and social development of the state, citizens, in fact, to a rather large extent, with a competent approach it provides it.

This concept is revealed in indissoluble connection with a group of other investment categories, the main of which are the 'investment contract' and the 'investment commitment'.

Investment is, in fact, the relationship between the investor and other entities whose interests affect the investment project. Investments are effective if the balance of interests of the participants in the investment project and the interests of the persons affected by it in one way or another are ensured, they are implemented on a bona fide, professional basis.

The concept of *'conflict'*. The word 'conflict' comes from the Latin word

'*conflictus*'. It means '*collision*' and virtually unchanged included in other languages. According to Webster's dictionary (1983), the notion of '*conflict*' was initially interpreted as a '*fight, battle and struggle*', then its meaning widened to include '*dramatic difference or opposition of **interests, ideas**, etc.*' Thus, now this term implies not only the physical opposition itself, but also its *psychological* content.

Set out the characteristics of these terms, it allows us to conclude that the phenomenon itself is investment. It is also essentially in conflict in relation to the investor, taking into account the investment objectives and the conditions for its effectiveness. The analysis of this provision will be stated after the definition **of the definition of 'investment conflict'**, by which we propose to understand the **sharp divergence, opposition, clash of interests, investor's ideas with the objectives, investment conditions, investor and interests, ideas of other subjects of the investment project or entities, whose interests, needs are influenced by the investment project, in the process of implementing investment activities on the basis of the investment contract.**

The above definition of the investment conflict characterizes it as a collective concept. It can be classified according to numerous criteria, and this work is the goal of independent research. This conflict is a kind of social conflict, can be legal and non-legal, in particular, intrapersonal, political, military, corporate, state, economic, financial, industrial, etc.

Given the theme of the conference and its relationship with the problems of archetypics, we would like to analyze some of the types that make up the investment conflict from a so called approach to *spirituality* and *integrity* (*'indestructibility'* — *verbatim in Ukrainian*) *of the spiritual boundaries* of human, community and civilization as the basis for sustainable *development* Social world, the main principle of the construction of the modern world order, proposed by E. A. Afonin and O. V. Sushyi [1, p. 97]. The investor and his potential ability primarily represents the interest to carry out effective investment (see above, means of effective investments), and in fact, the consistency of his interests and values, and worldview with the norms of religion and the interests of the subjects of the investment project, i. e. '*intrapersonal investment conflict*' and its human potential. The question arises, what is human potential? In fact, these are the '*investments*' that parents have invested in a person in the form of upbringing, education, he himself, society and the state. But if we talk about spirituality, then it's absolutely necessary to talk about God as a participant in the formation of this potential, and from the very beginning to determine whether He, in principle, was in this process, whether the circulation of other participants to Him in one form or another and from which stage.

Analyzing the concept of conflict, it should be noted that its components are interests, values and their collision. But the condition of managing and resolving conflict is, first and foremost, the vision and understanding of the causes of the problem, which generates the specified impact, the ability of a person to '*give value*' to sacrifice something (i. e. '*parting with value*') to see new and

more significant interest, and, in fact, a higher significant in a spiritual sense, the value, the resolution of the problem, a different view of the situation, changing attitudes, this is, in principle, the understanding of what is happening. For conflict it is necessary to know the theory of personality, and if we talk about spirituality, the theory of man's spiritual life [2]. And the question arises about the *truth* of the source of information, or rather religious doctrine in the context of the existence of various sects and types of religions. Proceeding from the historically established tradition for Belarus, Ukraine, we share the approach proposed by A. I. Osypov, that today the spiritual security of man is provided by Orthodoxy and the Orthodox Church only [3]. And, in our opinion, between the archetype and the Orthodox Christian church teaching, points of interaction can be established, provided that the following questions are raised: what is the control of the unconscious, how does the unconscious and spiritual, the spiritual life of man, religion, the church correspond?

The problem of forming the personality of the investor is the main for creation the conditions for the development of investment activity and, as a consequence, the state, in principle a person who will want and who can be enterprising, active, creating for self-sufficiency and development and (or) development of the world around him harming the interests of other entities and countries. Here, the following *problems* occur, which '*investment conflict*' as a notion indicates itself on it.

The source of personal development should be a full-fledged Christian family and a religious Orthodox state.

The relationship between the system of needs and the value system must be clearly defined, in terms of understanding sin and virtue, passion, and the highest value must be God and love to Him for a person from early childhood. It is necessary to attract the full potential and accumulated experience of the Orthodox Church, as set forth in the writings of its ascetics and works of Orthodox Russian culture [5], art and literature to ensure this goal [6]. There are the works of St. Reverend Silouan from Athos, and it's not surprising if we start talking about spirituality, it's a recognized giant of spirit [7] and the public's attention in modern conditions is great, as evidenced by the events of August 016 in Belarus among the latest tendencies [8]. A person must be brought up in the faith and always feel God, be afraid to offend Him. The result will be that crises (an indispensable sign of which is the uncertainty and inability of a person in them to be until a certain moment of adaptation) will be perceived as a new stage of trust to God (which is given the situation) and the level of development, but not alone and without '*intellectual patterns*'. But with an inner understanding of the meaning of what are happening and the vision and finding of points and conditions of growth, under the influence of the Holy Spirit. It controls the whole person, including his unconscious part, which gives him priceless life experience in the form of grace, the development of the ability to love, create, be kind, as evidenced also by recent psychological studies of foreign scientists [9]. A good example is culture, monuments of the ancient centre of Kiev (St. Princess Olga, Apostle Andrew the First-

Called, St. Cyril and Methodius). But the most important task of the family and the state is to reveal to the person the person of Christ and to create conditions for contact with Him [6]. As an example, the attempts of the staff of the M. Bulgakov's Museum House in Kiev to '*restore the norm*' in modern life through the translation of the experience of family life of the specified writer [10]. The teaching of the church about the passions, their impact on man and the opposition to them, chastity are important for the development of the doctrine of intrapersonal conflict. Person should be informed of this knowledge from childhood; the ability to make the right, bright choice in the direction of ensuring good must be formed, *conscience* and the ability to hear and save it all life should be born. The doctrine of *prayer* [11], the Guardian Angel is important here, if the theme of violation of spiritual boundaries is touched [12]. *Most importantly: what is the spiritual border, how to work with it, from the point of view of archetypics and Orthodoxy*? Particular attention should be paid to prayer for God: it should be seen as a means of constant human contact with the source of strength, love, development and God. Prayer is the main means of man's self-development of his potential, survival and self-understanding. And it an attempt to solve problems that are insoluble for people at the modern level, for example: the General Prayer for Ukraine on April, 017 in Kiev. And, the result of such education should be a clear understanding of the Gospel, the teachings of the Orthodox Church and the development of the ability to serve God, and not Mamon, in other words, as a wealth in the con-

text of investment conflict [13]. Human should love other people and very often place their interests above their own, at least in the family after the first highest value like love for God [14]. Investments should be allowed to a man who can earn money (capital) in honest way, but perceive them not as an end in themselves and the highest value, but only a means of achieving much more valuable, good and development goals. Here, as a consequence, health, diligence, education, interest and love of life, people and quality are important and such quality as *responsibility for all their actions, for other people and compassion. They should be formed by parents and the person himself in the course of his life in the first place.*

Realization of the indicated directions will allow to form a person who can invest in himself in the form of self-improvement efforts in the form of a simple goal of '*being good*', '*a path to holiness*'. The goal (task) at the state level should be set to develop a model of interaction between a person, the Church and the state to ensure spiritual development and spiritual security of the individual, the state, including in conflict and crisis situations. And many, even the most serious crises, need to be grateful, if they form a new view of values, a person gets the experience of living without the missing value, overcoming suffering, and the most difficult situations turn to God only [15]; if a person does not wants to give up, *humiliated, and as a result he receives what he has really need, but, from the point of view of God.* There is an important question: what is pain? Apparently, this is a state of parting, a loss of that is very valuable. Human has lost everything,

except God during the process of life. Therefore, the condition for its stability *is the acquisition of contact with God and its preservation throughout life as the highest value* after death thanks to faith and earthly life according to the Commandments, conscience and the churching. And here we can conclude that the crisis is a situation when the subjects have incorrectly arranged values; this is the condition for the change in the necessary vector and as a consequence of development. Person has a new level of self-knowledge, understanding of relationships, experience that allows changing and developing individual structures of different levels, beginning with a person, family, society, science, moral and moral categories, etc. after accepting the pain, crisis, living them by this person. As it paradoxically sounds, but those countries that have accumulated negative experience, should study it [16, p. 11], structure relations; see the true causes and seek peaceful solutions for them, using the existing experience (in the form of crises and conflicts) of other states, including through appealing to archetypics, mediation, the development of a dialogue between the authorities and the public, the implementation of the reached agreements. Crises, conflicts and stresses should be the first helpers. Individual states can create their own unique systems of relations and institutions, using proper work with them.

Conclusions. Given the definition of '*investment conflict*' and its analysis from the standpoint of archetypic, spirituality as a condition of development of the world confirmed the correctness and relevance of the outlined approach identified a number of issues and pointed out the main directions for their solution. The consolidation of this category in legislation [17] through public awareness to it, and the ways of resolving investment conflicts of various types. It will serve as a basis for initiating significant and necessary changes in such communities. Sufficiently promising and vital will the development of an interdisciplinary theory of investment conflicts with the observance of the principle of objectivity and taking into account the above problems and features.

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THE ROLE OF POLITICAL PARTIES IN ORIGIN AND STARTING OF POLITICAL CONFLICTS IN UKRAINE: ARCHETYPICAL ANALYSIS

Abstract. It is determined the nature, main point of political conflicts, it is formed their typology. It is analised Ukrainian political parties activity in conditions of a political conflict. It is proved that in the Ukrainian society widespread archetypes of the "hero", "leader" determine the weakness of ideological compound in political parties activities and they are favourable to product temporary leaders projects in which leaders are not ready to find compromises because of fear to harm to their image.

Keywords: political conflict, political parties, the archetype of the "hero" archetype "leader".

РОЛЬ ПОЛІТИЧНИХ ПАРТІЙ У ВИНИКНЕННІ ТА РОЗВ'ЯЗАННІ ПОЛІТИЧНИХ КОНФЛІКТІВ В УКРАЇНІ: АРХЕТИПНИЙ АНАЛІЗ

Анотація. Визначено природу, сутність політичних конфліктів, зроблено їх типологію. Проаналізовано діяльність українських політичних партій в умовах політичного конфлікту. Доведено, що поширені в українському суспільстві архетипи "героя", "лідера" детермінують послаблення ідеологічної складової в діяльності політичних партій та сприяють продукуванню тимчасових лідерських проектів, у яких лідери не налаштовані на пошук компромісів через острах нанести шкоду своєму іміджу.

Ключові слова: політичний конфлікт, політичні партії, архетип "героя", архетип "лідера".

РОЛЬ ПОЛИТИЧЕСКИХ ПАРТИЙ В ВОЗНИКНОВЕНИИ И РЕШЕНИИ ПОЛИТИЧЕСКИХ КОНФЛИКТОВ В УКРАИНЕ: АРХЕТИПИЧЕСКИЙ АНАЛИЗ

Аннотация. Определено природу, сущность и типологию политических конфликтов. Проанализировано деятельность политических партий в условиях политического конфликта. Доказано, что распространенные в украинском обществе архетипы "героя", "лидера" детерминируют ослабление идеологической составляющей в деятельности политических партий и способствуют продуцированию временных лидерских проектов, в которых лидеры не настроены на поиск компромиссов из-за боязни нанести вред своему имиджу.

Ключевые слова: политический конфликт, политические партии, архетип "героя", архетип "лидера".

Target setting. In modern conditions of social and political transformation and active processes of implementation of European standards in various life spheres of society, and particularly in public administration has become evident the existence of the problem of developing the party system and increasing the political responsibility of political parties. Meanwhile, the existing experience of activity of political parties in Ukraine demonstrates their unwillingness for introducing qualitatively new European principles and approaches in their activity. Populism of party leaders, grandstanding, and defending the interests of a narrow circle of people routinely cause acute political conflicts, which lead to the disintegration of society, destruction of the economy, and reducing the efficiency of public administration. Meanwhile, an important prerequisite for the democratic development of society is providing effective mechanisms of activity of political parties to prevent acute social and political conflicts. At the same time, the development and

creation of such mechanisms requires a detailed analysis of existing archetypes that influence contemporary political practices in Ukraine. Therefore, during the investigation of the role of political parties in the emergence and resolution of political conflicts, becomes especially important the archetypal approach.

Analysis of the recent researches and publications. The problem of political conflicts was studied in the works of R. Dahrendorf, T. Parsons, E. Durkheim, E. Mayo, A. Tocqueville, G. Simmel and many other researchers. Political leadership and its archetypal component were studied by J. Blondel, M. Weber, K.–G. Jung et al. Modern scientific researches on the study of archetypes were performed by the following scientists: E. Afonin, A. Donchenko, T. Vakulova, L. Kochubey, O. Kryty, O. Kulinich and others. Meanwhile, the archetypal approach to the study of the role of political parties in the emergence and resolution of political conflicts in Ukraine has not been used.

The purpose of this article. Analyzing the role of political parties in causing and solving political conflicts taking into account their archetypal features.

The statement of basic materials. Translated from the Latin *conflictus* is a clash, collision. As scientists define, a political conflict is a conflict, confrontation, theoretical and practical struggle of political subjects for retention, capture or redistribution of power in order to maintain or increase own political status and strengthen or changing the political regime and political system [4].

Alexis de Tocqueville and Karl Marx are considered to be the founders of the theory of political conflict; they noted the inevitability of associations, alliances and conflicts between different social communities. Thus Karl Marx considered conflict and consensus as alternatives, absolutising the role of political conflict — the core of the whole process, and Alexis de Tocqueville raised the idea that democracy itself contains tools for support the balance between the forces of conflict and consensus. Later, an American sociologist Kenneth Boulding noted that conflict is a situation where the parties impoverish incoherence of their potential positions or states and seek to take a position that excludes the other direction, that is, conflict. According to an American sociologist Lewis Coser, conflicts embody the struggle for values and the right to have a certain status, possession of capacity and resources of power, in which a goal of opponents is to neutralize damage or eliminate an opponent [1].

In the scientific literature there are different perspectives on the problem of the sources, nature and causes of political conflicts. Representatives of the *first perspective* (K. Marx, R. Dahrendorf, M. Duverger, et al.) believed that the source of political conflicts is existing in society is the system of economic, political, social and spiritual relationships, in which subjects of politics occupy different objective position. Integrative indicator of this situation is the political status of the subject that is characterized by its access to public authority, political, material and spiritual values, its political authority, prestige and image. Thus, political conflicts are reflecting the objective contradictions that exist in society that are revealed in differences of the statuses of subjects of politics, their role assignments and

functions, interests and needs in power, opportunities in the choice of means, forms and methods of political struggle.

The second perspective of the nature of political conflicts is presented the theory of human needs that emerged in the west in the recent years (J. Burton, C. Lederer, J. Davis, R. Inglehart, D. Easton, D. Nadler et al.). This concept states that conflicts arise due to restriction or partial satisfaction of needs that define the essence of the human person. Proponents of this position consider the main sources of conflicts different social values: David Easton — power, material goods and social prestige; Ronald Inglehart — safety, social acceptance, and moral self–improvement; David A. Nadler — transcendence (internal self-disclosure), economic growth, success and so on. In any society, according to representatives of this perspective, power, material goods and spiritual benefits are always missing values, it is only natural that other individuals, different political and social forces want to possess them. Their fight about these missing values naturally creates conflicts. Thus, the main source of political conflicts is the lack of certain values in society and consequently there is an inadequate satisfying of universal human needs.

The third perspective points on the source, nature and causes of political conflicts — socio-psychological, the founder of which is considered Sigmund Freud. He created the theory of psychological frustrations (from *the Latin* frustratio — deception, disappointment) that had a significant influence on the development of the modern theory of conflictology. Sigmund Freud showed that the formation of personality plays a decisive role during of its early socialization; it makes a noticeable impact on all subsequent relationships in society, including its attitude to power [5].

Meanwhile, summarizing the given views, it is worth drawing attention to the fact that the subjects of the political conflict (political organizations, institutions and certain leaders) always act on behalf of a certain social community. Certain individuals form communities for protecting their interests and values; they create organizations and institutions and thus become subjects of the political conflict. This indicates that the political conflict is always organized and institutional. The participants of this conflict are usually organized subjects of political relations, including political parties. It is through political conflicts are active, active members of which are political parties, there are socio-political transformations in any country of the world.

Meanwhile, the political conflicts arise in a number of ways. In the scientific literature there are many options for classification of conflicts. The most common is the division of conflicts in the conflict of values, interests and identities.

The conflict of values, in particular, appears a clash of different ideological concepts, differences between them are the main prerequisites of conflict (left–right, liberals–conservatives, communists–Social Democrats).

The conflict of interests is associated primarily with the clash of political, and socio-economic interests that lead to the conflict between the governance ruling elite and the general public.

The conflict of identification is observed when the question on the defi-

nition by a citizen of a certain country of his ethnic and nationality is decided. The essence of the conflict is that part of the population does not want to recognize themselves as citizens of the state in the territory of which they currently reside [9].

By defining manifestations of socio-economic, ethnic, transnational, political, ideological, religious, family, military, legal, domestic and other types of conflicts. Concerning the functions, there are positive (constructive) and negative (destructive).

Consideration of the conflicts in dynamics helps to identify the following varieties:

• during the emergence phase: spontaneous, scheduled, provoked, initiative;

• during the development phase: short, long, protracted;

• during the elimination phase: managed, partially managed, unmanaged;

In terms of composition of the conflicting parties there can be: intrapersonal, interpersonal and group [2].

The value and place of conflict in political life is shown at the base of its functions. Under the function of conflict will be understood defined in certain temporary frames effects or orientation of its impact on society as a whole or in separate spheres of life.

There are the following features of the political conflict:

• alarm (characterizing conflict as an indicator of a certain state of society. In all the places where there is a conflict, in social relations something needs major changes. Thus, a conflict contributes to socially necessary equilibrium. However equilibrium is always relative and temporary, because in it are

incubating and waiting to resolve new conflicts);

• informative (deployment, course, and turns of the conflict situation have some information about the causes that created it and about the balance of power in society. Studying this information is an important means of learning social problems and processes);

• differentiating (the process of social differentiation, which is influenced by conflict, often destroys the old social structures, changes the ratio of their elements, and defines new forms of relationship);

• integration (in opposition to other groups there is growing consolidation within the group, increasing the degree of group identification within the group, and increasing the degree of group identification of its members);

• dynamic (conflict opens the way for changes, forcing to move forward, and developing the political system) [9].

Thus, analyzing functions, we can say that conflicts have both the positive and negative effects. In particular, the positive impact on the social development makes it possible to naturally maintain the dynamics of socio-political life, which leads to renewal and creative modernization of the political system; helps relieve tension in society, achieve intragroup cohesion; find allies that are able to maintain and strengthen the conflicting party; stimulate its activity, creativity, and achieve social changes.

The negative consequences of the conflict for social development can be [10]:

• the elimination of the existing political system, which adversely affects

the credibility and functioning of the authorities, it is vitally dangerous to parties of the conflict;

• political conflict can be linked to violent means to resolve it;

• can lead to a slowdown in social, economic, political and spiritual development of society;

• may contribute to the destruction of social communications, and accompanied by the increasing pessimism in society;

• conflict could cause a new, more destructive conflicts.

Thus, the political conflict in Ukraine had a destructive character that was linked to violent means to address it, which resulted in loss of life. We can say that the "party of power" provoked a violent confrontation in 2013–2014. In general, the main parties were actively involved in socio-political events that took place in 2013–2014 and took diametrically opposed positions. Thus, the opposition parliamentary parties according to their political positions, from the very beginning actively involved in the protest, despite the fact that the initial public activists and some party leaders demanded "non-partisan" actions. However, after the actions in November 2013, parliamentary opposition ("Batkivshchyna", "UDAR" and "Svoboda") took the lead role in organizing and coordinating the protest movement. Prominent role in protests played and other political parties, established before the Maidan, in particular the party "Civil Position" (A. Gritsenko), Radical Party of Oleh Lyashko (O. Lyashko), party "Democratic Alliance" (V. Hatsko), and party Union "Self Reliance" (A. Sadovy). During the protest took place the crystallization of new political parties based on the members of public organizations and movements (formal and informal), other political parties. The excellent example is the party "Right Sector". The culmination of the parliamentary activities of factions "Party of Regions" and the Communist Party of Ukraine during the Maidan was the adoption on January 16, 2014 "dictatorship laws". Entry into force of the laws provoked a new wave of violent confrontation between the government and protesters during which claimed first victim. Thus, the Party of Regions and the Communist Party of Ukraine, in fact, were the catalyst for the confrontation. Thus, after the parliamentary elections in 2014 took place rotation in parties in the coordinates "government-opposition". Accordingly, the parliamentary opposition became the Party of Regions and the Communist Party of Ukraine. As a result of the adoption of decommunisation laws aroused legal grounds for termination of the Communist Party of Ukraine and other communist parties [7]. Thus, we can conclude that due to the political crisis with political parties there were dynamic changes in the political system.

On the other hand, political parties can be the mechanism, by which conflicts can be resolved. The positive feature turns is that matured in the depths of the political system conflict sends a message to society, power structures and political parties about contradictions and conflict mismatch of positions of certain individuals and their groups. The most important structural feature of the political conflict is its ability to catalyze the urgent socio-political changes. However, political parties act

as a mechanism of eliminating imbalance that arose creating new alternatives for the development, new combinations of elements and structures of society, offering an alternative to formal and informal agreements, contracts.

Accordingly, the role of political parties in the socio-political development of society is extremely important. Parties, connecting civil society with the state, contribute to overcoming and mitigate conflicts that are inherent to relationships between them. The ability of political parties to solve existing tasks at each stage of the conflicts provides additional opportunities for effective implementation of own goals and interests in the political process.

Meanwhile, this does not happen through common, in management of political parties in Ukraine, archetypes of "leader", "enemy", and "sage". In philosophical encyclopaedia the term "archetype" (from Greek ἀρχέτυπον, from αρχή — beginning and τύπος — image) is defined as a prototype, the idea [11].

According to Carl Jung, the archetype is a "universal basic innate mental structures that constitute the collective unconscious that are recognized in our experience". Archetypal component is an influential factor in forming motives and stereotypes of political behavior of individuals. Attention of scientists is focused in such cases to both universal stereotypes that were described by Carl Jung, and specific, such as a dichotomous archetypes "development" and "climb down" to archetypes of "leader", "hero", etc. [12]. Carl Jung singled out the following basic archetypes: the archetype of the mother, divine infant, self, spirit, animus (anime), masks (persons) shade. The changes that characterize the political system are characterized by a trend to create parties of leadership type. This trend is observed in Ukraine since the beginning of 2000; in particular through the dissemination of political practice the archetype of "hero" (self), which Carl Jung considered one of the principal. This is the archetype of the unity of conscious and unconscious, which represents the harmony of opposing elements psyche by means of integration.

Carl Jung believed that the conscious and unconscious are not necessarily opposed to each other, but complement each other with integrity, which is the self. In the culture self is realized in the form of the hero, a knight, and a winner [13]. In the political sphere the archetype of self — hero — is the main basis for creating an image of "effective, decisive" politician [6]. As a consequence, in Ukraine there is a large number of "leadership" parties. However, these processes are the consequence of the spread of the archetypes in society. Thus, answering the question: "Is there any way to influence your intention to vote for the chosen political party, active politicians who led the party list, their positions in the government and other authorities, then 49,1 % of respondents said that it made them vote for this party, but did not contribute — 10,6 % of respondents. Also there is a question: "What approach to the issue of leadership was mentioned in the party is the modern Ukrainian parties, than 41,6 % of respondents said that the party has a strong lead, authoritative leader who does not change for a long time [7].

But we need to pay attention to the fact that archetypal basis a political

leader has only if he is identified with the problems that concern mass audience, and in mass political consciousness he will be considered as a "true leader". Parties of a leadership personality are hostages to the image of their leader. For fans of this type of parties is important not the future that they will be facing, but who is the leader. However, such behavior pattern has been forming hundreds and thousands of years. Psychological basis for following the leader deposited in the unconscious of Ukrainians. Problematic issue in this regard is that type of the leader behavior in conflict situations (because it has a strong image as a determined, strict, and uncompromising politician) is confrontational, not aimed at cooperation and resolving conflicts as soon as possible. What we have seen in Ukrainian realities over the past twenty years.

At the same time, symmetrically to the formed archetype of the "leader" or "hero" in Ukrainian political practice was formed and the archetype of the "enemy", which represents the total "evil". This figure is needed as a confrontation between intentions and actions of the "leader". Meanwhile, the "good" does not have to negotiate anything with the "evil"... Thus, the place for political compromise in Ukraine from the beginning is too small.

Thus, today Ukrainian politics shows complete dominance of temporary, directed its activities for a temporary benefit "selfishness, self-satisfied leaders" upon idea-driven, ideological parties that set for themselves global aims at least at the level of individual groups of people (middle class, liberals, democrats, and nationalists), not mentioning the interests of the state or soci-

ety as a whole. This is also confirmed by sociological studies. Thus, 42,1 % of citizens believe that Ukraine has no parties that would base their programs on certain ideological principles and followed them in their practice. However, more than a half (56,1 %) of citizens believes that parties should have a certain ideology, based on values and principles of which are formed the party and election programs [7].

Meanwhile, the level of political culture of society in Ukraine also remains at a low level. Thus, almost a half the population of Ukraine (47 %) do not know who was elected in their district in 2014, and the question "Do you know (have any idea) that the differences between right-wing parties from left?", in 60,3 % of respondents do not know anything about that [3].

That is why, in a dynamically changing conditions society that wants to get out of the crisis will follow the leader rather than build its live in accordance with the values and priorities. When the goal is to survive, then are used tools that enable improvements in the short term.

Conclusions. Now, analyzing the political situation, it may be noted that in Ukraine there is a tendency to create political parties with "leadership" in nature. Satisfying the needs of citizens in simple and easy answers to difficult questions, political parties, instead of programs and ideologies offer the public "charismatic leaders", who very often act as a catalyst for the emergence and resolution of acute destructive political conflicts. The "leadership character" of parties significantly narrows the possibilities for the development of political parties and giving them signs

of temporality. At the same time dichotomy of common archetypes of "hero"–"enemy" and the fear of losing the image of "strict leader" does not allow leaders of political parties, as parties in general, act as tools of solving political conflicts and the democratization of the political process.

Possibilities of transformation of the role and functions of political parties in addressing and resolving political conflicts will be the subject of further research.

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NETWORKS, HIERARCHIES AND THE MODERN GLOBAL UNREST

Abstract. The paper seeks to make a contribution towards a better understanding of the current global political unrest. It argues that this unrest reflects ongoing tensions between hierarchies and networks. In contrast to many current approaches, the paper argues that the source of this conflict in not in the perceived ontological opposition between hierarchical and non-hierarchical interactions. Rather, it is rooted in the paradigm of the Enlightenment that continues to dominate our civilization and that is based a very limited view of reality. This paradigm excludes the process of construction from its frame of vision. The resolution of the conflict between networks and hierarchies requires that our civilization should transcend the paradigm of the Enlightenment and advance a new vision that would be centrally focused on the process of construction. This process should be the main organizing principle for the new social practice outlined in the paper.

Keywords: networks, hierarchies, the modern global unrest.

МЕРЕЖІ, ІЄРАРХІЇ ТА СУЧАСНИЙ ГЛОБАЛЬНИЙ ПРОТЕСТ

Анотація. Автор прагне донести краще розуміння нинішнього глобального політичного протесту. Він стверджує, що цей протест відображає наростаюче напруження між ієрархіями і мережами. На відміну від багатьох сучасних підходів у статті стверджується, що джерело цього конфлікту не є виявом онтологічної опозиції між ієрархічними та неієрархічними взаємо-

діями. Ймовірно, цей конфлікт кориниться в парадигмі Просвітництва, яка продовжує домінувати в нашій цивілізації і має дуже обмежене уявлення про реальність. Вирішення конфлікту між мережами та ієрархією вимагає від нашої цивілізації вийти за межі парадигми Просвітництва і ствердити нове бачення, яке буде зосереджено на процесі творчості. Такий процес має стати головним організаційним принципом нової соціальної практики.

Ключові слова: мережі, ієрархії, сучасні глобальні протести.

СЕТИ, ИЕРАРХИИ И СОВРЕМЕННЫЙ ГЛОБАЛЬНЫЙ ПРОТЕСТ

Аннотация. Статья призвана внести вклад в лучшее понимание нынешних глобальных политических протестов. В ней утверждается, что этот протест отражает растущее противоречие между иерархиями и сетями. В отличие от многих современных подходов, в статье утверждается, что источник этого конфликта находится не в онтологической оппозиции между иерархическими и неиерархическими взаимодействиями. Скорее, он уходит корнями в парадигму Просвещения, которая продолжает доминировать в нашей цивилизации и основана на очень ограниченном представлении о реальности. Разрешение конфликта между сетями и иерархиями требует, чтобы наша цивилизация преодолела парадигму Просвещения и выдвинула новое видение, которое будет сориентировано на процесс творчества. Этот процесс должен стать главным организующим принципом новой социальной практики.

Ключевые слова: сети, иерархии, современный глобальный протест.

Target setting. Anti-Hierarchical Nature of the Contemporary Protest Movements. We live in a turbulent world beset by global political unrest. Although this unrest started decades ago, it shows no signs of abatement today. The Tiananmen Square protests, the Arab Spring, the color revolutions, the Revolution of Dignity in Ukraine, Occupy Wall Street and Islamic jihad are all part of the turmoil that has toppled governments, changed regimes and shook the political order in the world to its foundation. It engulfed countries as diverse as Thailand and Greece, USA and Syria, Argentina and Afghanistan, Great Britain and Ukraine. No country seems to be immune to the awesome power of this unrest.

There is one pervasive feature in many if not most of these conflicts. They reveal profound distrust and hostility towards hierarchies — not just the hierarchies that presently dominate the world, but the very principle of hierarchical organization. The attitude is visceral and widespread. Whether peaceful and reformist or violent and destructive, these movements have a distinctly non-hierarchical character and use network as their organizational structure. Their participants seek either to limit severely the power of hierarchies or to destroy them completely, replacing their rule with a broad non-hierarchical

approach in organizing social and political practice, hence the name "horizontalists" that is used in reference to these movements and their ideologies (Bookchin, 1991; Sitrin, 2011; Davies, 2012; Benski, Langman, Perugorría and Tejerina, 2013). The response from the hierarchies toward these protests has varied, ranging from relatively benign but hostile tolerance to outright enmity and aggression (Bandow, 2014). But regardless of the response, the general attitude toward these movements — whether Occupy Wall Street in the USA or Maidan in Ukraine — on the part of government hierarchies has been one of distrust and suspicion.

Tensions and conflicts between hierarchies and networks are not unique to our time. In fact, the entire evolution of human civilization provides many examples of this adversity that nurtured numerous revolutions and uprisings throughout human history. Niall Ferguson aptly observes: "Clashes between hierarchies and networks are not new in history; on the contrary, there is a sense in which they are history" (Ferguson, 2014). This deep-seated enmity towards hierarchies led at least some researchers to conclude that it reflects something very fundamental in the nature of hierarchical and non-hierarchical interactions.

For Max Weber, authority and status were two very distinct features of bureaucratic hierarchies (Weber, 1978). These features appear to be totally absent in the more flexible, pliant and largely egalitarian structure of networks. Lawrence Tshuma observes in his study of the relationship between government hierarchies and networks: '...bureaucracies and networks stand in stark contrast as polar opposites' (Tshuma, 2000, p. 131). More often than not, this opposition translates into tensions and conflicts. Why is this the case? Why in our civilization, in which, many agree, hierarchies emerged out of network connections (Dubreuil, 2010; Trigger, 2003; Bowles, 2009; and Agre, 2003), are they often at odds with each other?

The statement of basic materials. Hierarchical and Non-Hierarchical Interactions in Nature. The perception that hierarchical and non-hierarchical interactions are polar opposites contradicts what we know about systems. Generally, these two types of interactions complement each other. Non-hierarchical interactions create new and more powerful levels and forms of organization, that is, they create hierarchies. Hierarchical interactions optimize and conserve what non-hierarchical interactions have created. Both types of interactions are important and their balance is essential for sustaining systems and making their evolution possible.

In his book *The Origin of Intelligence in Children* Jean Piaget, the famous Swiss psychologist and philosopher, provides one example of such balanced relationship. His study describes how sensory-motor operations (for example, visual and audio functions) combine with each other and create a more powerful level of organization that regulates their interactions. As a result, the child begins to "see" when he or she hears, and "hear" when he or she sees something. When the child hears mother's voice, the child begins to turn head, searching for a familiar image. Thus, the interaction between the functions creates a hierarchy that enriches both

of them and expands their degrees of freedom. This development gives rise to mental images — an even more powerful level of organization that allows the child to "see" and "hear" even when the object is not present. The emergence of mental images is an important step toward the development of symbolic thought. Each new level of this hierarchy enriches the sensory-motor operations that have been involved in their creation.

The fact that regulation represents a level of organization more powerful than any of the subsystems or their sum total indicates the presence of a hierarchy. In other words, the functioning of networks necessarily leads to the emergence of hierarchies (Collins, 1986; Copelli, Zorzenon Dos Santos and Sá Martins, 2002; Corominas-Murtra, Goñi, Solé and Rodríguez-Caso, 2013)[1]. It is true of all systems, including human systems. In his insightful article "Does Democracy Inevitably Imply Hierarchy?" William Collins shows that the functioning of democracy necessarily leads to the emergence of hierarchies. Collins concludes his analysis by the following observation:

Does democracy now imply hierarchy? The answer to this question depends upon how the equilibrium conditions for the model describing a democratic polity are interpreted. If the absence of hierarchy is understood as the emergence of a persistent self-equilibrating harmony among interests, then the constraints imposed by the sign matrix must be understood as an incipient form of hierarchy (Collins, 1986, p. 415; emphasis added).

There is a great deal of evidence that hierarchies and networks are ubiquitous in nature. Functional and regulatory operations in a system form a hierarchical organization (Clauset, Moore and Newman, 2007). By and large, their relationship is complementary, cooperative and balanced (Danchin, 1989). Hierarchical organizations in non-human systems do not operate on the basis of command–control. In his epochal article "The Architecture of Complexity," Herbert A. Simon emphasizes that hierarchy does not necessarily imply a command–control mode of operation (Simon, 1962). Olffen and Romme's article also points to the need for reconceptualization of hierarchies away from the conception of command–control structures and in the direction of a more balanced structural relationship (Van Olffen and Romme, 1995, p. 202). Regulatory operations are a product of the interaction of subsystems. Regulatory function relies, or supervenes, on local non-hierarchical interactions among subsystems. It also regulates and coordinates their activity. Regulation relies on the functioning of the subsystems and, in turn, enhances the subsystems' degrees of freedom. The subsystems adapt to the more powerful regulatory operation, and this adaptation increases their power. It is not appropriate to describe such mutual dependence of the two levels in this hierarchy as command–control. Rather, one should describe it as complementary and symbiotic.

Our neural system, including our brain, for example, represents a much more powerful level of organization

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[1] Collins offers a very interesting mathematical examination of the relationship between hierarchies and democracy (Collins, 1986).

with a much greater number of degrees of freedom than, for example, the level of organization of other organs or cells in our body. However, we cannot characterize the relationship between neural functions and other functions in our organism in terms of command–control. Neurons do not dictate cells and organs what they should do. Rather each side acts in its own capacity, and their cooperative interaction results in the most appropriate selection from the available repertoire of possibilities (Danchin, 1989). Neural functions supervene on physiological functions of the organism and in turn regulate, sustain and thus conserve these functions. We can find many other examples of such symbiotic relationship between adjacent levels of organization in nature (Corning, 1995; Jablonka and Lamb, 2005; Bich and Damiano, 2012).

The Genesis of the Conflict Between Networks and Hierarchies in Human Systems

The analysis of the process that gives rise to new levels of organization shows the importance of the balanced and complementary relationship between hierarchical and non-hierarchical interactions. In fact, one can only see this importance in the context of the process of construction. Now, let us perform one *Gedankenexperiment*. Let us remove this process from our frame of vision. Let us pretend that we are not conscious of it and that for us (in the sense of the Kantian '*für sich*') this process does not even exist. How will then reality appear to us?

When we exclude the process that gives rise to new levels of organization, we certainly would not be able to see

how the non-hierarchical interactions among subsystems create new levels of organization and new properties and how these new levels conserve what non-hierarchical interactions have created. In other words, we will not be able to see the complementarity and balance in their relationship. In fact, the two types of interactions will appear as completely separate and even diametrically opposed to each other.

We should not be surprised at this result: after all, we have removed something very important that connected these two types of interactions; we have eliminated the frame that brings them together. With the process of construction out of our field of vision, the more powerful level of organization will appear as if by miracle by some kind of supreme design of superior rationality — as if from nowhere and from nothing — to take control of the entire system. It would appear that the operations on this more powerful level of organization simply determine the operations on the less powerful one, that they in fact limit the latter's degrees of freedom. Think for a moment about the symbolic representation of the object — mother or toy — in the mind of a child. This representation is capable of triggering both the visual and audio function. If we do not understand how the child combines the two completely incommensurable functions — audio and visual — into one symbolic representation, as Piaget has explained in his *The Origin of Intelligence in Children* (Piaget, 1998), we would not be able to understand the rise of symbolic representation. Moreover, we would not be able to see the symbiotic nature of the relationship between the two; in fact,

we would get the impression that the symbolic representation simply takes control over the reflex functions. We would not be able to understand how much such symbolic representation enhances the degrees of freedom of these functions, how the audio function is activated by the visual one and vice versa; andhow both can be activated by a purely symbolic object when the real object is not even present (Piaget, 1998). Yet, this is precisely the way in which the major epistemological perspectives that dominate our civilization approach reality.

There are two such perspectives: atomistic and holistic. The atomistic approach is by far the more popular of the two. It seeks to explain the properties of the whole by the properties of its parts; that is, it seeks to explain the properties of a system by the properties of its subsystems. As has been explained elsewhere (Shkliarevsky, 2011; Shkliarevsky, 2014), this approach is doomed to failure because it tries to explain a more powerful level of organization by using a less powerful one, which is impossible. It does not take into consideration the powerful combinatorial effects of the process of construction. Without understanding this process, atomism simply cannot explain how new properties emerge. For this reason, when atomism has to explain emergence, it resorts to modern-day science-like equivalents of a miracle, such as, chance, random mutations, contingent conditions and circumstances. The Big Bang, quantum mechanics in its present form, the emergence of life forms, the neo-Darwinist evolutionary theory and the non-explanation of the rise of human consciousness — all are products of this approach. Atomistic approaches ultimately do not explain what they try to explain — the emergence of new levels and forms of organization.

The holistic perspective — the less popular of the two — does not fare much better. It also does not explain the phenomenon of emergence. Holism simply accepts the emerging totality as a given and devotes attention primarily to the way that this totality directs the operation of its parts. The provenance of this totality, however, remains unknown. All too often, the holistic approach implies the existence of some higher rationality whose origin remains unexplained and is in principle unexplainable within this perspective.

Although atomism and holism are diametrical opposites, they share one important commonality: they both do not include the process of construction into their frame of vision. As axiomatic principles that organize our knowledge, they originate from the same cognitive system — one that does not include the process of construction into its frame of vision. Neither holism nor atomism can refute each other because they have equal explanatory power since they originate from the same source. If we use either the atomistic or holistic approach, we would not be able to trace the emergence of new and more powerful levels of organization simply because we exclude the process of construction. Both approaches miss an important part of reality.

The preceding discussion has made three important points. Onepoint is that there is nothing ontological about the tensions between networks and hierarchies. On the contrary, in nature,

hierarchical and non-hierarchical interactions are generally in balance and complement each other. They are both necessary for advancing the evolution of a system. The second point is that the two types of interactions appear to be ontologically separate and diametrically opposed to each other only if we exclude the process of construction from our frame of vision. And the final point is that our current paradigm excludes the process of construction from its frame of vision, which is the main reason why networks and hierarchies appear to us as standing "in stark contrast as polar opposites"?

How important is the fact that we exclude an important part of reality from our frame of vision? Do we not organize our practice in accordance with the way we view reality? Of course we do. And if this is the case, then the perception that hierarchical and non-hierarchical interactions "stand in stark contrast as polar opposites" (Tshuma, 2000, p. 131) must have an important effect on our social and political practice[2].

Obviously, if we see networks and hierarchies as polar opposites, we will not be able to organize our practice in a way that will ensure their balanced cooperation. Such cooperation is essential for constructing new levels and forms of organization. Without it networks cannot optimize and conserve their creation, while hierarchical interactions alone cannot create. As a result, the system cannot sustain itself and evolve;

and when a system does not evolve, it starts disintegrating.

The failure to organize balanced cooperation between networks and hierarchies creates a fertile ground for their conflict. Both networks and hierarchies obey the law of conservation. Without balanced cooperation, they will be conserving only their specific function and mode of operation, which brings them into conflict. The mode of operation of hierarchies is ... hierarchical. In order to conserve their specific mode of operation, hierarchies will have to assimilate networks into their mode of operation; that is to say, they will have to include networks into their hierarchical interactions and subordinate them. There can only be one outcome of such assimilation: the atomization of network agents and the destruction of networks. Thus, the assimilation of networks by hierarchies represents a mortal threat to the networks' existence, and it comes as no surprise that the latter resist such assimilation. Also, non-hierarchical interactions create new levels and forms of organization. In other words, the functioning of networks creates hierarchies. These newly created hierarchies obviously represent a threat to the existing ones. The perception of networks as posing a direct threat increases the tendency on the part of existing hierarchies to subordinate networks and include their agents into hierarchies, which destroys networks. Thus efforts to conserve their specific functions create a widening gap between networks and hierarchies; their tensions and hostilities towards each other grow.

Finally, the failure to include the process of construction into our frame of vision shifts our focus away from the

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[2] On the role of the collective unconscious, see: Суший О. В. Теоретичні засади соціальної архетипіки // Публічне урядування, № 3 (4), 2016.

process and towards products of construction. The inevitable result of such shift is the tendency to absolutize and conserve the product — that is, a particular construct — rather than the process that creates it. The product becomes more important than the process. As a result, we tend to conserve the product rather than the process. Conservation of the product hinders and disrupts the process of construction, leads to stagnation, making the system's evolution more difficult and less efficient.

Fragmentation, disorder, instability, tensions, hostility, and stagnation are very visible in our society today. It is my contention that these negative effects are, to a significant degree, due to our failure, as a civilization, to balance hierarchical and non-hierarchical interactions in our social practice. This imbalance is a major source of conflicts that are raging in our society today.

Transforming Social Practice

If the imbalance between hierarchical and non-hierarchical interactions, between hierarchies and networks, is a major source of instability and conflict in today's world, then the obvious solution is to reorganize our social practice in a way that would balance this relationship. In fact, this idea is not entirely new. It lies, for example, at the heart of neo-liberalism since the early 1980s when Ronald Reagan and Margaret Thatcher began to advance the neo-liberal agenda.

Critics usually associate neo-liberalism with the concentration of power in the hands of the elites, both economic and political. To a large extent, this criticism is valid. However, there is another dimension to neo-liberalism. One of the ideas that have inspired neo-liberalism was to balance hierarchical interactions represented by the state with non-hierarchical interactions of the market. Unfortunately, the neo-liberal agenda does not go nearly far enough. Indeed, it has brought closer together political and business elites but it has not made any broad changes in our social practice to balance hierarchical and non-hierarchical interactions. The dominance of the hierarchical principle in our civilization has, for the most part, remained intact. Even if the general structure of the market is non-hierarchical, the managerial culture remains by and large hierarchical (Leavitt and Kaufman, 2003; Denning and Collins, 2011).

A growing number of scholars recognize the need to restructure our social practice and public space. They also consider that a balance between hierarchical and non-hierarchical interactions should be the basis for such restructuring. One popular trend is the so-called hybrid solutions, that is, solutions that still see hierarchical and non-hierarchical interactions as ontologically separate but seek some format that would ameliorate the negative effects of the opposition. These solutions are largely eclectic and do not achieve a truly integrative balance (Fawcett, Manwaring and Marsh, 2011; Kotter, 2011; Ebersand Oerlemans, 2013; Uhl-Bien et al, 2007).

John Kotter, the chief innovation officer at Kotter International and a professor emeritus of the Harvard Business School, typifies this approach. In his view, hierarchies and networks are two separate structures that perform specific functions. Hierarchies, for example, are very good at optimizing the work of

enterprises. Indeed, Kotter argues, they are capable of effecting small and medium-sized changes but they also have their limitations. Referring to large-scale transformations of enterprises, Kotter writes:

But I am referring to something far bigger: large-scale organizational change, such as a company redesigning its entire business model, or accomplishing its most important strategic objectives of the decade, or changing its portfolio of product offerings. And there is no evidence to suggest that the Hierarchy allows for such changes, let alone that it effectively facilitates them (Kotter, 2011; emphasis added).

In Kotter's view, the future lies in the coexistence of the two structures in one business organization. In his own words:

All of this has led me to believe that the successful organization of the future will have two organizational structures: a Hierarchy, and a more teaming, egalitarian, and adaptive Network. Both are designed and purposive. While the Hierarchy is as important as it has always been for optimizing work, the Network is where big change happens. It allows a company to more easily spot big opportunities and then change itself to grab them (Kotter, 2011; emphasis added).

Hybrid solutions provide a rich plethora of interesting ideas. However, as all eclectic solutions, they are not theoretically grounded and tend to have internal contradictions. Nothing illustrates this shortcoming better than the discussion of the critical subject of the relationship between leaders/managers and networks/employees. Opinions on this point vary widely, from those advocating a more activist role for leaders/managers as enablers (Plowman, Solansky, Beck, Baker, Kulkarni and Villarreal, 2007) to a weaker role as regulators and filterers of external information (Van Olffen and Romme, 1995), to an even a weaker one as facilitators of critical discourse and enhancers of local interactions among network agents (Raelin, 2011; Roelofs, 2009). Some even believe that no structural changesare required. All that needs to be done is to modify the rationale for the role of hierarchies and to educate managers in the values and merits of organizational democracy. Martin Clarke and David Butcher, for example, see education and the principle of voluntarism they borrow from political philosophy as vehicles for reconciling hierarchies and networks (Clarke and Butcher, 2006).

The literature on hybrids certainly deserves serious attention. It addresses many aspects of what is obviously a very complex and comprehensive problem. Many of its ideas are undoubtedly useful, but they hardly constitute a comprehensive solution to the problem — the fact that quite a few researchers have recognized. In their essay "Simplistic vs. Complex Organization: Markets, Hierarchies, and Networks in an Organizational Triangle", Elsner, Hocker, and Schwardt make an argument for just such comprehensive solution. They write: "... pure market and hierarchy, including their potential formal hybrids, are an empirically void set". Rather, real world "coordination forms", they argue, "have to be conceptualized in a fundamentally different way. A relevant organizational space must reflect the dimensions of a complex world" (Elsner, Hocker and

Schwardt, 2009). Philip Agre expresses a similar view. In his insightful piece on Herbert Simon's contribution to systems theory when he writes:

My suggestion, then, is that phenomena of hierarchy and self-organization are not mutually exclusive, and that neither one is necessarily destined to win a world-historical battle against the other. Although they are analytically distinct and should not be conflated, they nonetheless coexist, in both ideology and in reality, and they are likely to continue coexisting in the future. From this perspective, the models of Simon and the general systems theorists — all hierarchy or all self-organization — are models of simplicity, not of complexity. Real complexity begins with the shifting relations between the two sides (Agre, 2003; emphasis added).

As has already been stated, the balance between hierarchical and non-hierarchical interactions is very common in nature. Human society is a product of the evolution of the natural world. Given the ubiquity of the balance between hierarchical and non-hierarchical interactions in nature, there is no reason to think that such balance cannot be attained in human systems. On the contrary, we have every reason to believe that the problem is in principle resolvable.

So what do we need to do to restructure our social practice? What will the new practice look like? What will be the new role of leadership in this practice?

As this article has shown, the perception that hierarchical and non-hierarchical interactions are ontologically separate and diametrically opposed to each other has no basis in reality. It appears only when the process of construction of new levels and forms of organization is not included into our frame of vision. Therefore, the first and most important condition for balancing hierarchical and non-hierarchical interactions is to use the process of construction as the main organizing principle of our social practice. Sustaining this process through constant evolution and unceasing creation of new and more powerful levels and forms of organization should be the most important goal of this practice. The tradition of the Enlightenment does not include the process of construction into its frame of vision and, for this reason, represents the main obstacle to reorganizing our social practice. Therefore, we should transcend this tradition, which will open the path toward creating a balanced relationship between hierarchical and non-hierarchical interactions.

This article has shown that the current theoretical perspectives for eliminating this imbalance are not satisfactory. They still perceive these two types of interactions as ontologically separate and opposed to each other. As a result, they can only ameliorate this imbalance, not eliminate it. Their proposals still involve the dominance, albeit in a more flexible form, of one type over another.

In charting the course toward a new practice, we should remember that neither hierarchies nor networks are fortuitous and arbitrary phenomena. Neither is a result of some tragic aberration in human evolution. They are essential products of this evolution. Therefore, both have a legitimate role to play.

In the course of their local interactions, network agents combine their differences. The inclusion of differences into a common framework creates new,

more inclusive, and consequently more powerful levels and forms of organization. Thus, non-hierarchical interactions are the principal source of creativity.

By creating a new and non-local level of organization, non-hierarchical interactions create a hierarchy. In order to conserve and optimize what has been created, this hierarchy should be preserved. Therefore, the main functional operation that it performs should be conserved. Conservation requires activation, therefore the local level of non-hierarchical interactions and the global level of hierarchical interactions should be integrated so that they stimulate each other's function. Such integration requires a frame that would include both local and non-local operations as its particular cases. Thus the entire system consisting of the local and non-local level evolves into a new state. Both the local and non-local level are involved in the creative process that leads to the evolution of the system.

This brief description shows that both network agents, who operate on the local level, and leaders, who operate on the non-local level, have an important role to play in the common enterprise of sustaining the entire system by advancing its evolution. Network agents generate a new, more powerful and non-local level of organization in their interactions. In other words, they and no one else create the position of leadership. Once this position has been created, the role of the leader is to conserve it by integrating the non-local level and local level. Only the leader from the non-local position of leadership can make this integration possible because only the leader by virtue of his

position can see both the local and non-local level.

As has been indicated in the above description, such integration requires a framework that would include both the local and non-local level as its particular cases. The construction of this frame is a very creative task that only the leader can perform. In order to do so, the leader must find the way to translate non-local operations into the terms of local ones; that is to say, the leader faces the task of making non-local operations accessible to those on the local level. Only such access makes possible the adaptation of local agents to non-local operations. By adapting to the non-local level, network agents enrich themselves and increase the power of their operations. In order to be conserved, these new and more powerful operations performed by local agents should be equilibrated with each other, which takes place in local interactions among agents. The result of these interactions will be the development of the new non-local level that fills the integrative frame created by the leader.

Conclusions

Thus one can see that in the new social practice, both the leader and network agents are essentially equal partners in a common enterprise of creating new levels and forms of organization. In contrast to the current practice, hierarchies do not have to assert their dominance over local non-hierarchical interactions. By doing so, hierarchies will destroy the creative potential of networks on which they vitally depend. Networks and hierarchies do not have to fear each other. Networks create non-local levels of organization on which hierarchies operate. Hierarchies,

for their part, conserve and integrate local and non-local levels of interactions. This mutual dependence in common creative work cannot be described in terms of command-control but only as equal partnership, since both sides participate in the common process in which both are involved in hierarchical and non-hierarchical interactions.

Differences are the source of creativity. By integrating all differences into a common frame we create new and more powerful levels and forms of our mental organization that make possible to identify increasingly more complex problems and give rise to new ideas to solve these problems. The inclusive character of the new practice does not depend exclusively on the subjective predispositions of participants, as important as their shared attitudes, values, and norms may be. The very nature of the creative process determines this practice. Its organizational form is a cascading structure of hierarchical levels that are nested in each other and that vitally depend on each other. By its very nature, such social practice is incompatible with conditions of exclusion and domination. Its natural element is true democracy, as a political system that ensures universal inclusion and empowerment of all.

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

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

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

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ДІАЛЕКТИКА ЛІДЕРСТВА В КОНТЕКСТІ РОЗВИТКУ ОСВІТИ В УКРАЇНІ: АРХЕТИПНИЙ АНАЛІЗ

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

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

ДИАЛЕКТИКА ЛИДЕРСТВА В КОНТЕКСТЕ РАЗВИТИЯ ОБРАЗОВАНИЯ В УКРАИНЕ: АРХЕТИПИЧЕСКИЙ АНАЛИЗ

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

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

Target setting. The success of the reforms in Ukraine is largely dependent on the ability of the managers in the public institutions and organizations to create administrative leadership and organizational environment for the development and support of the organizational behavior that will provide high quality administrative services. A successful example of the formation of the leadership outlook and development skills is the Leadership Development Program that implements the Cabinet of Ministers of Ukraine of 25.08.2010 № 728 "On Approval of the Organization and the School of Senior Civil Service Training for the Civil Servants of the First and Second Category".

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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THE "DIVINE CHILD" ARCHETYPE AS THE MATRIX OF OVERCOMING THE CRISIS OF THE SOCIO-HUMANITARIAN SPACE

Abstract. In the article were made an attempt on materials of the writers of the sixties and the experience of the participants of the project "Psychological support for children from families of displaced persons" Canadian non-governmental organization Stabilization Support Services and the Union of women of Ukraine with the financial support of the British Embassy in the city of Mariupol to find out the particular representation of the archetype of the "divine child" as the matrix to overcome the crisis of the socio-humanitarian space.

Because in the public opinion, of particular importance are those constants of national life that affect the restoration of harmonious existence, the archetype of the "divine child" is regarded as such that affects the healing of humanity, is the unifying link between the past and the future, because any experience of childhood is not lost.

A study of the prose heritage of the sixties in the aspect of archetypes critics have allowed to define myth-poetical start of their creativity, rooted in prototipe of the collective unconscious. Individual author features the artistic transformation of archetypes due to several social, national and cultural factors. In the works of the sixties the properties of the archetype of the divine child is endowed with characters belonging to a generation of children of war. In the conditions of crisis of society, which is characterized by denationalization, material poverty and spiritual decline, they are the bearers of high moral character.

In addition, the idea that the archetype of the "divine child" is an inexhaustible source synthesizing creative energy that can revive each person individually and deformed disasters the society as a whole, found its confirmation in the process of the project participants that are from 15 January to 31 October 2016, worked with MSW in the city of Mariupol. Experts proven conclusively that since the child's psyche is very plastic, the child is able to transform the energy of fear and aggression in creative direction, to restore the resources to view the system of values, to acquire the ability to enjoy every bit of the universe.

Keywords: archetype, Puer, divine child, model of the sixties, literature.

АРХЕТИП "БОЖЕСТВЕННА ДИТИНА" ЯК МАТРИЦЯ ПОДОЛАННЯ КРИЗИ СОЦІОГУМАНІТАРНОГО ПРОСТОРУ

Анотація. У статті зроблено спробу на матеріалі творчості письменників-шістдесятників та досвіду учасників проекту "Психологічна підтримка дітей з родин тимчасово переміщених осіб" Канадської неурядової організації Stabilization Support Services та Спілки жінок України за фінансової підтримки Посольства Великобританії у місті Маріуполь з'ясувати особливості репрезентації архетипу "божественна дитина" як матриці подолання кризи соціогуманітарного простору.

Оскільки в суспільній думці особливого значення набувають ті константи національного буття, які впливають на відновлення гармонійного існування, архетип "божественна дитина" розглядається як такий, що впливає на зцілення людства, є об'єднуючою ланкою між минулим та майбутнім, адже будь-який досвід дитинства не минає безслідно.

Вивчення прозового доробку шістдесятників в аспекті архетипової критики дало змогу визначити міфопоетичну основу їхньої творчості, що закорінена в першообрази колективного несвідомого. Індивідуально-авторські особливості художньої трансформації архетипів обумовлені низкою соціальних, національних та культурологічних чинників. У творах шістдесятників властивостями архетипу божественної дитини наділені персонажі, що належать до покоління дітей війни. В умовах кризового суспільства, що характеризується зденаціоналізуванням, матеріальним зубожінням та духовним занепадом, вони є носіями високих моральних якостей.

Крім того, теза про те, що архетип божественної дитини — це невичерпне джерело творчої синтезуючої енергії, здатної відродити кожну людину окремо, і деформований катаклізмами соціум загалом, знайшла своє підтвердження у процесі роботи учасників проекту, які з 15 січня по 31 жовтня 2016 року працювали з ТПО в місті Маріуполі. Фахівцями переконливо доведено, що, оскільки дитяча психіка надзвичайно пластична, дитина спроможна трансформувати енергію страху й агресії у творче русло, відновлювати ресурси, переглядати систему життєвих цінностей, набувати здатності радіти кожній часточці світобудови.

Ключові слова: архетип, Пуер, "божественна дитина", модель шістдесятників, література.

АРХЕТИП "БОЖЕСТВЕННЫЙ РЕБЕНОК" КАК МАТРИЦА ПРЕОДОЛЕНИЯ КРИЗИСА СОЦИОГУМАНИТАРНОГО ПРОСТРАНСТВА

Аннотация. В статье предпринята попытка на материале творчества писателей-шестидесятников и опыта участников проекта "Психологическая поддержка детей из семей временно переселенных личностей" Канадской неправительственной организации Stabilization Support Services и Союза женщин Украины при финансовой поддержке Посольства Великобритании в городе Мариуполь выяснить особенности репрезентации архетипа "божественный ребенок" как матрицы преодоления кризиса социогуманитарного пространства.

Поскольку в общественном мнении особое значение приобретают те константы национального бытия, которые влияют на восстановление гармоничного существования, архетип "божественный ребенок" рассматривается как такой, что влияет на исцеление человечества, является объединяющим звеном между прошлым и будущим, ведь любой опыт детства не проходит бесследно.

Изучение прозаического наследия шестидесятников в аспекте архетипной критики позволило определить мифопоэтические начала их творчества, укорененные в первообразах коллективного бессознательного. Индивидуально-авторские особенности художественной трансформации архетипов обусловлены рядом социальных, национальных и культурологических факторов. В произведениях шестидесятников свойствами архетипа божественного ребенка наделены персонажи, принадлежащие к поколению детей войны. В условиях кризисного общества, которое характеризуется утратой национальных ориентиров, материальным обнищанием и духовным упадком, они являются носителями высоких моральных качеств.

Кроме того, тезис о том, что архетип "божественного ребенка" — это неисчерпаемый источник синтезирующей творческой энергии, способной возродить каждого человека в отдельности, и деформированный катаклизмами социум в целом, нашел свое подтверждение в процессе работы участников проекта, которые с 15 января по 31 октября 2016 года работали с ВПЛ в городе Мариуполе. Специалистами убедительно доказано, что, поскольку детская психика чрезвычайно пластична, ребенок способен трансформировать энергию страха и агрессии в творческое русло, восстанавливать ресурсы, просматривать систему жизненных ценностей, приобретать способности радоваться каждой частичке мироздания.

Ключевые слова: архетип, Пуэр, "божественный ребенок", модель шестидесятников, литература.

Problem statement. Understanding of the childhood mythology, the main representative of which is the archetype of the divine child, becomes exteremely relevant nowadays. In the consciousness of humanity in times of social, spiritual, and cultural turmoil this phenomenon gained importance in terms of understanding current problems and future planning. Value systems are transformed, cultural, philosophical, pedagogical, social and psychological components of this archetype as a mental-cultural category are distinct in the light of the modern society crisis.

Constants of national life that affect the restoration of harmonious existence are of particular importance in public opinion now. The archetype of the divine child takes one of the first places as it affects the healing of humanity, and is the unifying link between the past and the future, because any experience of childhood is not lost. The way of life, when the child feels safe and secure while facing evil and cruelty is perfect in this view. In this work we rely on observations made by the writers of the generation that is marked by the concept of "war children", and the experience of the participants of the project "Psychological support for children from ACT (Acceptance & Compliance Therapy) families" of Canadian non-governmental organization Stabilization Support Services and the Women's

Union of Ukraine with the financial support of the British Embassy in the city of Mariupol in Donetsk Region.

The archetype of the divine child during different periods of national culture development found its artistic interpretation. N. Virych says, that the 60-s of the last century in Ukrainian literature "were marked by the national consciousness awakening and presented the whole group of writers who turned to the child image as a source of naturalness, as one area that has kept unbroken, unforged people's soul and national character. In these times of individual and social development, when the body (either human or national) is getting in the way of their search for Self, the archetype of the child pops up from the depths of the unconscious as the medium of spiritual healing, the forerunner of new idea, as a call to return to the naturalness, to the truth" [5, p. 39]. The creativity of artists of the sixties is rooted in deep layers of human perception of the world, actualizes the elusive experience of the sacred.

Analysis of recent researches and publications. At the current stage of scientific thought development, the archetype of the divine child as the matrix to overcome the crisis of the socio-humanitarian space is located on the border of various anthropological and humanitarian researches. As a subject of philosophical reflection this archetype appears in the writings of A. Bolshakova [3], L. Morska [12], P. Kolesnik [7], and others. Possibilities of deep knowledge of the archetypical symbols are revealed in the psychoanalytic works (L. Levchuk [10], V. Tatarenko [14], T. Yatsenko [16], etc.). The specifics of the archetypic forms operation in the literature are investigated by T. Bovsunivska [2], S. Korshunova [8], L. Kuzshilna [9], O. Moskalenko [13]. However, there are no synthetic works, which have been specially devoted to the study of the archetype of the divine child in the aspect of overcoming the turmoil of the spiritual and social life.

The purpose of this article is to find out the peculiarities of the divine child archetype representation based on the material of writers of the sixties and trace contamination of this archetypical image in the Ukrainian reality of the XXI century.

Presentation of the basic material. Mythopoetic element of artistic heritage of the sixties can be traced by applying the archetypal criticism methodology. Jung introduced the archetype of the divine child in broad use, considering its mythological and psychological aspects. In his opinion, "the motive of the child represents subconscious childhood aspect of the collective soul" [18, p. 357].

In this perspective, the creative work of the artists of the sixties whose works of art clearly distinguish mythological basis is particularly interesting. N. Livitska identified the factors that led to the representation of prototype in the artistic heritage of the writers of the second half of the twentieth century: "Obviously, the main reason M. Vinhranovskyiin the sixties, as well as V. Blyznets, Ie. Hutsalo and Hr. Tiutiunnyk, refer to the child's image, is their understanding of the child as the subject of the powerful system formation of deep ethical values, which is a factor in the revival of national spirituality. This choice is not accidental, but caused by historical "prototype" (archetype) of

the child. The value, in the opinion of eminent neo-kantianVindel'band is not a reality, it is an ideal carrier of the transcendental consciousness. Phenomenology followers (Husserl', Haydehher, Merlo-Ponti) called this type of consciousness "pure", abstract from the human and social environment. Under such circumstances, the ideal carrier of values, which are formed in transcendental consciousness, is believed to be a child with its pure, unadulterated, unbiased perception of the world society" [11, p. 190].

The prose of the sixties, apparently summarizing the life experience of the authors, introduced a whole gallery of characters that fit well into the artistic concept of "war children". Having unfolded, they can be perceived in many dimensions, particularly projecting on contemporary reality. The assertion of the key role of the childhood image in the formation of the concept of the nature of the prose of the 60-sand later years, therefore, has several important grounds. One of them is the fact that the generation of the sixties was united by the same tragic experience — childhood, burnt by war, which could not but affect the outlook.

The basis for the main conflict of the prose of the post-war generation is discrepancy: the natural purity and vulnerability of a child's worldview is opposed to the rigid and often unnatural "adult" life. In the story "Pervinka" N. Vinhranovs'kyy raises the image of a little man who travels through the maze of the great world. This journey gradually turns into a journey "to the people" and to his innermost "I". The landmarks in this journey are the characteristic, expressive details that appeal to the imagination of the reader, avoiding excessive descriptiveness. In this respect a great role is played by striking suggestive images that help to create the world of achild — shattered by war, but graceful and beautiful. The usual things like "paradisiacal", "gold" perfume smell, "the smell of sausage", "voice of milk" are associated in the imagination of the main character Mykolka with a peaceful life, when everything around was in relative harmony and security. The repetition of the words "to smell", "smell", "scent" emphasizes the emotional and psychological child's perception of the surrounding world. Through the use of lexical repetitions the author manages to focus on the fact that in the world of children's imagination, a dream, a mirage often emerges more clearly than the facts of reality. Verbal repetition in conjunction with other artistic means (epithets, metaphors, similes) emphasizes the facts that areinsignificant at first glance and phenomena which cause a number of associations that give space to his imaginationin the boy.

In the picture of communication between the boy and a garden a lively flavor, full of light, generated by the infants and the poetic soul is heard: "In the grey-blue bodies of apple-trees spring has already spoken, not loudly, but spoken. Apple-trees seemed to listen to themselves, and especially this one, near the house, the bull's muzzle, which matures when the rye is mowed <...> Gray pear rose so high that the aircraft avoided it in order not to cling and fall. There were so many nests, more nests than pears <...>And the peach is thin and wretched as ragged hungry gypsy" [4, p. 24].

The micro world of nature, a symbol of the personality independence, performs an important ideological and aesthetic function in the story. It delineates the place of action and the scale of the child attitude. Extended space in the story is a form of wholeness transmission of the spiritual sphere of a boy, a form that emphasizes a sense of harmony, which can only be destroyed by war. The author vividly paints a picture of a ruined, ravaged beauty that was brought to the character during the night journey from the city. "Fleeing German tanks chewed, winced, squeezed, and choked the ground, it was impossible to walk <...> So, they moved together under the vents of the tank and guns, among the overturned cars, burnt carts and wagons. It is so quiet and empty in the desert, you want to howl. The moon is shining red over the hill, and the silence is so quiet, almost cold" [4, p. 11]. The German tanks, as attributes of war, its symbols in the story, are portrayed by the author in the form of living beings, capable only of destruction, annihilation. The impression is enhanced by the metaphorical line "ate", "jarred", "dented", "strangled" land. The epithet "silence is so quiet, almost cold" conveys the psychological condition of the boy, his fear associated with the survival instinct, which is revealedat the level of feelings (feeling cold).

The choice of the situation that leads to the possibility of independent action, of the conscious activity manifestations, which could lead to relationships with people, has the same purpose. The author shows premature maturing of the character due to tragic effect of war. Mykolka goes through the Kotsyubenkos family tragedy as his own and waits in agonizing suspense for the arrival of the postman in his yard: "Mykolka cringed, as from bitterly cold, and no longer looked at her, and looked somewhere behind him. Mykolka waited, Mykolka had already prepared himself that aunt Vasylynawould come close and silently stand, while taking out a death notification from the bag" [4, p. 21]. Daily stress caused by waiting for the terrible news, does not provoke neitherindifference of the soul of a child, nor hopelessness, and each time it causes a quick reaction: the boy decides to give the most valuable thing he has to the bereaved family: "Grandfather, give milk to the Kotsyubenkos" [4, p. 21].

In the novels of M. Vinhranovs'kyy the world of children's imagination appears to be the personification of purity, beauty and harmony, it merges, dissolvesinthe natural world. A stray dog that was of the same height as Mykolka, becomes his loyal friend, and is able to protect him from wicked men, and to comfort him. The dog in the story communicates with his master with the help of his eyes — "sad looking" or "joyful looking eyes" [4, p. 19]. The uniqueness of a child's worldview lays in the fact that the world of adults is studied by this child through the attainment of the awesomeness of the reality that surrounds him, through the formation of child's ideas about the visible and invisible things in this world, and, in the end, through the reinterpretation of imaginary and actual and their transference to the moral-spiritual sphere. Therefore, this kind of fantasy activity is the epicenter of children stories. The imaginary transformation of reality, in

which simulated world allows you to create a reality that is different from the actual one, and the parameters of which are focused on the specifics of children's aesthetic consciousness. Use of fantasy is a way of imaginative simulation the art world is constructed in, formally nonidentical, different from the real. Parameters and characteristics of this world are focused on peculiarities of children's aesthetic consciousness, related to the folklore and mythology: it is a fabulously fantastic world, typologically similar to the world of magical folk tales, modelled, however, by the laws of literature, not folklore.

The character of the novel of Hr. Tyutyunnyk "Freak" is confronted with the world in different dimensions: family, street, school, nature. The relationship of a boy and nature is built most harmoniously. Beinga part of this relationship the child feels free and natural. The unity of character and the surrounding world is realized through anthropomorphization. "Divine child" says Jung, — is born from the womb of the unconscious <... > of human nature <...>, or even of nature in general. This childis thepersonification the power of life, the paths and possibilities that one-sided consciousness doesn't know about, and also wholeness, which includes the depth of nature" [18, p. 348]. The world of Oles is dynamic, it is constantly in motion: trees "run", "whirl", "hide", "play" [15, p. 194].

Writer reveals the desire to know nature at the level of the visible speech of the soul: Oles is delighted with the opportunity "to make the first prototype in the snow, remove snow from stakes in the fences" [15, p. 189], to look at the woodpecker on the tree. The boy seeks realization in the creative act. He writes winter landscape, with its shifting, subtle beauty; the author wants to focus on deep and meaningful character, his ability to high pure feelings, and the ability to see beauty in everything.

Children's characters of Hr. Tyutyunnyk differ because of their accentuated non-idealism. The focus Tyutyunnyk- the novelist are characters, whose lives are scorched by flames of war, the world in which they live is whimsical "weird". In the novel "Freak" archetype of the child is actualized in the period of self-identity, or rather the transformation of the individual into a self-sufficient personality, which synthesizes past experience, including unconscious, concentrated in the archetypes, but also both personal and historical conscious experience. At this stage, little person is acutely aware of the dissonance between natural and artificial, and it often causes protest.

The author emphasizes the rejection of the untraditional models of behavior in society. This is evidenced by the number of different features: "And here, perhaps Natasha's,- they say near the fence, when noticing Oles. – Look at the way he walks <...> weird", "Surly. Strange. Not enough ardor. Always looking for something in the ground. Not in people. And so near them, so <...>With elbow, and with honor <...> Come forward", the grandfather teaches primitive life philosophy. And next: "...you have it a negleted child, Natasha. Weirdo <...> He will be trampled <...>Because he is like a tree on shoot." In this comparison of the child with the defenseless tree a warm and even somewhat painful attitude toward this boy is

outlined by his grandfather, but also the desire to protect and give him a plcae it the world.

In the novel of V. Blyznets' "Sound of webs" the epitome of the archetype of the "divine child" becames L'on'ko, special boy whose world is primarily restricted to the space of the house. The child is lonely: "On our corner in Shatryshcha there are no guys. It is like my mother and I are here by ourselves, neighbors: Hlypa's house under ravine (Hlypa sleeps all day), then forgotten and dilapidated house of old Sirokha, whos, as they say, two boys were blown up on a mine after the war" [1, p. 74]. His reality is built on personal observations and self-discoveries, in full compliance with the processes that K. Jung marked as "self", "individualization", the process of forming a self-valuable personality based on studying the experience, including collective experience.

The attainment of the world by a child is mainly empirical, it involves vision, hearing, touch. Therefore, the author synthesizes vivid sonic, visual, tactile images that appear as the constituents of the little character's universe. Sonic images are created even while trying to decode the names: "My friend has a fat name — Adam. And Nina is a thin, transparent name. Try it: Ni-i-in-a... However, it sounds like the sound of a spider web in the wind? And now: Ad-ddam...Imagine huge, like a Cossack grave, bell and its weary evening voice: dam!.." [1, p. 79]. Alliteration in sonorants "n", "g", "b" creates a semantic antithesis to resonants "d", "dz", lip sound "m". The ease and... of an imaginary girl extrapolate to the sound of her name, emphasizing visual features: "thin", "transparent". Synesthesia is manifested in the convergence of words, which belong to different perceptual paradigms. So the sound of the name "Adam", as a result of visual-acoustic synesthesia, creates the image of a large bell, which is associated with the image of a talisman.

Romantic L'on'ka soaks every manifestation of life in his soul. He looks at it with his eyes wide-open, making sure that there are two different worlds — the world of children and the adult world. The boy is already accustomed to the fact that adults realize surrounding not like he does that they are all very prosaic view: "Sees a piece paper and says that is a piece of paper. And he does not know that piece could be anything: on the water — a boat, in the air — a bird, on his chest — a medal" [1, p. 67]. Like the hero of the Saint-Exupéry story, who searched for someone to unravel a child's drawing all his life, L'on'ka finds people stupid. So, it's a miracle the boy meets a stranger Adam on a river, the grandson of an old neighbor. Through his relationship with Adam V. Blyznets' reflects the process of maturing of L'on'ka's soul. Adam is a grown man, with his problems, pains, worries, and at the same time, Adam is an adult, who manages to save the Puer and not allowing the Person (according to Jung) to cover your natural essence. But, according to the author, a man most likely, cannot survive in a practical world because of his subtlety.

Modern society, unfortunately, represents plural crisis models, which are devoid of humanistic component. The number of events experienced by Ukraine in recent years, is so heavy and intense that even an adult cannot cope with their development, adaptive

skills obtained in the course of life are deformed, they are transforming the view of the surrounding, destroying interpersonal relationships and devaluing moral values. But most of all children are affected in such conditions, whose psychics has not been formed yet, but has already fallen under the destructive influence.

According to experts, the participants of the project "Psychological support for children from ACT families", while growing upa traumatized child is inclinedto the constant reproducingof the situations of the childhood, because this experience is stored in the subconscious and can not forgottenon their own without special treatment. The research that covered 5,000 children from the ACT families showed that more than 70 % of them needed urgent psychological help, there were the following symptoms: high anxiety, isolation, fears, body stiffness, regression condition, and the like.

The work of the psychological service was aimed at the revival of different Puerqualities, which enable the individual to concentrate on the future, spirituality ofthe world. It was observed that the most effective methods are focused in this direction, namely: projective, gaming techniques, etc. [19].

Conclusions. Thestudy of the artistic heritage of the sixties in the aspect of the archetype critics allowed to outline mythopoetical origin of their creativity, rooted in perchlorate of the collective unconsciousness. Individual author features ofthe artistic transformation of archetypes due to several social, national and cultural factors. In the works of the sixties the properties of the archetype of the divine child aregiven to the char-acters belonging to a generation of children of war. In the conditions of crisis of society, which is characterized by denationalization, poverty and spiritual decline, they are the bearers of high moral character. The crisis of humanitarian space has contributed to the identification ofthe underlying personality traits associated with the implementation of its internal "I".

The authors draw attention to the social vulnerability of the characters, their insecurities in society. Exostrntials of helplessness, alienation are demonstrated themost in the moments of tragic fractures and realized mostly through the image of loneliness, the transfer of the mental condition of isolation of the individual among people, isolation from the environment (Gr. Tyutyunnik "Freak", "Sieve-sieve", "Before the storm", Vingranovsky "Bin'-bin", "Pervinka").

In works the psychology of the age isrevealed in a specific way — the innocence of children's hearts, which is not affected by the decline of the social system. In prose this characteristic is revealed mainlythrough the child's relationship withnature (G. Tyutyunnik "Freak", V. Blyznets "Sound of webs", Vingranovsky "Pervinka"); the reproduction of theposition of intransigence regarding the circumstances, the desire of the manifestations of the conscious activity (G. Tyutyunnik "Death of the knight", Vingranovskyi "Pervinka"); the ability to perceive the world "as a wonder" (G. Vingranovsky "Pervinka", G. Tyutyunnik "Freak"). Children's characters are filled with the feeling of harmonious unity with nature, they perceive itas an eternal source of life. This experience, in our opinion, is the

key to the free development of personality. Sensitive childpersonalities, represented by afreak child, represent a keen sense of the beautiful and the ugly, sincerity and originality. That's how the components of the archetype of the "divine child" are implemented, and due to that the generation of "children of war" inthe vast majority did not become the "lost generation" and left the brilliant works of art.

In addition, the idea that the archetype of the "divine child" is an inexhaustible source of the synthesizing creative energy that can revive each person's individually andthe society deformedby disasters as a whole, found its confirmation within the project process of the participants who from January, 15 to October 31, 2016, worked with ACTin the city of Mariupol. Experts conclusively proved that since the child's psyche is very plastic, the child is able to transform the energy of fear and aggression in creative direction, to restore the resources to view the system of values, to acquire the ability to enjoy every bit of the universe.

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- title of the article — in capital letters, centered, in the language of the article (Times New Roman, 14 pt., Bold). The title of the article is submitted without the use of

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Design of the scientific article:

all the statistical data must be backed up by the references on the source;

all quotes must be ended by the references on the source;

links on books and on non-fiction literature are undesirable;

links on own posts are not desirable and allowed only in case of urgent needs;

links on our magazine "with courtesy" is also undesirable and does not accelerate the adoption of articles in print in any way;

if in the review of the literature review or hereafter refer you recall on the name of scientist — his publication must be published in the general list of literature after the article;

second citation is not allowed! If you quote Kotler than the link must be exactly on Kotler, not on the author, who read Kotler;

references must include at least 10 items in original languages (exception — Chinese, Japanese, Korean and Arabic. In this case, the source is given in English translation, with an indication of the original language in brackets);

in formulas only generally accepted characters are used;

table should be numbered, each should have a name;

in text generally accepted terms and terms that are often found should be given by the acronym (in the first time decoding is obligatory);

all pictures and graphics should be numbered and have a name;

format A4, font "Times New Roman", font size — 14, line spacing — 1,5; Settings page (banks) — 2 cm on all sides;

minimum amount of articles — 8 th. characters with spaces, maximum — 34 thousand (Article optimal size — 20–24 thousand. characters);

all text objects should be built with the use of Microsoft Word (Microsoft Excel Chart, Microsoft Equation etc.). In constructing graphs keep in mind that the magazine is in black and white.

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