UKRAINIAN RISE AS A NEW BIRTH OF FREEDOM

Abstract. With the outbreak of the European War in 2022, Francis Fukuyama provided a remarkable prophecy: the defeat of Russia will make a new birth of freedom possible, and the spirit of 1989 will live on thanks to the Ukrainians.

Our view does not deny the historical optimism and rise of Ukraine, but warns against euphoria: it analyses the causes of the war and draws attention to the state of Western politics. From the analysis and foresight of the horizon for 2030, there is a ‘homework’ for the final victory over the Russian world.

At the moment, the main brake is the reluctance of politicians to learn a historical lesson. The West has just begun deploying military and humanitarian aid to Ukraine, and ministers are already reporting that the ‘mistake’ has been fixed. The West calls the desired and possible withdrawal of Russian troops from Ukraine a final victory, and again it is mistaken because the second lesson (after 2014) has not been learned.

If mistakes are repeated and the perpetrator does not admit them, the systemic question arises: how can a policy be held accountable if its term of cadence has not expired? Periodically, the issue is resolved by the pressure of civil society, if it is reinforced by mass media and/or street protests. This was how the demonstrations and mass disturbance worked with reports about the crimes of the occupiers in Bucha.

At the same time, there will be natural disasters and/or armed conflicts in other countries, newspapers and magazines will talk about new things, and the topic of the Russian-Ukrainian war will move to the last pages, and then in small print soon. The same thing will inevitably happen with TV stories. This is not the Kremlin’s hand, the media has such patterns.

Who and in what way will then force politicians to learn, to avoid mistakes? Irresponsibility remains unaware, unarticulated, and undeclared. Therefore, it will lead to a third war a few years after this second, which has not yet ended.

Ukrainians have overcome the irresponsibility of their politicians on the Maidan, and the general conclusion from the analysis was radically formulated by a well-known public figure and futurologist Bohdan Gavrilyshyn, ‘...our people have already begun to act according to the new paradigm that the world should live by. We don’t have to catch up with the world in everything, whether it’s Europe or the United States.’

Maidan received only the concept of mesh democracy, and now, eight years later, the theoretical project has been completed, and the society has received the
current mesh-democracy model. The network overcomes the irresponsibility of politicians by direct current expression of will: ‘everyday plebiscite’ according to Ernest Renan.

**Keywords:** The Personal Mandate feedback network, the new birth of freedom, the collapse of global democracy, mesh-democracy, Ukraine’s Euro leadership, the eastern outpost, Francis Fukuyama.

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**UKRAЇНСЬКЕ ПІДНЕСЕННЯ ЯК НОВЕ НАРОДЖЕННЯ СВОБОДИ**

Анотація. З початком європейської війни 2022 року Френсіс Фукуяма надав чудове пророцтво: поразка Росії уможливить нове народження свободи, а дух 1989 року буде жити завдяки українцям.

Наш погляд не заперечує історичного оптимізму і піднесення України, але застерігає від ейфорії: аналізує причини війни і звертає увагу на стан західного політикуму. З аналізу і форсайту горизонтом на 2030 рік випливає «домашнє завдання» на остаточну Перемогу над Русским міром.

Наразі головним гальмом виглядає небажання політиків вивчити історичний урок. Захід лише почав розгортати військову та гуманітарну допомогу Україні, а міністри вже повідомляють, що «помилка» виправлена. Бажаний і можливий вивід військ РФ з України Захід називає остаточною перемогою, і знову помиляється, бо вже другий урок (після 2014 року) залишився не вивченим.

Якщо помилки повторюються, а винний їх не визнає, постає системне запитання: яким чином політика можна притягнути до відповідальності, якщо термін його каденції не завершився? Періодично питання вирішує тиск громадянського суспільства, якщо його підсилюють мас-медіа та/або вуличні протести. Так спрацювали демонстрації і масове збурення репортажами про злочини окупантів у Бучі.

Разом з тим, незабаром відбудуться якість природні катастрофи та/чи збройні конфлікти в інших країнах, газети і журнали стануть розповідати про нове, тема російсько-української війни відсунеться на останні сторінки, і то дрібнім шрифтом. Те саме буде неминуче відбуватися із сюжетами на телебаченні. Це не рука Кремля – у мас-медіа такі закономірності.

Хто і яким чином тоді примусить політиків навчатися, уникати помилок? Безвідповідальність залишається не усвідомленою, не артикулюваною і не оголошеною, отже – приведе до третьої війни за кілька років після цієї другої, яка ще не завершилася.

Українці здолали безвідповідальність своїх політиків на Майдані, і загальний висновок з аналізу радикально сформулював відомий громадський
діяч і футуролог Богдан Гаврилишин: «…наші люди вже почали діяти згідно з тою новою парадигмою, за якою повинен жити світ. Ми не мусимо у всьому доганяти світ — чи то Європу, чи то США.»

Майдан отримав лише концепцію мережаної демократії, а тепер, за вісім років теоретичний проект завершено, і суспільство отримало діючу модель mesh-democracy. Мережа допускає безвідповідальність політиків прямим поточним волевим виявленням — «повсякденним плебісцитом» за Ернестом Ренаном.

Ключові слова: мережа зворотного зв’язку «Персональний мандат», нове народження свободи, занепад глобальної демократії, мережана демократія (mesh-democracy), євролідерство України, східний форпост, Френсіс Фукуяма.

**Problem statement.** Already three weeks after the Russian attack on Ukraine in 2022, Francis Fukuyama announced, ‘Russia’s defeat will allow a new birth of freedom and deprive us of worries about the collapse of global democracy. The spirit of 1989 will live thanks to a merchant of brave Ukrainians.’ [1].

Unfortunately, the ‘worries about the collapse of global democracy’ will not be possible in the coming years. The irresponsibility of political leaders entails mistakes and crimes, which cause social crises and mistrust. Powerful states have declared guarantees of European security, but have proved unable to prevent an attack on a peaceful country in the centre of Europe. At first, the aggressor was forgiven for the destruction of the global security system in 2014. Purely symbolic sanctions left Russia with a billion euros each day (mostly for carbohydrates). Crazy revenues made it possible to modernize the armed forces and the military-industrial complex, to accumulate a financial cushion and stockpiles of weapons until the next, already large-scale war.

When Ukraine was surrounded on three sides by battalions of the ‘second army of the world’, NATO leaders threatened Russia with ‘hellish sanctions’. After the 2014 ‘forgiveness’, it looked ridiculous and scary at the same time, because it was perceived by the Kremlin with the opposite sign: as encouraging aggression. On the eve of the invasion, Putin received a final gift: public oaths that ‘the foot of a NATO soldier will not set foot on the soil of Ukraine’, which was read as a categorical refusal to provide Ukraine with military assistance. After the attack, Kyiv was long-awaited to be captured ‘within 96 hours of the invasion,’ as analysts promised.

In two months, politicians quietly agreed that they had ‘made a mistake.’ But they said loudly that the mistake had already been almost fixed because they rallied to defend Ukraine. If anyone thinks that this is only a Ukrainian, biased view, let him recall demonstrations in Western countries in support of the request to close the sky and provide heavy weapons for ground protection to the victim of aggression.

Most Western politicians still see both Russia and Ukraine through the glasses of Sovietologists and advisers, who obviously do not know either the history of Russia or the history of Ukraine. Councillors and politicians have no idea of the mental opposites of the two peoples. The defense minister of the leading NATO state
calls the war ‘conflict in Ukraine’ purely in Putin’s language and believes that the Kremlin’s policy is to ‘disgrace the military of the Russian Federation’ as white and furry. The Minister repeats the Kremlin narrative about the ‘one people’. In the US State Department, it was announced that ‘Putin made an aggressor out of Russia’ [2], while in truth these Russians chose a leader three times with joy: the one they dreamed of after the death of the ‘great’ Stalin’. Stalin is liked by Russians because he would have shot such advisers who are listened to by politicians a long time ago)

Ignoring the anomaly of the Russian World blocks understanding the main cause of ‘mistakes’: both 2014 and 2022. NATO leaders do not want to know about the civilizational inadequacy of Russians, which they know in Eastern Europe from their own historical experience.

For those who do not have such experience, the Russian philosopher Dmytro Luchikhin popularly explained that unlike European peoples, Russians are deprived of immunity to archaic cultural patterns. ‘... it is the absence in the collective consciousness of logical structures by which a modern person perceives the world at the level of the self-understood, without thinking, automatically.’ ‘...cultural prism allows us to see the difference in historical processes in Russia and Europe.’ [3].

But who will show that philosophical prism to Western politicians?

Imagine both Roosevelt and Churchill, who, after the liberation of France from German invaders, stopped troops on the border with Germany to preserve the cradle of European Nazism, and continue trade with Berlin This is how their successors are going to do: save the Russian Federation, lift sanctions and return to the usual business, which is ‘before everything’. Two wars in a row did not teach them, probably because bombs do not fall on their cities and citizens do not die and flee abroad.

Forcing politicians to turn a blind eye to the world’s dangers can undermine society’s demands. They took the first step: public outrage over the Bucha stories forced the leaders to abandon the decision to provide heavy weapons to the armed forces of Ukraine and form a pro-Ukrainian Defense Coalition. But this is a one-time step and a one-time effect. Soon there will be new disasters and wars, the media will talk about and show other stories.

Who and how will then compel politicians to continue to act in the interests of the world’s security, rather than the benefits, as they did during 2014/21? Who will deprive the ministers of the ‘Moscow glasses’ through which they see Russian-European relations? Who and how will force politicians to see and understand the civilizational inadequacy of Russians? Who will show this inadequacy to millions of Europeans in mass media for twenty years as they were deceitfully shown ‘good Russians’?

‘Why can Ukraine help in the treatment of that world? Because on the Maidan, when they started attacking people, certain services were created: medical, religious, psychological and educational. These services were created by single people... Interestingly, all these services were created not by order of the government, but
because of a sense of duty to their fellow citizens and the country. Likewise, now a lot of volunteers have decided to go to the ATO. Voluntarily, knowing that they risked their lives, no one ordered them to. So, our people have already started to act on that new paradigm that the world must live by. The world helps Ukraine a lot... But we can also help that world, it has gone to a certain dead end,’ Bohdan Havrylyshyn, the participant of the Maidan, public figure, economist and futurologist explained [4].

Unfortunately, after 2014, the rise did not take place, because civil society was dispersed. In contrast to dispersion, the Personal Mandate feedback network was created with two hundred cells: for each of the constituencies. The All-Ukrainian Network is considered in the article as a functioning model of network democracy: as a paradigm ‘according to which the world should live’ [5, P. 374-375].

Analysis of research and publications. The research of the ‘Ukrainian phenomenon’ is based on the study of archetypal foundations and processes of their deployment in modern conditions. Among the numerous publications, we will focus on those that contained positive predictions. Some of them turned out to be self-fulfilling prophecies according to R. Merton.

The most detailed was the monograph on the topic: Ukrainian Miracle: From Depression to Social Optimism, which is addressed to those ‘who strive to change themselves and the world for the better’. The authors used the author’s archetypal methods of diagnosing transformational changes in Ukrainian consciousness and conceptualized the results of theoretical and monitoring studies of the Ukrainian School of Archetypes (1992/2018). Based on the generalization of the obtained data and the naturally expected leap-frogging qualitative changes in the public consciousness, an optimistic forecast of the nearest development of Ukraine was formulated [6, P. 296]. The predictions of both E. Afonin and A. Martynov were embodied in 2022, the jump of the country from the last line of European ratings to the influential subject of geopolitics.

The global ‘Mathematical Model of the Structural Evolution of Social Productive Forces’ was published by Ukrainian scientists H. Poveshchenko and Yu. Chekhova [7, P. 296]. The model predicts and explains general features, but each society has its specifics. The future of each country looks like a fan of different scenarios in a certain corridor of probability. Variability leaves each nation and civilization free will: the opportunity to choose and implement its scenario in the direction of general development.

Each subsequent stage makes society freer, as productivity increases, time for physiological reproduction decreases, and the amount of free time increases. An important factor is a change in the values of society in the direction of survival and closure to secular-rational ones.

In the Mathematical Model, the Joint Project Research Group drew attention to the process of changing values and the fact that countries move in the same historical sequence in a common direction, but at individual speeds. If the country accelerates the movement at the current information stage, it will avoid a possible temporal lag at
the Post-Information Society stage.

The search and modelling of acceleration tools led the group to the ‘Concept of Network Democracy as a Positive Foresight Scenario’, which was presented at the II Congress of the Sociological Association of Ukraine [8]. According to M. Romanov, Doctor of Philosophy, the Scenario contains entelechy, which combines the metaphysical state of the nation with its existence (as a form of existence) and directs the historical movement of the nation no longer along the path of linear-cyclic repetitions (along with errors), but on the nonlinear-bifurcation trajectory of the breakthrough of society on the path of innovative development.

The ‘discovery’ of entelechy by the Joint Project in the metaphysical aspect was characteristic of the Imaginary (according to G. Durand). Before the expected bifurcations, the group modelled the point influences that Professor Michelle Maffesoli described: ‘By finding, advancing, actualising archetypal figures, the embodiment of ‘emblems’ clearly emphasises the invisible power of the imaginary. This reminds us that, unlike progressivity and the arrogant rationalism inherent in it, the ‘progressive’ philosophy, characteristic of the imaginary, comes from the time, which in ancient times was identical to itself: the time of an immemorial tradition that strengthens and supports the foundations of being at once. A time of common good that grew up based on ancient traditions, customs and traditions.’ [9].

The process of picking up different areas of research in the Scenario perfectly illustrates ‘detachment’ (according to Durand), ‘Imaginary ‘with its dynamism makes it possible to ‘detach’ everything that it touches.’ In our case, the long imagination of the networked Vision was a detached process that was composed-remembered- reflected in the Concept of Networked Democracy. Separation makes it possible to ‘grasp and express the implicit harmony of the world as it is. It does not seek illusory perfection with the help of the famous ‘ transcending’, but thinks based on an experiment...’, Professor M. Maffesoli said [10].

The comprehension of the implicit harmony of the world at the start of the Scenario was described in the journal of the PRO FUTURO National Institute of Strategic Studies. The second part of the title of the article explicitly states, ‘On the harmonization of moral, spiritual and material interests in social modelling.’ [11].

The series of experiments mentioned by the professor was essentially the entire process of creating the Scenario. The program is implemented in the field of public sociology: through mutual training of sociologists and civic activists and direct participation of researchers in social actions for M. Buraviv [12].

The first step of direct participation was the ‘Manifesto of the Democratic Ukrainian Network’, which on January 1, 2011, called for user citizens to coordinate, with the hope of forming a self-governing all-Ukrainian democratic network [13]. For three years, the Maidan itself has actually repeated the call of the DUM Manifesto of 2011: to create ‘a network of self-organization of citizens, which will ensure public control over the activities of government and self-government bodies’ [14].
Unfortunately, the proposal remained unimplemented, and to explain the reasons, the Joint Project provided a public report on the political research ‘What movement is capable of renewing Ukraine?’ The analysis revealed a typical connection-blocking error: a lack of trust. How to remove this block was shown by the report: ‘Trust as the Foundation of the Future. Experience of joint modelling of the Ukrainian Project’ [15]. Geolocation of Ukraine was clarified by the report ‘Forsyth of the European Superiority of Ukraine’.

The hypothesis of the social subject of modernization has recorded that traditional hopes for the middle class in the conditions of modern Ukraine have no grounds. A social subject formed on common values can become a community, the core of which are volunteers, ‘...and you suddenly discover: the country that you dreamed that it will one day become, it already is, and you should look for it in the trenches.’ [16].

The place and role of Ukraine in the system of European security was substantiated by the article: ‘Ukrainian Archetype as a Source of European Security’[17].

To overcome the artificial division of the nation, the Joint Project offered a public offer at a briefing in the Ukrainian Crisis Media Center with the participation of Professor Viktor Musiiaka: ‘Personal Mandate as a Network of National Consolidation’[18].

**Purpose and objectives of the article.** The article justifies the public need and the possibility of deploying the Personal Mandate Feedback Network to a generally democratic mass platform. The article explains how the Network becomes a functioning model of network democracy, the concept of which was presented in 2013 to the II Congress of the Sociological Association of Ukraine [8]. With the participation of conscious citizens, a network of self-governing groups in each of two hundred electoral districts can play a unifying role in the daily plebiscite for Ernest Renan [19].

**Statement of the basic material.** For the mass use of feedback based on the ‘ideal’ concept of ‘Personal Mandate’ of 2021, a ‘practical’ option was created: a Feedback network with the same name. The network became the final element (mascot) of the Positive Scenario, containing its main functions, and is further considered a functioning model of network democracy [20].

The PM network is based on the research program Positive Scenario, which contains theoretical research, analysis of the modern experience of unification processes and direct participation of specialists in public processes. The PM network provides a technological tool for uniting the nation around the idea of self-governance of communities and direct participation in the management of the state.

The unifying idea stems from the historical traditions of volition and ability to self-organization, which were embodied, in particular, in the Zaporizhzhia Sich, liberation competitions and the Kyiv Maidans. The platform for current feedback of voters with deputies and heads of amalgamated territorial communities becomes a tool for implementing the idea. The current feedback of the PM Network means the
possibility of the most legitimate procedure for the withdrawal of the selected person (natural or legal) before the end of the cadence.

The structure of the Network reproduces the structure of electoral districts. Each of the two hundred districts received a self-governing FB group. To enter your FB search group, just dial the county number and the unifying name ‘Personal Mandate’. Free access provides the opportunity to participate in the Network for each of the thirty million adult citizens of Ukraine. The technology provides the fundamental methodological requirements of the Positive Scenario: transparency, equity and unlimited participation.

Inhabitants of cities and settlements within electoral districts are considered specific territorial communities united by a common political interest: control over electors and influence on their current activities.

The active participation of voters is limited by the Rules, which are placed in groups and on the oblast pages of the PM Network. Within the oblast (and Kyiv City), the Pages play the role of coordinators of autonomous and self-governing district groups. The rules limit the topic to the profile of the Network, prohibit flooding and personal images of participants, and require regular re-election of moderators [21].

Civic Transformer. The use of the results of numerous non-governmental structures helps to reduce the time (resources) spent in the initial phase. For example, the Anti-Corruption Center (ACC) offered users an IT Project: ‘Sickle by Rating’, which reproduces the mechanism of the Personal Mandate [22]. The specialized program of the project automatically collects and analyses information on important voting in the Verkhovna Rada of Ukraine. In case of inconsistency with the program of the deputy (or his/her party), warning information is displayed on the interactive map in his/her profile. In the future, each user can check and publish information about violations. Similar programmes also have an HONESTLY (CHESNO) movement and a number of other non-governmental structures. The network plays the role of a civil transformer: at the entrance, it receives the available results of investigations, checks them and systematizes them, and at the exit, it submits them to the voters of specific districts.

Currently, detected violators are rarely punished, because most law enforcement structures remain under the corporate protection of the System. Independent investigations have no chance of achieving significant results without massive attention and public support. Support is inhibited by distrust. Every Ukrainian can ask: Friends, and for whose money and on whose instructions you are shredding our dirt? Why this dirt and not the other one? This raises the question of the legitimacy of the results, because real democracy functions not only ‘for the people’, but also ‘in the name of the people and the forces of the people’.

The network as the forerunner of the coming democracy. The Constitution (Art.5) defines the people as the only source of power, and the Network specifies the general ‘source’: citizens of each electoral district represent the people (in voter lists)
in two hundred specific territories (peculiar electoral communities). Electoral districts became the nodes of the Network precisely because they receive mandates only in districts from the ‘only source of power’. The expression of the will of voters in districts has the highest legitimacy: because it is these specific citizens who grant mandates to specific deputies.

Citizens in the Network received an affordable and convenient opportunity to follow their electors in each district ‘on behalf of the people and forces of the people’ as opposed to registry activists and hired full-time investigators. Voters have the opportunity to exercise their constitutional right and at the same time fulfill their civic duty: to demand the fulfilment of programs and promises from their elected politicians.

With massive support, the Network can gain the highest legitimacy: similar to the one that Maidan took over at one time. His aspirations and demands can now be realized without barricades. Participants of the Network create virtual mini-maidans in communities, which will unite on the scale of Ukraine with a three-way idea of freedom, justice and solidarity.

**The Way to Truth**

‘Today, many of those who are at the top of power perceive the pure truth as a threat. They are afraid of it. They deny it. And they attack it just like the Communists used to do. This is how we find ourselves in the midst of an epidemic of dishonesty and an endless fringe of lies’ in the Manifesto: ‘Longing for the Truth That Liberates’, Ukrainian intellectuals and church leaders warn. The authors warn, ‘The problem cannot be solved otherwise than by calling a fake lie and imposing moral or material sanctions on its producer.’ [23].

The manifesto: ‘Longing for the Truth’ escapes the question of the subject of who should impose moral or material sanctions, but at the moment the PM Network may become such a subject. The network has a similar direction, which is reflected in the name of specialized combined groups of oblast centers: ‘No lies!’ [24]. The main goal of the Network is moral sanctions that can lead to political decisions: the termination of the powers of the producers of lies. If the level of confidence of the participants falls to a critical level, the voters will hold a local referendum in the district: can he/she continue to be trusted with representation in the Rada?

The ‘manifesto of wisdom’ can be considered a moral and ethical justification for the Positive Scenario, so and the PM Network. In particular, the authors of the Manifesto noted that ‘values really help to create universal solidarity and a common platform for positive action’, which corresponds to the main purpose of the Scenario and the means of solidarity offered by the PM Network. Similar to the Scenario is the basis of the union, which the Manifesto defines as ‘honoured to human freedom and dignity’.

**Finances.** The problem of financing political parties stems directly from the irresponsibility of politicians. In most countries of ‘global democracy’ party functionaries do not abstain from violations: if not legislation, so moral principles.
The result has been the discrediting of democratic institutions that are losing credibility, leading to the ‘collapse of global democracy.’

The PM network is a non-partisan structure, and unlike other unifying initiatives, it has a built-in set of non-system fuses. The main one is the lack of legal formalization and governing bodies. There are no bank accounts, there is no place to receive dubious ‘donations’ there is no internal fight for funds and for access to the leader who distributes funds. All groups are self-governing, poly-lined and are combined only by the Rules and the franchise name ‘Personal Mandate’.

**Altruistic Punishment.** An active part of the participants of the PM Network will become guides on the effect of altruistic punishment. To punish elected officials who violate their programs and promises, active citizens are prompted by the internal need for justice. Usually, the act of punishment does not benefit the ‘punisher’ but requires him to spend some money (time or money). This behaviour is called altruistic punishment by experts, and they believe that it played an important role in the evolution of society.

The network is based on the assumption that tens of thousands of voters in each district will eventually be a small group of citizens who will be willing to punish thieves and political fraudsters who have received mandates by deception at their own expense. After the launch of ‘purgatory’, voters will see that the current cleansing of the politicum gives the community a positive development. They will understand that local communities of ‘cleaners’ are the hearts of territorial communities, which uselessly protect the interests of all residents of the community.

To supplement and/or replace the periodic Maidans with barricades come virtual **continuous** self-governing sites for each territorial community, which are united in the national PM Network by the common civic interest ‘NO LIES!’.

**Conclusions and prospects for further researches.** The IT Veche is a social tool that allows you to ‘act according to the new paradigm that the world should live by ‘outside the Maidan, throughout the country.’ Networked democracy (mesh democracy) can give global democracy what it currently lacks: the mutual trust that arises from governance ‘on behalf of the people, by the forces of the people and for the people’ following A. Lincoln.

The PM network allows participants to easily create virtual mini-maidans in **their** communities, which will **unite** under the Joint Project of Ortega y Gacet: ‘Only a joint project of the future can effectively unite the modern nation: not lowered from above, but affected and realized by all active citizens’ [25, P. 15-139].

The PM network should attract the attention of scientists and the public due to the rare combination of properties:

- Like the entire Scenario, it excludes any ‘leadership’, because it is modelled on a voluntary and equal agreement, which can be interpreted as the core of a new Social Agreement.

- Does not require financial or administrative resources. The resources for the implementation of **specific** actions or processes should be taken care of by local
(sectoral) projects, the heads of which are appointed by the group. While the Network itself performs the conceptual function of a methodological shell.

- The network as the end (mascot) of a positive scenario is equidistant from all scientific and research structures: public, academic, private and public. All of them belong to someone, or are controlled by someone, and joining them means a partial loss of self-righteousness. In the PM Network, no one needs to give up neither a share of self-righteousness, nor their primacy or their achievements, because it involves not the Joining, but the Unification. The Network lacks owners and managers: the Joint Project group has completed its work and provided the result to the public as a public offer for the unhindered and free use of each citizen following the Joint Project Scenario.

- The Scenario and Network methodology gives unity to joint work, and thus increase the overall effectiveness of local research and projects. Cohesion provides an intellectual and organizational ‘sense of one family’ in the Joint National Project of the Future following Ortega y Gasset.

Users can cluster spread the Network technology to polling stations. Such a step will become a turning point in achieving real local self-government: polling stations in terms of the number of voters are optimal for the creation of primary local Self-Government Bodies (SGB).

**Research** perspectives are seen in the development and specification of hypotheses of the Scenario: network democracy, Ukrainian entelechy, personal mandate, modern mass movement, unity of development of territorial communities and democratization of Ukrainian, as well as European processes.

The paradigm of public sociology of the Joint Project proved its effectiveness in Ukrainian realities. The group has been on the path from concept to programme completion for nine years. As defined by theorists of open sociology, it manifested and reproduced ‘also (and even in the first place...) as the passionary efforts of individuals, as invisible colleges, and finally as a kind of social movement. Being an ideal type, it is some point of reference and a certain attractor: a kind of potency of adequate relations between sociology and society...’ [26].

Ukrainian research, technology and practical experience of combining volition with self-organization to protect one’s interests may be interesting for citizens of Western civilization to overcome the decline of global democracy.

Let us recall the appeal of eighty Western intellectuals: ‘Today, the Ukrainian Maidan represents Europe in the best possible way... Let us help the Ukrainians build a new Ukraine and then they will certainly help us build a new Europe and a more just world.’ [27].

And later (2015) the prediction of the famous philosopher Bernard Henri-Lévy, ‘This Europe is like a stone during the Maidan, this Europe that does not dare to raise the tone, to raise its voice against Putin is a Europe that is intimidated and afraid. This is a Europe that no longer believes in itself; of course, such a Europe is disappointing. Thus, there is the idea of Europe, which now carries Ukraine...’ [28].
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