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

INTERREGIONAL ACADEMY
OF PERSONNEL MANAGEMENT

PUBLIC MANAGEMENT
ПУБЛІЧНЕ УРЯДУВАННЯ

№ 1 (21) — January 2020

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

Українська
Технологічна Академія

IIAS
International Institute
of Administrative Sciences

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

Kyiv
2020

Українська Технологічна Академія

IIAS International Institute of Administrative Sciences

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

кафедри менеджменту і маркетингу Київського національного лінгвістичного університету.

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

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

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

20. Драган Іван Олександрович — доктор наук з державного управління, старший науковий співробітник, професор кафедри економічної безпеки, публічного управління та адміністрування Житомирського державного технологічного університету.

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

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

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

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

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

26. Карташов Євген Григорович — доктор наук з державного управління, завідувач кафедри управління проектами та загально-

фахових дисциплін, Інститут менеджменту та психології Національної академії педагогічних наук України.

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

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

29. Корнієвський Олександр Анатолійович — доктор політичних наук, професор, головний науковий співробітник Національного інституту стратегічних досліджень.

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

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

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

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

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

35. Миколайчук Микола Миколайович — доктор наук з державного управління, професор, Одеський регіональний інститут державного управління Національної акаде-

мії державного управління при Президентові України, професор кафедри економічної та фінансової політики.

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

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

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

39. Мотренко Тимофій Валентинович — професор кафедри публічного адміністрування Міжрегіональної Академії управління персоналом, доктор філософських наук, професор, Академік Національної академії педагогічних наук України.

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

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

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

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

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

45. Пархоменко-Куцевіл Оксана Ігорівна — доктор наук з державного управління, завідувач кафедри публічного адміністрування Міжрегіональної Академії управління персоналом.

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

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

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

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

50. Радченко Олександр Віталійович — доктор наук з державного управління, професор, професор Університету Яна Длугоша в Ченстохові (Польща).

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

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

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

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

55. Сіцінська Майя Володимирівна — доктор наук з державного управління, професор кафедри філософії та політології На-

ціонального університету державної податкової служби України.

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

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

58. Сурай Інна Геннадіївна — доктор наук з державного управління, доцент, професор кафедри публічного управління та публічної служби Національної академії державного управління при Президентові України.

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

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

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

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

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

64. Жукова Ірина Віталіївна — кандидат наук з державного управління, доцент кафедри публічного адміністрування Міжрегіональної Академії управління персоналом.

65. Червякова Ольга Володимирівна — доктор наук з державного управління.

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

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

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

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

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

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

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

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

20. Dragan Ivan Alexandrovich — Doctor of Science in Public Administration, Senior Researcher, Professor of the Department of Economic Security, Public Administration and Administration of Zhytomyr State Technological University.

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

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

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

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

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

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

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

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

29. Oleksandr Anatoliiovych Kornievskyy — Doctor of Political Science, Associate professor, Chief Scientist of the National Institute for Strategic Studies (NISS).

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

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

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

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

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

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

36. Edward Vazhayevych Mikeladze — Candidate of Economic Science, Professor, Tbel

Abuseridze Hichaurskiy University. Faculty of Economics and Business (Georgia).

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

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

39. Tymofiy Valentinovich Motorenko — Professor of the Department of Public Administration of the Interregional Academy of Personnel Management, Doctor of Philosophy, Professor, Academician of the National Academy of Pedagogical Sciences of Ukraine.

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

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

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

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

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

45. Oksana Ihorivna Parkhomenko-Kutsevil — Doctor of science in Public Administration, Head of the Department of Public Administration of the Interregional Academy of Personnel Management.

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

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

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

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

50. Oleksandr Vitaliiovych Radchenko — Doctor of science in Public Administration, Professor of the University of Jan Dluosha in Częstochowa (Poland).

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

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

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

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

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

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

57. Natalia Ivanivna Sobolieva — Doctor of Social Sciences, senior researcher, lead-

ing researcher of the Institute of Sociology of National Academy of Science of Ukraine.

58. Inna Hennadiivna Surai — Doctor of science in Public Administration, Associate Professor of the Department of Public Administration and Public Service of the National of Public Administration under the President of Ukraine.

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

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

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

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

63. Tetiana Viacheslavivna Filipenko — Doctor of science in Public Administration,

Professor of the Interregional Academy of Personnel Management.

64. Iryna Vitaliivna Zhukova — Ph.D. in Public Administration, Associate Professor, Head of the Department of Professional Education and Management of the Educational Institution of the Interregional Academy of Personnel Management.

65. Olha Volodymyrivna Chervyakova — Doctor of science in Public Administration.

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

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

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

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

70. Jautrite Briede — Doctor of Law, Professor, University of Latvia, Faculty.

CONTENT

DEAR PARTICIPANTS OF THE XI INTERNATIONAL THEORETICAL AND METHODOLOGICAL SEMINAR AND VIII INTERNATIONAL COMPETITION OF YOUNG SCIENTISTS "ARCHETYPICS AND PUBLIC ADMINISTRATION: TRADITION, ITS SUBJECTS AND SOURCES IN POSTMODERN SOCIETY"!

On behalf of the scientific and pedagogical staff and the leadership of the National Academy of Public Administration under the President of Ukraine, I warmly congratulate you on the unique scientific events in January 2020!

These events are unique, first of all, because they raise a very relevant topic, on which the author's scientific school of the respected Professor of our Academy, Mr. Eduard Afonin, his colleagues and students have been working for many years. We should admit that, the archetypal approach is the invention itself, which allows us to humanize, to bring to the person, person's mind, heart and soul the achievements of serious, the most concise and logical science "public administration", is the symbiosis and the path to the core, which is able to unite Ukrainian community, to overcome such a sad phenomenon of our lives as internal and external migration; and Professor Afonin together with the community of like-minded people has clearly been proving during all these years that archetypes can unite the world.

The events of the archetypes enthusiasts in January 2020 are unique also because they take place – and this is not an exaggeration – in one of the intellectual centers of the planet, in the famous library of Alexandria, which was founded in the III century BC. The archives of this library, its halls, and especially its spirit, if we take into account all its history, were prayed-in for more than one millennium and warmed, consecrated by the starry names of centuries of existence of mankind.

Your meeting in the library of Alexandria-2020 clearly shows that the Ukrainian science of public administration has steadily reached not just the international, but the planetary level, and thanks to you we gathered in

one event a unity of scientific schools of Ukraine, France and Egypt from two continents – Eurasia and Africa.

I sincerely congratulate all of us on this magnificent scientific holiday and achievement! Good luck to everyone!

Chairman of the organizing Committee of XI International Theoretical and Methodological Seminar, Vice-President of the National Academy Public Administration under the President of Ukraine, Doctor of Science in Public Administration, Professor   **M. M. Bilynska**

DEAR COLLEAGUES!

I would like to congratulate you with the publication of the specialized edition of the collection "Public Management", which contains the materials of the XI International Theoretical and Methodological Seminar and the VIII International Contest for Young Scientists on the topic: "Archetype and Public Management: Tradition, Its Subjects and Sources in Postmodern Society." This is the fourth specialized issue of the collection, which includes articles from the archetypal workshop participants.

On the pages of the collection are published objective information on ways to ensure the life of the united territorial communities, improve the socio-economic situation and create conditions for their development through administrative-territorial reform, which will provide solutions to legal, economic and organizational problems taking into account the influences of social archetypes . The socio-psychological nature of scientific knowledge is revealed, which is connected not only with the individual achievements of the researcher, but also with the manifestation of the collective unconscious, including the archetype-logo as an intangible cultural and historical result of the development of the social institute of science. Emphasis is placed on the value filling of the information policy of the state, which should be based on the state approaches inherent in the historical Kyiv and the modern Ukrainian state. An analytical projection of the social crisis has been carried out, which reveals the potential and possibilities of social archetype as a diagnostic tool of state anti-crisis management. The authors emphasize that since the archetype Divine Child is a kind of matrix of the potential of the collective unconscious experience, it is precisely its adaptation in the modern life stream that should become the basis for the realization of socio-cultural demands of being. The materials of the issue suggest modern archetypes of different groups of public authorities in Ukraine and highlight their main archetypal characteristics as a major component of their image.

I will note that in recent years, the collection Public Management has gained a reputation as a publication with a strong professional potential and high publishing and editorial culture. He enjoys great and well-deserved

respect from a wide range of readers. Deep and accurate analysis, breadth of interest and thoughtfulness of the position of research authors are the key to our success. The materials propose contemporary archetypes of different groups of public authorities in Ukraine and highlight their main archetypal characteristics as the main component of their image.

I wish all the staff of the publication, the authors of interesting scientific works and inexhaustible creative imagination. New victories, success, understanding and support of colleagues, associates, loved ones!

Sincerely,
Editor-in-Chief, Doctor of Science
in Public Administration, Professor,
Honored Lawyer of Ukraine   **Y. O. Romanenko**

Amosov Oleg Yuriyovych,

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

ORCID: 0000-0001-8718-6343

Амосов Олег Юрійович,

доктор економічних наук, професор, зав. кафедри економічної теорії та фінансів, Харківський регіональний інститут державного управління Національної академії державного управління при Президентові України, Харків, 61075, пр. Московський, 75, тел.: +38 (050) 237 97 25, e-mail: amosovoleg@uk.net

ORCID: 0000-0001-8718-6343

Амосов Олег Юрьевич,

соискатель кафедры политологии и философии, Харьковский региональный институт государственного управления Национальной академии государственного управления при Президенте Украины, 61075, г. Харьков, пр. Московский, 75, тел:. +38 (050) 237 97 25, e-mail: mbubliy@gmail.com

ORCID: 0000-0001-8718-6343

Gavkalova Nataliia Leonidivna,

Doctor of Economics, Professor, Head of Public Administration and Regional Economy Department, Simon Kuznets Kharkiv National University of Economics, 61166, Kharkiv, Str. Nauky, 9-a +38 (050) 622 6148, e-mail: ngavl@ukr.net

ORCID: 0000-0003-1208-9607

Гавкалова Наталія Леонідівна,

доктор економічних наук, професор, зав. кафедри державного управління, публічного адміністрування та регіональної економіки, 61166, м. Харків, пр. Науки, 9-а, тел.: +38 (050) 622 61 48, e-mail: ngavl@ukr.net

ORCID: 0000-0003-1208-9607

Гавкалова Наталья Леонидовна,

доктор экономических наук, профессор, зав. кафедры государственного управления, публічного администрирования и региональной экономики, 61166 г. Харьков, пр. Науки, 9-а, тел.: +38 (050) 622 61 48, e-mail: ngavl@ukr.net

ORCID: 0000-0003-1208-9607

Rozumnyuk Iryna Viktorivna,

PhD, Egypt, Cairo, Maadi, El Khames, block 1, bld. 50, +201223048877, irynaroz28@ gmail.com

ORCID: 0000-0002-3081-7703

Розумнюк Ірина Вікторівна,

PhD, Єгипет, Каїр, Мааді, Ель Хамс, блок 1, буд. 50, +201223048877, irynaroz28@ gmail.com

ORCID: 0000-0002-3081-7703

Розумнюк Ирина Викторовна,

PhD, Египет, Каир, Маади, Ель Хамс, блок 1, дом 50, +201223048877, irynaroz28@gmail.com

ORCID: 0000-0002-3081-7703

ARCHETYPAL FOUNDATIONS OF THE DOMESTIC ECONOMY TRANSFORMATION

Abstract. The author's vision of the institutional nature of social transformations taking into account the influences of existing archetypes is presented. The conceptual and categorical analysis of an institute, institutionalism, and societal transformations is offered to prove the ideas. In particular, theoretical and methodological institutional aspects that directly influence on the course of social transformations in Ukrainian society are considered, taking into account the influence of archetypes. According to the results of a conceptual-categorical analysis, the basic properties of institutionalism which include time lag , system, set of rules — formal, informal, determined by social archetypes are identified. The purpose is to form a structure of social interaction, under which the mechanisms are laid and social transformations can take place. Based on the generalization of theoretical approaches, it was found that the institute, creating a symbiosis with archetypes, is a system of formal and informal socio-economic rules, which are determined by the powerful duality of both long and short-term goals, limiting the relationship between individuals in economic, legal, socio-eco-

nomic, innovation spheres and help to identify the historical conditions under which the socio-economic mechanisms of social transformation are created. It is suggested to consider the Institutional-archetypal approach as a ruling one in distinguishing the general and special path of country`s development, since there is an individual national matrix, which was formed under the influence of archetypes. It is concluded that the problem of ensuring the sustainability of socio-economic processes in society at the existence of public transformations implying the existence of an institutional-archetypal matrix but the consideration of problems of institutional influence on transformational processes, occurring in Ukraine lacks a comprehensive vision taking into account the impact of social archetypes,providing timely establishment of thorough scientific concepts relating to institutional theory that defines the archetypal social transformation under the influence.

Keywords: institutions, institutionalism, social transformations, archetypes.

АРХЕТИПНІ ОСНОВИ ІНСТИТУЦІОНАЛЬНОЇ ТРАНСФОРМАЦІЇ ВІТЧИЗНЯНОЇ ЕКОНОМІКИ

Анотація. Представлено інституціональну природу суспільних трансформацій з урахуванням впливів існуючих архетипів. Для доведення думок запропоновано понятійно-категоріальний аналіз інституту, інституціоналізму, суспільних трансформацій. Зокрема, визначено теоретико-методологічні інституціональні аспекти, що прямо впливають на хід суспільних трансформацій в Українському суспільстві з урахуванням впливу архетипів. За результатами понятійно-категоріального аналізу визначено основні властивості інституціоналізму, а саме: часовий лаг; систему, сукупність правил — формальних, неформальних, які визначаються суспільними архетипами; мету — формування структури соціальної взаємодії, за якої можуть закладатися механізми та здійснюватися суспільні трансформації. На основі узагальнення теоретичних підходів з'ясовано, що інститут, створюючи симбіоз із архетипами являє собою систему формальних та неформальних соціально-економічних правил, які визначаються потужною двоєдністю як довготермінових, так і короткочасних цілей, що обмежують відносини між індивідами в економічній, соціальній, правовій, соціально-економічній, інноваційній сферах та сприяють визначенню історичних умов, за яких створюються соціально-економічні механізми суспільних трансформацій. Запропоновано розглядати Інституціонально-архетипний підхід як визначальний при визначенні загального і особливого шляху розвитку країни, оскільки передбачається існування індивідуальної національної матриці, що сформувалася під впливом архетипів. Доведено, що проблема забезпечення сталості соціально-економічних процесів у суспільстві при існуванні суспільних трансформацій передбачає існування інституційно-архетипної матриці. Розгляду проблеми інституціонального впливу на трансформаційні процеси, які відбуваються в Україні, бракує комплексного бачення, за якого враховується вплив

суспільних архетипів, що передбачає своєчасність створення ґрунтовної наукової концепції, яка стосується інституціональної теорії, що визначає суспільні трансформації під впливом архетипів.

Ключові слова: інститути, інституціоналізм, суспільні трансформації, архетипи.

АРХЕТИПНЫЕ ОСНОВЫ ИНСТИТУЦИАЛЬНОЙ ТРАНСФОРМАЦИИ ОТЕЧЕСТВЕННОЙ ЭКОНОМИКИ

Аннотация. Представлено авторское видение институциональной природы общественных трансформаций при учете влияния существующих архетипов. В качестве доказательной базы предложен категориальный анализ понятий, связанных с институтами, институционализмом, общественными трансформациями. В частности, определены теоретико-методологические институциональные аспекты, которые прямо влияют на ход общественных трансформаций в украинском обществе с учетом влияния архетипов. В результате понятийно-категориального анализа определены основные свойства институционализма, а именно: временной лаг; система, совокупность правил — формальных, неформальных, которые определяются общественными архетипами; цель — формирование структуры социального взаимодействия, при котором могут формироваться механизмы и осуществляться общественные трансформации. На основе обобщения теоретических подходов подытожено, что институт, создавая симбиоз с архетипами, представляет собой систему формальных и неформальных социально-экономических правил, определяемых двуединством как долгосрочных, так и краткосрочных целей, ограничивающих отношения между индивидами в экономической, социальной, правовой, социально-экономической, инновационной сферах и способствуют определению исторических условий, при которых формируются социально-экономические механизмы общественных трансформаций. Предложено рассматривать институционально-архетипный подход как определяющий при выделении особого пути развития государства, поскольку предполагается существование национальной матрицы, сформировавшейся под влиянием архетипов. Доказано, что проблема обеспечения устойчивости социально-экономических процессов в обществе при существовании общественных трансформаций предполагает существование институционально-архетипной матрицы. Рассмотрению проблемы институционального влияния на трансформационные процессы, происходящие в Украине, не хватает комплексного видения, при котором учитывается влияние общественных архетипов, что предусматривает своевременность создания научной концепции, касающейся институциональной теории, которая определяет общественные трансформации под влиянием архетипов.

Ключевые слова: институты, институционализм, общественные трансформации, архетипы.

Formulation of the problem. The current state of the domestic economy is determined by the reform, including the evolution of the archetypes, in all the spheres of life, other endogenous and exogenous factors of influence. The implementation of the reform is aimed at providing profound changes in the society, which is impossible without understanding the methodology of institutionalism, which underlies the dominant archetypes, its determinants, evolutionary laws, which allows to clarify the actions of the social laws and determine the course of the social transformations. With the gradual socio-economic transformations taking place in the Ukrainian society in order to accelerate the country's integration into the world economic system, the requirements for methods of analysis and forecasting the consequences of decisions made in the management of the economy are increasing. There is a need to ensure a reliable forecasting of the functioning of the Ukrainian economy in the short and long term, which allows for sound decisions about strategic and tactical challenges. In this connection, it is promising to use the modern economic and mathematical methods and simulation modeling to analyze and evaluate the priorities of the socio-economic policy of Ukraine, with due regard to the influence of the national archetypes. The data used for assessment is astounding in diversity. In particular, most scholars consider the macroeconomic values to be the most objective starting point for analysis, but it is rather limited to account for institutional tendencies, archetypal manifestations, and use of factual material, without which predictions are less

likely and socio-economic processes occurring, the social archetypes that determine the existence of a system of institutional matrices, and thus affect the social transformations, are subject to less adjustment and influence. This determines the relevance and timeliness of the topic stated by the authors.

Analysis of the recent publications. In the writings of foreign and domestic researchers one can find scientific work devoted to the methodology of institutionalism. In particular, D. North [1] analyzes the institutional changes and functioning of the economy; O. A. Gritsenko [2] determines the place of the state in the institutional environment; O. O. Prutska [3] considers the economic behaviour based on an institutional approach, indirectly touching the archetypes and analyzing deregulation as a way of improving the quality of the archetypal-institutional environment, and others. The issue of actualization of the institutional and archetypal provision of the state regulation of the economy needs further investigation.

The purpose of the article. Substantiation of the archetypal foundations of the institutional transformation of the domestic economy as a scientific-theoretical basis of transformational changes, taking into account the influence of the social archetypes.

Presentation of the main material. Recent research has attracted interest in the study of the institutional and related archetypal influences on the level of the social development. It cannot be said that the issue of institutionalism has not been addressed by scientists, on the contrary, the number of them is increasing every year, but the magni-

tude of the questions, the use of mainly foreign theoretical evidence, makes the problem open for further research in the national knowledge space. In particular, the foundations of the institutional-archetypal were detailed in the writings of the well-known scientists who considered themselves to be the followers of three waves: classical institutionalism (Veblen T., Gelbraith J. K., Polanyi K., etc.); neoinstitutionalism (Buchanan J., Coase R., McNeill J., North D., Peyovic S., Poser R., Stigler J., Williamson O., etc.); and modern institutionalism (Bouye R., Nash J., Teveno L., Favro O., etc.).

In terms of the institutional approach, understanding how the economic system works, how the social transformations take place requires account of the very complex relationships between the society and the economy, that are determined by the existence and influence of the social archetypes. The relationship between them is determined by a set of institutional constraints, that are a form of ensuring the functioning of the economic system. Institutions in relation to the archetypes are the key to understanding the relationship between the society and the economy and the key to the impact of these relationships on the economic growth (or stagnation and decline). Ultimately, institutions are fundamental factors in the functioning of the economic systems in the long run, determining the social transformation. It should be emphasized that the continuous influence of the social archetypes, which may change the institutional matrices, is constantly taken into account.

Under the institute A. Oliynyk means "a set of formal, fixed in the law and informal, fixed in the common law, boundaries that structure the interaction of the individuals in the economic, political and social spheres" [4, p.188].

A more common and methodologically sound definition can be found in J. Lafta: "Institutions are understood to mean a set of socio-economic rules that operate under historical conditions, over which individuals or groups of individuals are largely unremarkable, both in the short and medium term. From an economic point of view, these rules are intended to determine the conditions under which the individual or collective choice of the allocation and use of the resources may be exercised. In this sense, institutions, unlike markets or organizations, do not become mechanisms of coordination; they help to determine the socio-historical conditions under which such mechanisms can be laid" [5, P. 12].

Interesting is J. Lafta's argument about the understanding of the economic institutions as mechanisms — regulators of the economic functions. The characteristic of such institutions is "the relations that include, as appropriate, components of the power, force interactions between the individuals or their groups" [6, P. 13].

One of the founders of the institutional economic theory, Veblen T. interpreted institutions as units of selection in the evolutionary process of the Darwinist type [7, p. 13]. These researchers are close to identifying the impact of the archetypes, but do not take them into account.

In defining institutions, J. Hodgson considers the last long-term systems of rules that have been established and entrenched and that give structure to

the social interactions [8, p. 11]. That is, the definition focuses on the essence of the system of the social rules.

Many features in common with the preceding have the definition of Searle J.: institute — a special type of social structure, which includes codified rules of interpretation and behaviour. Some of the rules are related to the conventional symbols or values, such as in the case of money, etc. [8, P. 12].

Thus, these definitions make it possible to determine the basic properties of institutionalism, to which we attribute a time lag — long-term or short-term; system, set of rules — formal, informal, socio-economic; the goal — the formation of the structure of the social interaction, a special type of social structure, contribute to the definition of the socio-historical conditions under which such mechanisms that regulate economic functions can be laid.

Based on the generalization of the theoretical approaches, we conclude that the institution, creating a symbiosis with the archetypes is a system of formal and informal socio-economic rules, which are determined by the powerful unity of both long-term and short-term, limiting the relations between the individuals in the economic, social, legal, socio-economic, innovation spheres and help to determine the historical conditions under which the socio-economic mechanisms of the social development are created.

The institutional-archetypal approach involves considering the economy not as a static system, but as a dynamic process that is constantly in motion, changed and transformed. "Technological and institutional changes (transformations) are the keys to understanding the general and economic evolution, which is appropriately dependent on its path...", — noted D. North [1, P. 198].

The institutional-archetypal approach eliminates the question of the general and particular path of the development of a country, since it assumes the existence of an individual institutional matrix in each country formed under the influence of the archetypes, namely, the interlocking of the interconnected formal rules and informal constraints that guide the country's economy, different from the path of development of another country.

The commonality of the borrowed rules of the game in the countries with different institutional systems leads to significantly different consequences. Although the rules are the same, but the mechanisms and practices for monitoring the compliance with these rules, the rules of conduct and subjective models of the actors are different. Therefore, the real incentive system and the subjective assessment by the actors of the consequences of the decisions made are the others.

The abstract concept of "institutional matrix" logically summarizes the various real links of the archetypes and institutions that can be observed in real life. These are legal and social norms, rules and sanctions, conciliation procedures and laws, traditions and customs, organizations and legal acts, etc. [7]. The specific characteristics of each national model are defined in the overall relationship in their structure of the basic and complementary additional institutional matrices. Thus, in the U-matrix coordinates the economic institutions of the market, political

institutions of the federation (building society, starting from the bottom of the individual independent territorial communities) and subsidiary values (subsidiarity as a principle means the priority of the individual relative to the community of which he stands), in which the priority of the Self over We is fixed [8]. Here we see a sufficiently well-defined influence of the social archetypes.

Public administration can also identify some of the problems of Ukraine's institutional recovery:

1. creation of conditions for the development of "decent" public institutions that can ensure the socio-economic development of the state;

2. formation of favourable conditions for the functioning of all the branches of the power.

The bearer of the power is the people, but in order to realize this, institutional conditions are needed, that is, it is necessary:

3. an extensive stable system of law;

4. a powerful human rights protection system;

5. an extensive system of informing the people.

6. law — protection of the state structure, is: The Security Service of Ukraine; The State Bureau of Investigation; Anti-Corruption Court; The National Agency for the Prevention of Corruption; the National Guard; Ministry of International Affairs;

7. institutional conditions for the functioning of the institution of the judiciary: legal protection of the rights of the judges.

Public institutions interact with the system of the public institutions. The President, by virtue of his function and role as guarantor of the Constitution, becomes the focus of the both systems. The President is the guarantor of the institutional invariant of the society. All the activities of the guarantor of the constitution should be aimed at ensuring the effective, efficient and active functioning of the branches of the power, as fundamental archetypal principles of the society. The role and status of the President as the guarantor of the Constitution must be secured institutionally and be based on the archetypes.

It should be noted that an institutional structure has been formed in Ukraine that does not always fit the matrix of its socio-economic traditions and does not take into account the archetypes. It also does not fit either the Anglo-Saxon model of the institutional structure of the society or the continental one.

The characteristic features of the institutional structure of the Ukrainian society include: the institute of anti-law. That is, the rules of the law, if used, are very selective.

Directing the transformation of the institutions or resisting those that have already formed and exerting appropriate influence on the whole (space) continuum of the society. The presence of the institutes and the links between them creates a society invariant. This invariant provides the self-reproduction of the system. A special place is taken by the judiciary. All the institutions are interconnected and closely intertwined. Loss of the influence of some of them will certainly cause degradation of the others. Institutions influence the social transformations and distort the archetypes [9, 10].

Conclusions. The generalizations of the research suggest that the problem of ensuring the sustainability of the socio-economic processes in the society and the correct direction of the social transformation, firstly, is the difficult determination of the matrix priorities with respect to the institutional-archetypal matrix in the country; secondly, the domination in Ukraine during a certain time of the command-administrative system has influenced the formation of the communitarian property not only as a public, but as archetypal despite the fact that the mental factors are one of the most influential in initiating the processes of different nature; thirdly, when considering the problem of the institutional impact on the transformation processes occurring in Ukraine, domestic scientists are limited to separate works, sections in monographs, which detracts from the consideration of institutionalism from the standpoint of a complex, systematic, process-based approach in compulsory consideration of influences of the society that is, from the creation of a thorough domestic scientific concept that relates to the institutional theory that determines the social transformations under the archetypal influence.

REFERENCES

1. Nort D. & Dzyub l. I. (2000). Instytutsii, instytutsiyna zmina ta funktsionuvannya ekonomiky [Institution, institution of change and functioning of economy]. Kyiv: Osnovy [in Ukrainian].
2. Gryshchenk O. A. (2004). Mistse derzhavy v instytutsiynimu prostori transformatsiynoi ekonomiky [The place of the state in the institutional space of a transformational economy]. Problemy I perspektyvy rozvitku bankivskoi systemy Ukrainy — Problems I am a promising development of the banking system of Ukraine, 11, Sumy: VVP "Mriya-1" LTD, U ABS, 76-82 [in Ukrainian].
3. Prutska O. O. (2003). Instytutsionalizm I problemy ekonomichnoi povedinry v perehidnyi ekonomitsi [Institutionalization is a problematic economic issue in the transition economy]. Kyiv: Logos [in Ukrainian].
4. Oliynyk O. M. (2005). Instytutsionalna ekonomika [Institutional Economics]. Kyiv [in Ukrainian].
5. Lafta Dzh. K. (1999). Effektivnost menedzhmrnta organizatsii [Organization management effectiveness. Moscow [in Russia]
6. Hodzhons Dzh. (2003). Ekonomicheskaya teoriya i instituty: Manifest Sovremennoy institutsionalnoy ekonomicheskoy teorii [Economic Theory and Institute: A Manifesto of Contemporary Institutional Economic Theory] (Trans) Moscow: Delo [in Russia].
7. Coase R. (1988). Firma, rynok i zakon [The Firm, the Market and the Law]. Chicago: The University of Chicago Press
8. Kirdins S. G. (2001). Teoriya institutsionalnyh matrits: v poikah novoy paradigm [Institutional Matrix Theory: In Search of a New Paradigm]. Zhurnal sotsiologii i sotsialnoy antropologii — Journal Sociology and Social Anthropology. (Vols. 1). No 1, 101-115 [in Ukrainian].
9. Afonin E. A. & Martynov A. Yu. (2016). Arhetypni zasady modeluyvannya sotsialnyh protsesiv [Arereptic principles of social process modeling]. Publichne uryaduvannya — Public Governance, 2, 34–47. Retrieved from http://nbuv.gov.ua/UJRN/pubm_2016_2_5 [in Ukrainian].

10. Amosov O. Yu. & Gavkalova N. L. (2018). Vplyv arkhetypiv na suspil′ni transformatsiyi [The influence of archetypes on social transformation]. Publichne uryaduvannya — Public Governance, Kyiv, 3 (13), 56-74 [in Ukrainian].

СПИСОК ВИКОРИСТАНИХ ДЖЕРЕЛ

1. Норт Д. Інституції, інституційна зміна та функціонування економіки / Даґлас Норт / Пер. з англ. І. Дзюб. — К.: Основи, 2000. — 198 с.

2. Гриценко О. А. Місце держави в інституційному просторі трансформаційної економіки / О. А. Гриценко // Проблеми і перспективи розвитку банківської системи України : Збірник наукових праць. Т. 11. — Суми: ВВП "Мрія-1" ЛТД, УАБС, 2004. — С. 76–82.

3. Прутська О. О. Інституціоналізм і проблеми економічної поведінки в перехідній економіці: монографія / О. О. Прутська. — К.: Логос, 2003. — 256 с.

4. Олійник О. М. Інституціональна економіка: Навч. посіб. — К., 2005. — 416 с.

5. Лафта Дж. К. Эффективность менеджмента организации. Учеб. пособие. — М., 1999. — 320 с.

6. Ходжсон Дж. Экономическая теория и институты: Манифест современной институциональной экономической теории: Пер. с англ. — М.: Дело, 2003. — 464 с.

7. Coase R. The Firm, the Market and the Law. Chicago: The University of Chicago Press, 1988. P. 115, 116.

8. Кирдина С. Г. Теория институциональных матриц: в поисках новой парадигмы / С. Г. Кирдина // Журнал социологии и социальной антропологии. — 2001. — Том IV. № 1. — С. 101–115.

9. Афонін Е. А. Архетипні засади моделювання соціальних процесів / Е. А. Афонін, А. Ю. Мартинов // Публічне урядування. — 2016. — № 2. — С. 34—47. — Режим доступу: http://nbuv.gov.ua/UJRN/pubm_2016_2_5

10. Амосов О. Ю., Гавкалова Н. Л. Вплив архетипів на суспільні трансформації / О. Ю. Амосов, Н. Л. Гавкалова // Публічне урядування. — Київ, 2018. — № 3 (13). — С. 56–74.

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

ORCID: 0000-0002-7493-6907

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

ORCID: 0000-0002-7493-6907

Афонин Эдуард Андреевич,
доктор социологических наук, профессор, профессор кафедры публичной политики и политической аналитики, Национальная академия государственного управления при Президенте Украины, 03057, г. Киев, ул. Антона Цедика, 20, моб.: +38 (067) 244 46 59, e-mail: bpafonin@gmail.com

ORCID: 0000-0002-7493-6907

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

ORCID: 0000-0002-9802-5980

Мартинов Андрій Юрійович,
доктор історичних наук, професор, провідний науковий співробітник відділу історії міжнародних відносин і зовнішньої політики України, Інститут історії України

НАН України, 01001, м. Київ, вул. Грушевського, 4, моб.: +38 (044) 483 15 72, e-mail: martynov.andriy@gmail.com

ORCID: 0000-0002-9802-5980

Мартынов Андрей Юрьевич,

доктор исторических наук, профессор, ведущий научный сотрудник отдела истории международных отношений и внешней политики Украины, Институт истории Украины НАН Украины, 01001, г. Киев, ул. Грушевского 4, моб.: +38 (044) 483 15 72, e-mail: martynov.andriy@gmail.com

ORCID: 0000-0002-9802-5980

TRADITION AS A FACTOR OF INTEGRATION AND CONSOLIDATION OF UKRAINIAN SOCIETY IN THE CONDITIONS OF POSTMODERN: ARCHETYPIC APPROACH

Abstract. The article deals with the phenomenon of socio-historical tradition as a factor of the social integration and consolidation of the Ukrainian society. Tradition is defined as the process of reproducing, through social institutions, the experience of generations and the adaptation of this experience to the requirements of the present. It is argued that the adaptation of tradition to the postmodern modernity is a complex socio-historical and socio-psychological process, in the context of which a paradigm shift is taking place and a new — rational type of thinking influencing the social practices and social behaviour is emerging. By setting posterity to innovation, the postmodern blurs the great narratives of the tradition and denies the social experience of the previous generations. Under the influence of innovation, the social system is fragmented and constantly gravitates to the state of anomie. In these circumstances, tradition, its subjects and carriers become a constructive factor of the social consolidation, which takes place in the context of solving pressing issues of the innovative development. Tradition and traditional activity act as a kind of value-semantic forms in the form of new myths and myth-making, which counteract the loss of the national identity and social integrity. The theoretical basis of such activity, according to the authors, was presented by the French sociologist J. Durant, who proposed the concept of the imaginary as a mechanism for constructing the social reality. This mechanism, according to J. Durant, is both imagination, imaginary and imagined, and reality is the embodiment of a free play of the imagination, which is influenced by myths and archetypes. The imaginary exists in two modes: daytime (diurnal) and night (nocturne). The former functions in a dual form characterized by the hierarchy and patriarchy embodied in the heroic myth. Instead, the second is presented as a holistic mystical myth or death as another reality. According to the authors, the

imaginary, as the embodiment of the collective unconscious, is associated with such archetypal properties of the social system as externality / internality (external / internal locus control), extraversion / introversion (social / social identity), executiveness / intentionality (female / male social roles). Accordingly, the past social and historical era of the modernity is connected with the functioning of the regime of the diurnal, archetypes and myth-making, which are closely linked to the realization of the external social control, patriarchy (social identity) and the growth in the social system of the number of women's social roles. The postmodern modernity actualizes the nocturnal regime under which conditions the system increases self-control, blurs hierarchy and increases the number of the male social roles.

Keywords: archetype, identity, imaginary, innovation, social integration, social control, social roles, postmodern.

ТРАДИЦІЯ ЯК ФАКТОР ІНТЕГРАЦІЇ ТА КОНСОЛІДАЦІЇ УКРАЇНСЬКОГО СУСПІЛЬСТВА В УМОВАХ ПОСТМОДЕРНУ: АРХЕТИПІЧНИЙ ПІДХІД

Анотація. Розглядається феномен соціально-історичної традиції як чинник соціальної інтеграції та консолідації українського суспільства. Традиція визначається як процес відтворення через соціальні інститути досвіду поколінь та адаптація цього досвіду до вимог сучасності. Стверджується, що адаптація традиції до постмодерної сучасності є складним соціально-історичним і соціально-психологічним процесом, у контексті якого відбувається зміна світоглядної парадигми та виникає новий — раціональний тип мислення, що впливає на соціальні практики і соціальну поведінку. Налаштовуючи нащадки на інноваційну діяльність постмодерн розмиває великі нарративи традицій і заперечує соціальний досвід попередніх поколінь. Під впливом інновації суспільна система фрагментується і невпинно тяжіє до стану аномії. За цих обставин традиція, її суб'єкти і носії стають конструктивним фактором соціальної консолідації, що відбувається в контексті вирішення актуальних питань інноваційного розвитку. Традиція і традиційна діяльність виступають своєрідними ціннісно-смисловими формами у вигляді нових міфів і міфотворчості, які протистоять втраті національної ідентичності і суспільної цілісності. Теоретичне підґрунтя такої діяльності, на думку авторів, представив французький соціолог Ж. Дюран, який запропонував концепцію імажинера як механізму конструювання соціальної реальності. Цей механізм, за думкою Ж. Дюрана, є одночасно уявою, уявленим та уявленням, а реальність — втіленням вільної гри уяви, на яку впливають міфи та архетипи. Імажинер існує у двох режимах: денному (діурн) та нічному (ноктюрн). Перший функціонує в дуальній формі, їй властиві ієрархічність і патріархальність, втілені у героїчному міфі. Натомість другий предстає як цілісний містичний міф або смерть як інша реальність. На думку авторів, імажинер як втілення колективного несвідомого, пов'язаний з такими архетипними властивостями суспільної системи як екстерналь-

ність / інтернальність (зовнішній / внутрішній локус-контроль), екстраверсія / інтроверсія (соціальна / соцієтальна ідентичність), екзекутивність / інтенціональність (жіночі / чоловічі соціальні ролі). Відповідно минула суспільно-історична доба модерну пов'язана з функціонуванням режиму діурну, архетипами і міфотворчістю, які тісно пов'язані з реалізацією зовнішнього соціального контролю, патріархальності (соціальної ідентичності) та зростанням у суспільній системі кількості жіночих соціальних ролей. Постмодерна сучасність актуалізує режим ноктюрну, за умов якого в системі посилюється самоконтроль, розвивається ієрархічність та зростає кількість чоловічих соціальних ролей.

Ключові слова: архетип, ідентичність, імажінер, інновація, соціальна інтеграція, соціальний контроль, соціальні ролі, постмодерн.

ТРАДИЦИЯ КАК ФАКТОР ИНТЕГРАЦИИ И КОНСОЛИДАЦИИ УКРАИНСКОГО ОБЩЕСТВА В УСЛОВИЯХ ПОСТМОДЕРНА: АРХЕТИПИЧЕСКИЙ ПОДХОД

Аннотация. Рассматривается феномен социально-исторической традиции как фактор социальной интеграции и консолидации украинского общества. Традиция определяется как процесс воспроизводства через социальные институты опыта поколений и адаптации этого опыта к требованиям современности. Утверждается, что адаптация традиции к постмодерной современности является сложным социально-историческим и социально-психологическим процессом, в контексте которого происходит изменение мировоззренческой парадигмы и возникает новый — рациональный тип мышления, который влияет на социальные практики и социальное поведение. Настраивая потомки на инновационную деятельность постмодерн размывает большие нарративы традиций и отрицает социальный опыт предыдущих поколений. Под влиянием инновации общественная система фрагментируется и постоянно тяготеет к состоянию аномии. В этих условиях традиция, ее субъекты и носители становятся конструктивным фактором социальной консолидации, которая происходит в контексте решения актуальных вопросов инновационного развития. Традиция и традиционная деятельность выступают своеобразными ценностно-смысловыми формами в виде новых мифов и мифотворчества, которые противостоят потере национальной идентичности и общественной целостности. Теоретические основы такой деятельности, по мнению авторов, представил французский социолог Ж. Дюран, который предложил концепцию имажинера как механизма конструирования социальной реальности. Этот механизм, по мнению Ж. Дюрана, является первичным процессом, состоящим из воображаемого, воображающего, воображения и самого процесса воображения одновременно, а реальность — воплощением свободной игры воображения, на которую влияют мифы и архетипы. Имажинер существует в двух режимах: дневном (диурну) и ночном (ноктюрн). Первый работает в дуальной форме, ей присущи иерархичность и патриархальность, воплощенные в героическом

мифе. А второй предстает как целостный мистический миф или смерть как другая реальность. По мнению авторов, имажинер, как воплощение коллективного бессознательного, связан с такими архетипическими свойствами общественной системы, как экстернальность / интернальность (внешний / внутренний локус-контроль), экстраверсия / интроверсия (социальная / социетальная идентичность), экзекутивность / интенциональность (женские / мужские социальные роли). При этом прошлая общественно-историческая эпоха модерна связана с функционированием режима диурна, архетипами и мифотворчеством, которое тесно связано с реализацией внешнего социального контроля, патриархальностью (социальной идентичностью) и ростом в общественной системе количества женских социальных ролей. Постмодернистская современность актуализирует режим ноктюрна, в условиях которого в системе усиливается самоконтроль, размывается иерархичность и растет количество мужских социальных ролей.

Ключевые слова: архетип, идентичность, имажинер, инновация, социальная интеграция, социальный контроль, социальные роли, постмодерн.

General formulation of the problem. Complex and ambiguous in content and orientation, the current trends in the development of science most prominently manifest themselves in the humanitarian sphere. After all, the current transitional processes of the development of man, society and humanity as a whole will not only change the nature of people's activities, but also destroy their behavioural stereotypes, blur the values and social norms. With the transition to a postmodern society, the importance of the human imagination is enhanced as a way of constructing a social reality that results from transformational processes in the society and the disruption of cause and effect relationships characteristic of the former objective scientific method. The total "subjectivation of the public space" creates a bias towards such compensatory capacities as traditional knowledge and intuition. The real social space is becoming cybernetic, and all the objects around us are united by the "Internet of Things", in which any significant differences between the online and offline world disappear. People need a new definition of the "common sense". We are now turning into a "world of gamification", dominated by game practices and mechanisms based on human instincts. Formation and development of the artificial social space — the space of "Internet of Things" that blurs the boundaries between the material reality and the virtual reality. Artificial intelligence becomes a threat to man, which becomes more dangerous than the nuclear weapons. The history of civilization, figuratively speaking, turns into the race between education and disaster.

Thus, as humanity progresses through innovation, it becomes more apparent that our powerlessness to solve the problems of the present with the same way of thinking we have used in the previous times.

Analysis of the recent publications and solutions to the undefined issues. The problem of the social conflict that accompanies the path to postmodern modernity actualizes the discourse around finding ways to consolidate and harness the potential of tradition in this process. The 2017 National Report "Ukraine: The Road to Consolidation" states that "the model of the social consolidation cannot be a natural phenomenon. We need a strategy to achieve it". The authors of the report refer to social consolidation as "the unity of the society on the basis of common values and common purpose" [1, p. 12]. The components of such a strategy are social partnership, democracy, the cultural diversity of a pluralistic society and common foreign policy interests.

In search of theoretical and methodological foundations of the above strategy you come across the work of the French sociologist Gilbert Durant (1921-2012) "Anthropological Structures of the Imaginary" (1969). In this the author proposes to supplement the traditional dichotomy of object-subject with the notion of "trajectory" or of a phenomenon that is "situated" between the subject and the object, between the project (future) and the past (history). Such a trajectory he called "imaginary", which simultaneously represents "imaginary", "imagination", "imagined". In the context of this theoretical construction, J. Durant proposes to analyze the archetypes of the collective unconscious in the modes of diurnal (day) and nocturnal (night), and the imaginary interprets as an expanded structure of the imagination that feeds on the myths of the collective unconscious [2, p. 1].

A solid basis for the new theoretical construction is the modern social thought, which favoured a rational explanation of the social reality and the role of the social actors in its development. Thus, the French sociologist Emile Durkheim (1858–1917) proposed to view the society as outside and above the individual reality, which possesses and does not depend on individuals with imperative power. The German sociologist Max Weber (1864-1920) interpreted subjectivity through the notion of ideal type and rationalization [3, p. 6–7].

The **purpose** of the article is to highlight in the context of the archetypal approach of the phenomenon of tradition as a factor of the social consolidation in a post-modern social environment.

Presentation of the main material. The social reforms that testify to the new quality of the Ukrainian society have a complex systemic character. They cover different spheres of the public life — politics, economy, culture, structures of the social organization and social control. At the same time, the quality of radical institutional changes depends to a large extent on changes in the human psychology — the rate of dismantling of its old mechanisms (outside — external) social control and the speed of formation of (inside — internal) social control, which will guarantee the sustainability of a qualitatively new social system called Ukraine.

At the same time, the phenomenon of social control is one of the most controversial in the current system of the sociological terminology. The most common of these is the understanding of the social control as a set of norms

and values of the society, as well as the sanctions that are used to enforce them. This view of the mechanism of the social control was observed, in particular by E. Durkheim, who in his social theory gave a prominent place to the control social norms, emphasizing that their deformation leads to anomie, that is, the paralysis of the mechanisms of formation of the social norms, and to crises phenomena in the society that are associated with the dismantling of the social solidarity. At the same time, the social will in the anomie state is paralyzed [4, p. 64]. That is, under these socio-historical circumstances one can observe a state where the institutional power is still there, the individual will is, but there is no overall will of the sole entity aimed at controlling the observance of the social norms that form the basis of the social control mechanism. In this context, M. Weber in his classic work "Protestant Ethics and the Spirit of Capitalism" (1904) emphasized the importance of the interplay between the norms of the social control and the self-control, in particular in the form of various forms of religious asceticism. The logical development of these ideas is the "imaginary" of J. Durant, whose regime of the diurnal during the last era of modernism stimulated dual, hierarchical, patriarchal social practices with their dominant forms of outside (external) social control over the activity of the social subjects. Accordingly, the social imagination (imaginary) that emerged in people in the diurnal mode, formed primarily moral and ethical norms, intended to regulate the social life from the outside. The mechanism of (outside — external) social control, established in a day, was thus fixed by the relevant social institutions, such as the institutions of the state with their instruments of coercion and the means of influencing the public opinion.

Quite often, the notion of social control is identified with political power. For example, the American political scientist Hans Morgenthau (1904–1980) by this term understands the control over the consciousness and actions of others [5, p. 140]. It is this method of social control that has been used since the beginning of written history. Thus, it was the basis of the political rule in the ancient Egypt, Mesopotamia, where the caste of priests thus exercised the sacred power. During the late Middle Ages, when the Reformation radically changed the spiritual world of the average Western European, and, according to Niccolo Machiavelli, institutionalized differentiation of the religious life and secularization of politics took place. Under these conditions, the individual skills of exercising effective social control have gained particular weight for the Machiavellian Lord.

The idea of social control has acquired some development in German sociology. In particular, Ferdinand Tönnies (1855–1936) genetically distinguished two types of societies: traditional (Gemeinschaft) and industrial (Gesellschaft), which were characterized by different types of social control. For the first, still poorly structured society, the importance of the traditional authority and, accordingly, external control, and for the industrial, modern society — the legal norm, which relies on internal social control. According to Max Weber, traditional domination is based on a belief in the sanctity of long-

standing orders. Charismatic domination is based on a leader's commitment to charisma. Legal domination exists because of established rules. Its purest type is bureaucratic domination [6, p. 157].

The foundations of the bureaucratic domination emerged in a modern society that laid the foundations for the latest means of original creating, accumulating and disseminating information as an important power resource. With the development of the modern communication technologies, social manipulation becomes essential as a method of administration, which consists in the development of latent influences on the mass consciousness and behaviour of people in order to force them to act (or to show passivity) in the interests of certain social forces [8, p. 286]. Most often this mechanism of social control is implemented through the mass media. Describing it as one of the manifestations of the mass culture, the British Prime Minister Winston Churchill (1874–1965), in his memoirs, stressed that after the end of World War I, Britain was saved from a devastating social revolution by public opinion, football and traditional beer pubs. Thus, the social imagination and the instruments of influence on it neutralized the conflicting social potential and shifted people's consciousness to a new social reality, focused on consensus models of social discourse and making important power decisions.

During the 20th century the practice of the government institutions involved in social manipulation became more complex and widespread. The public administration socio-technology increasingly focused on direct influence on the society in order to make and implement the desired political and administrative decisions. An important tool for such influence was social control and various methods of the social regulation of the community behaviour. These include legal rules, rational or irrational reasoning, or even outright manipulation and, finally, methods of force pressure. This whole arsenal is directed at the person and the public opinion as the main objects of influence of the mass communication.

Because what we call public opinion, as noted by the famous British politician Benjamin Disraeli (1804–1881), most likely deserves the name of public emotions — this sphere is the object of constant manipulation that become a universal mechanism for effective social control over the existence of the information society [7, p. 18]. Accordingly, a narrower, even, one might say, specialized became the view of the social control in the American sociological thought. For the most part, it is related to interpretations of the organization of control over different embodiments, first of all, deviant behaviour. Thus, the classic of the American sociology, Robert Merton (1923–2000), believed that the American society intensely creates a significant contradiction between the developed psychology of consumer desires and the circle of legally achievable, as a result, the norms and institutions that regulate and discipline people's behaviour are weakened, which ultimately leads to the denial of the authority of social norms and to various forms of deviant behaviour [9, p. 282].

Thus, apart from forms of the social control in the form of certain power

mechanisms that operate at the state level and in the structures of the civil society, as well as control over deviant behaviour, no less important category that determines the two previous ones is self-control of the individual. This concept successfully conveys the term of the social psychology, the locus of control, which is the fixation of the degree and measure of how one perceives one's life, that is, one controlled by one's own efforts and actions, or externally controlled by chance or anonymous external forces [10, p. 74].

The above forms of social control always interact in a complex system and cannot be considered separately. The mechanism of the social control functions precisely because of the complex interaction between the relevant institutions, designed to regulate social relations and the moral and ethical norms of self-control of the individuals whose decisions significantly affect the institutional social control. At the same time, any functional type of social control is always relative, because the actions of the historical entities are determined by the past at some time, and they may also determine the future, which may also influence these actions. Taking into account that the nature of the social norms of the modern past is static and social norms of the postmodern — dynamic, it can be argued that the social control always depends on the shaky balance between social static and dynamics.

In the postmodern situation, where the role of the subject in the socio-historical process increases, individual attitude to society becomes a key factor in further social development. After all, as noted by the German philosopher, the founder of phenomenology Edmund Husserl (1859–1938), the most conceivable is the "Self", which represents for the subject-individual the initial intentional basis of his world. Under these conditions the postmodern era "blurs" the social traditions. All this is happening in the context of new meaning-making. However, new ones — dynamic norms, current stereotypes, overarching communications and sensitive prestige are acquired today in parallel with becoming a subject of object-practical activity. Even at the dawn of human history, Homo sapiens differed from herd animals with their social instincts by the presence of a normative-value system that regulates the individual behaviour. In this sense, the monkey did not create man by his hard work, but on the contrary, the man rose intelligently over the animal world through the development of language communication. With the emergence of a special — informational and sign activity, the socio-material world became already doomed to "idealize the magic of the Word". Since then there has been a psychological chasm between the animal and social worlds. An important factor in anthroposociogenesis were moral prohibitions and ethical taboos, whose role in the development of man in the work "Taboo and Totem" (1913) was revealed by the Austrian psychoanalyst Sigmund Freud (1856–1939). Developing his ideas, the Swiss Carl-Gustav Jung conceptualized the connection between the social and mental (psychological) in the idea of the collective unconscious, which is represented by the deep flows of the human history.

Thus, in the epoch of traditional society the unity of the biological and

the social in man was indicative. In particular, the ancient Greek thinker Aristotle (384-322 BC), emphasizing the presence in man as part of the nature of animal (biological) and social (political) traits, called members of the society "political animals". Instead, his teacher Plato (427-347 BC) believed that individuals were united in the society to meet their basic needs. Only the ideal society can best do this, since social life is the natural essence of man.

A certain objection of the biological in man in favour of the social denotes a religious tradition that sharply contrasts the bodily — the sinful with the spiritual. In this dichotomy the biological ensures the functioning of instincts, while the social is responsible for cultural values and norms. The Austrian anthropologist Conrad Lorenz (1903-1989), in particular, believes that some higher values, such as compassion, solidarity, altruism, interact directly with instincts. At the same time, the social allows to control the manifestations of the biological. On the other hand, cultural values are not biologically inherited but acquired socially. In general, the link between the social and the sacred is extremely important. This is the hierarchy of the social world. The social performs vital sacred functions. Firstly, it concerns the problems of connection with the world of the Absolute, spirituality, functioning of the mechanisms of psychological compensation, secondly, the social and the sacred contribute to integration, that is, to unite the members of a certain society around a sanctioned worldview, moral and ethical norms, thirdly, the sacralization of the social in the traditional society le-

gitimized the mechanisms of the social control, formed stereotypes of the mass behaviour, fourthly, the sacralized social helps to solve the existential problems by producing new meanings of the social activity in certain historical stages, finally, fifthly, the traditional legitimization of the power, as M. Weber has proved, is through its sacralization.

There is a constant information-energy interaction between the society and the individual, that is, between "We" and "Self". Accordingly, communicative connections are established between the social psyche, which characterizes the parameters of the society as a whole, and the individual psyche of a particular person. Therefore, we have every reason to consider as a subject only that part of the society that actively influences other objects beyond ourselves. For example, political actors are large social groups with their own specific interests that determine the meaning of the political action. At some stage in their development they create their own political structures designed to act effectively for the benefit of their groups.

Individual organizers act as direct organizers of the political action as they determine the direction, course, and content of the political processes, so another actor plays an important role — a political leader, as a person who has a decisive influence on the members of a particular social group. The leader is the entity that has organizational and integrative influence. As the rich historical experience attests, the activity of a leader helps to unlock the creative potential of a small or large social group, sometimes, on the contrary, hinders it.

According to M. Weber's typology, the following main types of leadership are distinguished: traditional, based on a belief in the sanctity of a certain entity; rational, legal or bureaucratic, based on the belief in the legitimacy of the existing order and its appropriateness; charismatic leadership, supported by a belief in extraordinary capabilities, that is, in fact, formed on the basis of a cult of the personality. The style distinguishes between authoritarian leadership, which implies sole leadership on the basis of the mechanism of threatening the use of force sanctions, and democratic leadership, which enables the members of the group to participate in the achievement of the goals and to lead its activities.

The most complete role of the subject in history is enlightened in the existential philosophical thought, the different directions of which are united by the belief that existence precedes essence. For example, the French existentialist Jean Paul Sartre (1905-1980) emphasized that subjectivism means, on the one hand, that the individual subject chooses himself, and on the other, that man cannot go beyond human subjectivity. Choosing myself, I create a common understanding of the project of any other person, no matter what era she belongs. This absoluteness of the choice does not eliminate the relativity of each era. Historical circumstances change, a person may be born a slave in a pagan society, a feudal lord, or a proletarian. Not only does it change the need for her to be in the world, to be in her work, to be in it among others and to be mortal in it. The borders are not objective or subjective, but rather have objective and subjective sides.

A representative of the Frankfurt School of Sociology, Herbert Marcuse (1898–1979), emphasizing the flaws of the industrial society, the conflict of the individual and the society, the contradictions between freedom and existence, said that reality became a technological reality, and the subject is now so closely linked to the object, that the concept of the object necessarily includes the concept of the subject. The subject itself is a constitutive part of a scientifically determined object. The subject of the scientific methods and the subject of business life — are the expression of the same subjectivity — man.

The above ideas characterize, in our view, only the initial stage of the formation of post-industrial civilization, which humanity is experiencing at the turn of the 20-21th centuries and which is only part of its great life cycle. We have repeatedly written that the socio-historical development can be examined as a sequential unfolding in the time-space continuum of the universal epochal cycles, which are the relevant units of the analysis and prediction of the socio-historical reality [11].

Modern societies are not just reproducing themselves in history, they are involved in the process of creating a mega-society. Therefore, decisive social relations today are not the relationships about property, but relationships about the strategy of shaping the future. Postmodern ideology denies the static norms and procedures of the social life, totally criticizing "big meanings" and projects. Faith in messianic historical perspectives is lost. Postmodernism deprives the history of the vector of the future. According to J. Durant's

concept, postmodernism draws the society into the nocturnal mode, that is, the mythological imagination of the mystical, the irrational. If democracy, equality and progress were the leading values of the modernity, then the liberals of the postmodern, on the contrary, affirm the equivalence of any intervals and suggest leaving concerns about the meaning and focus of the social time. Most symptomatic of the postmodern in interpreting the social is a return to concepts that prioritize the biological component of man. It is about racism and social Darwinism that bring the society into the arena of the struggle for existence, in which only the most adapted are victorious.

It should be emphasized that the conditional scale of values for the dominant in the Modern time of the subject of "WE" is characterized by moral and ethical values, while for the subject "SELF" of the postmodern modernity is absolutely natural the rational and pragmatic, we can even say selfish interests and values. If for a collective subject the category "SELF" is essentially an emanation of "individual manifestations of nationality", then for the subject-individual "WE" it is a personification of the social [12, p. 67].

From the point of view of social psychology, the "Self-concept" for the individual and collective subjects can be represented as follows [13, p. 72]:

Conclusions and prospects for further research. Thus, each type of the social entity has its own traits of political consciousness, which differ in five main features.

Firstly, the nature and manner of exercising power. In a totalitarian society — it is universal control and social coercion. In an autocratic society — certain areas of freedom that are unavailable to control may arise. In a pre-democratic society the government begins to engage in dialogue with independent groups that have matured under autocracy in a kind of enclave of public freedom, but it itself determines the results of that dialogue. Finally, in a democratic society the power is exercised on a representative basis in accordance with the law.

Secondly, such a sign is the attitude of the people to the regime of power. For totalitarian consciousness, a merger with power is characteristic, for authoritarian consciousness — alienation from the power, for a pre-democratic consciousness — limited influence on the power, for democratic consciousness — the choice of specific power bearers.

Thirdly, the status of horizontal social structures is an important factor.

Table

	Individual subject "Self"	Collective subject "We"
Identification	Individual goals	Public goals
Priority	Personal interests, rights and freedoms	Social and group interests and solidarity
Conviction	Conformity	Selfishness
Slogan-lifestyle	"Be true to yourself"	"None of us are an island"
Culture	Individualistic	Collective

The totalitarian regime destroys any horizontal structures. An authoritarian regime permits their existence as long as they are not political in nature. A pre-democratic regime allows any organization except those who claim power. The opposition has the same mentality as the authorities. In a democratic society the structure of the public organizations becomes the foundation of the political system.

Fourthly, the hierarchy of the social taboos is of some importance. In a totalitarian society what is ordered by the authorities is allowed, the rest is forbidden. In an autocratic society the right to life has something that is not about politics. In a pre-democratic society everything is allowed except the change of power. In a democratic society everything that is not prohibited by law is allowed.

Finally, the fifth attribute concerns the political ideals. In a totalitarian society the power is required of all-powerfulness, and of people — enthusiasm and modesty. In an authoritarian society competency is required from the power, from people — professionalism and loyalty. In a pre-democratic society the power is demanded morality, and from the people — activity, which is not necessarily combined with responsibility. In a democratic society the government and the citizens are required only to comply with the law.

Is it possible to define a universal formula for the social consolidation based on tradition?

Such a general formula, in our view, may be to preserve conservatism in principles and traditions, but to assume a liberal attitude to the society. In this way, the interaction of the tradition and social innovation is harmonized. In particular, if the third wave of the industrial revolution was possible on the basis of national consolidation and modern traditions, then the question of the social mechanisms for securing the fourth industrial revolution remains open. Such technologies as three-dimensional printing, biotechnology, neurotechnology, production of reproductive energy, blockchain, artificial intelligence are by definition the results of the transnational industrialization.

In short, there is still a selection of forms of interaction between the social innovation and the tradition, lest the nation-state become a new closed social system that cannot functionally respond to the global innovation trends.

REFERENCES

1. Ukraina: shliakh do konsolidatsii suspilstva: natsionalna dopovid [Ukraine: The Road to Social Consolidation: A National Report]. (2017). Kyiv: Instytut politychnykh i etnonatsionalnykh doslidzhen im. I. F. Kurasa NAN Ukrainy ; Natsionalna akademiia nauk Ukrainy, Sektsiia suspilnykh i humanitarnykh nauk, Instytut politychnykh i etnonatsionalnykh doslidzhen im. I. F. Kurasa NAN Ukrainy [in Ukrainian].

2. Dugin, A. G. (2010). Sotsiologiya voobrazheniya. Vvedenie v strukturnuyu sotsiologiyu [Sociology of imagination. Introduction to structural sociology]. Moscow: Akademicheskiy Proekt; Triksta [in Russian].

3. Shcherbina, V. (1998). Subektnaya sostavlyayushchaya teoretizirovaniya kak predmet refleksii razlichnykh napravleniy sotsiologii [The subject

component of theorizing as a subject of reflection of various areas of sociology]. Buttia liudyny. Pryroda ta sotsium: sotsialno-filosofski vymiry. Visnyk Kharkivskoho universytetu — Being of a human. Nature and society: social and philosophical dimensions. Bulletin of Kharkiv University, 5, 6-7 [in Russian].

4. Korte, H. (1992). Einführung in die Geschichte der Soziologie. München [in German].

5. Semkiva, O. I. (Eds.). (1994). Politolohiia [Political Science]. Lviv: Svit [in Ukrainian].

6. Veber, M. (1998). Sotsiolohiia. Zahalno-istorychni analizy. Polityka [Sociology. General historical analyzes. Politics]. (O. Pohorilyi, Trans). Kyiv: Osnovy [in Ukrainian].

7. Volovych, V. I., et. al. (Eds.). (1998). Sotsiolohiia: korotkyi entsykl. slov. [Sociology: a short encyclical dictionary]. Kyiv [in Ukrainian].

8. Kara-Murza, S. (2000). Manipulyatsiya soznaniem [Manipulation of consciousness]. Moscow [in Russian].

9. Osipov, G. V. (Eds.). (1972). Amerikanskaya sotsiologiya. Perspektivy. Problemy. Metody [American sociology. Prospects. Problems. Methods]. Moscow: Progress [in Russian].

10. Myers, D. (1997). Sotsialnaya psikhologiya [Social Psychology]. Saint Petersburg: Piter [in Russian].

11. Afonin, E. A. Bandurka, O. M., Martynov, A. Yu. (2000). Suspilnyi rozvytok vid Rizdva Khrystovoho = Social Development AD [Social Development since the Nativity of Christ = Social Development AD]. Kyiv: Parlam. vyd-vo [in Ukrainian].

12. Kazintsev, A. I. (1990). Novye politicheskie mify. Opyt publitsisticheskogo issledovaniya [New political myths. The experience of journalistic research]. Moscow: Molodaya gvardiya [in Russian].

13. Sotsialnaya psikhologiya [Social psychology]. (1998). Saint Petersburg; Moscow; Kharkov: Piter [in Russian].

СПИСОК ВИКОРИСТАНИХ ДЖЕРЕЛ

1. Україна: шлях до консолідації суспільства: національна доповідь / Інститут політичних і етнонаціональних досліджень ім. І. Ф. Кураса НАН України ; Національна академія наук України, Секція суспільних і гуманітарних наук, Інститут політичних і етнонаціональних досліджень ім. І. Ф. Кураса НАН України. Київ, 2017. 336 с.

2. Дугин А. Г. Социология воображения. Введение в структурную социологию. Москва : Академический Проект; Трикста, 2010. 564 с. (Технологии социологии).

3. Щербина В. Субъектная составляющая теоретизирования как предмет рефлексии различных направлений социологии // Буття людини. Природа та соціум: соціально-філософські виміри. Вісник Харківського університету. 1998. № 5. С. 6–7.

4. Hermann Korte. Einführung in die Geschichte der Soziologie. München, 1992. 216 s.

5. Політологія / За ред. О. І. Семківа. Львів : Світ, 1994. 592 с.

6. Вебер Макс. Соціологія. Загально-історичні аналізи. Політика / Пер. з нім. О. Погорілого. Київ : Основи, 1998. 534 с.

7. Соціологія : короткий енцикл. слов. / уклад.: В. І. Волович, В. І. Тарасенко, М. В. Захарченко та ін. ; за заг. ред. В. І. Воловича. Київ, 1998. 736 с.

8. Кара-Мурза С. Манипуляция сознанием. Москва, 2000. 464 с.

9. Американская социология. Перспективы. Проблемы. Методы / Под общ. ред. Г. В. Осипова. Москва: Прогресс, 1972. 390 с.

10. Майерс Дэвид. Социальная психология. Санкт-Петербург: Питер, 1997. 688 с. (Серия "Мастера психологии").

11. Афонін Е. А. Бандурка О. М., Мартинов А. Ю. Суспільний розвиток від Різдва Христового = Social Development AD / Укр. т-во сприяння соц. інноваціям, Атлантична Рада України. Від. інф.-бібл. забезпечення апарату Верховної Ради України ; пер. з укр. В. В. Кухтіна. Київ : Парлам. вид-во, 2000. 312 с. (Серія відкрита досл. концепція; Вип. 1). Текст паралельно укр. та англ. мовами.

12. Казинцев А. И. Новые политические мифы. Опыт публицистического исследования. Москва : Молодая гвардия, 1990. 224 с. (Свободная трибуна).

13. Социальная психология: учеб. пособие для студентов и аспирантов психологических факультетов а также слушателей курсов психологических дисциплин на гуманитарных факультетах вузов. Санкт-Петербург ; Москва ; Харьков : Питер, 1998. 688 с.

UDC: 351:35.078.3
DOI: https://doi.org/10.32689/2617-2224-2020-1(21)-42-56

Lashkina Mariia Hryhoriivna,
psychologist-conflictologist, PhD in Public Administration, Assistant Professor, Department of Journalism, Advertising and Public Relations, Faculty of International Relations, National Aviation University, 03058, Kyiv, 1, Prospekt Lyubomyra Huza, tel.: +38 (050) 397 2912, e-mail: maria.lashkina@gmail.com

ORCID: 0000-0002-8331-1853

Лашкіна Марія Григорівна,
психолог-конфліктолог, кандидат наук з державного управління, доцент кафедри журналістики, реклами і зв'язків з громадськістю, факультет міжнародних відносин, Національний авіаційний університет, 03058, м. Київ, пр. Любомира Гузара, 1, тел.: +38 (050) 397 29 12, e-mail: maria.lashkina@gmail.com.

ORCID: 0000-0002-8331-1853

Лашкина Мария Григорьевна,
психолог-конфликтолог, кандидат наук по государственному управлению, доцент кафедры журналистики, рекламы и связей с общественностью, факультет международных отношений, Национальный авиационный университет, 03058, г. Киев, пр. Любомира Гузара, 1, тел.: +38 (050) 397 29 12, e-mail: maria.lashkina@gmail.com

ORCID: 0000-0002-8331-1853

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

ORCID: 0000-0002-2792-4700

Бєльська Тетяна Валентинівна,

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

ORCID: 0000-0002-2792-4700

Бельская Татьяна Валентиновна,

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

ORCID: 0000-0002-2792-4700

CONCEPTS OF IRRATIONAL AND RATIONAL IN THE INFORMATIONAL SPACE OF UKRAINE: PUBLIC-MANAGEMENT ASPECT

Annotaion. The authors claim that the field of rationality has changed in the national governmental activity. They point out that a new technological reality destroys established rules of coexistence in the society, a logic of interaction, a decision-making system, political theories and practices. The authors determine that concepts of rational and irrational in modern management practices, advertising, public relations have their transformational social and psychological features.

The article substantiates that in the information space of Ukraine there are too much information noise, fakes, manipulative information messages that interfere with formation of rational thinking that influences decision making, both for each individual person and at the state level. It is argued that the archetypal methodology makes it possible to assume that relation between rational and irrational in the social consciousness of the Ukrainian society is unstable and variable and changes under external influences, in particular mass media. It is stated that in the society, having freedom and independence, we cannot be free from social influences. The authors predict that under such conditions a democratic principle of "free speech" effectively transforms an informational space of Ukraine into a sphere of influence of corporate interests of different political groups.

The authors assert that a cross disciplinary survey of the information space in regarding to formation of a concept of rational and irrational demonstrates an increase of influence on the irrational subconscious of the population. The article proves that there are attempts of media owners to influence processes of cognitive changes in the society, by the use of mythologization, prejudices and stereotypes of mass public consciousness; there is a shift to showcasing of political discourse, amplifying of information noise that leads to an increase in a number of people with a developed mode of irrational identity.

КОНЦЕПТИ ІРРАЦІОНАЛЬНОГО ТА РАЦІОНАЛЬНОГО В ІНФОРМАЦІЙНОМУ ПРОСТОРІ УКРАЇНИ: ПУБЛІЧНО-УПРАВЛІНСЬКИЙ АСПЕКТ

Анотація. Визначено, що в національній державно-управлінській діяльності змінилося поле раціональності, і нова технологічна реальність руйнує усталені правила співіснування у суспільстві, логіку взаємодії, систему прийняття рішень, політичні теорії та практики. Зазначається, що концепти раціонального та ірраціонального в сучасних практиках менеджменту, реклами, зв'язків з громадськістю мають свої трансформаційні соціально-психологічні особливості.

Обґрунтовується, що в інформаційному просторі України забагато інформаційного шуму, фейків, маніпулятивних інформаційних повідомлень, які заважають формуванню раціонального мислення, що впливає на прийняття рішень як кожною окремою людиною, так і на державному рівні. Стверджується, що архетипова методологія дає можливість припустити, що співвідношення раціонального та ірраціонального в суспільній свідомості українського соціуму є нестійким та мінливим й змінюється під зовнішніми впливами, зокрема засобів масової комунікації. Зазначається, що в суспільстві, маючи свободу та незалежність, не можна бути вільними від соціальних впливів. За таких умов, прогнозують автори, демократичний принцип "свободи слова" фактично перетворює інформаційний простір України на сферу впливу корпоративних інтересів різних політичних груп.

Доводиться, що оглядове міждисциплінарне дослідження інформаційного простору на формування концепту раціонального та ірраціонального демонструє підвищення впливу на ірраціональну підсвідомість населення. Відбуваються спроби власників засобів масової інформації впливати на процеси когнітивних змін у суспільстві, використовуючи міфологізацію, забобони та стереотипи масової суспільної свідомості; відбувається перехід до шоутизації політичного дискурсу, посилення інформаційного шуму, що призводить до підвищення кількості людей з розвиненим модусом ірраціональної ідентичності.

Ключові слова: архетип, управління, вплив, інформаційний простір, прийняття рішень, раціональність, ірраціональність, Українська школа архетипіки.

КОНЦЕПТ ИРРАЦИОНАЛЬНОГО И РАЦИОНАЛЬНОГО В ИНФОРМАЦИОННОМ ПРОСТРАНСТВЕ УКРАИНЫ: ПУБЛИЧНО-УПРАВЛЕНЧЕСКИЙ АСПЕКТ

Аннотация. Обозначено, что в национальной государственно-управленческой деятельности изменилось поле рациональности, и что новая технологическая реальность разрушает устоявшиеся правила сосуществования в

обществе, логику взаимодействия, систему принятия решений, политические теории и практики. Указывается, что концепты рационального и иррационального в современных практиках менеджмента, рекламы, связей с общественностью имеют свои трансформационные социально-психологические возможности.

Обосновано, что в информационном пространстве Украины много информационного шума, фейков, манипулятивных информационных сообщений, которые мешают формированию рационального мышления, влияет на принятие решений как каждым отдельным человеком, так и на государственном уровне. Утверждается, что архетипическая методология дает возможность предположить, что соотношение рационального и иррационального в общественном сознании украинского социума является неустойчивым и непостоянным и изменяется под внешними воздействиями, в том числе, средств массовой коммуникации. Указывается, что в обществе, имея свободу и независимость, не возможно быть свободными от социальных воздействий. При таких условиях, прогнозируют авторы, демократический принцип "свободы слова" фактически превратил информационное пространство Украины на сферу влияния корпоративных интересов различных политических групп.

Доказывается, что комплексное междисциплинарное исследование информационного пространства на предмет формирования концепта рационального и иррационального демонстрирует повышение влияния на иррациональное подсознание населения. Происходят попытки владельцев средств массовой информации влиять на процессы когнитивных изменений в обществе, используя мифологизацию, предрассудки и стереотипы массового общественного сознания; происходит переход к шоутизации политического дискурса, усиление информационного шума, что приводит к увеличению количества людей с развитым модусом иррациональной идентичности.

Ключевые слова: архетип, управление, влияние, информационное пространство, принятие решений, рациональность, иррациональность, Украинская школа архетипики.

"The government and media also play a role,
protecting us from information,
which most strongly contradicts our views.....
Reporters and editors select,
what materials should be presented to the public"
From the Book "Social Impact," edited by F. Zimbardo, M. Leype, 2000, p. 157.

Problem statement. It should be noted that the field of rationality has changed in a national governmental activity. Public-management practices of interaction in the information space are very quickly transformed and take forms

that are unusual for humans. A new technological reality destroys established rules of coexistence in the society, logic of interaction, a decision-making system, political theories and practices. At the same time, the human psyche is arranged in such a way that it requires certain conditions and time to adapt to the new circumstances of the technological world. Development of technology today is already ahead of development of human skills and psyche, which do not have time to adapt to new circumstances of the technological world. Technologies affect all systems of human life, relationships, communication, decision-making, government, transformation and desacralization of scientific approaches, theories and concepts, etc.

The concepts of rationality and irrationality that derive from philosophical theories, were grounded in liberal economic theories, theories of cognition, and other developments in social and humanitarian knowledge. In today's context of interdisciplinary approaches and their application in scientifically applied management, advertising, public relations practices, the concepts of "rational/irrational" have their transformational social and psychological features. We propose to look at sustainable concepts from an interdisciplinary perspective by using of an archetypal methodology that explains irrational manifestations. The proposed research has a scientifically applied interdisciplinary character, based on the methodology of hermeneutics and content analysis practices.

In the article we will try to analyze how the concepts of formation of rational thinking and approach to one's life are reflected in the information space of Ukraine, how rational is the information and communication discourse that is offered by mass communication to the Ukrainian society and how the psychological and cognitive possibilities of the Ukrainian society are able to digest that information cocktail. The study is based on a hypothesis that in the information space of Ukraine there is too much information noise, fakes, manipulative information messages that interfere with the formation of rational thinking that influences decision-making, not only for each individual person in their lives, but also at the state level.

Analysis of recent publications and unresolved issues. Relations of rational and irrational are considered in scientific discourse since the emergence of human philosophical thought on the theories of the existence of the society: Descartes, Spinoza, G. V. F. Hegel, B. Pascal, A. Schopenhauer, K. Jaspers, M. Foucault and others. In our study, we draw on the approaches of M. Weber, Y. Habermas, K. G. Jung, Z. Freud, A. Adler, M. Mafesoli, J. Duran and others.

Studies of modern Ukrainian scholars of the Ukrainian School of Archetype have contributed to the development of tools for the study of the modern holistic world, in particular: E. Afonin, A. Martynenko, O. Sushiy, O. Donchenko, S. Sibiryakova. Modern Ukrainian researchers consider the relation of concepts of rational and irrational in the development of history, in political processes, political ideologies and in a cyclical behavior of an electorate during electoral processes: D. Dodonov, V. Bogdanov, I. Galitsky, H. Slyusarchuk, A. Chorna.

The purpose of the article is analysis of the information space of Ukraine, prediction of its impact on the formation of rational consciousness of the population, determination of possibility of authorities to influence processes of cognitive change in the society.

Presentation of the main material. Philosophical interpretation of rationalism involves inclusion of intellectual, mental operations of each person to make decisions about own behavior in the society, the organization of own life and social interactions. Political theories and practices use a notion of rationality based on the philosophical interpretation of cognitive approaches to one's life. Ideological approaches to democracy, as a form of government, and liberalism, as the economic basis of democracy, are wholly based on rationalism.

The basis of democratic freedoms and human rights is a free choice and rational decision-making towards one's life. Rationality has helped mankind to arrange this world, and in this paradigm humanity has lived for many centuries. Rationality is build on calculations of mathematical and statistical grade that became a basis of all concepts, theories and strategies of public policy formation and interaction in the state. Human psychology is not based solely on a cognitive capacity that was first highlighted by Sigmund Freud in his research, where he showed a structure of an individual in which the subconscious plays an important role.

The subconscious mind is not based on rational processes, it involves a large number of irrational components — feelings, empirical experience, social traditions and influences of an environment. Rationalization is already a manifestation of the psyche, one of mechanisms of psychological protection that provides secrecy, masking of true thoughts and motives. At the same time, unconsciousness of motives can be determined not only by social or individual unacceptability of the situation, but also by effects of hypnotic trance, acts in the state of affect or unconscious irrationality [1, p. 556]. That is, people begin to justify their irrational actions and feelings with rational thoughts and motives.

Interpretation of irrationality (from Latin. Irrationalism — unreasonable, unconscious) in various philosophical traditions is opposed to rational cognitive cognition, a reference to intuition, belief, instincts, stereotypes and traditions. All religious and philosophical tendencies are based purely on irrational perception of reality.

In the social aspect, effects of the irrational were described by Karl Gustave Jung in his writings, who drew attention to an archetypal component of personality that can not but influence decision making of a single person. Archetypes (from the Greek "beginning," "sample") in various scientific fields are interpreted as a proforma, a prototype, an initial sample. In literary works, archetypes are often repeated images that underlie literary subjects, folk motives; in art — an original that is a basis of myths, tales, culture itself. From a point of view of representatives of the School of Analytical Psychology (K. Jung) archetypes are universal mental structures that make up the collective unconscious and are reflected in our experience through certain ideas, motives, dreams, etc. [2, p. 251].

S. Krymsky noted that one of the main archetypes of the Ukrainian nation is cardiocentricity. An argumentation of the philosophy of the heart has been a constant in Ukrainian literature, spirituality and mentality. It is an archetype, that is, a through symbolic structure. Another archetype is wisdom, the same ancient Greek "logos" associated with mental operations.

But not in the sense of rational, but one that manifests in wisdom of things, which S. Krymsky calls sophistication. These features of the Ukrainian mentality suggest that a rational approach to life and rational management can hardly be expected from the society that consists of cardiocentric introverts [3, p. 166].

The archetypal methodology makes it possible to assume that relation between the rational and the irrational in the social consciousness of the Ukrainian society is unstable and changeable and changes under external influences, in particular mass media. The congestion of the information space leads to fatigue and loss of interest, a desire to switch off the TV, not follow the news, hide in your inner world and follow a stereotypical habitual decision making.

The Ukrainian society, in its worldview, is only beginning to emerge from the traditions of Soviet paternalism. A survey of the social well-being index, conducted by the Institute of Sociology since 1992, has for the first time recorded an improvement in the well-being of Ukrainians in 2018 [4]. Sociologists associate this phenomenon with awareness of Ukrainians of their independence in making decisions about their lives and reliance on their own forces, without expectations of the state.

According to the monitoring of social changes conducted under the auspices of the Head of the Ukrainian School of Archetype E. Afonin, 46 % of the adult population of Ukraine is formed and ready to continue to reproduce its identity [5]. According to E. Afonin, an identity modus has already been formed in the majority of the population of Ukraine, which gives social optimism for further development and advancement on the way of reforming of the society, inclusion of citizens in solving social problems and transformation of the value-motivational sphere from paternalistic to rational, and means responsible.

The scientist believes that the number of citizens with rational and intuitive composition will only increase that gives hope for the "Ukrainian miracle," a breakthrough in all spheres of social and political life. In general, sharing the optimism of E. Afonin, do we want to see how much information space influences an increase of consciously of thinking people with a rational modus of identity?

In the society, having freedom and independence, however, we cannot be free from social influences. In the modern world, these influences become more prominent as we are surrounded by a large number of informational messages. The information space of a person is so wide and colorful that often we do not even realize where and how this or that thought came to our head. Development of the Internet and social networks have not only created a convenient space for social influences, but have in fact become influential

political players in public and political discourse. Beginning in the 1930's and 1940's, the mass media, which was developed as a place for news accumulation, became a platform for the technological formation of thoughts and ideas. Today, however, the technological revolution has transformed them into an instrument of manipulation, fakes, information wars and social influence. An example of changes is the election results in the United States, when Barack Obama became president. Funds and votes to support it were already collected through social networks. In 2015, the election of the next president of the United States social media information was used by professionals of advertising and marketing, and the impact was exercised through targeted advertising, based on user profiles that were created with a help of special programs for social networks. Each person received a targeted, emotionally charged, tailored picture of the world that influenced her/his choice. Experts argue that the decision to withdraw from the European Union that was made by UK citizens in a referendum, can also not be called a uniquely independent and rational choice. During the parliamentary elections in Ukraine, users of the social network "Facebook" also noticed that political advertising offered them majoritarian candidates from a territory where they enter the network [6].

IN Ukraine until 2019, television was the main source of news and information for the public. The share of people that watch news on TV was 90 % in 2017. At the beginning of 2019, according to the Kiev International Institute of Sociology, 74 % of Ukrainians called television a key news source. In February 2018, the share of these people was much higher — 86 % [7]. There are more than 800 broadcasters registered in Ukraine. Development of a digital and satellite segment of a television market allows us to talk about improving quality of a television signal and reaching of its distribution area, which automatically leads to an increase in viewership. Each household has one or more TV transmitters.

Most channels are owned by financial industry groups or representatives of the oligarchic sector. There is only one channel for Independent Broadcasting, the popularity of which is quite low. Three years ago, the Verkhovna Rada passed a law that obligates the media to disclose names of final owners and beneficiaries. However, according to the Institute of Mass Media, only 28 % of popular online media in Ukraine have provided information about the contacts, an editor-in-chief and an owner. information about real owners is generally unavailable on websites. Therefore, the media market in Ukraine is more opaque than transparent.

The most popular, according to the observations of Business Censor, are national channels of the StarLightMedia group owned by V. Pinchuk ("Novyj Kanal," ICTV, STB, M1, M2, "Otce"), R. Akhmetov's "Ukraine" channel and "1+1," which is part of I. Kolomoisky's "1 + 1" Media Holding. The total audience they reach can be seen in Table 1. According to the Industrial Television Committee, the top ten channels include only channels owned by oligarchs. Half of these channels feature daily news, weekly newspapers, and three feature political talk shows.

Popularity of Ukrainian channels [8]*

Channels	Political person	Percentage of total TV viewing, %
"Novyj Kanal," ICTV, STB, M1, M2, "Otce"	Victor Pinchuk	27,66
"1 + 1" Media Holding	Igor Kolomoisky	16,9
"Ukraine"	Rinat Akhmetov	14,8
Inter Media Group, including Inter	Dmitry Firtash, Sergey Levochkin	14
112, NewsOne, ZIK	Viktor Medvedchuk	2,98
Pryamiy, Channel 5	Петро Порошенко	1,26

* Source: https://biz.censor.net.ua/resonance/3133637/yak_olgarhi_rozdlili_teleefr_ukrani
According to the Industrial Television Committee (ITC) for May 2019, audience 18-54 years old live in cities of 50 thousand population.

In July 2019, the return to "1 + 1" Channel of the popular "Swati" series, which first aired in 2012, increased its viewership to 22.8%, exceeding even the premiere of the series "Chornobyl," which was the most popular viewer of Ukrainian television in 2019 [9].

Monitoring of news reports, which is regularly done by the media organization Media Detector, shows that the channels feed information, disrupting a balance of opinions of their owners or the ideology of the party they support, neglecting journalistic standards of news coverage, and in weekly reviews they create such a polar picture of an event that is difficult to gauge the truth of the information. As an example, we can look at monitoring of the outcome programs of November 3, 2019, which highlights the event of the withdrawal of troops at the demarcation line [10].

Monitoring of talk shows of various channels, where the problem of land market reform is discussed, has shown that the problem, which is extremely painful and important for Ukraine, through many years of propaganda in the information space, has led to a change of opinion of citizens and sometimes just misunderstanding of what is happening [11]. Selection of news messages is simply terrifying in some news channels. In this sense, the channel "1 + 1" stands out the most. News items on this channel are sometimes based on a classic attention-grabbing formula: 90% of news items are those with six "S" and one "M" signs — scandals, sensations, sex, fear, death, laughter and money. Moreover, the principle of infotainment (informing to entertain) is characteristic of all topics presented in news. In fact, a news space is transformed into an entertaining one, and it makes it impossible to rationally evaluate what is happening to form a balanced picture of the day. The democratic principle of "freedom of speech" has in fact transformed Ukraine's information space into the sphere of influence of corporate interests of different political groups, drowning consumers with en-

tertaining content, manipulative messages and information noise.

A characteristic feature of the Ukraine's modern information space is its strong politicization and aggressiveness. Political talk shows have ceased to be an informative discussion platform, and politicians, using the media, try to constantly influence public opinion by broadcasting opposing, and often false messages and information. The information space is filled with rumors and fakes, often consciously, because the global introduction of information is a sign of the times, and the hybrid war, which is going on in the country, uses the information component.

The recent presidential election in Ukraine has shown another important phenomenon, which we refer to as "show politics." In our opinion, the show-shifting of politics means the use of elements of shows, entertainments, simplifications of political problems and processes in political discourse, a transfer of the vector of communicative interaction with the society from serious balanced rational dialogue into entertaining, simple, fun content. In fact, the principle of infotainment has shifted from the TV channel "1 + 1" to political discourse, the support of which is more than 70 % for the population (in September 2019, support for President Zelensky's actions is 71 % [12]). The new president of Ukraine has changed the rules of communication with an audience that has traditionally participated in elections by accessing it through social networks and "YouTube" videos.

In 2019, researchers first noted that Ukrainians began receiving most of the news from the Internet — 68 %.

The poll was carried out by InMind, a poll company commissioned by the international non-profit organization Internews, which determined the level of media credibility, the level of critical thinking and media literacy. A survey of media consumption showed that the share of Ukrainian Internet users has increased by 14 % compared to 2015. Today, 85 % of Ukrainians are online. Media literacy testing showed that only 11 % of respondents were able to correctly distinguish true news from false information among the three options presented. Respondents also noted that a level of information on reforms has decreased significantly, such materials become less visible in the informational space [13].

Increasing of Internet users and social networking is a worldwide trend, that shows that popularity of a traditional media is declining. At the same time, it testifies the existence of threats of influence and manipulation of public opinion, the use of emotional states of users of social networks, viral distribution of content.

Under uncertainty, to manipulate a choice is much easier, so manipulation technologies are becoming more popular, sophisticated, and invisible for people. A Ukrainian researcher S. Teleshun offered his own rating of manipulative influences, which is actively used before elections by politicians, among which he named: global or "cloud" fakes; social deafness syndrome when politicians ignore real social problems; information kaleidoscope; mosaic; sensationality and urgency; focus on minor; emotional grayness; technology "information boiler" and others [14].

Rating of professional standards of online media*

Channnels	Political person	Percentage of law enforcement (no violations), %
Ukrinform	state news agency	98
The Mirror of the Week website	Anatoly Gritsenko	94
RBC-Ukraine	Joseph Pintus	86
Website Today Country	Rinat Akhmetov	84 62
Site of the Channel 24	77% of the shares belong to the wife of Lviv Mayor Andriy Sadovy — Catherine Keith-Sadovy	82
Site 112	Viktor Medvedchuk	76
UNIAN together with TSN and Glavred sites (are included in Holding "1 + 1" Media)	Igor Kolomoisky	74 72
Obozrevatel	Michael Brodsky	70
Znaj	Vadim Yakimets, Ludmila Pogiba	14

* Source: compiled according to the data of Ліra.net [Ibid], rating as of October 17, 2019.

We can state that news programs and political talk shows, that have been analyzed by us, show that all these technologies are available in the modern information space. Adding here to social networks that broadcast meta-narratives of a large number of people and draw in their information galaxy, there is a picture of a continuous information flow where there is often no constructive content. All this does not help to form rational thinking, but only creates dangers, stirs up fears and panic that lead to an increase of a level of anxiety and pathopsychological conditions of the society.

We can also assume that there is transition to political showmanship, which was demonstrated by the results of the presidential election in Ukraine, reaction of the society, psychological reticence in humor and simplicity. Social networks have become a basis of communication between the government and the society, which creates risk of losing meaning and meaningful discussions about the content of politics. Today, about 2 million people are subscribed to the pages with the participation of Volodymyr Zelensky on the social network Fasebook, 8.8 million on the Instagram network, while his posts and videos on the social network Instagram gained 5 million views. 987,000 users have watched videos of the President bathing in the pool since April 9, 2019, with a total audience of 3.5 million [15].

When there are conflicts or political issues that create tension in the society, the president uses a form of video chat that is also popular with social network users.

Recent events, which are covered in the news space with the participation of the country's top newsmaker, testify

to his sensitivity to public opinion and his use of populist ideas and approaches to political problems, which in turn do not promote rationality, but rather use memes and prejudices of the Ukrainian traditional and archaic consciousness.

Conclusions and prospects for further research. Reviewing of interdisciplinary study of the information space in the contecst of formation of the concept of rational and irrational show increasing influence on the irrational subconscious of the population. Attempts by media owners to influence the processes of cognitive change in society, to use mythologization and mass public consciousness are noted. There is a shift to showcasing political discourse, amplifying of information noise that lead to an increase in the number of people with a developed mode of irrational identity. Perhaps, a more detailed study of the problem will allow proving the scientific conclusion of experts on the manifestations of this negative impact only on the part of the society that does not have high characteristics of rationality.

REFERENCES

1. Golovin S. Y. (1998). Slovar′ praktycheskoho psykholoha [Dictionary of the practical psychologist]. Minsk: Harvest [in Belarus].
2. Jung K. G. (1997). Bozhestvennyy rebenok : analytycheskaya psykholohyya y vospytanye [Divine Child: Analytical Psychology and Education]. Sb. — M. : "Olymp" [in Russia].
3. Lashkina M. G. (2015). Khaos, samoorhanizatsiya ta kooperatsiya yak arkhetypy derzhavnosti dlya Ukrayiny [Chaos, self-organization and cooperation as archetypes of statehood for Ukraine] Publichne upravlinnya: teoriya ta praktyka — Public Administration: Theory and Practice, Issue 4 (special edition), 162-168, available at : http://irbis-nbuv.gov.ua/cgi-bin/irbis_nbuv/cgiirbis_64.exe?C21COM=2&I21DBN=UJRN&P21DBN=UJRN&IMAGE_FILE_DOWNLOAD=1&Image_file_name=PDF/Pubupr_2015_1(spets.__28.pdf [in Ukraine].
4. Kotlyar A. (2019). Vidchuttya, shcho zaraz my perezhyvayemo novyy os′ovyy chas [There is a feeling that we are now experiencing a new axial time] Dzerkalo tyzhnya — Mirror of the week, Issue 50, December 28-January 11, available at : https://dt.ua/interview/u-noviy-osoviy-chas-298133_.html [in Ukraine].
5. Afonin E. A. (2013). Rezul′taty monitorynhu sotsiyetal′nykh zmin ukrayins′koho suspil′stva (1992–2012): kontekst upravlinnya ta osvity [The results of the monitoring of social changes in Ukrainian society (1992–2012): the context of management and education]: Upravlins′ki kompetentsiy vykladacha vyshchoyi shkoly: tezy dopovidi mizhnar. nauk.-prakt. konf. (14–15 bereznia. 2013 r.) — Management competencies of a teacher of higher education: abstracts of the international report. scientific-practical Conf. (Mar 14–15, 2013). — Kyiv [in Ukraine].
6. Pravdichenko A. (2019). Personal′ni dani onlayn: problemy rehulyuvannya ta perspektyvy zakhystu [Personal data online: regulatory issues and prospects for protection]. cedem.org.ua. Retrieved from https://cedem.org.ua/analytics/personalni-dani-onlajn/?fbclid=IwAR3SPYL9O3mQATtIzmfW-CYxmPU-4nd2uJtBg5iUH4j3J-nuxZkgwJOSYGuw
7. Verstyuk I. & Berdynskikh K. (2019). Tochky dostupa [Access points]. No-

voe vremya [New time]. — Vol. 13. — C. 18–25.

8. Vinichuk Y. (2019) Yak oliharkhy rozdilyly teleefir Ukrayiny [How the oligarchs divided the Ukrainian television]. Biznes Tsenzor [Business Censor]. biz.censor.net.ua. Retrieved from https://biz.censor.net.ua/resonance/3133637/yak_olgarhi_rozdlili_teleefr_ukrani

9. Telereytynhy: "Svatam" udalos' pobyt' rekord "Cheronobilya" na "1+1" [TV Ratings: Swat managed to break the record of "Chernobyl" by "1 + 1"]. telekritika.ua. Retrieved from https://telekritika.ua/tv/telerejtingi-svatam-udalos-pobit-rekord-chernobyljana-1-1/

10. Dovzhenko M. (2019). Vam ne do prokurora, a do psykhiatra. Ohlyad porushen' i manipulyatsiy u tyzhnevykakh 1–3 lystopada 2019 roku [You are not a prosecutor, but a psychiatrist. Review of violations and manipulations in the weekly newspapers November 1–3, 2019]. detector.media. Retrieved from https://detector.media/teletizhneviki/article/172304/2019-11-11-vam-ne-do-prokurora-ado-psikhiatra-oglyad-porushen-imanipulyatsii-utizhnevikakh-13listopada-2019roku/

11. Dovzhenko M. (2019). Iz dumkoyu pro korovu. Ohlyad porushen' ta manipulyatsiy u tyzhnevykakh 15-17 lystopada 2019 roku [With the thought of a cow. Review of violations and manipulations in the weeklies November 15-17, 2019]. detector.media. Retrieved from https://detector.media/teletizhneviki/article/172687/2019-11-24-iz-dumkoyu-pro-korovu-oglyad-porushen-ta-manipulyatsii-u-tizhnevikakh-15-17-listopada-2019-roku/

12. Kto vladeet populyarnymy SMY v Ukrayne y kak éto otrazhaet·sya na ykh ynformatsyonnoy polytyke [Who owns popular media in Ukraine and how it affects their information policy]. www.liga.net. Retrieved from https://www.liga.net/politics/articles/obozstrana-znaj-kto-stoit-za-angajirovannymi-i-ne-ochen-smi-v-ukraine-mediagigiena?fbclid=IwAR0RMZg_ESLDQz6w2YAybeCDVWUD-7VihPCwRmqGEGbp3X9g9Qgufu1aXJHE

13. Onlayn media ta sotsial'ni merezhi perekhopyly liderstvo u telebachennya za populyarnistyu v Ukrayini — nove opytuvannya USAID-Internews shchodo spozhyvannya ZMI [Online media and social networks have taken the lead in popular television in Ukraine — a new poll by USAID-Internews on media consumption]. internews.in.ua. Retrieved from https://internews.in.ua/uk/news/onlajn-media-ta-sotsialni-merezhi-perehopyly-liderstvo-u-telebachennya-za-populyarnistyu-v-ukrajini-nove-opytuvannya-usaid-internews-schodo-spozhyvannya-zmi/

14. Teleshun S. Upravlinnya lyud'my v nestabil'nomu sviti : svitovyy dosvid ta ukrayins'ki realiyi [Managing People in an Unstable World: World Experience and Ukrainian Realities]. www.ukrinform.ua. Retrieved from https://www.ukrinform.ua/rubric-other_news/2587809-upravlinna-ludmi-u-nestabilnomu-sviti-svitovij-dosvid-ta-ukrainski-realii.html

15. Pidtrymka Zelens'koho b"ye rekordy: z"yavyvsya novyy reytynh [Support for Zelensky beats the record: a new rating]. www.pravda.com.ua. Retrieved from https://www.pravda.com.ua/news/2019/09/12/7226071/

СПИСОК ВИКОРИСТАНИХ ДЖЕРЕЛ

1. Головин С. Ю. Словарь практического психолога / С. Ю. Головин. — Минск : Харвест, 1998. — 800 с.

2. Юнг К. Г. Божественный ребенок : аналитическая психология и воспитание / К. Юнг. — Сб.- М. : "Олимп"; ООО "Изд-во АСТ-ЛТД", 1997. — 400 с.

3. Лашкіна М. Г. Хаос, самоорганізація та кооперація як архетипи державності для України / М. Лашкіна // Публічне управління: теорія і практика : збірник наукових праць Асоціації докторів наук з державного управління. — Х. : ДокНаукДержУпр. — Спец. випуск. — Березень, 2015. — С. 162–168.

4. Котляр А. Є відчуття, що зараз ми переживаємо новий осьовий час / А. Котляр // Дзеркало тижня. — 28 грудня-11січня 2019 р. — № 50 [Електронний ресурс]. — Режим доступу : https://dt.ua/interview/u-noviy-osoviy-chas-298133_.html

5. Афонін Е. А. Результати моніторингу соцієтальних змін українського суспільства (1992-2012): контекст управління та освіти / Е. А. Афонін // Управлінські компетенції викладача вищої школи : тези доповіді міжнар. наук.-практ. конф. (14-15 бер. 2013 р.). — Київ, 2013.

6. Правдиченко А. Персональні дані онлайн: проблеми регулювання та перспективи захисту / А. Правдиченко [Електронний ресурс]. — Режим доступу: https://cedem.org.ua/analytics/personalni-dani-onlajn/?fbclid=IwAR3SPYL9O3mQATtIzmfW-CYxmPU-4nd2uJtBg5iUH4j3J-nuxZkgwJOSYGuw

7. Верстюк И. Точки доступа / И. Верстюк, К. Бердинских // Новое время. — 11 апреля 2019 г. — № 13. — С. 18–25.

8. Віннічук Ю. Як олігархи розділили телеефір України / Ю. Віннічук // Бізнес Цензор [Електронний ресурс]. — Режим доступу : https://biz.censor.net.ua/resonance/3133637/yak_olgarhi_rozdlili_teleefr_ukrani

9. Телерейтинги: "Сватам" удалось побить рекорд "Черонобіля" на "1+1" [Електронний ресурс]. — Режим доступу : https://telekritika.ua/tv/telerejtingi-svatam-udalos-pobit-rekord-chernobylja-na-1-1/

10. Довженко М. Вам не до прокурора, а до психіатра. Огляд порушень і маніпуляцій у тижневиках 1–3 листопада 2019 року / М. Довженко [Електронний ресурс]. — Режим доступу : https://detector.media/teletizhneviki/article/172304/2019-11-11-vam-ne-do-prokurora-ado-psikhiatra-oglyad-porushen-imanipulyatsii-utizhnevikakh-13listopada-2019roku/

11. Довженко М. Із думкою про корову. Огляд порушень та маніпуляцій у тижневиках 15-17 листопада 2019 року / М. Довженко [Електронний ресурс]. — Режим доступу : https://detector.media/teletizhneviki/article/172687/2019-11-24-iz-dumkoyu-pro-korovu-oglyad-porushen-ta-manipulyatsii-u-tizhnevikakh-15-17-listopada-2019-roku/

12. Кто владеет популярными СМИ в Украине и как это отражается на их информационной политике [Електронний ресурс]. — Режим доступу : https://www.liga.net/politics/articles/oboz-strana-znaj-kto-stoit-za-angajirovannymi-i-ne-ochen-smi-v-ukraine-mediagigiena?fbclid=IwAR0RMZg_ESLDQz6w2YAybeCDVWUD7VihP-CwRmqGEGbp3X9g9Qgufu1aXJHE

13. Онлайн медіа та соціальні мережі перехопили лідерство у телебачення за популярністю в Україні — нове опитування USAID-Internews щодо споживання ЗМІ [Електронний ресурс]. — Режим доступу : https://internews.in.ua/uk/news/onlajn-media-ta-sotsialni-merezhi-perehopyly-liderstvo-u-telebachennya-za-populyarnistyu-v-ukrajini-

nove-opytuvannya-usaid-internews-schodo-spozhyvannya-zmi/

14. Телешун С. Управління людьми в нестабільному світі : світовий досвід та українські реалії / С. Телешун [Електронний ресурс]. — Режим доступу : https://www.ukrinform.ua/rubric-other_news/2587809-upravlinna-ludmi-u-nestabilnomu-sviti-svitovij-dosvid-ta-ukrainski-realii.html

15. Підтримка Зеленського б'є рекорди: з'явився новий рейтинг [Електронний ресурс]. — Режим доступу : https://www.pravda.com.ua/news/2019/09/12/7226071/

Bobrovskyi Oleksii Illich,
graduate student of the Department of Public Administration and Local Government Dnipropetrovsk Regional Institute of Public Administration of the National Academy of Public Administration, the President of Ukraine; 49000, Dnipro, Str. Titova, 2, e-mail: bobelur@meta.ua; mob. tel.: +38 (097) 578 74 75.

ORCID: 0000-0001-7395-7477

Бобровський Олексій Ілліч,
аспірант кафедри державного управ-ління та місцевого самоврядування Дніпропетровського регіонального ін-ституту державного управління Націо-нальної академії державного управління при Президентові України; 49000, м. Дні-про, вул. Титова, 2, e-mail: bobelur@meta.ua, моб. т.: +38 (097) 578 74 75.

ORCID: 0000-0001-7395-7477

Бобровский Алексей Ильич,
аспирант кафедры государственного управления и местного самоуправления Дне-пропетровского регионального института государственного управления Нацио-нальной академии государственного управления при Президенте Украины; 49000, г. Днепр, ул. Титова, 2, e-mail: bobelur@meta.ua; моб. т.: +38 (097) 578 74 75.

ORCID: 0000-0001-7395-7477

ARCHETYPES OF MANAGEMENT MODELS AND SYSTEMS THINKING AS FACTORS IN THE DEVELOPMENT OF THE TRADITIONS OF DEMOCRATIC STATE-BUILDING

Abstract. The necessity of changing approaches to building innovative ways of improving the efficiency of public power is substantiated. The theoretical bases of formation and development of human mental abilities and possibilities of their application as socio-psychological factors of democratization of power and in-crease of efficiency of public management of territorial communities are investi-gated.

The expediency of including social and psychological factors of social development into the factors used in the construction of public administration systems has been proved. The idea about the existence of a direct connection of systemic thinking and human intelligence with its archetype has been formed, and a hypothetical opinion has been expressed about their influence on the 'unconscious' personality.

The essence of the concepts 'archetype', 'thinking', 'system thinking', 'intelligence' and 'intellectual models' as the basis of intellectual development and development of cybernetic and system archetypes of management, as a way of intellectualization and improvement of management efficiency, starting from the grassroots levels of society is considered. The expediency of simultaneously considering the archetypical nature of people, their systemic thinking and intellectual models have been proved, which deepens their interconnectedness, mutual influence, and mutual development. The model of connectedness, interaction, and influence of key human factors of development are offered on the development of management systems. The model is intended to get an idea of the possibility of applying an archetypal approach and systemic thinking in mastering theoretical and practical knowledge by future specialists of public administration science. It illustrates the impact of accumulated human properties on the creation and operation of a new type of model for managing territorial community development processes.

It is shown that the introduction of the archetypal approach, systems thinking and systems of archetypes of management require the creation of a basic analytical basis. It should be built on the results of research on personnel composition and management systems of territorial communities through the use of analytical and synthetic models of the Universal Epochal Cycle. It is proposed to supplement the concept of building and development of territorial community management systems by applying an archetypal approach as a new opportunity to identify and engage the intellectual potential of residents in the processes of territorial development and the country as a whole.

Keywords: social and psychological properties of human, an archetype of human, systemic thinking, intellectual models, archetype of the management system, socio-psychological factors of increase of efficiency of management, democratization, and intellectualization of processes, and management of development.

АРХЕТИПИ МОДЕЛЕЙ УПРАВЛІННЯ І СИСТЕМНЕ МИСЛЕННЯ ЯК ЧИННИКИ РОЗВИТКУ ТРАДИЦІЙ ДЕМОКРАТИЧНОГО ДЕРЖАВОТВОРЕННЯ

Анотація. Обґрунтовано необхідність зміни підходів до побудови інноваційних шляхів підвищення ефективності публічної влади. Досліджено теоретичні засади формування і розвитку розумових здатностей людини і можливості їх застосування як соціально-психологічних чинників демократизації влади і підвищення ефективності публічного управління територіальних громад.

Доведено доцільність включення соціально-психологічних чинників розвитку суспільства до складу чинників, які використовуються при побудові систем публічного управління. Сформовано уявлення про існування прямого зв'язку системного мислення й інтелекту людини з її архетипом, гіпотетично висловлюється думка щодо їх впливу на "несвідоме" особистості.

Розглянуто сутність понять "архетип", "мислення", "системне мислення", "інтелект" й "інтелектуальні моделі" як інтелектуального підґрунтя опанування і розвитку кібернетичних системних архетипів управління як шляху інтелектуалізації і підвищення ефективності управління, починаючи з низових ланок суспільства. Доведено доцільність одночасного розгляду архетипічності людей, їх системного мислення й інтелектуальних моделей, що поглиблює їх взаємопов'язаність, взаємовплив і взаєморозвиток. Запропоновано модель пов'язаності, взаємодії і впливу ключових людських чинників розвитку на розвиток систем управління. Модель призначена для отримання уявлення про можливість застосування архетипного підходу і системного мислення при опануванні теоретичних і практичних знань майбутніми фахівцями науки державного управління. Вона ілюструє вплив акумульованих властивостей людини на створення і функціонування нового типу моделей управління процесами розвитку територіальних громад.

Показано, що запровадження архетипічного підходу, системного мислення і систем архетипів управління потребує створення базового аналітичного підґрунтя, яке має побудуватися на результатах дослідження кадрового складу й управлінських систем територіальних громад шляхом застосування аналітико-синтетичної моделі "Універсального епохального циклу". Запропоновано доповнити концепцію побудови і розвитку систем управління територіальними громадами заходами із застосуванням архетипного підходу як нову можливість виявлення і задіяння інтелектуального потенціалу жителів до процесів розвитку територій і країни в цілому.

Ключові слова: соціально-психологічні властивості людини, архетип людини, системне мислення, інтелектуальні моделі, архетип системи управління, соціально-психологічні чинники підвищення ефективності управління, демократизація й інтелектуалізація процесів, управління розвитком.

АРХЕТИПЫ МОДЕЛЕЙ УПРАВЛЕНИЯ И СИСТЕМНОЕ МЫШЛЕНИЕ КАК ФАКТОРЫ РАЗВИТИЯ ТРАДИЦИЙ ДЕМОКРАТИЧЕСКОГО ГОСУДАРСТВА

Аннотация. Обоснована необходимость изменения подходов к построению инновационных путей повышения эффективности публичной власти. Исследованы теоретические основы формирования и развития умственных способностей человека и возможности их применения как социально-психологических факторов демократизации власти и повышения эффективности публичного управления территориальных общин.

Доказана целесообразность включения социально-психологических факторов развития общества в состав факторов, используемых при построении

систем публичного управления. Сформировано представление о существовании прямой связи системного мышления и интеллекта человека с его архетипом, гипотетически высказана мысль об их влиянии на "бессознательное" личности.

Рассмотрена сущность понятий "архетип", "мышление", "системное мышление", "интеллект" и "интеллектуальные модели" в качестве знаниево интеллектуального основания освоения и развития кибернетических системных архетипов управления, как пути интеллектуализации и повышения эффективности управления, начиная с низовых звеньев общества. Доказана целесообразность одновременного рассмотрения архетипичности людей, их системного мышления и интеллектуальных моделей, что углубляет их взаимосвязанность, взаимовлияние и взаиморазвитие. Предложенная модель связанности, взаимодействия и влияния ключевых человеческих факторов развития на развитие систем управления. Модель предназначена для получения представления о возможности применения архетипного подхода и системного мышления при овладении теоретическими и практическими знаниями будущими специалистами науки государственного управления. Она иллюстрирует влияние аккумулированных свойств человека на создание и функционирование нового типа моделей управления процессами развития территориальных общин.

Показано, что введение архетипического подхода, системного мышления и систем архетипов управления требует создания базового аналитического обоснования, которое должно строиться на результатах исследования кадрового состава и управленческих систем территориальных общин путем применения аналитико-синтетической модели "Универсального эпохального цикла". Предложено дополнить концепцию построения и развития систем управления территориальными общинами мероприятиями с использованием архетипического подхода как новой возможности выявления и задействования интеллектуального потенциала жителей в процессы развития территорий и страны в целом.

Ключевые слова: социально-психологические свойства человека, архетип человека, системное мышление, интеллектуальные модели, архетип системы управления, социально-психологические факторы повышения эффективности управления, демократизация и интеллектуализация процессов, управление развитием.

Problem statement. The organization of an effective system of public management of territorial communities is one of the most important problems of public state formation in Ukraine. The driving forces of social and democratic development are the knowledge and collective competence of civil servants; their ability to predict tendencies and patterns of development, flex-

ible, rationally structured structures of government bodies; and their internal and external well-established, directed and balanced direct and feedback relations in the implementation of management solutions.

However, at the present stage in the public administration of Ukraine, neither the organization of management nor the level of competencies of managerial staff sufficiently provides a timely and high-quality solution to urgent problems of life of the Ukrainian society. They are particularly acute at the territorial level. In the reform of local self-government, new rights have not been fully realized yet. Territorial communities are not provided with effective organizational models for the development and implementation of management processes, they do not have a sufficient number of experienced, innovative thinking leaders and civil servants who would fully accept the new conditions of management and feel masters of their own lives. Management continues to use traditional approaches to building systems of management organizations and links between higher authorities, businesses, and society. The behaviour of civil servants has not changed. Their powers and vision of their own future are not yet sufficiently independent.

The general psychological state of the society is becoming threatening, as the distrust of the authorities; their capabilities and the ability to create a new climate in society are deepening. It becomes evident that the progressive social movement requires the formation of new management traditions, a new approach to meaningful, functional and organizational design of management systems and methodological support of power actions.

Considering that the activity of people is the basis of their conscious existence and development, the application of socio-psychological factors in the improvement of the systems of state and municipal government becomes extremely relevant. The existence of complex problems in ensuring the progressive social movement of society motivates the search for new ways of improving the existing state.

Analysis of recent researches and publications. The social purpose of the state and its social responsibility towards its citizens is to create the conditions for their development, meeting the needs and participation in building a democratic platform of their lives. But in the public management of territorial communities to solve this problem, there are no effective programs or plans yet. In the research of the theory and practice of management, a special place is occupied by humans as the main object and subject of state administrative activity and social development. Therefore, radical improvement of the situation in Ukraine is impossible without the development of new scenarios for the development of a democratic society, the formation of new managerial traditions and rules, the broad involvement of thinking and intellectually developed citizens. This is the focus of theoretical and practical research on the formation of conditions for enhancing the creative ability of the deep psychological development of human archetypes and their communities in order to activate and engage them in the systems of life support and development of mankind.

Issues of mental change processes that affect the social status of people in the context of political, cultural and social content, principles of regulation of the ability of emotional activity of subjects, profound factors of activity reproduction in the processes of activity have become the subject of research of many foreign scientists: V. Yadov, A. Shirozii, D. Uznadze, M. Odintsova and other representatives of the schools of psychology of O. Leontiev and the psychology of D. Uznadze [1].

Ukrainian scientists, representatives of the Ukrainian school of archetype academician E. Afonina (A. Martynov, O. Sushii, O. Donchenko, T. Novachenko, O. Balakirev, S. Blahodietelev-Vovk, V. Druk, T. Belska and N. Havkalov, etc.) [1; 2; 3; 4; 5; 6; 7], in addition to the above areas, explore the archetypal components of government, the archetypal development of society's traditions, the development of psychological analytics, the participation of the unconscious in solving social problems; develop methodological foundations for the research of the individual and collective unconscious in the social and other spheres of life. The new methodology and technique of psychosocial analysis of the society of E. Afonina are implemented using the model of the Universal Epochal Cycle.

At the same time, some issues of practical use of human archetypes in the reform processes of democratization of power in society are still pending. One such issue is the application of an archetypal approach, that is, the formation of systemic thinking and intellectual models of people in the construction of systemic archetypes of public management of territorial communities.

Purpose of the article: To find out unused possibilities of archetypal approach and systemic thinking as factors of levelling outdated traditions of management for increase of efficiency of activity of management personnel; to find new ways of interaction between authorities and active members of society through their grouping and understanding through the development of their archetypal meta-settings, systemic thinking and the use of systematic archetypes of governance in the formation of governing bodies, training and recruitment for public service.

Presentation of the main research material. Since the beginning of the third millennium, the life of the Ukrainian people has been accompanied by serious disturbances: new political forces are emerging, economic and social problems are increasing, the role of historical roots is diminished, traditions, preferences, human values change, inter-ethnic respect disappears, which disperse basic values and negatively affect the consciousness of the population. The perception of new realities creates profound shifts in the formation of the personal and collective consciousness of people and does not inspire them to be active in new conditions. Although sprouts of positive sentiment have already taken root, which has been proved by Ukrainian scientists [8; 9; 10]. It promotes the self-realization and restoration of the energy of social actions, increases, and development of traditions of the Ukrainian people.

However, the moods, hopes, and aspirations of the population have not

been realized to date. This is also understood by the Ukrainian authorities, who, as Ukrainian scientists point out, 'no longer claim a monopoly of violence and prohibition, but try to function as a technique for managing life in the form of advice and recommendations of specialists' [10, P. 11].

It is obvious that without the active participation of the people of the country in the realization of the development goals chosen by the state, such a state in the society cannot be changed by either the chosen policy or scientifically substantiated and approved long-term development plans. Reproduction of social harmony, interaction and harmonious activity of power with society requires a serious change in the thinking of the society and the restructuring of the organization of power activity [11].

The change in consciousness of 'metanoia' (transcendence) in the Christian tradition was emphasized as insight and penetration into the essence of the high God [12]. Subsequently, it became the object of the research of many scientists. From the concept of 'consciousness' of humans was distinguished and its part, which man cannot recognize and distinguish. This feature of humans and the community has been called the archetype. For the first time, the philosophical interpretation of the term 'archetype' was made by K. Jung and his followers, and later by Avicenna and many other researchers who analysed the individual and collective unconscious generated by humans in some strange way [13]. For a long time, the archetype is regarded as one of the characteristics of humans and the community, which

is difficult to distinguish and formally describe. Although it is believed that there are boundaries of communication and human activity, in which its archetype can manifest itself quite clearly, namely: during the manifestation of professional and social qualities of a human, when evaluating during a certain position, when communicating, in professional activity, etc. It is believed that the archetype of a person influences his or her ability and desire to learn, master new competencies and form processes of thinking in humans. In doing so, the archetype itself develops. The 'unconscious' is nourished at the expense of new knowledge, skills, and new connections and increases the power of influence on the human mentality. During a group activity or study, a nourished individual archetype changes the group's 'unconscious' and mentality. However, 'the mentality is not given to a person from birth, but cultivated as a way of thinking, worldview, and character of emotional life' [10, P. 9]. The mentality is considered as a historically conditioned specificity of thinking, totality, and forms of organization of features of the social and political psychology of people, and their socio-cultural conscious. This suggests that exploring the 'archetype' of humans, at the same time should consider its properties such as the way of thinking, systemic thinking, intelligence, and intellectual model.

In order to gain a better understanding of the formation of human archetypal abilities, it is hypothetically assumed that the emphasized qualities of the human mind and activity are directly related to the archetype, although it is not quite clear as such.

Let's consider these qualities in more detail.

To characterize the thinking patterns, K. Jung divided people into extroverts and introverts. Among the components of general thinking are 'speed, depth of thinking, breadth of thinking, the flexibility of thinking, strategic, reflection (self-awareness) and organization' [13]. A characteristic feature of the way of thinking is determined by its ability to acquire a new quality in its highest cumulative expression: a state of systemic thinking, which allows identifying the connections of the analysed phenomenon not as a set of objects or social events, but as regularities and systemic changes made in them. Although these changes may not always be described by qualitative or quantitative indicators, they do help to give an idea of the trends or cyclical nature of changes in the society, individual systems, and links that make it work. Systemic thinking is linked to and identified with the model of human consciousness and subconsciousness (human archetype), which can be influenced by a subconscious direction for a deeper understanding of the mystery of the creation of the human conscious and the unconscious and to predict their manifestation in the processes of social evolution and human activity in society. In the presence of such properties, a person can assume that they are able to embody in its archetype, develop and manifest themselves in communication with other people. It is obvious that properties should be considered as inalienable and interconnected features of a person, which can be formed and developed when it acquires new knowledge, competency skills, and experience. The development of human thinking at a certain stage begins to form so-called systemic thinking. It is *a conceptual framework of a set of different knowledge and intuitions over the last 50 years, designed to facilitate the perception of the integrity of phenomena that helps to bring about change* [12, P. 23] (Translated by the author O. B.). To such thinking in practical activity leads to the observation of direct and feedback relationships, the vision of integrity not as its static state, but as a series of regular changes that enhance the ability of the phenomenon to counteract undesirable influences, to create its equilibrium and balance. General and vocational training, culture, and experience, systemic thinking develop human intellectual abilities. But the archetype and intelligence of man are not the same things. Unlike archetypes, human intelligence is created and subjected to development. According to Albert Einstein, the creations of the intellect have been through the noisy bustle of generations and have warmed the world with warmth and light for centuries. Today, the science that studies intelligence gives more than 70 definitions of it. Common to them, integrity and consistency of mental experience can be identified its ability to activity and the psychological characteristics of the human. The development of intelligence is directed to the formation of an intellectual model of a human, which reflects in his mind certain provisions, generalizations, pictures or even images that influence his understanding of the world and the choice of ways of action. One of the important and potentially valuable possibilities of system

thinking is that its application allows getting an idea that some manifestations of the behaviour of the processes of the structure of a phenomenon occur again and again. This manifestation of the idea was called the type of structure, and the formation of phenomena archetype of the system, including 'limits of growth', 'change of problem', 'pattern of behaviour' and others. [12, P. 109]. This type of archetype is compared with stories and situations, or the state of systems that repeat themselves under different conditions more than once. This phenomenon is reflected in different fields of knowledge (Biology, Economics, Management, and Psychology, etc.), which allows combining a large number of repetitive situations into a much smaller number of manageable archetypes.

Recognizing the existence of human archetypes and taking into account the possibilities of mastering systemic thinking and the formation of intellectual models, allows the recognition of the behaviour of complex systems and the existence of relationships in them, their constant periodicity or constant repetition, called 'system archetypes' and primarily 'archetypes of control systems'. Their definition should be due to the science of Cybernetics, which proposed six types of system archetypes of management.

The term 'archetype' in Cybernetics is interpreted as a high degree of abstraction of the system, which gives each system a certain status, which characterizes the level of development of knowledge and management skills [14]. The archetype of management systems reflects the principles and contours of control using information flows, which becomes its calling card. The archetypes of control systems offered by Cybernetics are a general archetype that implements the following principles: interaction of control systems with the environment, blackbox principle, and feedback principle. Considering the general archetype, a number of system archetypes were proposed: open-loop control archetype, closed-loop control archetype, adaptive control system archetype, system archetype in which optimal control algorithms and reflective control archetype are implemented [15; 16].

In order to identify, describe and analyse the archetypes of control systems, efforts should be directed to the use of a higher form of concentration of knowledge and skills capable of implementing control algorithms. Thus, the management of the systemic archetype of reflective control implies the need to possess a set of management science knowledge about managed objects, the interpretation of knowledge of public control functions to rebuild this knowledge in the processes of functioning and self-organization of systems, models and management algorithms. This will solve the problem of recognition of the environment and technologies for preparing the appropriate response to the effects of management objects, the allocation of causal chains, trends, and patterns, the identification of factors, the construction of analytical and static models and their analysis.

In order to recognize and use the archetypes of control systems, distinguished by the science of cybernetics, it is necessary to create conditions for their harmonization with the collective archetypes of management (their

collective unconscious), since this phenomenon is implicit and almost unmanageable. It can be about other abilities of people who will implement the positive archetypal properties of managers in management activities and implement them in management. The archetypal approach to the application of systemic management archetypes proposes to consider ways of thinking, systems thinking, intelligence, and intellectual models that can, with some conventionality, be considered the key to intuition and the subconscious. The logical structure of the connection and interaction of key human factors, their inclusion in the development of management systems is shown in the figure.

of increasing the efficiency of management at the content-functional, design, technological and experimental stages of modernization of public authorities to provide the authorities with intellectually developed employees.

The functioning of a set of models of the type of systemic archetypes of management and the connections between them can create the basic basis for the formation of a new psychological climate in the management of society through innovative technologies of social harmonization, common vision, and interaction to achieve the goals of developing a common life. It is also advisable to use our model when developing strategic and on-going devel-
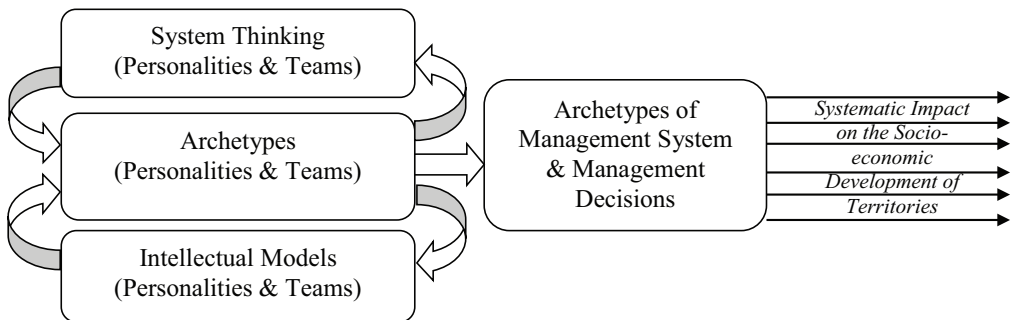
Fig.: The Model of Connectedness, Interaction & Influence of Key Human Factors on the Development of Management Systems

The model is intended to get an idea of the possibility of applying an archetypal approach and systemic thinking in mastering theoretical and practical knowledge by future specialists of public administration science. It illustrates the impact of accumulated human properties on the creation and operation of a new type of model for managing territorial community development processes. This model is proposed to be used in the research of problems

opment measures for a country and its regions.

It should be noted that in the existing models of management systems, the composition of methods of their construction (linear, functional, linear-functional, matrix, divisional, staff) and in the recruitment of managerial positions do not take into account the socio-psychological factors that would impede the consideration of ways of thinking, systemic influence

and opportunities of individuals and collectives for active participation in management, which does not allow to involve psychological factors in positive changes in society.

At the same time, the proposed means of systemic thinking and people's intellectual ability to apply the archetypal methodology in improving the effectiveness of public management of territorial communities do not cover all the necessary archetypes of governance systems in building a democratic society. It is necessary to have a basic analytical basis to know the real possibilities of applying the archetypal approach in the system of public power in the conditions of transformation processes. It can be created using the analytic-synthetic model of the Universal Epochal Cycle by E. Afonina, which allows conducting a socio-historical analysis of the development of society and civilization, deepening into the very foundations of human social existence [2].

Conclusions and prospects for further researches. Systemic thinking, systemic vision, systemic improvement, and systemic development are the key concepts of the human world perception, which leads to in-depth studies of their transformation and application in various spheres of human activity.

The application of already known systemic archetypes of governance provides an opportunity to recognize the existing systems of public administration of the territories, their archetypal and intellectual models. It will help to solve today's multifaceted problems of democratic governance and the ability of leaders to make the necessary timely changes in the managed processes and influence their social abilities. Therefore, the process of mastering system thinking and the formation of intelligent models must be focused and managed.

The development of social thinking becomes a powerful source of formation of intelligence, both individual and collective. It also enriches the human archetypes, which creates the conditions for the development of systemic archetypes, in particular in the state and municipal government.

It is necessary to create conditions for expanding the concept of improvement of organizational-content and functional forms of management systems. It will take into account behavioural theories, structural images of the collective unconscious, tendencies, and dynamics of archetypal layers of reality, the achievements of cybernetics, systematic thinking, and management of processes.

Further directions of research of this problem should become as follows: creation of analytical models of the analysis of quality of management systems at the initial level of society-territorial communities; identification of existing problems and an assessment of ability of the power to their decision; development of methodology of development by cybernetic system archetypes of management and development of methods of their practical construction and functioning; conceptualization of archetypal and system approaches in increase of efficiency of public management for their application in practice; development of the content of additions to educational programs of training of future special-

ists from public administration in institutions of higher education (universities), centres of training and advanced training of administrative personnel for acquisition of knowledge and skills of development of system thinking and intelligence with use of computer technologies.

REFERENCES

1. Proceedings of the 3Conference Title (2013): mezhdunarodnaia nauchno-praktycheskaia konferentsyia "Symvolycheskoe y arkhetypycheskoe v kulture y sotsyalnыkh otnoshenyiakh" — International scientific-practical conference "Symbolic and archetypal in culture and social relations". (175 p.). Praha: Vědecko vydavatelské centrum "Sociosféra — CZ" [in Czech Republic].

2. Sushyi, O. V. (2018). Ukrainske dyvo [The Ukrainian miracle]. Ukrainskyi sotsium. — Ukrainian society, 4(67), 162–165 [in Ukrainian].

3. Bielska, T. V. (2014). Arkhetypni kontseptualni zasady stanovlennia i rozvytku hlobalnoho hromadianskoho suspilstva [Archetypal conceptual foundations for the emergence and development of global civil society]. Publichne upravlinnia: teoriia ta praktyka. — Public administration: theory and practice, 2(18), 14–22 [in Ukrainian].

4. Sushyi, O. V. (2012). Psykhosotsialna kultura derzhavnoho upravlinnia [Psychosocial culture of public administration]. — Kyiv: Svitohliad [in Ukrainian].

5. Afonin, E. A. & Balakirieva, O. M. (2015). Funktsionalna i kompetentnisna hotovnist derzhavnykh sluzhbovtsiv Ukrainy do zdiisnennia publichnoho administruvannia v umovakh demokratii [Functional and Competent Willingness of Ukrainian Civil Servants to Perform Public Administration in Democracy]. nauk.-analit. dopovidna zapyska. Kyiv: DU "Instytut ekonomiky ta prohnozuvannia Natsionalnoi akademii nauk Ukrainy" [in Ukrainian].

6. Afonin, E. V. & Balakirieva, O. M. (2015). Funktsionalna i kompetentnisna hotovnist derzhavnykh sluzhbovtsiv Ukrainy do zdiisnennia publichnoho administruvannia v umovakh demokratii [Functional and Competent Willingness of Ukrainian Civil Servants to Perform Public Administration in Democracy]. Ukrainskyi sotsium — Ukrainian society, 1, 7–22 [in Ukrainian].

7. Afonin, E. A. (2010). Liudska identychnist ta osoblyvosti yii vplyvu na polityku y derzhavne upravlinnia [Human Identity and its Impacts on Politics and Public Administration] Kontseptualni zasady vzaiemodii polityky i upravlinnia — Conceptual framework for policy-management synergies, (pp. 265-289). Kyiv : NADU [in Ukrainian].

8. Afonin, E. A., Sushyi, O. V. & Usachenko, L. M. (2011). Zakonomirnosti ta osoblyvosti suspilno-transformatsiinykh protsesiv v Ukraini [Patterns and features of social and transformation processes in Ukraine]. Ukrainskyi sotsium. — Ukrainian society, 4(67), 7–30 [in Ukrainian].

9. Sushyi, E. V. & Afonin, E. A. (2011). Arkhetypyka kak novoe nauchnoe napravlenye mezhdystsyplynarnыkh yssledovanyi problem hosudarstvennoho upravlenyia [Archetypal as a new scientific field of interdisciplinary research of public administration problems]: Proceedings of the 9rd International: International Conference "Hosudarstvennoe upravlenye v KhKhI veke: tradytsyy y ynnovatsyy" — materials of the 9th international

conference "Public Administration in the 21st Century: Traditions and Innovations". (Vols. 2). (pp. 111-122). Moscow: Yzd-vo Mosk. un-ta [in Russian].

10. Afonin, E. & Martynov, A. (2019). Ukrainske dyvo: vid depresii do sotsialnoho optymizmu [The Ukrainian miracle: from depression to social optimism]. Kyiv: Kyievo-Mohylianska akademiia [in Ukrainian].

11. Hebert, Saimon A. (2001). Administratyvna povedinka: Doslidzhennia protsesiv pryiniattia rishen v orhanizatsiiakh, shcho vykonuiut administratyvni funktsii [Administrative Behavior: Investigating Decision Making Processes in Organizations Performing Administrative Functions]. (Trans). Kyiv : ArtEk [in Ukrainian].

12. Senhe P. (1999). Piataia dystsyplyna: Ysskustvo y praktyka samoobuchaiushcheisia orhanyzatsyy [Fifth discipline: The art and practice of self-study organization]. (Trans). Moscow: Olymp — Byznes [in Russian].

13. Iunh, K. (2009). Soznanye y bessoznatelnoe [Consciousness and the unconscious]. — Moscow: Akademycheskyi Proekt [in Russian].

14. Hlushkov, V.M. (Ed.). (1973). Entsyklopediia kibernetyky [Encyclopedia of Cybernetics]. (Vols. 1-2). Kyiv: Holovna redaktsiia Ukrainskoi radianskoi entsyklopedii [in Ukrainian].

15. Freidyna, E.V. (2007). Yssledovanye system upravlenyia [Management systems research]. Novosybyrsk: NHUЭU [in Russian].

16. Byr, S. (1965). Kybernetyka y upravlenye proyzvodstvom [Cybernetics and production management]. Moscow: Nauka [in Russian].

СПИСОК ВИКОРИСТАНИХ ДЖЕРЕЛ

1. Символическое и архетипическое в культуре и социальных отношениях: материалы III междунар. науч.-практ. конф., 5 – 6 марта 2013 г., Прага : Vědecko vydavatelské centrum "Sociosféra – CZ", 2013. 175 с.

2. Суший О. В. Українське диво. Український соціум. 2018. № 4(67). С. 162–165.

3. Бєльська Т. В. Архетипні концептуальні засади становлення і розвитку глобального громадянського суспільства. Публічне управління: теорія та практика. 2014. № 2(18). С. 14–22.

4. Суший О. В. Психосоціальна культура державного управління: монографія. Київ : Світогляд, 2012. 344 с.

5. Афонін Е. А. Балакірєва О. М. Функціональна і компетентнісна готовність державних службовців України до здійснення публічного адміністрування в умовах демократії: наук.-аналіт. доповідна записка. Київ : 2015. 24 с.

6. Афонін Е. В., Балакірєва О. М. Функціональна і компетентнісна готовність державних службовців України до здійснення публічного адміністрування в умовах демократії. Український соціум. 2015. № 1. С. 7–22.

7. Афонін Е. А. Людська ідентичність та особливості її впливу на політику й державне управління. Концептуальні засади взаємодії політики і управління : навч. посіб. Київ : НАДУ, 2010. С. 265–289.

8. Афонін Е. А. Суший О. В. Закономірності та особливості суспільно-трансформаційних процесів в Україні. Український соціум. 2011. № 4. С. 7–30.

9. Суший Е. В., Афонин Э. А. Архетипика как новое научное направление междисциплинарных исследований проблем государственного управления Государственное управление в XXI веке: традиции и инно-

вации : материалы 9-й междунар. конф., г. Москва, 25–27 мая 2011 г. Москва: Изд-во Моск. ун-та, 2011. Ч. 3. С. 111–122.

10. Афонін Е., Мартинов А. Українське диво: від депресії до соціального оптимізму: монографія. Київ : Києво-Могилянська академія, 2019. 296 с.

11. Саймон Геберт А. Адміністративна поведінка: Дослідження процесів прийняття рішень в організаціях, що виконують адміністративні функції; пер. с англ. за заг. ред. Р. Ткачук. Київ: АртЕк, 2001. 392 с.

12. Сенге П. Пятая дисциплина: Искусство и практика самообучающейся организации : пер. с англ. Москва : Олимп – Бизнес, 1999. 408 с.

13. Юнг К. Сознание и бессознательное. Москва : Академический Проект, 2009. 188 с.

14. Енциклопедія кібернетики : у 2 т. / редкол. : В. М. Глушков (відп. ред.), М. М. Амосов, І. П. Артеменко [та ін.]; АН Української РСР. – Київ : Голов. ред. Укр. рад. енцикл., 1973. Т. 2. 570 с.

15. Фрейдина Е. В. Исследование систем управления : учебно-методический комплекс. Новосибирск : НГУЭУ, 2007. 184 с.

16. Бир Стаффорд. Кибернетика и управление производством. — Москва : Наука, 1965. 391 с.

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

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

Валевский Алексей Леонидович,
доктор наук государственного управ-ления, ведущий научный сотрудник,
Национальный институт стратегических исследований, 01030, Киев, ул. Пирогова, 7-а, тел.: +38 (050) 654 38 98, e-mail: walewsk@gmail.com
ORCID: 000-003-0403-0277

ARCHETYPE COMPONENT IN THE ELECTORAL CYCLE OF UKRAINE IN 2019

Abstract. The research objective of the publication is to analyse the results of the 2019 election cycle in Ukraine (presidential and early parliamentary elections) through the lens of K. Jung's socio-cultural archetypes. It was necessary to determine the reasons for the victory of the candidate Zelenskyi, who had no political and managerial experience over competitors who had been active in politics and governance for a long period.

It is proved that the result of the election cycle was the socio-economic and institutional crisis in which Ukrainian society found them. Another reason was the decline in the legitimacy of political and administrative institutions, caused by the inability to carry out successful reforms.

The models of the positioning of the main competitors during the election campaign are analysed. It is shown that Poroshenko's unprecedented loss is due to the fact that society has not adopted a national-conservative ideology.

Voters under the influence of socio-cultural archetypes chose a candidate who was not affiliated with the political class, attributing to him qualities that he did not have. The 'unsystematic' candidate won the electoral race because society was in a state of disintegration of institutions and low legitimacy of the authorities.

It is shown that the 2019 election cycle symbolizes the end of the post-Soviet period in the history of Ukraine and the beginning of the destruction of the administrative-oligarchic model. The political and economic groups that have come to power have adopted the doctrine of 'market fundamentalism' (or libertarianism). It is predicted that in the future the implementation of this doctrine will be accompanied by the consolidation of the raw material model of the economy, export of labour and the destruction of social obligations of the state.

It is concluded that the use of socio-cultural archetype methodology provides the key to understanding the unprecedented results of the 2019 election process in Ukraine.

Keywords: socio-cultural archetypes, presidential elections in Ukraine in 2019, parliamentary elections in Ukraine in 2019, socio-economic crisis, institutional crisis.

АРХЕТИПНА СКЛАДОВА В ЕЛЕКТОРАЛЬНОМУ ЦИКЛІ УКРАЇНИ У 2019 РОЦІ

Анотація. Дослідницьке завдання публікації полягає в аналізі результатів виборчого циклу в Україні у 2019 р. (президентські і дострокові парламентські вибори) через призму соціокультурних архетипів К. Юнга. Необхідно було визначити причини перемоги кандидата Зеленського, який не мав політичного та управлінського досвіду над конкурентами, які тривалий період функціонували у сфері політики і управління.

Доведено, що причиною результатів виборчого циклу стало соціально-економічна та інституційна криза, в якій опинилося українське суспільство. Наступною причиною стало падіння легітимності політичних та управлінських інститутів, викликане нездатністю до проведення успішних реформ.

Аналізуються моделі позиціонування основних конкурентів під час виборчої кампанії. Показано, що безпрецедентний програш Порошенка спричинений тим, що суспільство не прийняло національ-консервативну ідеологію. Виборці під впливом соціокультурних архетипів вибрали кандидата, який не був пов'язаний з політичним класом, приписуючи йому властивості, яких у нього не було. "Несистемний" кандидат став переможцем у виборчих перегонах тому, що суспільство перебувало у стані дезінтеграції інститутів і низької легітимності органів влади.

Показано, що виборчий цикл 2019 р. символізує закінчення пострадянського періоду в історії України і початок деструкції адміністративно-олігархічної моделі. Політико-економічні групи, які прийшли до влади, взяли на озброєння доктрину "ринкового фундаменталізму" (або лібертаріанство). Робиться прогноз, що у перспективі реалізація цієї доктрини супроводжу-

ватиметься закріпленням сировинної моделі економіки, експортом робочої сили і руйнуванням соціальних зобов'язань держави.

Робиться висновок, що використання методології соціокультурних архетипів дає ключ до розуміння безпрецедентних результатів виборчого процесу в Україні в 2019 р.

Ключові слова: соціокультурні архетипи, президентські вибори в Україні у 2019 р., парламентські вибори в Україні в 2019 р., соціально-економічна криза, інституційна криза.

АРХЕТИПИЧЕСКАЯ СОСТАВЛЯЮЩАЯ В ЭЛЕКТОРАЛЬНОМ ЦИКЛЕ УКРАИНЫ В 2019 ГОДУ

Аннотация. Исследовательское задание публикации состоит в анализе результатов избирательного цикла в Украине в 2019 г. (президентские и досрочные парламентские выборы) через призму социокультурных архетипов К. Юнга. Необходимо было определить причины победы кандидата Зеленского, который не имел политического и управленческого опыта над конкурентами, которые длительный период функционировали в сфере политики и управления.

Доказано, что причиной результатов избирательного цикла является социально-экономический и институциональный кризис, в котором оказалось украинское общество. Следующей причиной стало падение легитимности политических и управленческих институтов, вызванное неспособностью к проведению успешных реформ.

Анализируются модели позиционирования основных конкурентов во время избирательной кампании. Показано, что беспрецедентный проигрыш Порошенко вызван тем, что украинское общество не приняло национал-консервативную идеологию. Избиратели под воздействием социокультурных архетипов выбрали кандидата, который не был связан с политическим классом, приписывая ему свойства, которых у него не было. "Несистемный" кандидат стал победителем в избирательной гонке потому, что само общество находилось в состоянии дезинтеграции институтов и низкой легитимности органов власти.

Показано, что избирательный цикл 2019 г. символизирует окончание постсоветского периода в истории Украины и начало деструкции административно-олигархической модели. Пришедшие к власти политико-экономические группы взяли на вооружение доктрину "рыночного фундаментализма" (или либертарианства). Делается прогноз, что в ближашей перспективе реализация этой доктрины будет сопровождаться закреплением сырьевой модели экономики, экспортом рабочей силы и разрушением социальных обязательств государства.

Делается вывод, что использование методологии социокультурных архетипов дает ключ к пониманию беспрецедентных результатов избирательного процесса в Украине в 2019 г.

Ключевые слова: социокультурные архетипы, президентские выборы в Украине в 2019 г., парламентские выборы в Украине в 2019 г., социально-экономический кризис, институциональный кризис.

Problem statement. The results of the 2019 election cycle in Ukraine (presidential and early parliamentary elections), when the 'non-systematic' candidate Zelenskyi confidently defeated competitors who had considerable political and managerial experience for a long time to attract the attention of researchers. As a result of this election, the political configuration was completely changed when the Servant of the People presidential party, which was created specifically for 'elections', won a majority of seats in parliament.

This situation has attracted the attention of the world media, who are lost in speculation about the causes of the collapse of the 'old' political forces in Ukraine. Observers noted that the election of the new president was largely innovative and, at the same time, meaningless, it was conducted mainly on social networks while avoiding direct political debate. Most observers indicated that millions of voters sympathized with the candidate who presented them with the image of a 'simple guy' from the Servant of the People TV series. However, these estimates only recorded the outside of the situation, without touching on the political, economic and social causes of the collapse of the political system that has developed over the decades. It is obvious that a systematic study of these social and political transformations is an extremely urgent matter, given the need to identify further ways of development of Ukrainian society.

The purpose of the article is an analysis of the results of the election cycle in Ukraine in 2019 through the lens of socio-cultural archetypes. It was necessary to determine the reasons for the victory of the candidate Zelenskyi, who had no political and managerial experience over competitors who had been active in politics and governance for a long period. In particular, to analyse the positioning patterns of the main competitors during these election campaigns. It was also a task to prove that the 2019 election cycle symbolizes the end of the post-Soviet period in Ukrainian history and the beginning of the destruction of the administrative-oligarchic model that has emerged over the last decades.

Analysis of recent research dedicated to the 2019 election cycle, in particular, Ye. Holovakha [1], V. Horbulin [2] and A. Yermolaiev [3] shows that the socio-cultural causes of social transformations are clearly not given sufficient attention. These and other authors mainly focus on the analysis of purely political and electoral factors. At the same time, through the use of the methodology of cultural archetypes, it becomes possible to more systematically explore the cultural and macro-social tendencies that led to the victory of the neophyte candidate over the administrative-oligarchic system, which at that time was embodied by Poroshenko and other candidates from the 'old' politics.

Presentation of the main material.

The archetype of the Clown and the King in political discourse

The key to understanding the vicissitudes of the 2019 election cycle may be the archetypes of the Clown and the King. K. Jung notes that 'the motive of the stuntman is manifested not only in mythical form but also inherent in the modern man, who does not sus-

pect anything when he feels like a toy in the hands of a 'case', which paralyzes his will and actions with an openly evil intention. Any cultural person looking for excellence somewhere in the past should be surprised to meet a trickster figure. The so-called civilized man forgot the trickster. He only mentions the figurative and metaphorical meaning of his image when irritated by his own helplessness, he talks about the fate of playing evil jokes with him' [4].

In the socio-cultural tradition of the King (monarch, political leader, leader, top-manager, and commander) are fixed the desire for power, leadership, and political demagogy. The clown (aka trickster, clown, comedian, humourist, joker, jack-pudding) is associated with the King in such a way that, in the guise of a joke (irony, anecdote, variety speech, literary sketching, etc.), he does not speak in official political discourse. At the same time, the Jester does not play the role of an oppositionist. He, using his position, simulates rebellion. Therefore, both the King himself and the real political opposition are loyal to the Clown. Thus, the actions of the Clown perform the functions of political communication, when in a playful form an assessment of the actions of both the King and his opponents.

The advantage of the Clown over any politician is that his jokes do not require additional interpretation for the mass audience. They are clear to all, cause laughter, which is an unmistakable feature of approval. Therefore, the Clown is 'his' for various social groups. Another obvious advantage of the Clown is that he cannot be ridiculed.

The Clown can act as a virtual discreditor for political process partici-

pants. The character who became the subject of ridicule of the Clown invariably loses legitimacy. Dictators, as well as Democrat politicians, are well aware that laughing at them is the first step to delegitimization. At the same time, the Clown does not take part in the overthrow of the idol of power, because the joke (anecdote, satire) has no political alternative. Therefore, the Clown cannot claim the role of a collective King.

The archetype of the Clown and the King provides a socio-cultural code for understanding the 2019 election drama, when Zelenskyi, a well-known successful comedian who has never been in the system of government and politics, was able to convincingly defeat the collective King, then the President Poroshenko, and all the other candidates who had extensive experience in government and political work. And later, virtual haste for the early elections made the Servant of the People party of Zelenskyi, which included many random people, also convincingly won the parliamentary elections of all competitors.

In the 2019 election drama, the logic of the genre should not have happened to the Clown; he himself took the place of the King, squeezing numerous competitors. Some experts interpret this transformation as a result of manipulation by screenwriters and actors. Others call it 'electoral independence'. We argue that this was not a consequence of manipulation, but a reaction of the population to the institutional and ideological crisis of society.

The example of Ukraine shows that the Clown painfully occupies the place of the King when social mechanisms fail. He is elected by voters because

other candidates in the King appear insincere and dangerous. And as stated above, the Clown enjoys a high level of trust. For a mass voter who does not trust the 'official' politicians, the person of the Clown is a means of fighting against corrupt and deceitful power, unable to represent the interests of 'ordinary people'. In this respect, jokes (sometimes on the verge of an image) addressed to the current politicians and the entire system of government in the Servant of the People TV series and the Quarter 95 show were in tune with the sentiments of large social groups.

The socio-economic context of the entry on the Trickster political scene

The 2019 election cycle saw Ukraine in the worsening economic crisis, wars in the east of the country and discontent with the ruling elite. Despite the fact that the country's economy ended in 2018 with slight GDP growth of 3.3 %, it did not close the decline in 2014 by 6.6 % and in 2015 by 9.8 %. The experts pointed to alarming tendencies in the quality of this economic growth, which was mainly achieved through the export of raw materials and trade. The industry did not show a convincing growth tendency, on the contrary, de-industrialization was gaining ground in the country. The foreign trade deficit also showed a significant deficit. Thus, the negative balance of foreign trade in goods in 2018 amounted to $ 9.8 billion, in particular, with the EU countries — $ 3 billion. [5] The downturn in the economy was indicated, in particular, by a fall in Ukrainian exports of goods, which in the year 2018 was down 25.3 % from $ 63.3 billion in 2013 to $ 47 in comparison with 'domidan', $ 3 billion in 2018.

The commodity structure of exports was mainly raw material, consisting mainly of agricultural raw materials, ore and of ferrous metallurgy of low level of processing.

These economic tendencies contributed to the decline in the well-being of citizens. According to the IMF, in 2018 Ukraine is the poorest country in Europe with a GDP per capita of $ 2.96 thousand. As of December 2018, wage arrears reached their historic high UAH 2.8 billion. [6]. Labour migration is gaining ground in the country: according to the World Bank, in 2018, workers have transferred about $ 14 billion to Ukraine. For comparison, foreign direct investment in Ukraine in 2018 amounted to about $ 2.8 billion. According to expert data, about 3.2 million Ukrainians worked abroad on a permanent basis, with seasonal jobs ranging from 7 to 9 million.

A real nightmare for citizens was the rapid increase in tariffs for utilities. Thus, from 2014 to 2018, natural gas tariffs for the population increased by 1080 %, hot water supply by 560 %, heating by 1240 %, and electricity by more than 221 %. In the conditions of progressive poverty, the increase in utility tariffs has led to the population simply not being able to pay them. As a result, in the pre-election year 2018, Ukrainians paid only 80.6 % of the amount charged for utilities. At the end of December 2018, public debt on housing and utilities services amounted to UAH 55.6 billion. [7].

The so-called 'external governance', when international financial institutions dictated the main directions of social and economic policy, and 'friendly' states defined personnel policy. An elo-

quent illustration of this was the story surrounding the intervention of US Vice President Biden on the appointment of Attorney General of Ukraine.

These crisis tendencies have contributed to the growing negative attitude of citizens to the authorities. According to the Rating Group, in December 2018, 70 % of the population were of the opinion that things were going wrong in the country. 57 % of respondents said that their family's financial situation had deteriorated during 2018. 62 % said rising prices were one of the three most important problems for them. 77 % indicated that they did not approve of the activities of the then President Poroshenko, 88 % indicated that they were dissatisfied with the work of the Verkhovna Rada of Ukraine [8]. The fall of the legitimacy of the authorities at the moment of the beginning of the election cycle reached such a level that the politicians associated with it actually acted in a hostile environment.

To these economic and social destructions should be added the ideological consequences of the failure of the proclaimed reform policy. The events of 2013–2014, which led to the fall of the then President Yanukovych, were held, in particular, under the slogans of ensuring the European integration of Ukraine and the need for radical reforms. In response to these public opinion queries, the ruling political class had adopted several reform programs during 2014–2015. It was the Presidential Strategy for Sustainable Development 'Ukraine 2020', which identified 10 areas of major reform [9]. European Ukraine Coalition Agreement provided for the implementation

of reforms in 17 directions [10]. To implement these programmatic documents, the Legislative Support Plan for Ukraine was approved, which envisaged the preparation of 488 bills [11]. In order to coordinate the implementation of the reform policy, a National Reform Council was established [12].

However, this 'reformist giganticism' has largely been a pretext for political class self-promotion. The promised reforms have either not begun at all, or their implementation has been 'sunk' in fruitless discussions. The political class got the most out of presenting itself as 'reformers', but no real institutional 'European' reforms were carried out. In the public consciousness, the frustration with unjustified hopes for quick results from the signing of the Association Agreement between Ukraine with the EU increased.

Having come to power in an atmosphere of revolutionary enthusiasm for Euromaidan, the ruling factions were essentially repeating the political behaviour patterns of the previous Yanukovych regime. Namely, no real anti-corruption policy was carried out, nepotism flourished, material stratification increased. Added to this, the campaign of 'universal Ukrainization' aimed at displacing the Russian language from the public sphere, rewriting history and instilling a nationalist conservative ideology began. This, of course, contributed to the increase of negativity in the population of the South and East to the State Humanitarian Policy. As a result, the reform trend ended and never started. Poroshenko entered the election campaign as a carrier of nationally conservative ideological units.

The devastating social and economic processes have shaped society's demand for a 'non-systemic' politician, that is, a person who would not be affiliated with the ruling political elite.

Models of the positioning of the main competitors

Zelenskyi perfectly met the expectations of society. His lack of political experience, as well as his high level of popularity thanks to the television series and the 95 Quarter show, which aired on the rating TV channels, gave him an increase in electoral popularity. The stage image of 'one of the boys', formed under the influence of satire on incumbent politicians, has been understood by millions of potential voters.

It should be noted that the election campaign was the most successful. During the electoral race, Zelenskyi himself and his team members kept quiet. The voters were not presented with any programming document or public statement, which could give an idea of what the candidate plans to do with the country in case of victory. There were isolated posts on social networks, a few insignificant interviews, and promotional material. As a result, it turned out that millions of voters attributed to Zelenskyi those qualities he would like to see in him. This can be called a situation of 'self-forgery'. In this regard, Zelenskyi himself successfully defines his position in the public debate, stating that he is 'not a competitor but a verdict of Poroshenko'.

Against this background, its main competitor Poroshenko developed an active outreach, promoting national conservative ideological settings, trying to portray himself as a Russophobe and an orthodox Ukrainian nationalist. His team used the so-called traditional methods of Ukrainian politics as 'segmentation of the electorate' when, in order to mobilize 'their' supporters, an image of the enemy from social groups who refused to vote was created. In particular, this was achieved through the use of so-called 'hate speech' in controlled media, as well as 'dirty' technological techniques. At the same time, the population did not receive clear answers from candidate Poroshenko regarding further ways of solving urgent socio-economic problems. On the whole, the image of a belligerent orthodox nationalist turned out to be unacceptable to the majority of voters.

Zelenskyi avoided commenting on themes that divide society. Poroshenko, on the contrary, used them without restrictions, contributing to the injection of hysteria. Poroshenko's election campaign was no longer a 'European reformer' (due to the lack of real results of the proclaimed reforms), but a preacher of radical ethnonationalism. However, the destructive style of the election campaign did not produce the desired results. Against Poroshenko's candidacy, the electorate of the southern and eastern regions was consolidated, and a moderate voter in the western regions chose other candidates.

The propaganda thesis that Zelenskyi was not ready to perform the functions of the head of state was widely used but was not received by public opinion, first of all, due to the poor results of Poroshenko's work and the system of government he formed. The population saw with their own eyes that Poroshenko himself with his political 'experience' is not able to show positive results.

It should be noted that, unfortunately, on the whole, the presidential and parliamentary election campaigns were characterized by an anti-intellectual trend. The attempts of the candidates for the presidency to initiate public dialogue on the concept and mechanisms of reforms (most of these efforts were made by Yulia Tymoshenko through her New Deal Program) were unsuccessful. The problems of structural reforms were brought out of the public sphere.

The vicissitudes of the election campaign

There is a lot of unconfirmed information about the motives for joining Zelenskyi's election race. At present, the most plausible version remains that Zelenskyi's Project was conceived as a spoiler for the Vakarchuk Project, which Western sponsors had previously prepared for the role.

As a potential candidate, Zelenskyi firstly appeared in sociological rankings in March 2018 with a very good starting rating of 6 %. Throughout 2018, intrigue was maintained as to whether he would ever participate in the campaign. At the same time, its potential rating increased, and since September it has been measured by a double-digit index (11 %). Since January 2019, there has been a break in electoral sympathies in favour of Zelenskyi: the level of willingness to vote for him has reached the mark of 22 % and increased until the very date of voting [13].

Tymoshenko for a long period was considered a favourite of the campaign. In particular, in November 2018, its rating peaked at 21%. However, she did not manage to stay in the lead and her popularity was diminishing towards the end of the polls. About 17 % of voters were ready to support it by the date of voting.

From the outset, sociological measurements of electoral sympathies revealed tendencies that ultimately determined the outcome of the campaign. First, it is the consistently high anti-rating of President Poroshenko at the time about 50 % of respondents refused to vote for him. This indicator was maintained throughout the election cycle. Whereas in Zelenskyi, this figure was in the range of 20 %. Secondly, Poroshenko 'confidently' lost to all possible candidates when modelling the second round of voting.

The widespread use by Poroshenko's team of technologies aimed at discrediting its competitors has played a negative role. The so-called 'black technologies', aimed at destroying the reputation of competitors, have always been used in election campaigns, but this time they crossed a kind of 'red' line. From the vast arsenal of various fakes, it is worth mentioning the innuendo around Zelenskyi's allegations of drug addiction. Moreover, Poroshenko himself on the air of one of the central TV channels stated that 'I think that it is an extremely big threat when there is a suspicion that a candidate or even the President of Ukraine, the Supreme Commander-in-Chief of the Armed Forces may become a person who is not excluded having a drug addiction. Because the drug addiction of the candidate is a direct threat to national security' [14]. This statement was duplicated on the official presidential website. Of course, this was a kind of 'bottom' that managed to break

the current president, who, under the influence of his political technologists, tried to turn the election campaign into a clown. For which he paid. The result was that no one could believe at the start of the election campaign: a successful comedian and variety actor toppled the entire 'old' political party with spectacular results.

Another note characterizing the helplessness of the election campaign tactics conducted by Poroshenko's team. As noted above, 70 % of the citizens were of the opinion that things were going wrong in the country. Against this background, the basic motto of the Poroshenko campaign was used: 'We are going our way!' Is this not an indication of the amusement of the then President when he could not be perceived with these mottos other than with a surprised smile? As a result of these twists and turns, the King appeared to be a fool, and the Clown took the throne.

As V. Horbulin noted, 'the problem of Petro Poroshenko in this election was manifested in a simple but critically important link: his mottos should not be sent to the future. Proposed by him a refined 'Ukrainian conservative idea' that appealed to things that were unimportant or perceived by two-thirds of the population, passed by electoral preference. 'Language, faith and the army' is not entirely about the bright image of the future. It's a preservation of values, but not an 'Explosive Development Program'. This triad did not answer the question, 'What is tomorrow?' More precisely, not the kind of answer most would like to hear' [15].

Public-conservative ideology promoted by Poroshenko, public opinion struck a colossal blow. The society did not accept the setting of xenophobic hysteria, the practice of recruiting people and destroying the identity of the inhabitants of the south and east of the country. The defeat of Poroshenko's election project actually meant the defeat of the authoritarian ideological doctrine that was associated with the population's socio-economic crisis and poverty. Therefore, it is not surprising that the election results provoked almost apocalyptic sentiments among the supporters of national-conservative ideology. Zelenskyi's victory was rated almost like a worldwide threat when the 'non-Ukrainians' elected their president.

The statistics eloquently illustrate the extent of this collapse. Zelenskyi in the 1st round gained 30 % of the vote, winning in 20 regions. Its closest competitor Poroshenko gained 15.9 %, winning in 2 regions. In the second round, Zelenskyi had 73 % of the vote and a convincing victory in all regions except Lviv. Poroshenko received 24 %.

Equally impressive are the results of the Servant of the People's Party in early parliamentary elections. In fact, virtual, made by a snap on the date of early elections and without any political history, this party gained 43 % in the multi-member constituency, winning in 22 oblasts. The party showed similar success in single-member constituencies, taking 130 seats. The latter is a historical sensation: the Servant of the People Party simply 'undermined' the majoritarian party, which for decades was considered the most corrupt component of the electoral process. In 2019, the majority constituencies, most often 'fed' by local barons, won

no known candidates just because they were running for the Servant of the People Party'. This has never been the case in Ukrainian politics.

Conclusions

1. The defeat, more precisely the defeat of Poroshenko, marks the collapse of the former political and economic model, which he personified for millions of voters. The election of a 'non-systemic' candidate who had no experience or understanding of government was an open demonstration of rebellion against the old political class.

At the same time, the 2019 election cycle did not solve any problems. The winners clearly captured the society's request for the so-called. 'New faces' and tried to satisfy him. This does not mean creating a new model of power relations, because Zelenskyi and his team simply had no idea of its content. *The scale of the crisis is not yet understood, as are the ways to overcome it. Therefore, in the near future, society will have to go through irreversible turbulent processes.*

2. In 2019, Ukrainian society received a unique historic opportunity. The president, with the support of 73 % of the population, has a tremendous amount of credibility for change and reform. Unfortunately, the new government, firstly, does not fully understand the reasons why it has 'fallen' this happiness, secondly, does not have at the moment any idea what to do, thirdly, the public opinion itself unable to articulate a request for a strategic agenda view. As a result, *not only candidate Zelenskyi, who was left with the choice of millions of citizens, turned out to be 'unsystematic', but also the society itself, which was in a state of imbalance of institutions and political disorientation…*

However, what is important is that the tectonic shift is affected. Therefore, the painful process of shaping the design of a new political and economic model, which may well be even worse, characteristic of peripheral countries with their inherent preservation of poverty and technological backwardness, should be anticipated.

3. *The 2019 election cycle symbolizes the end of the post-Soviet period in Ukrainian history.* The country demonstrated the so-called 'negative consolidation', supporting Zelenskyi, seeing in him the image of a new policy. This consolidation was based not so much on the support of any conscious goals and values, but rather on the rejection of national-conservative ideology and the inability of previous authorities to carry out effective social and economic policies. This 'negative consolidation' shattered the misconceptions about the ontological split of the country into the East and the West, which had been thoroughly fuelled by previous political groups for decades.

4. As a result of the election cycle, representatives of grant organizations, whose network has been carefully constructed by Western governments and international donors, have found themselves in many key positions in the public administration system. As a result, the so-called 'external governance'.

Zelenskyi's first practical steps as president and his government show that the absence of a program of his own has not become an insurmountable obstacle for them. They have adopted the neo-liberal doctrine of 'market fundamentalism' (or liber-

tarianism), which is strongly encouraged by Western centres of influence. The national-conservative ideology, based on the mottos 'Army, Language and Faith', has changed to the same limited neoliberal triad 'Deregulation, privatization, and liberalization'. So there is reason to predict that *in the near future, Ukraine is facing threats of transformations that will be dictated by 'external governance'*: consolidation of the raw material model of the economy, export of labour, destruction of social obligations of the state, refusal of the proactive role of the state in the formation of priorities of social and economic development.

5. For decades, a system of power relations has emerged in Ukraine, which has received surpluses from the exploitation of natural and human resources. This system of organization of power relations has been defined as an administrative-oligarchic model [16]. The phenomenal results of the 2019 election cycle have been a clear indication of the model's rejection by the public. At the same time, the beneficiaries of this model were also dissatisfied: first of all, the large capital formed on the 'relationship of godparents' with the bureaucracy, as the traditional political parties, which were the leaders of the oligarchy, showed their absolute inefficiency. In this regard, *2019 marks the beginning of the destruction of the administrative-oligarchic model and the formation of a new system of power relations.*

However, it is equally obvious that the new president and his team are not fully aware of the reasons for their victory. Because they offer the concepts of libertarianism, 'the state in a smart-phone', 'e-democracy' and the reduction of functions of the state to providing services are in many ways a refrain of the corporate model of the state, because these concepts only contribute to its modernization.

6. Zelenskyi owes his success, above all, to the total crisis of state and political institutions, the inability of competitors to form an actual agenda, as well as luck, intuition, production talent, and amateurism. *Millions of voters, following the actions of deep sociocultural archetypes, chose a candidate unrelated to the political class, attributing to him qualities he did not have.* As a result, the Clown archetype destroyed the political and ideological monster created by the King. So, the methodology of cultural archetypes proves useful in understanding the victory of the showman, the satirist, the mocker over the administrative-oligarchic system, which was embodied by Poroshenko and other candidates from the 'old' politics.

REFERENCES

1. Holovakha Ye. (April 18, 2019) Fenomen Zelenskoho — svoieridnyi "elektoralnyi Maidan" [Zelensky phenomenon - a kind of "electoral Maidan"]. *Pravda.ua* Retrieved from https://www.pravda.com.ua/rus/articles/2019/04/18/7212520/ [in Russian]

2. Gorbulin, V. (May 16, 2019). Peresmenka na puti k natsionalnomu edinstvu: uroki dlya Poroshenko i vyzovy pered Zelenskim [The reshuffle on the path to national unity: lessons for Poroshenko and challenges to Zelenskiy]. *fakty.ua*. Retrieved from https://fakty.ua/305342-peresmenka-na-pu-

ti-k-nacionalnomu-edinstvu-uroki-dlya-poroshenko-i-vyzovy-pered-zelenskim [in Russian].

3. Vuboru v Ukraine: itohy i riski. Instytut stratehichnykh dosloidzhen "Nova Ukraina", 2019 [Elections in Ukraine: results and risks.] *Institute for Strategic Interactions "New Ukraine"*, 2019. Retrieved from URL:http://newukraineinstitute.org/media/news/1004/file/%D0%98%D0%A2%D0%9E%D0%93%D0%98%204.pdf [in Russian]

4. Jung, C. G. (n.d.). O psikhologii obraza trikstera [On the Psychology of the Trickster Figure]. *royallib.com*. https://royallib.com/read/yung_karl/o_psihologii_obraza_trikstera.html [in Russian].

5. Heohrafichna struktura zovnishnoi torhivli tovaramy z krainamy YeS u 2018 rotsi [Geographic structure of foreign trade in goods with EU countries in 2018]. (n.d.). *www.ukrstat.gov.ua*. Retrieved from http://www.ukrstat.gov.ua/operativ/operativ2018/zd/ztt_ES/ztt_es_u/ztt_es18_u.htm [in Ukrainian].

6. Державна служба статистики України. Географічна структура зовнішньої торгівлі товарами у 2018 році URL: http://www.ukrstat.gov.ua/operativ/operativ2018/zd/ztt_u/ztt1218_u.htm Zaborhovanist iz vyplaty zarobitnoi platy [Payroll Debt]. (n.d.). *www.ukrstat.gov.ua*. Retrieved from http://www.ukrstat.gov.ua/operativ/operativ2015/gdn/prc_rik/prc_rik_u/dsz_u_U.html [in Ukrainian].

7. Zadolzhennost naseleniya po oplate zhilishchno-kommunalnykh uslug za 2018 god vyrosla na 23 mlrd grn [The debt of the population to pay for housing and communal services for 2018 increased by 23 billion UAH]. (February 2, 2019). *www.rbc.ua*. Retrieved from https://www.rbc.ua/rus/news/zadolzhennost-naseleniya-oplate-zhku-2018-1549009531.html [in Russian].

8. Obshchestvenno-politicheskie vzglyady naseleniya Ukrainy: opros IRI s 13 po 27 dekabrya 2018 [Sociopolitical views of the population of Ukraine: IRI poll from December 13 to 27, 2018]. (n.d.). *ratinggroup.ua*. Retrieved from http://ratinggroup.ua/files/ratinggroup/reg_files/national_survey_2018_12_ua.pdf [in Russian].

9. Ukaz Prezydenta Ukrainy "Pro Stratehiiu staloho rozvytku "Ukraina — 2020" : vid 12 sichnia 2015 roku № 5/2015 [Decree of the President of Ukraine "On Sustainable Development Strategy "Ukraine 2020" : from January 12 2015, № 5/2015]. (n.d.). *zakon.rada.gov.ua*. Retrieved from https://zakon1.rada.gov.ua/laws/show/5/2015 [in Ukrainian].

10. Uhoda pro Koalitsiiu deputatskykh fraktsii "Yevropeiska Ukraina" : vid 27.11.2014 [Agreement on the Coalition of Deputies Factions "European Ukraine" from November 27, 2014]. (n.d.). *regulation.gov.ua*. Retrieved from https://regulation.gov.ua/documents/id8476 [in Ukrainian].

11. Postanova Verkhovnoi Rady Ukrainy pro "Plan zakonodavchoho zabezpechennia reform v Ukraini" [Resolution of the Verkhovna Rada of Ukraine on the "Plan of Legislative Support of Reforms in Ukraine"]. (2015). *Vidomosti Verkhovnoi Rady Ukrainy – Bulletin of Verkhovna Rada of Ukraine, 31*. Art. 297. Retrieved from http://zakon5.rada.gov.ua/laws/show/509-19 [in Ukrainian].

12. Ukaz Prezydenta Ukrainy "Pytannia Natsionalnoi rady reform, Doradchoi rady reform ta Vykonavchoho komitetu reform" : vid 13 serpnia 2014 roku № 644/2014 [Decree of the President of Ukraine "Issues of the

National Council of Reforms, the Advisory Council of Reforms and the Executive Committee of Reforms" from August 13 2014, № 644/2014]. (n.d.). *www.president.gov.ua*. Retrieved from https://www.president.gov.ua/documents/6442014-17529 [in Ukrainian].

13. Monitorynh elektoralnykh nastroiv ukraintsiv. 22-27 bereznia 2019 r. [Monitoring of electoral sentiment of Ukrainians. March 22-27, 2019]. (March 28, 2019). *ratinggroup.ua*. Retrieved from http://ratinggroup.ua/ru/research/ukraine/monitoring_elektoralnyh_nastroeniy_ukraincev_22-27_marta_2019_goda.html [in Ukrainian].

14. Verkhovnym Holovnokomanduvachem ne mozhe buty liudyna, zalezhna vid narkotykiv – Prezydent Poroshenko [The man with drug addiction cannot be Supreme Commander - President Poroshenko]. (April 8, 2019). *adm.dp.gov.ua*. Retrieved from https://adm.dp.gov.ua/ua/news/verhovnim-golovnokomanduvachem-ne-mozhe-buti-lyudina-zalezhna-vid-narkotikiv-prezident-poroshenko [in Ukrainian].

15. Gorbulin, V. (May 16, 2019). Peresmenka na puti k natsionalnomu edinstvu: uroki dlya Poroshenko i vyzovy pered Zelenskim [The reshuffle on the path to national unity: lessons for Poroshenko and challenges to Zelenskiy]. *fakty.ua*. Retrieved from https://fakty.ua/305342-peresmenka-na-puti-k-nacionalnomu-edinstvu-uroki-dlya-poroshenko-i-vyzovy-pered-zelenskim [in Russian].

16. Valevskyi, O. (2016). Pidsumky 25 rokiv ukrainskykh reform v instytutsiinomu vymiri [Results of 25 Years of Ukrainian Reforms in the Institutional Dimension]. *Publichne uriaduvannia – Public Governance, 2(3),* 69-77 [in Ukrainian].

СПИСОК ВИКОРИСТАНИХ ДЖЕРЕЛ

1. Головаха Є. Феномен Зеленського — своєрідний "електоральний Майдан". Українська правда, 18.04.2019 URL:https://www.pravda.com.ua/rus/articles/2019/04/18/7212520/;

2. Горбулин В. Пересменка на пути к национальному единству: уроки для Порошенко и вызовы перед Зеленским. Факты, 16 мая 2019 URL: https://fakty.ua/305342-peresmenka-na-puti-k-nacionalnomu-edinstvu-uroki-dlya-poroshenko-i-vyzovy-pered-zelenskim

3. Выборы в Украине: итоги и риски. Інститут стратегічних досліджень "Нова Україна", 2019.URL:http://newukraineinstitute.org/media/news/1004/file/%D0%98%D0%A2%D0%9E%D0%93%D0%98%204.pdf

4. Юнг К. О психологии образа трикстера. Электронная библиотека URL:RoyalLib https://royallib.com/read/yung_karl/o_psihologii_obraza_trikstera.html

5. Державна служба статистики України. Географічна структура зовнішньої торгівлі товарами у 2018 році URL: http://www.ukrstat.gov.ua/operativ/operativ2018/zd/ztt/ztt_u/ztt1218_u.htm ; Державна служба статистики України. Географічна структура зовнішньої торгівлі товарами з країнами ЄС у 2018 році URL http://www.ukrstat.gov.ua/operativ/operativ2018/zd/ztt_ES/ztt_es_u/ztt_es18_u.htm

6. Державна служба статистики України. Заборгованість із виплати заробітної плати URL: http://www.ukrstat.gov.ua/operativ/operativ2015/gdn/prc_rik/prc_rik_u/dsz_u_U.html

7. Задолженность населения по оплате жилищно-коммунальных услуг за 2018 год выросла на 23 млрд

грн. URL: // https://www.rbc.ua/rus/news/zadolzhennost-naseleniya-oplate-zhku-2018-1549009531.html

8. Социологическая группа "Рейтинг". Общественно-политические взгляды населения Украины: опрос IRI с 13 по 27 декабря 2018 URL: http://ratinggroup.ua/files/ratinggroup/reg_files/national_survey_2018_12_ua.pdf

9. Стратегія сталого розвитку "Україна — 2020". Схвалено Указом Президента України від 12 січня 2015 року № 5/2015 URL: https://zakon1.rada.gov.ua/laws/show/5/2015

10. Угода про Коаліцію депутатських фракцій "Європейська Україна" URL: http://zakon0.rada.gov.ua/laws/show/n0001001-15

11. Постанова Верховної Ради України про "План законодавчого забезпечення реформ в Україні" (Відомості Верховної Ради (ВВР), 2015, № 31, ст.297) URL: http://zakon5.rada.gov.ua/laws/show/509-19

12. Указ Президента України від 13 серпня 2014 року № 644/2014 Питання Національної ради реформ, Дорадчої ради реформ та Виконавчого комітету реформ URL: https://www.president.gov.ua/documents/6442014-17529

13. Соціологічна група "Рейтинг". Моніторинг електоральних настроїв українців. 22-27 березня 2019 р. URL: http://ratinggroup.ua/ru/research/ukraine/monitoring_elektoralnyh_nastroeniy_ukraincev_22-27_marta_2019_goda.html

14. Верховним Головнокомандувачем не може бути людина, залежна від наркотиків – Президент Порошенко – Офіційне інтернет-представництво Президента України URL: https://www.president.gov.ua/news/verhovnim-golovnokomanduvachem-ne-mozhe-buti-lyudina-zalezhn-54578

15. Горбулин В. Пересменка на пути к национальному единству: уроки для Порошенко и вызовы перед Зеленским. Факты, 16 мая 2019 URL: https://fakty.ua/305342-peresmenka-na-puti-k-nacionalnomu-edinstvu-uroki-dlya-poroshenko-i-vyzovy-pered-zelenskim

16. Валевський О. Підсумки 25 років українських реформ в інституційному вимірі // Публічне урядування: збірник. № 2(3), червень. 2016. С. 69-77. URL: https://vadnd.org.ua/app/uploads/2016/07/%D0%9F%D1%83%D0%B1%D0%BB%D1%96%D1%87%D0%BD%D0%B5-%D1%80%D1%8F%D0%B4%D1%83%D0%B2%D0%B0%D0%BD%D0%BD%D1%8F-23-%D1%87%D0%B5%D1%80%D0%B2%D0%B5%D0%BD%D1%8C-2016-.pdf

Veremchuk Olga Oleksandrivna,
practical psychologist, post-graduate student of the National University "Odessa Law Academy", 65000, Odesa, Fontanskaya doroha, 23, tel.: + 38 (093) 590 64 22, e-mail: dayofapple@meta.ua
ORCID: 0000-0003-3298-7076

Веремчук Ольга Олександрівна,
практичний психолог, аспірант Національного університету "Одеська юридична академія", 65000, м. Одеса, Фонтанська дорога, 23, тел.:+38 (093) 590 64 22, e-mail: dayofapple@meta.ua
ORCID:0000-0003-3298-7076

Веремчук Ольга Александровна,
практический психолог, аспирант Национального университета "Одесская юридическая академия", 65000, г. Одесса, Фонтанская дорога, 23, тел.: + 38 (093) 590 64 22, e-mail: dayofapple@meta.ua
ORCID: 0000-0003-3298-7076

Veremchuk Oleksandr Mykolaiovych,
independent researcher, 65000, Odesa, Str. Serednofontanska, 19B, tel.: + 38 (068) 908 40 60, e-mail: akvamarus@gmail.com
ORCID: 0000-0001-8608-6789

Веремчук Олександр Миколайович,
незалежний дослідник, 65000, м. Одеса, вул. Середньофонтанська, 19Б, тел.: +38 (068) 908 40 60, e-mail: akvamarus@gmail.com
ORCID:0000-0001-8608-6789

Веремчук Александр Николаевич,
независимый исследователь, 65000, г. Одесса, ул. Среднефонтанская, 19Б, тел.: + 38 (068) 908 40 60, e-mail: akvamarus@gmail.com
ORCID: 0000-0001-8608-6789

THE INFLUENCE OF THE PSYCHOTYPE OF THE RATIONAL AND THE IRRATIONAL IN LENDING AND FORMING TRADITIONS IN THE PERIOD OA POSTMODERN: THE MEDIA ASPECT

Abstract. The article highlights the influence of the rational and irrational psychotypes on the formation of traditions in the modern society taking into account the features of the postmodern era. Considering the peculiarities of the modern information environment, attention is drawn to the fact that at this stage of the world development the media penetration into all the spheres of life of the society is increasing, their strong influence on the formation of preferences, views, culture, interpretation of the past and images of the future. Which is directly related to concepts such as tradition and communication. In other words, media has become one of the main means by which people master and evaluate the surrounding reality in the social and psychological aspects. Broadcasting versatile information helps the media to create a certain picture of the reality. The article reveals modern aspects of the ways of information transmission, defines and reveals the peculiarities of the rational and irrational psychotypes, determines that each type of media not only has its own specificity, but also is more or less perceived by one or another psychotype. Multimedia, such as visual arts of the artistic practices, direct media, is more focused on the irrational perception of information and the corresponding psychotype, and some of the media such as periodicals, radios, blogs, and content sites have a greater focus on the rational perception. It is concluded that in the modern era of the penetration of the new traditions will increase with the penetration and acquisition of a large mass of new digital communication tools and technologies of influence. Namely, the rational beginning in people will lead to the rooting of these traditions in the broad social circles. Those who own and develop new technologies will be leaders in disseminating and defining the development directions. The rapid pace of technology upgrading and development, including in the field of media, requires a deeper study of their impact on the individual.

Keywords: tradition, media, psychotypes, rational, irrational, communication, postmodern era.

ВПЛИВ ПСИХОТИПУ РАЦІОНАЛА Й ІРРАЦІОНАЛА У ЗАПОЗИЧЕННІ ТА ФОРМУВАННІ ТРАДИЦІЙ В ДОБУ ПОСТСУЧАСНОСТІ: МЕДІЙНИЙ АСПЕКТ

Анотація. Висвітлено питання впливу психотипів раціонала й ірраціонала на формування традицій в сучасному суспільстві з урахуванням особливостей епохи постмодерну. Розглядаючи особливості сучасного інформаційного середовища, акцентується увага на тому, що на даному етапі розвитку світу все більш зростає проникнення медіа в усі сфери життя суспільства, їх сильний вплив на формування уподобань, поглядів, культури, інтерпретації

минулого та образів майбутнього. Що безпосередньо тісно пов'язано з такими поняттям, як традиція та комунікація. Інакше кажучи медіа стали одним з основних засобів, за допомогою якого люди освоюють і оцінюють навколишню дійсність в соціальних і психологічних аспектах. Транслюючи різнобічну інформацію, медіа сприяють створенню певної картини дійсності. Розкрито сучасні аспекти способів передачі інформації, визначено особливості психотипів раціонала та ірраціонала. Доведено, що кожний з видів медіа, не тільки має свою специфіку, а й, більш-менш, сприймається тим чи іншим психотипом. Мультимедіа як художні практики візуального мистецтва, дірект-медіа, спрямовані більш на ірраціональне сприйняття інформації та відповідний психотип, а частина мас-медіа, таких, як періодична преса, радіо, блоги та сайти певного змісту, мають більшу спрямованість на раціональне сприйняття. Зазначено, що в сучасну епоху проникнення нових традицій буде посилюватися разом з проникненням та опануванням широкими масами нових цифрових засобів комунікації, технологій впливу. А саме раціональний початок в людях сприятиме до вкоріненню цих традицій в широких соціальних колах. Лідерами в розповсюдженні та окресленні напрямів розвитку будуть ті, хто володіє і розробляє нові технології. Стрімкий темп оновлення і розвитку технологій, у тому числі у сфері медіа, вимагає більш глибоко дослідження питань щодо їх впливу на особистість.

Ключові слова: традиція, медіа, психотипи, раціональне, ірраціональне, комунікація, епоха постмодерну.

ВЛИЯНИЕ ПСИХОТИПОВ РАЦИОНАЛА И ИРРАЦИОНАЛА В ЗАИМСТВОВАНИИ И ФОРМИРОВАНИИ ТРАДИЦИЙ В ЭПОХУ ПОСТСОВРЕМЕННОСТИ: МЕДИЙНЫЙ АСПЕКТ

Аннотация. Освещен вопрос влияния психотипов рационала и иррационала на формирование традиций в современном обществе с учетом особенностей эпохи постмодерна. Рассматривая особенности современной информационной среды, акцентируется внимание на том, что на данном этапе развития мира все более растет проникновение медиа во все сферы жизни общества, их сильное влияние на формирование вкусов, взглядов, культуры, интерпретации прошлого и образов будущего. Непосредственно тесно связано с такими понятиями, как традиция и коммуникация. Иначе говоря медиа стали одним из основных средств, с помощью которого люди осваивают и оценивают окружающую действительность в социальных и психологических аспектах. Транслируя разностороннюю информацию, медиа способствуют созданию определенной картины действительности. Раскрыты современные аспекты способов передачи информации, определены особенности психотипов рационала и иррационала. Доказано, что каждый из видов медиа не только имеет свою специфику, но и, более-менее, воспринимается тем или иным психотипом. Мультимедиа как художественные практики визуального искусства директ-медиа направлены больше на иррациональное восприятие информации и соответствующий психотип, а часть масс-медиа,

таких, как периодическая печать, радио, блоги и сайты определенного содержания, имеют большую направленность на рациональное восприятие. Делается вывод, что в современную эпоху проникновения новых традиций будет усиливаться вместе с проникновением и освоением широкими массами новых цифровых средств коммуникации, технологии воздействия. А именно рациональное начало в людях способствует к укоренению этих традиций в широких социальных кругах. Лидерами в распространении и начертании направлений развития будут те, кто владеет и разрабатывает новые технологии. Стремительный темп обновления и развития технологий, в том числе в сфере медиа, требует более глубоко исследования вопросовотносительно их влияния на личность.

Ключевые слова: традиция, медиа, психотипы, рациональное, иррациональное, коммуникация, эпоха постмодерна.

Formulation of the problem. In a world with its rapid development and leading digital status, one of the properties of which is very rapid updating, human nature with its constant search for answers to basic questions such as the meaning of life, justice, etc., because of its inertia, does not keep up with science. In a postmodern era where the truth has ceased to be universal and always ready to be overcome by another truth, this problem is very acute. On the one hand, it forces many, those who are not technology-savvy, to seek reliance and support in the traditional way, often by immersing themselves in the archaic practices of the "New Middle Ages", on the other, allowing others to implement new ideas faster, often in their simplistic and not deep variant because of lack of time, starting from only external forms. New technologies, globalization, free access to information have accelerated the pace of change, even in such conservative things as the formation of traditions, which creates a new interaction between innovation and tradition.

In our opinion, one of the most accurate definitions of tradition is contained in A. A. Hritsanov, namely: "Tradition (Latin Traditio — transmission, rendering) is a universal form of fixation, consolidation and selective preservation of the certain elements of the socio-cultural experience, as well as universal mechanism of its transmission, which provides stable historical-genetic gravity in the socio-cultural processes. Thus, the Tradition contains what is transmitted (recognized as important and necessary for the normal functioning and development of the society and its subjects a certain amount of socio-cultural information), and how this transfer is carried out, that is, the communicative-translational-transmutational way of the internal intergenerational interaction of people within a particular culture (and relevant subcultures) based on a relatively common understanding and interpretation of the meanings and values accumulated

in the past of a given culture (and relevant subcultures). The tradition provides the reproduction in the systems of true ("living", "direct") activity of tried and tested time samples of the past ("dead", "expressed") activity, that is, it determines the present and future by the past, already fulfilled and acting as a sum of conditions of any socio-cultural activity. Such an understanding of the Tradition makes this concept applicable to virtually any fragment and level of organization of the socio-cultural experience (both past — cultural heritage, and present), which sometimes serves as a basis for identifying the Tradition and socio-cultural experience. The latter, however, is wrongful, since for inclusion in the system of the Tradition, the socio-cultural experience must be selectively selected for sustainability and relative mass reproduction in the structures of the activity" [1].

Drawing on the definition of tradition, I would particularly like to dwell on how information is transmitted at the current stage of development and to point out that the postmodern era differs from previous times by increasing the speed and scale of the information transmission, by recognizing the paramount importance of the availability of information. The media aspect of the influence of psychotype on the process of borrowing and forming traditions remains poorly understood in this context.

The purpose of this article is to identify the influence of the media and the psychotypes of the rational and the irrational on the formation of traditions in the modern society.

Analysis of the basic research and publications. Foreign researchers such as G. Lasswell, V. Lippman, J. Baudrillard, E. Dennis, D. Merrill, P. Lazarsfeld, R. Merton, B. Berelson studied the problems of influence of the media on the personality, peculiarities of formation and rooting of the traditions. Among domestic specialists in this field it is worth mentioning V. Berezina, M. Vasylyk, A. Hrabelnikov, B. Hrushyn, H. Pocheptsov and others.

Outline of the main research material. The distribution of psychotypes was one of the first to be identified by C. Jung in his work "Psychological Types" [2]. But even before Jung, we can find some typology in Hippocrates, and Jung himself in his work pointed out that "the existence of two different types is, in fact, a long-known fact, which in one form or another has long been known to the connoisseurs of the human nature and reflected by the deep thinkers, in particular Goethe, by whose powerful intuition this fact is seen as a general principle of systole and diastole". Jung in his work identified four basic mental functions: sensation, thinking, feeling, intuition. "In the sensation I place all the perception with the help of the sensory organs; by thinking I mean the function of the intellectual cognition and the formation of the logical conclusions; feelings — function of the subjective evaluation; I understand intuition as perception by means of the unconscious or the perception of unconscious meanings" [2]. These four basic functions, combined with extraversion and introversion, yielded eight psychological types. In the same work he defined the rational and the irrational, where two of the functions described above referred to the rational, and two to the irratio-

nal — the "laws of the mind are those laws that designate and regulate the average "correct", adapted setting. All that is consistent with these laws is rational; and, on the contrary, irrational is everything that does not coincide with them. Thinking and feeling are functions of rationality, because the decisive influence on them has a moment of thinking, reflection. These functions most fully fulfill their purpose with the fullest possible compliance with the laws of the reason. Irrational functions are those whose purpose is pure perception; such are intuition and feelings, because in order to achieve full perception of everything as much as possible, is to give up everything rational, because rational implies the exclusion of everything unreasonable" [3].

We also need to keep in mind that Jung himself in 1934 warned that his typology is not a classification of people, but serves only to organize empirical data.

All this became the basis of the modern typology, whose psychotypes in the present information environment manifest themselves differently and take part in the newly created processes.

Considering the peculiarities of the modern information environment, it is worth emphasizing that at this stage of development of the world, media is penetrating into all the spheres of the society, their strong influence on the formation of preferences, views, culture, interpretations of the past and images of the future is increasing. Which is directly related to concepts such as tradition and communication. In other words, media has become one of the main means by which people master and evaluate the surrounding reality in the social and psychological aspects. For example, J. Baudrillard speaks of "the dissolution of television in life and the dissolution of life in television", as a result of which we are held captive by these simulations, which "form a spiral system that has no beginning and end". The media cease to be a "mirror" of the reality, and they themselves become this reality and even something more than the last [4]. In the scientific literature the most common definition of the concept of media is the following: "Media is a broad concept that includes the totality of information means and techniques that serve to convey to a particular consumer messages (printed word, music composition, radio transmission, etc.). in one form or another" [5].

The media include:

1. Mass media — media (television, periodicals, radio, television networks);

2. Direct media (new media) — communication systems of the information transmission (Internet, telephone, mail);

3. Social media — a means of communication between the community groups (social networks, blogs, personal sites);

4. Multimedia — artistic practices of the visual art.

By transmitting versatile information, media contribute to the creation of a certain picture of the reality. Television has the greatest ability to focus the recipients on visually perceived by moving images accompanied by sound information, which "controls our entire culture by passing it through its filters". It distinguishes individual elements from the total mass of the cultural phenomena and gives them special weight, enhances the value of

one idea, devalues another, and polarizes the entire field of culture. What has not got into mass communication channels in our time has almost no impact on the development of the society" [6]. Each type of media, not only has its own specificity, but is also more or less perceived by one or other psychotype. For example, multimedia, such artistic practices of the visual art, some television programs, direct-media, are more focused on the irrational perception of information and the corresponding psychotype, and some media such as periodicals, radios, blogs, and content sites have a greater focus on the rational perception.

One important aspect of influencing the perception of reality is the cinematography. Cinematography in literature is regarded as a form of contemporary fine arts and as a means of mass communication. These two characteristics determine the enormous potential for impact on the individual through the audiovisual channel that underlies any visual communication. It allows to create multidimensional images in the human mind and is realized through methods of emotional influence, linguistic methods and techniques. It is cinema that has surpassed the depth of exposure and reach of the audiences of theater, literature, painting, photography and music. One of the functions of the cinema is educational. It influences society's attitude to values, traditions, the institution of marriage, etc. Cinematography is also the main material for copying role models of behaviour for men and women in the society. It influences the borrowing and transfer of culture, values and traditions of the other countries. For example, films

about love affect the concept of relationships, love itself, traditions, family values, and more.

Returning to the psychotypes, we can say that in that quantitative flow of information and the methods of its transfer that are now present, the irrational psychotype, as less critical and therefore more prone to new trends, comes to the fore.

At the scale of the submission of any information or patterns of behaviour, they are quickly introduced into everyday life, because of the uncriticality of the irrationality, and become entrenched in it, and claim the status of a "new tradition", which, in order to consolidate the tradition in the time in two generations, will become a full-fledged tradition. Here comes the first picture of the cinema, which is most easily absorbed and filled with greater symbolism. The leader here is definitely Hollywood, which brings new patterns. The postmodern era is world-wide and can be seen as a period of "clear domination of the European culture" [7]. The postmodern in turn is associated with the loss of the European region's dominant position in the world economy, politics and culture, which allows against this background to highlight the power of the Hollywood.

As an example, many Hollywood "wedding films" have brought new and well-rooted patterns in the wedding ceremonies — the same dresses for the bridesmaids, wedding dance of the father and the bride, wedding ring for engagement. In the future these patterns, not only because of the influence on the irrational aspect of the individual, but also through direct borrowing, began to spread in the mass conscious-

ness and determine the wedding manners. Also included in this series are such holidays as St. Valentine's Day and Halloween.

The rational types, which are mind-oriented, tend to live with more conservative habits that are not inclined to change. In all circumstances, the rationals need time to get used to them. But over time, they perceive new customs and already advocate for them and seek to preserve them, rooting and protecting them. So returning to such holidays as Halloween and St. Valentine's Day, it was to the dissemination and consolidation of these holidays as traditional that great efforts were made by the rationals — restaurateurs and night club owners, through a rational beginning in the desire for additional profit.

I. Kalinauskas noted in his writings that "the irrationals respond to single events, and the rationals only to frequent ones. Thus, a single event catches the eye of the irrational and is highly likely to trigger action. For the rational only regular repetition is accepted as sufficient for decision making" [8]. On this basis, we can say that, in order to root traditions repetition is of paramount importance. C. Jung himself wrote that "the human mind is nothing more than an expression of adaptation to the average level of events that take place, axes in the form of complexes of ideas, little by little organized and constituting objective values" [9].

In this way, traditions are rooted in the broad social circles through the rational beginning in people. Postmodernism implies the rejection of totality and uniformity, the emergence of new values, motives and incentives that are oriented toward culture, rather than material production, which is regarded as the production of symbols or signs [10]. And seeing a certain pattern and rational beginning in the rooting of traditions, the fact that in a certain way was caused by the desire to move away from rigidity and antiquity, it will become traditional and create a cycle of modernity and postmodernity. And the modern postmodern time, which T. Verm len and Robin van den Acker define as metamodern, and explain it as a global cultural process characterized by the wavering (oscillation) between two opposites (modern and postmodern, for example) and the simultaneity of their use in its eclecticism helps all these processes to occur [11].

It should be noted that in the modern era, with its tendency to move to totalitarianism, traditional mass media prevailed, that appealed to a rational beginning. They reflected the logical orientation of the modern era, the lack of emotionality in its composition.

In the modern age, in which the social psychology is actively developing, the great bias of the media makes an impact on the less critical subconscious, affecting the feelings and emotions, highlighting the "picture" that constructs the reality.

A characteristic manifestation of this process is the new interactive digital media, which allow you to actively participate and engage in the process, and in this active interaction is better to study the recipient, and then more accurately and effectively influence him. This, in turn, is actively used to promote and sell goods, such as through targeted advertising, and in the individual orientation of the political agitation (the infamous scandal

with Cambridge Analitica and Facebook related to the theft of personal data of the voters and use them to manipulate the voters) [12]. Thus, we see an example of the effectiveness of these technologies in the form of an unexpected victory in the presidential race in the United States, the country of the leader of these technologies, in 2016.

Conclusions and prospects for further research. From all of the above, we can conclude that in the modern era of the penetration of new traditions will increase, along with the penetration and acquisition of a large mass of new digital communication tools and technologies of influence. Namely, the rational beginning in people will lead to the rooting of these traditions in the broad social circles. Those who own and develop new technologies will be leaders in disseminating and defining the development directions. The rapid pace of technology upgrading and development, including in the field of media, requires a deeper study of their impact on the individual.

REFERENCES

1. Gritsanov, A. A. (2007). Noveyshiy filosofskiy slovar. Postmodernizm [The latest philosophical dictionary. Postmodernism]. Minsk: Sovremennyy literator [in Russian].
2. Jung, C. G. (1995). Psikhologicheskie tipy [Psychological types]. Moscow: Progress-Univers [in Russian].
3. Jung, C. G. (1934). Peredmova do Arhentynskoho vydannia "Psykholhichnykh typiv" [Preface to the Argintinean edition of Psychological Types]. Zurich: Kosnacht [in Ukrainian].
4. Baudrillard, J. (2004). Symuliakry i symuliatsiia [Simulacra and simulation]. Kyiv: Vydavnytstvo Solomii Pavlychko Osnovy [in Ukrainian].
5. Chernozubenko, P. Marketingovyy slovar. Marketing [Marketing Dictionary. Marketing]. www.marketch. ru. Retrieved from http://www.marketch.ru/marketing_dictionary/m/media [in Russian].
6. Moles, A. (2008). Sotsiodinamika kultury [Sociodynamics of culture]. Moscow: Izd-vo LKI [in Russian].
7. Heller, A., Feher, F. (1988). The Postmodern Political Condition. Cambridge: Columbia University Press [in English].
8. Kalinauskas, I. (2013). Reabilitatsiya dushi. Prikosnovenie k drugoy zhizni [Rehabilitation of the soul. Touching another life]. Moscow: Vektor [in Russian].
9. Jung, C. G. (2007). Struktura psikhiki i arkhetipy [The structure of the psyche and archetypes]. Moscow: Akademicheskiy proekt [in Russian].
10. Inozemtsev, V. L. (2010). Postmodern. Nova filosofska entsyklopediia [Postmodern. New philosophical encyclopedia]. (Vol. 3). (pp. 296–298). Kyiv: Dumka [in Ukrainian].
11. Akker, R., Vermeulen, T. (2010). Notes on Metamodernism. Journal of Aesthetics, 2, 2-7 [in English].
12. Facebook and Cambridge Analytica scandal. What do we know? (March 21, 2018). www.bbc.com. Retrieved from https://www.bbc.com/russian/features-43475612 [in Russian].

СПИСОК ВИКОРИСТАНИХ ДЖЕРЕЛ

1. Грицанов А. А. Новейший философский словарь. Постмодернизм: науч. слов. Минск : Современный литератор, 2007. 816 с.
2. Юнг К.-Г. Психологические типы: учеб. пособ. Москва : Прогресс-Универс, 1995. С. 19–25.

3. Юнг К. Г. Передмова до Аргентинського видання "Психолгічних типів": наук. посіб. Цюріх: Коснахт, 1934. 150 с.

4. Бодрійяр Ж. Симулякри і симуляція. : наук.посіб. Київ : Видавництво Соломії Павличко Основи, 2004. 247 с.

5. Чернозубенко П. Маркетинговый словарь Маркетинг: веб-сайт. [Електроний ресурс]: http://www.marketch.ru/marketing_dictionary/m/media (дата звернення 02.11.2019р.).

6. Моль А. Социодинамика культуры: пер. с фр. Москва : Изд-во ЛКИ, 2008. 416 с.

7. Heller A., Feher F. (1988). The Postmodern Political Condition. Cambridg : Columbia University Press.

8. Калинаускас И. Реабилитация души. Прикосновение к другой жизни : учеб. пособ. Москва : Вектор, 2013. 700 с.

9. Юнг. К. Г. Структура психики и архетипы: учеб. пособ. Москва : Академический проект, 2007. С. 70.

10. Іноземцев В. Л. Постмодерн. Нова філософська енциклопедія. Т. 3: навч. посіб. Київ : Наукова думка, 2010. С. 296–298.

11. Akker R. & Vermeulen T. (2010). Notes on Metamodernism. Journal of Aesthetics. V. 2. P. 2–7.

12. Скандал с Facebook и Cambridge Analytica. Что мы знаем? BBC: веб-сайт. [Електронний ресурс] : https://www.bbc.com/russian/features-43475612 (дата звернення 01.11.2019 р.).

Ievdokymova Valentyna Volodymyrivna,
candidate of sociological sciences, Associat-
ed Professor, Open international university
of human development "Ukraine", 03115,
Kyiv, Str. Lvivska, 23, tel.: +38 (050) 440 72
24, e-mail: evvv@evdokimova.kiev.ua
ORCID 0000-0002-0468-613X

Євдокимова Валентина Володимирівна,
кандидат соціологічних наук, доцент
кафедри соціальної роботи та педаго-
гіки Інституту соціальних технологій
Відкритого міжнародного університету
розвитку людини "Україна", 03115, м. Ки-
їв, вул. Львівська, 23, тел.: +38 (050) 440
72 24, e-mail: evvv@evdokimova.kiev.ua
ORCID 0000-0002-0468-613X

Евдокимова Валентина Владимировна,
кандидат социологических наук, доцент
кафедры социальной работы и педагогики Института социальных технологий
Открытого международного университета развития человека "Украина", 03115,
г. Киев, ул. Львовская, 23, тел.: +38 (050) 440 72 24, e-mail: evvv@evdokimova.kiev.ua
ORCID 0000-0002-0468-613X

THE ARCHETYPES OF SOCIAL JUSTICE PRINCIPLES ARE EXEMPLIFIED BY IMPROVING THE TARGETING OF SOCIAL BENEFITS

Abstract. The article deals with the basic approaches to the appointment and payment of targeted social assistance in Ukraine. Attention is drawn to the fact that, despite the improvement of targeted social assistance, the effectiveness of their payment remains a **problem**.

Therefore, the **purpose** of the article is to attempt to improve the principle of social justice in providing targeted social assistance in terms of moral and ethical approaches. Attention is drawn to the principles of practical implementation of targeting, which guides the Ukrainian state in providing social assistance.

From a sociological point of view, the disadvantages and advantages of implementing the first targeted social program in Ukraine, namely, the implementation of a subsidy program for housing and communal services, which began to operate since 1995, have been examined. It is emphasized that in Ukraine there are

already cases of return of social payments to the budget for the unfair nature of their receipt.

Ukrainian scientists, O. S. Bukhtiyarov, O. I. Danylyuk, S. M. Didyk, E. M. Libanova, O. M. Makarova and others are unanimous in that the system of the social payments and benefits in Ukraine needs to be improved in order to achieve social efficiency of the society. The ambiguity is only in how to achieve this improvement.

This paper attempts to improve the principle of social justice in providing targeted social assistance in terms of moral and ethical approaches. Positive examples of moral, ethical and cultural approaches to self-determination in addressing targeted social assistance have been considered.

It is **concluded** that it is necessary to apply a moral and ethical approach to the citizens who claim to receive targeted social benefits, in particular, at the request of law enforcement agencies. If social behaviour does not meet generally accepted standards of behaviour, it is proposed to replace targeted social assistance with unattractive work for educational purposes, to comply with the principle of social justice and to provide livelihoods.

Keywords: targeted social payments, improvements, practical implementation, successful socialization, moral and ethical principles.

АРХЕТИПИ ПРИНЦИПІВ СОЦІАЛЬНОЇ СПРАВЕДЛИВОСТІ НА ПРИКЛАДІ УДОСКОНАЛЕННЯ АДРЕСНОСТІ СОЦІАЛЬНИХ ВИПЛАТ

Анотація. Розглянуто основні підходи до призначення та виплати адресної соціальної допомоги в Україні.

Звернено увагу на те, що незважаючи на удосконалення надання адресної соціальної допомоги, ефективність їх виплати залишається **проблемою.**

Розглянуто принцип удосконалення соціальної справедливості при наданні адресної соціальної допомоги з точки зору морально-етичних підходів.

Особливої уваги надано принципу практичного впровадження адресності, якими керується українська держава при наданні соціальної допомоги.

Визначено з соціологічної точки зору недоліки і переваги впровадження першої адресної соціальної програми в Україні, а саме, впровадження програми надання субсидій на житлово-комунальні послуги, яка почала діяти з 1995 р.

Окреслено, що в Україні вже існують випадки повернення соціальних виплат у бюджет за недобросовісний характер їх отримання.

Українські науковці, О. С. Бухтіяров, О. І. Данилюк, С. М. Дідик, Е. М. Лібанова, О. М. Макарова та ін. Наведено одностайну думку науковців, що систему соціальних виплат і допомог в Україні потрібно удосконалювати задля досягнення соціальної ефективності суспільства.

Неодностайність лише в тому, яким чином досягати цього удосконалення.

Розглянуто позитивні приклади морально-етичних та культурних підходів самовизначення щодо оформлення адресної соціальної допомоги.

Обґрунтовано необхідність застосування морально-етичного підходу до громадян, які претендують на отримання адресних соціальних допомог, зокрема, за запитом до правоохоронних органів. Якщо соціальна поведінка не відповідає загальноприйнятим стандартам поведінки, пропонується замінити адресну соціальну допомогу непривабливими для суспільства роботами з виховною метою, метою дотримання принципу соціальної справедливості і надання засобів до існування.

Ключові слова: адресні соціальні виплати, удосконалення, практичне впровадження, успішна соціалізація, морально-етичні принципи.

АРХЕТИПЫ ПРИНЦИПОВ СОЦИАЛЬНОЙ СПРАВЕДЛИВОСТИ НА ПРИМЕРЕ СОВЕРШЕНСТВОВАНИЯ АДРЕСНОСТИ СОЦИАЛЬНЫХ ВЫПЛАТ

Аннотация. Рассмотрены основные подходы к назначению и выплате адресной социальной помощи в Украине.

Обращено внимание на то, что несмотря на совершенствование оказания адресной социальной помощи, эффективность их выплаты остается **проблемой**.

Рассмотрен принципа усовершенствования социальной справедливости при предоставлении адресной социальной помощи с точки зрения морально-этических подходов.

Особое внимание обращено на принципы практического внедрения адресности, которыми руководствуется украинское государство при предоставлении социальной помощи.

Определены, с социологической точки зрения, недостатки и преимущества внедрения первой адресной социальной программы в Украине, в частности, внедрение программы предоставления субсидий на жилищно-коммунальные услуги, которая начала действовать с 1995 г.

Очерчено, что в Украине уже существуют случаи возвращения социальных выплат в бюджет за недобросовестный характер их получения.

Высказано единодушное мнение украинских ученых, что систему социальных выплат и пособий в Украине нужно совершенствовать для достижения социальной эффективности общества.

Неоднозначность только в том, каким образом достигать этого усовершенствования.

Сделана попытка усовершенствования принципа социальной справедливости при предоставлении адресной социальной помощи с точки зрения морально-этических подходов.

Рассмотрены положительные примеры морально-этических и культурных подходов самоопределения по оформлению адресной социальной помощи.

Обоснована необходимость применения морально-этического подхода к гражданам, претендующим на получение адресных социальных пособий, в частности, по запросу в правоохранительные органы. Если социальное поведение не соответствует общепринятым стандартам, предлагается заменить адресную социальную помощь непривлекательными для общества работами с воспитательной целью, целью соблюдения принципа социальной справедливости и предоставления средств к существованию.

Ключевые слова: адресные социальные выплаты, совершенствование, практическое внедрение, успешная социализация, морально-этические принципы.

Formulation of the problem. The archetypes of the principles of social justice in each country were shaped both by summarizing their own experience and generalizing the positive experiences of other countries. Each country goes through a long period of formation, becoming and development of the social relations.

Since Independence discussions on transition to targeted social assistance have been ongoing in the Ukrainian society.

Despite improvements in targeted social assistance, the effectiveness of their payment remains a problem.

Analysis of the recent research and publications. The Ukrainian scientists such as: E. Libanova, O. Makarov and others consider the fundamental principles of the social policy implementation in Ukraine; E. Afonin, V. Bodrov, V. Knyazev, S. Popov, Y. Surmin, S. Seryohin also systematically consider other components of the state and public administration.

The practical implementation of the principle of targeting in the provision of social assistance, in particular, was emphasized by the leadership of the Ministry of Social Policy during the participation in the International Conference "Universal payments and payments to families with children" on February 8, 2019 [1].

One of the first targeted social programs in Ukraine was the implementation of a housing and communal services subsidy program that began in 1995.

A sociological analysis of the quality of the provision of this service several years after its introduction has revealed the shortcomings in the Ukrainian version of receiving it and now there is a more sophisticated mechanism for receiving this social assistance, which is already more likely to be provided to those who need it [2].

The need for improvement of the targeted social assistance mechanism is emphasized by the German experts, taking into account their own experience: "With limited budgetary means, it is vital that poverty-targeted funds are not mistaken for poor households, and targeted… [3]" to those who need it.

Also, in Ukraine there are already cases of return of the social payments to the budget for unfair nature of their receipt by so-called "single mothers" who are actually married or families who have received child care and do not care for her properly and so on.

And this underscores the need for a moral and ethical approach to the targeted social assistance.

A review of the scientific literature on the subject indicated that the authors Bukhtiyarov O. S., Danylyuk O. I., Didik S. M., Libanova S. M., Makarova O. M. and others are unanimous in that the system of the social payments and benefits in Ukraine needs to be improved in order to achieve social efficiency of the society.

Formulation of the purposes. However, in the society there is ambiguity in how to achieve improvements in the system of social benefits and assistance. Therefore, the purpose of the article is to attempt to improve the principle of social justice in providing targeted social assistance in terms of moral and ethical approaches.

Presentation of the main material. It is well known that the principle of social justice is relevant to any country and this issue cannot be resolved once and for all, as social conditions and social opportunities are constantly changing. Successful countries are generally countries that have found a fair balance in implementing the principle of social justice.

The modern dictionary of ethics gives the following definition of justice: "Justice — the general correlation of values, benefits among themselves and the concrete distribution of them among the individuals, the proper order of human coexistence, which corresponds to the concept of the essence of man and his inalienable rights... Traditionally, justice is regarded as the order of coexistence of people, which is consistent with humanistic ideas about the nature and essence of man and his inalienable rights, about the balanced harmonization of the needs and interests of the individual, society and humanity" [4].

The first step in achieving the principle of social justice in the Ukrainian society was the transition from the categorical principle of social assistance to the targeted one.

The next step was to eliminate the risks of non-coverage — exclusion and leakage errors — inclusion errors, which made targeting more effective.

At present, there is a need to take moral and ethical approaches into account when providing targeted social assistance.

Since the society is a special and extremely complex type of organization of the social life, the constituent societies include social institutions and social communities, stable social interactions. The mechanisms of self-regulation of the social system make it possible to maintain its integrity, to streamline social relations between the social institutions and social communities, to reproduce social interactions.

An important component of the development of the society is a qualitative change in the structure of the society, which includes changing the way of thinking of both individuals and the people as a whole.

This opinion is shared, in particular, by the well-known Ukrainian scientists Bakumenko V. D., Mykhnenko A. M.: The development of the society "usually means only those changes that are in the interests of the majority, contribute to improving the quality of life of the people and enable them to look more confidently into the future. The overall mechanism of the social development is

the emergence of new needs in different spheres of the public life and the search for opportunities to meet them. New needs are constantly arising as a result of the production and other productive activities of the people, and therefore associated with the search and invention of new means of work, communication, organization of the social life, expanding and deepening the volume of the scientific knowledge, complications of forms and mechanisms of human beings... governance on the basis of democratic public relations provides the best results in improving the society and accelerating its development" [5].

Both Ukrainian researchers, S. V. Kudlaenko, and community initiatives, the project "Reforming the system of benefits and privileges in Ukraine — approximation to European standards", among the factors that impede the implementation of targeting programs are misunderstandings of the interest groups, including poor people targeted assistance benefits are perceived as deprivation of benefits.

The order of the Ministry of Health of Ukraine approved the forms of an individual program of rehabilitation of a disabled person, a disabled child and the Procedure for their preparation [6].

However, social workers are aware of a situation where families with a disabled child or a disabled person are not interested in carrying out an individual rehabilitation program because in the case of partial or complete recovery of the limitation of life, social and living status, resumption of employment, the social benefits are reduced.

There are also examples of criminal behaviour by the persons whose livelihood may be the targeted social assistance [7].

It should be remembered that the society and its constituents are a social system, serving as systemic integrity.

The problems of the social systems and their nature have been studied by such prominent scientists as P. Bourdieu, E. Giddens, R. Merton, T. Parsons, Y. Surmin, and others.

The Encyclopedic Dictionary of the Public Administration gives this definition. The social system: "...is a complex organized, orderly whole made up of individuals, social communities and institutions, united by diverse bonds and relationships and of a social nature. People who act as social actors play a major role in such systems. A social system is formed through a common purpose, understanding of the components of this system of its tasks and functions. Significant role in this system is played by direct and feedback connections, the principle of hierarchy, socio-cultural standards, patterns of behaviour and more. The social system is characterized by a high capacity for self-organization, active activity and adaptability. The nature of the social system is due to such factors as the type of civilization, the level of economic, political, social and spiritual-cultural development, the manifestation of the human activity. The social system — a kind of complex systems that have the following characteristics: polystructural, multi-functional, multi-variate development, that is, they are fundamentally multiple, multi-alternative, characterized by many states; indeterminacy, stochasticity and self-sufficiency; the presence of purpose-setting mechanisms, whereby goals, programs,

directions of movement are formed; flexibility, adaptability, resilience, ability to survive, preserve their identity... they are organic systems capable of restoring elements, structures, functions; are characterized by self-development, self-regulation, self-management, self-organization...".

In this approach the process of socialization as a process of becoming a person and gradually assimilating the requirements of the society, social norms and values, inclusion in the system of the social ties and social relations necessary for life in a certain society becomes crucial.

It is known that D. Smelser identifies three factors necessary for the successful socialization of the individual:

• expectations;
• behaviour change;
• desire to meet these expectations.

Therefore, mastering the best examples of the social experience acquires a level of personal attitudes and orientations.

For each person the process of socialization is very individual and occurs at all the stages of life, during which the person integrates into the society, acquires a personality trait, assimilates and uses the acquired values of the culture and behaviour.

The state is involved in the socialization of the individual at the institutional level. The society also establishes rules and requirements that are integral to the socialization of the individual. With the successful coordination of all the efforts, the process of socialization of the individual is successful.

The successful socialization of each individual ensures the social security of the whole society.

The social security of the society is a vital condition for both the individual and the entire society. The social security of the society is characterized by a balanced system of social conditions of the human activity, protection from the influence of the social risks.

Scholars identify the following areas of the social policy aimed at shaping the social security in the society:

• creating conditions for increasing the socio-economic activity of the population;

• application of the modern motivational and stimulating mechanisms of high-performance work;

• ensuring a decent standard of living for everyone based on a sound and active income policy;

• introduction of a flexible, dynamic system of remuneration;

• formation of a dynamic, flexible system of social protection;

• development and implementation of a new model of social insurance;

• reforming the pension system;

• reforming the social assistance system, strengthening its targeting;

• improving the social services system;

• providing social support for families, women, children, youth;

• creation of conditions for the development of philanthropy, charitable activity;

• deep structural reform of the public housing policy;

• reforming the public health system;

• protection of the citizens as consumers of services.

As social policy includes a set of measures and is carried out in various directions of development of the social

sphere in order to achieve the general welfare and provide social protection to all without exception to the population.

The main functions of the state in conducting social policy are:

• social rehabilitation of the population, the content of which is to create conditions for a normal life of a person, meet his needs in such spheres of the public life as work, consumption, family relations, health care, education, etc.;

• regulatory, which is the state's attempt to stimulate the active activity of the individual, social groups through legal, economic, moral levers, as a result of which people become capable of self-organization and self-defense;

• social-protective, which is associated with social guarantees of the state, ensuring the social rights of the citizens in the event of a decrease in the material standard of living, loss of employment, working capacity, aging, other situations that accompany a person from birth to death;

• stabilization-adaptive, according to which the state must comply with the principle of the social justice, take into account the reaction of the population, public opinion, maintain its authority among the population, influence the formation of the social consciousness, coordinate interests, and regulate conflicts in the society by legal means, ensuring its well-established development.

Therefore, the social policy is a system of administrative, regulatory, self-regulatory ways and forms of activity of the subjects, a set of principles, decisions, actions embodied in the social programs and social practice with the purpose of meeting the social needs, balancing the social interests of man, social groups of the society, achieving social goals, solving social problems, forming social values.

In a broad sense, the social policy is a system of institutional and supra-institutional, state and public, social and personal, individual ways and forms of activity aimed at creating conditions for comprehensive self-realization of a person's social potential, its essential capacities, write Skuratovsky V. A., Mykhnenko A. M., Makarenko E. M.

Current trends in strengthening the social ties and social partnerships with representatives of developed countries of the world give an idea of the interconnection of all the sections of the society in these countries, in particular in matters of social protection.

The citizens of the developed world show us other patterns of behaviour. In successful countries of the world to seek social assistance is considered humiliating and targeted social assistance is usually prescribed after exhausting all the possible options for self-seeking solutions to their financial problems.

It is this principle that is the moral and ethical basis for targeted social assistance in developed countries.

In this context, the archetype of the principle of social justice is the example of one of the founders of the German economic miracle, Ludwig Ehrhardt (1897–1977), who, from his childhood, had been mutilated after a serious illness. He was injured during the First World War, which led to a deterioration of his physical condition and recognition of Ludwig Ehrhardt as unfit for physical labour.

Unable to engage in business, Ludwig Ehrhardt successfully mastered the theoretical foundations of the economy and created the conditions for improving his economic situation throughout Germany [8].

In developed countries the moral and ethical principle of receiving social benefits based on self-esteem applies.

This principle operates at the level of self-awareness. A person who is entitled to benefits, social benefits, sometimes does not knowingly make these payments, believing that this limits his/her ambitions for certain roles in the society.

This is evidenced by the speeches of the European colleagues at the international conferences. In particular, scientists from Latvia at the annual conferences held at the University of Ukraine.

Similarly, in Ukraine, people with personal experience of living and working in developed countries of the world, quite often, the above-mentioned questions of receiving and not receiving targeted social benefits are solved on the basis of self-esteem.

According to the current legislation of Ukraine, the title of Hero of Ukraine gives the right to receive public utilities free of charge without payment for housing and communal services. However, reports from the Labour and Social Welfare Offices in the city of Kyiv show that there are cases of self-critical approach to the above issues and the right to receive public utilities free of charge, without payment for housing and communal services, is not enjoyed by all who have the right.

It should be emphasized that the above behaviour in developed countries is a normal standard of living.

In Ukraine, when determining a person's right to receive certain targeted social assistance, the moral and ethical principle of providing it is not taken into account. All the citizens who are formally entitled to receive such assistance receive it.

Conclusions and prospects for further research. From the above it can be concluded that it would be necessary to apply a moral and ethical approach to all the citizens applying for social benefits, including targeted ones, and when designing such assistance, pay attention to the moral, ethical and cultural component of the applicant for social assistance in order to restore the principle the social justice of its provision. In particular, on request to law enforcement agencies. If social behaviour does not meet generally accepted standards of behaviour, it is proposed to replace the targeted social assistance with unattractive educational work, to comply with the principle of social justice and to provide livelihoods.

Further discussion of the above issues may be a prospect of scientific research.

REFERENCES

1. Kerivnytstvo Minsotspolityky vzialo uchast' u Mizhnarodnij konferentsii "Universal'ni hroshovi vyplaty ta vyplaty sim'iam z dit'my" 8 liutoho 2019 [The leadership of the Ministry of Social Policy participated in the International Conference "Universal cash payments and payments to families with children" on February 8, 2019] (n.d.). www.msp.gov.ua. Retrieved from https://www.msp.gov.

ua/news/16674.html?PrintVersion [in Ukrainian].

2. Makarova O. V. (2015). Sotsial'na polityka v Ukraini [Social Policy in Ukraine]. In-t demohrafii ta sotsial'nykh doslidzhen' im. M. V. Ptukhy NAN Ukrainy. — K. [in Ukrainian].

3. Pryntsypy i sposoby funktsionuvannia adresnoi sotsial'noi dopomohy: rekomendatsii dlia Ukrainy [Principles and ways of functioning of targeted social assistance: recommendations for Ukraine]. (n.d.). www.ier.com.ua. Retrieved from http://www.ier.com.ua/files/publications/Policy_papers/German_advisory_group/2008/pp_07_2008_ur.pdf [in Ukrainian].

4. Toftul M. H. (2014) Suchasnyj slovnyk z etyky: Slovnyk [Modern Ethics Dictionary: Dictionary]. Zhytomyr: Vyd-vo ZhDU im. I. Franka. [in Ukrainian].

5. Yu.P. Surmin, V.D. Bakumenko, A.M.Mykhnenko ta in. (2010). Entsyklopedychnyj slovnyk z derzhavnoho upravlinnia [Encyclopedic Dictionary of Public Administration]. K.: NADU. [in Ukrainian].

6. Pro zatverdzhennia form indyvidual'noi prohramy reabilitatsii invalida, dytyny-invalida ta Poriadku ikh skladannia. Nakaz MOZ Ukrainy vid 08.10.2007 № 623 [On approval of forms of the individual program of rehabilitation of a disabled person, a disabled child and the Procedure for their preparation. Ministry of Health of Ukraine Order No. 623 of 08.10.2007] (n.d.). zakon.rada.gov.ua. Retrieved from https://zakon.rada.gov.ua/laws/show/z1197-07 [in Ukrainian].

7. Vykradennia nemovliaty na Kyivschyni [Baby abduction in Kyiv region]. (n.d.). youtu.be. Retrieved from https://youtu.be/Rk6WdDW9itI [in Ukrainian].

8. Bat'ko ekonomichnoho dyva u tovarystvi kontrol'ovanoi ratsional'nosti ta ratsional'noho samokontroliu [The father of economic miracle in the society of controlled rationality and rational self-control] (n.d.). dt.ua. Retrieved from https://dt.ua/SOCIETY/batko_ekonomichnogo_diva_u_tovaristvi_kontrolovanoyi_ratsialnosti_ta_ratsionalnogo_samokontrolyu.html [in Ukrainian].

СПИСОК ВИКОРИСТАНИХ ДЖЕРЕЛ

1. Керівництво Мінсоцполітики взяло участь у Міжнародній конференції "Універсальні грошові виплати та виплати сім'ям з дітьми" 8 лютого 2019. URL: https://www.msp.gov.ua/news/16674.html?PrintVersion (дата звернення 03.09.2019).

2. Макарова О. В. Соціальна політика в Україні: Монографія / О. В. Макарова // Ін-т демографії та соціальних досліджень ім. М.В. Птухи НАН України. — К. — 2015. — 244 с.

3. Принципи і способи функціонування адресної соціальної допомоги: рекомендації для України. URL: http://www.ier.com.ua/files/publications/Policy_papers/German_advisory_group/2008/pp_07_2008_ur.pdf (дата звернення 05.09.2019).

4. Тофтул М. Г. Сучасний словник з етики: Словник. — Житомир: Видво ЖДУ ім. І. Франка, 2014. — 416 с.

5. Енциклопедичний словник з державного управління / уклад.: Ю. П. Сурмін, В. Д. Бакуменко, А. М. Михненко та ін.; за ред. Ю. В. Ковбасюка, В. П. Трощинського, Ю. П. Сурміна. — К. : НАДУ, 2010. — С. 646.

6. Про затвердження форм індивідуальної програми реабілітації інваліда, дитини-інваліда та Порядку їх складання. Наказ МОЗ України від 08.10.2007 № 623. URL: https://

zakon.rada.gov.ua/laws/show/z1197-07 (дата звернення 06.09.2019).

7. Викрадення немовляти на Київщині. URL: https://youtu.be/Rk6WdDW9i-tI (Дата звернення 24.10.2019).

8. Батько економічного дива у товаристві контрольованої раціональності та раціонального самоконтролю. URL: https://dt.ua/SOCIETY/batko_ekonomichnogo_diva_u_tovaristvi_kontrolovanoyi_ratsionalnosti_ta_ratsionalnogo_samokontrolyu.html (Дата звернення 07.09.2019).

Karpa Marta Ivanovna,
Doctor of Science in Public Administration, Associate Professor of the Department of Management and Business Administration of the Institute for Postgraduate Education and Pre-University Training of the Higher Educational Institution "Vasyl Stefanyk Precarpathian National University", Ivano-Frankivsk, 76000, Str. Shevchenka, 57, Iva-no-Frankivsk Region, tel.: +38 (067) 67 05 777, e-mail: marta.karpa@ukr.net
      ORCID: 0000-0001-8141-4894

Карпа Марта Іванівна,
доктор наук з державного управління, доцент кафедри управління та бізнес-адміністрування Інституту післядипломної освіти та довузівської підготовки ДВНЗ "Прикарпатський національний університет імені Василя Стефаника",
Івано-Франківськ, 76000, вул. Шевченка, 57, тел.: +38 067 67 05 777, e-mail: marta.karpa@ukr.net
      ORCID: 0000-0001-8141-4894

Карпа Марта Ивановна,
доктор наук по государственному управлению, доцент кафедры управления и бизнес-администрирования Института последипломного образования и довузовской подготовки ГВУЗ "Прикарпатский национальный университет имени Василия Стефаника", Ивано-Франковск, 76000, ул. Шевченко, 57, тел.: +38 (067) 67 05 777, e-mail: marta.karpa@ukr.net
      ORCID: 0000-0001-8141-4894

ARCHETYPIC BASES OF MASS POLITICAL CONSCIOUSNESS: PUBLIC AND MANAGEMENT ASPECTS

Abstract. The article reveals the archetypal principles of the mass political consciousness. The mass political consciousness is defined as the subjective reflection of the mass subject of political-administrative relations, public-administrative activity and all related phenomena. It has been established that this is a type of mass consciousness that is formed under the influence of both the events of

the political and the administrative environment. Public administration through the tools of government and local government influences the formation of the political consciousness of the population in terms of political memory, culture, thought and sentiments. The paper identifies the shaping elements of the mass political consciousness and analyzes the factors influencing its development. In particular, the following main components of the mass political consciousness at the formative level are analyzed: political knowledge of the society; political perception; political evaluation; political readiness. The formative processes of the archetypal foundations of the mass political consciousness occur in the spheres of information, administrative and psychological support of the public administration. The characteristics of the archetypal foundations of the mass political consciousness are characterized. The archetypal principles of the mass political consciousness are formed by its main elements: political conscious, which takes the form of political programs, theories of the political system, concepts of the political parties, directions of development of the society, etc.; the political unconscious, manifested in the needs, intuitions, desires of the masses; political subconscious. The paper describes the public-administrative aspect in terms of the possible influences on the formation of the mass political consciousness from the standpoint of the division of the formative processes into two phases: passive, that involves the formation of the political memory, political culture, and attuned to the internal mass needs and ideas; active, that involves the development of the evaluative ideas in the mass consciousness, their perception and the political readiness of the mass subject.

Keywords: archetype, mass political consciousness, public administration.

АРХЕТИПНІ ЗАСАДИ МАСОВОЇ ПОЛІТИЧНОЇ СВІДОМОСТІ: ПУБЛІЧНО-УПРАВЛІНСЬКИЙ АСПЕКТ

Анотація. Розкрито архетипні засади масової політичної свідомості. Масову політичну свідомість визначено як суб'єктивне відображення масовим суб'єктом політико-управлінських відносин, публічно-управлінської діяльності та всіх пов'язаних із ними явищ. З'ясовано, що це один з видів масової свідомості, що формується під впливом як подій політичного, так і управлінського середовищ. Публічне управління через інструменти державного управління та місцевого самоврядування здійснює вплив на формування політичної свідомості населення у частині формування політичної пам'яті, культури, думки та настроїв. Виявлено формотворчі елементи масової політичної свідомості та проаналізовано фактори впливу на її розвиток. Зокрема проаналізовані основні складові масової політичної свідомості на формотворчому рівні: політичні знання суспільства; політичне сприйняття; політична оцінка; політична готовність. Формотворчі процеси архетипних засад масової політичної свідомості відбуваються у сферах інформаційного, адміністративного та психологічного забезпечення здійснення публічного управління. Схарактеризовано особливості архетипних засад масової політичної свідомості. Архетипні засади масової

політичної свідомості сформовані основними її елементами: політичне свідоме, що набуває форми політичних програм, теорій політичної системи, концепцій політичних партій, напрямів розвитку суспільства та ін.; політичне несвідоме, що виявляється у потребах, інтуїції, бажаннях мас; політичне підсвідоме. Розкрито публічно-управлінський аспект у частині здійснення можливих впливів на формування масової політичної свідомості з позиції поділу формотворчих процесів на дві фази: пасивну, яка передбачає формування політичної пам'яті, політичної культури та налаштована на внутрішньо масові потреби й уявлення; активну, яка передбачає розвиток оціночних уявлень у масовій свідомості, їх сприйняття та формування політичної готовності масового суб'єкта.

Ключові слова: архетип, масова політична свідомість, публічне управління.

АРХЕТИПНЫЕ ОСНОВЫ МАССОВОГО ПОЛИТИЧЕСКОГО СОЗНАНИЯ: ПУБЛИЧНО-УПРАВЛЕНЧЕСКИЙ АСПЕКТ

Аннотация. Раскрыты архетипные основы массового политического сознания. Массовое политическое сознания определено как субъективное отражение массовым субъектом политико-управленческих отношений, публично-управленческой деятельности и всех связанных с ними явлений. Определено, что это один из видов массового сознания, который формируется под влиянием как событий политического, так и управленческого характера. Публичное управление с помощью инструментов государственного управления и местного самоуправления оказывает влияние на формирование политического сознания в сфере формирования политической памяти, культуры, мысли и намерений. Выявлены формообразующие элементы массового политического сознания и осуществлен анализ факторов влияния на их развитие. В частности, проанализированы следующие основные составляющие массового политического сознания на формообразующем уровне: политические знания общества; политическое восприятие; политическая оценка; политическая готовность. Формообразующие процессы архетипных основ массового политического сознания происходят в сферах информационного, административного и психологического обеспечения осуществления публичного управления. Охарактеризованы особенности архетипных принципов массового политического сознания. Архетипные основы массового политического сознания сформированы основными его элементами: политическое сознательное, которое принимает форму политических программ, теорий политической системы, концепций политических партий, направлений развития общества и др..; политическое бессознательное, которое проявляется в потребностях, интуиции, желаниях масс; политическое подсознательное. Раскрыт публично-управленческий аспект в части возможных воздействий на формирование массового политического сознания с позиции разделения формообразующих процессов на две фазы: пассивную, которая предусматривает формирование политической памяти, политиче-

ской культуры и настроена на внутренне массовые потребности и представления; активную, которая предусматривает развитие оценочных представлений в массовом сознании, их восприятие и формирование политической готовности массового субъекта.

Ключевые слова: архетип, массовое политическое сознание, публичное управления.

Formulation of the problem. The general scientific problem remains the theoretical and methodological bases for studying the influences on the mass political consciousness, their systematization, the definition of the public-administrative relations as formative in the systems of influence. They need to study the practice of the formative influences on the mass political consciousness in the public administration, in particular through the tools of the public administration and local self-government. The archetypal foundations of the mass political consciousness are formed in a dynamic relationship with the administrative influences, including state, public, political, public-administrative. Therefore, the identification of such influences, the study of their nature, peculiarities will allow to form such a paradigm of the public administration, which would basically be optimized to take into account the public demand for administrative influence, in particular in matters of forming the public opinion, position, and political sentiments.

Analysis of the recent publications on the issue and identification of the previously unresolved parts of the common problem. The main public-administrative aspects in the interaction between the government and the society in most administration concepts are related to such factors as: the effectiveness of government-administrative structures in managing the social development (D. Easton, R. Merton, concepts of behaviorist direction and schools of conflictology in the political science), availability of the support for certain political processes by the citizens, their perceptions and evaluation of the activities of the political institutions and their political decisions (G. Almond, K. Levenstein, K. Deutsch). In the scientific community it is believed that those layers of the psyche — the mass, the group, the individual, involved in the implementation of the political processes can be described as political psychic, or political consciousness or political psyche, or socio-political psyche. Identifying and studying the features of certain components of the political psyche enhances the interaction of elements of the public administration and society. The psyche layers of the mass political consciousness that emerge in the development of the political processes in the society are perceived and evaluated by the society, are the subject of research of the political psychology for the most part. The authorities and other institutions are capable of changing the human psyche, forming politi-

cal values, influencing interaction with other people, etc. The people who exercise power and subordinate to the authorities display the psyche qualities, properties only of the politics area [1, p. 28]. The relations between the public administration and the society require a systematic approach, taking into account many factors of the development of the administration paradigm, which is partially revealed by the modern scholars [2; 3; 4]. For the most part, the researchers identify specific objects in the sphere of the public administration and public relations in terms of shaping the public opinion, political sentiment, political culture, which are included as components in the concept of the mass political consciousness [5; 6].

Thus, questions of identification and study of the archetypal foundations and shaping the processes of the mass political consciousness, administrative influences on its properties, development, substantive load remain relevant questions for the scientists and practitioners in the political-power, public-administrative, social-psychic spheres of the coexistence of the power and the society.

The purpose of the article. To analyze the notion of the mass political consciousness in order to identify the main shaping components of it and possible influences of the public administration on the archetypal principles of the mass political consciousness. To do this, the article sets the following tasks:

• to identify the shaping elements of the mass political consciousness and factors influencing its development;

• to characterize the peculiarities of the archetypal foundations of the mass political consciousness;

• to reveal the public-administrative aspect in terms of the possible influences on the formation of the mass political consciousness.

Outline of the main research material. The problem of the administration of the mass political consciousness is aimed at creating favourable conditions for avoiding confrontational sentiments in the society, political conflicts, for reconciling the political interests of the participants of the political activity in the society, for ensuring the stability of the political system.

The main elements that influence the formation of the mass political consciousness and are subject to influences, including administrative, are the following:

• political conscious, which takes the form of political programs, theories of the political system, concepts of the political parties, directions of development of the society, etc .;

• political unconscious, manifested in the needs, intuitions, desires of the masses;

• political subconscious.

Political consciousness — in science it is accepted to treat the "political consciousness" as its main component. This is actually a set of conscious forms of reflection of the political life of the society within the mass consciousness. *Political unconscious* — treating the unconscious as a component of the consciousness provokes debate among the researchers. It is believed that including the conscious and the unconscious in one concept, one should use a different name for it — the mass psyche, for example. Alongside this notion there are similar concepts in psychology, such as "social psyche", "mass psychic". In the context

of this study, the concept of "mass political consciousness" is considered to be a collection of all the conscious, unconscious and subconscious elements. The role of the unconscious in the mass consciousness was drawn by C.G. Jung [7, p. 22]. The political experience of the mass subject, he interpreted his political ideas as a set of archetypes — an unconscious reflection of the reality in the form of codes, images, symbols. In his research the scientist focused primarily on the collective unconscious, ancient images, symbols that retain collective ideas, desires. He considers the archetypal symbols basic in the formation of mythology, religion, dreams, art and literature. In order to create a popular idea, a theory, a program one should pay attention to its archetypal basis, the use of which immediately increases the level of perception of the mass subject. *The political subconscious* is often considered an integral part of the unconscious. The mass subconscious, according to Jung, possesses the psychic energy often used by the charismatic individuals. The mass subject is not able to influence his subconscious, because only strong individuals can consciously perceive their subconscious and subjugate it. The political mass subconscious is shaped by the subject's political memory, political experience, and political stereotypes. Considering this influence, allows to trace the dynamics of the subconscious activity.

An important issue for research today is the problem of the correlation of the conscious, unconscious and subconscious components in the public-administrative aspect. Having formed a certain relationship, you can study the administrative influences on these elements. In order to understand the public-administrative aspect of the formation of the mass political consciousness as a psychological and political phenomenon, it is necessary to distinguish a specific subject. In the administration system such a mass subject is the object of influence and administration processes of the administration subsystem (public-administrative, party, public). The mass political consciousness is an integral part of the public consciousness and is connected with other types of consciousness. To delineate the place of the mass consciousness, it is necessary to form the division of the subjects (carriers) of consciousness at the following levels (Fig. 1):

The main characteristics of the mass subject as a carrier of the mass political consciousness in the context of this study (in terms of influencing the mass political consciousness) can be considered:

• constant participation of the mass subject in the political life of the society; "the mass exists until the goal is reached" [8, p. 331];

• perception of the political reality through certain "filters": political

SOCIETY	MASS	GROUP (COLLECTIVE)	INDIVIDUAL
Public consciousness	Mass consciousness	Group (collective) consciousness	Individual consciousness
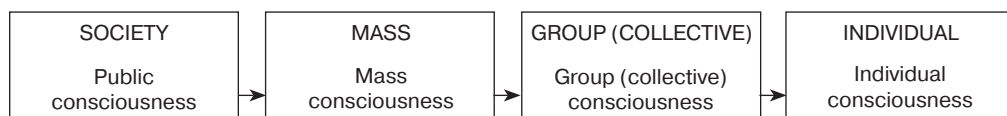
Figure 1. **Schematic representation of the subjects of consciousness in the social structure**

culture, stereotypes (traditions, political values, norms of the political behaviour, norms of perception, etc.);

• existence of a common mass political opinion;

• tendency to form mass movements;

• conservatism about changing the elements of the political culture, political stereotypes;

• tendency to transform the contemporary political values and ideas;

• equality of the participants.

Researchers mainly consider large groups of people, the major part of the population, certain social groups, and the society at large as subjects of the mass consciousness. According to the author, the set of typical and atypical social entities is the subject of the mass political consciousness, since it is difficult to distinguish a group from the mass. As a rule, grouping of the citizens is carried out by certain criteria (the same political beliefs, similar solutions to certain problems, etc.). Sociological surveys and statistics are the main sources for such research. However, it should be borne in mind that most of the real data on the political beliefs in the society, sentiments, political readiness of the population for certain actions can not be obtained only through the study of questionnaires, polls, etc. Consideration should also be given to the conventions of division into groups and the existence of atypical groups. The social classes are considered to be one of the essential carriers of the political consciousness, and their social characteristics shape and influence the consciousness of the certain groups in the society.

The formation of the mass political consciousness is influenced by many factors (their presence and weight depend on the type of the structure, purpose of the isolation of such factors, specific situations, state of the political situation, needs of the participants of the political processes, etc.). The main factors that influence the formation of the mass political consciousness are the following:

• state of the political experience and memory of the society;

• public institutions (public, party, state institutions, etc.);

• media activities;

• interpersonal communication that promotes awareness at the group level;

• external environment (national and cultural characteristics, level of the economic, social, political and other development, specific political and social situations, etc.);

• level of politicization of the society (the level of inclusion of the individuals in the political majority of the society, the state of awareness in the society of the political reality);

• state of the political culture as a carrier of the political norms, standards, stereotypes that affect the mass political consciousness, at all levels (conscious, unconscious, subconscious, etc.);

• balance of the political interests of the mass subject and the real possibilities of their satisfaction. Here the following factors interact: objective (real reality) and subjective (political perceptions of the citizens and political evaluations of the reality);

• political orientations and ideology, the line of the political behaviour of the leaders of the region.

Important components of the mass political consciousness are political

settings in a society characterized by a willingness to engage in active political activity (or vice versa — inaction). The process of formation of such attitudes and the factors influencing them go through several stages in the mass political consciousness. Therefore, the main components of the mass political consciousness at the formative level can be considered:

1) political knowledge of the society (cognitive element of the mass political consciousness);

2) political perception;

3) political evaluation (rethinking, juxtaposition with individual, collective, mass political experience, stereotypes, etc.);

4) political readiness (tendency to form political thought, perception of the political setting, readiness for certain political behaviour).

The formation of the mass political consciousness occurs in two phases: passive (which implies the formation of the political memory, political culture and is tuned to the internal mass needs and ideas) and active (which involves the formation of the evaluative representations in the mass consciousness,

their perception and political readiness of the mass subject) (Fig. 2).

Let us consider the main stages of the formation of the mass political consciousness. Political knowledge, therefore, is the stage at which the political memory and political experience are the main shaping elements. Based on political experience and memory of historical origin, and taking into account the reflection of the contemporary political phenomena in the mass consciousness, the process of forming elements of the political culture is underway. Political values, political attitudes, perceptions, norms of the political behaviour, traditions and other political institutions should be considered as elements of the political culture. The political values occupy the most important place in this list, since their incorporation allows for effective change of the mass political consciousness in general. A clear definition of the elements will clearly define the boundary of the political culture. After all, there are cases when different socio-cultural, economic and other components of the culture were attributed to political culture. The formation of the subject elements of the political

	Passive phase		Active phase	
Stages of formation of the mass political consciousness:	Political knowledge	Political perception	Political evaluation	Political readiness
Main components of the mass political consciousness:	Political memory Political experience	Political culture Political ideas	Political stereotypes Mass political sentiments	Mass political opinion Mass political movements Political setting
Dominant components	Rational component	Emotional (irrational) component	Rational component	Emotional (irrational) component

Figure 2. **Components of the formation of the mass political consciousness.**

culture is the interaction between the mass subject and the political system, or individual elements of it. Thus, political culture is characterized by evolutionary development, although it is a long enough process, because it is associated with the changes in the ancient stereotypes of the political consciousness and behaviour. It can be interpreted as the code political system of the society, because political norms, values, attitudes, norms of the behaviour, symbols, that is, a set of objective and ideal forms accumulate, store and transmit the political experience, form the political memory. These are kind of results of the human activity related to the functioning of public-administrative influences.

In the context of this study, the political culture emerges as one of the important basic components of the mass political consciousness that forms certain stereotypes of the political behaviour based on historical experience and contemporary political change. The political perception is closely linked to the political culture. The study of the theoretical aspects of the administration of the mass consciousness implies a mandatory consideration of the cultural factors. The sciences such as psychology, sociology, social and political psychology, anthropology, which cannot consider the activities of the people outside the cultural context, have a significant influence on the research.

Political stereotypes and mass political sentiment have a major formative influence in the political evaluation. The political stereotypes can be interpreted as integral components of the mass political consciousness. The political stereotypes are a set of political ideas that are formed in the mass political consciousness on the basis of political experience and memory, political expectations. Their main characteristics are resistance to change, simplification of the political reality, conservatism and others. A feature of the political stereotypes is the simplification of the process of perception and appreciation of the political reality in the consciousness. The political stereotypes are formed at the level of the masses and large groups, influencing the collective and individual mass political consciousness. Often manipulators use them as an effective target for manipulative technologies, evaluating them as filters through which the process of perception passes. The use of repetition of the words and images creates a stereotypical view that lies in the subconscious. Changing the political stereotype is a complex, multi-level process. The formation of the technological developments should be carried out at such levels as: by the object of change — mass, group, collective; by the functional content — economic, political, social; by the technological content — information, psychological, biological, etc.; by the field of activity of the distributors — political, social, military, economic, media, etc.

The administrative influence on the process of the political stereotype formation is exercised on:

1) forming intergroup interaction as a prerequisite for the emergence of a political stereotype;

2) increasing differences between the elemental formations in mass;

3) citizens' desire to reduce the differences in a particular group, mass;

4) producing political installations through a variety of media;

5) formation on the basis of political stereotypes of the political advertising, programs of political parties, strategies of development of the social, political, economic spheres of the state, etc.;

6) limitation of the number of the political stereotypes, the use of which provides high efficiency in shaping the political attitudes in the mass consciousness.

The effectiveness of the stereotypes of thinking is clearly manifested in voting, when most voters are driven not so much by their interests or other rational motives, but by the typical stereotypes of the mass consciousness that dominate at this stage. Each particular group has its own specific set of stereotypes.

For the most part, the public authorities disregard the mass political sentiments, which are treated as special mental states in the society, which is a transition from emotional states to forming a clear position (mass political thought). The authorities, political parties, various public organizations often resort to attempts to change the political sentiment in the society, using information measures, various kinds of manipulation, spreading myths, etc. The purpose of such activity is to manage the mass political sentiment with the subsequent change of the political attitudes, consciousness, and, as a consequence, the management of the mass political behaviour.

Researchers' attention is largely driven by the study of the political readiness, which synthesizes the previous stages (knowledge, perception, evaluation) and is more measured. The main basic components of the political readiness should be considered — political thought, political movement and political settings that reflect the population's inclination to certain political behaviour. This is the final active stage in the cycle of formation of the mass political consciousness. The limiting factors in the formation of the mass political opinion are: certain social and political conditions in the society, accessibility and reliability of the information. The factors that directly or indirectly influence the process of the mass political opinion formation in the context of the activity of the public authorities are:

• political experience and knowledge of the mass subject;

• availability and completeness of the official information;

• available information and psychological environment;

• state of the political culture in the society;

• level of development of the democratic institutions;

• level of the economic development;

• development of the social infrastructure.

The methods of influencing the mass political consciousness depend on the competence and forms of the activity of both the public institutions and the public officials [10]. As the competence of a state body is a normatively fixed set of its powers (rights and duties) and legal responsibility, the basis of forming the boundaries of the system of influence is the power of all the branches of the power [11; 12]. The author's approach to the content of the powers of specific public authorities

and the competent relations with other bodies is disclosed. The division of the powers plays an important role in the formation and development of the theory of competence of the public authorities, which forms the competence boundaries of the activities, including the exercise of the administrative influence.

Necessary element of the operational administration should be the analysis of the state of the mass political thought through known basic methods such as observation, anonymous questioning, sociological research, etc. The main problem that has not yet been resolved in this process is the isolation of the objective referent. Because often the opinion of the certain groups, formations is translated into the opinion of the whole society. Other problems that are often encountered in the context of the popular political opinion are:

• imitation (the individual chooses this type of evaluation, behaviour that is consistent with the behaviour of others);

• absence of a majority of the respondents with a specific opinion on a particular issue;

• formulation of the questions and questionnaires, which often subconsciously implies certain answers (inclines the respondents to a certain choice);

• element of the ordering questions of the mass political thought study by certain political or social institutions (political parties, scientific institutions, think tanks, social centers, etc.);

• lack of reliable information on this issue.

In the field of the public administration it is important to bear in mind that the process of forming the elements of the mass political consciousness does not always take into account the scientific recommendations or conclusions of the scientific research. As a rule, only superficial theoretical generalizations are used, which excludes the systematic consideration of many depth processes. The division of the process of formation into phases (active and passive), the separation of its four main stages conceptually determines the place and role of each component of the mass political consciousness in only the general administrative process. It is also necessary to take into account the formative influences of certain subjects of the public administration on the mass political consciousness, the level of expediency and needs of the administrative influences, the properties of the individual elements, the effectiveness of implementation.

Conclusions and prospects for further research.

1. The processes of the political perception, political evaluation, ideas and expectations of the society are reflected in the political consciousness of the citizens, individual political groups, and society as a whole. The mass political consciousness is defined as the subjective reflection by the mass subject of the political relations, the sphere of the political system and all related phenomena. It is one of many types of the mass consciousness that is shaped by the events of both the political and the administrative environments. The public administration through the tools of government and local government influences the formation of the political consciousness of the population in terms of political memory,

culture, thought and sentiments. The formative processes take place in the areas of information, administrative and psychological support for the public administration.

2. The archetypal principles of the mass political consciousness are formed by its main elements: political conscious, that takes the form of political programs, theories of the political system, concepts of the political parties, directions of development of the society, etc.; political unconscious, manifested in the needs, intuitions, desires of the masses; political subconscious. The peculiarities of the archetypal foundations are revealed in the main components of the mass political consciousness and they are characterized by: political knowledge of the society; political perception; political evaluation; political readiness.

3. The public-administrative aspect is revealed in the part of realization of the possible influences on the formation of the mass political consciousness from the point of view of division of the forming processes into two phases: passive (which implies the formation of the political memory, political culture and attuned to the internal mass needs and ideas) and active (which provides the formation of valuations in the mass consciousness, their perception and formation of the political readiness of the mass subject). This revealed the factors that directly or indirectly influence the process of the formation of the mass political consciousness. The public-administrative aspect in the formation of the mass political consciousness is disclosed in the part of identifying the problems of determining the subject of the formation; identification of

the influences on the main constituents of the mass political consciousness; regulation of the life processes of the group communities; formation of the political culture, political thought and other components of the mass political consciousness.

The prospects for further research are in the plane of the relationship between the public authority and the society, the implementation of the public administration in the context of influencing the mass political consciousness and its constituents, the formation of competencies of the public authorities and public officials in the context of exercising possible influences on the mass political consciousness.

REFERENCES

1. Yaremenko, A., Yaremenko, I. (2002). Politychni rushennia ta informatsiini systemy: poshuk mizh systemnoi vzaiemodii [Political movements and information systems: search between systemic interactions]. Visnyk Lvivskoho universytetu. Seriia: filosofski nauky — Bulletin of the University of Lviv. Series: Philosophical Sciences, 4, 352–358 [in Ukrainian].
2. Rebkalo, V. A., Afonin, E. A., Shakhov, V. A., et. al. (2010). Systemni chynnyky vzaiemodii polityky i upravlinnia [Systemic Factors of Policy-Management Interaction: Sciences. development]. V. A. Rebkala, V. A. Shakhova (Eds.). Kyiv: NADU [in Ukrainian].
3. Bazhynova, O. A. (2011). Vzaiemodiia orhaniv publichnoi vlady z hromadskistiu yak chynnyk demokratyzatsii derzhavnoho upravlinnia [Interaction of public authorities with the public as a factor of democratization of public administration]. Derzhavne budiv-

nytstvo — State building, 2. Retrieved from http://www.kbuapa.kharkov.ua/e-book/db/2011-2/doc/6/08.pdf [in Ukrainian].

4. Mamonov, I. L. (2012). Publichne upravlinnia, derzhavne upravlinnia, sotsialna polityka ta mistseve samovriaduvannia yak skladovi sotsialnoho upravlinniav [State Administration, Public Administration, Social Policy and Local Self-Government as Components of Social Management]. Derzhavne upravlinnia: teoriia ta praktyka - Public administration: theory and practice, 2. Retrieved from http://nbuv.gov.ua/UJRN/Dutp_2012_2_4 [in Ukrainian].

5. Vysotskyi, O. Yu. (2012). Hromadska dumka yak holovnyi obiekt vplyvu lehitymatsiinykh tekhnolohii [Public opinion as the main object of influence of legitimation technologies]. Hileia - Gilea, 2(57), 254–258 [in Ukrainian].

6. Bodrov, V. H. (2016). Informatsiina ekonomika i publichne upravlinnia: bezpekovi vyklyky ta mozhlyvosti stanovlennia nalezhnoho ekonomichnoho vriaduvannia v Ukraini [Information Economy and Public Management: Security Challenges and Opportunities for Becoming Good Economic Governance in Ukraine]. Naukovo-informatsiinyi visnyk Akademii natsionalnoi bezpeky - Scientific-informative bulletin of the National Security Academy, 3–4, 44–55 [in Ukrainian].

7. Jung, C. G. (1991). Arkhetip i simvol [Archetype and symbol]. Moscow: Izd-vo "Rennesans" [in Russian].

8. Canetti, E. (1997). Massa i vlast [Masse und Macht]. Moscow: "Ad Marginem" [in Russian].

9. Olshanskiy, D. V. (1995). Massovye nastroeniya v politike [Crowd mood in politics]. Moscow: Grin-Di [in Russian].

10. Akimov, O. O. (2016). Profesiini kompetentsii derzhavnykh sluzhbovtsiv yak chynnyk modernizatsii vyshchoi osvity [Professional competencies of civil servants as a factor in the modernization of higher education]. Publichne uriaduvannia — Public Governance, 1, 189–199 [in Ukrainian].

11. Karpa, M. I. (2018). Rozvytok publichnoi sluzhby v Ukraini: kompetentsiinyi pidkhid [Development of Public Service in Ukraine: Competency Approach]. Lviv: LRIDU NADU [in Ukrainian].

12. Karpa, M. I. (2019). Predmetna kompetentsiia orhaniv publichnoi vlady [Subject matter competence of public authorities]. Aktualni problemy derzhavnoho upravlinnia — Actual problems of public administration, 3(71), 50–56 [in Ukrainian].

СПИСОК ВИКОРИСТАНИХ ДЖЕРЕЛ

1. Яременко А., Яременко І. Політичні рушення та інформаційні системи: пошук міжсистемної взаємодії // Вісник Львівського університету. Серія: філософські науки. 2002. Вип. 4. С. 352–358.

2. Системні чинники взаємодії політики і управління : наук. розробка / авт. кол. : В. А. Ребкало, Е. А. Афонін, В. А. Шахов та ін.; за заг. ред. В. А. Ребкала, В. А. Шахова. Київ : НАДУ, 2010. 40 с.

3. Бажинова О. А. Взаємодія органів публічної влади з громадськістю як чинник демократизації державного управління. Державне будівництво. 2011. № 2. URL: http://www.kbuapa.kharkov.ua/e-book/db/2011-2/doc/6/08.pdf

4. Мамонов І. Л. Публічне управління, державне управління, соціальна політика та місцеве самоврядування як складові соціального управління. Державне управління: теорія та

практика. 2012. № 2. URL: http://nbuv.gov.ua/UJRN/Dutp_2012_2_4

5. Висоцький О. Ю. Громадська думка як головний об'єкт впливу легітимаційних технологій. Гілея: науковий вісник. 2012. № 2 (57). С. 254–258.

6. Бодров В. Г. Інформаційна економіка і публічне управління: безпекові виклики та можливості становлення належного економічного врядування в Україні. Науково-інформаційний вісник Академії національної безпеки. 2016. № 3–4. С. 44–55.

7. Юнг К.Г. Архетип и символ. М: Реннесанс, 1991. 214 с.

8. Канетти Э. Масса и власть : пер. с нем. М.: Ad Marginem, 1997. 527 с.

9. Ольшанский Д. В. Массовые настроения в политике. М : Грин-Ди, 1995. 345 с.

10. Акімов О.О. Професійні компетенції державних службовців як чинник модернізації вищої освіти. Публічне урядування (1). С. 189–199.

11. Карпа М. І. Розвиток публічної служби в Україні: компетенційний підхід : монографія. Львів: ЛРІДУ НАДУ, 2018. 264 с.

12. Карпа М. І. Предметна компетенція органів публічної влади. Актуальні проблеми державного управління. 2019. Вип. 3 (71). С. 50–56.

Kozhemiakina Oksana Mikolaivna,
Ph.D., candidate of philosophical sciences, Associate Professor of Department of Philosophy and Political Science Cherkassy State Technological University; 18006, Cherkasy, Bulvar Shevchenka, 460; тел.: +38 (097) 530 37 24; e-mail: oksniko@ukr.net
ORCID: 0000-0002-7196-4857

Кожем'якіна Оксана Миколаївна,
кандидат філософських наук, доцент, доцент кафедри філософських і політичних наук Черкаського державного технологічного університету; 18006, Черкаси, б-р Шевченка, 460; тел.: +38 (097) 530 37 24; e-mail: oksniko@ukr.net
ORCID: 0000-0002-7196-4857

Кожемякина Оксана Николаевна,
кандидат философских наук, доцент, доцент кафедры философских и политических наук Черкасского государственного технологического университета; 18006, Черкассы, б-р Шевченка, 460; тел.: +38 (097) 530 37 24; e-mail: oksniko@ukr.net
ORCID: 0000-0002-7196-4857

TRADITION AND ARCHETYPE: CREATIVE FOUNDATION OF THE POSTMODERN INTERPRETATION

Abstract. The article will attempt to outline the conceptual field of postmodern interpretation of the correlation between the traditional and the innovative in the archetypal approach to analyzing social interactions. The author accentuates the accord of the theoretical foundations of postmodernism, poststructuralism and deconstructivism, gives an account of the postmodern practices that demonstrate the ability of individuals and communities to live under conditions of instability, chaos and plurality due to various factors, among which interpenetration of new and archaic forms of sociality can be found. The archetypal nature of traditions in the postmodern narrative practice appears clearly evident in interpretive game stories and numerous outlooks on the "perusals" of the archetypal images, as well as in deconstructing the traditional methods of introducing archetypes in an ironic dialogue with the near and the distant past.

Basing on the theory and methodology of postmodernism, this paper discusses the theories of the alternative self-organization forms that tend to replace modern forms of socialization and rely on the distinctions between social and cultural realities. While paying attention to the increasing global contexts of globalization, the research critically reviews the phenomenon of neotribalism, as introduced by M. Maffesoli, based on such prominent postmodern values as contextual sympathy, community empathy, inclusive diversity, plural tolerance, eclecticism and conventionality. The author argues that neotribalism is a mere reflection of the true spiritual revolution of the modern information society in terms of building a new network sociality based on the free choice of cultural values and promoting a culturally "close-knit" lifestyle. Therefore, postmodernism in the aspect of its neoconservative essence is understood as the returning archaism, which is a source of vital energy and organic mobilizing of the collective energy. Neo-tribes, representing existential networks of "live sociality", illustrate a creative reincarnation of the tradition, when vital interests, real desires and personal needs are being conveyed by the collective interactivity ousting at the same time the obligatoriness and impersonality of the ritual and the canon.

Keywords: tradition, archetype, postmodernism, neotribalism, glocalization, narrative, the past.

ТРАДИЦІЯ ТА АРХЕТИП: ТВОРЧІ ОСНОВИ ПОСТМОДЕРНОЇ ІНТЕРПРЕТАЦІЇ

Анотація. Проаналізовано концептуальне поле постмодерної інтерпретації співвідношення традиційного та інноваційного в аналізі соціальних взаємодій з позицій архетипового підходу. Наголошуючи на єдності теоретичних основ постмодернізму, постструктуралізму та деконструктивізму, розглядаються постмодерні практики демонстрації спроможності людини та спільнот жити в умовах нестабільності, хаотичності та плюральності, за рахунок, зокрема, взаємопроникнення нових та архаїчних форм соціальності. Архетипна природа традицій в наративній постмодерній практиці яскраво виявляється в інтерпретативних сюжетах-іграх та численних перспективах "прочитань" архетипних образів, деконструкціях традиційних способів представлення архетипів в іронічному діалозі з близьким та далеким минулим.

У межах теоретико-методологічних основ постмодернізму досліджуються теорії альтернативних форм самоорганізації, які приходять на зміну модерним формам соціалізації та базуються на розрізненні соціальної і культурної реальності. Звертаючи увагу на посилення глокальних контекстів глобалізації, розкрито, запропонований М. Маффесолі феномен неотрайбалізму, що базується на таких виразних постмодерних цінностях, як контекстуальна симпатія, общинна емпатія, інклюзивне розмаїття, плюральна толерантність, еклектичність та традиційність Стверджується, що неотрайбалізм є відображенням справжньої духовної революції сучасного інформаційного суспільства в аспекті формування нової мережевої соціальності на основі вільного вибору культурних цінностей та пропаганди культурно "близького" способу життя.

Відтак постмодернізм в аспекті його неоконсервативної суті розуміється як повернення архаїзму, що є джерелом життєвої сили та органічної мобілізації колективної енергії. Неотрайби як екзистенційні мережі "живої соціальності" ілюструють творче перевтілення традиції, коли обов'язковість та знеособленість ритуалу і канону заміняється живим інтересом, реальними бажаннями та особистими потребами, що забезпечується колективною інтерактивністю.

Ключові слова: традиція, архетип, постмодернізм, неотрайбалізм, глокалізація, наратив, минуле.

ТРАДИЦИЯ И АРХЕТИП: ТВОРЧЕСКИЕ ОСНОВЫ ПОСТМОДЕРНОЙ ИНТЕРПРЕТАЦИИ

Аннотация. Проанализировано концептуальное поле постмодернистской интерпретации соотношения традиционного и инновационного в анализе социальных взаимодействий на основе архетипного подхода. Подчеркивая единство теоретических основ постмодернизма, постструктурализма и деконструктивизма, рассматриваются постмодерные практики демонстрации способности человека и сообществ жить в условиях нестабильности, хаотичности и плюральности, за счет, в частности, взаимопроникновения новых и архаичных форм социальности. Архетипная природа традиций в нарративной постмодерной практике ярко проявляется в интерпретативных сюжетах-играх и многочисленных перспективах "прочтений" архетипных образов, деконструкциях традиционных способов представления архетипов в ироничном диалоге с близким и далеким прошлым.

В рамках теоретико-методологических основ постмодернизма исследуются теории альтернативных форм самоорганизации, которые приходят на смену модерным формам социализации и базируются на различении социальной и культурной реальности. Обращая внимание на усиление глокальных контекстов глобализации, раскрыт предложенный М. Маффесоли феномен неотрайбализма, который базируется на таких выразительных постмодерных ценностях, как контекстуальная симпатия, общинная эмпатия, инклюзивное разнообразие, плюральная толерантность, эклектичность и традиционность. Утверждается, что неотрайбализм является отражением подлинной духовной революции современного информационного общества в аспекте формирования новой сетевой социальности на основе свободного выбора культурных ценностей и пропаганды культурно "близкого" образа жизни. Поэтому постмодернизм в аспекте его неоконсервативной сущности понимается как возвращение архаизма, являющегося источником жизненной силы и органической мобилизации коллективной энергии. Неотрайбы как экзистенциальные сети "живой социальности" иллюстрируют творческое перевоплощение традиции, когда обязательность и обезличенность ритуала и канона заменяется живым интересом, реальными желаниями и личными потребностями, что обеспечивается коллективной интерактивностью.

Ключевые слова: традиция, архетип, постмодернизм, неотрайбализм, глокализация, нарратив, прошлое.

Problem statement. The paradox of today, which has been conceptualized by numerous authors in the contradictions of universalism, progressivism, individualism, instrumental activism, rationalism, and similar approaches, requires developing new principles to organize social existence, taking into account the numerous systemic crises and escalating threats of a global nature (environmental, existential, political, etc.). Thus, the need to identify the deep inner sources and factors of the semantically configured ideological forms of modernity inspires the author to investigate the trends and the features that determine interaction between the traditional and the innovative, the implicit and the explicit, considering the dynamics and consequences of the global and glocal changes in the social reality of the post-industrial era, as well as the ambiguity of democratization, liberalization, "flowing" identification, and similar processes.

The distinct vectors of uncertainty, vulnerability, instability, insecurity, irregularity and polarization shape new opportunities, which have been described in synergistic and postmodern methodology in particular. On the other hand, these opportunities provoke new challenges and threats by introducing issues of identity formation and preservation, integration, legitimation and many more. The dramatic changes, that we observe in the various spheres of modern society, are related to the crisis of previous worldviews and their transition into the realm of postmodern culture. Such changes problematize the past in its diverse contexts and interpenetrations of the traditional, the symbolic and the contemporary. It

should be noted that the philosophical tradition has an established practice of appealing to metaphorical, essayistic and mythological means in an overall rational discourse, starting in Plato's dialogues and proceeding into the postmodern era, expressing deep sensory ideas through poetic myth and symbolic images, demonstrating their extraordinary persuasive and interpretative ability.

Analysis of recent research and publications. A considerable amount of literature has been published on the problems of interaction between the traditional and the innovative in the contexts of globalization and informatization, among which we would like to mention L.W. Beck, I. Wallerstein, Z. Bauman, R. Robertson, M. McLuhan, A. Giddens, K. Lorenz, S. Žižek, K. Hübner, who investigate contradictory contexts of global and glocal processes and report on significant changes in the sociality under modern conditions of technologization, informatization, economization, mediation and so on.

Surveys on the symbolic and communicative nature of archetypes, as well as on the specifics of their manifestation within social and political reality, such as that conducted by K.G. Jung, M. Eliade, A. Augustinavičiūtė, K. Pearson, M. Mark, S. Krymskyi, E. Afonina, O. Donchenko and others, distinguish unconscious intuitive experience structures in the public consciousness, which are inherited from the previous generations of the mankind, and build archetypal typologies focusing on the universal nature of archetypes and their organic adaptability.

Discussions and analyses of transformations, that the social reality un-

dergoes in postmodern interpretation, emerged in the works of J.-F. Lyotard, R. Barthes, J. Lacan, J. Baudrillard, M. Maffesoli, J. Derrida, G. Deleuze, F. Guattari, J. Kristeva, P.-M. Foucault, U. Eco, F. Jameson, P. Anderson, P. Koslowski and others, who investigate the post-transformational character of culture and attempt to identify the ancient semantic constructs of present sociocultural processes, acquire basic ontological foundations under conditions of sociocultural uncertainty, focusing on confusion, plurality, blurred lines between binary oppositions (real / surreal, rational / irrational, elitist / mass, high / low, subject / object, center / periphery).

The parameters mentioned above are embodied in the concepts of "hyperreality" and "simulacrum" by J. Baudrillard [1], "narrative" by J.-F. Lyotard [2], "rhizome" by F. Guattari and G. Deleuze [3], "neotribalism" by M. Maffesoli [4], "pastiche" by F. Jameson [5] and others.

Until recently, there is a general lack of research on determining a conceptual link between traditions and archetypes in today's globalized society. This indicates a need to understand in greater detail new social identification practices of the postmodern era.

Therefore, the **aim** of this research will be to concretize the conceptual field of the postmodern interpretation concerning the correlation existing between the traditional and the innovative through employing the archetypal approach to analyze social interactions.

Research results. The postmodern condition has emerged in the form of a literary, critical and philosophical response to the crisis of social and civilizational values in the second half of the 20th century, which also explicated the need to find new ways of development under the conditions when the so-called super-foundations of the Modern Age, namely, the ideas of God, Progress, Truth, Author, Subject, and others were being lost. One of the distinctive features of postmodernism, according to J.-F. Lyotard, is this loss of confidence in the metanarratives of the Modern, when the metanarative mechanism of knowledge legitimation becomes unnecessary, and classic benchmarks of optimization, efficiency and effectiveness lead to internal logic of paradox [2, p. 11-12]. Instead, the Postmodern demonstrates the ability of an individual and the community to live under conditions of instability, when the emancipatory power and sensitivity to differences emerges, the ability to withstand incommensurability increases, which reflects the postmodern worldviews in terms of recognizing variability, ambiguity, plurality, and chaos.

The unique style of hyper-reflection, which is based on the combination of the theoretical foundations of *postmodernism, poststructuralism* and *deconstructivism*, and focuses on studying the metamorphoses in the present and recognizing their historical associations in culture and nature, while demonstrating modifications of the cultural tradition and manifesting its pluralistic nature. The outlined trends suggest that postmodernism can be defined as neoconservatism, which expresses a specifically ironic, formally parodic (deprived of the sense of humor), nostalgic, intellectually actable, heuristic, sense generating potential through affirmation of multiplicity and

instability in creative interpretations of the tradition.

In general, the tradition is a means of accumulating, preserving, and communicating social experience (including objects, processes and inheritance methods) to the next generations, with emphasis on the ethnological features as essential, relevant, and specifically national. The etymological basis of the tradition seen as a "transmitting" capacity reflects the trend to translate the immediacy of the meanings of the living world and the living presence. The tradition as such, as A. Yermolenko has stated, is always connected with a certain location *(Ort)*, is deeply planted directly in its soil (*Boden*), and only in this area and region. It is closely related to the human being-here *(Dasein)*, the place where they were born and where they are at home *(Zu-Hause-sein)*, with the locality which is their homeland [6, p. 137]. Localization of the tradition and its capacity to be reproductively actualized in the long-term perspective provide an individual with the capacity to incorporate life orientations under changing conditions through setting meaningful contexts for oriented interactions with the world, with other individuals and with the self, and through being symbolic codes of the communicative determinants of "close-up ethics" and "distant ethics". Due to its considerable adaptive potential, the tradition enhances an individual's adaptation to changing environmental conditions by offering tried and tested activities and activating relevant behavioral patterns at all times.

The tradition as such is a stabilizing social mechanism, which schematizes thoughts and actions on an individual level, and structures expectations on the interpersonal level, thus organizing and coordinating social interactions, ensuring trust as the foundation of the lifeworld, informing an individual what to normally expect from others in typical situations. The postmodern interpretation of the tradition implements the paradigm of pluralism and internal transformation into the concept of a specific actable chaos management and transforming it into a conventional habitat through actualizing different components, one of which is the archetypal component in the alternate present, that is participating in the current trends of molding the socio-cultural space and contemporary identification practices.

Jungian tradition generally describes archetypes and archetypal images (the old-established analogues of which can be found in numerous philosophical systems from Plato to I. Kant, G. Hegel, A. Schopenhauer and others) as prototypes of universal mythological motifs and plots reflecting typical mental properties and characteristic behavioral reactions and experiences, which originate from the universal experience and share universal characteristics. Archetypes, being deep layers of the collective unconscious, are essentially antecedent cognitive schemas of primary images, which acquire concrete sense and contents in real life situations and appropriately activate and direct psychic energy, spontaneously organizing perception, imagination, memory, experiences, reactions. Archetypes represent collective experience, finding expression in the tradition, which is seen as a way of processing and trans-

lating archetypal images by realizing the fundamental qualities and typical traits inherent in certain communities. It is the implicit nature of archetypal images and their distinctive narrative character in mythological projections that allows for their postmodern interpretation in the aspect of combining in a unique way simultaneous individual implementations of a common repetitive model, inherent in many, taking into consideration the broader unconscious context of collective life organization.

It is necessary here to clarify that K. G. Jung did not accept archetypes as specific mythological images or motifs; instead, he interpreted archetypes primarily as directed trends of psychic energy, idea-forming tendencies, instinctive vectors and corresponding forms of thinking [7]. The specific content of archetypes manifests itself only in the individual life, when the personal experience penetrates these forms. At the same time, K. G. Jung referred archetypal ideas to the immutable principles of the human spirit, emphasizing their eternal repetition and transformation, which reveal clear postmodern connotations: "It does not matter how long they remain in oblivion, they always return, quite often in a wonderfully transformed form and accompanied with certain personal quirks or intellectual distortions ..., they always reproduce themselves in various new forms, acting as an eternal truth that is internally inherent in human nature" [8, p. 120].

The archetypes of the collective unconscious bring into being whole complexes of ideas. The scholar points out that ideas of this nature are not invented, instead, they "enter the internal perception as ready-made constructs" [8, p. 192]. That is why they should be regarded as entities that are subject to their own laws and exist autonomously, illustrating the trends of eternal return and timelessness, to which each generation adds its own distinctions and formats of embodiment. It is worth mentioning that K. G. Jung resorts to symbolic terminology and metaphorical images in an attempt to constructively conceptualize the archetypes, which possess tangible orientational, regulatory and structural components. Namely, he analyses metaphors of *channel* and *invisible axial structure*, which take on specific shape only while acquiring their live content, that in the postmodern tradition is manifested in interpretive game stories and numerous outlooks on the "perusals" of the archetypal images, as well as in deconstructing the traditional ways of introducing archetypes in an ironic dialogue with the near and the distant past.

J.-F. Lyotard in "The Postmodern Condition" develops the conception of the narrative basis of postmodernism as a "living past", which is based on the conceptualization of society as a web of linguistic communications and a number of language games. Exploring the nature of social relations from the postmodern perspective, the author discusses in great detail the changing functions of the state, emerging alternative society formats, transferring some of the functions (regulation, reproduction) to machines, and transforming the political class that becomes composite and interactive, while the individual is caught in an increasingly complex and mobile fabric of relations

[2, p. 42–45]. In the context of the issues rising within the creative interpretational tradition, for J.-F. Lyotard the prefix *post-* does not express the meaning of direct continuity or linear repetitive motion. Instead, it acquires the meaning of "*ana*-prosess", which reckons for *ana*lysis, *ana*mnesis, *ana*morphoses, that demonstrate today's reality incorporating its own meanings through recycling something "obsolete" [9, p. 66].

The prominent postmodern spiritual state tendency of "returning to the tradition", when the past does not only oppress or blackmail, but also inspires and pronounces, finds its original expressions in various manifestations of modern days, for instance, in "aesthetics of simulation" by J. Baudrillard, "literature of exhaustion" and "literature of replenishment" by R. Barth, "cultural metamorphoses" by F. Jameson and other scholars. The situation has been timely described by U. Eco, who characterized the responsiveness and communicative adaptability of postmodernism in his well-known expression: "Hence the past cannot be destroyed because its destruction leads to dumbness, it should be rethought: ironically, without naivety" [10, p. 469]. Therefore, appealing to the past does not only serve as an escape from the present, but is rather an entourage localizing the environment of freedom of imagination and rethinking within intertextuality.

Recognition of the local nature of identification values and the growing interest to the past is driven by the desire to rediscover cultural foundations and to revive the traditional life in the variety of its forms, its diversity and style alternatives. R. Robertson proposes to consider the "glocal" contexts of revival of the traditions, conceptualizing glocalization in terms of the globalization challenges, the response to globalization, and the process, parallel to globalization [11]. Considering the increasing pace of globalization in certain areas of life, R. Robertson discusses the processes and trends within a tendency that is quite opposite to globalization, that is, attention to the ethnicity, regionalization, returning to small communities and actualization of particular values. Therefore, the glocalization as one of the effects of globalization can be seen as a form of defensive reaction to unification, counteracting "blurring differences", reducing the complexity of globalization, as well as marginalization or imposed isolation (in a destructive aspect).

A prominent example of glocalization trends through an innovative method of integrating the conventional and the new in the modern social interactions against a globalizing background has been provided by M. Maffesoli's notion of neotribalism, who sees the key social facts of a renewed tradition in bringing the sociality back to the experience of everyday life, actualizing issues of postmodern identity, network solidarity and current subsidiarity. Neotribalism in itself is a reflection of the true spiritual revolution of the modern information society in the aspect of building a new network sociality based on the free choice of cultural values and promoting a culturally "close-knit" lifestyle. The tribal myth of modernity illustrates the processes of activating everything that is able to reveal an animal in a human and the tribal in the social [12, p. 189].

Such communities demonstrate "energy and vital force" in a range of social movements and associations, from environmental, feminist, religious, musical, sports, sexual, to numerous "microgroups" formed on the basis of various interests and preferences, and held together by actualized archetypes of a Hero, a Friend, an Anime / Animus, a Shadow, a Father and many more, especially if they are replicated in today's media and reinforced in the practices of mass events, entertainment and spectacle around a certain neo-totem.

Exploring the effects of the revival of traditional sociality forms in the modern society, in the diversity of numerous TV shows (based, among other things, on the practice of voyeurism), in fashion and trends (increasing attention to everything that is wild and ethnic expressed by reputable brands) and in urban theatricality, M. Maffesoli takes notice of the fact that obsolete festival and carnival practices, based on joint participation, engagement, sensuality, and the return to imagery, are becoming widespread nowadays [12, p. 191–192]. It should be noted that carnivalization in the form of thematic festivals (based on local resource potential, that includes historical reconstruction, local gastronomic features, numerous tourist advantages) becomes a significant component of the area's branding, expressing an appropriate combination of the place's power and the creative revival of the tradition, becoming thus a social viability index.

To define the integrative role of a specific tribal emotionality, M. Maffesoli employs the concept of a "selective sociality" [4, p. 127], illustrating a methodological tool of compassion as a new paradigm for social communication and reducing of the increasingly complex world. Such "symbolic" ways of social interaction demonstrate the tendency of returning to archaic, fundamental values, providing a dynamic bond and horizontal trust through the archetypal substrate. Therefore, the social organization of neo-tribes, which represent a "live sociality" corresponds to the natural capacity of self-creation, self-regulation, and self-identification (that is why the number of the members of such a community should be modest, up to several hundreds to maintain horizontal interaction, "tactility" and ensure the consensus of joint participation), as opposed to the vertical disciplinary mechanisms of classical institutions, based on the hierarchical instruments of power, coercion and control (which is metaphorically expressed in the image of M. Foucault's Panopticon [13]). Alternatively, what serves as the regulatory and integrative basis for the "new tribes" is empathic sociability and an activated sense of affiliation and empathy, realized through a kind of "atmospheric imperative" of the community and fanatic passion, which, in its turn, supplies a special energy of collectivity.

Conclusions and further research prospects. The findings of this research suggest that in general postmodern poses a challenge to the today's reality and at the same time it "diagnoses" significant changes that are taking place in the ways the relations between a human and a society are configured, acquiring hybrid features of a techno-anthropomorphic character. The postmodern methodology attempts to investigate, leastways to describe, the

main trends of the changes mentioned here through emphasizing the role of the tradition in the symbolic maze and the network of narrative games which transform archetypes, through recognizing ideas of repetition and returning to the basics by focusing on the historical contexts of interpretation, through deconstructing and restructuring by realizing the naivety of total progressivism and by denying the universalism inherent in globalization.

Neotribalism as an expression of the global trends of today is based on the prominent postmodern values, such as contextual sympathy, communal empathy, inclusive diversity, tolerance of pluralism, eclecticism and conventionalism (in the sense of deciphering the tradition). The latter leads to an interpretation of the postmodern identity as a live mixture of the old and the new, as the past actively present in the diverse network of social solidarity. We see it possible to describe Postmodernism as an actively enhanced return to the archaism, which serves as a source of vital energy and organic mobilization of the collective energy. Neo-tribes, representing existential networks of "live sociality", illustrate a creative reincarnation of the tradition, when vital interests, real desires and personal needs are being conveyed by the collective interactivity ousting the obligatoriness and impersonality of the ritual and the canon. Creative reproduction of archetypes as spontaneous structures of collective memory and historical consciousness, that exist in various semantic contexts of the traditions, illustrates the bond between the past and the future, thereby providing integrity guidelines in the face of uncertainty. We would like to emphasize that an archetype displays tangible signs of being a cultural phenomenon, reflecting the archaic elements of the collective unconscious and representing original cognitive patterns and symbolic forms of inner experience, demonstrating the subordination of the social to the cultural in relativization and pluralization of the identity.

REFERENCES

1. Baudrillard, J. (1981). Simulacres et simulation. Paris: Galilée [in French].
2. Lyotard, J.-F. (1998). Sostoyanie post-moderna [The postmodern condition]. (N. Shmatko, Trans). Moskow: Aletejya [in Russian].
3. Deleuze, G., Guattari, F. (2005). A thousand plateaus. Capitalism and Schizophrenia. London: University of Minnesota Press.
4. Maffesoli, M. (2018). Chas plemen. Zanepad indy`vidualizmu u post-modernomu suspil`stvi [The time of tribes. The decline of individualism in postmodern society]. (V. Pliushch, Trans). Kyiv: Vy`d. dim "Ky`yevo-Mogy`lyans`ka akademiya" [in Ukrainian].
5. Jameson, F. (1991). Postmodernism, or the cultural logic of late capitalism. Durham: Duke University press.
6. Ermolenko, A.N. (1994). Etika otvetstvennosti i social'noe bytie cheloveka (sovremennaya nemeckaya prakticheskaya filosofiya) [Ethics of responsibility and social being of man (modern German practical philosophy)]. Kyiv: Naukova dumka [in Russian].
7. Jung, K. G. (2016). Arhetip i simvol [Archetype and symbol]. Moskow: Kanon [in Russian].
8. Jung, K. G. (1998). Otvet Iovu [The Answer to Job]. Moskow: AST [in Russian].

9. Lyotard, J.-F. (1994). Zametka o smyslah post. Posle vremeni: francuzskie filosofy postsovremennosti [A note on the meanings of the post. After time: French philosophers of postmodernity]. (A. Garadzha Trans). Inostrannaya literature - Foreign literature, 1, 54–66 [in Russian].

10. Eco, U. (1989). Zametki na polyah "Imeni rozy" [Notes in the margin of "The name of the rose"]. Eko U. Imya rozy [The name of the rose] (E. Kostiukovych Trans). Moskow: Knizhnaya palata [in Russian].

11. Robertson, R. (1992). Globalization: Social Theory and Global Culture. London: Sage publications.

12. Maffesoli, M. (2009). Iconologias. Nuestras idolatrias posmoderas. Barselona: Ediciones Peninsula.

13. Foucault, M. (2004). Surveiller et punir. Naissance de la prison. Paris: Gallimard.

СПИСОК ВИКОРИСТАНИХ ДЖЕРЕЛ

1. Baudrillard J. Simulacres et simulation. Paris: Galilée, 1981. 235 p.

2. Лиотар Ж.-Ф. Состояние постмодерна : пер. с фр. Москва: ИЭС, Санкт-Петербург: Алетейя, 1998. 160 с.

3. Deleuze G., Guattari F. A thousand plateaus. Capitalism and Schizophrenia. London: University of Minnesota Press, 2005. 629 p.

4. Маффесолі М. Час племен. Занепад індивідуалізму у постмодерному суспільстві. Київ: Вид. дім "Києво-Могилянська академія", 2018. 264 с.

5. Jameson F. Postmodernism, or the cultural logic of late capitalism. Durham: Duke University press, 1991. 438 p.

6. Ермоленко А. Н. Этика ответственности и социальное бытие человека (современная немецкая практическая философия). Киев: Наук. думка, 1994. 200 с.

7. Юнг К. Г. Архетип и символ. Москва: Канон, 2016. 336 с.

8. Юнг К.Г. Ответ Иову. Москва: АСТ, 1998. 384 с.

9. Лиотар Ж.-Ф. Заметка о смыслах пост. После времени: французские философы постсовременности / Иностранная литература. 1994. № 1. С. 54–66.

10. Эко У. Заметки на полях "Имени розы" / Эко У. Имя розы : пер. с итал. Москва: Книжная палата, 1989. С. 468–481.

11. Robertson R. Globalization: Social Theory and Global Culture. London: Sage publications, 1992. 211 p.

12. Maffesoli M. Iconologias. Nuestras idolatrias posmoderas. Barselona, Ediciones Peninsula, 2009. 204 p.

13. Foucault M. Surveiller et punir. Naissance de la prison. P: Gallimard, 2004. 318 p.

Koroliuk Kateryna Anatoliivna,
student of 3 course of the Department of Science and Sociology, National Aviation University, 03058, Kyiv, Prosp. Kosmonavta Komarova, 1, tel.: +38 (068) 791 82 17, e-mail: koroliuk.kate@outlook.com
                    ORCID: 0000-0002-5979-0874

Королюк Катерина Анатоліївна,
студентка 3-го курсу кафедри соціології та політології Національного авіаційного університету, 03058, м. Київ, просп. Космонавта Комарова, 1, тел.: +38 (068) 791 82 17, e-mail: koroliuk.kate@outlook.com
                    ORCID: 0000-0002-5979-0874

Королюк Екатерина Анатольевна,
студентка 3-го курса кафедры социологии и политологии Национального авиационного университета, 03058, г. Киев, ул. Космонавта Комарова, 1, тел.: +38 (068) 791 82 17, e-mail: koroliuk.kate@outlook.com
                    ORCID: 0000-0002-5979-0874

CONCEPTUAL SCHEMAS OF MODERN STATE DEVELOPMENT (ARCHETYPAL APPROACH) CJNVERGENCE OF TRADITION AND INNOVATION

Annotation. It was known that unity of the nation is a strategic safety plan and productive development of the modern state. In Ukraine, this process is formed gradually. The purpose of the article is to find out how Ukrainian traditions and innovations are combined in the modern approaches to the development of the state as an institute for social development.. The methods of analysis and synthesis, document analysis, sign modeling, comparative (synchronous) analysis are used in the work. It was regarded that co-evolutionary stage of state development and the concept of individual "I" and collective "We" as dominant subjects of social interaction at different stages of one cycle of social development.

Changing the traditional concept of governance is being implemented in the program of digitization ("State in a smartphone") as a means of facilitating the provision of administrative services to the population. What is the level of readiness to accept these changes in traditional society? A sense of common and personal responsibility contributes to the development of the collective "We". It was

known trends that confirm positive changes in Ukraine are observed due to the emergence a lot of volunteer movements, crowdfunding platforms, an increasing a number of public organizations in recent years. At the same time, one's own responsibility for one's well-being is increased. The more developed the society, the more actively innovations are introduced into the sphere of social relations, significantly updating them. It has been found that public involvement in the public sector is partly driven by public interest and a growing demand for public sector employment and the pursuit of socially significant professional activity. Based on the analysis, a formula was developed that calculates the collective "We" index. Understanding the necessity of becoming a nation through the convergence of traditions and innovations is an important part in planning the Ukrainian state and social policy.

Keywords: co-evolution, transformation, collective "We", archetypal approach, modern state, tradition, innovation.

КОНЦЕПТУАЛЬНІ СХЕМИ РОЗВИТКУ СУЧАСНОЇ ДЕРЖАВИ (АРХЕТИПНИЙ ПІДХІД): КОНВЕРГЕНЦІЯ ТРАДИЦІЇ ТА ІННОВАЦІЇ

Анотація. Зазначено, що єдність нації — це стратегічний план безпеки і продуктивного розвитку сучасної держави, що в Україні формується поступово. З'ясовано поєднання традицій та інновацій у сучасних підходах щодо розвитку держави як інституту, що забезпечує суспільний розвиток. Використано методи аналізу та синтезу, аналізу документів, знакове моделювання, компаративний (синхронний) аналіз. Було розглянуто коеволюційний етап розвитку суспільства та поняття індивідуального "Я" і колективного "Ми" як домінуючих суб'єктів соціальних інтеракцій на різних етапах одного циклу суспільного розвитку. Зміна традиційної концепції управління на нову втілюється у програмі діджіталізації ("Держава у смартфоні") як засіб полегшення надання адміністративних послуг населенню. Який саме рівень готовності сприйняти ці зміни традиційним суспільством? Почуття спільної і особистої відповідальності — сприяє розвитку колективного "Ми". Показано, що тенденції, які підтверджують позитивні зміни в Україні спостерігаються через виникнення багатьох волонтерських рухів, краудфандингових платформ, зростання кількості громадських організацій протягом останніх років. Поряд з тим, зростає власна відповідальність індивіда за своє благополуччя. Чим розвиненішим є суспільство, тим активніше інновації впроваджуються у сферу суспільних відносин, значно оновлюючи їх. З'ясовано, що залученість громадян до суспільного сектору частково обумовлена публічним інтересом та тенденцією зростання попиту на зайнятість у публічному секторі і здійснення соціально значущої професійної діяльності. На основі здійсненого аналізу, було розроблено формулу, що прораховує індекс колективного "Ми". Розуміння необхідності розвитку суспільства шляхом конвергенції традицій та інновацій — важлива частина у плануванні державної та соціальної політики України.

КОНЦЕПТУАЛЬНЫЕ СХЕМЫ РАЗВИТИЯ СОВРЕМЕННОГО ГОСУДАРСТВА (АРХЕТИПИЧЕСКИЙ ПОДХОД): КОНВЕРГЕНЦИЯ ТРАДИЦИИ И ИННОВАЦИИ

Аннотация. Объединенность нации — это стратегический план безопасности и продуктивного развития современного государства, который в Украине формируется постепенно. Определено сочетание украинских традиций и инновации в современных подходах к развитию государства как института, обеспечивающего общественное развитие. Использованы методы анализа и синтеза, анализа документов, знаковое моделирование, компаративного (синхронного) анализа. Были рассмотрены коэволюционный этап развития общества и понятие индивидуального "Я" и коллективного "Мы" как доминирующих субъектов социальных интеракций на разных этапах одного цикла общественного развития. Современный украинский монопарламент, как он себя позиционирует, предлагает череду инноваций. Изменение традиционной концепции управления на новую воплощается в программе диджитализации ("Государство в смартфоне") как средство облегчения предоставления административных услуг населению. Какой уровень готовности воспринимать эти изменения традиционным обществом? Чувство общей и личной ответственности — способствует развитию коллективного "Мы". Показано, что тенденции, которые подтверждают положительные изменения в Украине наблюдаются из-за возникновения многих волонтерских движений, краудфандинговых платформ, роста числа общественных организаций в последние годы. Вместе с тем повышается собственная ответственность индивида за свое благополучие. Чем более развитым является общество, тем активнее инновации внедряются в сферу общественных отношений, значительно обновляя их. Выяснено, что вовлеченность граждан в общественный сектор частично обусловлена публичным интересом и тенденцией роста спроса на занятость в публичном секторе и осуществления социально значимой профессиональной деятельности. На основе проведенного анализа, была разработана формула, что просчитывает индекс коллективного "Мы". Понимание необходимости развития общества путем конвергенции традиций и инноваций — важная часть в планировании государственной и социальной политики Украины.

Ключевые слова: коэволюция, трансформация, коллективное "Мы", архетипический подход, современное государство, традиция, инновация.

Putting up a problem. The unity of the nation is a strategic plan for the security and productive development of the modern state. Despite actual inequality and exploitation, the nation is always perceived as a deep and

cooperative brotherhood [1, P.24]. The sense of common and personal responsibility is a characteristic feature of countries with developed democracies. These theses are important to apply today for Ukraine, which is on the way to transforming the social and political consciousness of its people from traditional character, the question is what it will be (transformation).

The image of supraglobal human becomes urgent, not differentiated national, cultural and religious, open innovations and experiment, such that can quickly adapt to the new conditions of the changing world.

In this work, using the sociological concept of the nation (D. Schnapper), we will try to characterize the trend of combining tradition and innovations in the processes of development of the modern state in the information age.

The analysis of the last publications. During the research there were analyzed the works of such domestic authors: O. V. Sushyi, O. A. Donchenko, E. A. Afonin, A. Y. Martynov. Among foreign scientists are: B. Anderson I. Kishilovska and M. Kishilovsky, A. Perotti, P. Sztompka, A. Etzioni, Th.Hobbes, J. Locke.

The purpose of the article: to explore conceptual schemes of development of modern states, to find out how traditions and innovations combine in the process of development of public administration.

Presentation of the main material of the research. According to B. Andersen the nation is a specific imagines

Table 1

Combination of tradition and innovation in the theoretical understanding of the nation

Traditional understanding of the nation	Post-modern understanding of the nation
1. Humanity is naturally divided into nations.	1. The nation became only one of the dominant social communities (socio–cultural types).
2. Each nation has its own distinctive character. The nation comes first.	2. The limits of the identity of nations have become extremely blurred. Myths about the origin of nations have not been axioms for a long time.
3. The source of all political power is the nation, the collective as a whole.	3. The source of all political power is economically powerful transnational companies and global rather than a national elite represented by them.
4. For freedom and self–realization, people must identify themselves with the nation.	4. The privileges granted by the nation state through citizenship are levelled.
5. Nations can only realize themselves in their own states.	5. At the present stage, the Commonwealth of Nations realizes its interests in various inter–state associations (for instance, the EU).
6. The devotion of the nation–state is superior to other devotion.	6. The axiology of the nation 's devotion has lost its relevance.
7. The strengthening of the nation–state is essential for world freedom and harmony.	7. The realization of the hedonistic needs of the greatest number of individuals is the most important condition for world freedom and harmony.

community is a social construct the members of which do not know each other and do not interact with each other, but nevertheless view themselves as one community with common character, hopes and destiny [1, P. 35]. Already today, the nation cannot be limited to the territorial or linguistic community. Perhaps tomorrow it will be some virtual community of users, say, a certain type of programming. And then its adherents will be able to physically stay in different parts of the world, however, in a single electronic network.

The nation as a civic community is an abstract political society, through the institution of citizenship goes beyond specific stereotypes, separate devotion and social inequalities of its members. All people, irrespective of historical or ethnic and religious origin and social characteristicsn are citizens. Before World War I, the nation acted as a means of protecting and respecting what is truly human in man, that is, his independence, the symbol of which is equality and freedom. The modern basis of social ties is questioned. When nations are created, politics replaces the religious or dynastic principle of uniting people. And in any democratic nation, politics creates social problems.

Innovations in the development of modern nations include the fact that the number of new roles and achieved status of citizens, that create a nation, constantly increases to the detriment of their ascribed status. And for creation of the nation as community of citizens on the specified sociological concept, the existence of the present civil (public, public) interest is important, which not always dominates over personal interests or the interests of separate group of people, but often does not depend or does not clash with them (that is collective "We" is a little dominating over individual "I") [11, P. 156].

Consequently, increasing the need to work to ensure public interest and understanding of the public as a separate and distinct concept is an important new factor in the development of the modern (national) state. It is only possible to truly unite people by offering them a certain amount of real grounds, values and advantages that would justify inevitably collective education and perhaps require a certain donation from individual citizens for its functioning.

So, on this basis, we can state the combination of tradition and innovation. On the one hand, globalization is impossible without building the strength and potency of national life (and this is a direct function of the national state). On the other hand, globalization itself has added a fundamentally new, previously unknown function to the nation–state. In today's globalized world, social mobility, which has reached a huge scale, the intensity of communication and inequality between countries and people create new facts, conditions and foundations of relations between groups and communities of people. There is an active distribution and redistribution of roles, life opportunities. A comprehensive comparison of the status of the nation–state in modernist and post–modernist epoch is depicted in Tables 2, 3.

As we can see, in the past nationalism of the nation–state offered the lower classes status and dignity, educa-

Table 2

Conceptual framework for the development of the nation–state in the modern era (elements of tradition)

Possibilities of the upper class	Risks of the upper class	Possibilities of the lower class	Risks of the lower class	Globalization
• Creation of new social, economic and political opportunities based on the determination of the national frameworks. • Protection against competition from outside. The possibility to use the national discourse as a kind of cultural "smokescreen," which is intended to hide economic exploitation.	• Risk sharing with other citizens. • Competition for resources and power within the country.	• Positional benefits. • National pride. • Citizenship, depending on nationality, regardless of property. Status or education. • Political and social rights. • Human dignity. • Market entry, education, language skills that facilitate mobility.	• The welfare state, which makes common risks possible.	• Liberal progressive nationalism. • The national state created a balance of interests of all classes, led to the formation of an inter–class coalition.

Table 3

Conceptual frameworks for the development of the nation–state in the modern era (elements of innovation)

Possibilities of the upper class	Risks of the upper class	Possibilities of the lower class	Risks of the lower class	Globalization
The state no longer wants to provide opportunities that individuals consider themselves safe. Global capabilities. Duties to the nation become a burden. Mobile class members are now looking for economic opportunities in the world, which is beyond national horizons, and political dangers are globalizing. Members of these classes seek to optimize the usefulness of their skills and education.	The State is no longer capable of providing adequate protection.	Democracy deficit. National education systems are becoming less useful. National language becomes less useful for acquiring professional skills or mobilizing.	The logic of the welfare state is becoming increasingly difficult to provide. Intergenerational cooperation. Open borders destroy the logic of the welfare state and weaken the ability to share risks among all citizens.	The state is no longer capable of providing the same protection and opportunities, that and in the age of nation–state. The collapse of the inter–class coalition and the emergence of defense aggressive nationalism.

tion and many opportunities. National states are currently under considerable threat. According to A. Renaut, the nation must itself learn to adapt satisfactorily to the conditions of the globalizing 21st century. This point of view brings us back to the archetype of "eternal child", which, by the way, is always open to a new one and wishes to study.

Patriotic feeling is associated not with the country as a certain culture and historical nation, but with the state principle of law. People join the principles of the rule of law and the republican structure, excluding any reference to territory and a certain historical or cultural community. In our opinion, a strong economy, achieved at the expense of a common for everyone element of the economy in the form of a national corporation, better strengthens the sense of group unity, common interest and individuality of the nation.

According to M. Moiseev, coevolution is a harmony between the goals of mankind and nature [5, P. 122]. Coevolution is a mechanism of change within the system. It is a phase change from the normative period of invasion to the normative period of evolution. An indicator of the coevolution period is a real explosion of individual activity [5, P. 209]. The individual's own responsibility for his or her well—being is increasing, the need to monitor the development of social conflicts is increasing, and the quality of innovations is gradually becoming a determining factor in social life [5, P. 145]. The political system is actively changing, the entity "I" is surely coming into force.

During the transition period of cycle development, the historical pre-requisites of crises arise, when the very concept of governance begins to change [5, P. 212]. The economic order is transforming in the direction of expanding the freedom of economical activity [5, P. 145–147].

The new parliament tries to demonstrate just the change of this concept to Ukraine, which introduces a program of digitisation or "State in a smartphone" as a means of facilitating the provision of administrative services to the population. However, will it be possible to implement this reform, contrary to the archetype (according to K. Jung) rite Ukrainian, which is oriented to traditional actions, reproduction of constant behavioural practices, remains an open question.

The draft of the broad masses to modernization may contradict the interests of the political elite, which controls power, then the prerequisites are created for the emergence of a new elite, which begins to realize the accumulated innovative potential of society [5, P. 209]. The coming to power of the "Ze" team is due to the actual need to realize this potential. The movement of the country towards post–industrial society will be connected with the arrival of the young Ukrainian generation in big politics [2, P. 93]. In fact, this process has already taken place.

If in society, there has become a difficult way of development of the nation, there is no consolidation and integration joint–effective core "around something", then it is replaced by non–effective core "against something", which becomes a factor of negative consolidation [7, P. 4]. The lack of attention on the part of power institutions to the population was one of the

reasons for the civil protests called "Euromaidan".

Imaginary communities, described in B.Anderson 's work of the same name, form ideas of origin of nationalism, that is, ideas of formation of collective "We". Nationality is similar to skin color, sex, descent and time of birth — that is, to those things that cannot be changed [1, P. 180]. This, in fact, determines the common community based on language, culture, established practices of behavior. The concept of a multicultural society should take into account linguistic and legal unity, smoothing and, if necessary, limiting cultural differences [6, P. 66].

The need for Bellum omnium contra omnes (war of all against all), has disappeared for a long time, but the "social contract" between Th. Hobbes and J. Locke is still taking place. Behind it, the role of the state is to ensure its main functions — security and regulation of relations between people, which will remain unchanged. The state itself is gradually simplified but with the growth of self–organization of society. As a result of the growth of individual activity and responsibility of citizens, the role of direct democracy (for example, Brexit in the UK, referendums for independence in Scotland and Catalonia) will increase. This trend also occurs among other Western European countries and the United States. For example, "Forbes" notes that more graduates of prestigious American educational institutions (Master of Business Administration (MBA) training) are giving up well–paid jobs in private companies to work in the public sector to do something meaningful that will have a noticeable impact [4, P. 331].

The results of Ukraine 's 2019 presidential election was a clear example of this trend. That is, awareness of the need for the social benefit of the individual to society contributes to the development of the economy and civil society of the state.

The co-revolutionary principle of "changes within the system" is gradually embodied in the reform of decentralization of power in Ukraine, which began in 2014 and contributed to increasing the level of collective responsibility on the ground. This indicates a timely attempt by the state to appreciate the significant managerial capacity of local self–government and the ability to solve problems on the ground. The effectiveness of the reform has been proved in a certain way: according to the data of the Cabinet of Ministers of Ukraine in the last 4 years of the reform, 882 UTCs have been created, bringing together 4,043 communities [10].

In the course of the study, based on the analysis of the dynamics of social interactions in Ukrainian society, a formula was developed with the help of which it is possible to find out the index of collective "We":

$$\frac{(a+b)n}{r} \approx c$$

where a — the level of individual activity, b — collective responsibility, n — the number of permanent social connections, r — the level of passivity, c — the index of collective "We".

Conclusions and prospects for further research. It has been found out that the direction of understanding the importance of the idea of collective "We" and popularizing the con-

solidation of the efforts of society to ensure public interest is perspective for Ukraine. It is somewhat counterverse with the coevolution stage of development of Ukrainian society for now, but it can clearly define the megatrends of development of the Ukrainian state in a short term.

The dynamic process of development of collective "We" in Ukraine, which began after the "Revolution of Dignity", contributed to the emergence of many volunteer movements, crowdfunding platforms, the growth of the number of public organizations in recent years. "In a world where a nation state is the common norm, all this means that now nations can be dismissed even without linguistic kinship... on the basis of a general awareness of the possibilities" [1, P. 169]. In the near future there is reason to predict an increase in the trend of self–organization of society, an increase in the role of direct democracy, the re-updating of individual activity and an increase in the importance of Ukrainian civil responsibility. The promotion of the process of nation–building through the convergence of traditions and innovations is an important part in the planning of the state and social policy of Ukraine.

REFERENCES ───────

1. Anderson, B. (2001). Ujavleni spiljnoty (mirkuvannja shhodo pokhodzhennja j poshyrennja nacionalizmu) [Imagined Communities (considerations for the origin and spread of nationalism)], Kyiv [in Ukrainian].
2. Shnaper, D. (2007). Spilnota hromadian [Community of citizens], Kharkiv [in Ukrainian].
3. Shtompka, P. (1996). Sociologija social'nyh izmenenij [Sociology of social change], Moskva [in Russian].
4. Martynov, A. (2004). Istorychna sociologhija (cyklichna paradyghma) [Historical Sociology (Cyclic Paradigm)]: monoghrafija, Kyiv, [in Ukrainian].
5. Afonin, E., Bandurka O. & Martynov A. (2002). Velyka roztoka (ghlobaljni problemy suchasnosti: socialjno-istorychnyj analiz) [The Great Boredom (Global Problems of the Present: a Socio-Historical Analysis)]: monoghrafija, Kyiv: Parapan [in Ukrainian].
6. Kishilovsjka, I. & Kishilovsjkyj, M. (2017). Administrateghija [Administration], Kyiv [in Ukrainian].
7. Sushyj, O. (2019). Nacijetvorchyj proces u koordynatakh socijetaljnoji kryzy v Ukrajini [The nation-building process in the coordinates of the social crisis in Ukraine], Scientific studies in social and political psychology, 43, 83-109 [in Ukrainian].
8. Donchenko, O. (2010). Funkciji kolektyvnoji psykhiky v derzhavnomu upravlinni [Functions of the collective psyche in public administration]. Retrieved from http://www.kbuapa.kharkov.ua/e-book/putp/2010 2/doc/4/03.pdf [in Ukrainian].
9. Perotti, A. (2001). Vystup na zakhyst polikuljturnosti [Speech in defense of multiculturalism], Lviv [in Ukrainian].
10. Gobbs, T. (1991). Leviafan, ili Materija, forma i vlast' gosudarstva cerkovnogo i grazhdanskogo [Leviathan or The Matter, Forme and Power of a Common-Wealth Ecclesiasticall and Civil], Moskva: Mysl' [in Russian].
11. Reforma decentralizaciyi [Decentralization reform]. Retrieved from https://www.kmu.gov.ua/diyalnist/reformi/efektivne-vryaduvannya/reforma-decentralizaciyi [in Ukrainian].

СПИСОК ВИКОРИСТАНИХ ДЖЕРЕЛ

1. Андерсон Б. Уявлені спільноти (міркування щодо походження й поширення націоналізму). Київ, 2001. 272 с.
2. Шнапер Д. Спільнота громадян. Харків, 2007. 223 с.
3. Штомпка П. Социология социальных изменений. Москва, 1996. 416 с.
4. Мартинов А. Ю. Історична соціологія (циклічна парадигма): монографія. Київ, 2004. 288 с.
5. Афонін Е. А., Бандурка О. М., Мартинов А. Ю. Велика розтока (глобальні проблеми сучасності: соціально-історичний аналіз): монографія. Київ: Парапан, 2002. 352 с.
6. Кішіловська І., Кішіловський М. Адмінстратегія. Київ, 2017. 368 с.
7. Суший О. В. Наукові студії із соціальної та політичної психології. Націєтворчий процес у координатах соцієтальної кризи в Україні. № 43 (46). Київ, 2019. С. 83–109.
8. Донченко О. Функції колективної психіки в державному управлінні. Веб-сайт URL: http://www.kbuapa. kharkov.ua/e-book/putp/2010-2/ doc/4/03.pdf.
9. Перотті А. Виступ на захист полікультурності. Львів, 2001. 128 с.
10. Гоббс Т. Левиафан, или Материя, форма и власть государства церковного и гражданского. Москва: Мысль, 1991.
11. Реформа децентралізації. Веб сайт URL: https://www.kmu.gov.ua/diyalnist/reformi/efektivne-vryaduvannya/reforma-decentralizaciyi.

Lozinskaya Tamara Nikolaevna,
Doctor of Science in Public Administration, Professor, Head of the Department of Public Management and Administration, Poltava State Agrarian Academy, 36003, Poltava, Str. Scovorody, 1/3, tel.: +38 (099) 956 91 99, e-mail: tnloz@rambler.ru
ORCID: 0000-0003-2858-9374

Лозинська Тамара Миколаївна,
доктор наук з державного управління, професор, завідувач кафедри публічного управління та адміністрування, Полтавська державна аграрна академія, 36003, м. Полтава, вул. Сковороди, 1/3, тел.: +38 (099) 956 91 99, e-mail: tnloz@ rambler.ru
ORCID: 0000-0003-2858-9374

Лозинская Тамара Николаевна,
доктор наук по государственному управлению, профессор, заведующий кафедрой публичного управления и администрирования, Полтавская государственная аграрная академия, 36003, г. Полтава, ул. Сковороды, 1/3, тел.: +38 (099) 956 91 99, e-mail: tnloz@rambler.ru
ORCID: 0000-0003-2858-9374

CONFLICT OF TRADITIONALITY AND INNOVATION IN STATE CREATING: AN ARCHETYPIC APPROACH

Annotation. The article deals with the patterns of manifestation of intra-systemic conflicts that accompany the process of creating a state. The study uses an archetypal approach, the essence of which is to discover a common subconscious in tradition, that which conflicts with innovation and thus determines the specifics of creating statehood in any country. From the perspective of system analysis, archetypes are identified as invariants that play a key role in ensuring the stability of the state. Scientific ideas, generalizations and conclusions set forth in the article are based on the results of research by scientists from various fields of science: sociology, system analysis, management, economic theory. It was determined that the conflict of tradition and innovation in the creation of the state is a contradiction

between the desire to ensure the stability of social life and the orderliness of the state by reconstructing behavioral patterns known from the past and the inherent social system's ability to change the parameters of its state through the use of new compounds of mechanisms, resources and management technologies.

It is emphasized that the development of the state can be ensured only on the basis of a certain economic basis created through the institution of property. The nature of the use of the institution of ownership in different countries or in one country, but at different times can be different, but common in the process of using property is the presence of the archetype of the owner's psychology. The differences in the demonstration of this archetype in various cultural traditions are most expressively reflected in the customs and rituals of rural life and agricultural production, which is due to the historical primacy of land ownership. The consequences of the conflict between the development of productive forces (innovativeness) and the nature of production relations (traditional) in the agricultural sector regarding the development of Ukrainian statehood are revealed. The ways of regulating social relations on the basis of combining the tradition of community (collectivism) and market innovation (individualism) are proposed.

Keywords: tradition, innovation, archetype, state formation, conflict, public relations.

КОНФЛІКТ ТРАДИЦІЙНОСТІ ТА ІННОВАЦІЙНОСТІ В ДЕРЖАВОТВОРЕННІ: АРХЕТИПНИЙ ПІДХІД

Анотація: Розглянуто закономірність вияву внутрішньосистемних конфліктів, які супроводжують процес будівництва держави. Використано архетипний підхід, сутність якого полягає у виявленні спільного підсвідомого в традиції такого, що вступає в конфлікт з інноваціями і таким чином обумовлює специфіку державотворення у будь-якій країні. З позицій системного аналізу архетипи ідентифікуються як інваріанти, що відіграють ключову роль у забезпеченні стійкості держави. Наукові положення, узагальнення та висновки, викладені у статті, ґрунтуються на результатах дослідження вчених з різних галузей науки: соціології, системного аналізу, управління, економічної теорії. Визначено, що конфлікт традиційності та інноваційності в державотворенні суперечать між прагненням забезпечити стабільність соціального життя і впорядкованість у державі шляхом відтворення відомих з минулого поведінкових зразків та внутрішньо притаманною соціальній системі здатністю змінювати параметри свого стану завдяки використанню нових поєднань механізмів, ресурсів та технологій управління.

Підкреслено, що розвиток держави може бути забезпечений лише на основі певного економічного базису, створеного завдяки інституту власності. Характер використання інституту власності в різних країнах або в одній країні, але в різний час, може бути різним, проте спільним у процесі використання власності є наявність архетипу психології власника. Відмінності вияву даного архетипу в різних культурних традиціях найбільш виразно відображені у звичаях і ритуалах сільського життя і сільськогосподарського

виробництва, що обумовлено історичною первинністю власності на землю. Виявлено наслідки конфлікту між розвитком продуктивних сил (інноваційність) та характером виробничих відносин (традиційність) в аграрній сфері щодо розвитку української державності. Запропоновано шляхи врегулювання суспільних відносин на основі поєднання традиції общинності (колективізму) та ринкових інновацій (індивідуалізму).

Ключові слова: традиція, інновація, архетип, державотворення, конфлікт, суспільні відносини.

КОНФЛИКТ ТРАДИЦИОННОСТИ И ИННОВАЦИОННОСТИ В ОБРАЗОВАНИИ ГОСУДАРСТВА: АРХЕТИПНЫЙ ПОДХОД

Аннотация. Рассмотрены закономерности проявления внутрисистемных конфликтов, которые сопровождают процесс создания государства. Использован архетипный подход, сущность которого заключается в обнаружении общего подсознательного в традиции такого, что вступает в конфликт с инновациями и, таким образом, обусловливает специфику создания государственности любой страны. С позиций системного анализа архетипы идентифицируются как инварианты, которые играют ключевую роль в обеспечении устойчивости государства. Научные положения, обобщения и выводы, изложенные в статье, базируются на результатах исследования ученых из разных отраслей науки: социологии, системного анализа, управления, экономической теории. Определено, что конфликт традиционности и инновационности в создании государства является противоречием между стремлением обеспечить стабильность социальной жизни и упорядоченность государства путем воссоздания известных с прошлого поведенческих образцов и внутренне присущей социальной системе способностью менять параметры своего состояния благодаря использованию новых соединений механизмов, ресурсов и технологий управления.

Подчеркивается, что развитие государства может быть обеспечено лишь на основании определенного экономического базиса, созданного благодаря институту собственности. Характер использования института собственности в разных странах или в одной стране, но в разное время, может быть разным, но общим в процессе использования собственности является наличие архетипа психологии собственника. Отличия проявления данного архетипа в различных культурных традициях наиболее выразительно отображены в обычаях и ритуалах сельской жизни и сельскохозяйственного производства, что обусловлено исторической первичностью собственности на землю. Выявлены последствия конфликта между развитием продуктивных сил (инновационность) и характером производственных отношений (традиционность) в аграрной сфере относительно развития украинской государственности. Предложены пути урегулирования общественных отношений на основании соединения традиции общинности (коллективизма) и рыночных инноваций (индивидуализма).

Ключевые слова: традиция, инновация, архетип, образование государства, конфликт, общественные отношения.

Formulation of the problem. State creation — the continuity of changes in its states and characteristics (structure, forms of government, economic structure, social structure, cultural environment, etc.) raises questions about the regularity, expediency and irreversibility of these changes. How aggressively should Ukraine be deprived of the attributes of the past? Is it normally in the development of the state to deny the past tradition (such as collectivism), and do such objections to the formation of the tradition of the present complicate? We are seeing a crisis in the liberal conception of state-building, but will this crisis be overcome by turning random innovations into necessary innovations, or will the social system face the threat of a return to totalitarianism?

The answers to these painful questions can be partly obtained by using an archetypal approach to the study of the problem of state formation, which will reveal the social invariants that are key in the self-organization of such a system as the state.

Analysis of recent publications on the subject. Since the study was interdisciplinary, during its conduct it was necessary to get acquainted with the latest publications in such areas as archetype, innovation, public administration, traditions, which allowed to form a methodological basis for studying the influence of the dichotomy of "tradition — innovation" on state formation in Ukraine. Among the scientific works that have attracted attention with their depth and originality, it is advisable to name the works of representatives of the Ukrainian School of Archetype E. Afonina [1; 2], devel-

opers and researchers of the theory of innovation — A. Amoshi [3], Stiglitz J. [4], J. Schumpeter [5], as well as a number of publications concerning the study of the dialectical contradiction between tradition and innovation, such as Article I. Tarkan "The relation between tradition and innovation in the context of globalization" [6]. The contribution of these and other scholars to the development of archetype theory is to systematize the archetypes that determine the development of the Ukrainian cultural and social tradition; formalization of the process of transforming innovation into tradition (from individual to general) isolation of archetypes (invariant) in the development of culture and state, which give originality to the national tradition. However, the conflict of tradition and innovation within existing archetypes remains a poorly understood problem of state formation.

The purpose of the article — to identify the influence of archetypes on the emergence of the conflict of tradition and innovation in the process of state formation and to develop proposals for its incorporation in the process of state formation in Ukraine.

Presenting main material. Conflict as a clash of conflicting interests (from Latin: conflictus — clash) [7] and misalignment of goals is more often seen in the context of specific interaction between people, which can be divided into groups by different criteria, in particular as carriers of traditional and innovative in public life. Under the conflict of tradition and innovation in state-formation, we understand *the contradictions between the desire to ensure the stability of social life and order-*

liness in the state through the reproduction of past patterns of interaction and the inherent ability of the social system to change the parameters of its state through the use of unexpected configurations of management mechanisms and resources. This understanding of the essence of the specific conflict mentioned is methodologically linked to the concept of "development" — the movement of the social system in the direction of its complication, growth, acquisition of diversity and accumulation of contingencies, which subsequently become necessary.

Thus, the state as a social system in its development relies on cultural and social heritage, which is replicated in a long-lasting form — tradition, and at the same time uses new knowledge and the results of their practical implementation to eliminate the accumulated contradictions that can no longer be overcome in the traditional ways — *innovation.* In terms of systems theory, the simultaneous existence of tradition and innovation creates a "potential difference" [8], which is the source of the impulse to ensure a quality transformation of the system. The emergence of new knowledge and the production of innovation are also based on past experience, so it is important that tradition is able to undergo some renewal and innovation "has proven to be viable in traditional culture" [6]. But no matter how the traditions are updated, as they move closer together, and no matter how fast this process is accelerated in a globalized world, we are still seeing a difference in the state-formation of different countries, which is based on similar principles: a democratic republic of France is not like a democratic republic of Ukraine but the Federal Republic of India is not like the Federal Republic of Germany. This discrepancy can be explained by the phenomenon of refraction of *archetypes* [1; 2; 9] in the cultural traditions of countries, the sustainability of the traditions themselves, and the speed of diffusion of innovations that distorts or rejects traditions.

The state cannot exist outside its economic basis, which is created through the use of property in any form (private, collective, state, communal). These data indicate that the nature of using the property institute in different countries or in one country, but at different times may be different, but common in the process of using the property is the presence of the archetype of the owner's psychology, expressed to a greater or lesser extent. We also see differences in the manifestation of this archetype in different cultural traditions, most clearly reflected in the common rules and rituals of rural life and agricultural production, which is due to the historical primacy of land ownership. Understanding the psychology of the owner as a phenomenon of "collective unconscious" [9] is riddled with many not only scientific, but fictions, in which the authors tried to demonstrate, through vivid images, a person's instinctive desire to possess material ("Kaydashev's Family" by Nechuy-Levitsky, " Hundred thousands " by Karpenko-Kary, " Bread " by Mamin-Sibiryak, " The Silent Don " by Sholokhov, " Gobseck " by Balzac, etc.).

It is the recognition of the presence in the collective consciousness of the owner's psychology that has become the most important argument in favor

of establishing an institute of private ownership of land, in particular agricultural land, in Ukraine. Thus, V. Mesel-Veselyak and M. Fedorov back in 1990 insisted that: "Independence, independence of citizen, revival of the true owner of the land cannot be without private property" [10]. Unfortunately, during this period, the psychology of the owner took precedence over philosophical reflections on the expediency of maintaining the tradition and the need to maintain innovation in the creation of Ukraine. And from the very beginning of the introduction of the institute of private ownership of agricultural land, a conflict between the state of the productive forces, the availability of modern technological possibilities for their development and the outdated nature of industrial relations, petty-bourgeois in nature, caused the forma-

tion of economic freedom within the insignificant extent within the realm of property. The restoration, preservation of peasant labor traditions on their land without taking into account the current technical possibilities of its use had a number of negative consequences, including the total refusal of the peasants to conduct their economic activities on small private landownings independently (Fig. 1).

As you can see, more than 60 % of landowners in Ukraine rent their land without the technical and technological capabilities at their disposal and, at the same time, the owner's psychology does not allow them to renounce the property. Effort to form Ukrainian statehood on the basis of petty-bourgeois public relations (note in this connection the orientation of state economic policy to support small and

□ Private property
▨ State property
▪ Other property

□ For rent
▨ Individual cultivation
▦ Not being processed
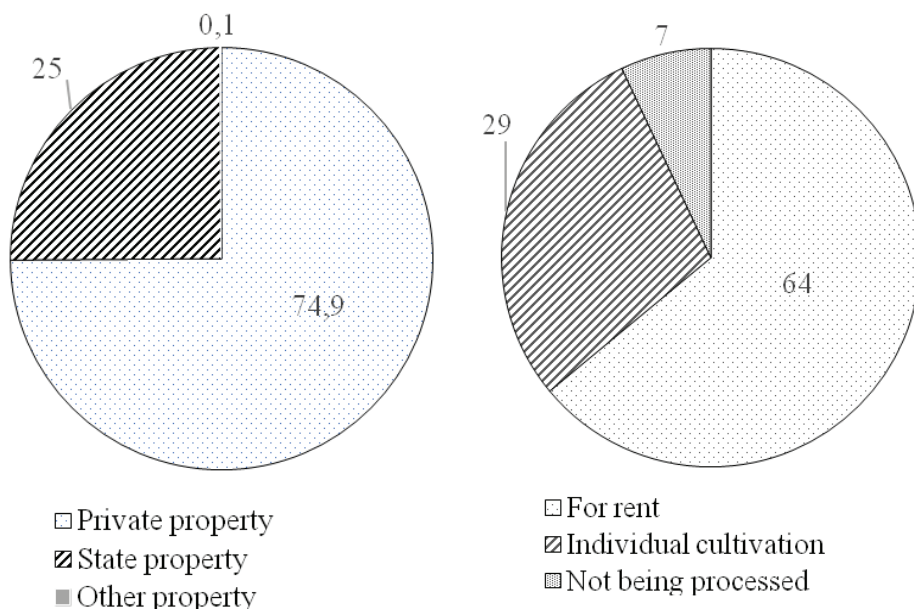
Fig. 1. **Allocation of agricultural land by type of ownership and ways of using private agricultural land in Ukraine, 2018, %**

Source: Created by the author according to the State Geocadastre of Ukraine.

medium-sized businesses, in their mass ineffective, and the destruction of large industrial complexes, especially those that were integrated into the Russian Federation economy) the simultaneous desire to integrate the political, social and economic systems into the European space is a kind of social cognitive dissonance, since the current trends of state-building I do not meet European and world realities. The archetype "landowner — a peasant working on land" conflicts with the innovations of modern land relations and cannot but hinder the development of a state that declares itself agrarian. It should be noted that of all property relations, land ownership relations have undergone the most significant changes: labor, land ownership and ownership of the extracted useful properties of the land have ceased to be combined under common ownership.

Land ownership, in comparison with the ownership of technology, capital and appropriation of useful product, has practically lost its value in the formation of newly created value. Inheritance of land ownership is an archetype in many countries' statesmanship, but increasingly the tradition of land ownership is giving way to new opportunities to produce and control its market circulation through the use of modern information technologies. For an agricultural enterprise, such components of industrial capital as machinery and technology became more important than land that could be leased. Now in Ukraine, as in many other countries with advanced agricultural production, large agrarian and industrial companies use a number of technological innovations, such as: Precision farm-

ing (precision farming system), Geographic Information System, GIS, Global Positioning System (a global positioning system that allows you to determine the location and speed of objects anywhere on the Earth), Variable Rate Technology, VRT (the use of variable rates (doses) of process materials, in accordance with the characteristics of the field). In fact, the modern agricultural enterprise is the result of a conflict between the tradition of land tenure and the innovative nature of land use, which in Ukrainian realities is mainly carried out on leased land.

We can distinguish the main consequences of the impact of the mentioned conflict on the state, namely:

• depopulation of rural areas due to the separation of landowners from economic activity in agriculture. Preservation of the "peasant-landowner" archetype is now carried out in an urban environment where the heirs of the primary landowners, who receive only a small amount of property income, reside, and in all other aspects of land tenure they are estranged from the property. The economic basis of the state becomes shaky;

• social stratification in rural communities caused by the transformation of traditional collective farms; the individualization of life in rural communities and the lack of unifying goals, which widens the axiological gaps in society and does not promote cohesion;

• transfer of benefits from land ownership to land users — large agricultural holdings, affiliated with foreign processors, who sell a significant proportion of produced agricultural raw materials that are in demand in the relevant markets; narrowing of the product range of

own production in the domestic market; increasing dependence on food imports and weakening food security of the state;

• ousting emphasis on simpler production of raw materials with low added value, high efficiency and high environmental risks; the curtailment of scientific and technical activities in all spheres of economy, the decline of fundamental science and, as a consequence, the growing technological dependence of the country and its transformation into a raw material appendage of the European economy;

• formation of a negative attitude in society to large property and owners, unconditional identification of large property with oligarchic economy and ease of manipulation on this basis by public consciousness in the direction of advocating the expediency of nationalization (Privatbank), elimination of monopoly of regional gas providers and gas transportation networks, controlling gas transportation (resulting in three monopolies instead of one) and so on. The dissemination of relevant stereotypes that can grow into a "rob what was robbed" tradition is extremely negative for private ownership;

• absolutization of "European" values as socio-cultural and political models, which slows down the self-identification of Ukrainians and the restoration of the Ukrainian socio-ethnic archetype — Ukrainianness loses its competitiveness in the mainstream of Westernization. Here, traditionality is inferior to borrowed cultural innovations, which are rapidly spreading because of the ease of perception of such social settings as: " every man for himself", "profit is above anything

else", "enjoy your life", "poor — means stupid" and so on.

Further deepening of the contradiction between the development of productive forces and industrial relations both in the agricultural sector and in the economy as a whole becomes a significant obstacle in achieving the main goal of innovation — the formation of a new content of statehood. In pursuit of this goal, traditions and innovations must become a cohesiveness that incorporates a system of norms, ideals, value propositions [11] that best ensure the realization of human rights. Further deterioration of the economic situation of the country (increase in external debt, inflation, GDP reduction, etc.) (Table 1) leads to the finding of management decisions aimed at ensuring such integrity — preserving the traditions of social community and using its synergy to produce innovations of social development.

In this connection, attention should be drawn to the growing criticism of the ideology of liberalism, which defended the priority of economic individualism, rejecting the idea of collectivism as obsolete. Liberalism, as the system-forming ideology of Western civilization, is still not fully understood by Ukrainian society, following the tradition of collectivism. Interestingly, scholars of liberalism and tradition scholars from different sides have come to a similar conclusion about the threshold for the perception of innovation by a society defined by tradition [6]. According to I. Tarkan, any ideology or social institute evolves, dogmatizes and subsequently degrades [ibid]. Such categoricalness in establishing the relation between ideology and economy, which

Dynamics of key indicators of Ukraine's economic situation, 2008–2018

Years	External debt for 1 person, mln. $ USA	GDP per person, $ mln. USA	External debt to GDP per person, %	Balance of the state budget, $ mln. UAH
2008	2198,1	3891,9	56,5	-12500,7
2009	2245,3	2545,6	88,2	-35517,2
2010	2558,1	2973,9	86,0	-64265,5
2011	2762,4	3570,4	77,4	-23557,6
2012	2963,3	3856,7	76,8	-53445,2
2013	3123,5	4029,9	77,5	-64707,6
2014	2884,5	3010,1	95,8	-78052,8
2015	2771,3	2115,1	131,0	-45167,5
2016	2660,0	2185,6	121,7	-70130,2
2017	2744,0	2639,9	103,9	-47849,6
2018	2713,2	3094,5	87,7	-59247,9

Source: Created by the author according to the Ministry of Finance of Ukraine (https://index.minfin.com.ua/en/finance/budget/gov/).

was inherent in K. Marx (economy — basis; politics — superstructure), is not traced today, on the contrary, scientists are increasingly asking questions about the degree of influence of ideology on the functioning of the economy. In any case, in Ukraine there is no direct link between the spread of liberal values and the development of the economy, as evidenced by the data in the Table1. Such innovation in state-formation as liberalism has given rise to the lack of the rule of law, corruption, as well as the non-transparency of privatization and its distributive nature, the criminalization of economic activity and the mass export of capital, traditional for Ukrainian society. Political and economic elites in Ukraine have not even tried to limit social obligations that are not inherent in the majority of the population, which generally casts doubt on the spread of liberalism in the country, even as it dominated Europe in the 1950s. Particularly alarming is the tendency for the conflict between tradition and innovation in Ukraine to grow, against the background of Fukuyama's well-known study, in which he views the current state of liberalism as "the final point of the ideological evolution of mankind", "the ultimate form of government in human society" [12]. We see in vain the growing inefficiency of liberal-democratic institutions, which have been successfully used in the western post-war countries, and in Ukraine they have formed institutional traps that have yet to be found.

Conclusions and prospects for further researches. Summarizing the results of reflection, we will dare to make a number of observations regarding the consideration of the conflicts of traditionalism and innovation in management decisions.

Priority should be given to the regulation of land relations, especially given the prospect of lifting the moratorium on transactions with land in the

form of sale. Land users should have more rights, and they should also be transferred responsibility for the quality of the land. The archetype of the landowner will be preserved, but the tradition of its realization will change and will be limited by the small size of the land. In this regard, the author has additional managerial considerations that go beyond the scope of the article.

It is advisable to find opportunities to invest in basic science, such as participating in international scientific projects. Otherwise, the economy will have to focus on attracting everincreasing technological innovation. Raw material, the specialization of Ukraine, will play the role of an additional negative factor in the modernization of the economy as a basis for the development of statehood. It should be noted that there is a modernization of the tradition of doing business and business owners are quite ready to change it further, in cooperation with scientific institutions, the state and local self-government bodies.

Given the archetype of community, it is necessary to promote any manifestations of civic activity of a creative nature and to prevent the widening of social divisions along the lines: east — west; Ukrainian language speakers — Ukrainian language irregularity speakers; village — city; owner — non-owner; rich — poor; right believer — wrong believer and the like. Processes such as co-operation, clustering, cooperation and association should not only be governed by legal mechanisms, but also receive budget support.

It is advisable to restore the status of a transit country, traditional economic links and find new partners to expand markets, access to resources and technology. From a systematic approach point of view, the system should be open for energy exchange (information, finances, resources, etc.) and well-ordered, that is, it should be a well-organized organizational and functional structure of the state, otherwise the system will be degraded, it may lose its integrity and its parts will be absorbed by others systems.

Continued research and further elaboration of proposals in all areas is promising given the need to overcome the acute socio-political crisis.

REFERENCES

1. Afonin, E. A., Sushiy, E. V. (2011). Arkhetipika kak novoe nauchnoe napravlenie mezhdistsiplinarnykh issledovaniy problem gosudarstvennogo upravleniya [Archetypics as a new scientific field of interdisciplinary research of problems of public administration]. Gosudarstvennoe upravlenie v XXI veke: traditsii i innovatsii – Public administration in the XXI century: traditions and innovations, 3, 111-122 [in Russian].
2. Donchenko, O. A., Romanenko, Yu. V. (2001). Arkhetypy sotsialnoho zhyttia i polityka [Archetypes of social life and politics]. Kyiv: Lybid [in Ukrainian].
3. Amosha, A. M., Zemlyankin, A. I., Pidoricheva, I. Yu. (2015). Sovershenstvovanie sistemy upravleniya innovatsiyami kak uslovie uskoreniya reform v Ukraine [Improving the innovation management system as a condition for accelerating reforms in Ukraine]. Ekonomika Ukrainy – Economy of Ukraine, 9(638), 49-65 [in Russian].
4. Stiglitz, J. (2015). Tsena neravenstva [The Price of Inequality]. Moscow: Eksmo [in Russian].

5. Schumpeter, J. A. (2011). Teoriia ekonomichnoho rozvytku: doslidzhennia prybutkiv, kapitalu, kredytu, vidsotka ta ekonomichnoho tsyklu [The Theory of Economic Development. An Inquiry into Profits, Capital, Credit, Interest, and the Business Cycle]. Kyiv: Vydavnychyi dim "Kyievo-Mohylianska akademiia" [in Ukrainian].

6. Tarkan, I. I. (n.d.). Sootnoshenie traditsii i innovatsii v usloviyakh globalizatsii [Correlation of tradition and innovation in the context of globalization]. Retrieved from https://uchebnikfree.com/sovremennogo-obrazovatelnogo-metodologiya/tarkan-sootnoshenie-traditsii-innovatsii-25316.html [in Russian].

7. Skopnenko, O. I., Tsymbaliuk, T. V. (Eds.). (2006). Suchasnyi slovnyk inshomovnykh sliv: blyzko 20 tys. sliv i slovospoluchen [Modern dictionary of foreign words: about 20 thousand words and phrases]. Kyiv: Dovira [in Ukrainian].

8. Melnik, L. G. (2003). Fundamentalnye osnovy razvitiya [Fundamentals of development]. Sumy: ITD "Universitetskaya kniga" [in Russian].

9. Jung, C. G. (2012). Arkhetypy i kolektyvne nesvidome [Archetypes and the collective unconscious]. Lviv: Astroliabiia [in Ukrainian].

10. Mesel-Veseliak, V., Fedorov, M. (1990). Zemelni vidnosyny na seli [Land relations in the village]. Silski visti – Village news, 235. [in Ukrainian].

11. Travnikov, G. I. (2010). Traditsii i innovatsii kak istochnik razvitiya sovremennogo obrazovaniya [Traditions and innovations as a source of development of modern education]. Nauchnye vedomosti. Seriya: Filosofiya. Sotsiologiya. Pravo – Scientific Bulletin. Series: Philosophy. Sociology. Law, 2(73), 11, 19-22 [in Russian].

12. Fukuyama, F. (1992). The End of History and the Last Man. New York: Free Press [in English].

СПИСОК ВИКОРИСТАНИХ ДЖЕРЕЛ

1. Афонин Э. А. Архетипика как новое научное направление междисциплинарных исследований проблем государственного управления / Э. А. Афонин, Е. В. Суший //Государственное управление в XXI веке: традиции и инновации. М.: Изд-во МГУ, 2011. Ч. 3. С. 111–122.

2. Донченко О. А. Архетипи соціального життя і політика: [монографія] / О. А. Донченко, Ю. В. Романенко. К.: Либідь, 2001. 334 с.

3. Амоша А. М. Совершенствование системы управления инновациями как условие ускорения реформ в Украине / А. М. Амоша, А. И. Землянкин, И. Ю. Пидоричева //Экономика Украины. 2015. № 9 (638). С. 49-65.

4. Стиглиц Дж. Цена неравенства / Дж. Стиглиц. М.: Эксмо, 2015. 512 с.

5. Шумпетер Й. А. Теорія економічного розвитку: дослідження прибутків, капіталу, кредиту, відсотка та економічного циклу / Й. А. Шумпетер ; пер. з англ. В. Старка. – К.: Вид. дім "Києво-Могилянська академія", 2011. – 242 с.

6. Таркан И. И. Соотношение традиции и инновации в условиях глобализации / И. И. Таркан. [Електронний ресурс]. – Режим доступу: https://uchebnikfree.com/sovremennogo-obrazovatelnogo-metodologiya/tarkan-sootnoshenie-traditsii-innovatsii-25316.html.

7. Сучасний словник іншомовних слів: близько 20 тис. слів і словосполучень /Уклад. О. І. Скопненко, Т. В. Цимбалюк. – К.: Довіра, 2006. – 789 с.

8. Мельник Л. Г. Фундаментальные основы развития / Л. Г. Мельник. – Сумы: ИТД "Университетская книга", 2003. – 288 с.

9. Юнг К. Архетипи і колективне несвідоме /К. Юнг; пер. К. Котюк. – Львів: Астролябія, 2018. – 608 с.

10. Месель-Веселяк В. Земельні відносини на селі /В. Месель-Веселяк, М. Федоров //Сільські вісті. № 235, 12.10.1990.

11. Травников Г. И. Традиции и инновации как источник развития современного образования / Г. И. Травников //Научные ведомости. Серия: Философия. Социология. Право. – 2010. – №2 (73). Вып. 11. – С. 19–22.

12. Fukuyama Francis. The End of History and the Last Man / Francis Fukuyama. – New York: Free Press, 1992. – 432 p.

Makarenko Aleksander Sergeevich
Professor, Dr. Head of Applied Nonlinear Analysis Department, Institute of Applied System Analisis at National Technikal University of Ukraine (Igor Sykorski Kyiv Politechnic Institute), 03056, Kyiv, 37, Prosp. Peremohy, 35, tel.: +38 (066 210 25 60, e-mail: makalex51@gmail.com
ORCID 0000-0001-6728-3058

Макаренко Олександр Сергійович
професор, доктор, завідувач кафедри прикладного нелінійного аналізу Інституту прикладного системного аналізу Національного технічного університету України (Київський політехнічний інститут Ігоря Сикорського), 03056, Київ, просп. Перемоги, 37, тел.: +38 (066) 210 25 60, e-mail: makalex51@gmail.com
ORCID 0000-0001-6728-3058

Макаренко Александр Сергеевич
профессор, доктор, заведующий кафедрой прикладного нелинейного анализа Института прикладного системного анализа Национального технического университета Украины (Киевский политехнический институт им. Игоря Сикорского), 03056, Киев, проспект Победы, 37, тел.: +38 (066) 210 25 60, e-mail: makalex51@gmail.com
ORCID 0000-0001-6728-3058

MENTALITY ISSUES IN THE TRANSFORMATION PROCESSES OF THE POSTMODERNITY SOCIETY

Abstract. A new class of models with associative memory is proposed to study they phenomena in large social systems. The models have a structure similar to the structure of Hopfield neural network models. Considering the intellectual properties inherent in the subjects of social processes in the proposed conception has recently significantly expanded the range of phenomena the modeling of which becomes possible.

The previously proposed methods and models that can be applied to problems of archetypes, sustainable development, transformation and other similar problems are summarized. The internal variables of description of individuals are divided into two classes. The first class includes variables that change relatively

quickly in dynamics. The second class includes relatively stable variables, which include perception, archetypes, development patterns, etc.

The proposed methodology is also suitable for consideration of global problem of sustainable development. The idea of "economic" and "environmental" way of society evolution can in fact also be represented as constructs in terms of variables of the second class, that is, as quasi-stable constructs. The transition from "economic" to "environmental" way is carried out through education, media influence and other. In the future, the proposed conception will also be useful for practical tasks of public administration.

In particular, considering the ability of subjects to predict situations and make decisions based on these predictions leads to completely new decision properties, the main of which is the possibility of making multiple decisions. At the level of large social system, this leads to emergence of a large number of behaviors of such a system, that is, scenarios. The consequences of such behavior for modeling the decision-making are discussed.

Keywords: associative memory, social models, scenarios, mentality, archetypes, multiplicity.

ПИТАННЯ МЕНТАЛІТЕТУ У ТРАНСФОРМАЦІЙНИХ ПРОЦЕСАХ ПОСТМОДЕРНІСТСЬКОГО СУСПІЛЬСТВА

Анотація. Запропоновано новий клас моделей з властивістю асоціативної пам'яті для вивчення явищ у великих соціальних системах. Моделі мають структуру, подібну до структури нейромережевих моделей Хопфілдовського класу. Врахування у запропонованій концепції інтелектуальних властивостей, суб'єктів суспільних процесів, дало змогу останнім часом значно розширити коло явищ, моделювання яких стає можливим.

Наведено узагальнення запропонованих методик і моделей, які можуть бути застосовані до проблем архітепіки, сталого розвитку, трансформації й інших схожих проблем. Внутрішні змінні опису індивідів розбиваються на два класи. До першого класу належать змінні, що відносно швидко змінюються в динаміці. Другий клас включає відносно стабільні змінні, до яких належать уявлення, архетипи, шаблони розвитку і т. п.

Запропонована методика також підходить до розгляду глобальної проблеми сталого розвитку. Ідея "економічного" та "екологічного" шляху еволюції суспільства насправді також може бути представлена як конструкти в термінах змінних другого класу, тобто як квазістабільні конструкти. Перехід від "економічного" до "екологічного" шляху відбувається через освіту, вплив мас-медіа та ін. У майбутньому запропонована концепція буде також корисна і для практичних завдань державного управління.

Зокрема, врахування можливості суб'єктів будувати прогнози ситуацій та приймати рішення, засновані на цих прогнозах, призводять до абсолютно нових властивостей рішень, основними з яких є можливість появи багатозначних рішень. На рівні великої суспільної системи це призводить до появи чималої кількості способів поведінки такої системи, тобто сценаріїв

розвитку подій. Обговорюються слідства такої поведінки для моделювання процесу прийняття рішень.

Ключові слова: асоціативна пам'ять, моделі суспільства, сценарій, ментальність, архітептіка, багатозначність.

ВОПРОСЫ МЕНТАЛИТЕТА В ТРАНСФОРМАЦИОННЫХ ПРОЦЕССАХ ПОСТМОДЕРНИСТСКОГО ОБЩЕСТВА

Анотация. Предложен новый класс моделей со свойством ассоциативной памяти для изучения явлений в больших социальных системах. Модели имеют структуру, сходную со структурой нейросетевых моделей Хопфилдовского класса. Учет в предложенной концепции интеллектуальных свойств субъектов общественных процессов позволил значительно расширить круг явлений, моделирование которых становится возможным.

Приведены обобщения раньше предложенных методик и моделей, которые могут быть применены к проблемам архитипики, устойчивого развития, трансформации и другим похожим проблемам. Внутренние переменные описания индивидов разбиваются на два класса. К первому классу относятся переменные, относительно быстро меняются в динамике. Второй класс включает относительно стабильные переменные, к которым относятся представления, архетипы, шаблоны развития и т. п.

Предложенная методика также подходит к рассмотрению глобальной проблемы устойчивого развития. Идея "экономического" и "экологического" пути эволюции общества на самом деле также может быть представлена как конструкты в терминах переменных второго класса, то есть как квазистабильные конструкты. Переход от "экономического" до "экологического" пути происходит через образование, влияние СМИ и прочее. В будущем предложенная концепция будет также полезна и для практических задач государственного управления.

В частности, учет возможности субъектов строить прогнозы ситуаций и принимать решения, основанные на этих прогнозах, приводят к совершенно новым свойствам решений, основным из которых является возможность появления многозначных решений. На уровне большой общественной системы это приводит к появлению целого множества способов поведения такой системы, т. е. сценариев развития событий. Обсуждаются следствия такого поведения для процессов принятия решений.

Ключевые слова: ассоциативная память, модели общества, сценарии, ментальность, архитептика, многозначность.

Problem statement. The issues of conscious transformation of large socio-economic-political systems are becoming increasingly important in modern conditions, both in theoretical and practical terms. It should be noted that in the Ukrainian context they are particularly significant in terms of

governing the country in conditions of great challenges, as well as internal and external uncertainty. When considering these issues there is a need for adequate understanding and consideration of modern stage of society evolution, namely the postmodern state [1, 2]. Put simply, this state is characterized by coexistence of different types of society subsystems, pluralism of thoughts, rules, morals, stages of development, etc.

Different concepts, approaches, definitions and methodologies to the problem of sustainable development, especially in the global aspect, can be considered as one of the examples [3, 4]. Of course, material factors play crucial role in consideration of social systems: resources, effect of environment, technological wave, infrastructure and many others.

It is obvious that human properties as a thinking being are very important (and perhaps even outstanding). Figuratively speaking it can be called the human mentality. In terms of an individual, these issues are considered by psychology, neurophysiology, computational neuroscience and philosophy. The next very important step is to understand the social systems as groups of interacting entities. In this case, it is possible to talk about systems of a large number of thinking agents with different mental properties. Many issues have already been considered by various disciplines related to society: social science, political science, economics, theory of public administration, social psychology, cultural studies, theory of management and many others. However, it is now becoming increasingly clear that quantity, quality and depth of problems associated with understanding the mentality of properties is becoming increasingly necessary, even in solving the current management problems for post-industrial society in postmodernism.

Considering the existence of society archetypes is one of the examples of such a problem. As it is known, the history of those concepts begins with already classical works of C. Jung [5, 6], it has gone a long way of development (e.g., S. Grof [7]) and continues now [8]. In particular, the Ukrainian School of Archetypes, founded by E. Afonin [9, 10], should be noted. Very figuratively, according to these sources, the archetypes include deep constructions in the subconscious (which are often not understood by individuals) that are inherent in social communities, very stable and are transmitted from generation to generation. For example, behavioral stereotypes are often such constructs. It is intuitively clear what such constructs are. But it is still very difficult to formalize, measure, or apply them in real-world management. It should be noted that approach of psychological tests, including color, developed by E. Afonin and his colleagues [11], is one of the interesting approaches to the study of these concepts (let's say to the measurement). The problems of global sustainable development are another example of problems where mentalities are important [3, 4].

Despite the great attention to sustainable development at all levels — from the world leaders to the population of different countries — it is recognized that significant changes from economic to environmental way are still ahead. We can assume that the

main thing in such changes and transformational processes will be carried out in the future. The change in rules, preferences and attitudes of society is the main obstacle to sustainable development. These very concepts are related to and based on understanding of mental properties of the person. Therefore, the problem of sustainable development requires an adequate understanding of influence of properties of mentality, including archetypes.

Purpose of the article. So far, the influence of mentality of individuals on processes in society has been largely studied using the methods of the humanities, that is, intuitively and qualitatively. At the same time, it is well known that increasing use of methods of the exact sciences, especially mathematics and physics, is the mainstream of development of various sciences. It should be noted that the author proposed the aspects of mathematical modeling of society, which allow us to formalize and include the issues of mentality and to carry out the modeling, including formulation of real management plans.

That is the subject of the proposed article.

Analysis of recent research and publications. Consideration of mental properties of subjects of large social systems.

Some problems and properties of society.

First of all, we will very briefly recall some key properties of society that should be presented in the proposed conception and models (a large number of details and motivations are given in the author's works [12, 13]).

Doctrine of unity of life and abiotic environments. So far, various scientific disciplines have considered different society subsystems. The multiple connections between countries cause the emergence of a new object — the whole World as a unique global system. There is a long history of development of this conception in the economy — World — system analysis (I. Wallerstein), in cultural studies — global culture (R. Robertson), in ecology D. McNair, L. Brown, D. Odum, as well as conception of sustainable development.

Civilization in social history. There is currently no formal description of civilization in the content of M. Weber, A. Toynbee, S. Huntington and many others. However, the concept of civilization, or economic formation, or regimes, is implicit in all of the above conceptions. There are some models for the World in system dynamics (J. Forrester, D. Meadows and their followers), F. Marchetti, some models of expert type and a few other more local models for local problems (L. Richardson, V. Weidlich, many models of macroeconomics, etc.). However, these models cannot answer all the questions.

Dynamic essence of society. There is another basic feature of the state of modern World: its evolutionary nature. In the current context, this causes an obvious acceleration of changes, so that now the problems of studying the essence of global systems have become more complex. The acceptability of existing theories and models of society is therefore in question. For example, there are many economic theories based on equilibrium or quasi-equilibrium conceptions (V. Pareto, D. Gayle, J. Keynes, P. Samuelson, L. Walras, J. Nash, and others). These theories have had many brilliant achievements,

but now when there are too many changes in the world, they are also in question. The economy now also recognizes the need to consider global changes and ongoing changes in the economic structures (e.g., J. Foster, Evolutionary Economics, 1987; many articles in such journals as Methoduth, Economical Journal and others). The approach of physical theories that comes from the synergetic theory of self-organization is one of the main tools to study the system properties (I. Prigozhin, H. Haken, G. Nicolis and many others). We have many achievements in applying such conceptions in the humanities (e.g, see the description of the role of nonlinear and chaotic dynamics in the economy: K. Lorenz, J. Schenkman, G. Mosekilde). However, the difficulties in creating a theory of this type are still considerable.

Relationships and property of holoraphicity. There are some basic elements in the developed society. Namely, there are many relationships between elements of social systems (not only in social but also in natural systems). Philosophy and theology always have an idea of interconnecting all things in the World (without specifying such influences). However, in global science there are usually more developed conceptions to describe the relationships, sometimes even quantitative ones. One source of the idea of relationships is the sciences of humankind (humanities): social science, psychology, political science, etc. Almost all well-known modern sociological theories have as their main idea of different types: social interactions: T. Parsons, D. Easton, E. Durkheim, social fields — K. Levin. The environmental influence on the individual is represented in the psychology of small groups (with some weights to measure the mutual influence between individuals), implicitly in social psychology — G. Le Bon, C. Jung, G. Tarde, S. Moscovici, in the theory of social compliance of Durkheim and many others. The recognition of influence of the media is a common phenomenon now. It is to be noted that theory of social influence of J. Habermas and theory of social exchange of G. Homans are one of the main theories.

The whole/subsystem ratio is also important property of society. Many society subsystems inherit the common properties of society. For example, a small village has many common properties as to the country as a whole. The examples are faith, tradition, technological wave, creation and many other things.

Spatial and time scales and hierarchical structure of society. As the author suggests, the problems in the heading of this section can also be considered using the methodology proposed below. The common place now is that there are many periodic phenomena in history. There are many periods in the economy: Kondratiev waves (about 50 years), Kuznets cycles (15–20 years) in construction, Cameron cycles (150–300) (see works of Glazyev, Firsov, Marchetta, Schumpeter). The periodic processes coexist in parallel in social and political life. The most recognized is clothing trends. The following example is electoral processes in sustainable societies (such as in the USA). It is well known that there is a 16-year cycle in the United States in the public interest in scientific and abstract knowledge, or vice versa, in

the interest in business and personal success (see, for example, works of A. Schlesinger). The next period in history is a period of global change in world history. It is recognized that the leading countries in history were consistently Spain — England — Germany — USA with a period of change of 150-300 years. According to L. Gumilyov, the typical lifetime of nations is approximately 800 years. Much larger historical scales — scales of development of world religions — are the axis of history (with periods of about 2000 years, according to Jaspers). In addition to periodic processes, many aperiodic (and stochastic) processes have now been recognized. Such processes are called chaos and they exist in many areas — financial, economic, weather forecasts.

Another important aspect is the essentially hierarchical nature of society. The society has (very schematically) elements and relations between them. There are many options to connect elements into blocks and levels and consider the hierarchy of levels and elements as integrated object.

Internal image of the world and mentality of the individual. There are also many concepts and problems that were considered in philosophy, political science and social science, and which do not have adequate analogues in the system theory. The examples are reflexivity of society (self-referential systems, N. Luhmann), theory of social exchange of G. Homans, individual model of the World of J. Habermas or P. Chickeland (see concept of "Weltanschauung"), individual constructs of J. Kelly that predict the properties of society and many others.

It is desirable to be able to describe the concepts such as mentality, faith, emotion, advantage, etc. The different scientific disciplines mentioned in the previous section have different approaches to such problems. But so far, this description has only been applied to small groups of people, and mainly in verbal or qualitative content due to the lack of operational methodology for quantitative considerations.

First of all, we should mention the well-known concepts in psychology — personal constructs of J. Kelly and repertory grids of Fransella and Bannister. Such approaches described people on some (perhaps binary) scales of advantage: individualism — collectivism, reforms — conservation, etc. The second approach is the so-called cognitive maps with description of a person using the direct graph with key concepts of the type of vertices and relations as chart elements. Such a description of the leaders can be found in the works of Olker, Stilos and Grompos and others. A new concept of artificial society of artificial agents has recently been introduced. There is also some oral description of the external world in the humanities. We have to mention the concept of "Weltanschauung" in works of Habermas, the world in works of Chickeland. Among others we can mention the "mental space" for describing the mentality of people in the works of Fauconnier, and description of cognition using some language in the works of Dijc, social space of Bourdieu, as well as the concept of three worlds — physical, human and ideas in the works of K. Popper. The separate integrated models for the dynamics of mental parameters can also be applied:

neural networks, fuzzy cognitive maps or expert systems.

Scenarios for the future, bifurcation and decision-making. Such concepts can help to discuss the predictability of historical processes. There are many concepts of Philosophy of History. The examples are 1) tendency of deterioration from the "golden age" to the present state (Plato, Popper), 2) tendency of evolution from the poor to the better state (Fukuyama), 3) predictability of history and "social design" (Marxism, B. Banati), 4) unhistoricalness and ubiquitous unpredictability of history (K. Popper); 5) theological approach (T. Chardin). It should be noted that progress is not an absolute conception and depends on the point of view. The examples are Belarus, life of northern tribes and aborigines.

The problems of chance in history, role of personality in history, possible and impossible ways of historical process, virtual history and possible scenarios of history are the related problems.

Statement of basic materials. Thus, in the previous sections, the author outlined some concepts related to modern society. The analysis of the problems above and many others led the author to a new class of models. These models resemble models with associative memory in artificial neural networks. The details of models and motivations for their introduction are given in other works [12, 13]. Therefore, here we will describe only main features of simple models and emphasize some points related to the properties of predicting, multiplicity and some quantum and mechanical concepts.

Models. Let's imagine a society consisting of a large number of individuals and let each individual be characterized by a state vector with a set of possible values. There are many possibilities to connect the elements into blocks and levels in such models. In a highly developed society, the individuals have many complex relations. Let's formalize this. We assume that there are relations between the individuals. In this way, the set of elements and relations characterizes the state of society. The analysis of recent models for environments from the sets of elements and relationships shows the similarity of such models of society with neural network models.

The hierarchical systems can be described in the same way. We can assume first that there are M hierarchical levels in the social and economic system with elements at j-th level. Each i-th element at j-th level has a description with a parameter vector. Some elements at the selected levels may be in dependencies marked by a set of possible indexes in the dependencies. Many elements in a developed society have a large number of connections at upper and lower levels. The other processes of interest (political, social, educational, etc.) have a similar network presentation and society is a combination of such networks.

The relations can be very different in nature. The meaning of relations can represent the normalization of economic, informational, management channels, national, family, professional interactions and others. The society is an evolutionary system with dynamic changes over time. Further, for simplicity, we consider only discrete models

with moments of time: 0,1,2, ..., n, ... Following the evolutionary nature of systems, we believe that it is naturally to consider the values of parameters at this point in time as a system input at time n and the value at the next $(n + 1)$ moment (for $n = 0, 1, 2,...$) as an output. It should be noted that the set of elements can change in a developing society. For example, in the economy, the list of companies and corporations is constantly changing due to bankruptcies and coalitions. The social, political and government networks are also often transformed. This generally leads to changes in the number of elements $N(n)$ and number of hierarchical levels $M(n)$ at different points in time.

The author's models consider society as a large complex object created from many elements with connections. Considering the properties of society allows us to select some interesting properties and then propose models that can mimic the regimes of society. In a strange way, the models resemble the models of brain activity — neural network. The author has been studied such models since 1992 and has already had some interesting applications.

We now briefly describe the models. The first step of model development is to select the model elements and describe them. As the mentality of the population should be taken into account, the individuals with description of their qualities (mental and other: economic, demographic and other parameters) were taken as elements. These parameters can be evaluated in some psychological scales, in social science and other humanities (see, for example, the mental spaces of Fauconnier, set grids of Kelly, etc.).

A critical step in creation of new models is to take into account the concept of global culture of society as collection of all material achievements plus spiritual, such as morality, ethics, religion, justice and creation. The global culture is also sometimes called the collective memory of society. The global culture is a very stable structure and is the basis of civilization (A. Toynbee, I. Wallerstein). The proposed models have the dynamic principles that allow us to model the behavior of global culture over time. This is due to the fact that models have the property of associative memory. The behavior of historical processes resembles the desire for very stable structures, the so-called points of attraction in the image recognition in computer science and neuroscience. It is important that many social subsystems in society also have similar properties, and this allows us to consider the selected submodels.

In earlier works, the author considered a new class of social models as a modification of Hopfield neural network models or spin glasses. It is known that the dynamics of Hopfield model is derived from consideration of the functional that is called "energy". In Hopfield models, the system tends to one of some stable states with a minimum of energy functional. Many of possible initial conditions result in a small number of such minimum "energy" states that are called points of attraction. It should be reminded that such a law is valid only in case of symmetric connections.

In the simplest case, the model takes the form of famous Hopfield model presented in many publica-

tions. In case of hierarchical systems and symmetric connections, there is also a functional — analog of "energy" between different elements and different levels.

Models with internal structure and mentality. *Internal representation of the external world.* Considering the mentality requires consideration of internal structures and their inclusion in the global hierarchical models. There are many approaches to considering the mentality. The most natural way is to consider the model for the internal structure also in the class of neural networks. The easiest way is to represent the image of the World in the brain or the individual in the model as a collection of elements and connections between elements. In this image of the world, there is a place to represent the individual directly with personal faith, skills, knowledge and advantages. We imagined some individual with some perception of structure of the World. This perception is similar to the "pattern" above. The substantially new effect is that the individual can present himself as one of the elements of the "pattern". The mental structures of other personalities are also represented in the same way. Thus, society as a complex system has its own new representation. At the first level of description, we have collection of elements connected by links. At the second level of description, the structure (some image of the world) is added to all elements.

One possible way to consider the mentality. The laws for elemental dynamics should depend on such a representation. To represent the image of the external World in the individual brain: it is very important that each individual has his or her own personal image of the World. Some of the simplest options will be presented in the next section, in parallel with description of the property of predicting. Of course, there can also be the recursion with many levels of recursion, as in the theory of reflexive systems of N. Luhmann, G. Soros, S. Lefebvre and others. In our scheme, this can be represented as a mutual representation of all personalities in the internal representation of the individual.

Internal representation of the external world. Considering the mentality requires consideration of internal structures and their inclusion in the global hierarchical models. There are many approaches to considering the mentality. The most natural way is to consider the model for the internal structure also in the class of neural networks. The neural network models were initially introduced when studying the brain. First, we can change the basic laws. At the phenomenological level, this can be implemented by introducing the subdivision of element parameters into external and internal variables and setting separate laws for two parameter blocks — external and internal output and input parameters. The functions can be of completely different forms. For example, the equations for external variables can be in the form of neural networks combined with differential equations for internal variables. Let's make a very important remark that allows, in principle, a significant summary of the proposed methodology and models, including the problems of archetypes, sustainable development, transformation and other similar problems. The internal variables should be

divided into two classes. The first class includes variables that change relatively quickly in dynamics under the influence of environment and internal state of the individual. In fact, most of the current economic tasks deal with such variables (and external factors). The second class includes relatively stable variables, which include perception, archetypes, development patterns, etc. These constructs can also change but much slower (for example, at change of several generations).

The parameters of the first and second classes are just what should be considered as components of the mentality. One of the most promising ways to consider the mentality is to find the equation in the neural network class. The easiest way is to represent the image of the World in the brain of the individual or in the model as a collection of elements and connections between elements. In this image of the world, there is a place to represent the individual directly with personal faith, skills, knowledge and advantages. It is interesting that the importance of "pictures", "patterns" and others is widely introduced in the works of G. Durand [14]. The schematic perception of the image of the world of the individual can be presented in the proposed scheme.

The representation of an individual is important. He has a certain perception of structure of the World. This perception is similar to the "pattern" and is represented as networks. The substantially new effect is that the individual can present himself as one of the elements of the "pattern". The mental structures of other personalities are also represented in the same way. Thus, society as a complex system has

new representation. At the first level of description, we have collection of elements connected by links. At the second level of description, the structure (some image of the world) is added to all elements.

The laws for elemental behavior should depend on such a perception. Formally, we can introduce the projection operators P to represent the image of the external world in the individual brain: it is very important that each individual has his or her own personal image of the World. It should be noted that the influence of the operator P can be divided into many local projection operators. The equation can then be replaced with a more complex one by substituting the self-representation of the individual in the right part of the dynamic law for elemental dynamic change in parameters. Some of the simplest options will be presented below, in parallel with description of the property of predicting.

Some qualitative consequences of applying the proposed methodology for modeling large social systems. Let's make a very important remark that allows, in principle, a significant summary of the proposed methodology and models, including the problems of archetypes, sustainable development, transformation and other similar problems. The internal variables should be divided into two classes. The first class includes variables that change relatively quickly in dynamics under the influence of environment and internal state of the individual. In fact, most of the current economic tasks deal with such variables (and external factors). The second class includes relatively stable variables, which include perception,

archetypes, development patterns, etc. These constructs can also change but much slower (for example, at change of several generations). The parameters of the first and second classes are just what should be considered as components of the mentality.

As has already been emphasized, the second class of variables allows considering the aspects of archetypes. In particular, in the simplest case, they can be represented through use of color psychological tests in the proposed models [11] and through introduction of special parameters (or even one summarized parameter).

The proposed methodology is also suitable for consideration of global problem of sustainable development. The idea of "economic" and "environmental" way of society evolution can in fact also be represented as constructs in terms of variables of the second class, that is, as quasi-stable constructs. Therefore, the transition from "economic" to "environmental" way depends on changing the leading constructs of individuals. This will sooner or later happen through education, media influence and other.

It can also be assumed that in the future the proposed conception will also be useful for practical tasks of public administration. First, the conception can give a qualitative understanding of influence of various factors (including archtypical) on processes in society. Also, with further development and working out in detail the proposed models, they can become part of state decision-making systems.

It is obvious that in decision-making the individuals have predictions for the future. In this case, the states of elements in the model should depend on the images of the future described in the internal view. According to [15], we call this case hyperincursion. The selection procedure is another important part of forestalling.

It should be noted that the proposed conceptions allow us to move towards an adequate reflection of modern conceptions of postmodern society, for example, the phenomenon of emergence of simplified crowds of society studied by M. Mafussali [16].

The system of equations and its modifications can be the basis for study of many problems with internal and external images of the world. We should emphasize that the right part of the equation depends on the future values of the state of the element. This form is opposite to the form of delayed equations. It is very promising that the structure of such a system coincides in structure with caution systems studied by D. DuBois [15]. This entails possible similarity in properties.

Conclusions. In the proposed article we outlined the part of the approach to process modeling in large social systems. It was suggested to include the properties of mentality of individuals in society, as well as the individuals' property of predicting in a rigorous approach. As a result, we obtained some new models considering the properties of mentality of individual. The possibility of including the archetypical problems in the mathematical models is also described. The possibilities of applying the conceptions to problems of society management are also proposed. The approach useful for application in the economic models are proposed.

REFERENCES:

1. Lyotard, J.-P. (1984). The Postmodern Condition: A report on Knowledge. Minneapolis: Univ. of Minnesota Pres [in English].
2. Aylesworth, G. (2013). Postmodernism. The Stanford Encyclopedia of Philosophy. E. N. Zalta (Ed.). Retrieved from https://plato.stanford.edu/archives/sum2013/entries/postmodernism/ [in English].
3. Daly, H. (2014). From Uneconomic Growth to a Steady State Economy. Advanced in Ecological Economics. Chetlenham [in English].
4. Makarenko, A. (2018). Formalization, Modeling and Anticipatory Properties in Computational Science for Sustainable Development. Electronic Preprint of EWG-ORD 2018 Workshop OR for Sustainable Development. Madrid [in English].
5. Jung, C. G. (1968). The Archetypes and The Collective Unconscious. (2 ed.). Princeton: Bollingen [in English].
6. Afonin, E. A. Martynov, A. Yu. (2016). Arkhetypni zasady modeliuvannia sotsialnykh protsesiv [Archetypal principles of social process modeling]. Problemy uriaduvannia – Governance problems, 2(3), 34-47 [in Ukrainian].
7. Grof, S. (1994). Za predelamy mozga [Beyond the Brain: Birth, Death, and Transcendence in Psychotherapy]. Moscow [in Russian].
8. Stevens, A. (1999). On Jung: Updated Edition. (2nd ed.). Princeton: Princeton University Press [in English].
9. Sushii, O. V., Plakhtii, T. O. Afonin, E. A. (2017). Arkhetepika i publichne upravlinnia: stratehii ta mekhanizmy rozviazannia konfliktiv u suchasnomu sviti [Archetypics and Public Management: Strategies and Mechanisms for Conflict Resolution in the Modern World]. Ukrainskyi sotsium – Ukrainian society, 2, 146-157 [in Ukrainian].
10. usarch.org/
11. Afonin, E. (2006). Color and Psyche. Airport, 1, 54-55 [in English].
12. Makarenko, A. (1998). New Neuronet Models of Global Socio- Economical Processes. Gaming / Simulation for Policy Development and Organisational Change. J. Geurts, C. Joldersma, E. Roelofs (eds.). (pp. 128-132). Tillburg: Tillburg University Press [in English].
13. Makarenko, A. (2000). Models with anticipatory property for large socio-economical systems. Proceedings of 16th World Congress of IMACS, Paper 422-1 [in English].
14. Durand, G. (1960). Les Structures anthropologiques de limaginaire. Paris: Dunod [in French].
15. Dubois, D. (1998). Introduction to computing Anticipatory Systems. Int. J. of Comput. Anticip. Syst, (Liege), 2, 3-14 [in English].
16. Maffesoli, M. (1985). La Connaissance ordinaire – Précis de sociologie comprehensive. Paris, Librairie des Méridiens [in Corsican].

СПИСОК ВИКОРИСТАНОЇ ДЖЕРЕЛ

1. Lyotard J.-P. The Postmodern Condition: A report on Knowledge. Minneapolis. Univ. of Minnesota Pres. 1984.
2. Aylesworth G. "Postmodernism" // The Stanford Encyclopedia of Philosophy / Edward N. Zalta (ed.). 2013.
3. Daly H. (2014) From Uneconomic Growth to a Steady State Economy. Advanced in Ecological Economics. Chetlenham, UK. 2014.
4. Makarenko A. Formalization, Modeling and Anticipatory Properties in Computational Science for Sustainable Development. Electronic Preprint of EWG-ORD 2018 Workshop OR for Sustainable Development, Madrid, June 2018. 6 p.

5. Jung, C. G. (1934–1954), The Archetypes and The Collective Unconscious, Collected Works, 9 (2 ed.), Princeton, NJ: Bollingen (published 1981), ISBN 0-691-01833-2

6. Афонін Е. А. Мартинов А. Ю. Архетипні засади моделювання соціальних процесів. Проблеми урядування. 2016. Вип. 2(3). С. 34–47.

7. Гроф С. За пределами мозга. М., 1994.

8. Stevens, Anthony (1999). On Jung: Updated Edition (2nd ed.). Princeton, N.J.: Princeton University Press. ISBN 069101048X. OCLC 41400920.

9. Суший О. В., Плахтій Т. О. Афонін Е. А. Архетепіка і публічне управління: стратегії та механізми розв'язання конфліктів у сучасному світі. Український соціум. 2017. Вип. 2. С. 146–157.

10. usarch.org/

11. Afonin E. Color and Psyche / Airport. 2006. N. 1. P. 54-55

12. Makarenko A. New Neuronet Models of Global Socio- Economical Processes // Gaming /Simulation for Policy Development and Organisational Change / J.Geurts, C.Joldersma, E.Roelofs eds, Tillburg: Tillburg University Press, 1998. Pp. 128–132.

13. Makarenko A. Models with anticipatory property for large socio-economical systems // Proc. 16 th World Congress of IMACS, Lausanna, 21–25 August, Switzerland, 2000. Paper n. 422-1. 10 pp.

14. Durand G. Les Structures anthropologiques de l'imaginaire, Paris, Dunod (first edition, Paris, P.U.F., 1960).

15. Dubois D. Introduction to computing Anticipatory Systems // Int.J. of Comput. Anticip. Syst, (Liege), 1998. Vol. 2, pp. 3–14.

16. Maffesoli M., La Connaissance ordinaire – Précis de sociologie compréhensive, 1985, Paris, Librairie des Méridiens; rééd. 2007, Paris, Klincksieck.

Mamontova Ella Victorovna,
Doctor of Political sciences, Professor, Professor of Regional Policy and Public Administration Chair, Odessa Regional Institute for Public Administration of the NAPA under the President of Ukraine, 65009, Odessa, Str. Henuezka, 22, tel.: +38 (050) 336 25 54. general@oridu.odessa.ua, e-mail: arhitektonica@gmail.com

ORCID: 0000-0003-2761-8217

Мамонтова Елла Вікторівна,
доктор політичних наук, професор, професор кафедри регіональної політики та публічного адміністрування; Одеський регіональний інститут державного управління національної академії державного управління при президентові України, 65009, м. Одеса, вул. Генуезька, 22, тел.: +38 (050)336 25 54, general@oridu.odessa.ua, e-mail автора: arhitektonica@gmail.com

ORCID: 0000-0003-2761-8217

Мамонтова Элла Викторовна,
доктор политических наук, профессор, профессор кафедры региональной политики та публичного администрирования, Одесский региональный институт государственного управления Национальной академии государственного управления при президенте Украины, 65009, г. Одесса, ул. Генуэзская, 22, тел.: +38 (050)336 25 54, general@oridu.odessa.ua, e-mail автора: arhitektonica@gmail.com

ORCID: 0000-0003-2761-8217

ARCHETYPAL PROJECTIONS OF ARCHAIC SPIRITUAL PRACTICES INTO THE SYMBOLIC LANDSCAPE OF POST-POLITICS

Abstract. The current trend of the modern post-industrial world associated with the symbolization of social and political relations is investigated. Symbolization is interpreted as the transformation into a symbol of any action consciously carried out by its subject. It is shown that the classical approaches to the conceptualization of the symbol as a component of politics consider it are considered in

the coordinates of the traditional political order, built on institutional principles and established ideologems. It is noted that in the era of postmodernity, the place of religion and ideology as the key sources of symbolic production and tools of creation is occupied by a new technique-political social semiosis. Its essence lies in the mechanism of universalization of practices of interpretation of political reality and its phenomena, the consequence of which is the symbolism of political space.

The resource potential of sociosemiosis in the situation of post-politics is investigated. Post-politics is defined as a permanent process of deconstruction of reality with the substitution of an entity for its sign, symbol, name, resulting in the autonomization of the symbol. The reasons for this lie not only in the fourth information revolution, with its new communicative practices, but also in the ontological nature of the phenomenon itself.

This predetermines the appeal to the primary sources of the phenomenon of symbolization. It is shown that its origin falls on prehistoric times and is caused by such principles of primitive mythological thinking as syncretism, genetics and etiology. The symbol-forming potential of mythological techniques of society management is considered on the example of totemism and fetishism-cult practices of unorganized archaic religions.

It is proved that totemism and fetishism are still widely represented in the symbolic landscape of post-politics as their archetypal projections. As a derivative of the ritual, the fetish is directly related to the totem, and together they form the background of the entire subject of political symbolism of identity: from physical and geographical objects, representatives of the world of fauna and flora to architecture, monumentalism and attributes of state sovereignty as objects of worship and collective amulets.

Keywords: symbol, symbolization, sociosemiosis, myth, post-politics, totem, totemism, fetish, fetishism, archetypal projection.

АРХЕТИПОВІ ПРОЕКЦІЇ АРХАЇЧНИХ ДУХОВНИХ ПРАКТИК НА СИМВОЛІЧНИЙ ЛАНДШАФТ ПОСТПОЛІТИКИ

Анотація. Досліджується актуальна тенденція сучасного постіндустріального світу, пов'язана із символізацією суспільно-політичних відносин. Символізація трактується як перетворення на символ будь-якої дії, що свідомо здійснюється її суб'єктом. Показано, що класичні підходи до концептуалізації символу як складової політики розглядають його у координатах традиційного політичного порядку, побудованого на інституціональних засадах та усталених ідеологемах. Відзначено, що у добу постсучасності місце релігії та ідеології як ключових джерел символічного виробництва та інструментів смислоутворення, займає нова техніка — політичний соціосеміозис. Його сутність полягає у механізмі універсалізації практик інтерпретації політичної реальності та її феноменів, наслідком якого виступає символізм політичного простору.

Досліджується ресурсний потенціал соціосеміозису в ситуації постполітики. Посполітика визначається як перманентний процес деконструкції

реальності з підміною сутності на її знак, символ, найменування, в результаті чого відбувається автономізація символу. Причини цього криються не тільки у четвертій інформаційній революції, з її новими комунікативними практиками, але й в онтологічному характері самого явища.

Це зумовлює звернення до первинних джерел феномену символізації. Показано, що його виникнення припадає на доісторичні часи та зумовлено такими принципами первісного міфологічного мислення як синкретизм, генетизм та етіологізм. Символотворчий потенціал міфологічних технік управління суспільством розглянуто на прикладі тотемізму та фетишизму — культових практик неорганізованих архаїчних релігій.

Доведено, що тотемізм та фетишизм на сьогодні широко представлені у символічному ландшафті постполітики як їх архетипові проекції. Як похідний від ритуалу фетиш має безпосереднє відношення до тотему, а разом вони складають підоснову усієї предметної політичної символіки ідентичності: від фізико-географічних об'єктів, репрезентантів світу фауни і флори до архітектури, монументалістики та атрибутів державного суверенітету як предметів культу та колективних оберегів.

Ключові слова: символ, символізація, соціосеміозис, міф, постполітика, тотем, тотемізм, фетиш, фетишизм, архетипова проекція.

АРХЕТИПИЧЕСКИЕ ПРОЕКЦИИ АРХАИЧНЫХ ДУХОВНЫХ ПРАКТИК НА СИМВОЛИЧЕСКИЙ ЛАНДШАФТ ПОСТПОЛИТИКИ

Аннотация. Исследуется актуальная тенденция современного постиндустриального мира, связанная с символизацией общественно-политических отношений. Символизация трактуется как превращение в символ любого действия, сознательно осуществляемого его субъектом. Показано, что классические подходы к концептуализации символа как нетъемлемой части политики, рассматривают его в координатах традиционного политического порядка, построенного на институциональных основах и устоявшихся идеологемах. Отмечено, что в эпоху постсовременности место религии и идеологии как ключевых источников символического производства и инструментов смыслообразования, занимает новая техника — политический социосемиозис. Его сущность заключается в механизме универсализации практик интерпретации политической реальности и ее феноменов, итогом чего выступает символизм политического пространства.

Исследуется ресурсный потенциал социосемиозиса в ситуации постполитики, которая определяется как перманентный процесс деконструкции реальности с подменой сущности на ее знак, символ, наименование, в результате чего происходит автономизация символа. Причины этого кроются не только в четвертой информационной революции с ее новыми коммуникативными практиками, но и в онтологическом характере самого явления. Это обусловливает обращение к первичным источникам феномена символизации. Показано, что его возникновение приходится на доисторическую эпоху

и обусловлено такими принципами первобытного мифологического мышления как синкретизм, генетизм и етиологизм. Символический потенциал мифологических техник управления обществом рассмотрен на примере тотемизма и фетишизма — культовых практик неорганизованных архаических религий.

Доказано, что тотемизм и фетишизм и сегодня широко представлены в символическом ландшафте постполитики в качестве их архетипических проекций. Как производный от ритуала, фетиш имеет непосредственное отношение к тотему, а вместе они составляют подоплеку всей предметной политической символики идентичности: от физико-географический объектов, репрезентантов мира фауны и флоры до архитектуры, монументалистики и атрибутов государственного суверенитета, как предметов культа и коллективных оберегов.

Ключевые слова: символ, символика, социосемиозис, миф, постполитика, тотем, тотемизм, фетиш, фетишизм, архетипическая проекция.

Problem statement. Today, the world expert society is closely watching the paradigm shifts in the worldview of post-industrial society, which, in particular, are associated with the trend of symbolization of social and political relations, by which we propose to understand the transformation into a symbol of any action consciously carried out by its subject. In the situation of postmodernity of the XXI century, symbols no longer reflect social reality, but become a reality for the community. Thus, the formation, fixation and reproduction of the nation and the state is always based on a certain system of symbol forms and symbols, which through the creation of a national symbolic space, through the strengthening of the symbolic capital of their own state and through competition with the symbolic universes of other cultures, states and geopolitical entities, indicate the area of distribution and the degree of protection of national and state sovereignty.

Such a huge creative potential and the ability to give birth to new meanings, leading to the reformatting of the space of social and power relations, actualize the study of the nature of the symbol as a phenomenon of political reality and an instrument of political and managerial influence. After all, under the conditions when as a result of global transformations there is a weakening of traditional foundations of state regulation of social and political relations, which are mainly institutional in nature, the appeal to the arsenal of non-traditional resources in politics is an urgent demand of the time. One of such resources is a symbol.

Analysis of recent research and publications. Of course, the social nature of the symbol and its political and managerial potential have long been a matter of interest for researchers. Thus, philosophically attempts to comprehend the symbol as a component of socio-political existence have gone a long

way from archaic attempts to comprehend this phenomenon in antiquity to its interpretation in rationalistic and aesthetic concepts of Enlightenment and, in general, do not go beyond the generally accepted periodization of the history of philosophy itself.

Since the second half of the XIX century the processes of symbol conceptualization, which have already covered a wide range of research areas and schools that have developed within the framework of sociology, are becoming more active (P. Blau, G. Bloomer, J. G. Mead, J. Homans, T. Shibutani), anthropology (F. Boas, K. Geertz, J. Lubbock, I. Lewis, B. Malinowski, M. Mead, M. Mauss, A. F. Radcliffe-Brown, E. Tylor, Ip. Taine, L. White, J. Fraser), analytical psychology (S. Freud, E. Fromm, K. G. Jung), culturosophy (E. Cassirer, G. Cohen, S. K. Langer, O. Spengler), hermeneutics (H. G. Gadamer, P. Ricoeur), phenomenology (E. Husserl, O. Losev, P. Florensky), semiotics (U. Eco, J. Lotman, C. W. Morris, Ch. S. Pierce, F. de Saussure, G. Frege), sociolinguistics, structural functionalism and poststructuralism (R. Barthes, M. Foucault, J. Lacan, L. Lévy-Bruhl, C. Levi-Strauss, E. Ortiga, J. Piaget, V. Propp, W. Warner), etc. However, the final transfer of the symbol and its socio-power role of categories as a theoretical and methodological meaning from the plane presented by the coordinates "signifier-signified" in the sphere of the political, occurred within social drama (K. Burke, E. Goffman, H. Duncan, J. Mccoll), communication studies (J. Deleuze, J.-F. Lyotard, N. Luhmann, J. Habermas) and postmodernism (P. Berger, J. Baudrillard, P. Bourdieu,

E. Giddens, N. Elias, T. Luckmann, A. Schutz).

Recent trends have made a significant impact on the formation of new research approaches aimed at the study of the symbolic aspect of politics, namely: political and cultural (T. Arnold, A. Wildavsky, M. Edelman, G. Ellis, L. Ditmer, M. Douglas, J. Kauffman, V. Radaev, R. Tucker, W. Turner, M. Thompson, A. Whitehead) and political-communicative (K. Deutsch, E. Canetti, H. Lasswell, G. Pocheptsov, F. Tönnies). In the context of technologization of processes of management of society the symbolic component of the policy is considered in the works of the foreign (J. Adair, E. Aronson, E. Brackins, G. Atamanchuk, R. Bellah, A. May, V. Sergeev, S. Potseluev, J. Pfeffer, V. Soloviev) and domestic (E. Afonin, V. Gorbatenko, F. Kirilyuk, T. Lyapina, G. Pocheptsov) researchers.

However, despite the wide range of approaches to the conceptualization of the symbol and the symbolic as components of politics, all of them, in their overwhelming majority, firstly, are fragmentary, secondly, as a rule, focus on the socio-cultural aspects of the issue, and, thirdly, consider it in the coordinates of the traditional political order, built on institutional principles and established ideologems. We also add that the request for the study the resource potential of the character in a situation post-politics remains outside the attention of most researchers, and it describes, among other things, the shift from substantive to formal, on the actual to the virtual, from the essence of its sign. The result of this permanent process of deconstruction is the absolutization of what is denoted against

the background of desacralization or the destruction of what is denoted. In other words, post-political reality is characterized with the substitution of meanings, phenomena, names signs, symbols, names.

In our opinion, the reasons for the strengthening of the above trend, which in the post-industrial era leads to the autonomization of the symbol, lie not only in the fourth information revolution, which gave mankind new communicative practices and thanks to Internet technologies, digitalization, interactive communication, virtualization, network integration and cooperation made the simple consumer of information a full participant in the process of its development, a co-author of new meanings and a co-creator of new images. Although, of course, without technological progress, which turned the media with their linear influence on the audience on the model of the classical author's discourse of the modern era, where the artist and the public are separated spatially, in status and functionally, the mass communication media with their postmodern "neo folklore" attraction of the audience in the creative process, when it turns into its full active accomplice, the trend of symbolization would not become a trend. Nevertheless, we are convinced that this phenomenon is ontological in nature, requiring reference to its origins and, above all, to the oldest spiritual practices.

Purpose of article. This assumption determines the purpose of this article, which is to identify the specifics of cult practices of unorganized archaic religions in the context of their symbol-making potential and the designation of their archetypal projections on the symbolic landscape of post-politic.

Presentation of the main research material. Familiarity with the theoretical and methodological foundations of the study of the symbol as a determinant of social power relations and its dominance allows us to assert that as a subject of thought reflection, the symbol first appears in ancient philosophical discourse. However, proceeding to the analysis of the nature of the symbol and the identification of its social-creative potential, it should be noted that to is not quite accurate accept antiquity as a reference point. After all, the history of the phenomenon (object, phenomenon) and the history of the concept (term) are never identical. From Greek antiquity begins the history of understanding the symbol within the European intellectual tradition with its characteristic raciocentrism and a system of binary oppositions. While the history of the symbol as a phenomenon and a universal category of culture, in particular the culture of political and administrative relations, goes back to the ancient times of primitive societies. Man moved to the rational understanding of concepts only after he had passed the stage of intuitive, sensory perception of symbols and signs.

This stage is the starting point of a thousand-year process of evolution of forms of political organization of society, which, in particular, can be considered in the focus of paradigm changes of various symbolic systems of the world: mythology, religion, ideology, sociosemiosis. Assuming that myth becomes historically the first instrument of structuring social space and the pri-

mary source of symbolic production, we note that the chronological framework of the existence of the mythological world covers the longest period of human history-from prehistoric times to the fall of the ancient world, which determines the stages of its development and variability of forms of symbolic influence. According to the main stages of the historical process of state formation as a form of political organization of society, we propose to allocate three stages of formation of the society of mythological type: magic (archaic organized society of pre-state era); sacral (ideocratic society of Oriental despotism); rational-mystical (community of the ancient polis).

It is primitive society, as historically the first type of mythological society, that creates a mythological complex, which in syncretic visual-verbal symbol forms and symbolologies acts as an instrument of comprehension of the world, its explanation and reproduction of archetypal signs and images, than forms norms and patterns of social behavior.

The process of birth in the human consciousness of the sign and symbol was the integral part of the formation of the mythological worldview. In our opinion, the emergence of the phenomenon of symbolization is due to such principles of mythological thinking as syncretism, genetics and etiology. Thus, syncretism, which manifests itself in the absence of a clear separation of object and subject, name and thing, space and time, makes them signs of each other, which triggers the mechanism of symbolization. Genetics, through the recognition of the origin of an object for its essence, replaces cause-and-effect relations with precedent and thus introduces the tools of imitation and repetition into the arsenal of the management of society. Etiologism, in search of the root causes of the existence of the individual and the world, reveals to man not only the meaning of life, but also the way of its reproduction, so that the myth is perceived as a project of the future and sets the vectors of social development.

The consequence of the spread of this type of social modeling is the emergence in mythological society of the magical type of the historically first, archetypal for the structure and system-forming functional load of the symbolic complex, which we have classified as a complex of identification. The factors of its formation were as follows: a) fixing the myth of the status of normative necessity; b) appeal to imitation as a mechanism of regulation of social interaction; c) the expression and manifestation of the ideological unity of man and nature, which is inherent in the mythological type of perception of the world in the phenomena of totemism, fetishism and animism; d) the recognition of magic as the dominant form of semantic and social relationships in the mythologized space.

Each of these factors gave rise to the emergence and structuring of archetypal first forms and first actions, which will later be the basis of a symbolic complex of identification, without which the implementation of the state project is not possible today, which is proved by the experience of many countries, including, unfortunately, Ukraine.

The most indicative from the point of view of revealing the symbol-making

potential of mythological techniques of society management are such cult practices of unorganized archaic religions as totemism and fetishism. They are based on the ideological unity of man and nature inherent in primitive thinking. Really, laws, based on which the living world of nature exists, like birth and death, unification in couples and bringing up kids, through mechanism imitation were fixed by a primitive man in rites and ritual attributes — masks, tattoos, cult objects and the like. At the same time, the sense of resemblance was perceived as a kinship with a certain animal, plant, natural phenomenon, and was the basis of the process of adoration and giving them the status of patrons. Thus, objects of nature gradually acquired the status of totems in the consciousness of primitive man, and objects confirming the kinship of man with the totem become fetishes.

The term "totem" (from "*ototeman*", "*ot-totem*") came into the scientific lexicon of the North American Ojibwe language and literally is translated as "belonging to the clan", "his kind". In other words, a totem is a plant or animal that is supernaturally connected with the life of a group or individual [1, p. 81]. For primitive man a totem is, above all, a good ancestor, progenitor and patron. The factual material of numerous anthropological studies (G. Atkinson, J. Fraser, G. Clark, S. Cole, D. Raymond, L. Richard, L. Morgan, E. Tylor et al.) convincingly proves that almost every genus bore the name of its totem, the choice of which was due to the physical and geographical nature of the area. And if at first the totem of the group was a real creature — an animal, a bird, an insect, a plant, then later its image became sufficient for worship. And then the totem finally turned into a symbol, a word, a sound.

Such a system of ideas about the connection of the human collective with its mythical zooantpropomorphic ancestor-totem is considered one of the most archaic forms of mythological consciousness and cult, which received the name totemism in the scientific literature. It is based on the phenomenon that L. Lévy-Bruhl [2] and L. Vygotsky [3] define as participation (from lat. *participa-tio*, involvement, communion, an attempt to make someone an accomplice). Its essence can be explained by the state when members of a group (clan, clan, tribe) consider the totem to be their direct ancestor and identify themselves with it.

The order of such totemic kinship was fixed with the help of prohibition-taboo, which first had the purpose of avoiding the harmful consequences of incest as sexual relations with members of their totem, which is probably punishable by death (C. Levi-Strauss, L. Morgan, A. Radcliffe-Brown, W. Robertson-Smith, J. Fraser, S. Freud et al.). In the future, the mechanism of taboo provided a gradual transition from the absolute individual freedom of the subconscious to the total control of the collective. Another important consequence of this process was that the taboo has become one of the most effective means of achieving self-control for a man. So, the two main taboos of totemism, the prohibition of totem killing and the prohibition of incest, played a key role in the birth of morality. Moreover, the taboo becomes the first step not only to the establish-

ment of a system of moral norms and rules, but also determines the process of formation of the entire social organization and an integral system of social interaction.

Of course, most of the peoples gradually lost the totemic representation, but their influence has been felt throughout history. Thus, in ancient Greek society myths about centaurs contain traces of totemism, as well as stories about the transformation of people into animals. Totemic traits can be traced in the images of gods and heroes in the beliefs of the indigenous people of Central and South America. Actual cults of sacred animals are widely known — cows, monkeys, elephants, crocodiles in India, in which traces of archaic ban on murder are clearly reflected. In European culture there is taboo for violence and destruction household animals-dogs and cats. The echo of totemism is observed in numerous folklore legends about werewolves, witches and in the characters of modern cinematic mass culture.

Such a fairly common phenomenon as the presence in the national landscapes of symbolic symbols of totemic origin can be considered as an echo of the totemism of primitive society. And today a certain animal or plant, in the archetypal image of which the brightest features of the national character are concentrated and the spirit of the nation is fully manifested, often act as its unofficial symbols. Often objects perceived as symbolic amulets of the nation, its patrons, guards, turn from powerful totems into well-known unofficial symbols of these states. We are well acquainted with the "Gallic cock", "Russian bear", "Chinese panda",

"Swedish elk","Lebanese cedar", "Estonian cornflower", "Ukrainian viburnum", "Canadian maple leaf", "Irish St. Patrick's clover", etc.

The symbolic nature of totemism is eloquently indicated by the list of its social functions, which through their archetypal projections remain relevant to this day. This is: a) the association of people around a collectively recognized totem (integrative function); b) the subordination of the behavior of the group through prohibitions-taboos, which must adhere to all its members (regulatory function); c) the use of the totem during crises, natural disasters, wars, epidemics, disasters (mobilization function); d) demonstration of other belonging to a certain group (attributive function).

The symbolic basis is clearly seen in another archaic spiritual practice-in the worship of fetishes, or fetishism.

The term "fetish" (from Portuguese word *feitico* — witchcraft, amulet) was introduced into the scientific lexicon of the beginning of the XVIII century by the French researcher C. de Brosses [4]. However, in spite of the fact that the phenomenon of fetishism is quite thoroughly studied (P. Holbach, G. W. F. Hegel, O. Comte, J. Lubbock, E. Tylor et al.), it still remains the subject of acute scientific debate. Despite attempts to abandon the term, due to its vagueness and uncertainty, the following understanding is common for all trends and schools — fetishism (in French versions of translation-*fetichisme, fetichie*, — idol, talisman) — is, first of all, the worship of material objects-fetishes. In our opinion, fetishism is not a stage of formation of religion, and not a psychological mechanism,

but a set of cult practices of worship of inanimate objects, which in their natural state, or modified in a certain way in accordance with the purpose, constitute the object of worship. In the process of fetishization, the social and cultural functions of an object are identified with its natural properties or with the natural characteristics of the individual. For primitive man, any object that impressed him could become a fetish. Most often fetishes were either natural objects (stones from the mountain, which is revered as a cult, pieces of wood, animal body parts, grains, and the like), or man-made objects that mimic the object of worship-idols (plastic or wall images, and even tattoos).

Generalization of the broad factual material presented in the works on anthropology, ethnography and cultural studies of art history, allows in the context of the subject of our study to classify fetishes as object — symbolic (a) and symbolic — object (b) ones.

We propose to describe object-symbolic fetishes we as the real objects of the material world, which, as a consequence of fetishization, turn into direct objects of worship. At this level, such fetish may be the amulet and talisman, where the amulet (from. lat. *amuliri* — "to remove", "to avert") is a thing that is endowed with magical properties to avert trouble from a person and which is able to protect its owner from trouble and disease, and a talisman (from Greek. "telesma" — "dedication") — is a talisman, which, unlike the amulet, was hidden from prying eyes, using not to protect against evil forces, but to attract good luck.

Let us note that amulets and talismans in their archetypal projections accompany the entire history of mankind. Today, their most common traditional varieties are religious symbols and precious stones. In a certain sense, the role of amulets was performed by the ideological symbolism of totalitarian regimes. Thus, the party ticket of a member of the CPSU was not only an official document, but also a kind of guarantee of survival in a situation of state monopoly on power, including spiritual power. Hence, the cult of "party ticket" in the USSR can be considered a vivid evidence of the combination of primitive mechanisms of fetishization with the practices of ideological influence. The arsenal of fetishization was significantly replenished in the XXI century, when, the practice of occultism, astrology, magic, neo-paganism and the like are reanimated actively in their archetypal projections to counteract the scientism of information society of knowledge and technologization of the modern world as a whole.

As to the collective fetish of the object-symbolic order, it acts as a general and generally accepted specific natural object for the whole group (mountain, river, lake, beautiful big tree and the like). Often collective fetishes had a specialization: individual objects of worship were intended for the management of time, health, hunting, fishing, and the like. The one who played a leading role in their choice, secured its authority through it. As a rule, this function was assumed by magicians, sorcerers, priests — people whose activities were at the origins of the processes of social differentiation and the formation of a system of relations in the coordinates "management-subordination".

Undoubtedly, the significance of the role of cult physical and geographical objects of national importance in the formation of the identification symbolic complex of each individual nation is an archetypal projection of archaic spiritual practices based on imitation mechanisms of fetishization. It is enough to remember what place in folklore, poetry, historical narrative and modern symbolic landscape of each nation is occupied by natural objects (Ukrainian Dnieper, Polish Vistula, Indian Ganges, Chinese Huanhe, Armenian Ararat, Japanese Fujiyama, Ukrainian Hoverla, Bulgarian Shypka, Greek Olympus, Halong Bay in Vietnam, Cape Roka in Portugal and the like).

In contrast to the object-symbolic fetishes, the transformation of which into objects of worship is carried out according to the scheme "from the material form to its symbolic comprehension", the symbolic-object group of fetishes consists of human works: idols. In the literal translation from the Greek idol (*eidolon*) is "image", "similarity". Idolatrous fetishes are zoomorphic and anthropomorphic man-made figures made of natural materials (stones, trees, clay, bones, etc.) or abstract images. All kinds of idols: idols, pagodas, stone women, blockheads and the like, have a symbolic nature and are first forms of monumentalism — one of the components of the block of spatial symbolism, which subsequently, in the wake of the process of institutionalization of power, will take a prominent place among the tools of its legitimization and resources of influence on socio-political processes of identification. Archetypal projections

of such symbolic-object fetishes in modern national landscapes are symbolic iconic architectural religious and secular buildings, monuments (Egyptian Pyramids, Acropolis of Athens, Roman Colosseum, St. Peter's Cathedral in Vatican, Taj Mahal in Agra, Angkor Wat in Cambodia, Brandenburg gate in Berlin, Eiffel tower in Paris, Petronas tower in Kuala Lumpur, Burj Khalifa skyscraper in Dubai, the statue of liberty in new York, the Christ monument in Rio de Janeiro, and the like). It is enough to remember what a loud resonance was caused by the recent fire in Notre Dame de Paris, when the destruction of the architectural monument acquired the status of a symbolic event and was perceived by the world community as a sign of the "decline of Europe".

In addition, fetishes of the symbolic-object type are closely associated with the cult of ancestors, in particular with funeral rites. Even E. Tylor [5] referred to the sphere of fetishism funeral rite, as such. Note that the ancient habit of storing parts of the body of the deceased or its transformation into a "vessel of supernatural forces" for its complete mummification (Egypt, Peru), as a manifestation of the practice of fetishization was suddenly revived in the totalitarian cults of the twentieth centur (USSR (V. Lenin), Bulgaria (T. Zhivkov), China (Mao Zedong), Vietnam (Ho Chi Minh), North Korea (Kim Ir Sen)).

As we can see, the endowment of objects with magical properties, their fetishization does not disappear with the transformation of mythological society. In the following types of social organization, based on other varieties of sym-

bolic and normative forms, it continues to be an important part of the political and managerial arsenal. Thus, a direct connection can be traced between the fetishism of the primitive era and the religious cult practices of Christianity (worship of icons, Holy relics), Buddhism (veneration of sacred "stupas"), Islam (pilgrimage to Holy places and "black stone").

K. Marx analyzes the phenomenon of "commodity fetishism" in the society of the capitalist formation. In his opinion, the self-growth of value leads to the process of endowing the products of production with supernatural properties. For Marx, fetishism is not so much an element of religious consciousness but a universal characteristic inherent in its various forms [6, pp. 458-470]. The philosopher connects fetishism with the fusion of cultural and social functions of a thing with its material substrate and introduces the concept of "commodity fetishism". This phenomenon, in his opinion, is due to the anticipation of social relations and the personification of things. "Commodity fetishism" is the personification of things and economic categories, and above all, money. Capital, through relations of production, is personified in the capitalist, and labour — in the worker. Thus, through the personification of economic relations, the laws of capitalist production are manifested as the action and will of individuals and groups [7, p. 80-93].

In the twentieth and twenty-first centuries, the phenomenon of fetishization of the world of things is treated as a core characteristic of post-industrial consumer society and is included in the subject range of key topics of postmodern discourse (R. Barthes, J. Baudrillard, M. Foucault, etc.).

The wide range of application of fetishization in the practices of political and managerial influence, outlined by actual sociological knowledge (suffice it to recall in this regard the concept of "visualization" by V. V. Benjamin [8, pp. 235–247]," verbal fetishism of the revolution "by P. Sorokin [9, pp. 151–153], "political fetishism" by P. Bourdieu [10, pp. 231–262]), is another evidence in favor of its power potential. It is no coincidence that the word "cult" is firmly rooted in the lexicon of globalized post-modern society. In order for a subject to be influenced — it must be a "cult" one, the one that becomes an object of mass worship because of outstanding achievements in a certain sphere of meaning production-culture, art, science, politics. After all, today only cult figures are able to conquer, integrate and mobilize the broad masses of the population and manage them.

This is how the key mechanism of post-politics functions, which consists in the absolutization of the sign and symbol with the total destruction of institutions, norms and traditions, as a result of which virtual parties and politicians-holograms-come to power.

Conclusions and prospects for further research. All of the above gives us grounds enough to make some generalizations. The real power in society is always the power of the intangible assests. After all, the social world, of which the subsystem of politics is a component, is an extremely multidimensional space. This space, marked out, constructed and built on the principle of differentiation, is formed by a set of acting factors, the possession of

which is the key to power in this universe. Based on the above, the appropriation of scarce material and intangible goods, where the latter are defined as cultural and symbolic resources, as well as the establishment of control over their further distribution in the process of social interaction, is a fundamental source of political power and governance. In other words, the relations of power in society always tend to be actualized in the relations of symbolic power, and the symbol becomes a key tool in the struggle for a monopoly on the legitimate worldview. Thus, referring to the mechanism of implementation of a certain system of values, mythologies and symbols, it is possible to organize a given perception of the social world and, therefore, the world itself, and to establish in this world the rules and norms by which social relations are constructed and reproduced. It is extremely important in this regard that symbolic dominance allows not only to exercise control over public opinion, but also, in the long term, provides control of the processes of socialization of future generations.

This observation is clearly reflected in the current post-political situation. After all, today religion and ideology have finally lost the status of key sources of symbolic production and leadership positions in the arsenal of tools of creation. In the era of post-modernity, their place is gradually and inevitably taken by a new practice-political social semiosis. Its essence lies in the mechanism of universalization of practices of interpretation of political reality and its phenomena, the result of which is the symbolism of the political space. Thus, the political social semio-sis finally turns the political order into a symbolic order, where network hierarchies of the entities of the world of politics are created through interpretation techniques.

This conclusion can be clearly seen in the wide presence of archetypal projections of archaic spiritual practices such as totemism and fetishism in the symbolic landscape of post-politics. As a derivative of ritual, the fetish is directly related to the totem, and together they form the background of all the subject of political symbolism: from physical and geographical objects, representatives of the world of fauna and flora to architecture, monumentalism and attributes of state sovereignty as objects of worship and collective amulets.

The unity of man and the cosmos, which is the basis of the mythological worldview, give rise to the phenomenon of animism and its products-totem and fetish. Through the system of prohibitions (taboos), the totem establishes not only the norms of collective coexistence (group morality), but also sets the rules of social competitions (games) that allow a person to join the struggle for symbolic dominance. As a symbolic first form, the totem gave birth to the biological symbolism of the object block of the symbolic identification complex-representatives of fauna and flora, who through archetypal projections acquired the status of patrons of peoples and unofficial symbols of states.

Fetishism as a custom of worshipping material objects gave birth to several types of symbolism of the subject series. Thus, object-symbolic fetishes gave rise to physical-geographical symbolism as a component of the ob-

ject block of the symbolic identification complex (rivers, lakes, mountains, etc.), and symbolic-object fetishes (man-made idols) — monumentalism and architecture.

Thus, symbolism is an integral component of human social existence, and a wide band of irrationality predetermines and makes the appeal to symbolic production in any historical era at any stage of development of models of socio-political organization of society inevitable, including in the situation of post-politics.

REFERENCES

1. Ionin, L. G. (2001). Totem [Totem]. Novaya filosofskaya entsiklopediya v 4-kh tomakh. T. 4. "T – Ya" [New philosophical encyclopedia in 4 volumes. Vol. 4. "T - Ya"]. (pp. 81-82). Moscow: Mysl [in Russian].
2. Lévy-Bruhl, L. (1963). Le surnaturel et la nature dans la mentalité primitive. Paris: PUF [in French].
3. Vygotskoy, L. S. (1999). Myshlenie i rech [Thinking and Speech] (5th ed., rew.) Moscow: Labirint [in Russian].
4. De Brosses, C. (2010). Culte Des Dieux Fétiches: Ou Parallle de L'Ancienne Religion de L'Egypte Avec La Religion Actuelle de Nigritie. Nabu Press [in French].
5. Burnett, T. E. (2009). Primitive Culture: Researches into the Development of Mythology, Philosophy, Religion, Language, Art and Custom. (Vols. 1). Cornell University Library [in English].
6. Marx, K., Engels, F. (1986). Ob ateizme, religii i tserkvi [On atheism, religion and the church]. Moscow: Mysl [in Russian].
7. Marx, K., Engels, F. (1984). Kapital. Kritika politicheskoy ekonomii [A Critique of Political Economy]. (Vols. 1). Moscow: Izdatelstvo politicheskoy literatury [in Russian].
8. Benjamin, V. (1991). Parizh - stolitsa XIX veka [Paris, capital of the 19th century]. Istoriko-filosofskiy ezhegodnik — Historical and Philosophical Yearbook, 235–247 [in Russian].
9. Sorokin, P. (2000). Slovesnyy fetishizm revolyutsii [Verbal Fetishism of the Revolution]. Zametki sotsiologa: sotsiologicheskaya publitsistika — Notes of a sociologist: sociological journalism. (pp. 151–153). Saint Petesburg: Aleteya [in Russian].
10. Bourdieu, P. (1993). Delegirovanie i politicheskiy fetishizm [Delegation and Political Fetishism]. (N. A. Shmatko, Trans.). (pp. 231—262). Moscow: Socio-Logos [in Russian].

СПИСОК ВИКОРИСТАНИХ ДЖЕРЕЛ

1. Ионин Л. Г. Тотем / Л. Г. Ионин// Новая философская энциклопедия в 4 т. Т. 4. "Т–Я". Институт философии РАН. М.: Мысль, 2001. С. 81–82.
2. Lévy-Bruhl Lucien Le surnaturel et la nature dans la mentalité primitive / Lucien Lévy-Bruhl. – P.: Puf, 1963. 568 p.
3. Выготской Л. С. Мышление и речь / Л. С. Выготской (Изд. 5, испр.) — М.: Лабиринт, 1999. — 352 с.
4. De Brosses Charles, Du Culte Des Dieux Ftiches: Ou Paralle de L'Ancienne Religion de L'Egypte Avec La Religion Actuelle de Nigritie / CharlesDe Brosses. – P.: Nabu Press, 2010. 298 p.
5. Tylor Edward Burnett Primitive Culture: Researches Into the Development of Mythology, Philosophy, Religion, Language, Art and Custom (V. 1) (1903) / Edward Burnett Tylor. Cornell University Library, 2009. 522 p.

6. Маркс К. Об атеизме, религии и церкви [Сборник], / К. Маркс, Ф. Энгельс. М.: Мысль, 1986. 670 с. (Серия: Научно-атеистическая библиотека).

7. Маркс К. Капитал. Критика политической экономии. Том 1. / К. Маркс, Ф. Энгельс. Избранные произведения в 9 т.: Т. 7. М.: Изд-во политической литературы, 1984. 812 с.

8. Беньямин В. Париж — столица XIX века / В. Беньямин; [пер. с франц.] // Историко-философский ежегодник. Ин-т философии. М.: Наука, 1990. М., 1991. С. 235–247.

9. Сорокин П. Словесный фетишизм революции / П. Сорокин // Заметки социолога: социологическая публицистика (Сочинения). СПб.: Алетейа, 2000. С. 151–153.

10. Бурдье П. Делегирование и политический фетишизм/ П. Бурдье // Социология политики; [пер. с франц. сост., общ. ред. и предисл. Н. А. Шматко] М.: Socio-Logos, 1993. С. 231–262.

Marchenko Lyudmila Yuryevna
post-graduate student of Personnel Management and Labour Economics Department, KRI NAPA, Deputy Head of Taxation Administration-Head of Department of Expenditures, Administration of State Treasury Service of Ukraine in Kharkiv City, Kharkiv Region, 61051, Kharkiv, Str. Klochkivska, 276-B, tel: +38 (067) 777 47 05, e-mail: marcheluda@gmail.com
ORCID:0000-0003-3577-0630

Марченко Людмила Юріївна,
аспірант кафедри управління персоналом та економіки праці ХарРІ НАДУ, заступник начальника управління-начальник відділу видатків Управління державної казначейської служби України у м. Харкові Харківської області, 61051, м. Харків, вул. Клочківська, 276-Б, тел.:
+38 (067) 777 47 05, e-mail: marcheluda@gmail.com

ORCID:0000-0003-3577-0630

Марченко Людмила Юрьевна,
аспирант кафедры управления персоналом и экономики труда ХарРИ НАГУ, заместитель начальника управления-начальник отдела расходов Управления Государственной казначейской службы Украины в г. Харькове Харьковской области, 61051, г. Харьков, ул. Клочковская, 276-Б, тел.: +38 (067) 777 47 05, e-mail: marcheluda@gmail.com

ORCID:0000-0003-3577-0630

STATE TREASURY SERVICE OF UKRAINE AS A SUBJECT IN A MODERN — POSTMODERN SOCIETY (ARCHETYPIC APPROACH)

Abstract. The article presents the characteristic features of a postmodern society: the diminishing role of the material production; rapid development of the services and information sector; changing the nature of human activity and the types of resources involved in production; a significant modification of the traditional social structure, and emphasized the importance of the role of archetypes. Archetype as a science and archetypes are seen as a driving force for progress in

the modern process of the state formation. The tasks and powers of the State Treasury Service of Ukraine in accordance with the existing legislative acts have been determined. Theoretical approaches to the fulfillment of the functions of the State Treasury Service of Ukraine are generalized. The inclusion of a service function is justified. The following functions of the State Treasury Service of Ukraine are envisaged to be fixed on the legislation: rulemaking; servicing; accounting; control; prophylactic (preventive); informational; administrative. It is noted that in the postmodern society the effectiveness of the functioning of the State Treasury Service of Ukraine depends on the professional, quality staff. It is noted that the person — the employee of the Treasury, who performs the tasks and functions assigned to the Treasury, plays a rather important role in the interaction with the government, state authorities and local self-government bodies, budgetary institutions, organizations, enterprises, individuals — entrepreneurs and citizens making timely and effective administrative decisions. The necessity of the professional training of the civil servants on the basis of competence approach is substantiated. The modern forms of education and educational programs are defined. The author analyzes the procedure for hiring for the Treasury on a competitive basis, certifying the problem in terms of test tasks that are not substantive, but general in nature. It is recommended to approximate the content of the tasks in the tests to the functions performed in the bodies of the Treasury.

Keywords: archetypes, State Treasury Service of Ukraine, postmodern society, subject, functions.

ДЕРЖАВНА КАЗНАЧЕЙСЬКА СЛУЖБА УКРАЇНИ ЯК СУБ'ЄКТ НАДАННЯ ПУБЛІЧНИХ ПОСЛУГ В СУЧАСНОМУ — ПОСТМОДЕРНОМУ СУСПІЛЬСТВІ (АРХЕТИПНИЙ ПІДХІД)

Анотація. Схарактеризовано ознаки постмодернового суспільства: зменшення ролі матеріального виробництва; стрімкий розвиток сектору послуг та інформації; зміна характеру людської діяльності та типів ресурсів, що залучаються до виробництва; суттєва модифікація традиційної соціальної структури, і наголошено на важливості ролі архетипів. Архетипіка як наука та архетипи розглядаються як рушій прогресу в сучасному процесі державотворення. Визначено завдання та повноваження Державної казначейської служби України відповідно до існуючих законодавчих актів. Узагальнено теоретичні підходи до виконання функцій Державної казначейської служби України. Обґрунтовано включення обслуговуючої функції. Запропоновано закріпити на законодавчому рівні наступні функції Державної казначейської служби України: нормотворча; обслуговуюча; облікова; контрольна; профілактична (превентивна); інформаційна; управлінська. Зазначено, що в постмодерному суспільстві ефективність функціонування Державної казначейської служби України залежить від професійного, якісного складу персоналу. Зазначено, що людина — працівник Казначейства, який виконує завдання і функції покладені на Казначейство, відіграє досить важливу роль в порядку взаємодії з урядом, органами державної влади та органами

місцевого самоврядування, бюджетними установами, організаціями, підприємствами, фізичними особами — підприємцями та громадянами з метою прийняття своєчасних та ефективних управлінських рішень. Обґрунтована необхідність професійного навчання державних службовців на основі компетентнісного підходу. Визначено сучасні форми навчання та освітні програми, за якими відбувається підвищення кваліфікації державних службовців. Проаналізовано процедуру прийняття на роботу до органів Казначейства на конкурсних засадах, яка засвідчує проблему в частині тестових завдань, які мають не предметний, а загальний характер. Рекомендовано наблизити зміст завдань в тестах до виконуваних функцій в органах Казначейства.

Ключові слова: архетипи, Державна казначейська служба України, постмодерне суспільство, суб'єкт, функції.

ГОСУДАРСТВЕННАЯ КАЗНАЧЕЙСКАЯ СЛУЖБА УКРАИНЫ КАК СУБЪЕКТ В СОВРЕМЕННОМ — ПОСТМОДЕРНОМ ОБЩЕСТВЕ (АРХЕТИПИЧЕСКИЙ ПОДХОД)

Аннотация. Охарактеризованы признаки постмодернистского общества: уменьшение роли материального производства; стремительное развитие сектора услуг и информации; изменение характера человеческой деятельности и типов ресурсов, привлекаемых к производству; существенная модификация традиционной социальной структуры, и отмечена важность роли архетипов. Архетипика как наука и архетипы рассматриваются как двигатель прогресса в современном процессе создания государства. Определены задачи и полномочия Государственной казначейской службы Украины в соответствии с существующими законодательными актами. Обобщены теоретические подходы к выполнению функций Государственной казначейской службы Украины. Обосновано включение обслуживающей функции. Предложено закрепить на законодательном уровне следующие функции Государственной казначейской службы Украины: нормотворческая; обслуживающая; учетная; контрольная; профилактическая (превентивная) информационная; управленческая. Отмечено, что в постмодерном обществе эффективность функционирования Государственной казначейской службы Украины зависит от профессионального, качественного состава персонала. Отмечено, что человек — работник Казначейства, который выполняет задачи и функции, возложенные на Казначейство, играет важную роль в порядке взаимодействия с правительством, органами государственной власти и органами местного самоуправления, бюджетными учреждениями, организациями, предприятиями, физическими лицами — предпринимателями и гражданами с целью принятия своевременных и эффективных управленческих решений. Обоснована необходимость профессионального обучения государственных служащих на основе компетентностного подхода. Определены современные формы обучения и образовательные программы, по которым происходит повышение квалификации государственных служащих. Проанализирована процедура принятия на работу в органы Казначейства на

конкурсной основе, отмечена проблема в содержании тестовых заданий, которые носят не предметный, а общий характер. Рекомендуется приблизить содержание заданий в тестах к выполняемым функциям в органах Казначейства.

Ключевые слова: архетипы, Государственная казначейская служба Украины, постмодерное общество, субъект, функции.

Formulation of the problem: In recent years the processes of transformation and reformation have been taking place in Ukraine in the public administration bodies, in particular in the bodies of the State Treasury Service of Ukraine (hereinafter referred to as Treasury bodies). The development of a postmodern society is accompanied by an efficient and effective provision of the public services, so there is a need to explore new approaches to defining the functions of the Treasury bodies. The introduction of the information technology in a postmodern society actualizes the issue of professional training for the employees of the Treasury bodies.

Analysis of recent research and publications. Important contribution to the development of the theoretical positions of archetype has been made by such modern domestic scientists: O. Amosov, E. Afonin, N. Havkalova, V. Omelyanenko, O. Sushiy and others.

In turn, the study of issues related to the functions of the Treasury bodies was carried out by a number of scientists, namely: I. Yu. Klitenko, S. Ya. Kondratyuk, O. I. Prekrasna, V. I. Stoyan, N. I. Sushko, L. I. Strigel and others.

However, due to the ongoing transformation processes in the Treasury bodies, the functions of the Treasury bodies need to be systematized in more detail.

The purpose of the article. The systematization of the functions of the State Treasury as a public service entity in a postmodern society. The substantiation of the new approaches to the quality of the professional training of the Treasury employees.

Outline of the main research material. Postmodernism is a culture of a post-industrial, information society, and it goes beyond culture and to one extent or another manifests itself in all the spheres of the public life, including economy and politics.

The widespread use of the term "postmodernism" is celebrated in the late 1960s to characterize the innovations in art, literature, and transformation in the socio-economic, technological, and socio-political spheres [1].

In postmodernism the main principle of development is to obtain the necessary education, information and knowledge in order to master the high-tech and intellectual technologies used by the society. The characteristic features of a post-industrial society are: the diminishing role of the material production; rapid development of the services and information sector; changing the nature of the human activity and the types of resources involved in production; a significant modification of the traditional social structure. In the post-industrial

society interaction between people is also very important.

In the postmodern society the theory of archetypes plays an important role in the development of the public administration. In the scientific research there is a great interest in myth, archetype, their essence and sphere of functioning. They can take on new forms, receive new interpretations and explanations, but retain their original essence. An important factor in shaping the outlook and further development of the nations is archetypes. Many scholars believe that archetypes are the same for all of humanity, but under the influence of the historical circumstances and needs of each nation, they are changing.

The concepts of "myth", "archetype" lie in the same plane and are closely related to each other. The myth is the result of the collective interaction and a universal base for creating characters, plots and images; in myth the reality has a mythological significance, and time — a cyclical structure; the myth performs cognitive and educational functions. According to the theory of C. Jung, archetypes are the vertex deep sense connections that form the original, primordial foundations of the culture of mankind as a whole and in relation to individual local historical cultures, whose community constitutes the world history [2]. The archetype is the most important concept of the collective unconscious, which is characterized by continuous development and adaptation to the historical period.

In today's postmodern society the State Treasury Service of Ukraine (hereinafter referred to as the Treasury), which has undergone a number of stages in its historical development, is a rather interesting subject of public research services in terms of archetypal and mythological research.

Historically, the Treasury has performed several functions: responsible for preserving the wealth of the state; was the place where the payments of the state were collected and from which the state made payments; was responsible (under royal supervision) for coinage; and also acted as accounting agency.

The existence of a separate authorized body in the system of the executive power of the state, which is responsible for the development and implementation of the public financial policy, is a regularity for all the epochs and states.

Today the Treasury is the central executive body, whose activities are directed and coordinated by the Cabinet of Ministers of Ukraine through the Minister of Finance and which implements the state policy in the areas of treasury servicing of the budgetary funds, accounting of budget execution.

In the course of conducting operations with budget funds, the Treasury acts as a coherent mechanism and performs the following tasks: implementation of the state policy in the areas of treasury servicing of the budgetary funds, accounting of the budget execution; submission to the Minister of Finance of the proposals for ensuring the formation of the state policy in these areas [3].

Treasury in accordance with its tasks:

1. generalizes the practice of applying the legislation on matters within its competence, develops proposals for improvement of the legislative acts, acts

of the President of Ukraine and the Cabinet of Ministers of Ukraine, regulatory acts of the ministries and submits them to the Minister of Finance in due course;

2. provides treasury servicing of the budget funds on the basis of maintaining a single treasury account opened with the National Bank (settlement and cash servicing of the budget managers and recipients; opening and closing accounts; refunds that have been mistakenly or excessively budgeted; budgetary reimbursement of the value added tax; establishment and maintenance of a unified register of the budget spending units (recipients) and a database of the budget spending units (recipients); registration and accounting of the budget commitments; making payments to the budget spending units (recipients); uncontested write-off of the funds from the state and local budgets or debtors based on a court decision; covers temporary cash gaps in the local budgets and the Pension Fund of Ukraine; maintains accounting of the state and local budget execution operations; summarizes and prepares reports on the implementation of the state, local, consolidated local and consolidated budgets and reports to the bodies of legislative, executive power, local financial bodies; draws up consolidated financial statements on the general financial position and performance of the public sector entities and budgets, etc.);

3. carries out, within the powers stipulated by the law, control of accounting of the revenues and expenditures of the state and local budgets, drawing up and submission of the budgetary and financial statements to the managers and recipients of the budget-

ary funds; budgetary authority when budgeting; compliance of the budget managers' budget with the budgetary indicators; the appropriateness of the budget commitments made by the spending units of the budget appropriations, the passports of the budget program (in case of application of the target method in the budget process); compliance with the payments made to the budget commitments and appropriations; compliance with the rules on operations with budgetary funds in foreign currency; adherence to the procedure of lotteries using electronic systems for accepting payment for lottery in real time; compliance with the budget managers and recipients, other clients of the requirements of the procurement legislation in terms of availability, compliance and correctness of the processing of the documents.

The above objectives of the Treasury define the main activities of the service, but there is no functional support for its activities. The basis for this is primarily the definition of the Treasury functions, which unfortunately is uncertain in the legislation.

Klitenko I. Yu. considers 7 functions according to the directions of activity of the bodies of the Treasury and divides them into forms into classical (settlement-cash, control, accounting, administrative, rulemaking) and neoclassical (stabilization, optimization) [4].

In her work Prekrasna O. I. notes that with a sufficiently wide variability in the definition of types of functions in the legal literature, most authors are unanimous in allocating such functions of the public authorities as forecasting, planning, organizing, administrating, regulating, coordinating, accounting,

controlling. As a result of comparing the basic powers of the Treasury with the above types of functions, 7 functions were allocated: political, information, control, rulemaking, accounting, prophylactic (preventive), law enforcement [5].

In our opinion, the research of N. I. Sushko, that, according to the results of the analysis of the current legislation, notes that the Treasury performs both special and general administrative functions. She emphasizes that the special functions of the Treasury are the areas of activity defined by the legislation governing the implementation of the state policy in the areas of treasury budgeting and accounting and reporting of their implementation. Functioning is ensured through the implementation of the appropriate processes, which include interconnected operations and are performed in a specific sequence during the performance of the authority by the employees of the structural units. In this case, each function is performed by the Treasury in accordance with the technological regulations for the implementation of the functional processes. Currently, the Treasury has developed and approved technological regulations for the following functions: "Serving the budgets, managers and recipients of the budget funds, other clients"; "Administration of the financial resources"; "Accounting and Reporting" and "Exercising the Authorization of the Fund Manager" [6].

After considering and analyzing various scientific opinions and approaches, we systematize the functions in terms of the functions inherent in the public authorities. In our opinion, in accordance with the powers of the Treasury defined by the Regulations on the State Treasury Service of Ukraine, we can define 7 functions of the Treasury: rulemaking; servicing; accounting; control; prophylactic (preventive); informational; administrative.

For the first time, we have been asked to consolidate a servicing function, which is to exercise the following powers by the Treasury: opening and closing of accounts for receipts, expenditures, as well as in the electronic tax administration system; settlement and cash servicing of the budget funds managers (recipients); allocation of the budgetary funds between the state budget, local budgets, general and special funds of the budget in accordance with the norms of deductions; budgetary reimbursement of the value added tax; formation and bringing to the managers (recipients) of the budgetary funds of the extracts from the list of the state budget, extracts from the list of the state budget by territories, territorial distribution by intergovernmental transfers and changes thereto; realization of the operations for repayment of the credits provided at the expense of the state and local budgets; making appropriate calculations between the state and local budgets, between the local budgets, as well as between the participants in the budget process and the economic entities; making payments on behalf of the spending units (recipients) of the budget in accordance with the law, including payments related to the fulfillment of the obligations undertaken under the state and local guarantees; transfer of the intergovernmental transfers; conducting operations in foreign currency for carrying out the expenditures of the

spending units (recipients) of the budgetary funds; repayment and servicing of the national debt, making payments related to the fulfillment of the guarantee obligations of the state, in national and foreign currencies on behalf of the Ministry of Finance; ensuring treasury servicing of the budget funds during the implementation of the projects jointly with international financial organizations; service of the funds of the compulsory state social and pension insurance, other clients and the funds of the single contribution to the compulsory state social insurance.

Based on the results of the study, we propose to detail the powers of the Treasury in accordance with the generalized functions and to consolidate at the legislative level, i.e. to adopt a law or regulation to fix the functions of the Treasury.

In today's postmodern society, the Treasury is a very active player, and therefore the Treasury employee who performs the tasks and functions assigned to the Treasury plays a rather important role in the interaction with the government, state and local authorities, budgetary institutions, organizations, budgetary institutions, organizations, individuals — entrepreneurs and citizens in order to make timely and effective administrative decisions.

The effectiveness of the Treasury's operation depends on the professional, quality staff, including administrators. In recent years all the civil servants, including Treasury employees, may exercise their right to professional training in accordance with the Regulations on the Professional Training System for the Civil Servants, Heads of the Local State Administrations, Their First

Deputies and Deputies, Officials of the Local Self-Government and Deputies of the Local Councils approved by the resolution of the Cabinet of Ministers of Ukraine dated 06.02.2019 No. 106 [7]. There are certain forms of professional training: preparation (successful completion by the participants of the professional training of the relevant educational and professional program, which is the basis for awarding the degree of Master's degree in the specialties required for the professional activity in the public service and service in the local self-government bodies, in particular in the specialty 281 "Public management and administration" of the field of knowledge "Public management and administration"); professional development (acquisition of new professional training by the participants and/or improvement of the previously acquired competences within a professional activity or field of knowledge); internships (acquisition of practical experience by the participants in the professional training to complete tasks and responsibilities in a professional activity or field of knowledge); self-education (self-organized acquisition of certain competencies by the participants in the professional training, including in the course of day-to-day activities related to the professional, social or other leisure activities).

In our opinion, there is also a problematic issue regarding the acceptance and admission to the civil service, in particular to the Treasury bodies in the part of the competition for the vacant position of the public service. For this, it is necessary to undergo computer testing in the form of a test of 40 questions for knowledge of low legislative

acts, a list of which is given on the official website of the National Agency of Ukraine for the Civil Service. But these questions are of a general nature and do not reflect the quality of the knowledge obtained for a particular type of activity of each individual of the public service body. Therefore, we believe it is necessary to develop specialized tests for each civil service body in order to train and recruit more qualified personnel.

Conclusions and prospects for further research. In the postmodern society the theory of archetypes plays an important role in the development of the public governance, which is an important factor in shaping the outlook and further development of the nations. The State Treasury Service of Ukraine in today's postmodern society provides efficient and effective public service delivery. It should be noted that in view of the conducted generalization of the theoretical approaches of the scientists to the performance of the functions of the Treasury bodies it is proposed to fix the following functions at the legislative level: rulemaking; servicing; accounting; control; prophylactic (preventive); informational; administrative. The necessity to allocate a servicing function is substantiated. In the postmodern society the issues regarding the professional training of the Treasury's employees, which is inextricably linked to the effective functioning of the Treasury's bodies, remain relevant, so we have covered in more detail the programs for which employees can undergo training. In addition, an analysis of the selection procedure for the civil service entry into the Treasury bodies was identified, and significant shortcomings were identified, which were proposed to be eliminated for better staffing of the State Treasury Service of Ukraine.

REFERENCES

1. Romanovskyi, O., Kruhla, N., Vatulia, Yu., Vladimyrova, L. (2019). Konspekt lektsii z dystsypliny "Filosofiia" [Summary of lectures on "Philosophy"]. Smila. Retrieved from https://studfile.net/preview/5064270/ [in Ukrainian].

2. Boichenko, I. (2006). Filosofiia istorii [Philosophy of history]. Kharkiv: Prapor [in Ukrainian].

3. Postanova Kabinetu Ministriv Ukrainy "Pro zatverdzhennia Polozhennia pro Derzhavnu kaznacheisku sluzhbu Ukrainy" : vid 15.04.2015 r., № 215 [Resolution of the Cabinet of Ministers of Ukraine "On Approval of the Regulation on the State Treasury Service of Ukraine" from 21.04.2015, № 215]. (n.d.). zakon.rada.gov.ua. Retrieved from https://zakon.rada.gov.ua/laws/show/215-2015-%D0%BF [in Ukrainian].

4. Klitenko, I. Yu. (n.d.). Doslidzhennia rozvytku funktsii Derzhavnoho kaznacheistva Ukrainy v umovakh transformatsiinykh protsesiv derzhavnoho upravlinnia koshtamy [Investigation of the Development of Functions of the State Treasury of Ukraine in the Conditions of Transformation Processes of State Fund Management]. www.nbuv.gov.ua. Retrieved from http://www.nbuv.gov.ua/old_jrn/natural/vcpi/Apu/2011_15/10_15_2011.html [in Ukrainian].

5. Prekrasna, O. I. (n.d.). Funktsii Derzhavnoi kaznacheiskoi sluzhby Ukrainy [Functions of the State Treasury Service of Ukraine]. er.nau.edu.ua. Retrieved from http://er.nau.edu.ua/bitstream/NAU/13824/1/%D0%9F%D1%80%D0%B5%D0%BA%D1

%80%D0%B0%D1%81%D0%BD%D0%B0.doc [in Ukrainian]

6. Sushko, N. I. (2017). Funktsii Derzhavnoi kaznacheiskoi sluzhby Ukrainy: metodolohichnyi ta orhanizatsiinyi aspekty [Functions of the State Treasury Service of Ukraine: Methodological and Organizational Aspects]. Molodyi vchenyi — Young Scientist, 9(49), 563-566 [in Ukrainian].

7. Postanova Kabinetu Ministriv Ukrainy "Pro zatverdzhennia Polozhennia pro systemu profesiinoho navchannia derzhavnykh sluzhbovtsiv, holiv mistsevykh derzhavnykh administratsii, yikh pershykh zastupnykiv ta zastupnykiv, posadovykh osib mistsevoho samovriaduvannia ta deputativ mistsevykh rad" : vid 06.02.2019, № 106 [Resolution of the Cabinet of Ministers of Ukraine "On approving the Regulation on the system of professional training of civil servants, heads of local state administrations, their first deputies and deputies, officials of local self-government and deputies of local councils" : from 06.02.2019, № 106]. (n.d.). zakon. rada.gov.ua. Retrieved from https:// zakon.rada.gov.ua/laws/show/106-2019-%D0%BF [in Ukrainian].

СПИСОК ВИКОРИСТАНИХ ДЖЕРЕЛ

1. Конспект лекцій з дисципліни "Філософія" / [О. Романовський, Н. Кругла, Ю. Ватуля, Л. Владімірова] [Електронний ресурс]. Режим доступу : https://studfile.net/preview/5064270/

2. Бойченко І. Філософія історії : підруч. Х. : Прапор, 2006. 656 с.

3. Про затвердження Положення про Державну казначейську службу України [Електронний ресурс] : Постанова Кабінету Міністрів України від 15.04.2015 р. № 215. Режим доступу : https://zakon.rada.gov.ua/laws/show/215-2015-%D0%BF

4. Клітенко І. Ю. Дослідження розвитку функцій Державного казначейства України в умовах трансформаційних процесів державного управління коштами / І. Ю. Клітенко // [Електронний ресурс]. Режим доступу : http://www.nbuv.gov.ua/old_jrn/natural/vcpi/Apu/2011_15/10_15_2011.html

5. Прекрасна О. І. Функції Державної казначейської служби України: [Електронний ресурс] : Режим доступу : http://www.google.com/url?sa=t&rct=j&q=&esrc=s&source=web&cd=3&ved=2ahUKEwjCorfyuuXlAhUv06YKHf2ICsgQFjACegQIAhAC&url=http%3A%2F%2Fer.nau.edu.ua%2Fbitstream%2FNAU%2F13824%2F1%2F%25D0%259F%25D1%2580%25D0%25B5%25D0%25BA%25D1%2580%25D0%25B0%25D1%2581%25D0%25BD%25D0%25B0.doc&usg=AOvVaw36bgJmEymweNQvlJiH1Zn

6. Сушко Н. І. Функції Державної казначейської служби України: методологічний та організаційний аспекти / Н. І. Сушко // Молодий вчений. 2017. № 9 (49). С. 563–566.

7. Про затвердження Положення про систему професійного навчання державних службовців, голів місцевих державних адміністрацій, їх перших заступників та заступників, посадових осіб місцевого самоврядування та депутатів місцевих рад [Електронний ресурс] : Постанова Кабінету Міністрів України від 06.02.2019 р. № 106. Режим доступу : https://zakon.rada.gov.ua/laws/show/106-2019-%D0%BF

Marchuk Olena Oleksandrivna,
student of the 4 course of the Department of Political Science and Sociology, National Aviation University, 03058, Kyiv, Prosp. Kosmonavta Komarova, 1, tel.: +38 (095) 565 53 11, e-mail: lyssapaxnete@gmail.com
ORCID: 0000-0001-7323-1385

Марчук Олена Олександрівна,
студентка 4-го курсу кафедри соціології та політології Національного авіаційного університету, 03058, м. Київ, просп. Космонавта Комарова, 1, тел.: +38 (095) 565 53 11, e-mail: lyssapaxnete@gmail.com
ORCID: 0000-0001-7323-1385

Марчук Елена Александровна,
студентка 4-го курса кафедры социологии и политологии Национального авиационного университета, 03058, г. Киев, просп. Космонавта Комарова, 1, тел.: +38 (095) 565 53 11, e-mail: lyssapaxnete@gmail.com
ORCID: 0000-0001-7323-1385

TRANSFORMATION OF SOCIAL RESPONSIBILITY OF THE MODERN STATE IN CONTEXT OF SECURITY OF THE GLOBAL WORLD: THE ARCHETYPICAL APPROACH

Abstract. In this article, the process of transformation of social responsibility of the Ukrainian state was analyzed. The main tendencies of the transformation of social responsibility in the globalized world are identified. The basic archetypes of the Ukrainian people that directly or indirectly influence the realization of social responsibility, namely the archetypes of freedom, land, and poverty, are analyzed. The problem of collective security, which is linked to democracy, has been identified. Representative democracy is in a state of crisis, and direct democracy is being updated with an orientation towards the principles of humanism, cultural tolerance and mutual respect. The necessity of an optimal combination of liberalism and democracy to ensure the social responsibility of the modern state is determined. The basic aspects of social consciousness that lead

to the inactivity of existing state programs are investigated. The unwillingness of a large part of Ukrainians to actively work for the public interest is reflected in the free rider phenomenon, which significantly hinders the development of social responsibility is determined.

The main normative documents of Ukraine, which approved the principles of social responsibility, are presented. The necessity to take into account the local specialization of social responsibility has been established. The reason of week European model of social responsibility in the realities of Ukrainian society, that is compliance with archetypes of European countries that differ from our own is defined. The necessity of active participation of the state in the realization of corporate social responsibility has been proved. The recommendations on the basis of the regulatory framework and policies of the state in cooperation with business for providing of social resbonsibility are presented. The leading role of corporate social responsibility of business in the implementation of European values in the Ukrainian society is determined. Health care, education, innovation, ATO (Anti-Terrorist operation in the east of the country) and infrastructure are the main areas of corporate social responsibility.

Keywords: social responsibility, archetypical approach, collective security, democracy, corporate social responsibility, archetype of freedom.

ТРАНСФОРМАЦІЯ СОЦІАЛЬНОЇ ВІДПОВІДАЛЬНОСТІ СУЧАСНОЇ ДЕРЖАВИ У БЕЗПЕКОВОМУ КОНТЕКСТІ ГЛОБАЛЬНОГО СВІТУ: АРХЕТИПНИЙ ПІДХІД

Анотація. Проаналізовано процес трансформації соціальної відповідальності Української держави. Визначено основні тенденції трансформації соціальної відповідальності у глобалізованому світі. Проаналізовано основні архетипи Українського народу, що прямо чи опосередковано впливають на реалізацію соціальної відповідальності, а саме архетипи свободи, землі та бідності. Визначена проблема колективної безпеки, що полягає у її зв'язку із демократією. Представницька демократія знаходиться у стані кризи, актуалізується пряма демократія з орієнтацією на принципи гуманізму, культурної толерантності та взаємоповаги. Визначена необхідність оптимального поєднання лібералізму та демократії для забезпечення соціальної відповідальності сучасної держави. Досліджено основні аспекти суспільної свідомості, що призводять до недієвості існуючих державних програм. Визначено, що небажання значної частини українців активно працювати для забезпечення суспільного інтересу виявляється у free rider, що суттєво стримує розвиток соціальної відповідальності.

Представлено основні нормативні документи України, в яких затверджено принципи соціальної відповідальності. Встановлена потреба врахування локальної спеціалізації соціальної відповідальності. Виявлена причина недієвості європейської моделі соціальної відповідальності у реаліях українського суспільства, що полягає у її відповідності архетипам європейських країн, що відрізняються від властивих українцям. Доведена необхідність

активної участі держави у реалізації корпоративної соціальної відповідальності. Представлено рекомендації щодо зміни нормативної бази та політики держави у співпраці з бізнесом для забезпечення соціальної відповідальності. Визначено провідну роль корпоративної соціальної відповідальності бізнесу для впровадження європейських цінностей у процеси розвитку українського соціуму. Охорона здоров'я, освіта, інновації, АТО та інфраструктура є основними напрямами реалізації корпоративної соціальної відповідальності в Україні.

Ключові слова: соціальна відповідальність, архетипний підхід, колективна безпека, демократія, корпоративна соціальна відповідальність, архетип свободи.

ТРАНСФОРМАЦИЯ СОЦИАЛЬНОЙ ОТВЕТСТВЕННОСТИ СОВРЕМЕННОГО ГОСУДАРСТВА В КОНТЕКСТЕ БЕЗОПАСНОСТИ ГЛОБАЛЬНОГО МИРА: АРХЕТИПНЫЙ ПОДХОД

Аннотация. Проанализирован процесс трансформации социальной ответственности Украинского государства. Определены основные тенденции трансформации социальной ответственности в глобализированном мире. Проанализированы основные архетипы Украинского народа, которые прямо или опосредованно влияют на реализацию социальной ответственности, а именно архетипы свободы, земли и бедности. Определена проблема коллективной безопасности, которая заключается в ее связи с демократией. Представительская демократия находится в состоянии кризиса, актуализируется прямая демократия с ориентацией на принципы гуманизма, культурной толерантности и взаимоуважения. Определена необходимость оптимального сочетания либерализма и демократии для обеспечения социальной ответственности современного государства. Исследованы основные аспекты общественного сознания, делающие неэффективными существующие государственные программы. Определено, что нежелание значительной части украинцев активно работать для обеспечения общественного интереса проявляется в феномене free rider, который существенно задерживает развитие социальной ответственности.

Представлены основные нормативные документы Украины, в которых утверждены принципы социальной ответственности. Установлена потребность учета локальной специализации социальной ответственности. Обнаружена причина неэффективности европейской модели социальной ответственности в реалиях украинского общества, заключающаяся в ее соответствии с архетипами европейских стран, которые отличаются от свойственных украинцам. Доведена необходимость активного участия государства в реализации корпоративной социальной ответственности. Представлены рекомендации по изменению нормативной базы и политики государства в сотрудничестве с бизнесом для обеспечения социальной ответственности. Определена ведущая роль корпоративной социальной ответственности биз-

неса для внедрения европейских ценностей в процессы развития украинского социума. Охрана здоровья, образование, инновации, АТО, а также инфраструктура являются основными направлениями реализации корпоративной социальной ответственности в Украине.

Ключевые слова: социальная ответственность, архетипный подход, коллективная безопасность, демократия, корпоративная социальная ответственность, архетип свободы.

Setting a problem. Modern world is an unprecedented example of rapid transformation and globalization. New data appear every second. Social constructs are updated with no less speed and globality. At the same time, in our opinion, the issue of social responsibility and security is still relevant for Ukrainian society. After all, these two elements that can help our society to preserve its borders and unite for the development of a strong and powerful country. We propose to consider the dynamics of transformation of social responsibility of the Ukrainian state. In our opinion, the current system of social responsibility of state and public government demonstrates its inefficiency. The state power attempts to call on the public authority to act have a small response, also as well as the public attempts to bring public officials to responsibility.

The analysis of the last publications. Although the term "social responsibility" itself shows the nature and direction of the scientific knowledge necessary for the research of this process, the sufficient attention was not paid to the problem of social responsibility in sociology, and existing researches are characterized by a fragmented analysis of certain aspects of social responsibility. During the research there were used the results of dissertation works of Bezrukova O. [1] and Gorbova Yu. [2], which the phenomenon of social responsibility using a sociological approach is analyzed in. Also the results of research were methodologically valuable, showed in the publications of Shulga M. [3], which considers responsibility in connection with freedom. The relationship between the state and business on issues of social responsibility was traced in the materials of the conference "Public Policy for Corporate Social Responsibility" [4].

Purpose. To analyze the transformation of the social responsibility of the Ukrainian State in the context of the security of global society through an archetypal approach. We believe that the identification of real (not imposed) archetypes of Ukrainian society will clearly show if social responsibility is inherent to Ukrainian and will help to define more clearly the correct and erroneous aspects of the modern way of its updating.

Presentation of the main material of the research. In the context of the current situation in Ukraine, the ATO, the issue of security has been brought to the fore in the implementation of any social interactions and communications. Security is a state when the people can freely choose and execute

their strategy of social, economic and political development without outside intervention and pressure [5]. Social responsibility of both state and people is a necessary condition for adequate sustainable development, in which all three vectors develop harmoniously. In this work we will also focus on the social responsibility of an individual public manager, as we believe that the activities of the government begin with an individual.

"Social responsibility is the degree of compliance of actions of social subjects (individuals, social groups, the state) to mutual requirements, which valid legal and other social norms, common interests. Social responsibility is due to patterns of social life, specific connections between people and other social subjects, require to perform certain duties from people. Responsibility [...] is a means of maintaining the integrity of society, social harmony, social justice, improvement of social relations" [6].

The nature of the activities of each individual, and later large groups of people, is conditioned by the emergence of the individual's personality and social consciousness. As human becoming is too individual process, we will focus on public consciousness. Public consciousness is an expression of social activities of transformation of the world and the inclusion social and historical process in the system of factors. Archetypes most significantly influence personality formation and social consciousness, which in turn manifests itself in the formation of a social system of regulation of social relations in general, and social responsibility in particular. Research of the relationships between archetypes and social processes can help to identify trends in their development in the future, as the values embedded in archetypes are realized over a long period and form models of social relations in society.

The archetype is an image of the common collective experience of mankind; it is an unconscious meaning that changes and becomes conscious and perceived, altered by the influence of individual consciousness, on the surface of which it occurs [7].

The most significant archetypes of the Ukrainian people are:

1) the archetype of the earth — "The earth is our mother, feeds everyone"; the high level of trust to the "mother of the earth" is due to the presence of fertile black soil and rich natural resources, helped Ukrainian to experience difficult times;

2) the archetype of personal freedom — "Life has no price, and will is more expensive than life"; the basis of the Ukrainian freedom–loving spirit, which guides their activities;

3) the archetype of the mother — "Ukraine — mother, everyone has to protect it" — represents the Woman, Ukraine; this archetype defines respect for woman and the desire to defend the Motherland;

4) the archetype of destiny — "Happiness and grief made the fate"; predeterminates the dominance of irrational and heroic acts for need and passive in everyday life;

5) the archetype of poverty — "A beggar can never be bankrupt"; reaction to robbery and destruction from nomadic raids, as well as corvee when a Ukrainian peasant worked on his land, but was not its owner.

The formation and assimilation of archetypes of Ukrainian society took place in the temporal section. The territorial placement of Ukraine, the long absence of its own state and its stay in other states has led to the modern state of Ukrainian society. Throughout Ukraine 's history, it has been exposed to and focused on two polar vectors: pro–European and pro–Russian. This situation has led to certain contradictions in the character of Ukrainian. Gogol wrote about the Ukrainian: " Two opposites, two diverse elements faced surprisingly: European caution and Asian carelessness, simplicity and cunning, strong effective beginning and prevailing lazy and exhaustion, desire to the development and perfection and to be to such who despises perfection" [8].

One of the main archetypes of Ukrainian society is the archetype of freedom ("Everyone has his own destiny and his own wide way," He who has lost his freedom has nothing else to lose", "We will put soul and body for our freedom"). It causes rejection of the authority imposed from outside, the desire to disassociate itself from society, and also claims hope for its own forces, abilities and mind, its initiative, which is implemented primarily in family life. The influence itself of the latent archetype of freedom significantly distinguishes the Ukrainian nation from others and in times of deep social crises causes the transformation of the psycho–behavioural reaction of "vita minima" ("delayed" existence, retreat "into itself," avoidance of close contact with the world) to "vita maxima et heroica" (adventurous and Cossack type of reaction: total mobilization of spiritual and material resources, heroic resistance even at the cost of one 's own life) [9]. It is worth adding that thanks to the land and individual household work on it, did not require collective efforts, Ukrainians in their vast majority are not ready to fight the environment and social problems, to a large extent socially marginal, passive, avoid responsibility, do not interfere in the binding of external problems of their family [10; 11].

Being for a long time part of the Russian Empire and within the USSR the principles of collectivism and patriarchate were established to Ukrainian, that fundamentally were different from the historically established archetypes of the Ukrainian people. And although Ukraine has been an independent state for 27 years, Ukrainian society is still in a state of crisis of the system of values and disorientation. Nowadays, the Ukrainian people have chosen the European orientation of development through radical civil protests.

According to KIIS data for 2017, in the event of a referendum 49 % of Ukrainian respondents would vote to join the European Union, 28 % — against and 23 % would not decide or take part [12]. So, the trend of rapprochement with Europe continues. For Ukraine, European integration means gaining advantages such as creating reliable mechanisms of stability, security, increasing the pace of modernization, access to information, increasing the level of science, intensifying cooperation in the fight against crime, using European funds for economic growth, attracting investments, etc.

European values are basic for the implementation of sustainable development in Ukraine. One of the main

values in European countries is responsibility, including social responsibility. France may be an example for imitation, and in 2017 it passed a law on corporate social responsibility, obliging companies to analyze risks to workers and the environment, introduce social programs to protect human rights and freedoms, the environment [13]. Germany is another state that cooperates with business on issues of social responsibility, namely in 2016 the government created the project "CSR — Made in Germany," according to which any product that is produced or service provided is guaranteed, correspond to the initiative of corporate social responsibility [14].

Now in Ukraine research of social responsibility becomes more actual due to the exacerbation of the economic, social and environmental situation caused by the decisions taken earlier without taking into account the long term consequences. There is transforming social responsibility in several ways in modern society:

1) globalization of responsibility;

2) greening the responsibility of society;

3) updating of responsibility to the future;

4) qualitative change in the nature of responsibility, transition from technocratic motivation to humanistic, socially oriented [1].

The level of social responsibility of the state is an indicator of the effectiveness of public administration and the degree of development of a social, democratic state. It is clear that not only the state, but also all citizens before the state and before themselves, should be held accountable for their activities, but the state power itself, as the guarantor of security, the legislative and executive body must change first and spread the principles of social responsibility in civil society.

The collective security is a basic civilizational value in modern world. At the same time, an important aspect of the problem of collective security is its relationship with democracy. Now there is reason to note a certain crisis of representative democracy in the world and, accordingly, the mainstreaming of direct democracy (from elite to egalitarianism; from dominance of expert knowledge into proper consideration and importance of "human" knowledge).

World civilization was characterized by its constant dominance by two basic principles: rationalism and the principle of the moral freedom of the individual. Freedom requires a person to feel part of community, beliefs, and history (including mythologized). According to A. Perotti, only harmony between spirit, freedom and mind can protect against the decline of the spirit of freedom — *in the lens of an optimistic view of society 's ability to combine rational thinking, freedom and a (new) view of cultural values* [15].

In recent years there has been reevaluated the idea that the interests of pluralistic society and civil society should take precedence over interests of the state. In this context, the political philosophy is evolving around the two basic ideas underlying modern advanced democracy (see Tabl. 1):

1) ensuring the freedom of the individual and protecting citizens from excessive state interference (liberalism);

2) ensuring social justice and protecting public interest (democracy).

Table 1

Comparison of the axiological content of liberalism and democracy

Liberalism	Democracy
Freedom	Equality
Heterogeneity and spontaneity	Social integrity
Self–confidence and lack of discipline generated by freedom	Striving for harmony and unity
Comprehensive pluralism	Insignificant feeling of pluralism
In the center of political attention is individual	In the centre of political attention is society as a system

Consequently, in the context of the growing gap between the very rich and the very poor, one of the challenges to human development is *the solution of a problem of optimal balance between liberalism and democracy. It is the solution to this problem that is closely linked to the question of ensuring the social responsibility of the modern state.*

Ukrainian sociologist M. Shulga believes that social responsibility is the established ability and readiness of a social subject to realize the consequences of its actions, its activity, to recognize them as the result of its own conscious free choice and made decisions. Only there arises responsibility, where there is freedom of expression of will of the subject, where the last one has the opportunity and is able to make choices, and therefore — to take risks [3].

Although freedom is needed for socially responsible behaviour of a certain subject, less is said about the need for responsibility itself. As has already been clarified, Ukrainian society has an archetype of freedom, but this freedom has an individual orientation and exclusion of responsibility not only for external and internal activities of the state, but also for its own life. Monitor-

ing data of the Institute of Sociology of the National Academy of Sciences of Ukraine for 2014 show that *44 % of Ukrainian believe that the way their life will develop mainly depends on external circumstances, not on themselves* [16]. When it comes to the governance of the state, *in 2018, 53,2 % of Ukrainian respondents believe that they bear no personal responsibility for who is the President in the country*, and therefore they do not consider themselves responsible for the path of democracy chosen by him [17].

The other side of freedom in the problem of social responsibility is trust at all levels of society both to each other and trust in organizations and authorities. Trust determines the nature of social relations, promotes integration and sustainable development of society, as it is trust that makes it possible to apply new organizational forms and means, accelerates and simplifies the decision–making process and its implementation [2]. The issue of trust is very acute in Ukrainian society, as the archetypes of land and freedom inherent in our people are in mistrust of others and attributed only to their own forces. Distrust of the Ukrainian state and business is also manifested

in the social and economic phenomenon of free rider — persons or companies who/which enjoy advantages for which they do not pay or which they have not earned [18].

The principles of social responsibility in Ukraine are presented in the Constitution of Ukraine (KU) [19] and at the level of codes and laws of Ukraine in all spheres (for example, in the consumer sphere on the quality of products, regulation of relations between producers and sellers, etc.) [20; 21].

The social responsibility of the state is realized in two ways:

1) internal: labor protection, wage stability, work stability, implementation of innovations, appropriate working conditions, social insurance, gender equality, social dialogue, reduction of staff turnover, etc. (Constitution of Ukraine; Labour Code; The Economic Code of Ukraine, Law of Ukraine "On the Labour Protection Act" and Law of Ukraine "On the Leave Act" [19; 22; 23; 24; 25]);

2) external: cooperation with local communities, promotion of small and medium–sized businesses, reduction of corruption, development of civil society, reduction of risks in the company's activities, environmental protection, socially responsible investment, etc. (Constitution of Ukraine, Law of Ukraine "On environmental audit," Law of Ukraine "On ensuring sanitary and epidemiological well–being of the population," Law of Ukraine "On environmental protection" [19; 26; 27; 28]).

Although Ukraine has introduced a legal framework to ensure social responsibility, laws often do not work. Ukraine should create its own model of social responsibility because the European model will not work due to incomplete compliance with the challenges of Ukrainian realities, worldview principles, archetypes of Ukrainian society. Corporate social responsibility is understood differently throughout the world, it depends on cultural and historical circumstances and requires locally specific and culturally oriented solutions. The public sector must play a more active role in corporate social responsibility, and while it is difficult to achieve partnerships and synergies between business and the state, their cooperation is necessary. *The state should take responsibility where companies are not ready to participate. The following recommendations were made:*

1) ensuring effective management and organization of business space, promotes corporate social responsibility (CSR), namely, the government should ensure the functioning of laws and regulatory structures, establish effective mechanisms for the provision of public services;

2) the establishment of a council or agency, to promote the development of CSR and the monitoring of CSR by activities of both the public and private sectors;

3) clear formulation of business expectations on CSR and development of development vectors in accordance with expectations;

4) eliminating corruption and promoting transparency in relations between government and business, especially in the field of natural resources such as oil, water resources and minerals;

5) granting tax incentives and other incentive mechanisms so that companies see CSR not as a cost, but as a benefit;

6) creation of CSR strategy and involvement of business in the work of the government on this strategy;

7) focusing on the problem of CSR in small and medium–sized enterprises and how CSR can be implemented in countries with low public awareness and lack of capital [4].

In recent years, a number of qualitative social changes have been taking place in Ukraine. The state has delegated part of its responsibilities on the social responsibility of business, which itself becomes interested in solving social problems and improving social well–being. Corporate social responsibility in Ukraine is implemented in the following areas:

• health care: enterprises join with charitable foundations to help individuals who need funds for treatment, carry out various actions to raise funds for the purchase of necessary equipment to public hospitals;

• educational projects: companies cooperate with schools, universities, create courses and provide grants. Thus, they provide themselves with future specialists who improve the qualifications of their employees and help talented Ukrainian youth to study abroad, and then to realize the acquired knowledge in Ukraine;

• support for innovation activity: Ukrainian companies offer various grants for the implementation of innovative start–ups offering professional Ukrainians, as it helps to optimize costs, increase the efficiency of the enterprise or create a new profitable business.

• ATO help: the Ukrainian business quickly reacted to a critical situation which takes place in the east of Ukraine and helps Ukrainian military, since purchase of military equipment, the equipment, finishing with granting jobs to veterans of ATO and rehabilitation of victims.

• infrastructure projects: business is interested in improving the city, its infrastructure, because, for example, the contribution to the improvement of highways and the laying of new transport routes makes the logistics of companies cheaper and more efficient [29].

Conclusions. Ukrainian society seeks social progress, deepening qualitative social changes. This requires concrete actions. Modern plans for the development of our society do not always take into account the peculiarities of the Ukrainian mentality, considering that we can gradually develop according to inorganic (secondary, based on the experience of other countries) strategies. Of course, it is easy to go through a trodden track, but inefficient, because the native Ukrainian archetypes of land, freedom and mother must be taken into account for a working model of social responsibility, etc. It is necessary gradually to change the public consciousness to daily public discourse, taking into account national peculiarities, because only dialogue and personal responsibility of all citizens, including public officials and entrepreneurs, can lead to positive transformation of democracy in the country and integration into the European space. Freedom–loving and distrustful Ukrainian still difficult understand the importance and benefit of the social state, socially responsible business, but thanks to the last, a national model of social responsibility is formed in Ukraine. Ukrainian business

takes the initiative and implements social programs in various spheres of social activity of the society. However, the study proved the need for active state involvement to regulate and maintain corporate social responsibility by amending national legislation, which would have a direct positive impact on the sustainable development of the state.

REFERENCES

1. Bezrukova O. A. (2015). Sotsialna vidpovidalnist v suchasnomu ukrainskomu suspilstvi: sotsiolohichna kontseptualizatsiia ta dosvid empirychnoho doslidzhennia [Social responsibility in modern Ukrainian society: sociological conceptualization and empirical research experience]. *Doctor's thesis*. Kyiv [in Ukrainian].

2. Horbova Yu. S. (2017). Sotsiolohichnyi kontekst praktyk korporatyvnoi sotsialnoi vidpovidalnosti v Ukraini [The sociological context of corporate social responsibility practices in Ukraine]. *Candidate's thesis*. Kyiv [in Ukrainian].

3. Shulha M. (2014). Uiavlennia naselennia pro sotsialnu vidpovidalnist [Public perceptions of social responsibility], Ukrainske suspilstvo 1992–2014. *Monitorynh sotsialnykh zmin – Ukrainian society 1992-2014. Monitoring of social changes.* (Vol.1). (pp. 186–195) [in Ukrainian].

4. Petkoski, Dj., & Twose, N. (Eds). (2003). Public Policy for Corporate Social Responsibility. Proceedings of Global e-Conference. Retrieved from http://web.worldbank.org/archive/website01006/WEB/AGES/PUBLICPO.PDF [in English].

5. Bezopasnost. Entciklopediia sotciologii [Encyclopedia of sociology]. (n.d.) https://dic.academic.ru/contents.nsf/socio/ Retrieved from https://dic.academic.ru/dic.nsf/socio/301/%D0%91%D0%95%D0%97%D0%9E%D0%9F%D0%90%D0%A1%D0%9D%D0%9E%D0%A1%D0%A2%D0%AC [in Russian]

6. Andrushhenko, V., Bakirov, V. & Bojchenko, I. (2005). *Filosofskyi slovnyk sotsialnykh terminiv [Philosophical dictionary of social terms]* (3rd ed). Kharkiv [in Ukrainian].

7. Jung, K. (1991). *Arhetip i simvol [Archetype and symbol].* Moscow, Renessans [in Russian].

8. Voropai, O. (1991). *Zvychai ukrainskoho narodu [Customs of the Ukrainian people]* (Vol.1). Kyiv, Oberih [in Ukrainian].

9. Hrabovska I. (2000). Ukrainska mentalnist kriz pryzmu XX stolittia [Ukrainian mentality through the prism of the XX century], *Pamiat stolit – Memory of the ages*, 1/2, 3–13 [in Ukrainian].

10. Hordiichuk, O. (2018) Arkhetypy ukrainskoi mentalnosti: sotsialno-filosofskyi analiz [Archetypes of Ukrainian mentality: a socio-philosophical analysis], *Visnyk Zhytomyrskoho derzhavnoho universytetu imeni Ivana Franka. Filosofski nauky — Bulletin of Zhytomyr Ivan Franko State University. Philosophical Sciences*, 1, 15–19 [in Ukrainian].

11. Panshchyna. Entsyklopediia istorii Ukrainy [Encyclopedia of history of Ukraine]. Retrieved from http://resource.history.org.ua/cgi-bin/eiu/history.exe?&I21DBN=EIU&P21DBN=EIU&S21STN=1&S21REF=10&S21FMT=eiu_all&C21COM=S&S21CNR=20&S21P01=0&S21P02=0&S21P03=TRN=&S21COLORTERMS=0&S21STR=Panschyna [in Ukrainian]

12. Heopolitychni oriientatsii zhyteliv Ukrainy: Yevropeiskyi Soiuz, Mytnyi

soiuz, NATO (2017) [Geopolitical orientations of Ukrainian citizens: European Union, Customs Union, NATO]. Retrieved from https://kiis.com.ua/?lang=ukr&cat=reports&id=689&page=1 [in Ukrainian].

13. Corporate Social Responsibility and the Law. (2017). French National Assembly Adopts Corporate Duty of Vigilance Law. Retrieved from https://www.csrandthelaw.com/tag/france/ [in English].

 4. Harmonization and implementation of Corporate Social Responsibility EU Directives. (2016). CSR Made in Germany Label. Retrieved from http://hi4csr.com/en/blog/%E2%80%9Ccsr-made-in-germany%E2%80%9D-label/ [in English].

15. Perotti, A. (2001). *Vystup na zakhyst polikulturnosti [Speech in defense of multiculturalism]*, Lviv, Kalvariia [in Ukrainian].

16. Monitorynh 2018: osnovni tendentsii zmin hromadskoi dumky (2018) [Monitoring 2018: the main trends of public opinion change]. Retrieved from https://dif.org.ua/article/monitoring2018-osnovni-tendentsii-zmin-gromadskoi-dumki [in Ukrainian].

17. Dovira sotsialnym instytutam (2018) [Trust in social institution]. Retrieved from https://www.kiis.com.ua/?lang=ukr&cat=reports&id=817&page=1 [in Ukrainian].

18. Free rider. Cambridge Dictionary. (n.d.) *https://dictionary.cambridge.org/*. Retrieved from https://dictionary.cambridge.org/dictionary/english/free-rider [in English].

19. Konstytutsiia Ukrainy [Constitution of Ukraine]. (n.d.). *zakon.rada.gov.ua*. Retrieved from https://zakon.rada.gov.ua/laws/show/254%D0%BA/96-%D0%B2%D1%80 [in Ukrainian].

20. Kodeksy Ukrainy [The Codes of Ukraine]. (n.d.). *zakon.rada.gov.ua*. Retrieved from https://zakon.rada.gov.ua/laws/main/t21 [in Ukrainian].

21. Zakon Ukrainy "Pro zakhyst prav spozhyvachiv" [The Law of Ukraine "On the protection of cunsomer rights"]. (n.d.). *zakon.rada.gov.ua*. Retrieved from https://zakon.rada.gov.ua/laws/show/1023-12 [in Ukrainian].

22. Kodeks zakoniv pro pracyu [The labor Code]. (n.d.). *zakon.rada.gov.ua*. Retrieved from https://zakon.rada.gov.ua/laws/show/322-08 [in Ukrainian].

23. Hospodarskyi kodeks Ukrainy [Commercial Code of Ukraine]. (n.d.). *zakon.rada.gov.ua*. Retrieved from https://zakon.rada.gov.ua/laws/show/436-15 [in Ukrainian].

24. Zakon Ukrainy "Pro okhoronu pratsi" [The Law of Ukraine "On labor protection"]. (n.d.). *zakon.rada.gov.ua*. Retrieved from https://zakon.rada.gov.ua/laws/show/2694-12 [in Ukrainian].

25. Zakon Ukrainy "Pro vidpustky" [The Law of Ukraine "On Vacations"]. (n.d.). *zakon.rada.gov.ua*. Retrieved from https://zakon.rada.gov.ua/laws/show/504/96-%D0%B2%D1%80/stru [in Ukrainian].

26. Zakon Ukrainy "Pro ekolohichnyi audyt" [The Law of Ukraine "On environmental audit"]. (n.d.). *zakon.rada.gov.ua*. Retrieved from https://zakon.rada.gov.ua/laws/show/1862-15. [in Ukrainian].

27. Zakon Ukrainy "Pro zabezpechennia sanitarnoho ta epidemichnoho blahopoluchchia naselennia" [The Law of Ukraine "On ensuring the sanitary and epidemic well-being of the population"]. (n.d.). *zakon.rada.gov.ua*. Retrieved from https://zakon.rada.gov.ua/laws/show/4004-12 [in Ukrainian].

28. Zakon Ukrainy "Pro okhoronu navkolyshnoho pryrodnoho seredovyshcha" [The Law of Ukraine

"On environmental protection"]. (n.d.). *zakon.rada.gov.ua*. Retrieved from https://zakon.rada.gov.ua/laws/show/1264-12 [in Ukrainian].

29. Sait zhurnalu "Focus" [Site of journal "Focus"]. Luchshie praktiki social'no otvetstvennogo biznesa (2018). *https://focus.ua/*. Retrieved from https://focus.ua/responsible/401147 [in Russian].

СПИСОК ВИКОРИСТАНИХ ДЖЕРЕЛ

1. Безрукова О. А. Соціальна відповідальність в сучасному українському суспільстві: соціологічна концептуалізація та досвід емпіричного дослідження: дис. докт. соц. наук : 22.00.04.Київ, 2015. 427 с.

2. Горбова Ю. С. Соціологічний контекст практик корпоративної соціальної відповідальності в Україні: дис. канд. соц. наук: 22.00.004. Київ, 2017. 202 с.

3. Шульга М. Уявлення населення про соціальну відповідальність. Українське суспільство 1992–2014. Моніторинг соціальних змін : зб. наук. праць, 2014. Вип. 1/15. Т. 1. С. 186–195.

4. Public Policy for Corporate Social Responsibility: зб.матеріалів електронної конференції, 7–25 червня 2003. 66 с. URL: http://web.worldbank.org/archive/website01006/WEB/IMAGES/PUBLICPO.PDF (дата звернення: 25.10.2019).

5. Безопасность. Энциклопедия социологии: веб-сайт. URL: https://dic.academic.ru/dic.nsf/socio/301/%D0%91%D0%95%D0%97%D0%9E%D0%9F%D0%90%D0%A1%D0%9D%D0%9E%D0%A1%D0%A2%D0%AC (дата звернення: 29.10.2019).

6. Відповідальність соціальна. Філософський словник соціальних термінів / Ред. В. П. Андрущенко (кер.), В. С. Бакіров, М. І. Бойченко та ін., 3-тє вид., допов. Харків : Р.И.Ф., 2005. С. 141-142.

7. Юнг К. Г. Архетип и символ. М. : Ренессанс, 1991. 299 с.

8. Воропай О. Звичаї українського народу. К. : Мале видав. підприємство "Оберіг", 1991. Т. 1. 449 с.

9. Грабовська І. Українська ментальність крізь призму ХХ століття. Пам'ять століть. 2000. № 1 / 2. С. 3–13.

10. Гордійчук О. О. Архетипи української ментальності: соціально-філософський аналіз. Вісник Житомирського державного університету імені Івана Франка. 2018. Вип. 1. С. 15–19.

11. Панщина. Енциклопедія історії України: веб-сайт. URL: http://resource.history.org.ua/cgi-bin/eiu/history.exe?&I21DBN=EIU&P21DBN=EIU&S21STN=1&S21REF=10&S21FMT=eiu_all&C21COM=S&S21CNR=20&S21P01=0&S21P02=0&S21P03=TRN=&S21COLORTERMS=0&S21STR=Panschyna (дата звернення: 29.10.2019).

12. Геополітичні орієнтації жителів України: Європейський Союз, Митний союз, НАТО (лютий 2017 р.): веб-сайт. URL: https://kiis.com.ua/?lang=ukr&cat=reports&id=689&page=1 (дата звернення: 25.10.2019).

13. French National Assembly Adopts Corporate Duty of Vigilance Law, 2017:веб-сайт. URL: https://www.csrandthelaw.com/tag/france/ (дата звернення: 11.11.2019).

14. "CSR Made in Germany" Label: веб-сайт. URL: http://hi4csr.com/en/blog/%E2%80%9Ccsr-made-in-germany%E2%80%9D-label/ (дата звернення: 11.11.2019).

15. Перотті А. Виступ на захист полікультурності. Вид-во Ради Європи. 1994. С. 128.

16. Моніторинг'2018: основні тенденції змін громадської думки: веб-сайт.

URL: https://dif.org.ua/article/monitoring2018-osnovni-tendentsii-zmin-gromadskoi-dumki (дата звернення: 25.10.2019).

17. Довіра соціальним інститутам, грудень 2018 р.: веб-сайт. URL: https://www.kiis.com.ua/?lang=ukr&cat=reports&id=817&page=1 (дата звернення: 25.10.2019).

18. FREE RIDER: веб-сайт. URL: https://dictionary.cambridge.org/dictionary/english/free-rider (дата звернення: 3.11.2019).

19. Конституція України від 28 червня 1996 р. //Відомості Верховної Ради України. 1996. № 30. с. 141.

20. Кодекси України: веб-сайт. URL: https://zakon.rada.gov.ua/laws/main/t21 (дата звернення: 25.10.2019).

21. Про захист прав споживачів: Закон України від 12 травня 1991. Відомості Верховної Ради УРСР, 1991, № 30, ст. 379.

22. Кодекс законів про працю від 10 грудня 1971. Відомості Верховної Ради УРСР. 1971. Додаток до № 50. Ст. 375.

23. Господарський кодекс України від 16 січня 2003. Відомості Верховної Ради України. 2003. № 18, № 19–20. № 21–22. Ст. 144.

24. Про охорону праці: Закон України від 14 жовтня 1992. Відомості Верховної Ради України. 1992, № 49. Ст. 668.

25. Про відпустки: Закон України від 15 листопада 1996. Відомості Верховної Ради України. 1997. № 2. Ст. 4.

26. Про екологічний аудит: Закон України від 24 червня 2004. Відомості Верховної Ради України. 2004. № 45. Ст. 500.

27. Про забезпечення санітарного та епідемічного благополуччя населення: Закон України від 24 лютого 1994. Відомості Верховної Ради України. 1994. № 27. Ст. 218.

28. Про охорону навколишнього природного середовища: Закон України від 26 червня 1991. Відомості Верховної Ради України. 1991. № 41. Ст. 546.

29. Лучшие практики социально ответственного бизнеса. Focus: веб-сайт. Режим доступу до ресурсу: https://focus.ua/responsible/401147 (дата звернення: 11.11.2019).

Omelyanenko Vitalii Anatoliyovych,

PhD, Associate Professor, Associate Professor of Business Economics and Administration Department, Sumy State Pedagogical University named after A. S. Makarenko, 40002, Sumy, Str. Romenska, 87, tel.: +38 (095) 167 59 52, e-mail: omvitaliy@gmail.com

ORCID: 0000-0003-0713-1444

Омельяненко Віталій Анатолійович,

кандидат економічних наук, доцент, Сумський державний педагогічний університет імені А. С. Макаренка, 40002, м. Суми, вул. Роменська, 87, тел.: +38 (095) 167 59 52, e-mail: omvitaliy@gmail.com

ORCID: 0000-0003-0713-1444

Омельяненко Виталий Анатольевич,

кандидат экономических наук, доцент, доцент кафедры бизнес-экономики и администрирования, Сумской государственный педагогический университет имени А. С. Макаренко, 40002, г. Суми, ул. Роменская, 87, тел.: +38(095) 167 59 52, e-mail: omvitaliy@gmail.com

ORCID: 0000-0003-0713-1444

ANALYSIS OF ARCHETYPIC DIMENSION OF INSTITUTIONAL-EVOLUTIONARY TRAJECTORIES OF SYSTEM INNOVATIONS

Abstract. The history of the modern Ukraine is a period of significant transformation of all the spheres of the public life. Geopolitical trends require a profound meaningful transformation of all the spheres of the state. In turn, it requires the development of appropriate strategies in order to ensure Ukraine's competitiveness and ensure its subjectivity. This can be done by improving the quality of the public resource management through systemic decisions through an institutional approach. However, in the practice of public administration of Ukraine, these aspects of an interdisciplinary approach to understanding the base of institutional transformations find little practical implementation within the framework of reforms, which leads to the loss of both their innovative potential and existing social capital (psychosocial potential by E. Afonin). Thus, the

methodology of developing purposeful changes in the institutional structure as determinants of systemic integrity, solving the problem of assessing the mutual impact of changes in individual institutions, and analyzing the dynamics of the entire institutional structure remain poorly understood. Therefore, the purpose of this study is to analyze the archetypal factors of the functioning of macro systems, which need to be paid particular attention in order to find the most effective points of effort (resources) within the framework of applying the concept of institutional and evolutionary trajectories of the systemic innovations. The archetypal methodology to determine the basics of the formation of institutional and evolutionary trajectories of implementation of systemic innovations is considered in the research. The results of the study show that the success factors of reforms as system innovations are related not only to changes in the structures and functions of the institutional mechanism of the state, but above all to social factors. The study shows that the success of the systemic innovations is the creation of a unique environment of change based on a combination of technological and innovation basis, economy and socio-cultural system. It is substantiated that for the ideas and potential of the systemic reforms to turn into real innovations, that is, to be realized in the socio-economic space of the country, a whole range of objective and subjective reasons, in particular cultural "support" of innovation plays a rather important role.

Keywords: systemic innovations, archetype, institute, strategy, change, transformations.

АНАЛІЗ АРХЕТИПНОГО ВИМІРУ ІНСТИТУЦІЙНО-ЕВОЛЮЦІЙНИХ ТРАЄКТОРІЙ ВПРОВАДЖЕННЯ СИСТЕМНИХ ІННОВАЦІЙ[1]

Анотація. Історія сучасної України є періодом значних трансформацій усіх сфер суспільного життя. Тренди геополітики вимагають глибокої змістовної трансформації всіх сфер держави. А вона, в свою чергу, вимагає розробки відповідних стратегій з метою забезпечення конкурентоспроможності України та забезпечення суб'єктності. Це можливо реалізувати через підвищення якості управління державними ресурсами на основі системних рішень через інституційний підхід. Однак у практиці публічного управління України зазначені аспекти міждисциплінарного підходу до розуміння бази інституційних трансформацій практично не мають практичного втілення в рамках реформ, що призводить до втрати як їх інноваційного потенціалу, так і наявного соціального капіталу (психосоціальний потенціал за Е. Афоніним). Отже, маловивченими залишаються питання методології розробки цілеспрямованих зміни інституціональної структури як детермінанти системної цілісності, вирішення проблеми оцінки взаємного впливу змін окремих

інститутів та аналізу динаміки всієї інституціональної структури. Проаналізовано архетипні фактори функціонування макросистем, на які необхідно звернути особливу увагу для пошуку найбільш ефективних зусиль (ресурсів) в межах застосування концепції інституційно-еволюційних траєкторій впровадження системних інновацій. Розглянуто архетипну методологію до визначення основ формування інституційно-еволюційних траєкторій впровадження системних інновацій. Доведено, що фактори успішності реформ як системних інновацій пов'язані не тільки зі змінами структур та функцій інституціонального механізму держави, а насамперед з соціальними чинниками. Визначено, що фактором успішності системних інновацій є створення унікального середовища, що ґрунтується на поєднанні технологічно-інноваційного базису, економіки та соціально-культурної системи. Обґрунтовано, що для втілення ідей та потенціалу системних реформ в реальні інновації, тобто реалізації в соціально-економічному просторі країни, необхідний спектр об'єктивних і суб'єктивних причин, зокрема культурна "підтримка" інновацій відіграє досить важливу роль.

Ключові слова: системна інновація, архетип, інститут, стратегія, зміни, трансформації.

АНАЛИЗ АРХЕТИПНОГО ИЗМЕРЕНИЯ ИНСТИТУЦИОННО-ЭВОЛЮЦИОННЫХ ТРАЕКТОРИЙ ВНЕДРЕНИЯ СИСТЕМНЫХ ИННОВАЦИЙ

Аннотация. История современной Украины является периодом значительных трансформаций всех сфер общественной жизни. Тренды геополитики требуют глубокой содержательной трансформации всех сфер государства. А она, в свою очередь, требует разработки соответствующих стратегий с целью обеспечения конкурентоспособности Украины и обеспечение субъектности. Это возможно реализовать через повышение качества управления государственными ресурсами на основе системных решений с институционным подходом. Однако в практике публичного управления Украины указанные аспекты междисциплинарного подхода к пониманию базы институционных трансформаций практически не находит практического воплощения в рамках реформ, которое приводит к потере как их инновационного потенциала, так и имеющегося социального капитала (психосоциальный потенциал согласно Э. Афонину). Таким образом, малоизученными остаются вопросы методологии разработки целенаправленных изменений институциональной структуры как детерминанты системной целостности, решения проблемы оценки взаимного влияния изменений отдельных институтов и анализа динамики всей институциональной структуры. Проанализированы архетипные факторы функционирования макросистем, на которые нужно обращать особое внимание для поиска наиболее эффективных усилий (ресурсов) в рамках применения концепции институционно-эволюционных траекторий внедрения системных инноваций. Рассмотренна архетипная методология определения основ формирования институционно-эволюционных траекто-

рий внедрения системных инноваций. Доказано, что факторы успешности реформ как системных инноваций связаны не только с изменениями структур и функций институционального механизма государства, а прежде всего с социальными факторами. Показано, что фактором успешности системных инноваций является создание уникальной среды, которая основана на объединении технологически-инновационного базиса, экономики и социально-культурной системы. Обосновано, что для внедрения идей и потенциала системных реформ в реальные инновации, то есть реализации в социально-экономическом пространстве страны, необходим спектр объективных и субъективных причин, в частности культурная "поддержка" инноваций играет довольно важную роль.

Ключевые слова: системная инновация, архетип, институт, стратегия, изменения, трансформации.

Formulation of the problem. The history of the modern Ukraine is a period of significant transformation of all the spheres of the public life. If development presupposes the preservation of the former quality of the system while implementing a number of internal changes based on innovation, then the geopolitical trends require a profound substantive transformation of all the spheres. In turn, it requires the development of appropriate strategies in order to ensure Ukraine's competitiveness and ensure its subjectivity. This can be done by improving the quality of the public resource management through systemic decisions through an institutional approach.

In today's context, the government, experts, and scholars are proposing numerous strategic systemic reform projects. However, as the business literature classic, Peter Drucker wrote, "the culture has the strategy for breakfast". The answers to questions about the quality of these projects cannot be said unequivocally unless it is clear in which institutional system they will operate. Therefore, the question arises of the assessment of these projects in accordance with the cultural code of the Ukrainians, for which we propose to consider the archetypal approach and its impact on the dynamics of institutional change.

Analysis of the recent research and publications. The systemic aspect of innovation stems from current concepts of the technosphere as a social environment that is emerging as an infra-industry. It integrates technologically not only various fields of activity, science and production of goods and services, but also the sphere of life, complex technological systems of the human activity and socio-cultural life [1].

The innovation gap as a differentiation of the countries was considered in the study [2] as a modification of the cultural gap. As the main one in this study is the conclusion that modern culture is technogenic. This means that the values of the modern man and society have a technological basis, so leading are the societies and systems of their values, set not by traditional

but high technology. We can partially agree with this conclusion, in particular regarding the impact of innovation on the public administration change, but we cannot in any way dismiss the influence of tradition.

This approach is confirmed by a study [3] that proves that the traditional culture is the most important condition and prerequisite for innovative social development. If tradition, at its inception, or tradition as a fact of culture for a certain period, is viewed by researchers as cultural innovation, then traditional culture is either "strengthened" or "weakened" by changing the socio-cultural situation in the society, becoming the "engine" or the "brake" of the innovation culture. At the same time, traditionalism, which is present in the public consciousness and social practice, intensifies when the processes of modernization lead to a significant deterioration of the socio-cultural environment. Accordingly, maximum efficiency of transformation can be obtained in case of maximum coincidence of the vectors of innovations and traditions. In our view, this aspect can be considered as an administration task.

These aspects should be at the heart of the institutional triangle-based governance [4, p. 30]. It consists of three interdependent and interconnected components of the government system that must ensure its proper functioning:

• institutions (establishments, structures, organizations);
• processes ("rules of the game", norms, procedures);
• people (cadres, civil servants, executants, society).

An innovation ecosystem is important for the implementation of any innovation, which creates stools or obstacles for innovation. Based on the institutional approach and according to the rainforest model [5] we can consider it as a part of two parts — "iron" and "soft", where "iron" means the created physical infrastructure (economic potential), under "soft" — a culture in which new types of behaviour and social interaction of the people that contribute to development, including innovative, are formed. One of the key processes in the creation of an ecosystem is the transition from the "EGO-system", where the individual level plays a crucial role, to the "ECOsystem", when all the levels operate within a framework of trust.

However, in the practice of public administration of Ukraine these aspects of the interdisciplinary approach to understanding the base of institutional transformations are currently practically not implemented in the framework of reforms. This leads to the loss of both their innovative potential and existing social capital (psychosocial potential by E. Afonin).

Thus, the methodology of developing purposeful changes in the institutional structure as determinants of systemic integrity, solving the problem of assessing the mutual impact of changes in individual economic institutions, and analyzing the dynamics of the entire institutional structure remain poorly understood.

Therefore, **the purpose of this study** is to analyze the archetypal factors of the functioning of macro systems, which need to be paid particular attention in order to find the most effective

points of effort (resources) within the framework of applying the concept of institutional and evolutionary trajectories of the systemic innovations.

Research methodology. Modern innovation in solving the problems of public administration is formed as an interdisciplinary field of theory and practice at the intersection of psychology, sociology, administration theory, economics and cultural studies. These approaches are based on the understanding that one of the most important factors in the search, development and implementation of the system innovation is people (society). Quite often the formula 4P (marketing mix) is interpreted in a new way, and now it stands for "People, People, People & People" [6].

The archetypal approach is consistent with the approach to managing systemic change as a natural-artificial system [7]. This approach is also consistent with the approach to knowledge management. According to it, in the context of development management, the factor of so-called "tacit knowledge", often including the skills (competence) and culture inherent in individuals but not aware of them, is often ignored. One of the famous scientific aphorisms of M. Polanyi, the author of the concept of "tacit knowledge" — "We can know more than we can tell" — illustrates possible sources of the psychosocial resources for innovative development of the public administration.

North, drawing parallels between technology and institutions, noted the high cost of start-up costs, the effects of training and coordination, and adaptive expectations [8–9]. He also noted that the key to long-term growth is not the allocation, but adaptation efficiency, which can be achieved on the basis of psychosocial resources. Effective political and economic systems generate flexible institutional structures that can overcome the shocks and changes that are inevitable even with successful development. Note that the formation of such systems must take into account the factor of psychosocial development resources, for which is indispensable the archetypal methodology.

For the purposes of institutional planning, which involves the prediction, design, formation and control of different institutions that reflect the integral characteristics of a particular country, we propose to use the concept of institutional development strategies [10–13], which should take into account the archetypal component.

Presentation of the main material. Administration science of the late 19 — early 20 century was characterized by the dominance of the neoclassical direction, which focuses its attention on the study of the equilibrium state of the economic systems. Therefore, it gradually emerged that the application of the neoclassical theory produces adequate results only in the analysis of the institutional-invariant economic systems considered in the short-term, but is an unreliable tool for the analysis of the transitive processes characterized by a change in the institutional structure of the society. This explains the emergence and development of the institutional direction.

In our study it is appropriate to consider the innovative development as a combination of intellectual, resource and institutional changes in the system. These changes create the condi-

tions for the accumulation of cumulative potential capable of mastering the latest technologies, creating new products, exploring new markets, increasing the real product for consumption, providing favourable conditions for the development of the society.

Effective institutions create incentives that deliver economic growth. In this sense, the institutions and, accordingly, institutional changes can be viewed through the prism of savings on transaction costs, which, in turn, is the basis for using the comparative advantages in the development of the social division of labour, exchange, expansion of the production capacity and sustainable growth.

The innovation process, as a unity of resource-technological and institutional aspects of reproduction, presents institutional dynamics in the form of mutual influence and selection of conditions for reproduction of goods, as well as social conditions for concerted actions.

In this context, the context of institutional and evolutionary trajectories of the systemic innovations should be considered in order to understand more precisely the nature of the current trends and tasks of the public administration.

Based on the study [6] we can distinguish the following key aspects of the systemic innovations that allow us to determine the role of the psychosocial potential of the archetypes:

1) systemic innovations are innovations that are embedded in a system and affect its values, culture and permeate all its subsystems, pushing them for continuous development and improvement;

2) systemic innovations are the improvement of the organizational and business models, change of the thinking and behaviour (quality of thinking = quality of product = quality of life);

3) systemic innovations are solutions based on work with the system properties and laws of development of the complex systems (leverage effect, synergistic effect, laws of harmonious and sustainable development, etc.);

4) systemic innovations are solutions that identify the hidden resources of the system and activate its internal development potential;

5) systemic innovations are solutions that create favourable conditions for innovative activity in the system (implementation of various innovations).

From these definitions we see the possibility and need to move from traditional technocratic approaches to systemic change to approaches aimed at creating a new base for promoting transformation at all the levels, capable of both taking into account and influencing the habits and norms of the society in order to support effective and dynamic development.

Note that this approach is not a definite alternative to the existing ones. For example, it is consistent with the ideas of the Wellbeing Economy movement, whose experts say that "no entity can make the important changes that are needed. It requires collaboration and inspiration. And that means connecting, organizing and enhancing the work of organizations, groups and individuals seeking to build a welfare economy" [14].

These approaches were embodied in the 1990s in the framework of in-

novative theories of promoting the high-tech industries and models of the socio-cultural promotion of innovative development, formed on the basis of theories of the economic cycle and socio-economic concepts of the development and are practice-oriented. In these theories the role of innovation as a leading factor in the dynamics of development is considered in the following aspects [15, pp. 46–47], which are directly relevant to our study:

1) the role of institutes is important in the development of innovation; they are interpreted as both a "brake" for innovation and as a way of successful choice (under certain conditions) between the alternative solutions;

2) acknowledges the objective need to strengthen the role of the state in managing the development (monitoring, planning and forecasting) in cooperation with relevant stakeholders;

3) the availability of practical problems of the innovative motivation of different groups of stakeholders.

As an example of two institutional approaches with diametrically opposite results and the logic of the systemic reforms we can consider the PRC. To explain the reasons for today's economic success one has to go back to 1978, when the country was in crisis (over 300 million people were living in absolute poverty) after experiments on the creation of a commune of the people and the cultural revolution.

Dan Xiaoping decided on a risky but thought-provoking experiment on institutional transformation to create a market economy. This required a new tool to speak to the people in a clear language, and he decided to turn to Confucianism. "To cross the river, you need to touch the rocks at the bottom", said Dan Xiaoping, forming the ideology of "reform and openness" policies. If, according to Mao Zedong, Confucius was a "rat crossing the street" to be destroyed, Dan Xiaoping used Confucianism as the "ideological key" that opened the hearts of the ordinary Chinese. Without renouncing Marxism, the Chinese leader turned to the historical memory of the people because he understood that for hundreds of years Confucianism had shaped the Chinese mentality.

In fact "Dan Xiaoping's brilliant intuition was consonant with the ideas of C. Jung, who as a result of the study of the human psyche concluded that in the structure of the spiritual world of man in addition to the personal unconscious there is a deeper layer of the psyche — the collective unconscious, possessing a general super-personal nature" [16, p. 87].

The need to formulate similar approaches to systemic reforms is due to the fact that despite the widespread discourse of these issues in Ukraine, there is a deepening of negative trends that pose a threat to the national security in the strategic perspective. Fig. 1 shows the dynamics of the reform index, illustrating their "fading" since 2015.

At the same time, the experience of the countries that have made "leaps of development" in their time shows that they were made not on the basis of copying foreign experience, but on the creation of "organic" models of the development. This, in turn, shapes the importance of archetypal methodology, enabling us to identify the ideas that should underpin the systemic reform.
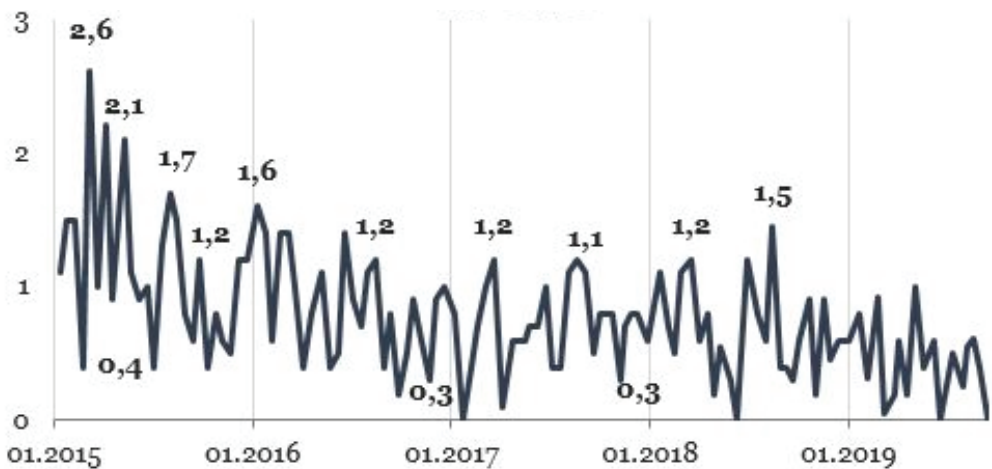
The index may be known from -5 to +5, but +2 is seen as a pace of reform

Fig. 1. **Dynamics of the reform monitoring index** [18]

In particular, based on the analysis of Khitsyak V. [19], devoted to the analysis of the conformity of the Ukrainian folk practices with the economic models of sustainable development, we can draw the following conclusions that may underlie the systemic economic innovations:

• the mentality of the Ukrainian as a farmer corresponds to the tendencies of the innovative food security, on the basis of which it is expedient to plan the modernization of this tradition and create conditions for the development of the urban agro-culture (incentives for developers (greenhouses on roofs), opportunities for product exchange (local markets), learning about new agro-technologies (vertical beds, hydroponics, etc.));

• Ukrainians' practices in using food scraps for the preparation of organic fertilizers or as food for animals are in line with the global trends in greening the economy and continuing the product life cycle;

• the orientation of Ukrainians to the well-being of the children (for 32 % of Ukrainians this is the most important factor in life) to counteract the happiness "here and now at all costs" meets the criteria of the society's maturity and model of sustainable development. This feature can form the basis of the information campaigns on innovative policy practices and the benefits of the sustainable development;

• generation bonding, emotional bonding, transferring traditions as traits of the Ukrainian culture are of particular importance in the context of sustainable development, in particular in overcoming the inequality and social support. Many researchers believe that without the involvement of the citizens, the government is unable to cope with a number of tasks. In identifying the benefits of archetypal methodology, it should be noted that the bonding of generations not only helps to see changes better, but also to identify the needs of other groups in the society;

215

• traditions of producing home-made products in "home manufacto-ries" may, in the face of a favourable institutional environment, in the future be the basis of a boom in the small innovative businesses;

• it is the habit of the Ukrainians to consider what "people will say" is consistent with the growing role of the local communities and the emergence of a "locally managed decentralized circular economy", the main idea of which is to understand everyone's responsibility in the sustainable development practices.

Thus, based on the logic of the archetypal methodology, the systemic reforms will be possible if:

1) a concept of system transformation, that includes a clear understanding of the interconnection (content) of the social functions and the content of the proposed system innovations. You can use the experience of the other countries, but overlay on the archetypal matrix and current realities.

This concept should understand which elements are key in terms of potential effect and conflict potential, and which are secondary. Today, this work is not done due to the lack of some effective think tanks and mechanisms of influence.

2) you need to track, complement, and respond to changes. Starting system innovation is a program. The competencies required for its implementation relate to both rapid and large-scale thinking skills, practical administration skills (including analytics, decision-making, leadership, etc.), as well as autonomy in the implementation of the intended.

3) requires a place of social, administrative and political interaction from which the system projects and programs can be implemented.

An important aspect of consideration of the institutional and evolutionary changes is the differentiation of the institutions involved in the transformation processes, as well as the diversity of types, forms of organizations and processes. It should be noted that previously almost all the tasks were performed by a network of the state institutions from which the "system" was formed. The civil society institutions have been little additions to this system. Most elements of the system and the relationships between them were accessible to direct control. In today's context, the elements that have previously been considered merely as additions play an increasing role in shaping the changes, and their real impact is increasing. The current institutional framework for change is no longer a mere system of institutions. At present, the subjects and processes in this field are heterogeneous, diverse, heterochronous and subject to different logic, including archetypal. The role and place of the formal institutions is shrinking rapidly, and the relationships between the various elements are established situationally.

Based on the above, we can distinguish a certain set of objective criteria for analyzing the quality of the institutional and evolutionary trajectory of the system innovations implementation:

• progress in the development of the key social competences;

• level of achievement of the results needed to continue the implementation of the system innovations;

• synthesis of the archetypes and the complex of solutions that reflect the essence of the system innovations;

• compliance of the content of the system innovations with the requirements of the time;

• level and orientation of the systemic innovations in accordance with the public requests.

Conclusions and prospects for further research. The archetypal methodology to determine the basics of the formation of the institutional and evolutionary trajectories of implementation of the systemic innovations is considered in the research. The results of the study show that the success factors of the reforms as systemic innovations are related not only to the changes in the structures and functions of the institutional mechanism of the state, but above all to social factors. The study shows that the success of the systemic innovations is the creation of a unique environment of change based on a combination of the technological and innovation basis, economy and socio-cultural system. It is substantiated that for the ideas and potential of the systemic reforms to turn into real innovations, that is, to be realized in the socio-economic space of the country, a whole range of objective and subjective reasons, in particular cultural "support" of innovation plays a rather important role. We believe that further research should specify the impact of the specific components of archetypes and the trajectory of their embodiment in the systemic innovations.

REFERENCES

1. Demydenko, E. S. (2003). Noosfernoe voskhozhdenie zemnoi zhizni [Noospheric Ascent of Earthly Life]. Moscow: "MAOP". Retrieved from http://www.kaliningrad.wie.su/WiE-en/noosfernoe_voskhozhdenie_zemnoj_zhizni.pdf [in Russian].
2. Shugurov, M. V. (2011). Mezhdunarodnoe pravo i tekhnologicheskii razryv: problemy i resheniia [International law and the technological gap: problems and solutions]. Pravo i politika – Law and Policy, 5 (137). Retrieved from http://www.nbpublish.com/library_read_article.php?id=-14616 [in Russian].
3. Saraf, M. Ia. (2013). Tcivilizatcionnaia invariantnost problemy traditcionalizma i novatorstva [Civilizational invariance of the problem of traditionalism and innovation]. RAS. INION. [in Russian].
4. Hrytsiak, I. A. et al (2012). Zarubizhnyi dosvid derzhavnoho upravlinnia: dotsilnist i mozhlyvosti zastosuvannia v Ukraini [Foreign experience of public administration: expediency and possibilities of application in Ukraine]. Kyiv: NASA. [in Ukrainian].
5. Khvan V., Khorovitt G. (2012). Tropicheskii les. Sekret sozdaniia sleduiushchei Silikonovoi doliny [A tropical forest. The secret to creating the next Silicon Valley]. Tomsk: Izdatelstvo Tomsk. gos. un-ta sistem upr. i radioelektroniki [in Russian].
6. Zhalevich A. Chto takoe sistemnye innovatcii? [What is system innovation?]. zhalevich.com. Retrieved from http://zhalevich.com/myschlenie/85-systems/403-sistemnye-innovacii.html [in Russian].
7. Vadalazhskaia T. Pochemu "sistemnaia reforma obrazovaniia" nevozmozhna [Why "systemic education reform" is impossible]. fly-uni.org. Retrieved from http://fly-uni.org/blogi/pochemu-sistemnaja-reforma-obrazovanija-nevozmozhna/ [in Russian].
8. North, D. (1997). Instituty, institutcionalnye izmeneniia i funktcionirovanie ekonomiki [Institutions,

institutional changes and the functioning of the economy]. Moscow. [in Russian].

9. North, D. (1989). Institutions and Economic Growth: An Historical Introduction. World Development, 17(9), 1319–1332.

10. Prokopenko, O., Omelyanenko, V., Ossik, Yu. (2018). National Security & Innovation Activities: Methodology, Policy and Practice. Ruda Śląska: Drukarnia i Studio Graficzne Omnidium.

11. Omelyanenko, V. A. (2018). Archetypical analysis of the innovation development resources of European public administrative space (comparative approach). Public management, 4 (14), 198–212.

12. Stratehichne upravlinnia systemnoiu stiikistiu natsionalnoi innovatsiinoi systemy [Strategic management of the systemic sustainability of the national innovation system]. Sumy: Trytoriia, 2019. [in Ukrainian].

13. Omelyanenko, V., Semenets-Orlova, I., Khomeriki, O., Lyasota, L., Medviedieva, Yu. (2018). Technology transfer management culture (education-based approach). Problems and Perspectives in Management, 16 (3), 454–463. http://dx.doi.org/10.21511/ppm.16(3).2018.36

14. Wellbeingeconomy. wellbeingeconomy.org. Retrieved from https://wellbeingeconomy.org/how-will-we-change-the-system.

15. Bogatova E. V. (2009). Innovatcii kak faktor ekonomicheskoi dinamiki v teoriiakh tcikla i sotcialno-ekonomicheskikh kontceptciiakh [Innovation as a factor in economic dynamics in cycle theories and socio-economic concepts]. Izvestiia RGPU im. A.I. Gertcena – Proceedings of the Russian State Pedagogical University named after A.I. Herzen, 103, 41–47. [in Russian].

16. Prosekov, S. A. (2015). Mentalitet kitaitcev i reformy Den Siaopina [The Chinese mentality and reforms of Deng Xiaoping]. Filosofskie nauki — Philosophical Sciences, 1, 86–98. [in Russian].

17. Lysenko V. (2018). Pochemu kitaiskie reformy dolzhny stat primerom dlia Ukrainy? [Why should Chinese reforms be an example for Ukraine?]. pravda.com.ua. Retrieved from https://www.pravda.com.ua/rus/columns/2018/09/5/7191096/ [in Ukrainian].

18. Dynamika indeksu monitorynhu reform [Dynamics of the reform monitoring index]. imorevox.org. Retrieved from http://imorevox.org/релизы-pdf/ [in Ukrainian].

19. Khitsiak V. (2019). Shist zvychok ukraintsiv, yaki nespodivano spryiaiut stalomu rozvytku [Six habits of ukrainians that suddenly contribute to sustainable development]. nv.ua. Retrieved from: https://nv.ua/ukr/biz/experts/gorodi-i-konservaciya-shist-zvichok-ukrajinciv-yaki-nespodivano-spriyayut-stalomu-rozvitku-tochka-zoru-50051306.html?fbclid=IwAR2JC-cvz-FAavWRtxFVItciBMexY_LOUV5_6yN5-NCBUsbkxW2Fl6-1IR8Y [in Ukrainian].

20. Katc, I. S. (2018). Evoliutciia institutcionalnykh innovatcii v obshchestvennom sektore [The evolution of institutional innovations in public sector]. Zhurnal ekonomicheskoi teorii – Journal of Economic Theory, 15(2), 291–308. [in Russian].

СПИСОК ВИКОРИСТАНИХ ДЖЕРЕЛ

1. Демиденко Э. С. Ноосферное восхождение земной жизни: Монографический сборник статей по социально-экологической темати-

ке. М.: "МАОР", 2003. 247 с. URL: http://www.kaliningrad.wie.su/WiE-en/noosfernoe_voskhozhdenie_zemnoj_zhizni.pdf (дата звернення: 12.11.2019).

2. Шугуров, М. В. Международное право и технологический разрыв: проблемы и решения. Право и политика: веб-сайт. 2011. № 5 (137). URL: http://www.nbpublish.com/library_read_article.php?id=-14616 (дата звернення: 12.11.2019).

3. Сараф М. Я. Цивилизационная инвариантность проблемы традиционализма и новаторства. РАН. ИНИОН. Отд. науч. сотрудничества и междунар. связей; отв. ред. Ю. С. Пивоваров. М., 2013. Ч. 2.

4. Зарубіжний досвід державного управління: доцільність і можливості застосування в Україні : наук. розробка / авт. кол.: І. А. Грицяк, Л. А. Шереметьєва, К. К. Баранцева та ін. К. : НАДУ, 2012. 56 с.

5. Хван В., Хоровитт Г. Тропический лес. Секрет создания следующей Силиконовой долины; пер. с англ. под ред. А.Ф. Уварова. Томск: Изд-во Томск. гос. ун-та систем упр. и радиоэлектроники. 2012. 332 с.

6. Жалевич А. Что такое системные инновации?: веб-сайт URL: http://zhalevich.com/myschlenie/85-systems/403-sistemnye-innovacii.html (дата звернення: 12.11.2019).

7. Вадалажская Т. Почему "системная реформа образования" невозможна: веб-сайт. URL: http://fly-uni.org/blogi/pochemu-sistemnaja-reforma-obrazovanija-nevozmozhna/ (дата звернення: 12.11.2019).

8. Норт Д. Институты, институциональные изменения и функционирование экономики. М., 1997.

9. North D. Institutions and Economic Growth: An Historical Introduction. World Development. 1989, vol. 17, no. 9. pp. 1319–1332.

10. National Security & Innovation Activities: Methodology, Policy and Practice. edited by Dr. of Economics, Prof. O. Prokopenko, Ph.D in Economics V. Omelyanenko, Ph.D in Technical Sciences, Assoc. Prof. Yu. Ossik. Ruda Śląska: Drukarnia i Studio Graficzne Omnidium. 2018. 416 p.

11. Omelyanenko V. A. Archetypical analysis of the innovation development resources of European public administrative space (comparative approach). Public management. 2018. № 4 (14). pp. 198–212.

12. Стратегічне управління системною стійкістю національної інноваційної системи: колективна монографія. Суми: Триторія, 2019. 222 с.

13. Omelyanenko V., Semenets-Orlova I., Khomeriki O., Lyasota L., Medviedieva Yu. Technology transfer management culture (education-based approach). Problems and Perspectives in Management. 2018. № 16 (3). С. 454–463. http://dx.doi.org/10.21511/ppm.16 (3).2018.36

14. Wellbeingeconomy: веб-сайт. URL: https://wellbeingeconomy.org/how-will-we-change-the-system (дата звернення: 12.11.2019).

15. Богатова Е. В. Инновации как фактор экономической динамики в теориях цикла и социально-экономических концепціях. Известия РГПУ им. А. И. Герцена. 2009. № 103. С. 41–47.

16. Просеков С. А. Менталитет китайцев и реформы Дэн Сяопина. Философские науки. 2015. № (1). С. 86–98.

17. Лысенко В. Почему китайские реформы должны стать примером для Украины? Українська правда: веб-сайт. 2018. URL: https://www.pravda.com.ua/rus/columns/2018/09/5/7191096/ (дата звернення: 12.11.2019).

18. Динаміка індексу моніторингу реформ: веб-сайт. URL: http://

imorevox.org/релизы-pdf/ (дата звернення: 12.11.2019).

19. Хіцяк В. Шість звичок українців, які несподівано сприяють сталому розвитку. НВ Бізнес: веб-сайт. 3 листопада 2019. URL: https://nv.ua/ukr/biz/experts/gorodi-i-konservaciya-shist-zvichok-ukrajinciv-yaki-nespodivano-spriyayut-stalomu-rozvitku-tochka-zoru-50051306.html?fbclid=IwAR2JC-cvzFAavWRtxFVItciBMexY_LOUV5_6yN5-NCBUsbkxW2Fl6-1IR8Y (дата звернення: 12.11.2019).

20. Кац И. С. Эволюция институциональных инноваций в общественном секторе. Журнал экономической теории. 2018. Т. 15. № 2. С. 291–308.

Pielievin Ievgen Yurievich,
PhD / candidate of historical sciences, Senior Lecturer of the Political Science Department, Odessa National Polytechnic University, 65044, Odesa, Prop. Shevchenko, 1, tel.: +38 (066) 453 91 16 opu@opu.ua, e-mail of the author: quasicristal@gmail.com
                ORCID: 0000-0001-5464-3309

Пелєвін Євген Юрійович,
кандидат історичних наук, старший викладач кафедри політології, Одеський національний політехнічний університет, 65044, м. Одеса, пр. Шевченка, 1, тел.: +38 (066) 453 91 16, opu@opu.ua, e-mail автора: quasicristal@gmail.com
                ORCID: 0000-0001-5464-3309

Пелевин Евгений Юрьевич,
кандидат исторических наук, старший преподаватель кафедры политологии, Одесский национальный политехнический университет, 65044, г. Одесса, пр. Шевченко, 1, тел.: +38 (066) 453 91 16, opu@opu. ua, e-mail автора: quasicristal@gmail.com
                ORCID: 0000-0001-5464-3309

INTERACTIVITY OF ARCHETYPE TYPES AS AN INSTRUMENT OF POLITICIZATION OF MODERN DIGITAL ART

Abstract. The article analyzes the phenomenon of the digital media art as a mass media communication. The interdependence of the means of artistic expression of the digital art and modern technologies of information transfer and storage is determined. This allows us to consider the phenomenon of the digital media art as an integrated part of the mass media communication system, which greatly enhances the potential of the narrative influence. The forms of interaction between the art and politics are examined on the example of reinterpreting the archetypes by the means of the artistic expression. The key role of the organization of the self-identification process for establishing the political control and the place of mass media communication in this process is emphasized. On the example of the computer

games the process of transformation of the mass media communication into a self-sufficient object of the art is studied. The computer games are classified according to the tools of the narrative influence. Using the principles of coding theory, it is determined that the virtual space of a computer game, through the interactivity of the gameplay, converts any user messages created in the framework of feedback into simulacrum, that is, renders them meaningless. This allows the computer game to be regarded as an isolated channel of communication. The presence of an isolated information channel with one-sided virtual modeling of the social reality, the prototype of which is the modern computer games, allows to revive the ancient practices of the manipulation of the archetypes, but with the capabilities of the 21th century. It is noted that the attempts to use the potential of the phenomenon of the media art as a means of mass media communication for the political purposes are situational in nature and are explained more by the recursive nature of the interconnectedness of the art and politics. At present, the political institutions do not consider the virtual reality of the computer game as an effective means of the political control, and computer game itself as a separate mass media communication.

Keywords: mass media communication, ideologeme, propaganda, archetypal images, media art, digital art, computer games, political control, synthesis of the arts.

ІНТЕРАКТИВНІСТЬ АРХЕТИПНИХ ОБРАЗІВ ЯК ІНСТРУМЕНТ ПОЛІТИЗАЦІЇ СУЧАСНОГО ДИГІТАЛЬНОГО МИСТЕЦТВА

Анотація. Проаналізовано феномен дигітального медіамистецтва як засобу масової комунікації. Визначено взаємозалежність засобів художнього вираження дигітального мистецтва і сучасних технологій передачі і зберігання інформації. Це дає змогу розглядати феномен дигітального медіамистецтва як інтегровану частину системи засобів масової комунікації, що значно посилює потенціал наративного впливу. Розглядаються форми взаємодії мистецтва і політики на прикладі переосмислення архетипів за допомогою засобів художнього вираження. Підкреслюється ключова роль організації процесу самоідентифікації для встановлення політичного контролю і місце засобів масової комунікації в цьому процесі. На прикладі комп'ютерних ігор вивчається процес трансформації засобів масової комунікації в самодостатній об'єкт мистецтва. Проведено класифікацію комп'ютерних ігор залежно від інструментів наративного впливу. За допомогою принципів теорії кодування визначається, що віртуальний простір комп'ютерної гри за допомогою інтерактивності ігрового процесу перетворює будь-які повідомлення користувача, створені в рамках зворотного зв'язку, в симулякри, тобто робить їх беззмістовними. Це дає змогу розглядати комп'ютерну гру як ізольований канал комунікації. Наявність ізольованого інформаційного каналу з одностороннім віртуальним моделюванням соціальної реальності, прообразом якого є сучасні комп'ютерні ігри, дають змогу відродити давні практики маніпуляції архетипами, але з можливостями техніки XXI ст. Зазначається, що спроби використання потенціалу феномену медіамистецтва як засобу масової комунікації в політичних цілях носять ситуативний характер і пояс-

нюються швидше рекурсивним характером взаємозумовленості мистецтва і політики. Політичні інститути наразі не розглядають віртуальну реальність комп'ютерної гри як ефективний засіб політичного контролю, а саму комп'ютерну гру як окремий засіб масової комунікації.

Ключові слова: засоби масової комунікації, ідеологема, пропаганда, архетипічні образи, медіамистецтво, дигітальне мистецтво, комп'ютерні ігри, політичний контроль, синтез мистецтв.

ИНТЕРАКТИВНОСТЬ АРХЕТИПИЧЕСКИХ ОБРАЗОВ КАК ИНСТРУМЕНТ ПОЛИТИЗАЦИИ СОВРЕМЕННОГО ДИГИТАЛЬНОГО ИСКУССТВА

Аннотация. Анализируется феномен дигитального медиаискусства как средства массовой коммуникации. Определяется взаимозависимость средств художественного выражения и современных технологий хранения и передачи информации. Это позволяет рассматривать феномен медиаискусства как интегрированную часть системы средств массовой коммуникации, что значительно усиливает потенциал нарративного воздействия. Рассматриваются формы взаимодействия искусства и политики на примере переосмысления архетипов с помощью средств художественного выражения. Подчеркивается ключевая роль организации процесса самоидентификации для установления политического контроля и место средств массовой коммуникации в этом процессе. На примере компьютерных игр изучается процесс трансформации средств массовой коммуникации в самодостаточный объект искусства. Проводится классификация компьютерных игр в зависимости от инструментов нарративного воздействия. С помощью принципов теории кодирования определяется, что виртуальное пространство компьютерной игры посредством интерактивности игрового процесса, превращает любые сообщение пользователя, созданные в рамках обратной связи, в симулякры, т. е. обессмысливает их. Это позволяет рассматривать компьютерную игру, как изолированный канал коммуникации. Наличие изолированного информационного канала с односторонним виртуальным моделированием социальной действительности, прообразом которого являются современные компьютерные игры, позволяют возродить древние практики манипуляции архетипами, но с возможностями техники XXI века. Попытки использования потенциала такого средства массовой коммуникации, как компьютерная игра в политических целях носят ситуативный характер и объясняются скорее рекурсивным характером взаимообусловленности искусства и политики. Политические институты пока не рассматривают виртуальную реальность компьютерной игры как эффективное средство политического контроля, а саму компьютерную игру как отдельное средство массовой коммуникации и разновидность дигитального медиаискусства.

Ключевые слова: средства массовой коммуникации, идеологема, пропаганда, архетипические образы, медиаискусство, дигитальное искусство, компьютерные игры, политический контроль, синтез искусств.

Formulation of the problem. In the political process the art objects are always seen as instruments of the political control and are an effective means of managing the mass consciousness. The main task of using these tools depends on the formation of appropriate (for the political process) evaluation judgments in relation to the social reality on the part of the citizens. The key to achieving this goal is to create markers of the political identity by giving the political meanings of the widespread archetypal images.

Examples of the use in the political reality of the archetypes transformed through the means of artistic expression can be found in any kind of art: from the painting of ceramics, as the oldest variety of decorative and applied art, and ending with the role of architecture in the culture of totalitarianism [1].

However, since the 1970s, we have been observing the process of forming a fundamentally new phenomenon of "art in politics" or "politics in art", which is caused by the transformation of the mass media (hereinafter — the media) into mass media communication (hereinafter — the MMC) and related to the development the computer networks [2]. Unlike the classic communications channels like television, radio, periodicals, New Media exploits a model of engaging the users in the very process of the communication (such as participatory journalism), which fundamentally changes their place and role in the political process.

Analysis of the recent research and publications. These issues have only recently begun to be widely discussed on the pages of the leading international periodicals. Among its active developers are N. Guernham (considering new media as a medium and space for the creative industries), J. Aiello (focusing on the visual communications in the contemporary media culture), L. Kandy and E. Edmonds (exploring the creative potential of the interactive communications), H. Pocheptsov (distinguishes the semiotic aspect in the functioning of the MMC), S. Jones and E. Volp (analyze the mechanisms of identification in the social networks), and others. Developing this theme, Z. Papacharissi in his work "Network Personality: Identity, Community and Culture in the Space of the Social Networks" [3] calls the phenomenon of self-identification a key problem for the effective functioning of the MMC.

However, due to the fact that the technical capabilities of the MMC, as a tool for exercising the political control, have become available only since the 1990s, this phenomenon is still poorly understood: no separate area of knowledge has been formed, all the studies are interdisciplinary, the terminological base is not yet clearly defined. In particular, little attention has been paid to the study of the computer games as a means of mass media communication and tools for influencing the political consciousness.

The purpose of the article. The purpose of this article is to identify the specifics of the computer games as a kind of contemporary art and to determine on this basis the mechanisms of the politicization of the digital space.

Outline of the main research material. Based on the essence of the problem and the given purpose, it is convenient to define the typological structure of

the MMC within the framework of the semiotics and informatics by the following criteria: 1) depending on the form of expression of the essential meaning of the message as a phenomenon on the level of consciousness chosen for perception; 2) by the method of encoding the form of the essence of the phenomenon of the message; 3) by the method of organizing the feedback cycles with the consumer information in accordance with the environment of communication and decoding of the original message. Let us consider each of these criteria separately.

1. In the context of the first criterion (dependence of the form of the essence of the phenomenon of the message on the level of consciousness selected for perception), it can be argued that, as a rule, the symbolic-semantic elements of the public consciousness are used to broadcast the archetypal essence of the message: ideologems — for the political; mythologemes– for the cultural consciousness, etc. (See Table 1).

It should be noted that this aspect of the problem is fairly well understood. Of particular interest, within the scope of this article, is the work of Giorgio Aiello, "Theoretical Achievements of the Critical Visual Analysis: Perception, Ideology, Mythology, and Social Semiotics" [4].

2. According to the second criterion (the method of encoding the form of the essence of the phenomenon of the message), which closely matches the basic principles of the semiotics and coding theory, the art is a tool for solving a number of problems:

a) transforms, by the means of differentiation, complex semantic constructions into accessible artistic images;

b) creates a single structure of the semantic codes that guarantee the uniqueness of the decoding of the artistic images by the recipient of the message;

c) provides encryption of the semantic codes to make it impossible to decode a message to a "stranger", which, for example, is the basis of the various subcultures. (This "inverse" function of the art will not be considered in this article.).

This coding process can be seen from the example of the Hubert Lansinger's famous artwork "The Standard Bearer", which became the aesthetic and ideological manifesto of the Nazi Germany. The archetypal image of the "messiah" is a leader with a flag indicating the direction or purpose shrouded in the armor of the European mythologeme of the "Teutonic Knight" and actualized, in the contemporary for the artist, in the national political discourse, through the mediation of the political person — Adolf Hitler. And the NSDAP flag, ruling in Germany since 1933 as a political symbol, serves as the identity marker for the recipient of the message. (See Fig. 1).

Table 1

Broadcast trajectories of the archetypal essence of the information message

ideologeme	◄	archetype	►	mythologeme
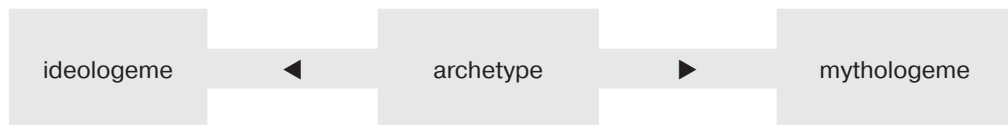
Fig. 1. **Hubert Lansinger's
"The Standard Beare", 1935**

The encoding of the meanings is carried out by the means and techniques of the artistic expression, which are classified according to their belonging to certain types of arts: fine, spectacular, expressive. The synthesis of the arts allows you to extend the variability of the unambiguous meaning coding. The synthesis of the arts in this case should be understood as a means of compiling the means and techniques of the expression of the artistic image. (For example, literature, music, painting and graphics all give us theatrical art). Hence, the higher the degree of the interpenetration of the means of the artistic expression in the object of art, the greater the opportunities for influencing the formation of the evaluative judgments in relation to the social reality by the recipient of the message.

Thus, the pinnacle of the synthesis of the classical arts is circus, theater and silent cinema, which still belongs to the art of fine arts. The release of Charlie Chaplin's "The Great Dictator", the first fully-fledged soundtrack to usher in a new era of the mass art, is indicative in this regard.

From the mid-20th century to the advent of the computer networks, the cinema was the dominant type of the art synthesis. The further development of the technical means of delivering messages has led to the emergence of new ways of syncretic unity of the means of the artistic expression, nowadays called the media art (New Media Art) or digital art.

In the Table 2. the evolution of the classical forms of the art under the influence of the modern media technologies is presented.

The key influence of the process of the development of the means of communication for the effective exercise of the political control was formulated successfully by H. Pocheptsov: "Every time the arrival of new media is accompanied by the efforts of the state to "conquer" them, returning to the existing distribution of the power in the society and the state. Social media (primarily Twitter) is creating a new version of the mass media — the so-called public journalism. Among the founders of Facebook, in particular, is the CIA Venture Fund" [5].

3. According to the third criterion (a method of organizing the customer feedback cycles), the communication environment is formed and the original message is decoded.

A key feature of media art is the interactivity of the objects of the latter. This makes it possible to use the feedback cycles themselves as artistic means, sometimes turning them into independent objects of the mass culture (for example Instagram). The communication of the "author" of the

Table 2

**The evolution of the classical forms of the art influenced
by the modern media technologies**

Classification of classical forms of art by F. Hegel:				
poetry	*music*	painting	sculpture	architecture

main classical forms of the synthetic art: *theater, variety, circus*.

Motivational functions of the art

Modern forms of the media art:

main modern forms of the synthetic art: *cinema, video games, media*.

digital literature. hypertext audiobook.	*electronic music* track and procedural art	*computer graphics* digital photography animation rendering	*3D computer modeling.* light art 3D printing	*digital architecture* virtual reality system architecture: "smart city"

message and its recipient is understood in the context of the phenomenon of self-identification, which makes the art an integral part of the MMC.

For the arts as a whole, the problem of identification is solved in the categories of archetype that take appropriate forms depending on the function required. Thus, to influence the religious consciousness, the archetypes in the message structure take the form of a mythologemes. In this case, the feedback cycles are organized as mysteries, carnivals, the sacrament of the Eucharist and others.

In the political consciousness, the archetype is consumed as an ideologeme: leader, freedom, revolution and so on. Coronation, inauguration, elections, demonstrations are examples of the organization of the feedback cycles in the political reality (See Fig. 2).

By analogy with the synthesis of the arts, the synthesis of the archetypes allows us to improve the perception of the essence of the phenomenon of a particular message.

The main tools of such synthesis, and hence the organization of self-identification, were, until the advent of radio and television, as the first means of media art exclusively, an administrative resource and a holiday [6]. In both cases the individual was regarded as homo ludens.

In this regard, the work of Roy Ascot "Interaction: Art, Research and Creative Practices" [7], in which the author examines in detail the process of deepening the integration of the art

Fig. 2. **November 7, 1941, Kuibyshev. Demonstration after the parade**

into the technical infrastructure that supports the consumption of the culture, is noteworthy. Based on his observations, we conclude that the technical means of demonstrating the objects of the art and consumption of the mass culture have come a long evolutionary path: from bonfires and amphitheaters to television and the Internet. This leads to compulsory publicity and total de-identity of the individual. The social networks related to telephone numbers, personal and banking information require the modern man to be homo ludens constantly, transforming the behaviour not only of his virtual personality, but also of the real one. This, in turn, leads to the fact that the modern society no longer makes a distinction between them (C. Jones, E. Volp [8]).

The phenomenon of escapism, an episodic flight into another reality with the overflowing information of the social reality, is also being carried out today through the digital means. The inoreality takes the form of virtual reality. And its most complete digital form is a computer game (hereinafter referred to as CG). Paradoxically, this type of media art, as a channel of communication, has the greatest potential to influence the consumer of information, and at the same time, is the least used means of the political control. The analysis of the CG as a MMC suggests that the politicization of the archetypal images and the use of ideologemes in it is sporadic. In our view, this is explained by the recursive nature of the interdependence of the politics and art.

Let us consider the CG communication tools as a digital model of the semantic space.

Firstly, as a result of the synthesis of all the types of media art, the computer games allow the use of any artistic instruments of the narrative influence.

Secondly, the computer game distinguishes the saturation of the consumption process. The user spends from tens to tens of thousands of hours in the virtual space of the CG. This allows the CG to be regarded as an isolated MMC. The key role of isolation of the communication channels for the political control is shown, for example, by H. Pocheptsov [9].

Thirdly, the close connection with the social infrastructure (education, subculture, work) causes the relaying of a computer-generated political-ethical paradigm into the real world.

To analyze the ways of the narrative influence, let us consider the typology of the video games by the main genres. There are types of the CG, such as: adventure; action; strategy.

The Adventure CG is based on a story. Most successful projects in this genre are built around a finished li-

terary work that makes the gameplay interactive. A classic example is the Witcher series from the Polish studio CD Project, based on the A. Sapkovsky saga "The Witcher". The game, following the writer's books, exploits the archetypes in the form of mythologemes, but without taking into account the actual political reality. Thus, in contrast to the general policy of tolerance in the political space of the European Union, the user is promptly invited to associate himself with the mutually contradictory archetypes of the "mercenary" and the "hero". Having learned from a biological mutation as a child, the protagonist is endowed with super-masculine qualities — not only corporeal but also behavioural, which is the basis for the concept of supremasism as the ideological foundation of the semi-sectarian organization to which the hero belongs. In the virtual space of this CG is the fantasy world, outlined by the aesthetics of the Middle Ages, is filled with scenes of domestic violence, mass executions, and destruction as a result of the political intrigues. And this world order should be taken as a given by the user. Perhaps the only ta-boo opportunity to turn the world into the "worse side" that a player has taken away from is the killing of children (although in the late 1990s such functionality could be observed in a number of computer games (see Fig. 3).

The user, deprived of the opportunity to adapt the character behaviour of his "avatar" to the modern categories of the ethics, remains to conclude: the main "monster" — this is not a monster of the Slavic mythology, which constantly have to fight in the virtual space, but the man, the player.

In the Mass Effect series of BioWare Studio games the actual ethics are not ignored, but rather used to actualize the literary archetypes. The personification of the protagonist is related solely to the behavioural aspects, and the archetypes of "the hero", "the chosen", "the warrior" stated in the plot are purely formal. The main focus of the story is the image of the antagonist as an ancient, depersonalized evil, archetyped as "precursor", "titanium". The integration of the user in the designated narrative is achieved by the immersion in a rich gameplay. Therefore, the key archetypes are abstract

Fig. 3. **"Kill Counter" category and description of character "Features" in the Fallout 2 computer game (developed by Black Isle Studio)**

symbols. For example, the "dome" is represented by the "Normandy" spacecraft, which is a haven for the player and his team. The latter should be seen as a "family", where the establishment of the romantic relationships, imitation of the active social interaction between the crew members is a significant part of the gameplay and influences the development of the story. The plot is built around a confrontation between the collective "David" and the cosmogonic "Goliath" that cannot be defeated without the help of the procedurally generated comrades. The gameplay details of the space travel between the star systems form an important part of the gameplay that exploits the "road-to-home" archetype. "The Last Battle" takes place on the ruins of a "lost paradise" — on Earth, the cradle of the human civilization. These archetypes are actualized through the contemporary social and ethical issues such as gender identification, racism, confrontation of the science and religion, forced migration, human rights, the threat of the artificial intelligence, and more.

Using a different typological structure of the archetypes, the adventure computer games are interactive animated literature that can hold a user's attention to a broadcast narrative for hundreds of hours.

Another kind of CG is the **action**. The action is a CG genre with a distinctly entertaining function. Endowed with a limited plot, requiring active participation in a rich gameplay, the games of this genre are interactive cinema that appeals to the aesthetic level of the consciousness of the user. The problem of identification of the player is solved without complicated work with the archetypes, but at the expense of interactivity of the secondary references to their forms. Thus, Activision's Call of Duty series puts us in the ready-made paradigms of World War II, where we grapple with the established perceptions of the Japanese, German, assuming the role of "typical" American or Soviet homeland defenders (See Figure 4).

In another part of Call of Duty: Black Ops dedicated to the Cold War the player is offered to eliminate Fidel Castro during a landing in the Bay of Pigs, try to disrupt North Vietnam's "TET Offensive" and participate in

Fig. 4. **Call of Duty: World at War. The Vendetta storyline in detail mimics the aesthetics of the Jean-Jacques Anno's movie "The Enemy at the Gate"**

a Space Race by blowing up a Union rocket-2 at the Baikonur launch pad. The aesthetic merits of the CG in this series make the users return to the same storylines and characters over and over again.

Created by the fans of Half-life (developer and publisher of Valve) in 1999, the modification of the cult game has not lost popularity in 20 years. Counter-Strike has evolved into a sub-culture of eSports, and Valve has become the world leader in the cyber-entertainment industry with its digital gaming service Steam and billion-dollar eSports (The International CG Dota 2 Tournament).

Strategies: CG genre with the greatest relative freedom of the action of the player. It is in the space of the programs in this genre that the neural network (Dota 2) is trained [10]. Technically, the computer programs of this genre were the first, representing a system of mathematical puzzles — "game mechanics". The user, in such a game, takes the place of a "demiurge" or "spirit of the history", the power of which is limited only by the laws of the procedural generation of the virtual world. The main means of ensuring the gameplay of this type of the CG is the most interactive display of the conditions of the mathematical problems, the course of their solution and the result of the operations. This is achieved through animation, visualization, widespread implementation of the hypertext in the interface. All this eventually led to the design of interfaces in a separate field of art.

The plot of the game is to describe the archetypal conflict. As a rule, these are eternal literary subjects: "the death of the gods" (Tiberium Sun), "the end of the history" (Total War: Warhammer, StarCraft), "coming back home" (Homeworld). Some computer games offer the user the ability to rewrite the history where the plot defines only the historical entourage of the gameplay (Europa Universalis, Civilization). The process of the self-identification consists of choosing the side of the conflict, and then the player himself becomes the author of a fascinating story.

The competition in solving math puzzles in a single-player (human-computer) game is usually a pre-race training session with the other users. It is in multiplayer mode that the game gives the deepest possible degree of immersion in the virtual environment of the game program of this genre, turning each match into a "battle of the titans".

Let us consider the self-identification methods for the computer games, depending on the genre:

The competitive character of the gameplay is a key factor in the process of identification of the user in the virtual space, and narration algorithms have the greatest influence. The latter are a message sequence related to the results of the user operations within the game mechanics, expressed in a form that corresponds to the visualization of the aesthetic paradigm of the CG. Combining all the above methods of organizing the user self-identification allows to maximize the impact on the player's consciousness.

The first attempts to unlock the potential of the competitive self-identification were the publication of the updated "ladder tables of the players" where the users competed with each other in absentia. Today, this mecha-

Table 3

**Mechanisms of organizing the process of the self-identification
in a computer game, depending on the genre**

adventure	action	strategy
story algorithm: animation and visualization of the narrative influence	organization of the aesthetic perception: integration into the gameplay of the semantic code of the mass culture accessible to deciphering	competitive nature of the gameplay, that assumes that there are parties to the conflict whose choice triggers the process of the self-identification

nism has become the cornerstone of the video game industry, where it has taken the form of a multiplayer online game.

This article will not address the problem of expanding the target audience of the game by increasing the number of the game mechanics, which is the primary concern of the developers from a marketing point of view. In spite of this, the given data is sufficient to establish the dependence: the more variations of the self-identification, the more hours a person spends in the game, and the higher the replayability of the latter.

The concept of the "perfect game" technically implements the phenomenon of the self-identification as follows: a) competitive moment — obliges the game to be multiplayer, all the player information is stored on the server of the game developer / publisher and fully controlled by the latter; b) problems of the aesthetic perception — require the contemporary CG elements of at least augmented reality; c) storytelling algorithm — must be integrated into the competitive element, so that everyone has the opportunity to interfere with the "history" of the other players (from PvP to the open world of Death-Standing).

Another important characteristic of the CG as a mass media communication is the saturation of the consumption process. The longest adventure computer games may require up to 40 hours of the game time to study the story. What is more, you can find Steam accounts running thousands of hours in a single game.

However, in our opinion, it is precisely the third specific trait of the CG as a MMC that includes it in the arsenal of the political influence. The close connection with the social infrastructure allows us to relay the existing political and ethical paradigm into the real world.

At the forefront of the social aspect of the CG phenomenon are phenomena such as targeted advertising, various social networking services, marginal public organizations and political movements [11]. In general, the novelty of this type of art explains the lack of sectoral legal regulation of this media industry. The consequence is the possibility of the existence in the virtual world of the CG archetypal, non-codified elements of morality, as for the developers and publishers of the CG self-censorship, embedded in the recursive nature of the art, plays a decisive

role in the choice of the storytelling algorithm.

In this regard, it is important to note that the CG, as a MMC, is an isolated channel of communication. That is, the message received by the user may be retransmitted beyond the game reality (screenshots, streams, tournaments), but the virtual reality management functionality available to the user has clear limitations in the gameplay procedures aimed at receiving messages by the user himself. Therefore, while in the virtual world, the user can only receive messages, rebroadcast, but not synthesize their own. That is, the user receives the message, decodes it, but his response-message is a simulator.

We believe that such a structure of communication is an ideal channel for propaganda and, accordingly, an effective tool for the political control that allows the users to be socially perceived in isolation.

It is difficult to overestimate the importance of the emergence of such a technical infrastructure in the policy information space. This becomes especially apparent when comparing the CG to the other next generation media. So, today, the space of the social networks is not an isolated channel of communication, even considering the determining influence of the network filters on the content of the displayed information. This toolkit allows the political entities to track and then analyze the nature of the online user activity. The ultimate goal is to determine the nature of the message, which will be deliberately uniquely decoded and endorsed by the latter, as could be seen in the run-up to the US (2016) and Ukraine (2019) election campaigns.

The presence of an isolated information channel with one-sided virtual modeling of the social reality, the prototype of which is the modern video games, allow to revive the ancient practices of manipulation of the archetypes, but with the capabilities of the 21th century.

Conclusions and prospects for further research. The analysis of the evolution of the modern political control means, from the standpoint of the possibility of using artistic images of the digital media art to encode essential values and their unambiguous decoding, will allow us to confirm the following.

In its means of the artistic expression, the media art is inseparable from the modern technical means of transmitting the information and becomes an integrated part of the mass media communication, which greatly enhances the potential of its narrative influence.

This leads to situations where the mass media communications become independent objects of art. The computer game, the most ambitious variant of implementation of this principle, is at the same time both a branch of art and a means of mass media communication.

As a result of the synthesis of the arts, the computer games have all the available means of the narrative influence that accumulate in the properties of replayability. From here, the user spends thousands of hours in the virtual reality, which is organized by just one digital art object.

Unlike mass media communication such as the social networks, the computer gaming is an isolated channel of

communication that gives the undeniable benefits of using its space as a propaganda tool.

Attempts to harness the potential of this mass media communication for political purposes are situational in nature and are explained more by the recursive nature of the interdependence of the art and politics. The political institutions have not yet considered the virtual reality of the computer game as an effective means of the political control, and the computer game itself as a separate mass media communication.

REFERENCES

1. Ivanov, S. (2001). Arkhitektura v kulturotvorchestvetotalitarizma. Filosofsko-esteticheskiy analiz [Architecture in the cultural creation of totalitarianism. Philosophical and aesthetic analysis]. Kiev: Stilos [in Russian].

2. Garnham, N. (2005). From cultural to creative industries. International Journal of Cultural Policy, 11(1), 15-29 [in English].

3. Papacharissi, Z. (2010). A networked self: Identity, community, and culture on social network sites. New York: Routledge [in English].

4. Aiello, G. (2006). Theoretical Advances in Critical Visual Analysis: Perception, Ideology, Mythologies, and Social Semiotics. Journal of Visual Literacy, 26(2), 89-102 [in English].

5. Pocheptsov, H. (December 23, 2012). Informatsiino-komunikatyvni protsesy v suchasnykh suspilstvakh [Information and communication processes in modern societies]. ms.detector.media. Retrieved from https://ms.detector.media/ethics/manipulation/informatsiynokomunikativni_protsesi_v_suchasnikh_suspilstvakh/ [in Ukrainian].

6. Huizinga, J. (2014). Homo Ludens: A Study of the Play-Element in Culture. Mansfield Centre, CT: Martino Publishing [in English].

7. Ascott, R. (2010). Interacting: art, research and the creative practitioner. UK: Libri Publications Ltd, Faringdon [in English].

8. Jones, C., Volpe, E. H. (2010). Organizational identification: Extending our understanding of social identities through social networks. Journal of Organizational Behavior, 32(3), 413-434 [in English].

9. Pocheptsov, G. G. (2015). Narrativnyy instrumentariyvozdeystviya [Narrative toolkit of influence]. Verkhnevolzhskiy filologicheskiyvestnik – Upper Volga Philological Bulletin, 3, 69-75 [in Russian].

10. How to Train Your OpenAI Five. (April 15, 2019). openai.com. Retrieved from https://openai.com/blog/how-to-train-your-openai-five/ [in English].

11. Victor, D. (October 9, 2019). Blizzard Sets Off Backlash for Penalizing Hearthstone Gamer in Hong Kong. www.nytimes.com. Retrieved from https://www.nytimes.com/2019/10/09/world/asia/blizzard-hearthstone-hong-kong.html [in English].

12. Hegel, G. (1938). Lektsii po estetike [Lectures on Aesthetics]. (Vols. XII). Moscow: Sotsekgiz [in Russian].

13. Candy, L., Edmonds, E. A. (2011). Interacting: Art, Researchand the Creative Practitioner. UK: Libri Publications Ltd, Faringdon [in English].

СПИСОК ВИКОРИСТАНИХ ДЖЕРЕЛ

1. Иванов С. Архитектура в культуротворчестве тоталитаризма. Философско-эстетический анализ. Киев: Стилос, 2001. 167 с.

2. Garnham N. From cultural to creative industries. International Journal of Cultural Policy. 2005. Vol. 11.№ 1. P. 15–29.

3. Papacharissi Z. A networked self: Identity, community, and culture on social network sites. NY: Routledge, 2010. 336 p.

4. Aiello G. Theoretical Advances in Critical Visual Analysis: Perception, Ideology, Mythologies, and Social Semiotics.Journal of Visual Literacy. 2006. № 26(2). P. 89–102.

5. Почепцов Г. Інформаційно-комунікативні процеси в сучасних суспільствах. Детектор медіа. 2012.23.12. URL: https://ms.detector.media/ethics/manipulation/informatsiynokomunikativni_protsesi_v_suchasnikh_suspilstvakh/.

6. Huizinga Johan. Homo Ludens: A Study of the Play-Element in Culture. Mansfield Centre, CT: Martino Publishing, 2014. 234 p.

7. Ascott Roy. Interacting: art, research and the creativive practitioner. UK: Libri Publications Ltd, Faringdon, 2010. 360 p.

8. Jones C., Volpe. E. H. Organizational identification: Extending our understanding of social identities through social networks. Journal of Organizational Behavior. 2010. № 32(3). P. 413–434.

9. Почепцов Г. Г. Нарративный инструментарий воздействия. Верхневолжский филологический вестник. 2015. № 3. С. 69–75.

10. OpenAI. How to Train Your OpenAI Five 2019.15.04. URL: https://openai.com/blog/how-to-train-your-openai-five/.

11. Tiffany M. Blizzard Sets Off Backlash for Penalizing Hearthstone Gamer in Hong Kong. The New York Times. 2019.09.10. URL: https://www.nytimes.com/2019/10/09/world/asia/blizzard-hearthstone-hong-kong.html.

12. Гегель Г. Лекции по эстетике: Соч. Т. XII. М.: Соцэкгиз, 1938 г. 494 с.

13. Candy. L., Edmonds E.A. Interacting: Art, Research and the Creative Practitioner. UK, Faringdon: Libri Publications Ltd, 2011. 360 p.

Plakhtiy Taras Oleksiiovych,
independent researcher, 79014, Lviv, Tract Glynianskyi, 36-B, tel.: 38 (050) 317 37 01, e-mail: taras.plakhtiy@gmail.com
ORCID: 0000-0003-1339-7441

Плахтій Тарас Олексійович,
незалежний дослідник, 79014, Львів, Тракт Глинянський, 36-Б, тел.: 38 (050) 317 37 01, e-mail: taras.plakhtiy@gmail.com
ORCID: 0000-0003-1339-7441

Плахтий Тарас Алексеевич,
независимый исследователь, 79014, Львов, Тракт Глинянский, 36-Б, тел.: 38 (050) 317 37 01, e-mail: taras.plakhtiy@gmail.com
ORCID: 0000-0003-1339-7441

POLITICAL PARTIES AS SUBJECTS OF TRADITIONAL ACTIVITIES IN A POSTMODERN SOCIETY (ARCHETYPAL APPROACH)

Abstract. The necessity of constructing new generation political parties that would be able to carry out traditional activities for them — to effectively and efficiently rationally manage the society under conditions of transition from modern to postmodern and in the postmodern itself is substantiated.

An interdisciplinary model for analyzing the life of the political organizations, which was created for the purpose of such construction, is presented. It links the emergent qualities of the political organizations at the macro level with the choice of behavioural strategies of their members at the micro level through the interaction of these members within primary groups and party units at the meso level. The model incorporates biological, archetypal, socio-psychological, organizational, and political science approaches with aspects highlighted in each of them that link these approaches into a coherent model based on an archetypal approach.

The relationships between the aspects of the different approaches are described in detail. In particular, the organizational approach determines the type

of situations reproduced in the primary groups and party units that affect the course of group dynamics (socio-psychological approach) and actualize the relevant cultural archetypes in the unconscious participants of the interaction (archetypal approach), which, due to their established, their habitual settings, frames, discourses, symbols, values, determine the behavioural choice of the participants in the interaction, activating or passivating them (biological approach). All this accelerates or slows down to a complete stop the process of oligarchization of the political parties and determines their viability, efficiency and effectiveness, including their ability to realize their initial goals for a long time (political science approach).

The created and presented interdisciplinary model allows to analyze the life of the political organizations at the micro, meso and macro levels at the stage of their construction in order to choose the optimal set of organizational parameters of the structure of these organizations in accordance with the type of external environment in which they should operate.

Keywords: postmodern, archetypal approach, new generation political parties, organizational approach, law of oligarchization of Michel.

ПОЛІТИЧНІ ПАРТІЇ ЯК СУБ'ЄКТИ ТРАДИЦІЙНОЇ ДІЯЛЬНОСТІ У ПОСТМОДЕРНОМУ СУСПІЛЬСТВІ (АРХЕТИПНИЙ ПІДХІД)

Анотація. Обґрунтовано необхідність конструювання політичних партій нового покоління, які були б здатними здійснювати традиційну для них діяльність — ефективно та результативно у раціональній площині управляти суспільством в умовах переходу з модерну до постмодерну і у самому постмодерні.

Представлено міждисциплінарну модель для аналізу життєдіяльності політичних організацій, яка була створена з метою здійснення такого конструювання. Вона пов'язує емерджентні якості політичних організацій на макрорівні з вибором поведінкових стратегій їхніх членів на мікрорівні через взаємодією цих членів у рамках первинних груп і партійних підрозділів на мезорівні. Модель включає біологічний, архетипний, соціально-психологічний, організаційний і політологічний підходи з виділеними у кожному з них аспектами, які пов'язують ці підходи у цілісну модель на основі архетипного підходу.

Детально описано зв'язки між аспектами різних підходів. Зокрема організаційний підхід визначає тип відтворюваних у первинних групах та партійних підрозділах ситуацій, які впливають на перебіг групової динаміки (соціально-психологічний підхід) та актуалізують відповідні культурні архетипи у несвідомому учасників взаємодії (архетипний підхід), що через сформовані на їх основі габітуси, установки, фрейми, дискурси, символи, цінності, визначають поведінковий вибір учасників взаємодії, активуючи чи пасивуючи їх (біологічний підхід). Все це прискорює або сповільнює аж до повної зупинки процес олігархізації політичних партій і визначає їх життєздатність,

ефективність та результативність, включно зі здатністю реалізовувати протягом тривалого часу власні початкові цілі (політологічний підхід).

Створена і представлена міждисциплінарна модель дає можливість проаналізувати життєдіяльність політичних організацій на мікро-, мезо- і макрорівні на стадії їх конструювання з метою вибору оптимальної сукупності організаційних параметрів будови цих організацій відповідно до типу зовнішнього середовища, в якому вони мають діяти.

Ключові слова: постмодерн, архетипний підхід, політичні партії нового покоління, організаційний підхід, закон олігархізації Міхельса.

ПОЛИТИЧЕСКИЕ ПАРТИИ КАК СУБЪЕКТЫ ТРАДИЦИОННОЙ ДЕЯТЕЛЬНОСТИ В ПОСТМОДЕРНОМ ОБЩЕСТВЕ (АРХЕТИПНЫЙ ПОДХОД)

Аннотация. Обоснована необходимость конструирования политических партий нового поколения, которые были бы способны осуществлять традиционную для них деятельность — эффективно и результативно в рациональной плоскости управлять обществом в условиях перехода из модерна к постмодерну и в самом постмодерне.

Представлено междисциплинарную модель для анализа жизнедеятельности политических организаций, которая была создана с целью осуществления такого конструирования. Она связывает эмерджентные качества политических организаций на макроуровне с выбором поведенческих стратегий их членов на микроуровне через взаимодействие этих членов в рамках первичных групп и партийных подразделений на мезоуровне. Модель включает биологический, архетипический, социально-психологический, организационный и политологический подходы с выделенными в каждом из них аспектами, которые связывают эти подходы в целостную модель на основе архетипного подхода.

Подробно описано взаимосвязи между аспектами различных подходов. В частности организационный подход определяет тип воспроизводимых в первичных группах и партийных подразделениях ситуаций, влияющих на ход групповой динамики (социально-психологический подход) и актуализирующих соответствующие культурные архетипы в бессознательном участников взаимодействия (архетипический подход), которые через сложившиеся на их основе габитусы, установки, фреймы, дискурсы, символы, ценности, определяют поведенческий выбор участников взаимодействия, активируя или пассивируя их (биологический подход). Все это ускоряет или замедляет до полной остановки процесс олигархизации политических партий и определяет их жизнеспособность, эффективность и результативность, включая способность реализовывать в течение длительного времени собственные первоначальные цели (политологический подход).

Созданная и представленная междисциплинарная модель позволяет осуществлять анализ жизнедеятельности политических организаций на микро-, мезо- и макроуровне на стадии их конструирования с целью выбора

оптимальной совокупности организационных параметров строение этих организаций в соответствии с типом внешней среды, в которой они должны действовать.

Ключевые слова: постмодерн, архетипический подход, политические партии нового поколения, организационный подход, закон олигархизации Михельса.

Formulation of the problem. The modern political science in general and partology study in particular, study, classify and describe the existing political organizations, identifying their types, kinds and defining their qualities, capabilities and effectiveness within different political systems in different countries.

What is clear, however, is that the traditional political organizations that emerged and formed in the modern era do not cope with their key functions of managing the societies, countries, and the global world in the modern era of the transition from modern to post-modern.

Therefore, we see the actual problem of not describing the existing ones, but of constructing new-generation political parties capable of surviving and acting in a complex turbulent external environment with its multiplicity of truths, destruction of meanings and values, uneven social development of different countries, which causes manifestations of postmodernity there, where neither society nor its political organizations are prepared for it.

Analysis of the recent publications on the issue and identifying unresolved parts of the common problem. In their monograph [1] the Ukrainian scientists E. Afonin and A. Martynov conceptualize the results of many years of theoretical and monitoring research of the Ukrainian School of Archetype (1992–2018), which uses the author's archetypal methods for diagnosing the transformational changes in the Ukrainian consciousness. On the basis of generalization of the received data and naturally expected abrupt qualitative changes in the public consciousness, the authors formulate an optimistic forecast of the nearest development.

At the same time, they emphasize that today the ability to see and actively shape different variants of events is gaining importance. This, in their view, is an important feature of new social engineering. The classical forecasting has mostly followed trends, and the new post-classical forecasting technology aims to foresee alternatives first. Accordingly, the broader definition of the subject field of the social engineering tasks lies in a set of applied sociology approaches focused on the purposeful change of the organizational structures that define human behaviour and provide social control functions.

According to the authors, the social and engineering factors such as the construction of the political institutions, the reception of the principles of the legal systems of the developed democratic states, the formation of a new type of culture based on new values and social priorities are of particu-

lar importance in the process of transition from one social order to another.

Thus, the constitution of the political institutions, in particular political parties, through the purposeful change of their organizational structures, which determine human behaviour and provide social control functions, is an effective way of addressing the problem that we have set at the beginning.

In his work [2] the Ukrainian philosopher Myroslav Popovych, considering modernity and postmodernity notes that rationalism is the characteristic feature of the first in the last decades. Since the Enlightenment the European civilization has been trying to find the answer to the question of how the society should choose its goals and the role of rationality in their choice and realization.

In the same work the author notes that the postmodern categorically rejects the idea of the hidden meaning of the human and human history, and that postmodernists proclaim the end of a whole-rational history and the beginning of something completely new.

This, in our opinion, negates the significance and destroys the meaning of the traditional activities of the political parties that arose and formed in the modern times and for the most part relied on static — unchanged, long-standing ideologies, whose basic foundations tried in one way or another, more or less successfully spread, and, in some places, impose on the societies.

Further, Myroslav Popovych, describing the postmodern, notes that the "mirror", that is supposed to reflect the reality, is broken into small pieces, from which one cannot unite the whole — because there is no project that would allow viewing all these pieces from a superhuman height to unravel the mystery mosaic. There is a single mechanism for combining the particle chaos as a whole — communication, in which individuals-subjects look not from above, from immense heights, but from each other in the eye, and find understanding rather than internal unity on the basis of the project of a superpersonal and timely rational collective Self.

In our view, this approach of the postmodernists is a reaction to the awareness of the inability of the existing political organizations to cope with the complexity of the modern world, which is steadily and rapidly increasing.

At the same time, the following quote is the key to solving this problem. The traditional activities of the political parties in the postmodern must unite and for a long time keep in the dynamic equilibrium particles of the broken "mirror", reflecting the reality, in order to obtain its holistic image, its perception, analysis and understanding. Moreover, such political parties, by organizing in a certain way intra-party communication and communication of the party with the society, should ensure the formation and support of the holographic brain of the organizations, the metaphor of which is presented in his book [3] by the American scholar G. Morgan — when every particle in the broken "mirror" are capable of reflecting a coherent self-image, and an image of the reality that is reflected throughout the "mirror", whereby the organization acquires the ability for continuous self-organization and self-reproduction.

In our work [4] we have shown that the collective subjectivity of the organizations, which includes a conscious and rational collective Self formed in a certain way, which continuously interacts with its collective unconscious, is a guarantee of the prevention of totalitarianism, which, according to Myroslav Popovych, try to avoid the ideologues of the postmodernism.

In his work [5] the Russian scientist N. Rozov presented a structural diagram of the general concept of the dynamic interaction of the mental and social components, revealing their basic patterns.

All the social structures are real and operate only insofar as they are driven by the behaviour of the people occupying their positions in these structures. This behaviour is directly governed by the mental settings, and in general by habits, frames and symbols that are conditioned by the cultural patterns passed down from generation to generation, including the deepest and most inertial — ethnic and civilizational archetypes. The new symbols and frames that emerge can override the old ones and replace them in the process of intergenerational translation, which is how cultural patterns evolve. There are also changes in archetypes, which already means a profound cultural and civilizational shift.

However, the speed with which this transition occurs in a context where there are a large number of successful developed countries that have already made it does not allow us to expect the natural course of the processes described by the author. In our opinion the archetype should be purposefully changed as a structure-forming component of the mentality, which implies the automatic change of the symbols, frames, habits, rituals, etc.

It should be borne in mind the same thesis of the same author, who, without diminishing the factor of chance, indicates an important pattern: in the turning moments of the history new ideas arise only through the selection and combination of ideas already existing in the given culture [6].

We plan to address this problem at the outset in the context of the archetypal approach developed by the Ukrainian School of Archetype. In particular, we will rely on the principles of archetypal management of the society developed by us [7] on the basis of the "Archetypal Management" developed by the Ukrainian scientist O. Donchenko [8].

Considering the evolution of the ideas about governance in the context of classical, non-classical and post-non-classical scientific rationalities, in his book [9] the Russian scientist V. Lepsky formed a holistic vision of the processes of forming the ideas about management and trends in its development in a postmodern world — within the framework of the corresponding post-non-classical rationality. The author considers that, in the context of post-non-classical rationality, unlike classical and non-classical, control is understood not as rigid determination of systems, but as "soft forms of management" — the creation of conditions for their development. In fact, the dominant types of management are various types of management through the environment.

That is, the political parties, in order to become effective and efficient

in the postmodern era, must integrate with the society and form one whole, while being separated from it across a fuzzy border.

It should be noted that around the same time that the idea of the postmodern formed, the theory of organizations solved the problem of choosing an organizational structure, depending on the complexity of the external environment. Thus, G. Morgan believes that the type of environment is the main factor that determines the optimal structure of the organization and its other key parameters [3]. The authors of the book [10] prove the same, arguing that in a simple and defined external environment, a simple linear hierarchical structure with appropriate (involving forced concessions) competition strategies, with formal communication systems, with an unbending organizational culture, and with routine tasks for employees would be optimal. Instead, a turbulent external environment requires a shift to a horizontal structure with appropriate cooperative competition strategies, an efficient information exchange system, an adaptive organizational culture and delegation of authority.

In his book [11] the American scientist J. Garaedagi, summarizing the development of an organizational approach in the modern world, identified two shifts in the organizational paradigm that illustrate the transition from the idea of organization as a mechanistic system without one's reason to organizational systems of a biological model with one reason and, further, to organizations — multi-reason social model systems. Actually, the latter type of organizations have proven their effectiveness and efficiency in the turbulent external environment due to the introduction of distributed (partisipative) management in their midst and the acquisition of the ability to adaptively restructure in the process of their activity.

All this testifies to the possibility of building a new generation of political parties capable of acting effectively and efficiently in the postmodern world, carrying out rational targeting on the basis of broadband processing of increasing flows of information coming from the external and internal environments.

The purpose of the article is to create an interdisciplinary model for analyzing the vitality of the political organizations, linking their emergent qualities at the macro level with the choice of the behavioural strategies of their members at the micro level through the interaction of these members within primary groups and party units, which can host new generation political parties capable of carrying out their traditional activities — effectively and efficiently in the rational plane to govern the society in a transition from modern to postmodern and in the postmodern itself.

Outline of the main research material with full justification of the scientific results. The organizations, especially political ones, cannot be adequately reflected in just one scientific approach or discipline. And when it comes to constructing them, you have to use and agree on a whole range of different approaches, identifying the relationships between them and checking the formulated theses within one of them for their simultaneous compliance with all the other approaches.

To create an interdisciplinary model to analyze the life of the political organizations we have chosen the following approaches: biological, archetypal, socio-psychological, organizational and political science.

The choice of this set of approaches for the model creation was made in view of the possibility of combining them into one whole by identifying their key aspects — a kind of nodal points that connect all of these approaches to each other. In our view, we have highlighted two key aspects of each of these approaches in order to simplify the presentation of the complex and voluminous descriptions of the latter, which, however, sufficiently adequately represent the totality of the relationships between them.

The basic approach in this list is, undoubtedly, an archetypal approach that binds them all together and is central to the relationship between them, effectively providing a transition from micro level to meso and macro level.

Thus, the first two approaches — biological and archetypal describe the organization at the micro level — allow to define and, accordingly, to predict the choice of its members behavioural schemes and strategies in the process of interaction within the organization.

The socio-psychological approach allows to describe what is happening on the meso level, namely, how, under the influence of what patterns the interaction of the members of the organizations in groups occurs, between groups within units and between different organizational units.

The organizational and political science approaches make it possible to describe an organization at the macro level — to determine its most general characteristics and qualities. The direct correlation of these approaches with the archetypal approach makes it possible to establish the interdependence of these characteristics and qualities with the choice of the members of the organization of behavioural schemes and strategies in its primary groups and units.

The interdisciplinary model we have created to analyze the life of the political organizations is presented in Scheme 1.

One of the most important approaches is the biological approach we have presented within its biopolitical [12] and ethological [13] branches. It includes the following two basic aspects.

The first aspect is based on the thesis about the existence of two fundamental mechanisms for the survival of the populations — confrontation and cooperation, which ensure the realization of its biological purpose — survival. Thus, A. Oleskin in [12] notes that in terms of biopolitics, the social behaviour is a complex interlocking of its two forms: 1) agonistic, including forms of behaviour associated with conflicts between the living organisms, namely aggression, isolation, subordination (as a set of behaviours aimed at stopping aggression by another person); 2) non-agonistic (loyal, "friendly"), which includes affiliation, cooperation, as well as social relief and imitation.

At the same time, we will consider it obvious that the collective unconscious was formed under the influence of the natural need to ensure the realization of the biological goal of the human activity — survival, as the ability to self-
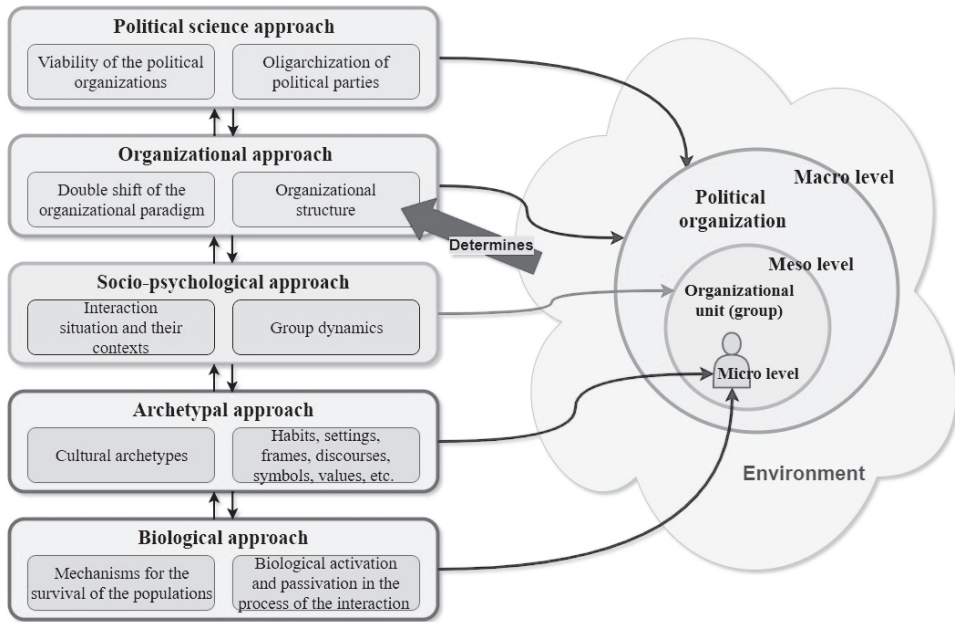
Scheme 1. **An interdisciplinary model for analyzing
the life of the political organizations**

reproduction in time and expansion in space within the ecosystem. This leads to the deep interconnectedness of our biological and mental systems and, accordingly, the interconnectedness of the biological and archetypal approaches.

The second aspect is the biological activation and passivation of the members of the population in the process of their interaction in small or large groups due to the course of a number of relevant neurohumoral reactions in the brain of each of them [13]. The activation and passivation are manifested in the process of ranking the candidates for leadership in these groups, resulting in hierarchical structuring of the biosocial systems. Hierarchies regulate the access of "less valuable" parts (low-ranking individuals) to the limited sources of resources. Another social function of the hierarchy is to reduce

the level of intra-group aggression, that is, passivation, by developing rules for the peaceful interaction of the individuals of different ranks: dominant, sub-dominant, subordinate [12].

Thus, the biological approach allows to predict the biological activation or passivation of the members of the political organizations at the micro level, depending on the level of actualization of a particular mechanism of the population survival — confrontation or cooperation.

It should be noted that the biological activation and passivation directly link the biological approach to the socio-psychological approach through, respectively, social facilitation and inhibition.

The archetypal approach we use and develop [4, 7, 14] is based on the refinement of the Ukrainian School of

Archetype, in particular, on the basis of the approaches of the Ukrainian scientist O. Donchenko.

In her work [8] the collective psyche is represented by a formation based on an autonomous foundation — the foundation of archetypes. When one enters an archetypal situation, he/she operates according to an internal pattern that is typical for everyone. The archetype, wherever it may appear, has a powerful driving force that always comes from the unconscious. The mechanism of activation of the archetype occurs through the phenomenon of libido, that is defined as a common life instinct or "psychic energy". Its source is the conflict between the infantile instinct and the ethics that cannot be avoided. In the presence of a suitable situation, certain structures of the collective unconscious can be activated immediately. The psychological mechanism of activation of these structures is one, but the forms of manifestation depend on many factors — the situation, the type and kind of group, the level of confidence or cognition by the consciousness of the layers of the collective psyche, that is, the relationship between the conscious and the unconscious in the psyche of the individual and the group. The archetype as a whole image always consists of dichotomies. There are no isolated archetypes because one cannot become a person without relationships and relationships with other roles and internal hypostasis.

Introducing the concept and describing the organizing principles of the fractal archetype of the psychosocial evolution, O. Donchenko distinguishes the following components: totalitarian (totemic) type of the social life, authoritarian type of the social life, liberal life style, democratic way of life, which, in a more appropriate format for our presentation, correspond to the cultural archetypes of consolidation, confrontation, competition and cooperation.

Using the concepts of cultural archetypes, we mean that each of them represents a set of dichotomies of personal archetypes corresponding to it, political myth invariants, etc., which offer different classifications of archetypes of the unconscious [7] and which form the basis around which the frames, discourses, habits, rituals are formed [5]. It should be understood, however, that the cultural archetypes of consolidation and confrontation are extremely volatile and are constantly shifting either to confrontation or to cooperation (voluntary or forced) [14].

Therefore, the first aspect of the archetypal approach that establishes the link between it and the biological approach is the cultural archetypes formed on the basis of the more ancient mechanisms of the survival of the human populations and identified by us in describing the biological approach.

The second aspect of the archetypal approach is the activation of particular habits, settings, frames, discourses, symbols, values, etc. as a result of the activation of a particular cultural archetype by the situations of the interaction and their contexts, which are reproduced in the groups and units of the political organizations. This aspect directly links the archetypal approach to the socio-psychological and organizational approaches. The first one determines the dependency of the members

of the organization on the behaviours and strategies of the interaction situations in which they are located and their contexts, and the second determines what type of interaction situations will be systematically reproduced in the primary groups and units of the organization (more on this below).

Note that these two aspects also link the archetypal approach to the political science. They suggest, on the one hand, the viability of the political organizations based on the fact that the energy allocated by the party members will be redeemed in internal conflicts as a result of the actualization of the cultural archetype of confrontation, or accumulated and directed towards the realization of the party goals due to the actualization of the cultural archetype of cooperation. On the other hand, they determine the outcome of the internal organizational processes, which, if not designed and implemented preventive measures, causes the manifestation of the law of oligarchization of Michel, which leads to the oligarchization of the political organizations.

Thus, the archetypal approach allows to predict the viability of the organizations depending on the actualization of a cultural archetype — confrontation or cooperation, which, in turn, is determined by the appropriate type of archetypal situations that are constantly reproduced in the primary groups and units of the organization. At the same time, the actualization of one or another cultural archetype activates the corresponding habits, attitudes, frames, discourses, symbols, values, etc., which determine the participants' choice of behavioural patterns and strategies at the micro level within the framework reproduced by the various organizational party parameters of the archetypal situations.

The socio-psychological approach occupies an intermediate place in the interconnected set of approaches presented by us and describes the course of group processes at the meso level in the organizations. It is also represented by two of the most important aspects, in our opinion.

The first covers the classical or natural group dynamics, which includes the set of group effects and processes that accompany the development of a typical human group. In a number of our publications we investigated the progress of the group dynamics in the political organizations and in [7] summarized their results and substantiated ways of managing it by managing the situations of interaction of the members of the party units created by the organizational tools within the organizational approach.

The course of group dynamics determine the reproduction and change of the situations of interaction at the appropriate stages of the group development, that determines its relationship with the archetypal approach, which updates the relevant archetypes in each situation that determine the behaviour of the participants of the interaction.

The second aspect concerns the influence of the interaction situation and their contexts on the behavioural choice of the interaction participants and is based on the results of the research presented in the book [15] by the famous social psychologists L. Ross, R. Nisbett.

The authors identified and analyzed in detail three basic principles of the

social psychology: strong deterministic influence on the human behaviour of the immediate social situation; influence on the behaviour of the subjective interpretation; dependence of behaviour on the state of the individual psyche and social group as stressed systems. According to these authors, they are the basis of the modern social psychology.

We see a direct connection of this aspect of the socio-psychological approach with the archetypal approach, namely with the actualization of a certain cultural archetype with an appropriate situation of interaction, which through it activates its corresponding habit, settings, frames, discourses, symbols, values that directly determine the behaviour of the participants of the interaction. At the same time, the actualization of a particular cultural archetype activates or inactivates the participants at the biological level by triggering the neurohumoral responses corresponding to it in the brain of each of them. This aspect is also directly related to the organizational approach, namely the reproduction of the typical situations of interaction in primary groups and political party units, which are determined by the parameters of its organizational structure.

Thus, the socio-psychological approach allows to predict the social facilitation and inhibition of the members of the political organizations on the meso level — in the primary groups and the triple units depending on the typical situations of interaction that are reproduced and changed in them as a result of the group dynamics. By changing its course with organizational tools that allow purposeful reproduction of the constructed situations of interaction, it is possible to change the course of the classical group dynamics by controlling the activation and passivation of the participants of the interaction.

We take **the organizational approach** to the macro level through research within the framework of the general parameters of the political organizations that determine their emergent qualities, which, in turn, through the relationships we describe, determine the behavioural choices of their members at the micro level. Let us also present it in two aspects.

The first of these identifies the double shift of the organizational paradigm, presented in his book [11] by the American scientist J. Garaedagi as a transition from organizations — unreasonable systems of the mechanistic model — to organizations — systems with one reason of the biological model and beyond, to organizations — multi-reason systems of the social models. This aspect directly links the organizational approach with the political science, determining what type of organization will be viable in today's turbulent, uncertain and fuzzy external environment with the increasing complexity and the flow of rapidly growing information in it. That is, in the transition from modern to postmodern.

The double shift of the organizational paradigm corresponds to the double shift of the paradigm of subject-object relations in the context of the evolution of perceptions of management, which considers it within the framework of classical, non-classical and post-non-classical rationality [9]. These two shifts reflect the change in

the paradigm of each type of entity — from subject as one person to subject — small group and further, to a subject in a large group whose interaction is organized by specific algorithms. This, as well as the relevant type of subjectivity, is the main political process in the new generation parties, which directly links the organizational approach with the political science, we have presented in our publication [16].

The second aspect determines the choice of a set of organizational parameters of a political party, which includes the organizational structure, organizational culture, type of leadership, roles (tasks) of the employees, approaches to the exchange and distribution of information, the direction of shift of competition, etc., according to the type of the external environment in which it operates whether this organization will operate.

As we noted above, in the 70s and 90s of the last century, in parallel with the emergence of the concept of postmodern, a general approach was made in the framework of the theory of organization to the choice of parameters of the organizational structure in accordance with the type of the external environment in which the organization operates. Thus, the authors of the book [10] argue that in a simple and defined external environment, a simple linear hierarchical structure with appropriate (requiring forced concessions) strategies of competition, with formal communication systems, with a rigid organizational culture and with routine tasks will be most optimal. Instead, a turbulent external environment requires a shift to a horizontal structure with appropriate cooperative competi-

tion strategies, an efficient information exchange system, an adaptive organizational culture and delegation of authority.

In fact, the second aspect specifies the first — it determines on what basis and how the next generation political parties should be built — multi-reason social model systems that will be viable, effective and efficient in a turbulent external environment, thus linking the organizational and political approach.

At the same time, the second aspect of the organizational approach determines the type of the situations reproduced in the primary groups and party subunits that influence the course of the group dynamics (socio-psychological approach) and actualize the relevant cultural archetypes in the unconscious participants of the interaction (archetypal approach), based on their habit, settings, frames, discourses, symbols, values, etc. determine the behavioural choices of the participants in the interaction, activating or passivating them (biological approach). All this accelerates or slows down to a complete stop the process of oligarchization of the political parties and determines their viability, efficiency and effectiveness, including their ability to realize their initial goals for a long time (political science approach).

The political science approach determines the most general dynamic parameters of the political organizations in the time frame at the macro level — it forms an idea of the viability, efficiency and effectiveness of the political organizations in the external environment in terms of specific political systems and countries at each stage of their activity (the first aspect). At the same

time, the political science approach captures and analyzes the processes of the degeneration of political parties as a result of the Michel oligarchization law with a corresponding change in the initial goals, the concentration of power in the leading core when the public is passivated, and also captures and analyzes the emergence and dynamics of intra-organizational contradictions and conflicts (the second aspect).

The first aspect, as noted above, is directly related to the type of organizational paradigm used in the construction and structure of the party, and the second aspect — to the set of organizational parameters of the party that determine its structure and the flow of the internal organizational processes.

Conclusions and prospects for further research

The created and presented interdisciplinary model allows to analyze the life of the political organizations at the micro, meso and macro levels at the stage of their construction in order to choose the optimal set of organizational parameters of the structure of these organizations in accordance with the type of the external environment in which they should operate.

On its basis we created a project of a new-generation political party, which is capable of carrying out traditional activities in the transition from modern to postmodern and directly in postmodern [16] and tested in practice within the framework of this project the individual technologies and algorithms of the teamwork of the members of large groups of the party units.

The beginning of construction a party for this project will open the prospect of exploring its basic qualities and the flow of the internal organizational processes at all the levels, which will allow to adjust the individual parameters of the project in the process of deployment of such an organization.

REFERENCES

1. Afonin, E., & Martynov A. (2019). Ukrainske dyvo: vid depresii do sotcialnogo optymizmu [Ukrainian miracle: From Depression to Social Optimism]. Kyiv: Kyiv-Mohyla Academy Publishing House [in Ukrainian].
2. Popovich M. (2002). Modern i postmodern: filosofiya i polityka. [Modern and Postmodern: Philosophy and Politics]. Dukh i Litera — Spirit and Letter, 9–10 [in Ukrainian].
3. Morgan, G. (1998). Imidzhy organizatsyi: vosiem modeliei organizatsyonnoho razvitiia [Images of Organization]. (N. Lapina, Trans.). Moskov: Vershyna [in Russian].
4. Plakhtiy, T. (2016). Subiektnist organizatsii v arkhetypnomu vymiri [Subjectivity of organizations in archetypal dimension]. Publichne uriaduvannia: zbirnyk — Public Governance: Collection, 2(3). (pp. 204-216). Kyiv: DP "Vydavnychyi dim "Personal" [in Ukrainian].
5. Rozov, N. S. (2010). Ritualy, instituty i resursy: socialnyie osnovy transformacyi mentaliteta [Rituals, institutions and resources: social foundations of the transformation of mentality]. Cennosti i smysly — Values and meanings, 5 (8), 50-67 [in Russian].
6. Rozov, N.S. (2017). Konceptualizaciya svyazi [Conceptualization of Communication]. Filosofiya i obshchestvo — Philosophy and society, 1 (82), 29-47 [in Russian].
7. Plakhtiy, T. (2014). Organizational Tools for Archetypal Management of Social Systems. Social Sci-

ence Research Network, June 13. Retrieved from: https://ssrn.com/abstract=2542837.

8. Donchenko, O. A. (2012). Arxetypovyi menedzhment: monografiya [Archetypal Management. Monograph]. Kirovograd: Imex-LTD [in Ukrainian].

9. Lepskiy, V. E. (2019). Metodologicheskij i filosofskij analiz razvitiya problematiki upravleniya [Methodological and philosophical analysis control development]. Moscow: Cogito-centre [in Russian].

10. Daft, R. (2013). Organizatsionnaia teoriia I dizain [Organization theory and design]. (E. V. Kuznietsova, Trans.). Sankt Peterburg: Piter [in Russian].

11. Gharajedaghi, J. (2007). Sistemnoie myshlienie: Kak upravliat khaosom i slozhnymi protsesami. Platforma dlia modelirivaniia arkhitektury biznesa [System thinking: managing chaos and complexity: a plaform for designing business architecture]. (E. I. Niedbalskaia, Trans., E. V. Kuznietsova Ed.). — Minsk: Grievtsov Publisher [In Belarus].

12. Oleksin, A. V. (2006). Biopolitics. Biopolitika. Politicheskij potencial sovremennoj biologii: filosofskiye, politologicheskiye i prakticheskiye aspekty. [The political potential of modern biology: philosophical, political and practical aspects]. Moscow: Lomonosov Moscow State University [in Russian].

13. Zhukov, D. A. (2014). Stoj, kto vedet? Biologiya povedeniya cheloveka i drugikh zverej: v 2 t. [Wait, Who Leads? Biology of the Human Behavior and other Animals: in 2 volumes]. Moscow: Alpina non-fiction [in Russian].

14. Plakhtiy, T. O. (2018). Archetypal principles behind political space realignment. Public management: collection, 4 (14), (Special edition). (pp. 227-243). Kyiv: DP "Vydavnychyi dim "Personal" [in Ukrainian].

15. Ross, L., & Nisbett, R. (1999). Cheloviek I situatsiia: perspektivy sotsialnoi psikhologii [The person and the situation: Perspectives of social psychology]. (V. V. Rumynskii, Trans., E. N. Yemelianova, V. S. Maguna Ed.). Moskov: Aspekt Press [in Russian].

16. Plakhtiy, T. (2019). Osnovnyj politychnyj proces u partiyax novogo pokolinnya [The main political process in new generation parties]. Zbruch: veb-sait — Zbruc: website. Retrieved from https://zbruc.eu/node/93087 [in Ukrainian].

СПИСОК ВИКОРИСТАНИХ ДЖЕРЕЛ

1. Афонін Е., Мартинов А. Українське диво: від депресії до соціального оптимізму / Е. Афонін, А. Мартинов. К. : Вид. дім "Києво-Могилянська академія", 2019. 296 с.

2. Попович М. Модерн і постмодерн: філософія і політика / М. Попович // Дух і Літера. 2002. № 9–10.

3. Морган Г. Имиджи организации: восемь моделей организационного развития / Г. Морган; пер. с англ. под ред. Н. Лапиной. — М. : Вершина, 2006. — 416 с.

4. Плахтій Т. Суб'єктність організацій в архетипному вимірі / Т. Плахтій // Публічне урядування : збірник. № 2 (3) — червень 2016. К. : ДП "Вид. дім "Персонал", 2016. С. 204–216.

5. Розов Н. С. Ритуалы, институты и ресурсы: социальные основы трансформации менталитета / Н. С. Розов // Ценности и смыслы. — 2010. № 5 (8). С. 50–67.

6. Розов Н. С. Концептуализация связи / Н. С. Розов // Философия и общество. 2017. № 1 (82). С. 29–47.

7. Плахтій Т. Організаційні інструменти архетипного управління соці-

альними системами / Т. Плахтій // Публічне управління: теорія та практика: зб. наук. праць асоціації докторів наук з державного управління. Х. : Вид-во "ДокНаукДержУпр". № 2(18) (спецвипуск), червень, 2014. С. 130–141.

8. Донченко О. А. Архетиповий менеджмент: монографія / О. А. Донченко. Кіровоград : Імекс-ЛТД, 2012. 264 с.

9. Лепский В. Е. Методологический и философский анализ развития проблематики управления / В. Е. Лепский. Москва : Когито-Центр, 2019. 340 с.

10. Дафт Р. Организационная теория и дизайн: учебник / Р. Дафт; пер. с англ. В. Кузин. СПб : Питер, 2013. 640 с.

11. Гараедаги Дж. Системное мышление: Как управлять хаосом и сложными процессами. Платформа для моделирования архитектуры бизнеса / Дж. Гараедаги; пер. с англ. Е. И. Недбальская; науч. ред. Е. В. Кузнецова. Минск : Гревцов Паблишер, 2007. 480 с.

12. Олескин А. В. Биополитика. Политический потенциал современной биологии: философские, политологические и практические аспекты / А. В. Олескин. — М. : МГУ им. В. М. Ломоносова, 2006. — 583 с.

13. Жуков Д. А. Стой, кто ведет? Биология поведения человека и других зверей: в 2 т. / Д. А. Жуков. М. : Альпина нон-фикшн, 2014. 564 с.

14. Плахтій Т. О. Архетипні засади реструктуризації політичного простору / Т. О. Плахтій // Публічне урядування : збірник. № 4 (14), червень, 2018 (спецвипуск). Київ: ДП "Видавничий дім "Персонал", 2018. С. 237–253.

15. Росс Л., Нисбетт Р. Человек и ситуация: перспективы социальной психологии / Л. Росс, Р. Нисбетт; пер. с англ. В. В. Румынского; под ред. Е. Н. Емельянова, В. С. Магуна. М. : Аспект Пресс, 1999. 429 с.

16. Плахтій Т. Основний політичний процес у партіях нового покоління [Електронний ресурс] / Т. Плахтій // Збруч : веб-сайт. 27 жовтня 2019. Режим доступу: https://zbruc.eu/node/93087.

Ponomarenko Liudmyla Viktorivna,
Leading specialist of the International Relations Division, Communications Department, the National Academy for Public Administration under the President of Ukraine; 04050, Kyiv, Str. Puhachova, 12/2, tel.: (044) 481 21 95, plv_maren@ukr.net

ORCID: 0000-0001-9999-6335

Пономаренко Людмила Вікторівна,
провідний фахівець відділу забезпечення міжнародних зв'язків управління комунікативними зв'язками Національної академії державного управління при Президентові України; 04050, м. Київ, вул. Пугачова, 12/2, тел.: (044) 481 21 95, plv_maren@ukr.net

ORCID: 0000-0001-9999-6335

Пономаренко Людмила Викторовна,
ведущий специалист отдела обеспечения международных связей управления коммуникативными связями Национальной академии государственного управления при Президенте Украины; 04050, г. Киев, ул. Пугачева, 12/2, тел.: (044) 481 21 95, plv_maren@ukr.net

ORCID: 0000-0001-9999-6335

MENTALITY OF UKRAINIAN SOCIETY AND ITS IMPACT ON MODERN PROCESSES OF INSTITUTIONALIZATION (ARCHETYPAL APPROACH)

Abstract. The article deals with the concept of mentality of Ukrainian society, its peculiarities and role in formation of typical life reactions of society, which reflect the ethno-psychological and socio-cultural features of Ukrainian society. The influence of mentality on development and effectiveness of national and foreign policy implementation, management of internal social processes, cultural development, etc. is analysed. The examples show the role of historical experience in mentality formation of Ukrainian society.

Separate archetypes are distinguished — toiler, nomad, teacher, victim and warrior, as those having significant influence on the formation of the Ukrainian men-

tality, and through it have a direct impact on the processes of institutionalization in Ukraine, the processes of state-building and nation-building. It is noted that due to the experience of the previous generations of Ukrainians, the behavioural and defensive reactions of the generations of the current ones have been largely formed, as well as certain fears and complexes in the society have been generated.

Through the archetype of the toiler the state and prospects for development of labour resources in Ukraine are studied. The nomad archetype explores migration processes in Ukrainian society. The role of the intelligentsia in state-building and nation-building processes is analysed through the prism of the teacher archetype. In the context of the victim archetype, the peculiarities of the worldview of Ukrainians as representatives of post-colonial society have been studied. And through the archetype of the warrior the most active, passionate part of society and its role in state-building and nation-building are characterized.

The diversity of Ukrainian society and the factors that influence it are noted. The elements necessary for the formation of a healthy civil society and the harmonious development of the state and the creation of the nation are identified. The relations between the mentality of the society and the leadership qualities of the top public officials chosen by such society are emphasized.

Keywords: mentality, society, archetype, state-building, nation-building.

МЕНТАЛЬНІСТЬ УКРАЇНСЬКОГО СУСПІЛЬСТВА ТА ЇЇ ВПЛИВ НА СУЧАСНІ ПРОЦЕСИ ІНСТИТУЦІОНАЛІЗАЦІЇ (АРХЕТИПНИЙ ПІДХІД)

Анотація. Розглянуто поняття ментальності українського суспільства, її особливості та роль у формуванні типових життєвих реакцій суспільства, що відображають етнопсихологічні та соціокультурні особливості українського соціуму. Проаналізовано вплив ментальності на розробку та ефективність впровадження внутрішньої та зовнішньої політики, керування внутрішніми соціальними процесами, культурним розвитком тощо. На прикладах показано роль історичного досвіду у формуванні ментальності українського суспільства.

Виокремлено окремі архетипи — трудівника, кочівника, вчителя, жертви та воїна як такі, що мали суттєвий вплив на формування української ментальності, а через неї мають безпосередній вплив на процеси інституціоналізації в Україні, процеси державотворення та націєтворення. Відзначено, що через досвід попередніх поколінь українців значною мірою сформовано поведінкові та захисні реакції поколінь нинішніх, а також згенеровано певні страхи й комплекси у суспільстві.

Через архетип трудівника розглянуто стан та перспективи розвитку трудових ресурсів в Україні. У межах архетипу кочівника досліджено міграційні процеси в українському суспільстві. Роль інтелігенції в державотворчих та націєтворчих процесах проаналізовано через призму архетипу вчителя. У контексті архетипу жертви вивчено особливості світосприйняття українців як представників постколоніального суспільства. А через архетип воїна

схарактеризовано найактивнішу, пасіонарну частину суспільства та її роль у розбудові держави та творенні нації.

Зазначено строкатість українського суспільства та фактори, які на це впливають. Визначено елементи, необхідні для формування здорового громадянського суспільства та гармонійного розвитку держави, творення нації. Підкреслено зв'язок між ментальністю суспільства та лідерськими якостями перших осіб, яких таке суспільство обирає.

Ключові слова: ментальність, суспільство, архетип, державотворення, націєтворення.

МЕНТАЛЬНОСТЬ УКРАИНСКОГО ОБЩЕСТВА И ЕЕ ВЛИЯНИЕ НА СОВРЕМЕННЫЕ ПРОЦЕССЫ ИНСТИТУЦИОНАЛИЗАЦИИ (АРХЕТИПНЫЙ ПОДХОД)

Аннотация. Рассмотрено понятие ментальности украинского общества, ее особенности и роль в формировании типичных жизненных реакций общества, которые отражают этнопсихологические и социокультурные особенности украинского социума. Проанализировано влияние ментальности на разработку и эффективность внедрения внутренней и внешней политики, управления внутренними социальными процессами, культурным развитием и т. д. На примерах показана роль исторического опыта в формировании ментальности украинского общества.

Выделены отдельные архетипы — труженика, кочевника, учителя, жертвы и воина, как имевшие существенное влияние на формирование украинской ментальности, а через нее имеют непосредственное влияние на процессы институционализации в Украине, процессы формирования государства и нации. Отмечено, что через опыт предыдущих поколений украинцев в значительной степени сформированы поведенческие и защитные реакции поколений нынешних, а также сгенерированы определенные страхи и комплексы в обществе.

Через архетип труженика рассмотрены состояние и перспективы развития трудовых ресурсов в Украине. В рамках архетипа кочевника исследованы миграционные процессы в украинском обществе. Роль интеллигенции в процессах формирования государства и нации проанализирована через призму архетипа учителя. В контексте архетипа жертвы изучены особенности мировосприятия украинцев как представителей постколониального общества. А через архетип воина охарактеризована самая активная, пассионарная часть общества и ее роль в развитии государства и создании нации.

Отмечена пестрота украинского общества и факторы, которые на это влияют. Определены элементы, необходимые для формирования здорового гражданского общества и гармоничного развития государства, создания нации. Подчеркнута взаимосвязь между ментальностью общества и лидерскими качествами первых лиц, которых такое общество избирает.

Ключевые слова: ментальность, общество, архетип, формирование государства, формирование нации.

Target setting. The concept of mentality can be characterized as the specifics of the perception and interpretation of the world, proper for particular people, nation, social subject, personified by certain sociocultural phenomena. Mentality is formed through behavioural stereotypes, the specificity of forms and methods of their expression, intellectual and emotional reactions based on historical experience, as well as through archetypes of culture and socio-psychological mood of social subjects. Mentality forms the typical life reactions of society, reflecting the ethnopsychological and sociocultural characteristics of certain societies. It is mentality that unites the material and spiritual in the life of society [1, p. 369].

The mentality of society forms a kind of scenario that combines historical, cultural, traditional, behavioural and emotional, conscious and subconscious elements, according to which the development of such a society takes place. It is on the basis of the mentality of an individual people that its losses and victories, foreign and domestic policies, economic growth and cultural development, state- and nation-building are based.

Understanding of the mentality of Ukrainian society plays an important role for development and implementation of effective policy, management of internal social processes, cultural development etc.

The experience of previous generations of Ukrainians is richly reflected in archetypes that are embedded in Ukrainian traditions and culture. It is this experience that plays a leading role in shaping the mentality of modern Ukrainian society, that has a rather variegated character, and which has both positive and negative features.

If we analyse the mentality of Ukrainian society, then we can predict further prospects for the development of the Ukrainian state in order to avoid mistakes that in the past have already led to the loss of freedom and independence.

Analysis of basic research and publication. National mentality, national identity and national character have repeatedly become the subject of research by scholars who approached the study of Ukrainian society from different points of view. The developments in this area in the works by M. Hrushevskyi, D. Dontsov, S. Krymskyi, V. Lypynskyi are separately distinguished.

At the same time, the issues of the formation of national consciousness and mentality of society remain relevant in the processes of state- and nation-building in Ukraine.

The purpose of the article is to study the mentality of Ukrainian society and its impact on modern institutionalization processes within the framework of the archetypal approach.

The statement of basic materials. Ukrainian society is distinguished by its traditionalism, conservatism. Ukrainians, for the most part, are reluctant to accept changes and reforms, subconsciously fearing them, often justifiably, holding on to long-established social systems and norms. As a result, a certain inertia is inherent in Ukrainian society, expectations of a certain external stimulus, "thunder" in order to "cross oneself", that is, to take concrete active actions.

At some point a very appropriate description of the Ukrainian society and

its mentality was given by Mykola Hohol, noting its peculiar inconsistency, combination of two opposite colours of the spectrum, where they joined the "European cautiousness and Asian carelessness, naivety and cunningness, strong active principle and utter laziness and bliss, desire for development and perfection — and meanwhile, attempts to seem as one that neglects the perfection" [2].

The Ukrainian mentality successfully adapts to the challenges of our time, but it is precisely this flexibility that becomes an obstacle to the effectiveness of managerial processes in the state. Inconsistent domestic policy, and with it political, economic, cultural and even territorial uncertainties increase the level of anxiety and suspicion in society.

The historical experience, on the basis of which the Ukrainian mentality is based, predominately had a rather traumatic character — only in the last century, Ukrainians have survived two world wars, gaining and losing independence, Holodomors, forced collectivization and russification, mass repressions, ethnic cleansing etc. Own history taught Ukrainians to beware not only of strangers, but also of their own. Ukrainians who have betrayed not only their people, but also themselves are still called mankurts, people without historical memory [3].

The formation of the Ukrainian mentality was greatly influenced by archetypes traditional for Ukrainian society, which combined the experience and patterns of behaviour of previous generations. Among the archetypes that are especially relevant for the development of the Ukrainian state today,

we can distinguish, in particular, the archetypes of a toiler, nomad, teacher, victim and warrior. It is they who form the colourful image of modern Ukrainian, whose character, although it has certain differences depending on the region, but as a whole combines a number of traditional archetypes.

The mentality of any person has certain scenarios, the expected results — from the state, society and themselves. However, the experience of previous generations of Ukrainians not only forms the behaviour and defensive reaction of current generations, but also generates certain fears and complexes in society. Reflection of such a situation is a whole series of risky trends for the further development of the state and its institutionalization, which over the years become more and more threatening.

Ukrainians are traditionally considered a hardworking nation. In Ukrainian literature, the archetypal image of an industrious Ukrainian peasant, a grain farmer, and a true master has been firmly rooted. And even as a hireling, a Ukrainian is usually portrayed as a skilled craftsman. The modern average Ukrainian is no longer a farmer. However, he is still distinguished by professionalism and hard work.

Unfortunately, our state is currently going through a rather difficult period in the field of labour resources. Ukraine remains one of the poorest European countries, where wage level is one of the lowest in Europe. At the same time, highly skilled workers from Ukraine are highly valued in the countries of the European Union, where they are now actively going to work, the same as numerous unskilled

workers. The lack of European labour resources is replenished by Ukrainian guest workers, while the Ukrainian labour market remains at a loss, as is the Ukrainian economy as a whole.

The Soviet period of Ukrainian history also had a negative impact on the quality of Ukrainian labour resources, when Ukrainians worked for the state and not for their own wealth, therefore the sole "motivation" was only punitive methods of the state, such as dekulakization, forced collectivization, workdays, lack of passportization of peasants etc.

The modern labour market in Ukraine is a logical continuation of reality already laid down by the preliminary centuries. While some of the citizens are ready to work and develop, create their own business and create new jobs, pay taxes to the budget of their state, another part of the society is not interested in this and still hopes to receive a certain guaranteed "iron rice bowl" from the state. And if in the Soviet period the income level practically did not distinguish representatives of various professions among themselves, today the situation has changed dramatically. The gap between the incomes of the rich and the poor is enormous. Weakness of state control over the origin of incomes of individual citizens, permissiveness of the oligarchy, work "in the shadows" and salaries "in envelopes", manipulations with tax payments generate tension and discontent of society.

An important role in society is played by the subconscious fear that remained in many generations of Ukrainians, which have not yet forgotten how the state was taking away businesses of their great-grandfathers-entrepreneurs, NEPmen, and how the same state scooped out all provisions from the storerooms of their great-grandfathers-peasants, grain farmers. The unpredictability of public policy puts modern small and medium-sized businesses in a vulnerable position.

In the situation that is taking place, the state does not act as a guarantor of stability, as the protector of the interests for the active part of its population, but rather as an unpredictable punitive machine that holds back not only the development of its own entrepreneurship, but also prevents the foreign investor from entering the Ukrainian market.

Such negative trends indicate the weakness of the controlling and regulatory functions of the state. Fear and uncertainty about tomorrow hinder the development of Ukrainian business and the Ukrainian economy as a whole.

The issue of labour resources is closely related to another threatening trend for Ukraine — external labour migration.

Due to political, social, economic or ideological factors, many generations of Ukrainians decided to leave their own home in search of a better fate in other places, turning to the archetype of a nomad — a person who is free to choose his own path and move forward, leaving his previous life in the past.

Several waves of Ukrainian emigration, especially the second — between the world wars and the third — after the World War II, had an extremely negative impact on Ukrainian society. A part of the most active and productive strata of the population was lost: these were representatives of the intel-

ligentsia, church, pro-Ukrainian political figures and military personnel who at the time supported the idea of Ukrainian independence or as former prisoners of war were not needed to the Soviet command, and ordinary Ukrainians who were doomed to destruction or emigration only because of their nationality.

At the same time, over the course of the decades of emigration for modern independent Ukraine many brilliant scientists, highly qualified specialists and simply able to work people have been lost. Labour migration brings billions of dollars for Ukraine annually [4]. However, this figure is an indicator of a catastrophic economic and social situation in the country, because it indicates millions of its citizens who could not find work with decent wages at home and were forced to go to work in other countries [5]. Some of them will return to Ukraine, but the rest will be lost for the country. Such prospects hit not only on economic development, but also on the demographic potential of Ukraine. After all, the Ukrainian nation is not only rapidly aging, but also stably demonstrates a negative natural population growth [6].

If for previous generations of migrants, the reasons for going abroad were more likely to be politically and ideologically motivated, then for migrants today, financial factors play a leading role. And the loss of a young, able to work population is disastrous for the state, that has already faced personnel shortages and a demographic crisis. The state does not provide basic social needs for social protection, employment, decent payment for labour etc.

However, along with basic needs — physiological, safety and social, in a certain layer of society there is a steady demand for meeting higher needs [7]. From the point of view of mass management, the scenario, where society is content with the satisfaction of only basic needs, is much more promising. Such a society is much easier to rule. A society interested in learning new things, in spiritual development and self-improvement, becomes an uncontrollable force, capable of analysis and self-development. The percentage of such citizens is always relatively small, but they are characterized by great activity, passionarity, sufficient to "ignite" other fellow citizens, to change the political course of the whole country or to protect its independence.

In each developed community, there are certain authorities who, by virtue of their own experience or knowledge, are able to significantly influence not only public opinion, but social processes as a whole. Traditionally, such a role is assigned to representatives of the intelligentsia — scientists, researchers, inventors, writers, artists, doctors etc. We are talking about the very same archetype of a teacher, mentor, who, due to the own experience, is able to share wisdom, to fulfill an advisory function. But today, the consciousness of Ukrainian society is controlled by media characters, self-styled one-day experts, bloggers etc.

In the age of information technology, Ukrainian society is accustomed to consuming informational "fast food". The information is presented in a profitable, easy for consumption form, that does not require analysis or reflection. Modern Ukrainian society is highly

emotional, which is easily used in a hostile information war. The lack of effective state control over unsystematic, and often openly hostile, information flows directed to Ukrainian society through the mass media has led to a number of systemic defeats of Ukraine in the informational confrontation with the enemy.

The reasons for this situation can be found by looking again back at Ukrainian history, where a glitch in the worldview of society crept in. Representatives of the intelligentsia have long been considered the most thinking segment of the population. This is due primarily to the fact that it is a person of intellectual labour, with a thorough education and life experience — a teacher, a doctor, a priest, who was traditionally considered an authority in Ukrainian society. In the Soviet period, the attitude towards the so-called intelligentsia was rather dismissive. At the same time, representatives of the Ukrainian intelligentsia, especially artists who, through their own creativity, spoke to people in the language that they understood, were considered hostile, blatantly harmful elements, spokesmen of bourgeois nationalism.

Thinking intelligentsia plays an important role not only for the state-building, but also for the creation of a nation. Not for nothing that in the Soviet period, the destruction of the intelligentsia as the bearer of the Ukrainian mentality occurred especially harshly and cynically. Only the executions of the Ukrainian intelligentsia in the Sandarmokh massif inflicted irreparable losses on Ukrainian culture, the consequences of which are felt to this day. In one day, the half-educated executioners-chekists, possibly not by one bullet for two, as the popular myth about the murder of Mykola Kulish and Les Kurbas tells, but deprived Ukrainian society of a large share of its thinking, active elite [8]. With their hands, the Soviet occupation authority changed the course of Ukrainian history forever.

The archetype of the teacher to some extent echoes the archetype of a leader, hetman, authority, to which the entire nation listens. Unfortunately, figures like Bohdan Khmelnytsky or Ivan Mazepa rarely happen in Ukrainian history. Most modern hetmans cannot keep the hetman's mace.

The Ukrainian mentality, still in a completely monarchical Europe, rejected the principle of continuity of power, focusing on the electoral system, which provided for the change of the former hetman, as soon as he ceased to be an exponent of the interests of society and its defender. The same mentality today does not allow meekly accepting externally imposed patterns of behaviour. As soon as people are disappointed in moral authority or in a leader, then without further delay they are thrown off the pedestal. The search for the Ukrainian hetman is an endless process, like a naive faith in a good master who will quickly restore order in the state. However, draconian measures are necessary to restore order, which immediately provokes fierce resistance from those who yesterday voted for the above-mentioned restoration of order. It is almost impossible to hear the voice of common sense behind the chorus of marginals and mankurts, which are crying out now especially loudly.

Centuries of colonial oppression, territorial and cultural occupation left a significant imprint on the mentality of Ukrainian society, awarding it with a large list of complexes and psychological barriers. Fear of actual destruction and the fear of taking responsibility both for oneself and for the fate of one's own country activated the archetype of the victim in the mentality of Ukrainian society. A person does not recognize oneself as a victim, is not aware of oneself as such, refuses to see the problem as a whole. Moreover, the victim justifies the offender. Ukrainians can also try on the inferiority complex and even attribute a peculiar social Stockholm syndrome etc. It is otherwise impossible to explain why, after years of the actual Russian-Ukrainian war and the deaths of thousands of military personnel and civilians, Ukrainians still see a friend and partner in a neighbouring state. The number of Ukrainians, who are positive-minded towards Russia, is up to 57 %. At the same time 77 % of Ukrainians are positive-minded towards Russians, whom the respondents obviously perceive separately from the aggressor state where they live and which they create [9].

Even after the invasion of Russian troops in Ukraine, the occupation of Ukrainian lands, murders, tortures, information war, lies and betrayal, Ukrainians are not able to call things by their right names, but continue to naively believe in friendship of peoples and fraternal peoples.

No actions of the aggressor are able to open the eyes of the "mentally shell-shocked" victim. One gets an impression that every second ordinary carrier of Ukrainian mentality just urgently needs to consult with the "elder brother" on every at least slightly important decision, be content with the second roles and silently watch serious international partners solve his problems for him, without being particularly interested if such a decision suits the Ukrainian himself. The gained experience of victories does not add confidence to such Ukrainian, but makes him doubt himself even more, be ashamed of own successes and downplay them. As Volodymyr Sosiura wrote in the introduction to his "Mazepa" poem, "I sing both anger and boundless flour these days of sorrow when lackeys go up and the slaves are silent ..." [10].

But such a kind of insecurities of part of the Ukrainian society is opposed by its second part, not struck by the slave mentality. High stakes in the struggle for their freedom and independence have always inspired Ukrainians, activating the warrior archetype in the public mind. An external threat has always been the best catalyst for identifying victims and warriors, slaves and heroes in society.

The archetypal warrior is quite capable to resist the enemy not only on the physical level, but also on the mental one — to resist his fears, external infusions and artificial patterns of behaviour. In modern Ukrainian society, for a long time there has been a confrontation between two worldview systems, two mentalities, one of which is based on the archetype of the victim, and the second — on the warrior archetype. And if the carriers of the first definitely miss the past and are eager to reunite with their executioner, who is sincerely considered a saviour, then the carriers of the warrior's mentality are

ready to take responsibility for the fate of their own country, make decisions independently and, if necessary, defend themselves in the Donbass heaps or in the field of diplomacy, culture, science, sports. The battlefield for every warrior is Ukraine.

It happened so historically that Ukrainians of different generations were forced to fight with their neighbours and confront their imperial ambitions. This gave rise to a kind of mental attitude, as a result of which, in case of an enemy threat, "grandchildren grabbed their grandfather's sabre from the wall". Such reactions are inherent for active, passionate representatives of society, who are the first to respond to the challenges that arise before society in times of trial. At the same time, they are the most vulnerable, because they pose a direct threat to their opponents — internal and external.

Really interesting and encouraging for Ukraine is the fact that now not only military personnel and volunteer battalions directly fall into the category of defender of Ukraine. That is, the warrior archetype was activated in the mentality of all citizens, regardless of gender, age, education or material wealth, who devoted themselves to other types of struggle — volunteering, information resistance, patriotic education etc.

Conclusions. In military combat, Ukrainian society has lost a great part of its military elite. The repressive Soviet machine has substantially shrunk the ranks of the Ukrainian intelligentsia. Emigration led to losses among active and able to work layers of the population. Anti-Ukrainian domestic politics has led Ukrainian society to begin to lose its national identity.

A huge number of factors influence the worldview of modern Ukrainian, including origin, upbringing, education, region of residence, profession, income level, etc. This is the reason for diversification in political views, level of readiness for changes, vision of desired goals and ways to achieve them.

A successful state is, first and foremost, a harmonious state, which is created not only by representatives of the pro-Ukrainian political elite, but also by conscious citizens, thinking intelligentsia, creative artists, a combat-ready army. In every society there are farmers and warriors. Society cannot consist solely of warriors; someone must grow bread to feed their army. The prosperity of their own strong state and the satisfaction of the material and spiritual needs of its citizens should be the goal that will truly unite different layers of the population into a single civil society.

And tradition, succession of generations, good reputation, experience and education play an important role here. In the processes of state-building and nation-building, in managerial processes, these factors should be taken into account in the first place. It is impossible to turn a boor into a gentleman, as they say. Unfortunately, in order to understand this simple truth, and the voter should be not a representative of the population, that looks only for "bread and circuses", but a thinking citizen. The nation receives the leaders it deserves. It is not surprising that the population is trying to elect an equal leader, not understanding that for the development of the state and its well-

being, the leader of the state cannot be mediocrity without knowledge and experience. To build a house, first of all, you need an architect, and only then a foreman and builders. It was only in Soviet times that a "lady cook" could rule the state. Little Russian cannot rule the Ukrainian state either, since this is already a direct threat to national security, state interests and independence itself.

The true leader of the state, the same archetypal hetman, must have three "Ps" — probity, professionalism and patriotism. And this rule should be extended not only to the first person, but to all public servants and local self-government officials, to officials of all levels.

Ukrainian society is gradually getting rid of the artificial mental tabs of Soviet production, slowly returning to its own roots and traditions. Bitter medicines give the best result for the recovery of Ukrainian society. Only strong citizens can build a strong state, and they are in Ukraine, and they have already taken their decisive step towards the successful creation of the Ukrainian state and nation. Further academic research should take place in this direction.

REFERENCES

1. Mentalnist [Mentality]. (January 7, 2016). shron1.chtyvo.org.ua Retrieved from http://shron1.chtyvo.org.ua/Shynkaruk_Volodymyr/Filosofskyi_entsyklopedychnyi_slovnyk.pdf [in Ukrainian].
2. Hohol N. V. (2000) Stati iz "Arabesok" [Articles from "Arabesques"]. gogol-lit.ru Retrieved from http://gogol-lit.ru/gogol/kritika-gogolya/vzglyad-na-sostavlenie-malorossii.htm [in Russian].
3. Mankurt [Mankurt]. (2013) sum.in.ua Retrieved from http://sum.in.ua/f/mankurt [in Ukrainian].
4. Za rik zarobitchany perevedut v Ukrainu 12,2 miliarda dolariv — prohnoz NBU [Within a year, guest workers will transfer to Ukraine $ 12.2 billion — the NBU forecast]. (February 7, 2019) www.epravda.com.ua Retrieved from https://www.epravda.com.ua/news/2019/02/7/645072/ [in Ukrainian].
5. Sardalova E. (March 17, 2019) (Ne)realni tsyfry. Khto i yak rakhuie ukrainskykh zarobitchan ? [(Not) real numbers. Who and how counts Ukrainian guest workers?]. www.radiosvoboda.org Retrieved from https://www.radiosvoboda.org/a/news-skilky-ukraiintsiv-za-kordonom/29821865.html [in Ukrainian].
6. Demohrafichni tendentsii v Ukraini potrebuiut kopleksnoho pidhkodu na derzhavnomu rivni [Demographic trends in Ukraine require a comprehensive approach at the state level]. (January 29, 2018) www.msp.gov.ua Retrieved from https://www.msp.gov.ua/news/14711.html [in Ukrainian].
7. Piramida potreb liudyny za Maslow: 7 osnovnykh rivniv [Maslow's hierarchy of human needs: 7 basic levels]. (November 13, 2017) busines.in.ua Retrieved from https://busines.in.ua/piramida-potreb-lyudyny-za-maslou-7-osnovnyh-rivniv/ [in Ukrainian].
8. Vynen... bo Kulish [Guilty...for being Kulish]. (February 21, 2012) www.radiosvoboda.org Retrieved from https://www.radiosvoboda.org/a/24491111.html [in Ukrainian].
9. Stavlennia naselennia Ukrainy do Rosii ta naselennia Rosii do Ukrainy, liutyi 2019 roku [Attitude of the population of Ukraine to Russia and the

population of Russia to Ukraine, February 2019]. (March 12, 2019) kiis. com.ua Retrieved from https://kiis. com.ua/?lang=ukr&cat=reports&id= 831&page=1&t=13 [in Ukrainian].

10. Sosiura V. (2019) Mazepa [Mazepa]. ukrclassic.com.ua Retrieved from https://ukrclassic.com.ua/katalog/s/ sosyura-volodimir/544-volodimir-so-syura-mazepa-poema [in Ukrainian].

СПИСОК ВИКОРИСТАНИХ ДЖЕРЕЛ

1. Ментальність [Електронний ресурс]: Філософський енциклопедичний словник / за ред. В. І. Шинкарука. К.: Абрис, 2002. С. 369. Режим доступу: http://shron1. chtyvo.org.ua/ Shynkaruk_Volodymyr/Filosofskyi_ entsyklopedychnyi_slovnyk.pdf

2. Гоголь Н. В. Статьи из "Арабесок" [Електронный ресурс]. Режим доступа: http://gogol-lit.ru/gogol/ kritika-gogolya/vzglyad-na-sostavle-nie-malorossii.htm

3. Манкурт [Електронний ресурс]. Режим доступу: http://sum.in.ua/f/ mankurt

4. За рік заробітчани переведуть в Україну 12,2 мільярда доларів — прогноз НБУ [Електронний ресурс]. Режим доступу: https:// www. epravda.com.ua/news/2019/ 02/7/645072/

5. Сардалова Е. (Не)реальні цифри. Хто і як рахує українських заробітчан? [Електронний ресурс]. Режим доступу: https://www.radios-voboda.org/a/news-skilky-ukraiin-tsiv-za-kordonom/29821865.html

6. Демографічні тенденції в Україні потребують комплексного підходу на державному рівні [Електронний ресурс]. Режим доступу: https:// www.msp.gov.ua/news/14711.html

7. Піраміда потреб людини за Маслоу: 7 основних рівнів [Електронний ресурс]. Режим доступу: https://bu-sines.in.ua/piramida-potreb-lyudyny-za-maslou-7-osnovnyh-rivniv/

8. Винен… бо Куліш [Електронний ресурс]. Режим доступу: https:// www.radiosvoboda.org/a/24491111. html

9. Ставлення населення України до Росії та населення Росії до України, лютий 2019 року [Електронний ресурс]. Режим доступу: https:// kiis.com.ua/?lang=ukr&cat=reports &id=831&page=1&t=13

10. Сосюра В. Мазепа [Електронний ресурс]. Режим доступу: https:// ukrclassic.com.ua/katalog/s/sosyura-volodimir/544-volodimir-sosyura-mazepa-poema

Samarska Lada Oleksandrivna,
Bachelor student, Stockholm School of Economics in Riga, Latvia, 1005, Riga, Str., Patversmes, 22, Latvia, tel.: +3 (712) 932 15 38
e-mail: lada.samarska@gmail.com
ORCID: 0000-0002-1635-6648

Самарська Лада Олександрівна,
студентка, Стокгольмська школа економіки у Ризі, Латвія, 1005, Рига, вул. Патверсмес, 22, тел.: +3 (712) 932 15 38; e-mail: lada.samarska@gmail.com
ORCID: 0000-0002-1635-6648

Самарская Лада Александровна,
студентка, Стокгольмская школа економики в Риге, Латвия, 1005, г. Рига, ул. Патверсмес, 22, тел.: +3 (712) 932 15 38; e-mail: lada.samarska@gmail.com
ORCID: 0000-0002-1635-6648

Sas Nataliia Mykolayivna,
Doctor of Pedagogical Sciences, Associate Professor, Poltava V. G. Korolenko National Pedagogical University; 36003, Poltava, Str. Sobornosti, 40, tel.: +38 (068) 922 32 16; e-mail: Sasnat2008@gmail.com
ORCID: 0000-0003-0308-6092

Сас Наталія Миколаївна,
доктор педагогічних наук, доцент, Полтавський національний педагогічний університет імені В. Г. Короленка; 36003, м. Полтава, вул. Соборності, 40, тел.: +38 (068) 922 32 16; e-mail: Sasnat2008@gmail.com
ORCID: 0000-0003-0308-6092

Сас Наталия Николаевна,
доктор педагогических наук, доцент, Полтавский национальный педагогический университет имени В. Г. Короленко; 36003, м. Полтава, ул. Соборности, 40, тел.: +38 (068) 922 32 16; e-mail: Sasnat2008@gmail.com
ORCID: 0000-0003-0308-6092

FORMATION OF NEW IDENTITIES IN THE PERSONALITY OF A YOUNG PERSON OF THE POSTMODERN AGE (ON THE EXAMPLE OF AN EXCHANGE STUDENT)

Abstract. In the article, the authors substantiate the relevance of considering the issue of the formation of new identities in the personality of a young person of the postmodern era (on the example of an exchange student). The most mobile and active are students and school youth, in particular, exchange students. The formation of new identities in the context of studying in non-national countries, in the need to identify and develop the ability to overcome international linguistic and interstate barriers, to establish contacts quickly, to successfully adapt to another educational space is possible due to sufficiently complex psychological and behavioral mechanisms. The focus is on such mechanisms of identity change as success in solving problems, behavior in the situation of choice, personal qualities. An analysis of the results of the survey revealed that 97,5 % of the participants had to overcome difficulties during their study/stay abroad and 22,3 % indicated that they had not completely overcome them. Most (72,8 %) students preferred a rational approach to problem-solving. However, the specification of emotional feelings revealed their full spectrum: increased anxiety, helplessness, decreased self-esteem, aggression, strong desire to solve the problem as soon as possible, fear to seek help, apathy, excitement to solve the problem, irritation.

The results of the survey confirmed the need for purposeful formation of national pride and self-esteem in students, the need to know the world, themselves, make sense of their own lives, the ability to adapt to change and to exist in a multicultural space. Ultimately, this necessitates a change in higher education, change in policies towards higher education.

Keywords: postmodern era, formation of new identities, exchange students, successful problem solving, choice behavior, personal qualities.

ФОРМУВАННЯ НОВИХ ІДЕНТИЧНОСТЕЙ В ОСОБИСТОСТІ МОЛОДОЇ ЛЮДИНИ ЕПОХИ ПОСТМОДЕРНУ (НА ПРИКЛАДІ СТУДЕНТА/ШКОЛЯРА ЗА ОБМІНОМ)

Анотація. Обґрунтовано актуальність питання щодо формування нових ідентичностей в особистості молодої людини епохи постмодерну (на прикладі студента/школяра за обміном). Для суспільства постмодерну характерні рухливість, ефективність, різноманітність, особиста активність. Найбільш рухливою й активною є студентська та шкільна молодь, зокрема, студенти/школярі за обміном. Формування нових ідентичностей в умовах навчання в країни, де вони не є громадянами, в умовах необхідності виявляти і розвивати у себе здатність долати міжнародні мовні та міждержавні бар'єри, оперативно встановлювати контакти, успішно адаптуватися до іншого освітнього простору є можливим завдяки достатньо складним психологічним та

поведінковим механізмам. У фокусі такі механізми зміни ідентичності, як: успішність вирішення проблем, поведінка в ситуації вибору, особисті якості. Проаналізувавши проведене опитування, виявилося, що 97,5 % учасникам довелося долати труднощі під час навчання/проживання за кордоном і 22,3 % зазначили, що не повністю їх подолали. Більшість (72,8 %) студентів під час вирішення проблем віддавали перевагу раціональному підходу. Проте, конкретизація емоційних почуттів виявила їх повний спектр: підвищене занепокоєння, безпорадність, зниження самооцінки, агресія, сильне бажання вирішити проблему якнайшвидше, страх звернутись за допомогою, апатія, азарт вирішити проблему, роздратування.

Результати опитування підтвердили необхідність цілеспрямованого формування у студентів/школярів національної та власної гідності, потреби пізнавати світ, себе, мати сенс власного життя, уміння адаптуватися до змін та існувати в полікультурному просторі. Зрештою, зумовлюючи необхідність змін у вищій освіті, політики у сфері вищої освіти.

Ключові слова: эпоха постмодерну, формування нових ідентичностей, студенти/школярі за обміном, успішність вирішення проблем, поведінка в ситуації вибору, особисті якості.

ФОРМИРОВАНИЕ НОВЫХ ИДЕНТИЧНОСТЕЙ В ЛИЧНОСТИ МОЛОДОГО ЧЕЛОВЕКА ЭПОХИ ПОСТМОДЕРНА (НА ПРИМЕРЕ СТУДЕНТА/ШКОЛЬНИКА ПО ОБМЕНУ)

Аннотация. Обоснована актуальность вопроса формирования новых идентичностей в личности молодого человека эпохи постмодерна (на примере студента / школьника по обмену). Для общества постмодерна характерны подвижность, эффективность, разнообразие, личная активность. Наиболее подвижной и активной является студенческая и школьная молодежь, в частности, студенты / школьники по обмену. Формирование новых идентичностей в условиях обучения в страны, где они не являются гражданами, в условиях необходимости выявлять и развивать у себя способность преодолевать международные языковые и межгосударственные барьеры, оперативно устанавливать контакты, успешно адаптироваться к другому образовательному пространству возможно благодаря достаточно сложным психологическим и поведенческим механизмам. В фокусе такие механизмы изменения идентичности, как: успешность в решении проблем, поведение в ситуации выбора, личные качества. Проанализировав результаты проведенного опроса, выявлено, что 97,5 % участникам пришлось преодолевать трудности при обучении / проживания за границей и 22,3 % отметили, что не вполне их преодолели. Большинство (72,8 %) студентов при решении проблем предпочитали рациональный подход. Однако, конкретизация эмоциональных чувств обнаружила их полный спектр: повышенное беспокойство, беспомощность, снижение самооценки, агрессия, сильное желание решить проблему как можно быстрее, страх обратиться за помощью, апатия, азарт решить проблему, раздражение.

Результаты опроса подтвердили необходимость целенаправленного формирования у студентов / школьников национального и собственного достоинства, потребности познавать мир, себя, осмысленно относиться к собственной жизни, умение адаптироваться к изменениям и жить в поликультурном пространстве. В конечном итоге — необходимость изменений в высшем образовании, политики в сфере высшего образования.

Ключевые слова: эпоха постмодерна, формирование новых идентичностей, студенты / школьники по обмену, успешность решения проблем, поведение в ситуации выбора, личные качества.

Articulation of the issue. The issue of formation of new identities in the personality of a young person of the postmodern era seems extremely relevant due to the characteristics of the era, age characteristics of youth, the content of the concept of identity, and due to the importance of maintaining, further development of identity in the direction necessary for progressive social development.

Contemporary postmodern society, in contrast to premodern and modern societies [1], is characterized by extreme mobility. The new "narratives" of postmodernism are as follows: performance — the variability of events, situationism; simulacrum (creative montage of simulated reality); efficiency (not truth); language and communication as sources of legitimation of knowledge; the relevance of tasks belonging to the category "here and now" [2]. Freedom, diversity, tolerance and the view of a society where "everyone is an author and an actor" are considered to be the values of postmodernism.

The most mobile group is the youth. Thus, according to UNESCO, in 2010, 3.6 million students completed higher education outside their home country, and their estimated number in 2020 will reach 5,8 million [3].

Under the influence of new socio-economic, legal, and living conditions, every young person changes their identity. At the same time, the reverse effect is exercised: "... identities respond to a social structure by supporting, modifying, or even radically transforming it." [4, C.264]. In particular, creating the need for change in higher education, policies in the field of higher education.

"Identification Syndrome" [5] manifests itself in the form of new mechanisms of socio-group identities and motivates the authors for research.

Analysis of recent publications on the issue and identifying unresolved parts of the common problem. In the researches of E. Afonin, Z. Bova, M. Kozlovets, O. Kolisnyk, O. Litvinchuk, L. Muzychenko, T. Potapchuk, M. Chutori, partial questions of the investigated problem are revealed:

• peculiarities of identity formation in postmodernity, interconnection of individual identities and social structures — E. Afonin [4], M. Chutora [1];

• socio-psychological and age-specific features of identity formation in the student age — Z. Bova [6],

L. Muzychenko [73], T. Potapchuk [8], S. Revenko [9] ;

• the influence of sociocultural contexts on identity formation — O. Kolesnik [5], M. Kozlovets [10], O. Litvinchuk [11], Ya. Kotenko [12].

The authors note that a change in the identity in the postmodern society occurs:

• under the influence of the devaluation of traditional values, a sharp change in the pace of life, a significant division of generations, the acceleration of alienation processes [4];

• mixing of values, traditions, norms, different cultures, so identity formation is a complex and crisis phenomenon of M. Chutora [1].

Regarding Ukrainian youth, the formation of a young person's identity combines traditional Ukrainian (as opposed to Soviet) and pan-European civilizational identity [13]. A new, modern system of national values is being formed, as well as new, modern pragmatic and realistic guidelines for activities that will form the basis of national identity of Ukrainian citizens in the future.

In our view, the formation of new identities in exchange students deserves particular attention.

By "exchange students," we mean the social phenomenon, status, and process of gaining knowledge and skills in a non-national institution of study and we characterize their social feeling as a marginal state [14].

The social status, social well-being of a young exchange student can be termed "marginal", "migrant", "homo zwischens" (from ger. Zwischen — between).

The social feeling of a student abroad is characterized by a marginal state: the influence of another culture, traditions, behaviors and the need to adhere to the values, norms and rules of the host country; the necessity of adjusting their routine to a new model or finding acceptable substitutes; building an alternative to the permanent and habitual image of the self (including the level of one's own educational aspirations and limitations).

Thus, the sense of forming a young person's identity while studying abroad is to find their own self-awareness, self-esteem, identity in new living and learning conditions.

The purpose of the article. The formation of new identities in the personality of a young person of the postmodern era (on the example of an exchange student) has not been the subject of special scientific research, which has motivated scientific curiosity. The focus is on such mechanisms as success in solving problems, behavior in the situation of choice, personal qualities.

Outline of the main research material with full justification of scientific results. The philosophical theories of pragmatism and personalism influence and expand the methodology of modern science and education. At the heart of pragmatism are the views of American thinkers W. James [15], J. Dewey [2], and C. Pierce [16]. The main purpose of philosophy, science, education, according to the arguments of W. James, J. Dewey and C. Pierce, is to find a path that leads to success. Yes, C. Pierce believes that the truth of knowledge, ideas, and concepts is verified by the degree of their usefulness. According to U. James, this is realized on the basis of experience, facts, success. J. Dewey argues that an impor-

tant criterion is the ability to resolve problematic situations. That is concepts, ideas, and theories are genuine if they become profitable, fruitfully work in vital circumstances, lead to the achievement of pragmatic goals [2].

N. Vyatkina, reconstructing the theoretical constructs of pragmatism on the theory of truth, knowledge and life values with a projection on modern philosophy of education, quotes B. Russell's conclusion about two varieties of cognition: first, knowledge of facts, and second, knowledge of common connections between the facts. Another distinction is closely related to this distinction, namely: there is a cognition that can be described as a "reflection" and a cognition consisting of the ability to act intelligently [17]. These two types of cognition (according to N. Vyatkina) subsequently give rise to two different philosophies of education, two methodologies, two approaches to teaching and learning. In our view, understanding cognition as an "ability to act intelligently" is important in the context of the problem under study.

The subject of the works of the philosopher E. Munier is a person, who is primarily characterized by such traits as social mobility, initiative, freedom, responsibility, and morality [18]. The highest value of a person is his a priori productive activity, ability to improve. The world of things emerges as a product of the objectivity of a person's immanent capacities, as a real embodiment of his infinite creative potential. E. Mounier returned European philosophical thought to the mainstream of the individual as a phenomenon of culture, a conscious subject of history, who has a sense of social and moral re-sponsibility, the right and creative opportunities to overcome the problems of nature and society [18, p. 127–133].

V. Kremen emphasizes that in socio-historical terms, postmodernism reproduces the "uncontrolled growth of complexity", the global crisis of human relations with nature and society. The new "narratives" of postmodernism are performance — the variability of events, situationism; simulacrum (creative montage of simulated reality); efficiency (not truth); language and communication as sources of legitimation of knowledge; the relevance of tasks belonging to the category "here and now" [2]. Freedom, diversity, tolerance and the view of a society where "everyone is an author and an actor" are considered to be the values of postmodernism.

In the conditions of rapid change of environment, high risk, uncertainty, the objective necessity of the formation of new models of social behavior, construction of personal value system and identification structures is actualized (G. Andreeva [19], O. Sovetova [20]). Researchers point out that the ability to easily change identity structures is no longer a pathology, but a factor in the norm: constant social variability with necessity forms a subject who easily changes roles and their respective identities. In evaluating a postmodern person who builds their "open identity project," only the element of personal creativity varies: whether they create this project, so to speak, "in the image and likeness" of a contradictory being, or do these particular features of everyday life make them seek and/or produce new content that becomes the basis of identity.

The works of R. Henvey and M. Botkin substantiate the importance of forming in youth the ability to make informed choices. According to R. Henvey, education is one of the most important principles designed to help each person enter the world, harmoniously fit into the system of relationships at the cultural, social, economic and other levels of modern life. M. Botkin's main thesis is the need for the transition of each individual from unconscious adaptation to the world to positions of active and reasonable sociality, conscious foresight and personal involvement. In this case, the concept of "prediction" appears in Botkin's research as a broad requirement for successful resolution of new situations that have not been previously encountered in the life of an individual, predicting events and their consequences, the relationship of the latter with the present and future, personal initiative in identifying alternatives and accepting responsibility for one or another decision [19]. Involvement means the capacity for active collaboration, dialogue, understanding and empathy.

Based on the analysis of publications by contemporary authors: analysts of professional competencies (N. Enna [21], A. Goldman [22]), scholars (O. Kudryavtsev, U. Kruger [23]), review publications (e.g., Live journal [24]), the report of the Club of Rome (December 2017) [25] on the success of the acquisition of new competences in the future, we have discovered the following. All authors emphasize the importance of social competences: social intelligence [27], the ability to quickly establish relationships [3], social competence within the Self-concept [23],

to establish effective connections with others [21; 24]. Personal features that, according to experts, will contribute to the acquisition of new competencies are: "open consciousness", a keen sense of the new, the ability to "catch, perceive new" [26]; the ability to respond to mental and physical challenges [3]. For example, to live in a world of nanoseconds, nanometers [27], virtual worlds [3], etc. Some of the abilities of a successful person of the future nowadays are attributed to super abilities: in particular, the ability to adequately behave in situations of endless stress and time pressure [26], the ability to think outside the box and rules [21], the ability to respond mentally and physically to challenges [3].

The formation of new identities of "exchange students", "foreign students", "international students", "mobile" students, "foreign participants in the educational process" in terms of gaining knowledge and skills by a student in an institution of a foreign country is possible through sufficiently complex psychological and behavioral mechanisms. An online survey of students studying abroad this year was conducted in January and February of this year. The analysis of the characteristics of behavioral strategies revealed the following issues in solving problems: 97,5 % of the survey participants had to overcome difficulties while studying/living abroad and 22,3 % indicated that they had not completely overcome them.

Despite the fact that the majority (72,8 %) of students preferred a rational approach to solving problems, the specification of emotional feelings revealed their full spectrum: heightened

anxiety — 54,3 %; helplessness — 37 %; decrease in self-esteem — 24,7 %; aggression — 13,6 %; a strong desire to solve the problem as soon as possible — 56,8 %; fear of seeking help — 22,2 %; apathy — 18,5 %; excitement to solve the problem — 12,3 %; annoyance — 38,3 %. The excessive number of calls, the need for an immediate response, obviously led to different coping strategies: constructive and destructive. The results of the survey show that the participants of the international exchange programs are quite communicative, adapt quickly, seeking support from the host family and friends in the country of exchange. Relatives from the home country remain a significant source of support. Please note that only 3,6 % of participants asked other exchange students for assistance. The explanation is evident, students who are experiencing the marginal state and are having identical problems do not want to turn to each other for support and may not be able to provide it either.

According to the participants, the following factors led them to succeed in solving the problem: analysis of the task — 37 %; planning and problem solving — 54,3 %; accepting responsibility for the results of solving the problem — 58 %; "Social distraction" — 14,8 %; "Seeking social support" — 18,5 %. The results indicate that exchange students mostly use successful coping strategies. Participating in an exchange program is a great success for a teenager. Participation in qualifying rounds, preparation for study, and the stay in another country positively influences the selection of successful behavioral strategies. The following factors were offered as success factors for solving delicate situations during study and stay abroad: diplomacy and communication; change in attitude towards problems — 3,6 %.

When asked the question "What hindered success in solving the problem?", 35,8 % of the respondents replied: "... pessimistic thoughts about my own achievements". The answers meant culture shock, revaluation of values, lack of familiar surroundings, the need to start from scratch. The strategies of "finger-pointing," "avoiding," "procrastination," indicated by 17,3 %, 45,7 %, and 42 % of the respondents respectively are non-constructive. It is well known that there are inversely proportional dependencies between the use of avoidance, distraction, emotional response, aggressive response, and successful problem-solving strategies. In an unfamiliar environment, selection of these behavioral reactions can have extremely negative consequences. Especially essential are self-regulation skills, which are lacking.

The need to adapt to the new environment, change behavioral stereotypes, evaluative judgments led to a situation of total choice. The moral choice (the decision between good and evil) or the option of alternatives was indicated by 48,1 % and 51,9 %, respectively. Among the problems that had to be solved, 42 % of the respondents noted structured (with known cause and effect) problems. 60,5 % of the survey participants reported unstructured (with unknown possible consequences) problems that required a solution.

Of the selection criteria used by the survey participants, 64,2 % choose the best option; 19,8 % avoid the worst;

13,6 % — select the option with the lowest risk; 1,2 % — choose the most predictable option; 1,2 % — act depending on the situation. It is noted that the most predictable option is selected as a criterion by only 1,2 % of respondents, which indicates the influence of the emotional component of choice. Choosing in a new cultural and social environment is similar to choosing under extreme conditions, with time, resources, and information constraints. Thus, in our view, it is vital to prepare for actions similar to extreme ones, and it is important to develop appropriate skills.

The survey found that students participating in exchange programs tend to choose effective coping strategies to solve problems, and if they do, try to choose the best option. The results of the survey confirmed the need for purposeful formation of successful behavior of exchange students, which necessitates consideration of the theoretical foundations of the issue.

Conclusions and prospects for further research. Summarizing all of the above, it should be noted that the formation of new identities of "exchange students", "foreign students", "international students", "mobile" students, "foreign participants in the educational process" in terms of gaining knowledge and skills by a student in an institution of a foreign country is possible through sufficiently complex psychological and behavioral mechanisms. Particularly important in the learning process is the preservation of balance between native and other cultures, not opposing them, but establishing connections (Z. Bova) [6].

Obviously, overcoming crisis and conflict situations in the context of the need to identify and develop the ability to overcome language and interstate barriers, quickly establish contacts, successfully adapt to another educational space leads to a decrease in the distinction of "fellows" and "outsiders" and an increase in the need for self-affirmation and self-development. In our view, the choice is being made in favor of individuals capable of living in marginal states. "Zwischens", from an ontological point of view, is a person who is permanently in a state of alternative, who is in a "between" situation (revaluation of values, reorientation of goals, etc.); in the context of the outlined problem — in a situation of permanent updating of one's own knowledge, skills...

These results convince us about the relevance and perspective of the research topic; affirm the need for purposeful formation of students' national and self-esteem, the need to know the world, themselves, make sense of their own lives, the ability to adapt to change and to exist in a multicultural space, after all — an individual who not only won't lose himself in many cultural worlds, but will form its unique socio-cultural identity.

REFERENCES

1. Chutora, M. (2013). Osoblyvosti formuvannia identychnosti v postmoderni [Features of identity formation in the postmodern]. Derzhava i suspilstvo — State and society, 2, 400-403 [in Ukrainian].
2. Kremen, V. H., Ilin, V. V. (2005). Prahmatyzm [Pragmatism]. Filosofiia: myslyteli, idei, kontseptsii — Philosophy: thinkers, ideas, concepts. (pp. 296-310). Kyiv [in Ukrainian].

3. Santiago, P., Tremblay, K., Basri, E., Arnal, E. (2008). Tertiary Education for the Knowledge Society: Social Features, Equity, Innovation, Labour Market, Internationalisation. (Vol. 2). Paris [in English].

4. Afonin, E. A., et. al. (2010). Kontseptualni zasady vzaiemodii polityky y upravlinnia [Conceptual foundations of policy-management interaction]. Kyiv [in Ukrainian].

5. Kolisnyk, O. V. (2017). Do problemy vyzanchennia sotsiokulturnykh kontekstiv poniat "identychnosti" ta "samoidentyfikatsii" [On the problem of socialization of socio-cultural contexts of the concepts of "identity" and "self-identification"]. Sotsiolohichnyi analiz suchasnykh sotsiokulturnykh protsesiv — Sociological analysis of modern socio-cultural processes. (pp. 118-132). Kyiv [in Ukrainian].

6. Bova, Z. V. (2008). Stanovlennia sotsialnoi identychnosti studentskoi molodi v interkulturnomu osvitnomu prostori [Formation of social identity of student youth in the intercultural educational space]. Visnyk Natsionalnoho tekhnichnoho universytetu Ukrainy "Kyivskyi politekhnichnyi instytut". Seriia "Filosofiia. Psykholohiia. Pedahohika" — Bulletin of the National Technical University of Ukraine "Kyiv Polytechnic Institute". The Philosophy. Psychology. Pedagogy", 3, 16-19 [in Ukrainian].

7. Muzychenko, L. V. (2003). Chynnyky formuvannia identychnosti v yunosti [Factors of identity formation in youth]. Naukovi zapysky Natsionalnoho universytetu "Kyievo-Mohylianska akademiia — Scientific notes of the National University "Kyiv-Mohyla Academy", 22(2), 296-299 [in Ukrainian].

8. Potapchuk, T. V. (2013). Sotsialnopsykholohichni osoblyvosti formuvannia identychnosti v studentskomu vitsi [Socio-psychological peculiarities of identity formation in the student age]. Naukovi zapysky Natsionalnoho derzhavnoho universytetu im. M. Hoholia. Seriia "Psykholohopedahohichni nauky" — Scientific notes of the National State University. M. Gogol. Psychological and Pedagogical Sciences Series, 2, 64–67 [in Ukrainian].

9. Revenko, S. P. (2013). Suchasni pidkhody do vyvchennia identychnosti osobystosti yunatskoho viku [Modern approaches to the study of identity of adolescents]. Nauka i osvita — Science and education, 7, 196-199 [in Ukrainian].

10. Kozlovets, M. A. (2009). Fenomen natsionalnoi identychnosti: vyklyky hlobalizatsii [The phenomenon of national identity: the challenges of globalization]. Zhytomyr [in Ukrainian].

11. Lytvynchuk, O. (2011). Sotsialna ta osobystisna identychnist: cotsialnofilosofskyi analiz [Social and personal identity: a socio-philosophical analysis]. Naukovi zapysky Natsionalnoho universytetu "Ostrozka akademiia". Seriia "Filosofiia" — Scientific Notes of the National University of Ostroh Academy, 8, 195-202 [in Ukrainian].

12. Kotenko, Ya. (2016). Lokalna identychnist yak umova rozvytku obiednanykh terytorialnykh hromad (navchalnyi modul) [Local identity as a condition for development of united territorial communities (training module)]. Kyiv [in Ukrainian].

13. Sas, N. M. (2019). Kolektyvne Nesvidome i natsionalna identychnist ukraintsiv [The collective unconscious and national identity of Ukrainians]. Formuvannia natsionalnoi identychnosti molodi: synerhiia teorii ta praktyky — The formation of national youth identity: a synergy of theory and practice: Proceedings of All-Ukrainian Research-Practical

Conference. (pp. 135–137). Poltava: PNPU [in Ukrainian].

14. Samarska, L. O. (2017). "Student po obminu" : vyznachennia sotsialnoho ta osobystisnoho aspektiv [Exchange student: defining social and personal aspects]. Aktualni sotsialno-filosofski problemy suchasnosti — Topical Socio-Philosophical Problems of the Present: Materials of 10th All-Ukrainian students' scientific conference. (pp. 41-43). Uman, UNPU [in Ukrainian].

15. James, W. (1997). Volia k vere [The Will to Believe]. Moscow [in Russian].

16. Peirce C. S. (2000). Nachala prahmatizma [The foundations of pragmatism]. Saint Petesburg [in Russian].

17. Viatkina, N. B. (2005). Amerykanska filosofiia prahmatyzmu: vytoky i tsinnosti [American Philosophy of Pragmatism: Origins and Values]. Amerykanska filosofiia osvity ochyma ukrainskykh doslidnykiv — The American Philosophy of Education through the Eyes of Ukrainian Researchers: Proceedings of All-Ukrainian Research-Practical conference. (pp. 9-16). Poltava [in Ukrainian].

18. Mounier, E. (1999). Manifest personalizma [Manifeste au service du personnalisme]. Moscow [in Russian].

19. Slastenin, V. A., et. al. (2002). Zarubezhnye i otechestvennye vospitatelnye sistemy [Foreign and domestic educational systems]. Pedagogika — Pedagogy. (pp. 306-319). Moscow [in Russian].

20. Sovetova, O. S. (1998). Sotsialnaya psikhologiya innovatsiy (osnovaniya, issledovaniya, problemy) [Social psychology of innovation (foundations, research, problems)]. Doctor's thesis. Saint Petesburg [in Russian].

21. Nicholas, E. (December 7, 2017). 10 Skills The Workforce of the Future Will Need. www.huffingtonpost.com. Retrieved from https://www.huffingtonpost.com/nicholas-enna [in English].

22. Goldman, A. (n.d.). What skills will workers need to succeed in tomorrows workplace? www.iftf.org. Retrieved from http://www.iftf.org/futurenow/articledetail/3-new-invaluable-work-skills-for-2018 [in English].

23. Kudriavtseva, E. L., Martinkova, A. A. Kompetentnostnoe pole lychnosty XXI veka [Competence-based field of the person of XXI]. Retrieved from https://edrid.ru/rid/217.015.eff3.html [in Russian].

24. Obshchie trebovaniya / klyuchevye otlichiya ot sovremennoy sistemy [General requirements / key differences from the modern system]. (2017). valieva.livejournal.com. Retrieved from http:/valieva.livejournal.com/477333.html [in Russian].

25. Weizsaecker, E., Wijkman, A. (2018). Come On! Capitalism, Short-termism, Population and the Destruction of the Planet. Springer [in English].

26. Semenets, A. (n.d.). Lyudi so znaniyami "kak u vsekh" stanut lishnimi [People with knowledge "like everyone else" will become superfluous]. www.rosbalt.ru. Retrieved from http://www.rosbalt.ru/moscow/2018/01/26/1677559 [in Russian].

27. Serhiienko, V. V. (2011). Postneklasychna nauka yak proiav postmodernu. Filosofski problemy naukovoho piznannia [Post-Classical Science as a Manifestation of the Postmodern. Philosophical problems of scientific knowledge]. Kremenchuk [in Ukrainian].

СПИСОК ВИКОРИСТАНИХ ДЖЕРЕЛ

1. Чутора М. Особливості формування ідентичності в постмодерні.

Держава і суспільство. 2013. № 2. С. 400–403.

2. Кремень В. Г. Прагматизм // В. Г. Кремень, В. В. Ільїн. Філософія: мислителі, ідеї, концепції : підручник. Київ, 2005. С. 296–310.

3. Santiago P., Tremblay K., Basri E., Arnal E. Tertiary Education for the Knowledge Society: Social Features, Equity, Innovation, Labour Market, Internationalisation. Vol. 2. Paris. 2008. P. 243.

4. Концептуальні засади взаємодії політики й управління: навч. посіб. / Е. А. Афонін та ін. Київ. 2010. С. 264.

5. Колісник О. В. До проблеми визначення соціокультурних контекстів понять "ідентичності" та "самоідентифікації" // Соціологічний аналіз сучасних соціокультурних процесів. Колективна монографія /за ред. В. В. Танчера. Київ. 2017. С. 118–132.

6. Бова З. В. Становлення соціальної ідентичності студентської молоді в інтеркультурному освітньому просторі. Вісник Національного технічного університету України "Київський політехнічний інститут". Серія "Філософія. Психологія. Педагогіка". Київ. 2008. № 3. С. 16–19.

7. Музиченко Л. В. Чинники формування ідентичності в юності. Наукові записки Національного університету "Києво-Могилянська академія". Київ. Т. 22. Ч. II. С. 296–299.

8. Потапчук Т. В. Соціально-психологічні особливості формування ідентичності в студентському віці. Наукові записки Національного державного університету ім. М. Гоголя. Серія "Психолого-педагогічні науки". 2013. № 2. С. 64–67.

9. Ревенко С. П. Сучасні підходи до вивчення ідентичності особистості юнацького віку // Наука і освіта. 2013. № 7. С. 196–199.

10. Козловець М. А. Феномен національної ідентичності: виклики глобалізації: монографія. Житомир. 2009. 558 с.

11. Литвинчук О. Соціальна та особистісна ідентичність: соціально-філософський аналіз // Наукові записки Національного університету "Острозька академія". Серія "Філософія". 2011. Вип. 8. С. 195–202.

12. Котенко Я. Локальна ідентичність як умова розвитку об'єднаних територіальних громад (навчальний модуль). Київ. 2016. 44 с.

13. Сас Н.М. Колективне Несвідоме і національна ідентичність українців. Формування національної ідентичності молоді: синергія теорії та практики: матеріали Всеукр. наук.-практ. конф., м. Полтава, 3–5 квітня 2019 р. Полтава : ПНПУ, 2019. С. 135–137.

14. Самарська Л.О. "Студент по обміну" : визначення соціального та особистісного аспектів. Актуальні соціально-філософські проблеми сучасності : матеріали X Всеукр. студентської наукової конференції, м. Умань, 16 листопада 2017 р. Умань, УНПУ, 2017. С. 41–43.

15. Джеймс У. Воля к вере. Москва. 1997. 431 с.

16. Пирс Ч. С. Начала прагматизма: пер. с англ. СПб., 2000. – 318 с.

17. Вяткіна Н. Б. Американська філософія прагматизму: витоки і цінності. Американська філософія освіти очима українських дослідників : матеріали Всеукр. наук.-практ. конф., м. Полтава, 22 груд. 2005 р. Полтава, 2005. С. 9-16.

18. Мунье Э. Манифест персонализма. Москва. 1999. 559 с.

19. Сластенин В. А. и др. Зарубежные и отечественные воспитательные системы // Педагогика: учеб. пособие для студ. высш. пед. учеб. заведений. Москва. 2002. С. 453.

20. Советова О. С. Социальная психология инноваций (основания, исследования, проблемы) : дис. ... д-ра психол. наук : 19.00.05. СПб. 1998. 315 с.
21. Enna Nicholas 10 Skills The Workforce of the Future Will Need.URL: https://www.huffingtonpost. com/ nicholas-enna. (дата звернення: 22.06.2017).
22. Goldman Alex What skills will workers need to succeed in tomorrow's workplace? URL: http://www.iftf. org/future-now/articledetail/3-new-invaluable-work-skills-for-2018. (дата звернення: 3.09.2018).
23. Кудрявцева О., Крюгер У. Компетентностное поле личности XXI века. URL: https://edrid.ru/ rid/21. (дата звернення: 10.09.2018).
24. Общие требования/ ключевые отличия от современной системы. Live journal. URL: http:/valieva. livejournal.com/477333.html. (дата звернення: 12.09.2018).
25. Weizsaecker E., Wijkman, A. Come On! Capitalism, Short-termism, Population and the Destruction of the Planet. Springer. 2018. 220 p.
26. Семенец А. Люди со знаниями "как у всех" станут лишними. URL: http:// www.rosbalt.ru/ moscow/2018/01/26/ 1677559. (дата звернення: 26.01.2018)
27. Сергієнко В. В. Постнекласична наука як прояв постмодерну. Філософські проблеми наукового пізнання : навч. посіб. Кременчук. 2011. С. 37–40.

Semenets-Orlova Inna Andriivna,
Dr. of Public Administration, Associate Professor of the Department of Political Science and Sociology, National Aviation University, 03058, Kyiv, Str. Kosmonavta Komarova, 1, tel: (044) 406 71 53, e-mail innaorlova@ukr.net

ORCID: 0000-0001-9227-7426

Семенець-Орлова Інна Андріївна,
доктор наук з державного управління, доцент кафедри соціології та політології Національного авіаційного університету, 03058, м. Київ, вул. Космонавта Комарова, 1, тел.: (044) 406 71 53, e-mail: innaorlova@ukr.net.

ORCID: 0000-0001-9227-7426

Семенец-Орлова Инна Андреевна,
доктор наук по государственному управлению, доцент кафедры социологии и политологии Национального авиационного университета, 03058, г. Киев, ул. Космонавта Комарова, 1, тел.: (044) 406 71 53, e-mail: innaorlova@ukr.net.

ORCID: 0000-0001-9227-7426

TRANSFORMATION LEADERSHIP AND VALUE-ORIENTED PUBLIC MANAGEMENT: MODERN APPROACHES

Abstract. The conducted study concluded that good governance concept focuses on the worker's management approach and also include broad joint practices in problem-solving processes, joint activities and delegation of authority.

Participation and "negotiations with organized networks of interest" are vital to properly address problems in a democracy. The context of democracy makes thousands of conscious decentralized experiments, allows new models of political decision-making and new forms of development to be tested. Partly delegating of the policy-making function to "problem-solving specialists" (experts), the state places additional responsibilities on them to establish a permanent dialogue with society and to promote its further development towards self–determination and self–organization.

The article compares the content of the definitions of "transformation leadership" and "transactional leadership", comparing the characteristics of these types of leadership. Effective leadership, including in the public sector, is increasingly linked to the formation of an intense collective mind (intense collective intelligence) and simultaneously with the creation of a caring and supportive culture in the organization; it is increasingly worth of using situations of leadership practices, that is, adapting the form of leadership to the nature of the problem that needs to be solved is important.

The concept of value-oriented public management from the point of view of strategy approach is analyzed. Both practitioners and scientists are increasingly interested in the idea of public value as a way of understanding government performance, informing policy making and building service delivery. The further development of the study of "knowledge organization" was obtained. The special potential of transformation leadership in the Ukrainian society is emphasized.

Key words: public management, value-oriented public management, transformational leadership, transactional leadership, distributive knowledge.

ТРАНСФОРМАЦІЙНЕ ЛІДЕРСТВО ТА ЦІННІСНО-ОРІЄНТОВАНЕ ПУБЛІЧНЕ УПРАВЛІННЯ: СУЧАСНІ ПІДХОДИ

Анотація. Проаналізовано роль трансформаційного лідерства в сучасній системі публічного управління. Зазначено, що широкі учасницькі практики у процесах вирішення проблем, спільна діяльність та делегування повноважень, властиві концепції good governance, є високорелеватними змісту трансформаційного лідерства.

Наголошено, що для належного вирішення проблем в умовах демократії життєво необхідними є участь та забезпечення "переговорів з організованими мережами інтересів". Контекст демократії уможливлює тисячі свідомих децентралізованих експериментів, що дають змогу апробувати нові моделі політичного прийняття рішень і нові форми розвитку. Частково делегуючи функцію вироблення політики "фахівцям з вирішення проблем" (експертам), держава покладає на них додаткові обов'язки щодо встановлення постійного діалогу із суспільством і сприяння його подальшому розвитку у напрямі самокерованості та самоорганізації.

Здійснено порівняння змісту трансформаційного та трансакційного лідерства, співставлені їх основні характеристики. Ефективне лідерство, в тому числі у публічному секторі, все більше пов'язане з формуванням інтенсивного колективного розуму (intense collective intelligence).

З'ясовано, що сучасна публічна політика позначає врегулювання тих аспектів людської діяльності, які вимагають спільних громадських дій. Проаналізовано поняття ціннісно-орієнтованого публічного управління з точки зору підходу стратегемності. Наголошено на тому, що трансформаційне лідерство може сприяти нарощенню інституційної спроможності органів публічної служби.

Ключові слова: публічне управління, ціннісно-орієнтоване публічне управління, трансформаційне лідерство, трансакційне лідерство, дистрибутивне знання.

ТРАНСФОРМАЦИОННОЕ ЛИДЕРСТВО И ЦЕННОСТНО-ОРИЕНТИРОВАННОЕ ПУБЛИЧНОЕ УПРАВЛЕНИЕ: СОВРЕМЕННЫЕ ПОДХОДЫ

Аннотация. Проанализирована роль трансформационного лидерства в современной системе публичного управления.

Отмечено, что совместные практики в процессах решения проблем, совместная деятельность и делегирование полномочий високорелеватные содержанию трансформационного лидерства.

Отмечено, что для решения проблем в условиях демократии — жизненно необходимые участие и обеспечение "переговоров с организованными сетями интересов". Контекст демократии позволяет апробировать новые модели политического принятия решений и новые формы развития. Частично делегируя функцию выработки политики "специалистам по решению проблем" (экспертам), государство возлагает на них дополнительные обязанности по установлению постоянного диалога с обществом и содействие его дальнейшего развития в направлении саморегулируемости и самоорганизации.

Проведено сравнение содержания трансформационного и трансакционного лидерства, сопоставлены их основные характеристики. Эффективное лидерство, в том числе в публичном секторе, все больше связано с формированием интенсивного коллективного разума (intense collective intelligence).

Выяснено, что современная публичная политика обозначает урегулирования тех аспектов человеческой деятельности, которые требуют совместных общественных действий. Проанализированы понятия ценностно-ориентированного публичного управления с точки зрения подхода стратегемности. Отмечено, что трансформационное лидерство может помочь наращиванию институционального потенциала органов публичной службы перед новыми вызовами.

Ключевые слова: публичное управление, ценностно-ориентированное общественное управление, трансформационное лидерство, транзакционное лидерство, дистрибутивное знание.

Problem settings. In the 21st century the system of public management should increase the ability to respond to a number of conflicting challenges. Further development of democracy causes an increasing number of participatory practices, on the other hand, the complexity of problems of social development causes the need for rapid response by public authorities, and it is difficult to associate with the time-consuming wide public discourses of certain questions.

Modern information technologies make it possible to provide numerous

administrative services in an automated mode. This simplifies the work of public administration bodies in a certain way. On the other hand, modern information capabilities create representations of the situation of "high-expertise" of the position of each citizen, who, using the feeling of simultaneous presence online with politicians, experts, scientists, claims equal reporting of his "protoexpertise" position on issues requiring narrow knowledge, to the general public.

In our view,.transformational leadership is a factor that can help to build the institutional capacity of public service bodies to face new challenges.

The analysis of recent publications on the issues. The problem of transformation leadership and value-oriented public management became the subject of works by foreigners (I. Adizes, W. Bennis, M. Weber, S. Covey, G. Minsberg, V. Pareto, F. Fidler) and ukrainian scientists (E. Afonin, R. Voitovich, I. Degtyareva, M. Logunova, S. Nestulya, T. Novachenko). In this paper, the problem of leadership will be considered in terms of a new concept of transformational leadership in the context of a value-oriented public management approach.

The purpose of the article is to analyze the value concept of public governance within the paradigm of transformational leadership.

Presentation of the main research material. Despite the fact that Ukrainian society, among other things, is on the threshold of the fourth industrial revolution, the management systems of our reality correspond more to the industrial era. As O. Balakireva noted in her speech on November 29 at the opening of the Internet research portal, according to the results of monitoring studies (63,635 civil employeers in Ukraine were interviewed), it can be stated that the state of professional ethos of employees is currently generally blurred. On the one hand, it does not correspond to the Soviet bureaucratic system and the homogeneous nature of the employees of that era. On the other hand, the democratic model of public service has not yet developed although there is reason to speak of a certain heterogeneity and heterogeneity of this professional group. For example, an increase in negative attitudes towards corrupt benefits and the receipt of gifts is the positive development of public employeer now. Although, on the other hand, there is a persistent gender imbalance. Responders define a woman less desirable in public service than man. We can approve that we do not have now sufficient working models for truly democratic management systems that meet the needs of employees in terms of decision — making autonomy and self–government.

According to A. Zamulin, educated people come in modern organizations to replace the employees aimed at carrying out orders come down "from above," highly [1]. Often, many subordinates know more about the activities of companies, they possess better analytical technologies and concepts than their leaders. In such a situation, "smart leaders realize the existence of this paradox of status, and effective leaders liberate and mobilize the knowledge of their subordinates".

The knowledge economy requires a new style of leadership.

Polish experts treat *public service bodies as the knowledge organizations*, the main purpose of which is to produce intangible goods. The value of such benefits is tied to creativity and initiative, beginning with motivated people [2, p. 319]. Therefore, the characteristic of successful knowledge organizations is based on the content of the most active knowledge workers the opportunity to build a career full of meaning. The public sector provides people with the greatest opportunity for meaningful creativity and influence. It is also about the true pleasure of intangible rewards (respect, inspiration, contributing to the realization of their own ideas about good life), which the public service provides, and about the assessment of employees of their life honestly and holistically.

The needs of the domestic civil servant are the manifestation of activities in the following areas:

• to coordinate the way of life with realities of public sector;

• to cultivate in itself interest in people;

• to be permanently hardworking;

• to develop the natural inquisitiveness [2, p. 319].

Full professional life of a public servant, his initiative and integrity and the workplace depend to a large extent on the following conditions:

1) state of sweating — ability to be completely given to interesting professional activity (specialists who enjoy immersion in new ideas can find great internal motivation to work in the field for a long time);

2) content with meaning, that is, the need to be part of something "bigger";

3) real relations with people (formation of capital relations);

4) objective life achievements [2, p. 326].

The nature of the work of the public sector will be interesting for dedicated people who focus on public interest. *Constantly strengthen the value foundations of the world view of public employees,* related to the request of citizens for virtue, ethics, patriotism, moral imputability, responsibility, humanism, a culture of complicity of public employees, their common participation and training in a culture of democracy will be important in order for such specialists to become more.

Public policy should become a space for the education of the general public, and the practical implementation of policy should be public learning based on the values of participation [3]. Their result is the formation of a so-called "good citizen" corresponding to the realities of the system of "good (proper) governance" (GoodGovernance). In a liberal democracy, the "space of public policy" is more populated, so the role of debates about the goals and means of making public policy is necessary.

Public policy focuses on what J. Dewey defined it as society and its problems. The term *"public" refers to those aspects of human activity that require state or public regulation, intervention, or at least common public actions* [4, p. 23]. The public sector, unlike the private sector, is characterized by complex and more ambiguous tasks, a considerable number of problems with the implementation of solutions, connected with stricter standards of commitment and legality [4, p. 28]. But the public sector employs more people

with a wider range of motivation and there are clearly more opportunities to respond to the problems of justice, that is, to act in the interests of society.

The development of public policy is the result of gradual knowledge by society of itself, learning from its own experience. Policy-making is more successful if it is related to specific contexts (e.g. historical), and *the policy-making process itself should reflect high social justice and enhance human dignity and freedom.*

In many sectors of politics, the process of implementing real communication of citizens is neglected in favor of management control, which simplifies decision-making. In such a case, however, political accountability and the need for consensus are offset. It is often argued that the public is not interested in participating. Usually, this is possible in cases of negative experience, when the initiative of social activity for a number of reasons worked against the essence of human behavior. Reducing inequalities in policymaking will lead to more motivated and thoughtful citizenship.

On this basis, *not only the professionalism of management personnel, but also the value basis of this professionalism is important.* Value judgments provide content with judgment of reality just as a ship's course gives meaning to compass readings.

Participation and "negotiations with organized networks of interest" are vital to properly address problems in a democracy. The context of democracy makes thousands of conscious decentralized experiments, allows new models of political decision-making and new forms of development to be tested. Partly delegating of the policy-making function to "problem-solving specialists" (experts), the state places additional responsibilities on them to establish a permanent dialogue with society and to promote its further development towards self–determination and self–organization.

In a democratic country, the role of a policy analyst expert is similar to carrying out *"policy analysis as advice," such a goal requires political, moral imagination, objective assessment, and a capacity for empathy* [5].

Both practitioners and scientists are increasingly interested in the idea of public value as a way of understanding government performance, informing policy making and building service delivery.

Transactional leadership was built on the basis of machine logic, transformational — on the basis of bio-logic. It is therefore a Personal Organization-Fit (POF) approach in this context [6, p. 114]. The results of the research, based on a survey of 205 Israeli local government personnel, showed that within the POF, orientation toward high efficiency, transparency, innovation and orientation towards the achievement of the organization are positively related to satisfaction from work, organizational commitment and the climate of service, as reported by these public employees.

The good governance concept also focuses on the worker's management approach. These include broad joint practices in problem-solving processes, joint activities and delegation of authority [7]. According to Liang, there is a general shift in modern leadership concepts from outstanding single lea-

ders in collective leadership; leadership is no longer associated with individuals at the top of the hierarchy, but rather becomes more distributed (distributional) among all managers, including line managers; effective leadership, including in the public sector, is increasingly linked to the formation of an intense collective mind (intense collective intelligence) and simultaneously with the creation of a caring and supportive culture in the organization; it is increasingly worth of using situations of leadership practices, that is, adapting the form of leadership to the nature of the problem that needs to be solved is important [6, p. 117].

Leadership begins to depend more heavily on the characteristics and expectations of interacting subjects. Now its subtype of collective (organizational) leadership is formed at the basis of transformational leadership. So far, we cannot talk about their certain formality [8], but rather about a new category of transitional leadership [9].

Conclusions. The approach of "leadership development within" is another expressed trend in leadership development of recent decades. This trend is evident in the search by workers for the organization of its appointment, the maximum development of personal spiritual abilities, the development of the ability to lead on the basis of personal growth and the achievement of the authenticity of its existence. In such a case, followers will perceive the leader on the basis of reference power, based on respect for and capture of the leader, psychological identification with the leader, will identify the leader as honest, competent and capable of

inspiring. The workers themselves will be distinguished by a number of characteristics obtained in a self-managing environment (self-managing environment).

Collective leadership involves an approach of extensive use of the expert knowledge of workers, and therefore large-scale activity of leaders aimed at formation and development of special behavioural skills and qualities among members of their teams, which are basic for acquisition of knowledge in a dynamic knowledge society. Such leaders can be labeled as "leaders who endow knowledge". Such leaders encourage the development of special features among staff that enable them to learn and work effectively with knowledge. This type of leaders is characterized by high reliability in the eyes of its followers, that increases the positive effect of using power status.

The most important factor is the intellectual connection between the leader and followers, the leadership strategy of the future, in the context of the public authority body will reliably be highly intelligent in response to the requests of the knowledge society. Therefore, now the manager does not show intellectual dominance in the organization, but will be one of the intellectual workers who largely equally possess expert knowledge in the organization. The leader's ability to build the intellectual capacity of the organization through psychological factors, in particular to ensure appropriate conditions for joint activity and collective work will highlight him. Perhaps then we will have reason to talk about semi-latent/semi-virtual leadership.

REFERENCES

1. Zamuly`n, A. (2012). Ly`derstvo v ep-oxu znany`j [Leadership in the Age of Knowledge], St. Petersburg [in Russian].

2. Kishilovs`ki, M. & Kishilovs`ki, I. (2017). Administrategiya. Vasha us-pishna kar'yera u sferi derzhavnogo upravlinnya [Administration. Your successful career in public administration], Kyiv, Osnovu [in Ukrainian].

3. Lasswell, H., Lerner D. & Speirer H. (1980). Propaganda and Communication in World History, Honolulu, University Press of Hawaii [in English].

4. Parsons, V. (2006). Publichna polity`ka: vstup do teoriyi j prakty`ky` analizu polity`ky` [Public Policy: An Introduction to the Theory and Practice of Policy Analysis] Kyiv, Kyiv Mohyla Academy House [in Ukrainian].

5. O'Flynn, J. (2007). From New Public Management to Public Value: Paradigmatic Change and Managerial Implications, Australian Journal of Public Administration, 66(3), doi:10.1111/j.1467-8500.2007.00545.x [in English].

6. Liang, T. (2007). The new intelligence leadership strategy for iCAS Thow Yick, Human Systems Management, 26 [in English].

7. Vigoda-Gadot , E. & Meiri, S. (2008). New public management values and Person-Organization Fit: A socio-psychological approach and empirical examination among public sector personnel, Public Administration, 86(1), doi:10.1111/j.1467-9299.2007.00703.x [in English].

8. Semenets-Orlova, I. & Kyselova Y. (2018). Multidimensional management contemporary: generation of social meanings for a new collective identities, Public management, 4 (14), 264-269, doi:10.31618/vadnd.v1i14.118 [in English].

9. Taleb, N. (2018). Anty`kry`xkist` [Anti-malice], Kyiv: Nash format [in Ukrainian].

10. Politis, J. (2005). The influence of managerial power and credibility on knowledge acquisition attributes, Leadership & Organization Development Journal, 26 (3) [in English].

СПИСОК ВИКОРИСТАНИХ ДЖЕРЕЛ

1. Замулин А. Лидерство в эпоху знаний / А. Замулин. Научный доклад, №1(R). 2012. СПб.: ВШМ СПбГУ. 44 с.

2. Кішіловські М. Адміністратегія. Ваша успішна кар'єра у сфері державного управління / М. Кішіловські, І. Кішіловські. К. : Основи, 2017. 368 с.

3. Lasswell H. Propaganda and Communication in World History / H. Lasswell, D. Lerner, H. Speirer. University Press of Hawaii, Honolulu, 1980.

4. Парсонс В. Публічна політика: вступ до теорії й практики аналізу політики / В. Парсонс. К. : Вид. дім "Києво-Могилянська академія", 2006. — 549 с.

5. O'Flynn J. From New Public Management to Public Value: Paradigmatic Change and Managerial Implications / J. O'Flynn // Australian Journal of Public Administration. — 2007. — № 66(3). — Mode to access: doi:10.1111/j.1467-8500.2007.00545.x.

6. Liang T. The new intelligence leadership strategy for iCAS Thow Yick / T. Liang // Human Systems Management. — 2007. — № 26.

7. Vigoda-Gadot E. New public management values and Person-Organization Fit: A socio-psychological approach and empirical examination among public sector personnel / E. Vigoda-Gadot, Meiri S. // Public

Administration. — 2008. — № 86(1). — Mode to access: doi:10.1111/ j.1467-9299.2007.00703.x.

8. Талеб Н. Антикрихкість. Про (не) вразливе у реальному житті / Н. Талеб. К. : Наш формат, 2018. 408 с.

9. Semenets-Orlova I. Multidimensional management contemporary: generation of social meanings for a new collective identities / I. Se-menets-Orlova, Y. Kyselova // Public management. June 2018 (Special edition). № 4 (14) P. 264–269, https:// doi.org/10.31618/vadnd.v1i14.118.

10. Politis J. The influence of managerial power and credibility on knowledge acquisition attributes / J. Politis // Leadership & Organization Development Journal. — 2005. — № 26 (3).

Sudakov Volodymyr Ivanovich,
Professor, Doctor of Sociological Science, Head of the Theory and History of Sociology dpt., Faculty of Sociology, Taras Shevchenko National University of Kyiv. 01601, Kyiv, Str. Volodymyrska, 58, tel.: +38 (067) 502 86 48 e-mail: vl_sudakov@ukr.net
ORCID: 0000-0002-2032-1093

Судаков Володимир Іванович,
доктор соціологічних наук, професор, завідувач кафедрою теорії та історії соціології факультету соціології Київського національного університету імені Тараса Шевченка, 01601, м. Київ, вул. Володимирська, 58, тел.: +38 (067) 502 86 48, e-mail: vl_sudakov@ukr.net
ORCID: 0000-0002-2032-1093

Судаков Владимир Иванович,
доктор социологических наук, профессор, заведующий кафедрой теории и истории социологии факультета социологии Киевского национального университета имени Тараса Шевченко. Украина, 01601, г. Киев, ул. Владимирская, 58, тел.: +38 (067) 502 86 48, e-mail: vl_sudakov@ukr.net
ORCID: 0000-0002-2032-1093

THE ARCHETYPES OF CULTURE AND SUBCULTURE AS THE DETERMINANTS OF SOCIAL ACTIONS AND SOCIAL MANAGEMENT

Abstract. The conceptual argumentation that the processes of the cultural globalization are important stimuli for development of scientific studies of the contemporary culture and its functional and technological peculiarities is presented in the article. It is underlined that the cultural development of the human civilization has always been stimulated by the influence of different subcultures. Therefore the specialized scientific investigations, which are oriented to the substantiation of the archetypal status of culture and subculture as the determinative factors of social actions and social management today, are very important. It is proved that active use of such concepts as "global culture", "multiculturalism",

“transculturalism”, “intercultural communication”, “cultural capital”, “subcultural capital”, “subcultural lifestyle” by scholars now is the positive factor for the creation of scientific programs for analysis of the ontological specifics of the archetypes of culture and subculture in the context of globalization, virtualization and individualization of social life. Attention is paid to the contradictions of the conflict interpretation of subculture as the culture of social minority” that is caused by such social phenomena as social alienation, marginalization and poverty. The author defines the archetype of subculture as the multifunctional social phenomenon that emerges and reproduces itself in society as the attributive consequence of the cultural differentiation. It is argued that the significant innovative problem of the social management is the elaboration of the effective technologies for social control over different forms of activities of subcultural groups that emerge as critical human attitudes to the existing social order and as the creative values of the progressive social constructivism.

Key words: culture, subculture, archetypes of culture and subculture, global culture, multiculturalism, transculturalism, intercultural communication, cultural capital, subcultural capital, subcultural lifestyle, social management.

АРХЕТИПИ КУЛЬТУРИ ТА СУБКУЛЬТУРИ ЯК ДЕТЕРМІНАНТИ СОЦІАЛЬНИХ ДІЙ ТА СОЦІАЛЬНОГО УПРАВЛІННЯ

Анотація. Аргументовано, що процеси глобалізації культури є важливим стимулом розвитку наукових досліджень сучасної культури, її функціональної та технологічної специфіки. Підкреслено, що культурний розвиток людської цивілізації завжди реально обумовлювався впливом різних субкультур. Саме тому особливе значення мають спеціалізовані наукові дослідження, спрямовані на обґрунтування архетипного статусу культури та субкультури як детермінант соціальних дій та соціального управління. Надано докази активного використання вченими таких понять, як “глобальна культура”, “мультикультуралізм”, “транскультуралізм”, “міжкультурна комунікація” “культурний капітал”, “субкультурний капітал”, “субкультурний життєвий стиль” є позитивним чинником розробки інноваційних наукових програм аналізу онтологічної специфіки архетипів культури та субкультури в контексті тенденцій глобалізації, віртуалізації та індивідуалізації суспільного життя. Визначено суперечності конфліктологічної інтерпретації субкультури як “культури соціальної меншості”, поява якої спричинена такими соціальними явищами як соціальне відчуження, маргіналізація та бідність. Автор визначає архетип субкультури як поліфункціональне соціальне явище, що виникає та відтворюється у суспільстві як атрибутивний наслідок культурної диференціації. Аргументовано, що важливою інноваційною проблемою соціального менеджменту є розробка технологій ефективного соціального контролю різних форм активності субкультурних груп, приймаючи до уваги ту обставину, що ця активність демонструє як критичне ставлення людей до існуючого соціального порядку, так і є виразом креативних цінностей соціального конструктивізму.

АРХЕТИПЫ КУЛЬТУРЫ И СУБКУЛЬТУРЫ КАК ДЕТЕРМИНАНТЫ СОЦИАЛЬНЫХ ДЕЙСТВИЙ И СОЦИАЛЬНОГО УПРАВЛЕНИЯ

Аннотация. Аргументировано, что процессы глобализации культуры являются важным стимулом развития научных исследований современной культуры, ее функциональной и технологичекской специфики. Подчеркнуто, что культурное развитие человеческой цивилизации всегда реально было обусловлено определенным влиянием различных субкультур. Именно поэтому особую значимость приобретают специализированные научные исследования, направленые на обоснование архетипного статуса культуры и субкультуры как детерминант социальных действий и социального управления. Представлены доказательства, что активное использование учеными таких понятий, как "глобальная культура", "мультикультурализм", "транскультурализм", "интеркультурная коммуникация", "культурный капитал", "субкультурный капитал", "субкультурный жизненный стиль" являются позитивным фактором разработки инновационных научных програм анализа онтологической специфики архетипов культуры и субкультуры в контексте тенденций глобализации, виртуализации и индивидуализации общественной жизни. В статье обращено внимание на противоречия конфликтологической интепретации субкультуры как "культуры социального меншинства", возникновение которой обусловлено такими социальными явлениями как социальное отчуждение, маргинализация и бедность. Автор определяет архетип субкультуры как полифункциональное социальное явление, которое возникает и воспроизводится в обшестве как атрибутивное последствие культурной дифференциации. Аргументировано, что актуальной инновационной проблемой социального управления является разработка технологий эффективного социального контроля различных форм активности субкультурных груп, принимая во внимание то обстоятельство, что эта активность демонстрирует как критическое отношение людей к существующему социальному порядку, так и является выражением креативных ценностей социального конструктивизма.

Ключевые слова: культура, субкультура, архетипы культуры и субкультуры, глобальная культура, транскультурализм, интеркультурная коммуникация, культурный капитал, субкультурный капитал, субкультурный жизненный стиль, социальное управление.

Problem statement. It is well-known, that in the contemporary social sciences the most significant in theoretical and practical dimensions

have become fundamental and applied research that is related to the study of the innovative tendencies of sociocultural changes, cultural differentiation and technological potential of human culture. Obviously, the newest processes of the globalization of culture significantly complicate the task of scientific understanding as the phenomena of the contemporary culture and its functional and technological peculiarities. Therefore, the vast majority of scholars underline the need to clarify the content of the category "culture" as the fundamental concept of social philosophy and social theory because the popular understanding of culture as a complex of human achievements during the entire period of the historical human development is excessively abstract. Firstly, such understanding does not explain the general structural characteristics of the human culture and also the dynamics of its historical changes, which occurred under the influence of different subcultures. Secondly, one should also pay attention to the important fact that human culture always has been formed and developed as the pragmatic system of social management, which has been used by the power elite in the certain ways to other people. It should be noted that the various scientific attempts to define the attributive ontological features of culture as the set of cultural universals cannot be recognized today as a significant contribution to the development of the special research programs, which propose to study the culture as a social phenomenon and as the process that determines the sense of 'social actions by the individual and collective actors of social life. Introduction to the contemporary scientific discourse of such concepts as "global culture", "multiculturalism", "transculturalism", "intercultural communication", "cultural capital", "subcultural capital", "subcultural lifestyle" stimulates scholars to provide analytical studies the problem of ontological specifics of the archetypes of culture and subculture under the context of the tendencies of globalization, virtualization and individualization of social life. So the purpose that the author tries to achieve in this article is to develop analytical approach in order to create the stimulating conceptual argumentation for further research of this problem.

Analysis of the recent researches and publications. The study of the main research directions of the social phenomena of culture and subculture in contemporary social sciences evidently reflects the certain cognitive difficulties that are connected with the correct identification of the cognitive status of the concepts of "culture" and "subculture". Therefore it is reasonable to indicate that the scholars today in their works [1, 2, 3] emphasize the importance of studying the new trends of the cultural changes, which reflect the growing role of cultural practices in the global development of mankind. That is why the research efforts of scientists are aimed at substantiating the archetypal status of culture and subculture as the determinative factors of social actions and social management [4, 5, 6]. An important scientific direction is the study of the creative potential of subcultures as fundamental ontological stimulus for progressive social changes [7, 8, 9, 10]. At the same time Ukrainian sociologists in their works [11, 12,

13, 14, 15] have underlined the need to develop innovative technologies of social management, since the spontaneous processes of cultural changes were the real moving force in increasing social tensions and conflict interactions.

Presenting main material. First of all, it should be noted that the general content of contemporary studies of cultural issues reflects the situation of the need to create new fundamental theories of culture and cultural development. Many scholars rightly draw attention to this fact, emphasizing that the concept of "culture" in the latest interpretations is a concept that captures only the most important attributive qualities and qualities that are inherent in social life and human behavior. "Sociologists and anthropologists use "culture" as a collective noun for the symbolic and leaned, non-biological aspects of human society including language, customs and convention by which human behavior can be distinguished from that of other primates" [1, p. 99].

According to K. Kammeyer, G. Ritzer and N. Yetman, in defining the concept of "culture" it is important to take into account the archetypal social status of this concept, which signifies the most important conditions for the collective life of people. "Culture is the entire complex of ideas and material objects that the people of a society (or group) have created and adopted for carrying out the necessary tasks of collective life" [4, p. 85]. Scientists believe that this definition contributes to the further development of innovative studies of the different forms of human behaviors and as the phenomena of cultural relativism and ethnocentrism, the

functional role of knowledge, symbols and beliefs, as well as norms "that govern everyday conduct" [4, p. 86].

It is obvious that other scholars are not satisfied with the overall perspective of such a research strategy. Thus, Cr. Calhoun, D. Light, and S.Keller propose a more "narrow" general definition of culture by identifying its attributive components as cultural universals: "Culture is the language, norms, values, beliefs, knowledge, and symbols that make up a way of life. It is the an understanding of how to act that people share with one another in any stable self-reproducing group"[5, p. 7].

It is important to emphasize that this definition also clearly captures the archetypal social status of the concept of culture. At the same time, it should be noted that a certain advantage of such a more "narrow" interpretation of the content of this concept is that these scientists propose to study the social ontological characteristics of culture under the context of elucidating its connection with other attributive properties of social life, which are denoted by three such known concepts such as: "social action", "functional integration" and "power". I believe that this research strategy should be recognized as promising for further development, as it generally facilitates specialized differentiated study of 1) cultural integration, 2) cultural diversity and subcultures, 3) cultural reproduction, 4) cultural and media communication, 5) internationalization and globalization culture [5, p. 86].

The similar view is also formulated by G. Bechmann, who defines culture as a reflexive form of human experience [6, c. 109–117]. This scholar argues that

the concept of culture has a reflexive meaning and it is based on comparison. "Culture is something that defines people's lifestyles, and it creates preconditions for comparison. That is, culture is what makes it possible to compare what cannot be compared: a way of life. At the same time, the observation horizon is expanding both regionally and nationally, providing, above all, the historical depth of the differences. Culture as a reflexive form creates a distance to everything non-native in the society, but at the same time it allows to approach this society to a foreign culture rather as distant and remote" [6, c. 111].

It is noteworthy that G. Bechmann tries to avoid a purely formal description of the social functions of the contemporary culture, which, according to his opinion, has the single functional orientation, which should be indicated in three dimensions:

• firstly, culture is very important for the formation and development of a human individual as a personality; it is a system of conventional customs in a particular society that is different from the customs of other societies and cultures;

• secondly, culture is a significant virtue that indicates the difference between culture and the simple everyday existence of people; in this expression culture demonstrates itself as a purification of life and denotes their social division into "high culture" and "mass culture";

• thirdly, culture divides society into historical epochs — it allows people, who are looking at the past, to have opportunity to define the factors of progress in human relations towards the nature and also to evaluate the pro-gressive changes in the existing system of social interactions. [6, c. 111–112].

Obviously, this interpretation of the functional orientation of the contemporary culture also indicates to the specific attributive property of the culture — its competitive character. It is known that under the context of globalization, the competition between cultures significantly increases, and this process has been explained in different ways in the sociological theories of global modernization and global dependence. However, I consider that G. Bechmann, paying attention to the phenomena of competitiveness of the contemporary cultures, underestimates the important fact that the culture as the embodiment of the productive tendencies of social and historical practice is the significant resource for the legitimation and technologization of the systems of individual and collective social actions and social claims, which are the important source for the emergence and existence of various subcultures.

Focusing on the identification of the epistemological features of the subculture category, it is important to emphasize the need to overcome the simplified interpretations of the subculture in the specific ontological sense – as "culture of a social minority", the emergence of which is caused by such social phenomena as social alienation, marginalization and poverty.

P. Williams draws attention to this fact in monograph "Subcultural Theory. Traditions and Concepts"[7]. In this work the author proves that contemporary scholars are no longer satisfied with the image of a society with a particular dominant culture with

different dysfunctional subcultural elements. Today the developed societies are rather a set of different social groups whose members do not wish to speak about subcultures. According to Williams, the concept of "subculture" reflects not only a certain system of humanitarian values of non-conformism, resistance, protest, freedom of choice, self-expression, which usually characterize people's critical attitude to the existing social order. It is also important to keep in mind that this concept is a specific expression of the values of the progressive social constructivism. Therefore, the prospects for developing a scientific subcultural theory should be connected with a creative understanding of the following questions: "What is and what isn't subcultural? In other words, where are the boundaries of subcultures, and where do they start and end? And how can we find answers to such questions" [7, p. 6].

It should be noted that R. Heienfler in her work [8] emphasizes the creative ability of subcultures to formulate alternative views of people in relation to the established way of life. The presence of such alternative views determinates the need for "a careful study and a better understanding of the motivations, thoughts and practices of subcultural groups" [8, p 3]. In this work, the author has made a scientific argumentation for the importance of taking into account a wider range of conceptual problems, the specialized study of which will help to determine the epistemological principles of subcultural analysis. She identifies and analyzes the content of the following 8 fundamental problems:

1. What are subcultures?

2. How do subcultures emerge and why do people participate?

3. How do subcultures resist the "mainstream" of society and are they successful?

4. Who are the participants in subcultural practices?

5. Who are the "authentic" participants and who are the "posers"?

6. How does society react to subcultures?

7. Have subcultures gone virtual and global?

8. What happens to subcultures as they "grow up"?

Obviously, the attention of scientists to further scientific study of these problems in order to identify the new functional characteristics of modern subcultures requires the use of the cognitive potential of some important concepts. Thus, J.Lewis points to the importance of a wider use of the concept of "transculturalism", which as methodological instrument can explain certain modes of growth of global influence of the various subcultural social movements [2]. K. Sorrels believes that in order to explain the regimes of such movements, it is useful to choose the concept of "intercultural communication" [3]. The effective use of the cognitive potential of these concepts, as demonstrated by V. Lapina's work [11], contributes to the understanding of the tendency of global spread of subcultural practices of such cultural and ideological phenomenon as consumerism.

British scholar S. Thornton proposes to introduce into the scientific circulation the concept of "subcultural capital". She argues that this concept has important cognitive sense for the studies of the process of internalization

of cultural norms, which determines the creative potential of different sub-cultures [9, pp. 200–208].

Developing this position, D. Hebdige in his monograph "Subculture: The Meaning of Style (new accents)" [10] underlines that any culture of the class society in some way is oriented to the ideal of "aesthetic perfection". A variety of practical ways of ontologization this ideal gives rise to different "subcultural lifestyles" that can have both functional and dysfunctional manifestations. It is noteworthy that the scholar recognizes the functional significance of the subcultural styles as an important attribute feature of social life. Therefore, as he considers, the various counter-cultures today are the inappropriate scientific subject-matter to be regarded as subcultures because of the social locality of these counter-cultures, which reflects the specific value challenge of the youth groups as a small part of the middle-class [10, p. 2–7].

As I believe, these suggestions generally point to the importance of the scientific conceptual understanding of subculture as an archetypal multifunctional phenomenon of social life that constantly reproduce itself in societies (as socio-historical systems of different types) due to the process of differentiation of cultural practices of the individual and collective actors of social life.

At the same time, it should be noted that at present the issue of developing technologies for managing influence to the social activity of the subcultural groups is important not only for scientific researchs but also for the modernization of the regulative functions of the political institutions. So J. Lewis believes that the use of the methodo-

logy of transculturalism allows us to identify the differences among humanist, antihumanist and post-humanist technologies [2, p. 22]. The choice and the effective use of these technologies depends on the scientific validity of the empirical data and also the scientific evaluations that reflect as the current state and the possible destructive consequences of social tension and protest activity of the different social groups.

It should be noted that in the scientific works of Ukrainian sociologists also have been emphasized the need for the development of innovative technologies of social management, since spontaneous processes of cultural change were actually factors of the increasing social tension, conflict interactions and communications. Therefore, evaluating the results of the recent research, it should be noted that important fields of the scientific work are: 1) the identification of the peculiarities of activity of the youth subcultural groups in the cities of Ukraine [12]; 2) the development of the conceptual model and empirical indicators of cultural determinants of social tension and protest behavior in the regions of Ukraine [13]; 3) the analysis of the process of transformation of social actions by the subcultural groups in Ukrainian society[14]; 4) the identification and characterization of dysfunctional social consequences that are connected with the low effectiveness of the democratic reforms in Ukraine [15].

Conclusions and the prospects for further researches.

1. The processes of globalization of culture are an important stimulus for the development of the scientific research of the contemporary culture, its functional and technological pe-

culiarities. The cultural development of the human civilization has always been stimulated by the influence of different subcultures. The new trends in cultural changes today indicate the growing role of cultural practices as the organization factors of social order in different societies. Therefore specialized scientific investigations are very important today, which are oriented to the substantiation of the archetypal status of culture and subculture as the determinative factors of social actions and social management.

2. The active use by scholars such concepts as "global culture", "multiculturalism", "transculturalism", "intercultural communication", "cultural capital", "subcultural capital", "subcultural lifestyle" now is the positive factor for the creation of scientific programs for analysis of the ontological specifics of the archetypes of culture and subculture under the context of the tendencies of globalization, virtualization and individualization of social life.

3. The important innovative problem of social management is the development of technologies for the effective social control over the various forms of activities of the subcultural groups. But it is useful to understand that these activities demonstrate both the critical attitude of people to the existing social order and is an expression of the values of the progressive social constructivism which stimulates the humanistic trends in the contemporary social life.

REFERENCES

1. Abercombie, N., Hill, S., Turner, B. (1994). Culture. The Pinguine Dictionary of Sociology. (3rd ed.). (p. 99). London: Pinguine books Ltd [in English].

2. Lewis, J. (2002). From Culturalism to Transculturalism. Iowa Journal of Cultural Studies, 1, 14-32 [in English].

3. Sorrels, K. (2013). Intercultural communication, Globalization and Social Justice. Thousand Oaks, California: Sage publ. [in English].

4. Kammeyer, K., Ritzer, G., Yetman, N. (1997). Sociology: experiencing changing societies. Boston: Allyn & Bacon [in English].

5. Kelhoun, C., Light, D., Keller, S. (1994). Sociology. (6th ed.). New York: Mc Graw Hill [in English].

6. Bekhmann, G. (2010). Sovremennoe obshchestvo: obshchestvo riska, informatsionnoe obshchestvo, obshchestvo znaniy [Modern society: risk society, information society, knowledge society]. (A. Yu. Antokolskiy, G. V. Gorokhovyy, D. V. Efremenko, V. V. Kaganchuk, S. V. Mesyats, Trans). (2nd ed.). Moscow: Logos [in Russian].

7. Williams, P. (2011). Subcultural Theory. Traditions and Concepts. Cambrige: Polity Press [in English].

8. Haenfler, R. (2014). Subcultures: The basics. New York: Routlege [in English].

9. Thornton, S. (1997). The Sociologic of Subcultural Capital. The Subcultures Reader. K. Geldner and S. Thornton (Eds.). (pp. 200-212). London; New York: Routlege [in English].

10. Hebdige D. (2002). Subculture: The Meaning of Style (new accents). London: Routlege [in English].

11. Lapina, V. V. (2018). The archetype of consumption and its contradictions in the contemporary European space of economic and social interactions. Public management, 4(14), 159–170 [in English].

12. Gran, D. S. (2016). Sub/kultury: protest, kommunikatsiya ili obretenie sebya? [Sub/culture: protest, communi-

cation or gaining oneself?]. Kherson: FLP [in Russian].

13. Sudakov, V. I., Siryi, Ye. V., Lapina, V. V., Saveliev, Yu. B., Chernykh, H. A., Kondov, K. V., Nakhabich, M. A. (2018). Sotsialna napruzhenist v rehionalnykh vymirakh: problemy teorii, metodolohii ta metodyky sotsiolohichnoho doslidzhennia [Social tensions in regional dimensions: problems of theory, methodology and methodology of sociological research]. Kyiv: Lohos [in Ukrainian].

14. Kostenko, N., Ruchka, A. (Eds.). (2010). Subkulturna viriatyvnist ukrainskoho sotsiumu [Subcultural virativity of the Ukrainian society]. Kyiv: In-t sotsiolohii NAN Ukrainy [in Ukrainian].

15. Shulha, M. (2018). Zbii sotsialnoi matrytsi: monohrafiia [The failure of the social matrix]. Kyiv: In-t sotsiolohii NAN Ukrainy [in Ukrainian].

СПИСОК ВИКОРИСТАНИХ ДЖЕРЕЛ

1. Culture // Abercombie N., Hill St, Turner Br. The Pinguine Dictionary of Sociology. – Third ed. London: Pinguine books Ltd., 1994. P. 99.

2. Lewis J. From Culturalism to Traansculturalism // Iowa Journal of Cultural Studies., 2002. N1 (spring). P. 14–32.

3. Sorrels K. Intercultural communication, Globalization and Social Justice / Katryn Sorrels. Thousand Oaks, California: Sage publ., 2013. 290 p.

4. Kammeyer K., Ritzer G., Yetman N. Sociology: experiencing changing societies. Boston: Allyn & Bacon, 1997. 650 p.

5. Kelhoun Cr., Light D., Keller S. Sociology. 6th ed. New York: Mc Graw Hill, 1994. 651 p.

6. Бехманн Г. Современное общество: общество риска, информационное общество, общество знаний / Готтхард Бехманн; пер. с нем. А. Ю. Антокольского, Г. В. Гороховой, Д. В. Ефременко, В. В. Каганчук, С. В. Месяц. 2-е изд., М.: Логос, 2012. 248 с.

7. Williams P. Subcultural Theory. Traditions and Concepts. Cambrige: Polity Press, 2011. 224 p.

8. Haenfler R. Subcultures: The basics. – New York: Routlege, 2014. 192 p.

9. Thornton S. The Sociologic of Subcultural Capital // The Subcultures Reader / K.Geldner and S.Thornton (eds). L.- N.Y: Routlege, 1997. P. 200–212.

10. Hebdige D. Subculture: The Meaning of Style (new accents). L.: Routlege, 2002. 286 p.

11. Lapina V. V. The archetype of consumption and its contradictions in the contemporary European space of economic and social interactions / V. V. Lapina // Public management : collection. № 4 (14). June 2018. \Kyiv: ДП "Видавничий дім "Персонал", (Special edition). P. 159–170.

12. Sub/культуры: протест, коммуникация или обретение себя? Херсон: ФЛП Грань Д.С., 2016. 239 с.

13. Соціальна напруженість в регіональних вимірах: проблеми теорії, методології та методики соціологічного дослідження: Монографія / В. І. Судаков, Є. В. Сірий, В. В Лапіна та ін.; за заг. В. І. Судакова. К.: Логос, 2018. 197 с.

14. Субкультурна віріативність українського соціуму / за ред. Н. Костенко, А. Ручки. К.: Ін-т соціології НАН України, 2010. 288 с.

15. Шульга М. Збій соціальної матриці: монографія / Микола Шульга. К.: Ін-т соціології НАН України, 2018. 284 с.

Fedotova Tatiana Anatoliivna,
Associate Professor, Candidate of Economic Sciences, Associate Professor; Oles Honchar Dnipro National University; 49010, Dnipro, Prosp. Gagarina, 72, tel.: +38 (050) 732 21 02; e-mail: feduy@ukr.net
ORCID: 0000-0002-9529-3429

Федотова Тетяна Анатоліївна,
доцент, кандидат економічних наук, доцент, Дніпровський національний університет ім. О. Гончара; 49010 Дніпро, просп. Гагаріна, 72, тел.: +38 (050) 732 21 02; e-mail: feduy@ukr.net
ORCID: 0000-0002-9529-3429

Федотова Татьяна Анатольевна,
доцент, кандидат экономических наук, доцент, Днепровский национальный университет им. О. Гончара; 49010, Днепр, просп. Гагарина, 72, тел.: +38 (050) 732 21 02; e-mail: feduy@ukr.net
ORCID: 0000-0002-9529-3429

TRADITION AND INNOVATION IN PUBLIC ADMINISTRATION TRAINING (ARCHETYPAL APPROACH)

Abstract. Studying the deep, archetypal manifestations of a person, contributes to the knowledge and mastery of the nature of global change, sets the prerequisites for the development and implementation of adequate modern effective public administration practices. The reconstruction of archetypes is a relevant and promising approach that helps to interpret certain socio-political processes of the present by transforming the symbols of the past.

The problem of the human factor in management is connected with the desire of a person for a specific goal and their achievement. In this regard, it is important to find out the main components of the manager's activities: motives, goals, activity planning, processing of current information, prompt decision-making and action, verification of results and correction of actions. Formation of an innovation-oriented domestic system of management training is an urgent need of modern society. An important and integral part of this system is universities, which

offer students a cycle of management courses. The ultimate goal of management training should be to develop strategic thinking, the ability to think creatively and the ability to work from a broader perspective. Management actions require judicious use of human resources in management, and carelessness in them can lead to escalation (exacerbation) of conflicts, turnover, reduction of efficiency and level of complexity, etc.

Modernity needs public figures of a new generation, managers who are able not only to deal with the constituents of the political arena and to make effective decisions, but also to give an adequate assessment of themselves. This means that there is an answer to the question of who and what I am, what my purpose is. Depending on the answers provided and their further implementation, the manager's reflection in society is formed. It is a complex, multifaceted process that also requires appropriate professional education (training) and does not bypass the use of archetypal management.

Keywords: archetypes, archetypal approach, public management, management, training, education, management traditions.

ТРАДИЦІЯ Й ІННОВАЦІЯ У ПІДГОТОВЦІ КАДРІВ ДЛЯ ПУБЛІЧНОГО УПРАВЛІННЯ (АРХЕТИПНИЙ ПІДХІД)

Анотація. Вивчення глибинних, архетипових виявів особи, сприяє пізнанню й оволодінню природою глобальних змін, закладає передумови для розробки і впровадження адекватних сучасності ефективних практик державного управління. Реконструкція архетипів є актуальним і перспективним підходом, який допомагає шляхом трансформації символів минулого тлумачити певні суспільно-політичні процеси сучасності.

Проблема людського чинника в управлінні пов'язана з прагненням людини до певної мети і її досягнення. У зв'язку з цим, важливим є з'ясування основних складових діяльності управлінця: мотивів, мети, планування діяльності, опрацювання поточної інформації, оперативного ухвалення рішень і дії, перевірки результатів і корекції дій. Формування інноваційно-орієнтованої вітчизняної системи підготовки управлінських кадрів є невідкладною потребою сучасного суспільства. Важливою і невід'ємною складовою цієї системи є ВНЗ, які пропонують студентам цикл курсів управлінського напряму. Кінцевою метою підготовки управлінських кадрів мають стати формування стратегічного мислення, здібності мислити творчо і можливості працювати в ширшій перспективі. Управлінські дії потребують розумного використання людських ресурсів в управлінні, а недбале ставлення до них може спричинити ескалацію (загострення) конфліктів, плинність кадрів, зниження ефективності, рівня замотивованості тощо.

Сучасність потребує публічних діячів нового покоління, управлінців, які здатні не лише розібратися із складовими політичної арени і приймати ефективні рішення, а і дати адекватну оцінку собі. Це означає, що є відповідь на питання, хто і який я, яка моя мета. Залежно від наданих відповідей і подальшої їх реалізації і формується відображення управлінця

в суспільстві. Це складний, багатогранний процес, який вимагає і відповідної професійної освіти (навчання) і не обходить застосування архетипного менеджменту.

Ключові слова: архетипи, архетипний підхід, публічне управління, управлінські кадри, підготовка кадрів, система освіти, традиції управління.

ТРАДИЦИЯ И ИННОВАЦИЯ В ПОДГОТОВКЕ КАДРОВ ДЛЯ ПУБЛИЧНОГО УПРАВЛЕНИЯ (АРХЕТИПИЧЕСКИЙ ПОДХОД)

Аннотация. Изучение глубинных, архетипных проявлений личности, способствует познанию и овладению природой глобальных изменений, закладывает предпосылки для разработки и внедрения адекватных современности эффективных практик государственного управления. Реконструкция архетипов является актуальным и перспективным подходом, который помогает путем трансформации символов прошлого толковать определенные общественно-политические процессы современности.

Проблема человеческого фактора в управлении связана со стремлением человека к определенной цели и ее достижению. В связи с этим важным является выяснение основных составляющих деятельности управленца: мотивов, целей, планирование деятельности, обработка текущей информации, оперативного принятия решений и действия, проверки результатов и коррекции действий. Формирование инновационно-ориентированной отечественной системы подготовки управленческих кадров является неотложной потребностью современного общества. Важной и неотъемлемой составной этой системы являются вузы, которые предлагают студентам цикл курсов управленческого направления. Конечной целью подготовки управленческих кадров должно стать формирование стратегического мышления, способности мыслить творчески и возможности работать в более широкой перспективе. Управленческие действия требуют разумного использования человеческих ресурсов в управлении, а небрежное отношение к ним может привести к эскалации (обострению) конфликтов, текучести кадров, снижению эффективности и уровня мотивированности и т. д.

Современность требует публичных деятелей нового поколения, управленцев, которые способны не только разобраться с составляющими политической арены и принимать эффективные решения, а и дать адекватную оценку себе. Это означает, что есть ответ на вопрос, кто и какой я, какова моя цель и роль. В зависимости от полученных ответов и последующей их реализации и формируется восприятие управленца в обществе. Это сложный, многогранный процесс, который требует соответствующего профессионального образования (обучения) и не обходится без применения архетипного менеджмента.

Ключевые слова: архетипы, архетипический подход, публичное управление, управленческие кадры, подготовка кадров, система образования, традиции управления.

Formulation of the problem. Recently, the concept and practice of management of changes has become very popular among various organizations. Changes have become our constant companions, so the ability to manage change is an objective requirement of the time, a vital necessity in order to survive, adapt to new conditions and try to move to a new qualitative level of development of our country.

One of the priority is the reform in the field of public administration. So, for example, with the adoption of the Law of Ukraine "On Public Service" [1], the number of civil servants was significantly reduced, and employees of foster care appeared; there is a distribution of civil servants (categories "A", "B" and "C"); there is a gradual transition to greater publicity, openness, and professionalism of the civil service; The necessity of introducing personnel management services is emphasized, as well as the fact that the future of effective public service is in the hands of strong, intelligent, professional leaders who are endowed not only with charisma, but also skillfully mastered with new managerial approaches.

Today, one of the key tasks faced the entire sphere of public service, the election of leaders in such areas of reform in order to act right, and the managers of various levels of public administration are faced the task of doing these things correctly, in particular, to understand the essence of the changes, their need and to be able to manage them .

Analysis of recent publications on issues and identification of previously unresolved parts of a common problem. The issue of staffing and the specificity of managerial work in particular was considered by such scientists as R. Ackoff, I. Ansoff, G Becker, P. Drucker, G. Mintzberg, E. Toffler, A. Chandler, T. Schulz. Among Ukrainian scientists who paid attention to this issue, S. I. Bandur, V. F. Besedin, D. P. Goddess, I. K. Bondar, A. S. Galchinsky, V. M. Geyets, M. I. Nizhny, A. M. Kolot, Yu. M. Krasnov, E. M. Libanova, I. I. Lukinov, E. G. Panchenko, N. G. Chumachenko, A. A. Chukhno and others should be mentioned. In accordance with a research strategy, the role of the managerial elite in society and the development economy was considered by such Russian researchers as M. Afanasyev, G. Ashin, A. Gaman-Golutvinova, S. Glazyev, Yu. Levada, E. Okhotsky, V. Ledyaev, T. Zaslavskaya and others. Scientists raised the issue of archetypes of public administration, but almost no attention was paid to training personnel for this area [2].

These scholars and other researchers have paid much attention to solving the problem of training personnel for public administration, but this problem remains unresolved. In addition, significant changes in this area and administrative reform, which are being implemented in almost all sectors and sectors of the national economy, require rethinking and reforming the system of proposed measures.

The purpose of the article. The article is devoted to proving the need to abandon the traditional forms of training managerial personnel for the public administration sphere and an innovative approach to assessing the competencies of managerial personnel, taking into consideration the archetypical paradigm.

Statement of the main research material. Archetypes, according to Jung's theory, are universal inborn mental structures that build up the content of the collective unconscious. Archetypes make people perceive events, react and respond to them in a very specific way. Archetypes are unconscious. The process of awareness of these innate patterns is the essence of individualization of the person, which leads to the formation of a mature attitude towards oneself and the world, the construction of harmonious relationships with other people, overcoming crisis conditions [3]. Archetypes create an archetypical image, attracting to certain variants of the universal experience of the world for people and actions from universal templates. Archetypes have the properties of matrices, "mental instincts." The entire individual psyche, all personal experiences can be interpreted using archetypical forms.

According to many followers of C. Jung, an understanding of the complexity of socio-historical experience and cultural values of society through the archetypical component is a fundamental point for an adequate perception of the discourse of any constant practices of our time. Management activity always involves the initiative and creativity of subjects and objects of management.

The modern concept of the category "managerial personnel" reflects the main features of their activities, namely:

• the need for high qualifications, initiative and independence of managers;

• personal formation with a clearly defined goal, aspirations and beliefs;

• the ability to adapt their leadership style and management approaches, taking into consideration various production conditions and microclimate in the organization [4, p. 57].

These features of the activities of modern management employees initiate the implementation of the basic general management functions in the daily working process.

Young managers, falling into the mythological trap of public service, build their actions and relationships on illusory material, they expect the impossible from life. The sense of reality is destroyed, replaced by mythological images. The danger of such a replacement also lies in the fact that a person is distracted from the understanding that perfection is achieved in life supplying effort and training, overcoming difficulties, gaining experience. The myth takes away from the reality of everyday life, including financial difficulties, and the need to be engaged in self-development, continuous self-improvement, work overtime, with career development, all these items are the urgent problems, especially in today's crises. Difficulties are to be overcome with the help of mutual understanding, respect for each other's interests, otherwise disappointment and further professional burnout are inevitable.

The qualities of managerial staff, such as professional competence, the ability to make effective decisions and ensure their implementation, mastery of modern technologies, the desire to improve themselves and career development, depend on the dynamism and successful development of the managed sphere. New realities require managers at all levels of public administration to

be able to find innovative solutions, to defend their views, to be flexible, communicative, and highly qualified specialists.

It should be emphasized that the main function of such a system should be thorough training of managers, and not the professional development of managers. This will allow to realize conceptual uniformity in understanding the goals and objectives of training, to achieve a synergistic effect, having got the results from the study of individual organizational and managerial disciplines, while this combined process will lead to a qualitatively new knowledge system regarding management theory and practice, supplying resources for further economic growth in the country [5].

Features of the modern organization of training management personnel in the field of public administration are reasoned by the fact that such training has certain differences from traditional academic education. Since the management personnel training system is not just the acquisition of new knowledge, acquaintance with new information and technological capabilities and solutions, first of all, it is the creation of a sustainable management competency system. This system consists of attitudes and values, taking into consideration modern theoretical concepts of management, practical skills, which are to contribute to the efficiency of management through optimal management decisions, increase labor productivity, increase labor efficiency, achieve sustainable development and economic growth.

It should be noted that many modern managers have not received special training in the field of management and, accordingly, conduct management activities, guided by intuition and the method of samples, without using modern knowledge in the field of management [6]. Therefore, it is necessary to attach special importance to the training of the existing management team, since the development of innovation-oriented management in the country is impossible without leaders who have modern knowledge of the effective development and adoption of managerial decisions.

Continuous professional training of managerial personnel should become one of the priority areas of personnel policy and should be carried out with the aim of increasing the efficiency and quality of labor, constant growth in the level of professionalism, mastery of new management methods and skills in an innovation-oriented economy.

Over the course of all labor activity, in accordance with the periodicity established for each category of persons, professional development should be carried out in order to update the theoretical and practical knowledge and skills of managers and specialists in accordance with the constantly growing requirements of state educational standards and management development features.

Being based on the goals, this process should include the following types of training:

• short-term thematic training on a specific type of activity (introduction of new technologies, solving economic and other issues);

• thematic and problematic seminars on scientific, technical, technological, socio-economic and other problems;

• Long-term training of managers and specialists for an in-depth study of urgent problems of science, engineering, technology, socio-economic and other problems in the profile of professional activity;

• internship to consolidate professional knowledge in practice, obtained as a result of theoretical training, to study best practices and to realize the possibility of moving to senior positions;

• vocational training, the purpose of which is to obtain additional knowledge, skills and abilities by managers and specialists in programs that include the study of individual subjects, sections of science, engineering and technology, necessary for the implementation of new professional activities.

The next step in the system of continuing professional education is the annual training of managerial personnel in order to familiarize them with new equipment and advanced technologies, effective methods of analysis, rule-making and personnel management, etc.

The form of preparation of managerial personnel is based on the purpose and content of the activity programs: with separation from work (full-time), without separation from work (correspondence, evening), with partial separation from work (full-time and part-time), in the form of self-education, external studies.

Training is aimed at the development of skills necessary for managers to effectively carry out their duties in the future. In practice, systematic training programs are most often used to prepare managers for career advancement [2].

In general, the training of management personnel should be aimed at solving the following problems:

• preparation for the effective solution of new tasks that will need to be fulfilled in the near future;

• deepening knowledge in the field of management and developing managerial skills necessary for effective practical application in solving daily tasks;

• rethinking of old experience, the formation of new approaches to work, new attitudes that can ensure success in changing conditions;

• the development of the leaders` statements that contribute to the increase of: individual labor efficiency, productive interaction with subordinates and the successful achievement of the goals of the definite units and the management body as a whole.

The management training system should be based on the following principles:

1. The content of the training should correspond to the objectives of the governing body. A lot of problems arise due to the fact that the outdated amount of knowledge that managers have is not able to solve complex issues in an ever-changing environment effectively.

2. The content of management training should be closely related to the nature of the functioning and structure of the management body. Today, it is common practice to define a set of requirements for managers, which is used in the selection and appointment on the basis of their "managerial competencies." These requirements should be closely related to the providing the continuing education, since the development of managerial competencies

leads to an increase of the quality of management and the level of competitiveness.

3. The managerial staff in the field of public administration should be able to solve not only organizational problems, but also know deeply and understand the foundations of such disciplines as economics, management, the basics of law, finance and marketing. The experience of foreign countries indicates that the achievement of high results and the effectiveness of the implementation of public administration functions is largely determined by the organizational culture of managers, their ability to form a desire inside the team to be a real team, the ability to mobilize the efforts of each employee to achieve and set goals professionally.

4. The focus of the managerial staff on the constant updating of their knowledge and competencies.

In many post-Soviet countries the final idea about main factors which ensure effective management in a post-industrial economy such as the reform of the management structure, a significant increase in the social and functional competence of managerial personnel, and the ability to adapt the strategy to rapidly changing environmental conditions, ability to inspire subordinates, ability to recognize and develop creative potential of employees, a private initiative and nuchkist in decision-making has not been accomplished yet. While the processes of European integration cover more and more spheres of life, a quality management education should play a leading role in these areas. The strategic goal of training managerial personnel should be based on the formation of a managerial potential capable of ensuring the development of effective management in all sectors and spheres of the national economy.

In the regional state administration, the diagnosis "Management of changes in public authorities" was carried out. The survey involved both government officials and their leaders. According to the age criterion, respondents were grouped into 4 groups: up to 30 years old, up to 40 years old, up to 49 years old, from 50 years old and above. The questionnaire asked questions about how respondents understand the changes, how they relate to them, having highlighted the reasons for resistance to changes, which qualities should the leader possess and which approaches are most successful from the point of view of change management [7].

The vast majority of respondents (70 %) were unable to give at least some definition or present their own understanding of the concept of "changes in public authorities". 30 % of respondents consider changes as an impetus to a specific action. About 80 % of the people who took part in the survey are positive about the changes and only 20 % have an ambivalent attitude towards them, depending on the consequences.

Most often, respondents chose the following as reasons for resistance to changes:
• Concerns about losses due to changes;
• lack of resources and time to implement changes (by the way, this reason was chosen by employees with intensive workload and a high level of responsibility);

• lack of information on the introduced changes;

• resistance imposed from the outside;

• a threat to social relations that were established at work: 8 % of respondents said that they do not resist change, but take it for granted (these were people, mostly from 50 years old, they have been working in government bodies for more than 20 years).

While being asked what a leader should be for effective implementation and change management, almost 60 % of respondents believe that a leader should be a good manager; 30 % believe that a leader should be a leader, and only 10 % — that a leader should combine both leadership qualities and be a good manager.

The most successful approaches to change management are considered to be such parts of managerial process as assistance, support and motivation, information and communication, participation and interest, that is, soft, democratic methods. Respondents do not consider such methods as cooptation and manipulation, explicit and implicit coercion effective. However, the method of negotiations and agreements, which also did not find its supporters among the respondents, in our opinion, would be useful, in particular, for managers and employees who are aimed at cooperating on a partnership basis, and do not take the principle of hierarchy as a basis, strict submission.

For example, the archetype of the Great Mother belongs to the female archetypes . Most often there is a desire to influence other people, employees at work. Lack of ability to find a compromise and confidence in their unques-

tioning correctness in everything provides rise to an imperative, which the environment must follow. The archetype can manifest itself with different strengths and in different ways — from the usual desire for dominance to the imposition of an "only right" point of view and hypertrophic uncompromisingness. If such a woman leader identifies herself with Mother Earth and Mother Nature, especially grave consequences arise. The archetypes of the Old Sage and Great Mother produce ideas of greatness [8].

Analyzing the aspects that contribute to the process of introducing changes in terms of their effectiveness and "painlessness" for participants, it is worth noting that the most significant points among the respondents were: the provision of certain guarantees (for example, maintaining a job, wages, social status, etc.), involvement in the process of change, the presence of a strong and competent leader who implements the changes, as well as support and motivation provided by leader.

An analysis of the results having obtained during the diagnosis "Management of changes in public authorities" demonstrated certain patterns in the choice of answer options for a particular age category of respondents. For example, civil servants over 40 years of age prefer certain guarantees upon change; respondents under 35 years old want to be involved in the process of change and be able to influence the final results. Questionnaire participants up to 30 years old, as a rule, chose not one, but several aspects and emphasized the desire to be active participants in the changes, the need of a strong and competent leader, as well

as support and motivation provided by leader in implementing the changes.

So, taking into consideration all mentioned above, we came to the conclusion that the concept of change remains quite vague and unclear for many respondents, although 80 % consciously or intuitively take changes positively, noting the effect of novelty and an impetus to actions in them. This is due to the low level of awareness of changes and change management in general.

Today, in order to provide successful preparation and implementation of changes, an important task is to teach managers in government bodies to understand the essence of changes, their basic properties, to contribute to the formation of leadership forwardness for changes, to learn to master the methods, forms of change management, resistance management, etc. [9]. In turn, the task of managers is to involve this knowledge into practice and pass it to their employees so that the latter learn to apply it on an individual level [10]. At the same time, drastic measures should not be taken, because the experience of China shows that the millennial traditions of governing the country contribute to unlocking the potential for global leadership of this country.

For this, it would be advisable to develop appropriate educational programs, trainings and introduce the practice of their implementation among leaders and employees of public authorities. Carrying out such events will allow employees of these authorities to gain knowledge and skills in managing change, will help reduce stress and conflicts in the professional environment, prevent professional emotional burnout, improve the microclimate in organizations and promote better interaction between managers and employees, between employees of various organizations and institutions. At the moment, such training programs in this regional state administration have not been conducted.

The advancement of Ukrainian society is impossible without high spirituality, morality and professionalism as the elite becomes incapable of fulfilling its function of a "guide" for a better, worthy future. In this regard, statesmen should act in the forefront of the revival of domestic traditions and activate the archetypes of collegiality, kind, faith, hope, love, kindness and a patriotic spirit [11].

Conclusions and prospects for further research. In the context of the transformation of political, economic and social relations in modern Ukraine, the issues of training new staff of government and political figures are of particular importance. The current training systems, both in form and in content, do not always correspond to the needs of society. At present, the system of training managerial personnel largely does not correspond to social realities; it is imperfect and fragmented. The archetypical approach contains a powerful potential for targeted impact on the training of qualified personnel using a system of levers and methods for regulating the quality of training of specialists for government. It is advisable to carry out further studies in the aspect of determining the development criteria for workers in the public administration sphere according to the main groups of archetypes.

REFERENCES

1. Pro derzhavnu sluzhbu [About the civil service] (2015, December 10). Retrieved from: http://zakon3.rada.gov.ua/laws/show/889-19 [in Ukrainian].

2. Kly`menko, A. (2014) Profesijni kompetenciyi derzhavny`x sluzhbovciv: arxety`pny`j pidxid [Professional competencies of civil servants: an archetypal approach]. Publichne upravlinnya: teoriya ta prakty`ka - Public administration: theory and practice, Vy`p. 2 (specz. vy`p.), 86-93 [in Ukrainian].

4. Chumachenko, O. V., Shul`gy`na T. S. (2011) Problemы opredeleny`ya kategory`y` "Upravlenchesky`j personal predpry`yaty`ya" y` ego klassy`fy`kacy`ya [Problems of definition of the category "Management personnel of the enterprise" and its classification]. Ustojchy`voe razvy`ty`e эkonomy`ky` - Sustainable economic development, 2, 57-62 [in Russia].

5. Tokareva, V. I. (2005) Naukovo-teorety`chni zasady` formuvannya i funkcionuvannya sy`stemy` pidgotovky` upravlins`kogo personalu v Ukrayini [Scientific and theoretical principles of formation and functioning of the system of training of managerial staff in Ukraine]. Donecz`k: TOV "Al`mateo" [in Ukrainian].

6. My`shhenko, Y`. A. (2010) Podgotovka upravlenchesky`x kadrov dlya agroformy`rovany`j na osnove y`nnovacy`onnыx uchebnыx texnology`j [Management training for agricultural organizations based on innovative educational technologies] Extended abstract of candidate's thesis. Kiev [in Ukrainian].

7. Lyubavina, D., Fedotova T. (2018) Upravlinnya zminamy` v organax derzhavnoyi vlady [Change Management in Public Authorities]` Suchasni upravlins`ki ta social`no-ekonomichni aspekty` rozvy`tku derzhavy`, regioniv ta sub'yektiv gospodaryuvannya v umovax transformaciyi publichnogo upravlinnya : tezy` nauk. dopovidi mizhnarod. nauk.-prakt. konf. Odesa, 7 ly`st. 2018 r. - Social management and socially-economical aspects of the development of the state, state and sub-state grants in the minds of transformation of public administration: theories of science. dopovidi mizhnarod. science.-practical.conf Odesa (pp. 96-98) [in Ukrainian].

8. Korolenko, Cz. P., Dmy`try`eva N. V. (2018) Osnovnыe arxety`rы v klassy`chesky`x yungy`ansky`x y` sovremennыx predstavleny`yax [The main archetypes in classical Jungian and modern representations]. Medy`cy`nskaya psy`xology`ya v Rossy`y`- Medical Psychology in Russia, t. 10, 1 (48), 3 [in Russia].

9. Sharov, Yu.P., Chy`karenko, I.A., Mamatova, T.V. [ta in.] (2011) Upravlinnya zminamy` u publichnomu administruvanni [Change Management in Public Administration]: za nauk.red. Yu.P.Sharova. D.: DRIDU NADU [in Ukrainian].

10. Novachenko, T.V. (2013) Arxety`pova parady`gma avtory`tetu kerivny`ka [The archetypal paradigm of authority of the leader] / za nauk. red. E.A. Afonina. Nizhy`n; Ky`yiv : vy`davecz` Ly`senko M.M. [in Ukrainian].

11. Py`ren, M. Y`. (2012) Arxety`pny` sostavlyayushhy`e y` y`x proyavleny`ya v deyatel`nosty` ukray`nskoj эlu`tы [Archetypal components and their manifestations in the activities of the Ukrainian elite]. Publy`chnoe upravleny`e: teory`ya y` prakty`ka - Public Administration: Theory and Practice. Sborny`k nauchnыx trudov assocy`acy`y` doktorov gosudarstvennogo upravleny`ya. Specy`al`nыj vыpusk. X. [in Ukrainian].

СПИСОК ВИКОРИСТАНИХ ДЖЕРЕЛ

1. Про державну службу : Закон України від 10 грудня 2015 р. № 889-VIII. Режим доступу: http://zakon3.rada.gov.ua/laws/show/889-19

2. Клименко А. Професійні компетенції державних службовців: архетипний підхід. Публічне управління: теорія та практика. 2014. Вип. 2 (спец. вип.). С. 86–93.

3. Jung Carl G. Psychological Types. Princeton, New Jersey: Princeton University Press. 1971.

4. Чумаченко О. В., Шульгина Т. С. Проблемы определения категории "Управленческий персонал предприятия" и его классификация. Устойчивое развитие экономики. 2011. № 2. С. 57–62.

5. Токарева В. І. Науково-теоретичні засади формування і функціонування системи підготовки управлінського персоналу в Україні : монографія Донецьк : ТОВ "Альматео", 2005. 327 с.

6. Мищенко И. А. Подготовка управленческих кадров для агроформирований на основе инновационных учебных технологий : автореф. дис. ... канд. экон. наук : 08.00.04. К.: Нац. ун-т биоресурсов и природопользования Украины, 2010. 20 с.

7. Любавіна Д., Федотова Т. Управління змінами в органах державної влади. Сучасні управлінські та соціально-економічні аспекти розвитку держави, регіонів та суб'єктів господарювання в умовах трансформації публічного управління : тези наук. доповіді міжнарод. наук.-практ. конф. Одеса, 7 лист. 2018 р. Одеса, 2018. С. 96–98.

8. Короленко Ц. П., Дмитриева Н. В. Основные архетипы в классических юнгианских и современных представлениях. Медицинская психология в России. 2018. т. 10 № 1 (48). С. 3.

9. Управління змінами у публічному адмініструванні : навч. посіб. / Ю. П. Шаров, І. А.Чикаренко, Т. В. Маматова [та ін.]; за наук. ред. Ю. П. Шарова. Д. : ДРІДУ НАДУ, 2011. 144 с.

10. Новаченко Т. В. Архетипова парадигма авторитету керівника : монографія / за наук. ред. Е. А. Афоніна. Ніжин; Київ : видавець М. М. Лисенко, 2013. 320 с.

11. Пирен М. И. Архетипные составляющие и их проявления в деятельности украинской элиты. Публичное управление: теория и практика: Сборник научных трудов ассоциации докторов государственного управления : Спецвыпуск. Х., 2012. 342 с.

Chernykh Gennady Andreevich,
Candidate of Sociology, Assistant Professor, Department of Sector Sociology, Faculty of Sociology, Taras Shevchenko National University of Kyiv, 03680, Kyiv, prosp. Glushkova, 4-d, tel.: +38 (068) 199 64 85, e-mail: chernykh@knu.ua

ORCID: 0000-0001-8440-0711

Черних Геннадій Андрійович,
кандидат соціологічних наук, асистент кафедри галузевої соціології факультету соціології Київського національного університету імені Тараса Шевченка; Україна, 03680, м. Київ, просп. Глушкова, 4-д, тел.: +38 (068) 199 64 85, e-mail: chernykh@knu.ua

ORCID: 0000-0001-8440-0711

Черных Геннадий Андреевич,
кандидат социологических наук, ассистент кафедры отраслевой социологии факультета социологии Киевского национального университета имени Тараса Шевченко, 03680, г. Киев, ул. Глушкова, 4-д, тел.: +380 (68) 199 64 85, e-mail: chernykh@knu.ua

ORCID: 0000-0001-8440-0711

RESEARCH TRADITIONS IN COGNITIVE SOCIOLOGY AND SOCIOLINGUISTICS — LANGUAGE AND MEANING IN SOCIAL INTERACTION

Abstract. The specificity of the development of the research traditions of the cognitive linguistics and sociolinguistics is considered in the article. The problems of understanding everyday language at the present stage of the science development are substantiated. The current state of the development of the ethnomethodological approach, the role of non-verbal communications in everyday communication is analyzed. The author substantiates the nature of the social action, peculiarities of functioning and interaction of the social actors through symbols and meanings. The author analyzes the developed models of the communication interaction by W. Schramm, D. McQuail, J. Grunig, T. Hunt, Y. Habermas,

N. Luman. The content of one of the key concepts of the sociolinguistics — "linguistic situation", which is defined as a set of forms of existence of the language (languages, regional koine, territorial and social dialects) is revealed. The author notes that special attention is paid in the contemporary sociolinguistics to the question of the connection and interaction of the language and culture. The features of the development of the cognitive linguistics as a linguistic trend, which considers the functioning of the language as a kind of cognitive, that is, knowing, activity, and examines the cognitive mechanisms and structures of the human consciousness through linguistic phenomena. The author confirms the basic hypothesis of the cognitive science that the thinking processes can be interpreted as processes of processing and transformation of the mental representations. The author draws on the ideas of the main proponent and representative of the cognitive sociology — American sociologist Aaron Cicourel. Also — substantiates the content of the works of the French sociologist J. Padioleau and the concepts of sociolinguistics A. Meiller, F. Boas, E. Sapir, V. Mathesius, B. Gavranek, J. Vachek and others, who made a significant contribution to the identification of the role of the social factors in the development of the languages and demonstrated the link between the language and the social processes and the social role of the literary language.

Keywords: language, social interaction, cognitive sociology, sociolinguistics, communication, social actions, symbols, meaning, linguistic situation.

ДОСЛІДНИЦЬКІ ТРАДИЦІЇ КОГНІТИВНОЇ СОЦІОЛОГІЇ ТА СОЦІОЛІНГВІСТИКИ — МОВА ТА ЗНАЧЕННЯ У СОЦІАЛЬНІЙ ВЗАЄМОДІЇ

Анотація. Розглянуто специфіку розвитку дослідницьких традицій когнітивної лінгвістики та соціолінгвістики. Визначено проблеми розуміння буденної мови на сучасному етапі розвитку науки. Проаналізовано сучасний стан розвитку етнометодологічного підходу, ролі невербальних комунікацій у повсякденному спілкуванні. Обґрунтовано природу соціальної дії, особливості функціонування та взаємодії соціальних акторів за допомогою символів і значень. Розглянуто моделі комунікаційної взаємодії У. Шрама, Д. Маккуейла, Дж. Груніга, Т. Ханта, Ю. Габермаса, Н. Лумана. Розкрито зміст одного з ключових понять соціолінгвістики — "мовна ситуація", яке визначається як сукупність форм існування мови (мов, регіональних койне, територіальних і соціальних діалектів). Особливу увагу приділено в сучасній соціолінгвістиці питанню про зв'язок і взаємодію мови і культури. Також розглянуто особливості розвитку когнітивної лінгвістики як мовознавчого напряму щодо функціонування мови як різновиду когнітивної, тобто пізнавальної, діяльності, а когнітивні механізми та структури людської свідомості — через мовні явища. Доведено основну гіпотезу когнітивної науки, що мисленнєві процеси можна трактувати як процеси оброблення та перетворення ментальних репрезентацій. Зазначено ідеї основного прихильника та представника когнітивної соціології — аме-

риканського соціолога Аарона Сікурела. Також обґрунтовується зміст праць французького соціолога Ж. Подьоло та концепції соціолінгвістики А. Мейє, Ф. Боаса, Е. Сепіра, В. Матезиуса, Б. Гавранека, Й. Вахека та ін., які зробили істотний внесок у виявлення ролі соціальних чинників у розвитку мови та продемонстрували зв'язок мови із соціальними процесами, а також соціальну роль літературної мови.

Ключові слова: мова, соціальна взаємодія, когнітивна соціологія, соціолінгвістика, комунікація, соціальні дії, символи, значення, мовна ситуація.

ИССЛЕДОВАТЕЛЬСКИЕ ТРАДИЦИИ КОГНИТИВНОЙ СОЦИОЛОГИИ И СОЦИОЛИНГВИСТИКИ – ЯЗЫК И ЗНАЧЕНИЕ В СОЦИАЛЬНОМ ВЗАИМОДЕЙСТВИИ

Аннотация. Рассматрена специфика развития исследовательских традиций когнитивной лингвистики и социолингвистики. Обозначены проблемы понимания обыденного языка на современном этапе развития науки. Анализируется современное состояние этнометодологического подхода, роли невербальных коммуникаций в повседневном общении. Обоснованы природа социального действия, особенности функционирования и взаимодействия социальных акторов с помощью символов и значений. Автор анализирует разработаные модели коммуникационного взаимодействия В. Шрама, Д. Маккуейла, Дж. Грунига, Т. Ханта, Ю. Хабермаса, Н. Лумана. Раскрыто содержание одного из ключевых понятий социолингвистики — "языковая ситуация", которое определяется как совокупность форм существования языка (языков, региональных койне, территориальных и социальных диалектов). Особое внимание в современной социолингвистике уделяется вопросу о связи и взаимодействии языка с культурой. Также рассмотрены особенности развития когнитивной лингвистики как языковедческого направления, которое рассматривает функционирование языка как разновидность когнитивного, то есть познавательной деятельности, а когнитивные механизмы и структура человеческого сознания — через языковые явления. Подтверждается основная гипотеза когнитивной науки, что мыслительные процессы можно трактовать как процессы обработки и превращения ментальных репрезентаций. Рассмотренны идеи основного сторонника и представителя когнитивной социологии — американского социолога Аарона Сикурела. Также обосновано содержание работ французского социолога Ж. Подьоло и концепции социолингвистики А. Мейе, Ф. Боаса, Э. Сепира, В. Матезиуса, Б. Гавранека, И. Вахека и других, которые внесли существенный вклад в выявление роли социальных факторов в развитии языка, продемонстрировали связь языка с социальными процессами и социальную роль литературного языка.

Ключевые слова: язык, социальное взаимодействие, когнитивная социология, социолингвистика, коммуникация, социальные действия, символы, значение, языковая ситуация.

Formulation of the problem. This study analyzes the problem of developing such important scientific areas of the language research as:

Formation and development of the everyday communication practices in the structure of the contemporary cultural transformations;

Determination of the linguistic situation and processes of interaction between the language and culture;

Interpreting the mechanisms of the cognitive language rethinking through the sociolinguistic analysis and cognitive sociology.

At the present stage of the scientific knowledge of language, as an integral part of people's cultural development, the scholars have not yet reached a consensus on the study of the language in the general theory. All this is expressed in the pluralism of thoughts, ideas and determinations of the definitions in the modern multiparadigmal space of science. The features of the cultural diversity, national approaches, and schools that are linked to the language studies create the basis for endless analysis and empirical rethinking of the phenomenon. Which in turn complicates the very process of researching, reflecting and understanding the socio-cultural changes that occur in the everyday communicative practices. For example, at this stage in the development of the cognitive sociology and sociolinguistics, the emphasis of research has shifted than at the beginning of the emergence of these scientific lines of the language research. After all, the tremendous changes that have taken place over 100 years of the social development and scientific formation — form quite different determinants of

the senses and meanings of this object-subject research.

In our view, the postmodern world is different from the modern world in that modernity is the world to which all the humanity must come, and postmodernity is the world in which humanity can move to a new milestone of the social development. Therefore, for the researchers of the social world the task is to predict the possibilities of shaping the modern world for all the mankind and the features of the development of the postmodern reality.

Based on the principles of the modern language research, the contemporary postmodern development tendencies are expanded by interpretations of the senses and meanings. New social and theoretical constructs are being constructed, which do not always become part of the scientific revolution and social reality, and only with the passage of time do they become institutionalized in the science and life.

Analysis of the recent research and publications. The fundamentals of the sociological research in the USSR were laid in the 20-30's and 20th century, the works of the Soviet scientists L. P. Yakubinsky, V.V. Vinohradov, B. A. Larin, V.M. Zhirmunsky, H. A. Shor, M. V. Serhiyevsky, E. D. Polivanov, who studied the language as a social phenomenon on the basis of Marxist understanding of the language as a social phenomenon and historical and materialistic principles of the analysis of the social relations. Basic ideas for the contemporary sociolinguistics were also prepared by the works of the representatives of the sociological field in the French linguistics (A. Maye), who made a significant contribution to the identification of the

role of the social factors in the language development; the works of the American ethno-linguists who developed the ideas of F. Boas and E. Sapir in connection with the linguistic and sociocultural systems; the works of the representatives of the Prague Linguistic School — V. Mathesius, B. Gavranek, I. Vakhek, who demonstrated the connection of the language with the social processes and the social role of the literary language; the research by the German scholars, especially T. Frings and the Leipzig school he founded, which substantiated the socio-historical approach to language and the need to include the social dimension in dialectology; the original works in the field of linguistic situation and culture of speech of the Japanese school of the "linguistic existence".

In the 1960's and 1970's the interest in the sociological problems of the language grew in connection with, on the one hand, the needs of the modern society, for which the problems of the language policy and other practical aspects of the sociolinguistics became increasingly relevant, and, on the other, the critique of the structural linguistics with the desire to overcome the limited immanent approach to language and to penetrate more deeply into the nature of the language as a social phenomenon.

The sociolinguistic trends developed by the scientists from different countries are characterized by different methodological orientations. Some areas of the foreign sociolinguistics (for example, in the USA) focus on the behaviourist model of linguistic behaviour, symbolic-interactionist theory of the social interaction, phenomenological sociology. The sociolinguistics developed in the USSR and some other countries relied primarily on the historical materialism and private theories of the Marxist sociology — the theory of the social structure of the society, the theory of the social systems, the sociology of the personality, etc.

However, it should be noted that sociology views the communication as a socially conditioned type of the human activity. Psychology examines the process of establishing and developing contacts between the people for the purpose of sharing information. Linguists present the communication process as an actualization of the communicative function of the language in particular linguistic situations. The main element of the language communication is the mechanism by which the process of transmission and perception of the information is translated into a socially significant result of personal and mass influence. In the sociolinguistic aspect it is necessary to study first of all the peculiarities of the language functioning in the context of the mass social communication.

Here in the foreground, for our study, comes the concept of "linguistic situation", which we interpret as a set of forms of existence of the language (languages, regional koine, territorial and social dialects). Which, in turn, defines different methodological approaches to the study of the language and values in the social interaction. With the changing of the linguistic situation — the culture changes, which in turn changes the language and meaning itself. With globalization new conditions for the language development are being created. There is an increasing amount of borrowing along the lines

of the cultural information dissemination, the so-called sharing mechanisms, and feedback, which is important in today's cultural and informational space. Cultural diffusion is increasingly occurring — the spatial spread of the cultural achievements of one society into another. With the development of the cultural dynamics — there is a development of the modern world, and the intensity of these dynamics in the modern world is striking in scale. The explosion of the information — the rapid increase in the number of publications or the volume of data and the resulting effect — has become the driving force behind the culture of the intellectuals of the modern world. For the five previous years the humanity has produced more information than ever before. In our opinion, it significantly complicates the possibilities of the critical study of the language and values in the social interaction — at the present stage of the scientific development.

The modern field of study of the language and communication is based on different approaches, F. V. Sharkov identifies several approaches [1]. The first methodological approach is based on the classical positivist methodology of the subject-object dispositions. It is represented by the concepts of the structural functionalism, systemic approach, informational society, technological determinism, computer futurology, etc. The ontology of the social communications in this approach is based on systemic connections and functions. The communication technologies have the task of constructing the desired image of the subject and certain social connections in the system. This approach is comparable to the principle of the classical cybernetics, which implies tight control over the behaviour of the system, which eliminates all the unnecessary interconnections [1].

Obviously, various communication models are constructed by function, content, form, goals and objectives. The following models of communication find practical application in the integrative systems today:

1. The authoritarian model, described by W. Schramm and D. McQuail, is based on the maximum restriction on freedom of the information and tight administrative and managerial control over media activity [2, P. 148].

2. The bilateral asymmetric model is one of the four models proposed by J. Grunig and T. Hunt that emerged in the 1920s of the 20th century, incorporating feedback that preserves the power of the communicator over the communication, which creates a certain asymmetry [3].

3. The bilateral symmetric model — originated in the 60–70s of the 20th century, described by J. Grunig and T. Hunt [3], it states that the symmetry is achieved by a balanced relationship between the recipient and the sender of the message.

4. The non-classical methodology — based on a cognitive model of the subject-object relations about an object. The author of this methodology, the German philosopher Y. Habermas, prefers the positive science in the study of the social subjects. As a tool for realizing people's practical interests, he views interpersonal "interactions" (communication) as a way of emancipation, liberation from all kinds of influence (politics, economics, etc.) and coercion. Y. Habermas distinguish-

es "true" communications from "false" communications, trying to justify the "technical rationality" of transferring the technical means and methods to the interpersonal communications [4, p. 115].

The post-non-classical approach — based on the works of N. Luman, it reduces the nature of the social to the subject-subject relations, excluding objectivity. The society is regarded as a network of communications, and communications have the opportunity to self-describe the society and its self-reproduction (principles of self-referentiality and autopoiesis of N. Luman). The communication in this case appears as an active self-organized environment, where the simplest social-communication systems are formed through mutual coordination of the actions and experiences of the participants of the communication. The society covers all the actions that can be compared to each other in the communication. Action is understood as a true element of the social system, which is produced and perceived in it in relation (communication) with other actions-events [5].

However, as we have already noted, in the sociological discourse of the language analysis and communication interaction there is a tradition of a plural infinite world of models: starting with the Aristotle's model ("Speaker-Speech-Audience") and ending with the M. McLuhan's theory of communication. All these models can be relatively reduced to macro and micro level analysis. Macro-level communication models (theories) are much lesser than micro-level analysis. Which speaks to the complexity of the fundamental re-flection of communication in the social systems on a global scale — in their traditional sense.

Formulation of the purposes (goal) of the article. Therefore, based on a meaningful analysis of the above theoretical principles, ***the goal*** of this article is to substantively systematize the problems that exist in the structure of understanding of the cognitive sociology and sociolinguistics. And the analysis of the reflection in the scientific discourse of the traditional contradictions of the language research and the meaning in the social interaction.

To meet this goal, we set out to analyze the ideas of the cognitive sociology of the American sociologist A. Cicourel, J. Padioleau, and the traditional approaches of the sociolinguistic direction of research. Based on the analysis of the works of A. Cicourel — we found:

1. There are three stages to the construction of the social reality by the people (subjects). The first stage is the subjective organization and classification of "empiricism" (experience) in the simple (elementary) acts of "speaking", the second stage is the manifestation of the "theoretical concepts", the third stage is related to the subjective analysis of the conversation or text.

2. The main concepts for the cognitive sociology are:
• methods of interpretation, "aiming to connect the ideas of phenomenology and ethnomethodology and to relate them to works relating to the use of language, memory and attention, or in general to everything related to the field of information processing;
• interactional competence, "which helps to clarify the relationship be-

tween the cognitive processes, the emergence of contexts, and accounting dictionaries".

3. A. Cicourel as a whole remained far from overcoming the interactionist approach and establishing new forms of communication with the macrosocial aspects of the reality. Reflecting on a common tradition — the one we gave you earlier.

4. The sociological analysis also extends to the field of the non-verbal communication (through the study of the language of the deaf), which is not reducible to the model of the verbal communication. A. Cicourel reveals the fact that the actors and researchers in their cognitive activity are forced to rely on the common methods of interpretation. A researcher "can make his observations objective only if he explains the peculiarities of the methods of interpretation and its dependence on them, that is, if his research activities are complete". Thus, the pursuit of the scientific objectivity in the social sciences implies a need for sociological reflexivity. Finally, the question arises about the connection with macrosocial aspects, since it is about "explicating the role of the knowledge and context in the study of the social structure". In particular, through the procedures of "acquiring a social structure" in the course of socialization [6, p. 36-38].

5. According to A. Cicourel, "the representatives of microsociology can not be limited to the study of the social interaction as a local and self-sufficient product, just as the theorists of macrosociology can not ignore the microprocesses" [7].

In the mid-80s in France one could observe an increased interest in the cognitive dimension of the social action. In this connection, among others, one can call the works of Jean Padioleau or Bernard Conen, which, however, raise issues more characteristic of the cognitive sciences (including, in particular, the biological, psychological, linguistic sciences, as well as the science of the artificial intelligence). But given the nature of the dialogue that Jean Padioleau and Bernard Conen engage in with the cognitive sciences, one might ask whether we are at risk when, for example, trying to establish points of contact with ethology, to fall into naturalism that tries to build the social sciences in the image of natural sciences? This question remains open for further study.

The French sociologist J. Padioleau tried to solve one of the most difficult social problems, the problem of the social order, using a cognitive approach. In his view, the nature of the social action is cognitive, and the social actor is a "sociological, cognitive" person who creates his or her social representations through symbols and meanings. Under a symbol he means that "represents another thing: the symbol takes the place of another object, replaces it or evokes a memory of it" [8].

The collective interdependence of the actions of the people, according to Padioleau, is conditioned by mutual expectations. Collective actions involve the consent of the partners regarding the rules of the decision making. However, from a cognitive perspective, the consensus does not come down to a simple agreement between the individuals. It arises in the coordination of the mutual perception by the social actors in relation to a particular subject.

Cognitive sociology, therefore, helps to define the interesting tradition of theoretically constructing a combination of the macro and micro worldviews of the language, symbols and meanings. Although this area of science has not acquired universal institutionalization, and is not particularly popular in the scientific world (rather than cognitive psychology), it is important in interpreting the traditional views of the language and meaning in the social interaction. In our view, cognitive sociology needs more in-depth reflection and thorough analysis in order to develop the social sciences in a postmodern outlook. After all, based on our research, we confirm the basic hypothesis of the cognitive science that thinking processes can be interpreted as processes of processing and transformation of the mental representations, which is a kind of tradition of the analysis.

Another important area of the language analysis is sociolinguistics, which studies the impact of the social phenomena and processes on the emergence, development, social and functional differentiation and functioning of the languages, as well as the reverse effect of the language on the society.

The object of the sociolinguistics is the language in the aspect of social differentiation, and the subject is the functioning of the language "in the social context", that is, the functioning of the language(s) in the structure of the social relations and functions of the society.

Sociolinguistics originated in the field of linguistics, sociology, social psychology and ethnography in the second half of the 20th century.

Unlike the non-linguistic branch of the sociology of language, which aims to explain the social and political phenomena based on linguistic facts, the sociology elucidates the functional nature of the language in the society. The need for isolation of the sociolinguistics in the system of linguistic disciplines was caused not only by the internal factors of generalization and systematization of the aspects of communication between the language and society, but also by external factors — above all, by the process of decolonization and the creation of numerous independent states, which needed to resolve its urgent issues and relations with other languages within the independent states.

The term "sociolinguistics" was introduced in 1952 by the American sociologist H. Curry. The official date of origin of this industry is 1963, in which the Committee on Sociolinguistics was formed in the United States. In the 70's courses in sociolinguistics were officially included in the programs of the American universities.

The forerunner of the sociolinguistics was the sociological trend in linguistics. In it, the language was considered primarily as a means of the communication and human activity in the society, taking into account social status and the role of the individual; it eclectically combined the methodologically diverse ideas of the Enlightenment philosophy, the psychological direction of the linguistics, Marxist philosophy, the philosophy of positivism, but its task was clearly aimed at the social nature of the language, its communicative function, the relationship of the language and the society, the language and the socially engaged individual.

Representatives of the sociological direction of linguistics (France — A. Maye, F. Bruno; Switzerland — S. Bally, A. Seche; United Kingdom — J. Fors, USA — U. Wittney, E. Sepir, B. Worf; Czech Republic — V. Mathezius, USSR — L. Shcherba, L. Yakubinsky, E. Polivanov, V. Zhirmundsky, B. Larin, M. Marr, G. Vinokur) investigated the place and role of the language in the society, functional stratification of the language, communication of the languages and cultures, the functioning of the language in different social situations, the connection between the language, society and personality; explained the causes of the language changes and the evolution of the languages by the social factors, in particular, the differentiation of the languages — the displacement of the peoples, the unification — the wars, the evolution of the language — the complication of the social relations, the sound changes — the pragmatic needs of the society as a convenience of pronunciation.

Researchers distinguish three trends in the modern sociolinguistics:

1) the first is focused on sociology (examines the norms of the language use, the goal of choosing the language options, diglossia, bilingualism, the theory of gyrus codes from various social determinants),

2) the second focuses on linguistics and examines the heterogeneity of the language system in terms of social settings, as well as the relationship of the language changes to social conditions;

3) the third has ethnographic and methodological orientation [9].

The main vectors of the sociolinguistic research are the problems of the linguistic situation, the language collective, the social functions of the language, its forms of existence in the society, the social differentiation of the languages depending on the diversity of the social strata (stratification) and social situations (situational), bilingualism, pollinguism, linguistic mixing, linguistic policy, norms, linguistic construction.

There are the following sociolinguistic directions:

1) macro-sociolinguistics, which studies the linguistic situations in the states, regions, groups, analyzes the language contacts and their consequences, observes the language conflicts and language changes depending on the social changes, explores the social differentiation of the national languages, bilingualism, normalization and codification of the language, language policy and construction;

2) micro-sociolinguistics, which focuses on individual speech or speech of the micro-groups, the rules and norms of its implementation, on the acquisition of communicative competence and its effective use, in relation of the individuals to the language [10].

Therefore, in the context of the development of the sociolinguistics, we can again see the tradition of separating the macro and micro-levels of research, without mentioning the so-called meso-level. Which emphasizes the form of the general scientific theorizing in the contemporary sociological discourse. In most cases, such binaries are caused by the nature of the scientific knowledge, the cognitive methods of inquiry that follow from the tradition of objectivist and subjectivist socio-philosophical directions. Nominalism and realism build a tradition of learning the

language and meaning as a form of representation of micro (individual development) and macro (collective development). In our view, only a synthesis of these two worldviews and traditions can lead to a profound change in the traditional analysis in the postmodern scientific discourse.

Conclusions and prospects for further research. 1. Cognitive sociology and sociolinguistics are elements of the traditional scientific analysis of the language and meanings, senses that are built on the knowledge of macro and micro-levels of the social reality. 2. The modern sociological interpretations of the language in the models and theories of the communication interaction are based on the ideologies of the classical and non-classical research methodology. The basis is the positivist direction of the study, which speaks about the complexity of the fundamental reflection of the communication in the social systems at the global postmodern level — in their traditional sense. 3. The language as a social phenomenon has traditionally been associated with a multi-paradigmatic scientific system of explanations for its meanings, which are interpreted through such connections in the social reality as: language and society; language and personality; language and culture; language and ethnicity; language — territorial and social dialects; language and wars; and other. Which reflects a certain "linguistic situation" — the tradition of the scientific study of its forms and meanings. The study of the traditional views on language and meaning allows us to establish what is particularly important in understanding these phenomena — a sociological reflection that allows us

to distinguish the synergistic models of the plural interpretations. Which in turn substantiates the general tendencies and traditions of further study of the language and meanings.

The prospect of further research is determined at the root of the traditions of the socio-philosophical theorizing, which deliberately creates all the conditions for the diversity of the models of studies of the macro and micro-levels of the social reality. Allows you to find endless forms of interpretation and reflection on the object and subject under the study. Important for the development of the scientific methodology are the study of language and meanings in the information society in the face of the rapid changes and the spread of various forms of mass communication produced by the information and communication technologies. The modern tradition should be guided by the futurological basis of the study of linguistic cultural codes both in the information space of communication between the individuals and in the measurement of the social interactions caused by the development of globalization. In our view, the researchers need to come to a consensus (as noted by Y. Habermas in his theory of communicative action) of the use of the cognitive sociology and sociolinguistics, and to bring it to life by forming new postmodern traditions and models of the social reality research.

REFERENCES

1. Sharkov, F.I. (2017). Kommunikologiya: osnovyi teorii kommunikatsii [Communicology: the basics of communication theory]. Moscow: Dashkov and Co [in Russian].

2. McQuail D. Mass Communication Theory: an Introduction / D. Mc-Quail. – London: SAGE, 1987. – 632 p.

3. Grunig J. Public Relation Theory / J. Grunig. – N.Y., 1998. – P. 29–41.

4. Habermas Yu. (2001). Moralnoe soznanie i kommunikativnoe deystvie [Moral Consciousness and Communicative Action]. SPb.: "Nauka" [in Russian].

5. Luman N. (2004). Obschestvo kak sotsialnaya sistema [Society as a social system]. Moscow: Logos [in Russian].

6. Korkyuf F. (2002) Novyie sotsiologii [New sociology]. St. Petersburg: Aletheia [in Russian].

7. Cicourel A. V. Notes on the Integration of Micro- and Macro-Levels of Analysis/ A. V. Cicourel, Eds. K. Knorr-Cetina // Advances in Social Theory and Methodology. Towards an Integration of Micro- and Macro Sociologies. Boston: Routledge and Kegan Paul, 1981. P. 53.

8. Podolo Zh. (1990) Sotsialnyiy poryadok: printsipyi sotsiologicheskogo analiza [Social order: principles of sociological analysis]. Moscow [in Russian].

9. Vahtin N. B. (2004). Sotsiolingvistika i sotsiologiya yazyika: Uchebnoe posobie [Sociolinguistics and the Sociology of Language: Training manual]. St. Petersburg: IC "Humanitarian Academy" [in Russian].

10. Churilina L. N. (2009) Aktualnyie problemyi sovremennoy lingvistiki: Uchebnoe posobie [Actual problems of modern linguistics: training manual]. Moscow [in Russian].

СПИСОК ВИКОРИСТАНИХ ДЖЕРЕЛ

1. Шарков Ф. И. Коммуникология: основы теории коммуникации / Ф. И. Шарков. М.: Дашков и К, 2017. 488 с.

2. McQuail D. Mass Communication Theory: an Introduction / D. Mc-Quail. London: SAGE, 1987. 632 p.

3. Grunig J. Public Relation Theory / J. Grunig. – N.Y., 1998. – P. 29–41.

4. Хабермас Ю. Моральное сознание и коммуникативное действие / Ю. Хабермас. СПб.: Наука, 2001. 380 с.

5. Луман Н. Общество как социальная система / Н. Луман. М.: Логос, 2004. 232 с.

6. Коркюф Ф. Новые социологии / Ф. Коркюф; пер. с фр. Е. Д. Вознесенской, М. В. Федоровой; науч. ред. Н. А. Шматко. – М: Ин-т экспериментальной социологии; СПб.: Алетейя, 2002 г. 172 с.

7. Cicourel A.V. Notes on the Integration of Micro- and Macro-Levels of Analysis/ Eds. K. Knorr-Cetina, A. V. Cicourel // Advances in Social Theory and Methodology. Towards an Integration of Micro- and Macro Sociologies. –Boston: Routledge and Kegan Paul, 1981. – P. 53.

8. Подьоло Ж. Социальный порядок: принципы социологического анализа / Ж. Подьоло // Современная западная социология: классические традиции и поиски новой парадигмы. М., 1990. С. 93–110.

9. Вахтин Н. Б. Социолингвистика и социология языка: Учеб. пособие / Н. Б. Вахтин, Е. В. Головко. СПб.: ИЦ "Гуманитарная академия"; Изд-во Европейского университета в Санкт-Петербурге, 2004. 336 с.

10. Чурилина Л. Н. Актуальные проблемы современной лингвистики: Учеб. пособие / Л. Н. Чурилина. М., 2009. С. 107–135, 307–342.

Conditions of publication in the collection
"PUBLIC MANAGEMENT"

With the purpose of verification of the compliance with the requirements for the design of a scientific article of the Ministry of Education and Science of Ukraine and the scientific and metric database "Scopus", it necessarily undergoes a preliminary review procedure that includes: procedures for internal, external peer review and verification of compliance with the rules of publishing ethics.

Article, Application, Information about the author, photo and receipt of payment for translation of the article into English are sent to the e-mail address: irina_pravo@ukr.net. Samples of the Statement and Information about the author(s) can be downloaded by links: Samples of the Statement, Information.

In order to include the collection "Public management" in such authoritative world science-based, bibliographic and reference databases as SciVerse Scopus and Web of Science, the collection is published in two languages (the original and in English). In print version in English, and in the electronic version — in Ukrainian (placed on the site of the public scientific organization "All-Ukrainian Assembly of Doctors of Sciences for Public Administration" http://vadnd.org.ua/ua/collection/). Under the condition that the article is submitted to the collection in two languages — the publication of the article is free, and in the absence of an English translation it will cost the author 85 UAH. — for 2000 characters, for the purpose of its professional translation into English. The editors reserve the right to edit the articles. The amount and requisites for payment for the translation of the article into English will be sent to the author (s), only after the article has been edited by the editorial board of the collection.

An indispensable condition for the publication of an article in the collection is the instructions, by each author, in Information about authors, personal numbers in the ORCID system (https://orcid.org/register) and Web of Science Reseracher ID (http://www.researcherid.com/SelfRegistration.action).

The file name with the electronic version of the article must necessarily contain the author's surname and name. The article is printed with the author's photo, which must be sent to the editorial office in a separate file in electronic format (in the image format.jpg), good quality, informal (preferably documentary, or office), not less than 800 Kb, 10×12 cm in size.

The structure of the scientific article (according to the requirements of VAK):
- UDC index in the upper left corner of the sheet (Times New Roman, 14 pt., Italic);
- an empty string (Times New Roman, 14 pt.);
- Full name of the author (co-authors, not more than three), academic degree, academic title, position, place of work, address of the place of work with indication of the postal code, e-mail of the author, contact phone, width, in the language of the article (Times New Roman, 14 Fri.);
- ORCID, in the lower right corner of the sheet (Times New Roman, 14 pt., Italics);
- an empty string (Times New Roman, 14 pt.);
- title of the article — in capital letters, centered, in the language of the article (Times New Roman, 14 pt., Bold). The title of the article is submitted without the use of highly specialized abbreviations, a dot at the end of the title is not put;
- an empty string (Times New Roman, 14 pt.);
- Abstract (1800–2000 characters), in the language of the article (Times New Roman, 14 pt.);
- an empty string (Times New Roman, 14 pt);
- Keywords (3–10 words), in the language of the article (Times New Roman, 14 pt).

SPECIFIED INFORMATION IS PROVIDED BY THE SEPERAT BLOCKS IN UKRAINIAN, RUSSIAN AND ENGLISH LANGUAGES.
- an empty string (Times New Roman, 14 pt., Bold);

– Statement of the problem (Times New Roman, 14 pt., Bold);
– Analysis of recent studies and publications (Times New Roman, 14 pt., Bold);
– Formulation of the purposes of the article (Times New Roman, 14 pt., Bold);
– Statement of the main material (Times New Roman, 14 pt., Bold);
– Conclusions and prospects for further research (Times New Roman, 14 pt., Bold);
– List of sources used (Times New Roman, 14 pt., Bold).

Design of the scientific article:
• all the statistical data must be backed up by the references on the source;
• all quotes must be ended by the references on the source;
• links on books and on non-fiction literature are undesirable;
• links on own posts are not desirable and allowed only in case of urgent needs;
• links on our magazine "with courtesy" is also undesirable and does not accelerate the adoption of articles in print in any way;
• if in the review of the literature review or hereafter refer you recall on the name of scientist — his publication must be published in the general list of literature after the article;
• second citation is not allowed! If you quote Kotler than the link must be exactly on Kotler, not on the author, who read Kotler;
• in formulas only generally accepted characters are used;
• table should be numbered, each should have a name;
• in text generally accepted terms and terms that are often found should be given by the acronym (in the first time decoding is obligatory);
• all pictures and graphics should be numbered and have a name;
• format A4, font "Times New Roman", font size — 14, line spacing — 1,5; Settings page (banks) — 2 cm on all sides;
• minimum amount of articles — 8 th. characters with spaces, maximum — 34 thousand (Article optimal size — 20–24 thousand characters);
• all text objects should be built with the use of Microsoft Word (Microsoft Excel Chart, Microsoft Equation etc.). In constructing graphs keep in mind that Design of the references:

1. Literary sources that are cited should be numbered in the order with the reference to them in the text. Attribution is given in brackets, for example: "... we know from [4]. ... "or" ... considered in [4, p. 203] ... ".
2. References are given at the end of the article under the appeal procedure by the text in the original language and in accordance with GOST 7.1: 2006 "Система стандартів з інформації, бібліотечної та видавничої справи. Бібліографічний запис. Бібліографічний опис. Загальні вимоги та правила складання".
3. The List of Literature in English must be designed according to the international bibliographic standard APA (http://www.bibme.org/citation-guide/apa/). If scientific work is written in a language that uses the Cyrillic alphabet, its bibliographic description should be transliterated in Latin letters. After the work's title in Latin letters indicate English translation in parentheses. In case of necessity it is possible to render services in writing the List of Literature in English. Service cost — UAH 8 per 1 source.

Article is accepted for consideration and transmitted to the internal review only with full documentation and full copyright data. Editorial reserves the right to edit and slight reductions, while maintaining as main conclusions and the author's style. Position of the redaction g may not necessarily reflect the opinion of the individual author expressed in the article. All articles are placed on a paid basis. The average waiting time of publication (from the date of filing to the date of publication) — an average of 3–6 months (depending on seasonal load). Article of the authors, that have arrears shall be taken only after the repayment of debt.

More information about the collection can be found at: http://vadnd.org.ua/ua/general-information/

Scientific publications

PUBLIC MANAGEMENT

№ 1 (21) − January 2020