

**PROBLEM OF MANAGERIAL LAYERS FORMATION IN
TRANSITIONAL COMMUNITIES**

У статті досліджується проблема функціонування управлінської верстви як складової становлення елітних суспільних прошарків. Зазначено, що за умови радикальних соціальних трансформацій, значний вплив на перебіг суспільних процесів мають харизматичні лідери, які пролонгують новаційні підходи при розв'язанні нагрітих соціальних проблем. Однак концентрація влади в одних руках відкриває можливості для утвердження авторитарної моделі правління, із реальною загрозою переростання її в тоталітаризм. Негативну роль тут відіграє управлінська верства, яка, відстоюючи власні інтереси, прагне до максимальної формалізації всіх без винятку складових суспільного буття. За умови перехідного періоду, деградація традиційних соціальних інститутів корельованих із втратою старими елітами свого статусу, створює небезпеку узурпації влади в державі згуртованою бюрократичною спільнотою, яка за означенням непридатна до політичного управління на належному рівні. Такого роду діяльність виливається в бонапартизм, що становить загрозу демократичним перетворенням у суспільстві.

Ключові слова: *правляча верства, пасіонарність, реперна точка, егалітаризм, харизматичний лідер, етатизм, тоталітаризм, міфологічний архетип, еліта, бонапартизм.*

The article examines the problem of the managerial layers as part of the formation of elite social classes. It is indicated that under the condition of radical social transformation charismatic leaders who prolong innovative approaches to solving urgent social problems have a significant impact on the course of social processes. However, when the power belongs to one person, it opens the possibility for establishing authoritarian model of governance with the real threat of escalating it into totalitarianism. The negative role is played here by the managerial layer, which is defending its own interests, seeks to maximize the formalization of all components of social existence without any exceptions. Under the condition of the transition period, the degradation of traditional social institutions correlated with the loss of the old elites of their status, creates the danger of usurpation of power in the bureaucratic state of a close-knit community, which is not suitable for political management at the appropriate level. Such activity results in bonapartism, which represents a threat to democratic transformations in the society.

Keywords: *managerial layer, passionarity, defining point, egalitarianism, charismatic leader, etatism, totalitarianism, mythological archetype, elite, bonapartism.*

Challenge problem. The dynamics of social transformations in the process of human civilization's becoming is constantly the alternating quantity which actually acquires the progressively acceleration in proportion to public advancement, however it can not be considered as a certain constant by no manner of means. Indeed, public transformations can acquire precipitation or have slow and even reverse character, by virtue of a number of factors of both objective and subjective nature. At the same time, in segregated periods of civilization advancement such processes are able to change socioeconomic relations radically within the limits of separate associations in the earliest possible historical time limits, regenerating the system of traditional relations and world view principles of society, which have been functioning during hundreds of years hitherto. Such transformations which change society radically, usually named as social upheaval, preeminently determined by the splash of

social opposition between main social strata and systematic disturbances of existent public contract.

However, historical retrospection vividly demonstrates us that depth, in very deed drastic and irreversible alternations take place within the limits of associations, capable with the greatest level of efficiency use the latest facilities of man and nature reciprocity, which open for society absolutely new horizons of self-realization within the limits of which social revolution plays though important, but merely the stage in public advancement. Besides, by no means always groundbreaking change is able to barrier society from a number of negative social consequences, which are capable of moving round to zero progressive public changes and even resolve into the opposition. Probably, it needs to agree with the opinion of J. Ortega y Gasset, that during the revolutionary opposing society forever loses the most dynamic and intellectual part of the members and unavoidably sink into stagnation after revolution, and quite often rolled aside back [*Ortega y Gasset, 2008: 205*]. In fact society gains experience and gets used to the decision of formed problems exceptionally by power facilities, where human life loses its any significance, as such as with spiritually- value orientations, if their descriptors are opposing public layers.

Scholarly studies and publication's analysis. The problem of managerial layer becoming, as a main factor of stable society advancement, is in a spotlight of philosophical association during many ages. In the epoch of antiquity Plato and Aristotle analyzed institutional descriptions of managerial association, Mark Avreliy, Seneka inquired personal factors of cooperation between individual and elite. The special place among the notionalists of antiquity is occupied by Chinese philosophers Confucius and Mo Zi as founders of ideas towards the harmonious cooperation of ruling elite and redneck masses. Middle Ages sacralize the authority, organizing the clear hierarchy of social relations, within the limits of which, as it was particularly mentioned by primacy of spirituality Foma Akvinsky, have plenipotentiary character as for materialistic existence. The original response to medieval narratives were utopian conceptions in reference to ideal associations of T. More and T. Campanella along with labors of N. Machiavelli in relation to moral component of politicians activity, T. Hobbes, with his theory of role of absolute sovereign ruler as the dominion former. Different conceptual approaches of ruling elite formation, which have the accolade from contemporaneity, were developed by D. Bell, Zh. Blondel, M. Weber, G. Hegel, A. Camus, T. Carlyle, A. Maslow, K. Marx, F. Nietzsche, O. Toffler, E. Fromm, A. Schopenhauer and others. They managed to find key aspects in reciprocity of elitist and civil society. Among Russian scientific men the considerable deposit into this field was carried out by M. Berdyaev, A. Pakharev, G. Plekhanov, S. Kara-Murza, S. Kuznecova, P. Sorokin, and many more. In Ukraine the determined array of issues was regarded by V. Andryuschenko, S. Babiy, K. Vaschenko, S. Krymsky, V. Kremen, M. Mykhalchenko, M. Popovych, M. Khylyko. At the

same time the whole complex of problems needs deep theoretical analysis taking into account permanently growing magnitude of problem towards the functioning of managerial layers in modern society.

Definition of the article's object. To set the appropriate tendencies of social layers' formation, that are able to accumulate protest moods in their own environment, which in course of time evolve into the realized confrontation the obsolete system of interrelationship. To analyze the willingness of the specified layers towards leading the process of society update, in the conditions of forming up new quality of social relationship.

Presentment of principal article's material. In our opinion, while analyzing motion of public processes it's noteworthy particularly on the special, so-called defining points, or rather relatively short historic periods, when within the limits of society there are underlying transformations which determine the subsequent vector of community development, sometimes for centuries. However, substitutions offered to society, though not always are expounded as a life way-marker by wide audience; quite often even influential social layers try to counteract progressive public transformation in form of passive or active resistance, thinking nothing of open countermeasure's types. Under such conditions public layers prolonging innovation changes are capable to resist the retrograde opponents exceptionally on the basis of better organization and effective consolidation of all available forces, oftentimes limited enough quantitatively. This is precisely why in periods of the sharp public confrontation, as a rule, that particular public layer, which managed to cherish in its passionate environment charismatic leaders, oriented to the radical social changing, wins. In fact, if transformation programs offered by such public figures prevail on the attractiveness declarations of opponents, wide audience will come over to the side of reformers with inevitability. Clearly, that such processes take place painfully enough and quite often correlate with dismantling of traditional social institutes, wide social layers perceive it as an inevitable expense constituent of advancement.

Reasons of that can be explained on the assumption of the well-known formula: «gutter does not want, and upper crust can't». Indeed, upper crust which were in charge of society and were successful at length in the past, begin to realize that there is a gradual loss of leading positions by the traditional elite in spiritual, economic, political, scientific, cultural aspects and the like. The most responsible and active part of old elite comes to the conclusion, that, in point of fact, changes in society are necessary, however present troubles elite connects with moral degradation of society, more usually managerial administrative layer. From their point of view, incompetent, sometimes criminal governance, which fully lost the traditional value system of previous generations, is the source of all present troubles. Therefore they see the way out in consolidation of managerial layer on principles of traditional conscientiousness and patriotism of heroic ancestors, their willingness to sacrifice themselves in the name of their society. Such position allowed

traditional elite groups do by their radical opponents-innovators, which fatally simplified the task of both conquest of governance and adjusting of control system enough skeptically.

It's worth mentioning that first of all such approaches are conditioned by political-ideological factors, this is because they're permanently forced to format slogans and programs attractive and accessible to wide audience. Moreover, revolutionary phraseology by itself is reflection of extreme populism which teeter on the edge of social demagogy, nevertheless precisely this rhetoric move the masses to revolutionary change with the expressions of violence, ignoring of human lives and spiritual nihilism in the name of ambitious plans which will be immediately turned into reality. Egalitarianism pass into the real factor of social life, quite often inflicting society on not only radical ecclesiastical discourse but also pragmatist forms which can be classified exceptionally as archaism. The remarkable thing is that every revolution has the Jacobin constituent, which appears just about the first experience of violence «above friendly» in revolutionary environment which relatively soon becomes the norm of life. In fact history fortify, that revolutionary indignations with their programs and real achievements in a result differ radically, in the same way that beginning of French revolution is signified by «La Marseillaise», and the eventual result is Bonapartism, the similar one with certain features evinces itself within the limits of every social revolution including the Ukrainian Revolution of Dignity.

At the same time the wonderful ideals of the first phase of revolutionary move create nourishing environment in society for the speed-up formatting of charismatic leaders, capable to steer the masses to successful elimination of the most powerful strongholds of previous social system by personal example and passionate rhetoric. It's clear that such leaders must have the proper characteristics on the assumption of time demand, such as the major one is seamless spiritual cognation of revolutionary leader and wide public. First of all, the leader is the man of mass which smoothly fit well into his environment, ideates by its concepts, perceives outward things in the same emotionally perceptible context as gutter do.

Moreover, even vices of charismatic leader quite often have a beneficial effect on the increase of his popularity, in fact by the certain set of manipulations with mass consciousness, negative manifestations can be fully declared as «nationality», consolidations of leader with wide audience in the function of absolute. The point to be emphasized is that such the manipulations highlight emotionally perceptible constituent of leader apprehension by wide public, in contradiction to rational interpretation and objective estimations of his possibilities by impartial researchers. It's obvious that in previous historic periods formation of community notions about leaders was carried out under determining influence of verbal folk retelling, level of his accordance, the confabulated algorithm of wide audience vision towards some leader or other. We conceive that in mass imagination the image of every concrete leader, his

traits of character, administrative skills, marital and family relations, household habits, weaknesses and others like that, were correlated with the ideal of heroic ancestor-leader. Those particular leaders which on a number of parameters accommodated such requirements, got a chance to become remarkable political figures, and some of them entered the pantheon of the most prominent personalities of commonwealth.

At the same time, as the society develops and social hierarchy became more involved, humanity has been forced out of putting to bigger regulation its own life, and in other words, inexorably increasing the amount of managers functionally oriented to implementation of certain activity regulations, out of the bound of which existence of community becomes simply impossible. Note that it is not all only about bureaucracy of state machine, which, as likely as not, have taken up the organizers-managers functions of public life at early stages of state building. Such administrative model during its successful realization unpreventable turns into the one of the totalitarian system varieties, which formalizing one and all aspects of public life, becomes so ineffective in course of time, that banally scatters from tiniest little external influence or internal shock. There're no end of similar examples, including the disintegration of USSR, will notice only, the remarkable thing is that powerful social institutes such as army, bureaucracy, church and others like that, cherished within the limits of totalitarian paradigm, are found simply helpless even before minimum threats to such the state.

One of the main reasons of it is covered, in our opinion, in systematic suppression of the least display of initiative, if it at least mediately is able to avoid the «general line» of sovereign power. With the lapse of time the most odious performers of sovereign power` will fill top stair steps of rule by themselves, though the nucleus of such managerial apparatus, at consistent with determination, resists any innovations or displays of non-standard approaches, that will necessitate stagnation and decadence of totalitarianism as the system. At the same time it should be emphasized that a totalitarian social model is capable enough of being long reproduced in mass consciousness as a state mechanism, which has the ability of providing wide audience with certain preferences. It's about more than monologic system, which products exceptionally the unique approach (absolutely «correct» and «high-toned») in relation to the estimation of public processes as opposed to the alternative points of view, which are interpreted as erroneous and immature as a default.

Totalitarianism always appeals to the social gutter; it is comparatively easy to push ideological stereotypes, based on one-way molds of reality perception upon them. Consequently their energy is easy to point at certain complex of problems solving upon condition of its partial or complete mythologization. First, the myth consider the clear bipolar division of the world «friend-enemy» within the limits of which the opposite side is responsible for all confusions of the world, including ill-being of its own community. Secondly, the mythological paradigm exonerates particular personality from responsibility of

any action and even crimes, accomplished within the confines of the totalitarian system; indeed each of participants executed the will of ruling instance and was fully aware of what expects him in case of orders' waiver of compliance. Thirdly, confabulated consciousness gravitates toward simplified stereotypes of public life interpretation, and hence toward the line projection of social transformations based on affect recreation of reality. First of all, reasons of it lie in absence of experience in management and inability in system analysis of problems which occur in social medium.

That's exactly why, in sufficient short run, a new elite layer is forced to whip up to the direct management particular exponents at first, and after a while even certain social groups of old bureaucratic apparatus which gradually assimilates within the limits of new regulation method, including the way of assimilation of axiological reference points and worldview principles. The newly created ruling layer does not have other way simply; in fact the state is so attenuated with internal confrontation, contradictive tendencies of public life and form creative state institutions, that the risk of its elimination becomes realistic. Attraction of old bureaucracy exponents is the way to update its effectiveness in the context of social systems management, although in fact it is a compromise which new ruling elite makes forcedly. In our opinion, the accomplished ideological form of such compromise is etatism, in other words prevailing of state priority at all spheres of public life without exceptions. Under the circumstances the notion of the state acquires sacralized character, higher value, without of which self-development of title nation becomes plain impossible.

It stands to mention that etatism under certain social circumstances is able to play exceptionally the important role of national consolidation at the terms of its existential threat. It's worth to remember the phenomenon of etatism in Turkey in the days of Ataturk or its specific manifestations in Soviet Union during the contention against Hitlerism. As it's well-known, within the limits of communistic doctrine the state is explained as historically temporal creation which communists use by way of the tool in a fight for victory of world communism. It's clear that during fascist invasion such a doctrine, correlated with system crimes of the Stalin's regime, carried out on behalf of the soviet state, could get status of nationalist change not at any price. Therefore, Stalinist camarilla, falling down in the row of strategic battles and standing on the cusp of military-political disaster, actively began to use the ideological doctrine of etatism as effective method of wide audience consolidation against Hitlerism. Defense of Motherland, assertion of cultural values, revival of historical memory and heroes of the masses honoring, ultimately diminishing of confessional oppressions – these are even far incomplete list of etatism ideological principle in the reproduction of the Stalin's regime.

However, hopes that the etatism of the soviet totalitarian regime is gradually transformed into limits of civilization advancement, ghostly appeared. As marked Hegel in «Philosophy of right» at his time, if, within the limits of

social, determining constituents of public life, foremost political and economic, «are inseparably associated», there is the real threat for community «to grow directly into the state of the most cruel tyranny or anarchy (Roman history exemplifies) and be destroyed» [Hegel, 1990: p. 247]. The indicated opinion of Hegel grounds us to make the conclusion, that the totalitarian system in particular periods of functioning can lean not only on spiritual constructs of egalitarianism (it's deeply enough investigated in scientific literature) but also on etatism, as universally applicable and working tool of society consolidation in situations of extreme gravity or urgency.

In the mean time it's important to note that spiritual constructs described above gravitate toward monologism, that don't concede any conception in the capacity of equitable one, first and utmost the conception of ideological character. That particular gives ground to examine them by way of the original correlative of totalitarianism which is crucially incompatible with spiritual polyphonism of informative society. However there is a question in relation to functioning of state ideology administrative layer intended to go by, especially under conditions of political instability or external aggression presence. In our opinion, in countries, where institutional principles of modern education and science are created with the proper intellectual potential and high level of wide audience professionalism, formatting of state ideology, with a necessity, must acquire essentially new quality.

Firstly, mechanism of even trivial administrative decisions acceptance, under new conditions must be public nature with implication of qualified exponents of civil society, the task of which is to prove wide public expected results of innovation with reason through Mass-Media. It's clear, that observance parameters of so-called state secrets, as a centre of bureaucratic influence, must be kept to a minimum, and maximally wide civic engagement to making decision at state level must be the prevalent practice.

Secondly, the sphere of state ideological doctrine must be concentrated on socially-scientific, political, pedagogic, educative, military aspects and divested of determining influences on particular spheres of public life – confessional, ethnocultural, economic, judicial, and family-matrimonial and the like.

Thirdly, a format of state ideology must fit the process of public inquiries of wide audience absolute majority adequately, to constitute directly on existing worldview and cultural archetype, which serves as the real direction sign for both the specific person and considerable social layers and groups. The generic factor of all prosperous countries development without any exceptions is state ideological doctrine, the influence of which though not always is limited by its own territories.

Therewith, it stands to mention that considerable amount of countries in the course of formation includes into their own limits nations that differ from each other ethno culturally, stay at different stages of social development and have diverse principles of common leaving. As a rule, such state formations

develop under the groundbreaking influence of passionate ethnos which assign the spiritual life algorithm of all state and entirely appropriate get the name of title nation. Other ethnic groups either assimilate within the state borders or ruling layers find compromise solutions towards the reciprocal existence. The attribute of the designated process is instability of elite layers, which, feeling impotence to their status, aim maximally quickly to find compromise decisions maximally quickly in relation to adjusting of definitive relationships with title ethnos, up to complete dissolution in it. At the same time such processes are reversed – the dependent ethnos has the influence (quite often of radical character) on sequence of sociocultural processes within the limits of all community.

Conclusions. Summarizing represented material, please, note that leading managerial layer appears at high enough level of community development, conditioned by both public division of labor and powerful growth of population in the most suitable for living enclaves. Concentration of foundational factors of society spiritual life within the limits of ruling layer, reduced to bureaucracy sacralization and its transformation into a powerful social institute, separated from society and able to format its own aims and tasks which can differ from public necessities. Such layer gravitates to systematic formalization of all aspects of public life without any exception, but it is inherently impossible. However, for the very reason red-taped administrative systems of both the past (Sumeria, Ancient Rome) and present time (Soviet Union) lost the capability for self-development and dilapidated consequently. The determined problem is also the real threat for the Ukrainian state system in the current context.

Mechanisms of counteraction to such processes are founded in developed forms of civil society. «We... consider that such people are happy, – marked Hegel – to which the state gives considerable freedom activity in the questions of general character, which do not have a near-term value for a country on the whole; state power which is able to find support in free, deprived from pedantry spirit of the people, is infinitely powerful» [*Hegel, 1978: p. 87*].

The definitive functional of managerial layer can be exceptionally under political control of leading public layers for which a bureaucratic apparatus is the effective tool of co-operating with wide audience. However, in transitional periods, when all community, including national elites, is polarized and legally incompetent, managerial layer begins to take upon itself the functions of political manager which tries, in his own interests, to provide the necessary level of state administration by accessible for him method – bureaucratic regulation. Such processes turn fatally into political filibusterism, which from the middle of XIX century got the name Bonapartism [*Marx, 1983: p. 44*] which, by itself, is the real threat for processes of democratization in Ukraine in these latter days.

ЛІТЕРАТУРА

- Гегель Г.В.Ф., 1990 – Гегель Г.В.Ф. Философия права / Г.В.Ф. Гегель // изд. «Мысль», Москва. – 1990. – 524 с.
- Гегель Г.В.Ф., 1978 – Гегель Г.В.Ф. Политические произведения / Г.В.Ф. Гегель // изд. «Наука», Москва. – 1978. – 437 с.
- Маркс К., 1983 – Маркс К. Восемнадцатое брюмера Луи Бонапарта / К. Маркс // Государственное издательство политической литературы, Киев. – 1983. – 120 с.
- Ортега-и-Гассет Х., 2008. – Ортега-и-Гассет Х. Восстание масс / Х. Ортега-и-Гассет // изд. «АСТ», Москва – 2008. – 352 с.

REFERENCE

- Hegel G.W.F., 1990 – Hegel G.W.F. Filosofiya prava / G.W.F. Hegel // izd. «Mysl», Moskva. – 1990. – 524 p.
- Hegel G.W.F., 1978 – Hegel G.W.F. Politicheskie proizvedeniya / G.W.F. Hegel // izd. «Nauka», Moskva. – 1978. – 437 p.
- Marx K., 1983 – Marx K. Vosemnadtsatoe bryumera Lui Bonaparta / K. Marx // Gosudarstvennoe izdatelstvo politicheskoy literatury, Kiev. – 1983.
- Ortega y Gasset J., 2008 – Ortega y Gasset J. Vosstanye mass / J. Ortega y Gasset // izd. «AST», Moskva. – 2008. – 352 p.

УДК 001.89:167

Sergey Porev

COMPARABILITY AND INCOMMENSURABILITY OF RESEARCH ASSESSMENT CRITERIA

Мета нашого дослідження полягає в тому, щоб створити підхід до експертної оцінки науково-дослідних проектів на основі знань про проблему неспівставності та несумірності критеріїв, пов'язану із природою мови і пізнання, використовуючи ідеї Т. Куна і П. Фейєрабенда. У статті запропоновано засоби для подолання неспівставності та несумірності якісних критеріїв і кількісних показників для узагальнення оцінки дослідницьких проектів та їх ранжирування. Розглянуто процедури розкладання критеріїв експертної оцінки та оцінюваних результатів, використовуючи ідеї Ж. Делеза щодо регресу і проліферацію сенсів.

Показано, що неспівставність і методологічна несумірність є загальними для критеріїв систем експертної оцінки. Це положення ми можемо запропонувати як тезу неспівставності критеріїв. Але якщо ми створюємо систему експертного оцінювання як багатокритеріальну, бажано трансформувати неспівставні критерії у їх порівнювані наближення.

Критерії експертного оцінювання мають не тільки основне значення, але й сенси, що регресують. Кожен критерій може бути представлений не тільки через основний текст, а й через додаткові судження, які показують критерій із різних точок зору, що охоплюють різні контексти використання. Якщо кожен критерій має потенційно безліч сенсів, можна використовувати деякі з них в якості доповнення та альтернативи до основного значення. Ці доповнення та альтернативні сенси дають можливість побудувати ще одну версію критерію, який може бути більш сумірним із іншими критеріями набору.

Для двох несумірних критеріїв А і В пропонується побудувати ланцюжок з варіантів критеріїв, зафіксованих смислів і розглянутих положень, що веде від А до В, так щоб значення для А перетворилося в значення для В, і навпаки, якщо це можливо.

У роботі пропонується оригінальний метод декомпозиції критеріїв з метою локалізації несумірності та неспівставності, апроксимації несумірних критеріїв.