ORGANIZATIONAL TOOLS FOR ARCHETYPAL MANAGEMENT OF SOCIAL SYSTEMS

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Key terms: archetype, the personal archetype, the worldview and value archetype, the cultural archetype, social and group dynamics, political organizations, dynamic network.

Abstract:

By analyzing three interrelated groups of archetypes – personal, cultural and those related to worldview and values – an archetypal model of the unconscious in the societal psyche was developed, the degree of influence of internal and external factors on it was revealed, and corresponding organizational tools for archetypal management of social systems were suggested.

The conducted analysis makes it possible to formulate the hypothesis that the only way to avoid the transition of the process of group development to the conflict stage consists in the long-term preservation of the clique establishment stage. Moreover, realizing that this process is irreversible, it is suggested that it should be managed it by regulating the clique establishment and dissolution processes so that the group dynamics attains dynamic equilibrium and becomes quasi-stable. Apparently, it is possible to maintain dynamic equilibrium at the clique formation stage for a long time only if they are repeatedly restructured according to a certain algorithm. A variant of such an algorithm was designed and presented in our earlier works.

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Problem definition. Most reflecting people are aware of how complex the socio-political situation in Ukraine is and are regretfully watching the intensification of negative processes that continue worsening it, i.e. degradation of the public morality, growing passiveness of people, aggravation of financial, educational and power inequality, increase of apathy and spite among the public at large. Their acceleration is a result of the systemic degradation and degeneration of political organizations and the fact that the government is estranging itself from the Ukrainian people trying to openly or discretely turn it into an amorphous mass incapable of realizing its interests and taking conscious steps to assert these interests.

In one of his publications [1], Ukrainian scholar H. Pocheptsov observes that, despite the fact that in the human history social systems always morph in the direction of democracy, democracy itself is always constructed artificially and then maintained due to the application of additional efforts on the part of the government, since it is not a form that organically belongs to the social system. In this context, it is clear that the efforts applied by the state government today to keep Ukraine within the democratic framework are insufficient. What's more, some of its measures are openly aimed at rolling back democracy as well as establishing and perpetuating authoritarianism.

According to H. Pocheptsov, the situation is even more complicated due to the fact that both communism and capitalism atomized people to facilitate control over them, as it was noted by consultant of the contemporary British government Blond [2]. As a result, inequality was constructed when 50% of the population own 1 percent of epy national assets. The separation process of the poor and the rich accompanied by the aggravation of financial inequality became especially acute in Ukraine, since after the long term existence within the totalitarian communist system its population is susceptible to manipulative media influences, economically ignorant and absolutely deprived of self-organization skills.

Therefore, we can define the problem faced by the Ukrainian elites and correspondingly by the state government as represented by these elites in power: what should be done to bring the Ukrainian social system into the framework of democracy and consistently keep it there; reverse the processes of moral and social degrading of the Ukrainian society and launch the processes of its spiritual purification and large-scale expression of the best human qualities in Ukrainians?

Analysis of recent studies and publications. Russian scholars A. Brushlinskii and P. Shiherev in the foreword to book *'La Machine à faire les dieux'* (*The Machine that Makes Gods*) by renowned sociologist S. Moscovici [3] elucidate one of the key thesis of the author: when analyzing the human society, the social can be separated from the mental only abstractly, in topics of various scientific and theoretical disciplines, but in reality they are inseparable. The social (social structures, products, institutes, etc) is based on the mental (such as beliefs, passions, etc) much more often than it's commonly believed; this is why psychology provides the foundation for sociology. According to S. Moscovoci, society is a system of interrelations among social (both collective and individual) subjects that identify themselves through relations to each other. These are dynamic, rather than static structural qualities that come to the forefront in the society model. Thus, society is a system of dynamic relations, something fluctuating and constantly changing and therefore comparable to mentality, the dynamism of passions and beliefs that make up the essence of real human spiritual life. Moreover, this is the need in faith and emotions, on the one hand, and the ability to satisfy this need, on the other hand, that come to the forefront in the human being model in this context. In other words, the "symbolic" human being cedes ground to the "believer". The authors of the preface emphasize one of the key statements of S. Moscovici: the core of the psychological attitude of one individual to another consists in the ethical attitude, while the core of mentality consists in the system of moral values. Apart from that, the social is by default and potentially the ethical, which

determines its unfolding in the form of mutually positive relations, i.e. peacefulness, cooperation and good neighborly relations. Thus, the ethical both conceptually and by its content makes up the layer of existence where the social and the mental come together. This sphere of the spiritual existence also has material manifestations, i.e. culture as a special man-made reality which objectifies and freezes the dynamics of passions and emotions, moral dilemmas, moral and ethical conflicts in less transitive and more disjunctive forms.

Ukrainian social psychologist O. Donchenko observes [4] that the center of social quality resides in the type of interaction among different characteristics of the social structure, rather than in the individual as it is conventionally accepted in humanist psychology. It is the type of interaction that constitutes the driving force behind certain social tendencies and transformations. A competent politician has to know for sure the historical stage of the society s/he deals with; its static and dynamic features; its illnesses and medications that can help in the particular case. Society in this approach should be treated as a specific life form with its particular laws of development, historical, cultural and psychological attributes that represent its individuality.

Our collective subconscious contains information about the stages of social evolution the humanity has already passed. Each of us has a foundation on which a certain characterological edifice is constructed. The nature of fixation as well as origins of specific psycho-social orientation mechanisms in an individual's mentality is based on the four types of life arrangement in social communities (totalitarian, authoritarian, liberal and democratic). These mechanisms are a kind of information gene pool, a complex of social codes that classify the life experience of millions of generations.

O. Donchenko draws the following conclusion: if we analyze objective and subjective factors of Ukraine's likely turn to the open society, the main of them is the mediated one via changes of the structural elements of the fractal model. These changes may take place under the conditions of both adequate governing

(accounting for the architectonic structure and movement tendencies of the society) as well as due to slow and terrible from the humanitarian perspective self-organization processes. The contemporary Ukraine has taken the latter path.

Swiss psychotherapist and psychiatrist C. Jung when studying dreams of his patients discovered images and ideas that couldn't be attributed to the individual's experience within one life. Thus, he discovered archetypes [5] – powerful mental proto-images, hidden in the depth of the unconscious, inherited universal ideas, primary models of perception, thinking and emotions. These are a sort of primeval ideas of the world and life independent of the level of knowledge attained. They are passed from generation to generation and make up the genetically inherited structure of the general human experience. Individual life experience doesn't change them; it can only add new content to them. According to Jung's theory, archetypes are constructive elements of the structure of the unconscious, a kind of a "universal matrix". These elements construct archetypal images that dominate the human mode of thinking and culture. The moment an object of the conscious enters a cell of this "universal matrix", it rapidly becomes imbued with the individual's internalized experience connecting the conscious to the available experience and providing a singular fact with deep general human sense. This happens via resonance mechanisms – when from the totality of various information data an individual singles out the type s/he has her/his mind framed on and requires in concrete life circumstances. A real situation reflected in the consciousness directly addresses the image built in the depth of the unconscious, awakening the awareness or understanding of something familiar and meaningful and launching a kind of corresponding "software" that directly influences our behavior patterns and values.

One or several archetypal programs are actuated all the time. Continuing the computer analogy, it should be pointed out that one cannot open all programs simultaneously and work in them; similarly archetypes are at rest in the unconscious until they are opened or launched.

The described mechanism directly influences the speed of an individual's adaptation to new circumstances s/he faces during the life, which, in its turn, increases the chances to survive in adverse conditions.

Thus, a real situation we are conscious of resonates with structures of the unconscious activating corresponding archetypes, which results in the synchronization of chosen behavior patterns and "adjustment" of our deep values to their content.

Such conclusions correlate with the results of a number of socio-psychological experiments, specifically with those of the Stanford prison experiment of P. Zimbardo [6] that clearly proves that the rules of game and a role itself (even if it is artificial) which people are made to perform in a certain way (that is to say, a conscious real-life situation) in many respects establish their mindset elements and influence the available ones, which, in its turn, results in their choosing corresponding behavior schemes and strategies. The intensity of such processes, that is to say, our adaptation capacity, is determined by the synchronization of our behavior schemes and "adjustment" of our deep values with archetypes of the unconscious.

There is a number of methods for analyzing social systems based on archetypes. One of the founders of the Ukrainian school of archetypes studies [7] E. Afonin for many years has been using in his research [8] binary opposition scales for observation and analysis of changes in the psycho-social culture of Ukraine that can reflect both the stable historically unchangeable component of the psychology of the Ukrainian society and the volatile, dynamic component. Specifically, these are six binary opposition scales, such as "Extraversion / Introversion", "Emotionality / Pragmatism", "Irrationality / Rationality", "Intuitiveness / Sensority", "Externality / Internality", "Executiveness / Intentionality". Each of these psychological characteristics is a result, a sort of historical consequence of recurring patterns in the behavior of individuals and the entire nation and thus can serve as an instrument for

measuring Ukraine's distinctive identity or deviations from it. In other words, we speak of a societal identity as a multi-dimensional psycho-social reality determined as a reliable means for harmonization of the inner life of a society, a guarantee of its self- acceptance and further development. The author claims that success of the contemporary social reform depends on the relations that develop between the material and the ideal, the external and the internal, the mental and the social in the human nature, while conflicts that accompany social transformations and implementation of state political decisions are mostly concentrated in the psycho-culture of the political governing elite and Ukrainian public at large.

In his work '*The Soul of Money*' [9], B. Lietear on the basis of a human psyche map developed by psychologists R. Moore and D. Gillett [10] suggested a model of the Archetypal Human – a single map that accounts for all aspects of the male and female emotional spheres in a balanced form. A criterion for selecting archetypes for this map was the potential to cover maximum human emotions applying their minimum quantity. The author improved the map of his predecessors by adding to it the suppressed, in his opinion, archetype of the Great Mother and on the basis of this model developed a detailed analysis of money systems that existed during the human history. One of the conclusions of his work relevant for this research is that it is necessary to examine each archetype or their groups simultaneously in their interrelation and dynamic interaction. The method of archetypal analysis suggested by B. Lietear consists in revealing a suppressed archetype via the resonance of its shadows with the shadows of the corresponding type in other manifested archetypes and development of recommendations as to the practical "integration" of the suppressed archetype, which determines the optimum way of balancing the entire social system and practical steps for its implementation.

Establishment of parts of the general problem that haven't been settled before. Most thinkers, scholars, public, religious and political actors, as well as leaders of Ukrainian parties and public movements, associations and organizations of the past epochs and the contemporary period used to consider and still consider tackling the above established problem in two directions: in the activity of national elites aimed at purposeful improvement of citizens via education and their comprehensive development (enlightenment, as a matter of fact), or via creating a new political myth, i.e. Ukrainian national or civilizational idea capable of igniting a powerful flare-up of passionarity in the Ukrainian society, whose energy might be used to build a prosperous country. However, historical experience every time proves that channeling efforts only in these two directions is not enough, neither for Ukraine, nor for any other part of the world. The global economic crisis waves of the recent years, and scholarly research [11] that discovers concentration of the significant share of material and financial resources in the hands of a limited circle of corporations signal the development of some negative processes in Western countries that used to be viewed as sample models of democracy and wellbeing. Therefore, there are other unaccounted factors that along with the above mentioned ones influence the direction of the key processes in social systems which, in their turn, predicate degradation or prosperity of these systems. Let us establish one of the unaccounted for and the most important, in our opinion, factors. By managing this factor, it is possible to successfully tackle the problem determined at the beginning.

The objective of the article, setting the task. Based on the above specified understanding of the integrity of the social and the mental and their unity in the sphere of the ethical, we will construct a model of a random social system as interaction of three groups of archetypes which directly or indirectly correspond to these notions. Next, taking into consideration the mutual influence of the social system and the individual as an element of this system and applying the basic notions of the above described research methods, we will analyze the

constructed model and find the basic regulators and corresponding organizational instruments for its adjustment that would be accessible for Ukrainian elites to employ in the framework of their political organizations and governmental institutions.

Elucidation of the basic research material. There are innumerable classifications and taxonomies of archetypes; some scholars distinguish hundreds and even thousands of them. Bearing in mind that archetypes together make up a certain integral structure that constructs the matrix of the unconscious, we will single out three interrelated groups to create an archetypal model of the unconscious of the societal psyche of social systems: personal archetypes, world-view and value archetypes and cultural archetypes.

Personal archetypes

We will resort to the description of the twelve basic personal archetypes distinguished by American authors M. Mark and C. Pearson in their work "The Hero and the Outlaw" [12]. To facilitate the task, we will use only three of them in our model, i.e. the archetypes of the Hero, the Sage and the Ruler.

Usually people who come to socio-political organizations have background or activated stereotypes, such as Hero, Outlaw, Explorer or Caregiver. In the process of their activity and personal development in the framework of the trajectory of the socio-political organization, they can activate and fix the qualities of any archetypes from the other group, i.e. Ruler, Sage, Magician or Creator. Apart from that, every specific situation may temporarily trigger any of the above mentioned archetypes, which can dramatically change the individual's behavior for a short time. This is the mechanism of metamorphosis of rank-and-file organization members who were incidentally appointed to coordinate a group of colleagues so as to implement a one-time task.

M. Mark and C. Pearson describe three positive levels of each archetype and one negative, that is to say their shadow.

B. Lietear [9] claims that a suppressed archetype manifests itself in two shadows separated emotionally by fear that make up two sides of the same coin: one of the shadows (Yang) has excessive energy of the archetype, while the other one (Yin) lacks it. All shadows have one thing in common, i.e. the fear of the opposite pole. For instance, the two shadows of the archetype of the Ruler are the Tiran and the Weak Link, and the Tiran is always afraid to turn into the Weak Link, while the Weak Link is afraid to turn into a Tiran. The shadows of the Hero (Warrior) are correspondingly the Sadist and the Masochist. He who chose one of the shadows will subconsciously attract people who preferred the opposite shadow. Thus, the Tiran will strive to surround himself with Weak Links and vice versa. Moreover, the author considers that, on the one hand, all Yang shadows and, on the other hand, all Yin shadows of different archetypes are related and this relation is analogous to the phenomenon of resonance in physics.

To avoid overcomplicating the model, at the chart below we will indicate the highest (third) level of each of the personal archetypes and its shadow with excessive archetype energy (we will assume that elite group members usually manifest the Yang shadow). This will make it possible to present the continuity of personal archetypes and their potential for manifesting in a certain way at this stage depending on actual circumstances, as well as to specify the factors that trigger such manifestations.

Worldview and value archetypes

The next group of archetypes is mythogenic. It includes our inherent ideas of justice, freedom, equality, honesty, dignity, etc. All of them in different proportions are invariant components of political myths that periodically arise,

disseminate and die off in the society in the form of religions, ideologies, national or civilizational ideas. Jung emphasized that the most powerful ideas in history always stem from archetypes.

Well-known Ukrainian sociologist L. Bevzenko [13] considers the myth to be a special way of reality arrangement at the level of the mythopoetic consciousness which in the process of arising begins to construct a real, well-structured social mythological environment with its symbols, rituals and rhythms. The myth is about division into the insiders and the outsiders, and it exists at the deep unconscious level. It preconditions sympathy to insiders and anxiety transforming into aggression towards outsiders. The myth has the potential of generating a certain social integrity, myriads of people turn out to be under the influence of a super-personal power that coordinates and harmonizes their actions, endows them with the capacity to be sensitive of each other and rhythmically synchronize their actions.

Ukrainian researcher Y. Laniuk analyzed the essence of the political myth as a social phenomenon; the problem of its relation with the sacred myth, on the one hand, and ideology and utopia, on the other hand; examined the basic conceptual approaches to determining the conceptualization of the political myth (in particular, he analyzed the views of Plato, B. Malinovskyi, J. Sorel, Z. Freud, C. Jung, E. Cassirer, M. Muller and R. Barthes); described the structure of the political myth and special features of its application under the contemporary political conditions [14].

Ukrainian political scientist N. Probyiholova made a review of changes in interpreting the very notion of myth in the contemporary science, analyzed the phenomenon of myth in the political life of today's societies and its employment as an element of social management in corresponding technologies of election campaigns [15]. Despite the apparent rationalization of the mass and individual

consciousness, the myth today plays a much more significant role in the life of societies and individuals than it is commonly believed. Classic myths are presented as well-rounded stories that have a logical beginning, culmination and ending; the modern ones, however, are usually fragmented, logically incomplete, they explain only separate moments and episodes. The mythology of nowadays combines the conscious and the unconscious, the real and the unreal, the rational and the irrational. The real essence of the myth consists in its content that is concealed from the direct analysis but has a powerful effect on its consumer. The author singles out the following elements of the myth structure: archetype of a situation; content of the specific experience; a mythologized idea; political symbolism; behavior stereotypes; motivation needs; value system; political humor; communicativeness and attribution; system-generating relations. That is to say, the myth is a form of synthesis of the mythological and political consciousness emotionally colored by the sensitive idea of the political reality which to a great extent shifts and supplants the real idea of it; as well as a system of elements represented by concrete ideas that stand for a system of values molded by the mythologized political idea. Most modern mythologemes are constructed on the basis of data about the specific features of functioning of the human psyche, relevant achievements in the sphere of psychology, sociology and psycholinguistics.

Myth modification technologies are in detail described by Ukrainian scholar H. Pocheptsov in his works [for instance, 16]. His conception is based on transitions between three spaces – informational, virtual (the closest to the essence of the myth) and physical one – changes in the informational space bring about changes in the virtual space, which, in its turn, triggers changes in the physical space. Changes in the physical space that occurred as a result of such transitions create opportunities whereof reaction is generated, which makes it possible to adjust managing information effects on the social systems in the necessary direction.

To make the super-complicated modern myth constructs simpler, let us view its functional model as an information system that includes a certain combination of the most important invariants, i.e. the archetypical ideas of justice, freedom, equality, honesty, dignity and so forth. Moreover, we will consider the distribution of the above mentioned archetypes and their antitheses between the "insiders" and the "outsiders" ("the other") as the key parameter of such a system that determines its integral sense, quality and basic characteristics. That is to say, the correlation of worldview and value archetype invariants in the myth and their relation to the "insiders" and "outsiders" determines the level of its aggressiveness and its "shade".

Cultural archetypes

Cultural archetypes constitute another factor that influences the direction of manifestation of personal archetypes in socio-political systems. We will resort to their classification presented in book *Управління персоналом* (*Personnel Management*) [17] by T. Bazarov and B. Yeriomin, where the authors distinguish the culture of consolidation, the culture of confrontation and the culture of cooperation. The proportion and intensity of activation of cultural archetypes in a given society predetermines the type of its organizational culture.

The enlisted archetypes correlate well with the metaphorical description of the four spaces of Existence [18] by Ukrainian scholar I. Kahanets: the space of suffering, the space of struggle, the space of adventures and the space of will. Apart from that, they correspond to our classification [19] of the organizational complexity levels of social systems according to the criteria of top-priority interest realization and type of relations among those whose interests are in fact realized: the 1st level – the individual, the 2nd level – the hierarchy, the 3rd level – the corporation, the 4th level – the ordered network. One can also trace an

analogy between cultural archetypes and colored classification [20] of organizations according to the principles of "spiral dynamics" [21] suggested by Ukrainian management expert V. Pekar.

Apparently, the culture of confrontation corresponds to the pre-modern period, the culture of competition is the closest for the modern period, while that of cooperation is in line with the postmodern period. Ukrainin researcher S. Blahodietielieva-Vovk notes [22] that while in the pre-modern period people, their groups and communities were strictly divided into the "insiders" and the "outsiders" according to the criteria of "loving/aggressive", in the modern epoch it was softened by adding the criteria of "effective/ineffective", and the notion of the insider turned into the notion of "the other" or "different". In the postmodern period, these are the criteria of anthropocentrism and human opportunities for attaining the abundance of existence. This evolution of segregation of social systems should be taken into account in the further complex analysis of components of their archetypal model, specifically when examining features of the political myth in the field of different cultural archetypes.

A comprehensive inventory of cultural archetypes as organizing principles of the fractal archetype of psycho-social evolution are described by Ukrainian scholars O. Donchenko and Yu. Romanenko [4]. The authors believe that these principles make up a kind of ordering matrix applied to chaos in a way that allows any sense to find place for itself. It is not by chance that the organizing principles are located on the fractal, it is rather logical and consistent with real correlations and mutual transitions among phenomenal structures. Individual characteristics that represent a certain life order do not reflect its entirety. Only their combination establishes a certain type of society organization, creates its spiritual atmosphere, its integrity: the spirit of the society, its aura, and the way people feel in general. The authors single out the following components of the fractal archetype: the totalitarian (totemic) type of the life order of a society,

authoritarian type of the life order of a society, liberal type of the life order of a society, and democratic type of the life order of a society.

The culture of consolidation characteristic of archaic societies is the most ancient archetype that provided the basis for shaping and fixing of all other cultural archetypes. That is to say, in the framework of archaic societies in various social groups and communities the relations of confrontation, competition and cooperation were conceived and entrenched. Competition is a transitional, unsteady culture, and its stability depends on a lot of factors consisting in a relative balance of two processes on the organizational level, i.e. concentration of power and wealth at the top levels of the governing hierarchies and distribution of power and wealth among the public at large. The difference of speeds of these processes determines the direction of movement for the society. If the former process is developing faster, the culture of competition transforms into the culture of confrontation, which contributes to the activation of the shadows of personal archetypes. While in case when the latter process is more rapid, the culture of competition transforms into the culture of cooperation encouraging the activation of the higher levels of personal archetypes.

It is clear that transition from one culture to another implying alteration of the dominant cultural archetype results in the irreversible change of relevant general social values. Likewise, deliberate change of values can lead to transformation of the dominant cultural archetype and its corresponding organizational culture in the intended direction.

Integral archetypal model of the unconscious of the societal psyche of social systems and key regulators for its adjustment

Taking into account the specific features and inter-determination of the three above described groups of archetypes, we will construct an integral archetypal model of the unconscious of the societal psyche of social systems and

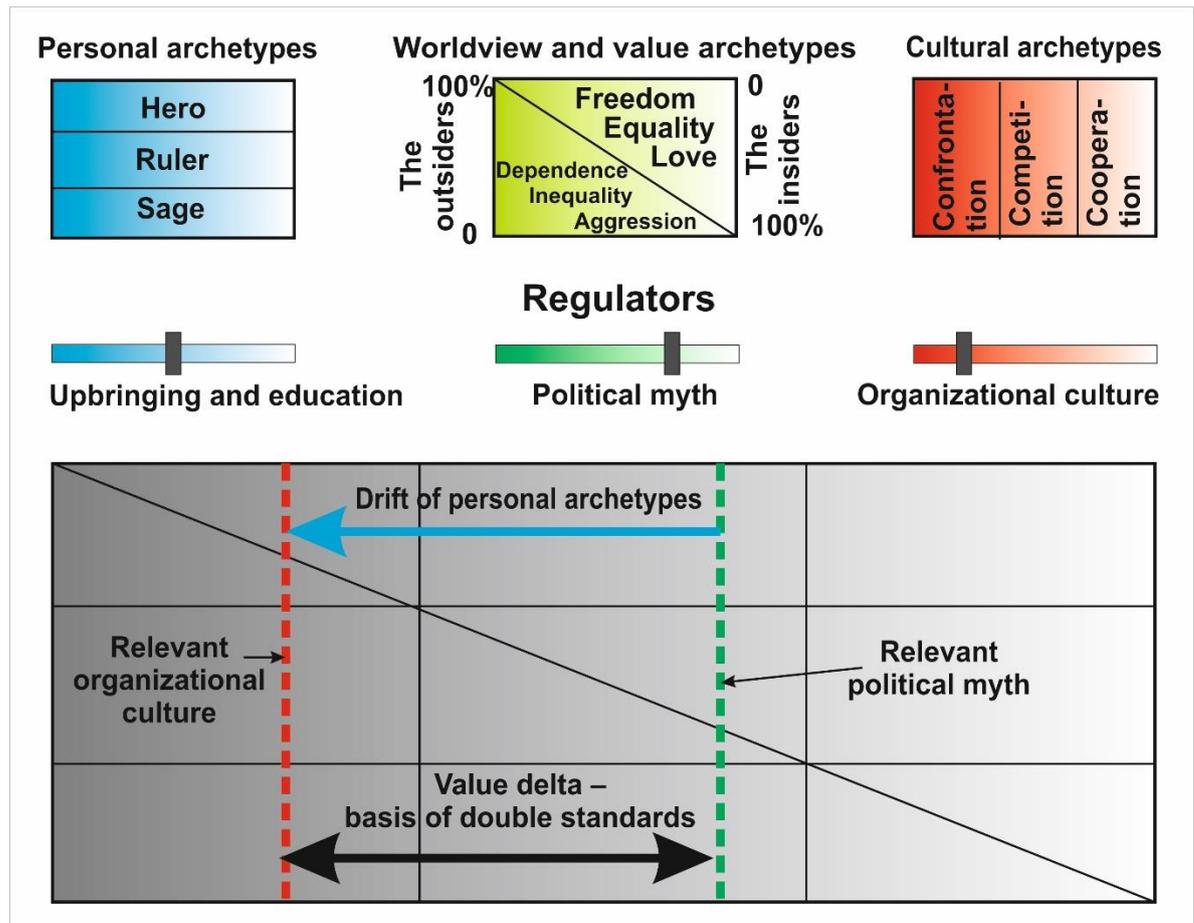identify key regulators for its adjustment (chart 1).

Chart 1. *Integral archetypal model of the unconscious of the societal psyche of social systems and key regulators for its adjustment.*

Apparently, the development of certain levels or shades of personal archetypes is directly affected, on the one hand, by the shade of the political myth relevant in the given society at the given historical moment, and on the other hand, by the dominant type of the cultural archetype relevant in this society and its corresponding organizational culture. Both the myth and the organizational culture have conscious (occurring in the real time) and unconscious (historically conditioned and rooted in the habit) components whose interaction in its totality determines the manifested side of activated personal archetypes, which, in its turn, conditions the choice of certain behavior patterns and strategies by society members. Moreover, many historical examples

prove that, as a rule, power elites of this or that society can easily combine the finest political myths with authoritarian or totalitarian organizational culture based on the cultural archetype of confrontation. And usually such combination in some time results in the transformation of the initial fair myth into its opposite.

For each of the examined groups of archetypes we will identify the key regulators of the archetypal model presented at chart 1that can be applied for adjusting it.

Personal archetypes can change along the scale from their fair side (the 3rd level according to [12]) to the shadow. Let us fix the regulator of the shade of these archetypes at the fair part of the scale taking it for granted that its long-term maintaining at this position and preventing its drift to the shady side is in line with the declared objective of our study.

The shade of a political myth can be regulated by adding, distinguishing or intensifying some of its invariants in the process of upbringing or education, which will change it directly as well as lead to a corresponding shift of the shade of personal archetypes. It should be pointed out that modification of a political myth is quite an inert and lengthy process, but sometimes due to the effects of established positive reactions the modification can develop extremely quickly [23].

The third regulator – which, in our opinion, seems to be the most promising from the point of view of practical implementation – consists in the change of the dominant cultural archetype and its corresponding organizational culture. It should be mentioned that our study primarily concerns the elite groups that are in power. Due to their being referential, these organizations as represented by their leaders determine the criteria of success for all other society members and their behavior models, strategies and schemes are duplicated by everyone striving to attain as high social position as possible, succeed and gain

recognition. This is why modification of the quality of political organizations in power elite groups by default triggers corresponding changes of the quality parameters of the entire society.

Our publication [23] demonstrates that because of the systemic characteristics of hierarchically structured political organizations of elite groups political leaders of such organizations are doomed to opt for the strategies of confrontation when interacting with candidates for leadership as well as competing with institutions of the external environment. Despite the fact that all in all the relevant political myth in the Ukrainian society is rather fair and belongs to the right part of the model presented at chart 1, Ukrainian political organizations of elite groups and their leaders permanently stay in the state of confrontation and the interaction among them develops by the rules of a zero-sum game resulting in the establishment of double standards in the society: publicly declaring fair general social values political leaders under the conditions of confrontation opt for the behavior schemes and strategies that belong to the corresponding value spectrum. This gives the rise to the drift of activated personal archetypes from the higher levels into the shadow, which in the end results in the moral and social decay of the entire Ukrainian society, its degradation and irreversibility of social cataclysms.

On the other hand, for purposeful and reliable activation of the higher levels of personal archetypes in Ukrainian society members along with establishment and long-term maintenance of the fairest possible political myth, it is necessary to consistently keep their interaction in political organizations of national elite groups and interaction of these organizations among themselves within the framework of the cultural stereotype of cooperation.

In our publication [23], we prove that the key prerequisite for elite groups to opt for cooperation strategies rather than those of confrontation in the context of their competitive interaction in the framework of the national elite consists in the systemic elimination of potential direct personal and intergroup conflicts
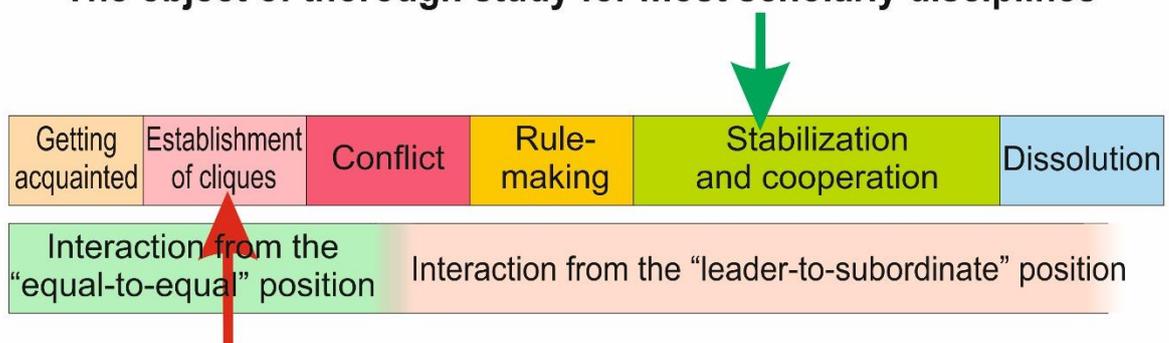
aimed at long-term maintenance of the interaction of elite group members on the positions of "equal-to-equal" within the boundaries of the cultural archetype of cooperation.

Organizational instruments for the archetypal management of social systems

We will examine organizational instruments that might help attain this, i.e. implement archetypal management of a social system both as a political organization and the entire Ukrainian society so as to change its qualitative characteristics for the better.

According to the contemporary data of social psychology [24], group dynamics includes a certain sequence of stages that have no clear-cut limits and often overlap but are always present in the process of development of any group.

The object of thorough study for most scholarly disciplines

Getting acquainted	Establishment of cliques	Conflict	Rule-making	Stabilization and cooperation	Dissolution

Interaction from the "equal-to-equal" position	Interaction from the "leader-to-subordinate" position

Arranging the stage of establishment and dissolution of cliques by organizational instruments so as to attain dynamic equilibrium aimed at preventing the further transition to the group conflict stage

Chart 2. *Generalized model of group development*

Most scholarly disciplines that deal with the group interaction of people and team-building – from social psychology to management of organizations – are focused on studying and arranging the interaction of group members at the

stage of stabilization and cooperation from the position of "leader-to-subordinate" generated after the conflict stage in the process of which the archetype of confrontation was automatically activated and turned it into the dominant one, determining the current organizational culture, deep values of the members of political organizations and their choice of corresponding behavior patterns and strategies. The processes of manifestation of all previous stages of group development are considered to be inevitable, unstable and swift-passing. This is why these stages are thought to be inapplicable for organizing effective group activity.

However, it's clear that cooperation without confrontation is possible only when the interaction of members of political organizations is developing from the strictly set "equal-to-equal" positions. Only such long-term interaction can trigger the cultural archetype of cooperation and make it dominant. This means it is necessary to prevent the transition of the group to the conflict stage that results in the emergence of informal leaders and processes of their further formalization.

Analysis of the presented group development model makes it possible to formulate the hypothesis that the only way to avoid the transition of the group development process into the conflict stage consists in its long-term maintenance at the stage of clique establishment. Moreover, bearing in mind that this process is irreversible, we suggest implementing its management by way of arranging the processes of establishment and dissolution of cliques in a manner that brings the group dynamics into the state of dynamic equilibrium and makes it quasi-stable. Apparently, maintenance of the dynamic equilibrium for a long time is only possible if they are periodically restructured according to a certain algorithm.

The described quasi-stable state of group dynamics at the stage of clique establishment may be illustrated with the metaphor of the dynamic equilibrium when riding a bicycle – it is the progressive movement that keeps it from falling

down despite the fact that there are only two support points. The same is true in our case – arranging the processes of clique establishment and dissolution in the framework of a large group by a cyclic algorithm will make it possible to maintain the dynamic equilibrium at the stage of clique establishment and will provide for the quasi-stable state of the group dynamics.

Long-term absence of personal and intergroup conflicts during the interaction of the members of political organizations of elite groups at the "equal-to-equal" position automatically activates and makes dominant the cultural archetype of cooperation which consequently creates and maintains in the psyche of these members its corresponding deep values as a result of simultaneous activation of their inherent personal archetypes at the higher levels blocking their drift into the shadow.

Therefore, one of the organizational instruments capable of providing for the quasi-stable state of group dynamics and setting the dynamic equilibrium at the stage of clique establishment by way of arranging the processes of their establishment and dissolution consists in the application of variable structures at the construction of political organizations of elite groups, as well as producing and adopting their corresponding organizational culture.

Our publication [25] describes the above mentioned instruments for group dynamics management in the primary centers of socio-political organizations by introducing the suggested algorithms and interaction rules for its members, who together make up a dynamic network. Dynamic network [26] is a variable structure of socio-political organizations that regulates and maintains free of conflicts the interaction of all its members by their cyclic restructuring into little groups of different functional designation according to a certain algorithm that ensures production, coordination and taking of collective decisions by the members from the positions of "equal-to-equal" and their implementation in a complex of temporary hierarchical project, executive and process groups headed by executors in charge.

The algorithm of production, coordination and taking of collective decisions is designed by combining two components: 1) the method of classic brainstorming, when during the first phase participants put forward their ideas without criticism, and at the second stage these ideas are discussed in groups of another content; and 2) the method of cross-groups applied in pedagogy implies learning parts of a certain scope of information in primary groups and teaching each other these parts by the members in cross-groups. The work of the participants is free of conflict thanks to the algorithmic reproduction of their interaction as that of representatives of the earlier dissolved functional groups – bearers of consensual group decisions, rather than that of individual persons. Potential intergroup conflicts are overcome due to the continuous altering of the content of the cross-groups, which helps to establish a field of trust among all participants and makes it impossible to fix an internal group framework.

Decisions are implemented in accordance with the provisions of contemporary project and process management.

Conclusions and perspectives of further scholarly research. To implement the archetypal management of social systems – of own political organizations and the Ukrainian society in general – along with increasing the level of the available and creating new political myths by changing the senses and content of generated information flows aimed at stimulating love for one's neighbor, diminishing aggression and widening the circle of the "insiders" by narrowing the circle of the 'outsiders", progressive national elites may resort to organizational instruments applying modern variable structures when creating their own organizations. These structures make it possible to activate and for a long time maintain their members within the cultural archetype of cooperation and its corresponding organizational culture. This will provide for the simultaneous activation in the higher levels of the psyche of personal archetypes and ensure their choice of corresponding behavior models, schemes and

strategies within the framework of values shaped in the conditions of minimization of divergences between the relevant political myth and the dominant cultural archetype.

The presented results open perspectives for theoretical and practical study of the dynamic equilibrium at the stage of clique establishment of the group development process and the quasi-stability of the group dynamics it provides for, as well as determine the need for the further development and improvement of organizational instruments of archetypal management in political organizations of elite groups and the society in general.

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