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ARCHETYPE OF COMPLEMENTARY IN HARMONIZATION OF PUBLIC-AUTHORITIES RELATIONS

Abstract. The article presents the rationale that the archetype of complementarity, as a complementarity, has a deep, intrinsic character to objects or phenomena, which is proved by an analysis of recent scientific research. In modern Ukrainian society, public power relations can be designated by the concept of “deprivation” – loss, mental state, resulting from life situations, when a citizen has no conditions to meet his life needs for a long time. This hampers democratic procedures, the functioning of a liberal economy, the formation of civil society institutions, the need arises to harmonize social relations of power. The contents of the concepts of “consciousness” and “collective unconscious” were analyzed, which allowed to state the following: consciousness is a person’s ability to understand the world and himself through thought and reason, which consists of the

following components: sensory-affective, value-willed, abstract-logical, reflective and is acquired in lifetime experience. At the same time, the collective unconscious is not acquired in the lifetime experience of the subject, but exists in his soul at the moment of birth, which are inherited from the ancestors. Therefore, the archetypes are the “mental condensate”, which has become an indispensable heritage of each person, and with each succeeding generation only awakens, not acquired. However, each person through his unique biological abilities and personal life experience assimilates the form of the archetype and its energy in its own way, an important role is played by the personality type. In Ukraine, the dynamics of psychosocial processes are growing at the level of the system-forming factors of the life activity of society and the individual. At the same time, the leadership of state authorities has rationality, being characterized by responsibility, competence, ability to realistically assess facts and events, changing the motivational basis of the behavior of the whole society. Thus, it is confirmed that the archetype of complementarity, based on the binary independent dominants of the conscious and collective unconscious, is an expression of the psychological integrity of a person, group, society, undoubtedly influences the harmonization of modern social and power relations.

Keywords: complementarity archetype, conscious, unconscious, collective unconscious, social power relations, personality types.

АРХЕТИП КОМПЛЕМЕНТАРНОСТІ В ГАРМОНІЗАЦІЇ СУЧАСНИХ СУСПІЛЬНО-ВЛАДНИХ ВІДНОСИН

Анотація. Обґрунтовано, що архетип комплементарності як взаємодоповнення має глибинний, притаманний предметам або явищам характер, що доводиться аналізом останніх наукових досліджень. У сучасному українському суспільстві суспільно-владні відносини можна позначити поняттям “депривація” – втрата, психічний стан, який виникає в результаті життєвих ситуацій, коли влада громадянинові не створює умови для задоволення його життєвих потреб упродовж тривалого часу. Це ускладнює демократичні процедури функціонування ліберальної економіки, формування інституцій громадянського суспільства, виникає необхідність гармонізації суспільно-владних відношень.

Проаналізовано зміст понять “свідомість” та “колективне несвідоме”, що дозволило констатувати наступе: свідомість – це здатність людини пізнавати навколишній світ і саму себе за допомогою мислення та розуму, що складається з таких компонентів: чуттєво-афективного, ціннісно-вольового, абстрактно-логічного, рефлексивного і отримується в прижиттєвому досвіді. Водночас колективне несвідоме не отримується у прижиттєвому досвіді суб’єкта, а існує в його душі вже у мить народження, що успадковується від предків. Тож архетипи є “психічним конденсатом”, що став невід’ємною спадщиною кожної людини, яка з наступними поколіннями потребує тільки пробудження, а не набуття. Однак кожна людина через свої унікальні біологічні здібності та індивідуальний життєвий досвід засвоює форму архетипу

та його енергію по-своєму, важливе місце у цьому відіграє тип особистості. В Україні зростає динаміка психосоціальних процесів на рівні системоутворювальних чинників життєдіяльності суспільства й особистості. Керівництво органів державної влади, які наразі постають раціональними, характеризуються відповідальністю, компетентністю, реально оцінюють факти і події, змінюючи мотиваційну основу поведінки всього суспільства.

Викладене доводить, що архетип комплементарності розбудовує свої ідеї, поєднуючи одиничне і множинне, монологічне і діалогічне, базуючись на бінарних незалежних домінантах свідомого й колективного несвідомого є виразом психологічної цілісності людини, групи, соціуму, що безсумнівно впливає на гармонізацію сучасних суспільно-владних відносин.

Ключові слова: архетип комплементарності, свідоме, несвідоме, колективне несвідоме, суспільно-владні відносини, типи особистості.

АРХЕТИП КОМПЛЕМЕНТАРНОСТІ В ГАРМОНІЗАЦІИ ОБЩЕСТВЕННО-ВЛАСТНЫХ ОТНОШЕНИЙ

Аннотация. Представлены обоснования того, что архетип комплементарности, как взаимодополнение имеет глубокий, присущий предметам или явлениям характер, что доказывается анализом последних научных исследований. В современном украинском обществе общественно-властные отношения можно обозначить понятием “депривация” — потеря, психическое состояние, возникающее в результате жизненных ситуаций, когда властью гражданину не создаются условия для удовлетворения его жизненных потребностей на протяжении длительного времени. Это затрудняет демократические процедуры функционирования либеральной экономики, формирования институтов гражданского общества, возникает необходимость гармонизации общественно-властных отношений.

Проанализировано содержание понятий “сознание” и “коллективное бессознательное”, что позволило констатировать следующее: сознание — это способность человека познавать окружающий мир и самого себя посредством мышления и разума, которое состоит из следующих компонентов: чувственно-аффективного, ценностно-волевого, абстрактно-логического, рефлексивного и обретается в прижизненном опыте. В то же время коллективное бессознательное не обретается в прижизненном опыте субъекта, а существует в его душе уже в момент рождения, которое наследуется от предков. Поэтому архетипы являются “психическим конденсатом”, который стал неотъемлемым наследием каждого человека, и с каждым следующим поколением только пробуждается, а не приобретает. Однако каждый человек через свои уникальные биологические способности и личный жизненный опыт усваивает форму архетипа и его энергию по-своему, важную роль в этом играет тип личности. В Украине растет динамика психосоциальных процессов на уровне системообразующих факторов жизнедеятельности общества и личности. Руководство органами государственной власти обладает рациональностью, характеризуясь ответственностью, компетентностью,

умением реально оценивать факты и события, меняя мотивационную основу поведения всего общества.

Из изложенного вытекает, что архетип комплементарности, основываясь на бинарных независимых доминантах сознательного и коллективного бессознательного, является выражением психологической целостности человека, группы, социума, несомненно влияет на гармонизацию современных общественно-властных отношений.

Ключевые слова: архетип комплементарности, сознательное, бессознательное, коллективное бессознательное, общественно-властные отношения, типы личности.

Formulation of the problem. The sustainable, predictable, fair rules and partnership are indisputable institutional basis for the harmonization of the social-power relations, however, nowadays, the social-power relations in Ukraine can mostly be denoted by the concept of “deprivation” – the loss, the psychological state that arises as a result of life situations when for the citizen the authorities do not create conditions for satisfying his vital needs for a long time. In particular, this is a low level of law-making process, the threat of reducing the environment of the comfortable living of the individual; deeply rooted in the mentality of a large part of the Ukrainian society of paternalism and its unwillingness to radically change the social relations, etc. The lack of institutional democratic foundations, which is outlined in the total public distrust of power institutions that has become threatening, promotes a sense of dispossession, revealing the issues of general morality, culture, value harmonization, social order, cooperation, and the unanimity of the social action, which collectively determines the need for harmonization of the social power relations, updating the need to address

the binary concepts of the archetype of complementarity.

Analysis of the recent research and publications. The theoretical and methodological principles of the archetype can outline the facets of understanding of certain socio-political processes and phenomena, in particular, the harmonization of the social-power relations. The archetypes (collective unconscious) were studied by foreign scholars, in particular: E. Durkheim, M. Eliade, L. Levy-Brühl, K. Levy-Strauss, C. Jung and others. In the national scientific discourse the study of archetypes is emphasized by E. Afonin, V. Burlachuk, A. Martynov, A. Donchenko, S. Krymsky, Yu. Romanenko, O. Sushiy, T. Belska and others. The recent research and publications are devoted to the problem of determining the laws and peculiarities of the Ukrainian transformation. E. Afonin and A. Martynov in the monograph “Ukrainian Miracle. From Depression to Social Optimism” analyze the patterns of the social changes in the socio-psychological context, emphasizing that everything that takes place in a social environment in which a person is passes through her consciousness [1]. E. Afonin and O. Sushiy reaffirm that the ra-

dical social transformations are taking place, noting that they are related to the movement from totalitarianism to democracy and refer to all the aspects of the social life [2]. The complementarity as reciprocity has a deep, intrinsic character of objects or phenomena. The principle of complementarity/reciprocity was formulated and introduced into the scientific circle by the Nobel Prize winner (1922), Danish physicist Niels Bohr. In the context of our analysis, the idea of Werner Heisenberg is actualized, which emphasized that the principle of complementarity is universal, since every social phenomenon objectively needs to be reciprocal, since it is potentially open to interact with other dynamic open systems, and each person seeks perfection. In modern legal studies the term complementarity is defined as the factor of social co-regulators, through the correlation of law and morality [3]. S. Fateyeva observes that the idea of complementarity and interaction, in contrast to the rigorous perceptions of the antinomies of class differences, became of particular significance in the contemporary economic culture [4]. H. V. Atamanchuk emphasizes that in the analysis of administration to the consideration it is almost not accepted that obvious fact that all the subjects of the power are interconnected and interdependent [5].

As we see, the scientists advocate the need for the concept of complementarity in a number of scientific studies, but in the science public administration to this term is paid insufficient attention. Accordingly, the study of the complementarity archetype in harmonizing the social-power relations is particularly relevant.

The purpose of the article is to substantiate the significance of the complementary actions of the conscious and collective unconscious in harmonizing the modern social-power relations.

Presentation of the main material. In accordance with the theory of complementarity, and also in the opinion of C. Jung, that conscious and unconscious is a pair of opposites that complement each other. However, for the first time, the relationship between the conscious and the unconscious was considered by S. Freud, who emphasized that there is an irreversible barrier, even antagonism, between these phenomena, since the unconscious can not become conscious. Until now, this question remains one of the most difficult and does not have a unique solution. In accordance with the fact that administration from the standpoint of psychology is considered from the perspective of human relations, the task of securing the society and the state from various kinds of social and psychosocial dysfunctions is actualized. Thus, the results of the complementary analysis of the conscious and unconscious will contribute to the achievement of organic and harmonious social-power relations by studying various aspects of the new phenomena of information social and psychological reality, namely: social interaction, motivation, administration style, communication, leadership, authority, etc.

The consciousness is the highest integrated form of the psyche (from the ancient Greek, ψυχή, “breath, soul” and the Latin suffix – “ic”) is the property of the brain that consists of reflecting objective reality under the influence of socio-historical conditions, in the work of a person and his communication with

other people. Therefore, the consciousness occupies a central place in almost all the aspects of the human activity. According to R. U. Sperry, the consciousness is a transfer system of all our values, our understanding of the purpose and content, the right and wrong, love, hatred, beauty, holiness and everything else that makes life valuable. According to modern scientific views, the scientists understand consciousness as the highest form of information development — information that creates, and the bundle of “information-consciousness” is such a fundamental manifestation of the Universe as “energy-matter”. Accordingly, the essence of the consciousness consists in the perception of what is reflected — this is the ability of a person to know the world around him and himself through thinking and reason. The consciousness has a fairly complex structure, so some aspects of this phenomenon, in particular: properties, functions, mechanisms, are not yet sufficiently explored, therefore, there is a debate, even the opposite of views on the understanding of this phenomenon. The scientists define the components of the consciousness as follows: sensory-affective, value-volitional, abstract-logical, reflexive, each of which consists of the corresponding elements. The sensory-affective component of consciousness is determined by the basic scientist, which includes: *feeling* — reflection in the brain of individual properties of the objects and phenomena of the objective world, which directly affect our sensory system (sensory organs); *perception* — the image of the object as a whole, which is not reduced to the sum of properties and parties; *representations* — concrete ima-

ges of such objects or phenomena that at a certain moment do not cause us feelings, but which previously acted on the senses; *various affections* — strong spontaneous reactions of a person to external stimuli (anger, rage, horror, despair, sudden great joy, etc.).

The *value-volitional* component includes such elements as: *will* — the ability of a person to set himself the goal, mobilizing himself to achieve it; *emotions* — value-painted human reactions to external influences, in particular: motives, interests, needs of the person in unity with its ability to realize the goal. The abstract-logical thinking is a component of the consciousness that appears in such forms as: *concept* — reflection in the thinking of common, most significant features of objects, phenomena of the objective reality, their internal, crucial relationships and laws; *judgments* — a form of thought in which the presence or absence of the objects and phenomena of any signs and connections are reflected; *inference* — a form of thinking when a new judgment is derived from one or several judgments, which contains a new knowledge about objects and phenomena; various logical operations. *The reflection (self-consciousness) component* of the consciousness when certain phenomena of the mind become the subject of a special analytical activity of the subject; reflection is the isolation of oneself, the attitude towards oneself, the evaluation of their capabilities.

The structural elements of the consciousness are interconnected and interacting, providing a number of vital functions for a person. The main function of the consciousness is *cognitive (or reflective)*, which is realized in the

acquisition and accumulation of knowledge about nature, society and the person himself. At the same time, in the memory of man the accumulated knowledge acquired by him not only from direct, personal experience, but also those obtained by previous generations of the people and their contemporaries. Accumulating, these knowledge is actualized, reproduced and serve as a means of implementing other functions of the consciousness. So, the richer the memory of a person, the easier it is to make the best decision. *The creative-constructive* function manifests itself in a forward-looking reflection, in the imaginary modeling of the future and in the purposeful transformation on this basis of reality, in the creation of object forms that do not exist in nature. *The axiological (estimating)* function of the consciousness absorbs the result and purpose of the value relation to the world, allows us to comprehend the meaning of the existing, the degree of conformity of the world and its manifestations to the human interests, needs and meaning of their own lives. The valuable attitude towards the world and its awareness requires personal effort, reflection and experience of the truth. *The function of goal-setting (goal formation)* is an essential characteristic of the consciousness. *The goal* is an idealized need of a person who has found a subjective image of an object of activity in the ideal form of which a practical result is foreseen. The goals are formed on the basis of all the collective experience of the mankind, manifested in the form of social, ethical, aesthetic and other ideals. The purposeful human activity is grounded in the need to change the world for the better,

giving it such a form that is necessary for a person, society.

The communicative function is due to the fact that people in a joint labour need constant communication. This connection of thoughts is carried out through sound language, texts, coded information, radio, television and the Internet. The regulatory-administration function provides reasonable regulation and self-control of the behaviour in human activities, its relationship with the outside world. The regulatory-administration function of the consciousness is interwoven in the interaction of man with the environment and serves in two forms: motivational and executive. The motivational form of behaviour and activity of people takes effect when a person commits acts consciously, purposefully, according to his convictions; executive — leads the activities of the people in accordance with their needs, ensuring the attainability of goals and real means for its regulation.

Consequently, the consciousness is a multifaceted unique phenomenon that is revealed through a system of functions, the unity of which provides a person a special way of growth. Therefore, any situation that arises in the process of the public administration is controlled by the consciousness, namely: when the administrator faces unexpected, complex intellectual problems that do not have an obvious solution; when an administrator needs to overcome psychological impediment in determining the priority decision on a particular problem; when it is necessary to understand and find a way out of any conflict situation, which itself can not be solved without a volitional solution; when the administrator, in the event of failure to

take appropriate action, suddenly finds himself in a situation that poses a potential threat to his subordinates. The consciousness manages the most complex forms of administrator's behaviour that requires constant attention and control. The above situations arise before the administration practically continuously, therefore, the consciousness as the higher level of mental regulation of behaviour is constantly functioning. Consequently, the consciousness is a program that organizes the actions of the administrators, their inner lives and the actions of the human groups.

At the same time, many behavioural acts are committed by a person at the level of unconscious regulation. At the end of the 19th — early 20th century there were systematic scientific and philosophical notions of the unconscious. Thus, E. Durkheim, analyzing the phenomenon of a group of individuals, concludes that in such a state there is a new result, which is not specific to each individual separately. E. Durkheim called this phenomenon a collective notion or a social fact. Such collective representations the scientist defines being the religion [6].

The next *type of unconscious phenomena* are those that Sigmund Freud says about personal unconscious. These are desires, thoughts, intentions, needs, ousted from the sphere of the human consciousness under the influence of censorship. Each of the types of unconscious phenomena is in every way connected with the behaviour of man and his conscious regulation. Note that S. Freud, who, treating the psyche as a complex phenomenon, *developed the concept of psychoanalysis*. The most controversial part of his teaching was

the idea of a conflict between the nature of man and his social form of existence [7].

Consequently, the definition of the scientists of the unconscious was not unambiguous, but they reached a consensus that the direct and indirect actions of the individual unconscious manifest themselves in the range from elementary psychic acts to creativity and actively influence the life and behaviour of each person in any activity.

The existence of the *collective unconscious (archetypes)* was discovered by C. G. Jung, but he did not give a clear explanation for this phenomenon. The content of the collective unconscious is not obtained in the life experience of the subject, but exists in his soul already at the moment of birth inherited from their ancestors. However, emphasizing their “uniqueness” and “regular repeatability”, the scientist notes that the archetypes are just as much as there are typical life situations. When a situation arises that corresponds to one or another archetype, the archetype is activated and reaches its matter contrary to reason and will. C. G. Jung emphasized that the interpretation of the archetypes should be very thin and differentiated so that it does not diminish the specifics of the individual and cultural values of the archetypal ideas and symbols, giving them a stereotyped, purely intellectual meaning. The “primary image” is determined according to its content only when it is realized, that is, it is inherited not specific manifestations of the archetype, but only the form that in the outlined context does not differ from the instincts, which are also determined only formally [8].

Thus, the archetypes are a “*mental condensate*” that has become an inherent inheritance, which requires every generation only an awakening, not an acquisition. And what is extremely important, the society has a kind of mechanism for responding to challenges due to those individuals who have achieved self-awareness and take responsibility for the polyphony of the subjectivity present in her personal “I”.

The Ukrainian society is currently carrying out an extremely important and inevitable social-historical mission — the transition from totalitarianism to democracy, which requires personal change that must be focused in social transformations. At the same time, it should be noted that it is the quality of the representatives of the power structures, as the most stable characteristics of the person, have a decisive influence on administration activity. With regard to the above, it is important to think of C. G. Jung who believed that an adult should be firmly confident in his competence. The latter is determined by the presence of an adult in the form of special education and the rosy general and professional erudition concerning professional and personal qualities that are rooted in the rational sphere of the person, in particular: responsibility, reliability, resistance to stress, creativity, emotional stability, etc. Obviously, the competence of the representatives of the state authorities involves the “inclusion” of the consciousness, in particular: the reflectivity of thinking — critical and self-criticism — the ability to see deficiencies both in its influence on the subordinates and in their actions; the ability to charge other people by energizing them; ability to be tacti-

cal — to positively influence the subordinates, communicating with them on the basis of individual characteristics, etc. However, much of the representative of the state authorities as a person feels and manifests through the fact that the psyche lay a layer of the collective unconscious. The latter with all its types and forms, which can not be considered arbitrary, influencing the formation of emotions, ethical representations and world outlook of the person, confirm its social nature and social interactions.

However, every person, including a representative of the state authorities, because of his unique biological abilities and individual life experience, learns the form of the archetype and its energy in his own way. An important place in this occupies his person to one or another type of personality — extrovert or introvert. The concept of locus control is a psychological factor characterizing the first or second type of personality. Therefore, the propensity of the representative of the state authority to attribute responsibility for the events occurring in life, the results of their activities to external forces — is external, external locus control, and their own abilities and efforts — internal, internal locus control. Thus, in the first variant, the representative of the state authority is convinced that his successes and failures are determined primarily by the influence of the external circumstances, talent, accident or actions of his subordinates or other people. In the second, the events that have taken place depend first of all on his competence, purposefulness and ability and determined by his own activity and efforts. However, in the groups of extroverts and intro-

verts there are significant differences in the social activity that C. G. Jung linked to a different level of development of the mental functions – thinking and emotions (logic-ethics), intuition and sensations (intuition-sensors). So, for a person of an *emotional* type there is an ability to influence others with their emotions, feelings of guilt, which pours out on others, etc. The *thinking* type of people is characterized by an orientation towards the system, structure, law and order, the tendency to analyze and establish a logical order. The *intuition* type live in the past and in the future, they have inherent indifference and doubts, they are more inclined to the theory than to practice, while the *sensor* type “live here and now”, they are practical, realistically evaluate facts and events, in no hurry to start a new business, enjoy to do something with their own hands. As you can see, sensor people are tactic people, and intuitive people are strategists. Carl Gustav Jung divided people into rational and irrational, characterizing the first somewhat conservative, who are attracted to the sustainable system, since the need for change impairs their balance. The irrational people, on the contrary, want change and calmly perceive them. Rationality and irrationality are complicated personal qualities that characterize the means of information processing and human interaction with the world. However, during the periods of radical changes, by which the present is characterized, the dynamics of the psychosocial processes increases at the level of system-forming factors of the life of the society and personality. Therefore, the emotional-sensory (*irrational*) nature of man, in particular the leadership of

the state authority, changes into a rational (*abstract-logical*) characterized by responsibility, a priority of intangible values, a “sense for oneself”, a competence that affects the consciousness, perception and understanding of the public – voluntary relations, changing the motivational basis of the behaviour of the society as a whole [9].

Consequently, the archetype of complementarity develop its ideas combining individual and multiple, monologue and dialog, is based on the binary independent dominant of the conscious and collective unconscious, which is an expression of their psychological integrity, that contributes to the harmonization of the modern social-power relations. Further research can be a scientific study of a practical component of the harmonization of the social-power relations on the basis of the methodology of the archetype.

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