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UNITY OF THE HUMANITARIAN SPACE OF THE STATE: IDENTIFICATION OF COMPONENTS AND MECHANISMS OF FORMATION

Background. The current stage of Ukraine's development is characterized by significant changes affecting various spheres of public life. A significant part of these changes is due to the processes of globalization and European integration. The events of the Russian-Ukrainian war are also a significant factor in social transformations. In these conditions, increasing the resilience of society to new challenges, guaranteeing the safety of people, society and the state in general is of particular importance. It is emphasized that in the field of domestic humanitarian development, the problems of inequality and excessive polarization of society along linguistic, ethnic, religious and other types of characteristics have accumulated for a long time and still remain insufficiently resolved. This often becomes a source of aggravation and strengthening of contradictions in many spheres of society's life. Such components of humanitarian policy as the development of education, science, culture, harmonization of inter-confessional and ethno-national relations, etc. form the basis for further increasing the level of human capital and strengthen social cohesion in general. This leads to the need to find effective mechanisms for improving the quality of state administration in the humanitarian sphere and ways to ensure the consolidation of society on the basis of universally recognized value orientations, because the normal life of the population and the sustainable functioning of social institutions, as well as the observance of rights and freedoms regardless from race and gender, ethnicity, language and religion.

Methods. In the process of research, the method of theoretical analysis of scientific sources was used, as well as the method of comparison, which made it possible to study the available scientific approaches to solving the outlined problem. In order to reveal the essence of the categories "humanitarian space" and "unity of humanitarian space", the methods of generalization, formalization, analysis and synthesis were used. Other general scientific and special methods of cognition were also used, including abstraction, concretization, induction, and systematization. This made it possible to substantiate the structural components that underlie the category "unity of the humanitarian space". In order to formulate the general conclusions of the study, the method of logical generalization of the results was used.

Results. The analysis of domestic and foreign historiography has led to the conclusion that there is no unified approach to defining the category of humanitarian space. It was established that in foreign practice, the view of the humanitarian space as a kind of humanitarian working environment, in which humanitarian organizations can carry out their activities to provide assistance to people in regions affected by negative factors of various origins, dominates. Among domestic scientists, views on the humanitarian space as an environment based on a system of ideas, values, ideals, myths, stereotypes and images that influence people's consciousness prevail. It is justified that the unity of the humanitarian space should be considered the degree of cohesion of society around such socially significant topics as the attitude to language, religious freedoms, ethno-national relations, cultural development, historical memory and other manifestations of social existence that form national identity, as well as the ability on the basis of existing mechanisms, effectively and constructively resolve contradictions that may arise from time to time in these spheres of social relations. The components that underlie the unity of the humanitarian space have been identified, namely: a harmonious language environment, development of the educational sector, preservation of the national cultural heritage and historical memory, consideration of the rights and satisfaction of the needs of national minorities (communities), harmonization of state-church and inter-confessional relations. It has been established that an important role in the formation of a coherent humanitarian space is also played by the satisfaction of the informational and cultural needs of society, which should occur thanks to the national producers of cultural products and the functioning of the network of national channels of cultural communication.

Conclusions. It has been proven that the formation of integral humanitarian space creates the preconditions for further strengthening of social cohesion, which is critically important in the conditions of the transformations that Ukraine is undergoing at the current stage of integration into European cultural, economic and political structures. Signs of a holistic humanitarian space are the presence of a developed common symbolic system, the crucial role of national producers of cultural products and national channels of cultural communication in meeting the informational and cultural needs of society, a high level of social cohesion based of common cultural and ideological values that have a national character, harmonious development of interethnic and interfaith relations, etc.

The presence among the components of the humanitarian space of such elements as historical memory, own culture, traditions, and a unique linguistic environment turn it into one of the fundamental factors that influence the formation of national identity, that is, contribute to a person's permanent awareness of belonging to the Ukrainian nation as an original community, united by name, symbols, geographical and ethno-social origin, historical memory, a complex of spiritual and cultural values, in particular the Ukrainian language and folk traditions.

Keywords: humanitarian space, humanitarian development, humanitarian policy, language environment, national identity, historical memory, national mentality, national idea, national minorities, interfaith relations

Background

At the current stage of its development, Ukraine is undergoing a profound modernization of the entire public administration system, which has long been characterized by the preservation of many Soviet-era vestiges. The processes associated with Ukraine's European integration have a significant impact on the implementation of current reforms. The changes taking place in the country are aimed at formulating and implementing state policy in

accordance with European requirements to ensure Ukraine's full membership in the circle of European civilized countries with which it shares common values, European identity, history, geography and culture.

With this in mind, new guidelines for humanitarian policy have been put on the agenda, based on the principles of human security, creating conditions for expanding human rights and freedoms, respect for national and religious characteristics, tolerance of cultural diversity,

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etc. In this context, the issue of improving the forms and methods of state influence on the functioning of the humanitarian sphere is of particular relevance, since the process of national development and self-identification of the Ukrainian nation as a whole largely depends on the effectiveness of the state humanitarian policy.

The problems of inequality and excessive polarization of society on the basis of language, ethnicity, religion and other characteristics have been accumulating for a long time and still remain insufficiently resolved in the field of national humanitarian development. This often leads to the emergence of different value orientations among the population, which ultimately becomes a source of aggravation and intensification of contradictions in many areas of society. That is why it is important to ensure a comprehensive approach to sustainable human development when implementing the state humanitarian policy.

Such components of the humanitarian policy as the development of education, science, culture, harmonization of interfaith and ethnic relations, etc. form the basis for further raising the level of human capital and strengthen social cohesion in general. This necessitates the search for effective mechanisms to improve the quality of public administration in the humanitarian sphere and ways to ensure the consolidation of society on the basis of generally accepted value orientations.

The relevance of this issue is enhanced by the fact that the existence of an integral humanitarian space in the country creates conditions for the normal life of the population and the sustainable functioning of social institutions, as well as the observance of rights and freedoms regardless of race and gender, ethnicity, language and religion. In addition, the formation of an integral humanitarian space is an important component on which the national security of the country depends, as its presence allows protecting the vital interests of society from both internal and external threats, which is especially important at the current stage of Ukraine's development.

The purpose of the article is to clarify the essence of the categories "humanitarian space" and "unity of the humanitarian space of the State". To this end, was analyzed the domestic and foreign historiography, which highlights various aspects of the state humanitarian policy. In order to understand the content of these categories, it is also important to identify the components on which the unity of the state's humanitarian space depends, as well as to reveal the mechanisms that influence this process. That is why one of the tasks of this research is to clarify the role played by such factors as the language environment, development of the educational sphere, preservation of the national cultural heritage and historical memory, consideration of the rights and satisfaction of the needs of national minorities (communities), development of church-state and interfaith relations in ensuring the unity of the humanitarian space.

Sources. In the process of writing this article, the works of scholars who study various aspects of the implementation of the state humanitarian policy were used. In particular, S. Zdioruk in his research examines the essence of the humanitarian sphere, clarifies its tasks and components. The researcher notes that in the first years after Ukraine's proclamation as an independent sovereign state, its humanitarian sphere underwent quite significant and painful changes, which manifested themselves in the disorientation of the mass consciousness, the growth of mercantilism, cruelty and other radical sentiments among the public. Yulia Stelmashchuk analyzed the relevant terminological tools related to the mechanisms of state

regulation of the development of the social and humanitarian sphere in order to avoid ambiguity in the interpretation of terms. The researcher specified such definitions as social and humanitarian sphere, humanitarian policy, social policy and humanitarian development. In identifying the priority areas and objects of humanitarian policy in the context of its components, L. Sergienko analyzed the main categories in the humanitarian sphere, which are given in the reference literature on public administration. Based on the analysis, the researcher identifies language, educational, scientific and technical, innovation and cultural policies, policies in the field of spiritual development, policies in the field of religions and church-state relations, ethno-national policies, information policies, health care policies, policies in the field of physical culture and sports, and youth policies as components of humanitarian policy. An important source for this article was the research conducted by Moisiyaha (2020) and Chechel (2019). In particular, the publications of these authors reveal the essence of the mechanisms for implementing humanitarian policy. Various factors that influence the formation of an integral humanitarian space in the country were analyzed in the studies of M. Stepyko, V. Karlova, T. Kovaleva, T. Moskalenko and other authors. In particular, V. Karlova studied the importance of a unified humanitarian space of the state for the formation and strengthening of national identity of citizens. The researcher outlined the key spheres of society's life that ensure the formation of a holistic humanitarian space. Among them, she identifies linguistic, religious, ethnic and other components, providing a general description of each of them.

Methods

In the course of the research, the method of theoretical analysis of scientific sources and the method of comparison were used to determine the level of disclosure of the research topic in domestic and foreign historiography, which allowed to study existing scientific approaches to solving the problem. In order to reveal the essence of the categories of "humanitarian space" and "unity of humanitarian space", the methods of generalization, formalization, analysis and synthesis were used. The research also involved a number of other general scientific and special methods of cognition, in particular, abstraction, concretization, induction, and systematization. This made it possible to substantiate the structural components that underlie the category of "unity of the humanitarian space". In order to formulate the general conclusions of the research, the method of logical generalization of the results was used.

Results

Contemporary historiography is represented by a significant number of publications devoted to various aspects of the implementation of the state humanitarian policy. The works of various authors use such categories as "humanitarian sphere", "humanitarian policy", "socio-humanitarian policy", "humanitarian development", etc. However, today's realities, including the processes of Ukraine's European integration, bring to the fore another equally important category – the category of "humanitarian space" and the related concept of "unity of humanitarian space". As in the case of defining the key features of the "humanitarian sphere" and "humanitarian policy," the characterization and understanding of the essence of these concepts in the national historiography is also ambiguous.

As T. Kovaleva notes, today in the national historiography there is no doctrinal and legal definition of humanitarian space, as well as no single generally accepted terminology to denote processes and phenomena in the field of humanitarian development of society (Kovaleva, 2019, p. 2). That is why

there is still a need for a deeper scientific substantiation of this category in order to introduce it into the practice of public administration, which will significantly increase attention to this area of social development and increase its effectiveness in the context of the transformation processes that Ukraine is experiencing at the present stage.

In foreign practice, the term "humanitarian space" has been used since the Cold War. In particular, the United Nations High Commissioner for Refugees was one of the first to use this term to describe a conditional space for humanitarian dialogue between parties to a conflict and to characterize the working environment in which humanitarian organizations operated.

The category of "humanitarian space" became more widely used in the early 1990s, when former president of Médecins Sans Frontières Roni Brauman used the concept of humanitarian space to refer to a situation where humanitarian workers are "free to assess needs, free to monitor the delivery and use of aid, free to engage in dialogue with people" (Collinson, & Elhawary, 2012, p. 1).

The authors of the study "Humanitarian space: a review of trends and issues", prepared by The Humanitarian Policy Group and the British Overseas Development Institute, provide some of the most common interpretations of the category "humanitarian space" in modern Western historiography. Among them:

1) humanitarian space as an agency space – in this interpretation, humanitarian space is associated with the ability of humanitarian organizations to work freely and meet humanitarian needs in accordance with the principles of humanitarian action;

2) humanitarian space as the territory of the affected community – here the emphasis is on the right of the community affected by certain negative factors to assert its rights to assistance and protection, and to meet its humanitarian needs;

3) humanitarian space as a component of international humanitarian law – in this context, the concept of humanitarian space is analogous to respect for international humanitarian law, and therefore the emphasis is on the actions of the belligerents in terms of their responsibility to comply with the law, which is manifested in allowing impartial humanitarian organizations to provide humanitarian assistance and protect civilians;

4) humanitarian space as a complex political, military and legal sphere, or the context in which humanitarian action is carried out – here the primary focus is on the inherently political nature of the tasks that humanitarian organizations seek to achieve, as well as the fact that humanitarian needs are the product of a dynamic and complex interaction of political, military and legal actors, interests, institutions and processes (Collinson, & Elhawary, 2012, p. 1).

Representatives of the international humanitarian organization CARE, which fights poverty in the world, also believe that the category of "humanitarian space" is the simplest term to describe the complex operating environment in which humanitarian needs are generated, the affected population is able to take action to protect their rights and meet their needs, and in which humanitarian organizations respond to unmet needs (Humanitarian Space, n.d.).

At one of the briefings at the UN Security Council, dedicated to the preservation of humanitarian space, the Director General of the International Committee of the Red Cross, R. Mardini, noted that "when we talk about "humanitarian space", we are not talking about an abstract concept. Humanitarian space is tangible: it is a prison, a hospital, a water supply, a camp. But it is also normative: it

is based on international humanitarian law and principles and aims to have an effective and sustainable impact" (Humanitarian space – or spaces..., 2021).

Humanitarian space is often considered synonymous with humanitarian access by international humanitarian organizations, as the creation and maintenance of humanitarian space allows humanitarian organizations to access and provide assistance to affected people. Without safe, secure, and principled access to populations in need, humanitarian workers and the affected populations themselves may be at risk. Therefore, an enabling humanitarian space is, in practical terms, essential for humanitarian organizations to respond to emergencies in an effective, principled and safe manner. (Humanitarian Space, n.d.).

It can be concluded that in foreign historiography and practice, the concept of humanitarian space is more often used in connection with a broad interpretation of the concept of "humanitarian sphere". In other words, foreign practice is dominated by the view of humanitarian space as a kind of humanitarian working environment in which humanitarian organizations, adhering to the principle of neutrality and impartiality, can carry out their activities to help people in regions affected by negative factors of various origins. In other words, the humanitarian space is essentially a kind of "protection space" used by refugees and other civilians in need of assistance.

S. Collinson and S. Elhawary, who are the authors of the above-mentioned study "Humanitarian Space: An Overview of Trends and Issues," note that humanitarian space is a broad and subjective concept, as different actors with different priorities, interests and perspectives will inevitably focus on different aspects and attributes of any given context and have different understandings of what they see or experience (Collinson, & Elhawary, 2012, pp. 1–2).

We agree with this point of view, because the concept of humanitarian space, as well as the humanitarian sphere, can be interpreted in different ways, depending on the understanding of the humanitarian sphere we take as a basis – narrow or broad. For example, the national researcher of this issue V. Karlova takes as a basis the narrow meaning of this category, arguing that "the national humanitarian space is an environment in which and thanks to which a system of ideas, values, ideals, myths, stereotypes, images that influence the consciousness of people is developed, exists and functions" (Karlova, 2013, p. 41).

M. Stepyko specifies this point of view, drawing attention to the fact that the components of the humanitarian space are "the artistic sphere, cultural and educational, cultural and leisure activities (professional and amateur), the broadcast space of electronic media, the national print media market, book publishing and book distribution, other cultural and artistic products and services, as well as related areas – education, science, activities of civil society structures, church-state relations" (Stepyko, 2015).

V. Karlova, analyzing the components that form the country's humanitarian space, notes that it is a "complex spiritual and value complex" based on "the interaction of education, culture, upbringing, science, and mass media systems; historical memory functions in this space, and various ideologies are deployed, fighting for influence on public consciousness" (Karlova, 2013, p. 41). Thus, the researcher expands the area of humanitarian space to include such an important sphere of society as historical memory. At the same time, it is quite rightly noted that most of the components that form the humanitarian space have an ideological component and have a significant impact on public consciousness.

In fact, all researchers agree that an integral part of the humanitarian space is culture in all its diversity – the development of language, art, beliefs, and customs. Experts of the National Institute for Strategic Studies also add to this list national social, political, economic, and cultural institutions that also interact in a single communication space. Thus, a kind of cultural and communication space is being formed, based on the functioning of a common language and a network of effective channels of cultural ties that cover the entire society. It is these components that form a kind of construction that determines the identity of the national community (Ukraine in 2006..., 2006, pp. 26–27).

K. Lytvynenko also notes that "the national humanitarian space is a rather broad concept that, in addition to the information and cultural sphere, also covers the educational, scientific, spiritual, regulatory and other spheres of society's life". This definition is also supplemented by the formulation of the tasks aimed at forming the humanitarian space. Among them: "the formation and maintenance of sustainable functioning of the value orientations of citizens of a particular state, which form the basis of their national identity, perception of the value of their own national state, formation of public and national interests, etc." (Lytvynenko, 2018, pp. 11–12). Like V. Karlova, K. Lytvynenko emphasizes the importance of the worldview and ideological component of the functioning of the humanitarian space.

Researchers who deal with the concept of the socio-humanitarian sphere, by a similar analogy, use the category of "socio-humanitarian space", putting in this concept not only an ideological component, but also expanding the scope of its influence on other areas of human social life. In particular, S. Moskalenko holds this view. In addition to meeting linguistic, educational and cultural needs, strengthening the atmosphere of tolerance and interethnic harmony, the author includes the development of human capital through equal access to quality education and medicine, the development of art, physical culture, sports, tourism, and ensuring the right to objective information as components of the socio-humanitarian space (Moskalenko, 2013, p. 3).

Similar in meaning to the category of "humanitarian space" is the concept of "linguistic and cultural space," which is also used in national historiography. For example, experts from the National Institute for Strategic Studies characterize the national linguistic and cultural space as "a set of spheres of social and cultural activity that are fully capable of meeting the cultural and linguistic needs of Ukrainian citizens. It covers the spheres of artistic, cultural and educational, cultural and leisure activities (professional and amateur), the airwaves of electronic media, the national market of print media, book publishing and distribution, other cultural and artistic products and services, as well as related areas – education, science, and the activities of civil society structures" (Ukraine in 2006..., 2006, p. 27).

Summarizing the views of domestic and foreign researchers on the category of humanitarian space, we should pay attention to the wide range of understanding of its essence. Thus, the foreign historiography is dominated by the idea of humanitarian space as a sphere of activity of humanitarian organizations aimed at providing priority necessary assistance to people affected by various adverse circumstances. The national historiography is dominated by the view of humanitarian space as an environment based on a system of ideas, values, ideals, myths, stereotypes and images that influence people's consciousness. In addition, humanitarian space can be

characterized as an external factor, as well as a concept of shaping public consciousness (Kovaleva, 2019, p. 3).

The concept of unity (or integrity) of humanitarian space is also present in the national scientific discourse, which takes us beyond the broad understanding of the concept of humanitarian space as a purely technical area related to the provision of humanitarian assistance to vulnerable categories of the population.

The notion of the unity of humanitarian space includes both a spatial component and manifestations of existential commonality (Moskalenko, 2013, p. 10). The spatial component is related to the fact that the components that form the humanitarian space are usually localized within a specific territory, usually the territory of residence of a particular ethnic group, nationality or the territory outlined by the borders of a particular country. It is this territorial space where such components of the commonality of being as the same ideas, values, ideals, myths, stereotypes, and images that influence people's consciousness are spread. The integrity of the humanitarian space is based on the internal connection of all these elements, which spatially covers the entire territory of the country and is much closer than the connection with other elements that exist outside this space (Karlova, 2013, p. 41).

The formation of an integral humanitarian space creates preconditions for further strengthening social cohesion/consolidation, which is critical in the context of the transformations that Ukraine is undergoing at the present stage of integration into European cultural, economic and political structures (Serhiyenko, 2019, p. 163).

An important component of the formation of a holistic humanitarian space of Ukraine in the context of European integration is the creation of a favorable national cultural and communication environment. For this purpose, the country should form a developed common symbolic system, which is expressed in a harmoniously functioning language environment, preservation and respect for the national cultural heritage and historical traditions. These elements serve as a common communication base for the entire society, uniting it on the basis of a single system of values.

For example, the Council of Europe recognizes the promotion and use of the state language as a key element of integration and social cohesion (Statement of the Committee of Experts on the legal framework, 2023, p. 2). Effective implementation of language policy, especially in the educational and information spheres, creates an environment in which successful socialization of the individual takes place. And this, in turn, contributes to the formation of a national language identity as an integral part of a holistic humanitarian space. In this context, we can agree with the opinion of T. Kovaleva, who notes that "the state language policy directly affects the formation and state of the Ukrainian humanitarian space and, conversely, the state of the humanitarian space demonstrates the effectiveness/ineffectiveness of the state language policy (Kovaleva, 2019, p. 1).

It should also be noted that the language issue in multinational countries may contain a significant protest potential, and therefore its use for political purposes may play the opposite role and lead to the fragmentation of the country's humanitarian space on the basis of language. Political speculation on the basis of language, both inside and outside the country, can also hinder Ukraine's European integration processes (Makarets, 2019, p. 53). That is why the main priorities of the language policy in Ukraine should include taking all necessary measures to further establish and develop the Ukrainian language as the main feature of the identity of the Ukrainian nation.

Along with the language policy, one of the fundamental pillars on which the unity of the humanitarian space of any country is based is the education sector. It has the most significant impact on the formation of personality and human consciousness, and therefore is one of the most decisive factors shaping the humanitarian space. As V. Lyzanchuk notes in this regard, "it is impossible to educate a full-fledged Pole in English, nor a spiritually rich Ukrainian patriot in Russian. The mother tongue influences the formation of those who speak it, inspires them with certain views of the world, of the relationships between people that the nation has developed over the long course of its formation. The language concentrates the common worldview of the people, gained through the experience of many generations" (Lyzanchuk, 2001, pp. 227–228).

Historical memory is an integral part of a holistic humanitarian space. A person's value orientations, worldview, political culture, and behavior in general largely depend on a common vision of the historical past. As V. Karlova notes in this regard, the awareness of cultural and historical separateness politicizes the nation, legitimizes its sovereignty, state borders and institutions (Karlova, 2013, p. 45).

The presence of such elements as historical memory, own culture, traditions, and a unique language environment among the components of the humanitarian space make it one of the fundamental factors that influence the formation of national identity, i.e., contribute to a person's stable awareness of belonging to the Ukrainian nation as an original community united by name, symbols, geographical and ethno-social origin, historical memory, a set of spiritual and cultural values, in particular the Ukrainian language and folk traditions (About the main principles of state policy ..., 2022).

Thus, the humanitarian space is closely interconnected with the policy aimed at shaping national identity. However, some researchers associate identity politics with attempts by political forces to manipulate public consciousness in the area of humanitarian values. In particular, the authors of the publication "New Power: Challenges of Moderation" argue that the government "has learned to actualize old conflicts and generate new ones, which elevate disputed moments of the historical past, language issues to the rank of complex and uncompromising social contradictions" (Koliushko et al., 2011, pp. 143–144). In today's context, the situation is further complicated by the full-scale information war waged by the Russian Federation against Ukraine, as the destruction of an integral humanitarian space will inevitably negatively affect the process of national self-identification of certain categories of the population.

Closely related to the concept of national identity are the categories of national mentality and national mentality. The Encyclopedic Dictionary of Public Administration characterizes the national mentality as "an original, peculiar, unique way of thinking, a mindset inherent in the majority of the population of a particular country". Mentality, in turn, is "a specific way of representing the ethnic group's inner world and external circumstances", which "is created under the influence of centuries-old cultural, historical, geopolitical, natural and climatic and other factors" (Kovbasiuk et al., 2010, p. 384).

Mentality is a kind of "framework format" for perceiving the world. It can be viewed as a level of individual and social consciousness that embodies the constants of life attitudes and behavioral patterns, emotions, attitudes and cultural traditions of a particular society. The national mentality and mentality, therefore, act as a kind of ethereal space in which common cultural traditions, worldview and

values of the nation as a single socio-cultural community develop and function (Shynkaruk, 2002, p. 370).

The NATIONAL IDEA, i.e. the self-awareness of a certain ethnic community as a single entity that understands its internal connection, its historical character, its traditions, its formation and development, can have a significant integrating potential. The national idea is a kind of social and psychological mechanism for integrating different social groups, ethnicities, religious confessions, etc. The presence of a national idea can become a driving and at the same time a unifying force that can consolidate the nation for self-realization (Kovbasiuk et al., 2010, p. 267). The events of recent years show that European integration processes can act as a national idea. It was the desire to integrate into the European Union that became a unifying factor for Ukrainian society during the events of Euromaidan and the Revolution of Dignity, uniting the nation on the basis of Eurocentric value orientations and attitudes.

An equally important role in the formation of a coherent humanitarian space is played by meeting the information and cultural needs of society, which should be done primarily through national producers of cultural products and the functioning of a network of national channels of cultural communication.

It is quite obvious that in any society there is always a part of the population that is outside the sphere of national communication channels and may belong to a foreign cultural space. That is why it should be taken into account that the unified humanitarian space of a country is formed not only by supporting the titular ethnic group, but also by taking into account the rights and needs of national minorities, and in many cases, migrants staying in the country. The higher the percentage of this category of society, the more difficult it is to build a coherent humanitarian space throughout the country.

Thus, the development, support, and dissemination of the sphere of functioning of the culture of the titular nation can be seen as an important integrating factor. However, experts note that society should clearly realize that such dissemination should not take the form of forced cultural or any other assimilation of representatives of other ethnic groups (Ukraine in 2006..., 2006, p. 27).

The situation with church-state relations and the need to harmonize interfaith relations as one of the factors that form the unity of the humanitarian space is largely similar. In Ukrainian realities, interfaith controversies have turned into more than just a purely religious conflict; they have acquired the features of a clash of ethno-cultural identities, and have become conflicts of ethnic and geopolitical choice. In this regard, V. Yelensky notes that interfaith conflicts in Ukraine have become a kind of "extrapolation of serious differences in views on the nature, forms, and ways of implementing the "Ukrainian project" that exist in Ukrainian society to the religious sphere" (Yelensky, 2002, p. 416).

As we can see, achieving the unity of the humanitarian space depends on taking into account a wide range of different aspects of public life. The above analysis of the components that form the unity of the humanitarian space allows us to formulate a definition of this category. Thus, the unity of the humanitarian space should be understood as the degree of cohesion of society around such socially significant topics as attitudes towards language, religious freedoms, ethno-national relations, cultural development, historical memory and other manifestations of social life that form national identity, as well as the ability to effectively and constructively resolve contradictions that

may arise from time to time in these areas of social relations on the basis of existing mechanisms.

Ensuring the harmonious development of all its components is an extremely important and challenging task for any state. At the same time, both domestic and foreign experience shows that unreasonable and ill-considered attempts by the state to impose its own content, forms, norms, directions or standards on objective processes of cultural development lead to undesirable deformations of cultural life, which manifests itself in the spiritual degradation of society. And this, in turn, inevitably has a significant destructive impact on the entire system of social relations and can lead to the fragmentation of the humanitarian space as one of the manifestations of such degradation.

That is why the development of an appropriate information and communication environment, as well as a balanced and tolerant policy towards language communities, representatives of national minorities and various religious denominations living in Ukraine, is of particular importance in this context. Harmonization of language policy, ethnic and religious relations helps to avoid sharp fragmentation of the humanitarian space along linguistic, religious or national lines. Conversely, neglecting these processes can lead to artificial incitement of interethnic or interreligious hatred in the interests of various political forces, which under certain circumstances can become anti-state.

In this regard, V. Gradiivsky notes that when humanitarian development ceases to be an object of regulatory influence of the state, i.e. is left to "gravity," it undergoes no less deformation than in the case of its overregulation (Hradiivsky, 2021). The destruction of the integrity of the national humanitarian space may result in significant differences in the value systems and worldview orientations of different groups of society, which may lead to opposing approaches to assessing the past and future of the nation and the ways of its further development. And this, in turn, can lead to conflicts on interregional, interethnic, interreligious or linguistic grounds. The presence of such conflicts significantly impedes national consolidation and negatively affects the overall success of the state-building process (Karlova, 2013, p. 42).

Ukraine's experience confirms this, as for a long time the state did not pay sufficient attention to ensuring conditions for harmonious humanitarian development. As S. Zdioryuk notes, in the first years after Ukraine's proclamation as an independent sovereign state, its humanitarian sphere underwent quite significant and painful changes, which manifested themselves in the disorientation of the mass consciousness, the growth of mercantilism, cruelty, radical sentiments and apathy among the public sentiments (Zdioryuk, 2006, p. 12). Ultimately, this also affected the fragmentation of Ukraine's humanitarian space, the division of society along linguistic, religious, and national lines. Subsequently, this turned into a vulnerability that was used by anti-state political forces to prevent Ukraine's further integration into the European humanitarian, economic and political space.

In the context of the current processes of globalization, including European integration, in which Ukraine is involved, the task of forming and preserving its own integral humanitarian space continues to face a number of obstacles. This threatens not only the loss or blurring of the sense of national identity, but also quite often becomes a threat to national security. The realization that the unity of the humanitarian space is a guarantee of national security, sovereignty and territorial integrity has forced Western governments, including EU member states, to pay special

attention to building and protecting their own national humanitarian space from various external influences.

The above components, which underpin the integrity of Ukraine's humanitarian space and form its cultural uniqueness and identity, are the basis for integration into the pan-European humanitarian space based on the principles of humanitarian policy shared by all EU member states. In this regard, I. Rozputenko notes that the humanitarian policy of Ukraine, given its European integration aspirations, should be guided by the system of European values, and therefore implement European traditions in its humanitarian space, introduce tools and mechanisms for implementing such a policy accepted among European countries (Razputenko, 2017, p. 120).

Integration into the pan-European humanitarian space is a kind of expression of Ukraine's civilizational choice, which it has been defending for decades. However, the events of recent years show that the Russian Federation's policy is aimed at preventing the realization of this choice, seeing it as a threat to its own geopolitical plans. And one of the mechanisms for achieving this is the desire to fragment the Ukrainian national humanitarian space, to split it by artificially stirring up interethnic and interreligious hatred, inciting confrontation on linguistic grounds, in matters of different interpretations of historical heritage, etc. Attempts to do this have been observed before. For this purpose, the geographical and spatial factor was most often used: different political forces unjustifiably exaggeratedly emphasized the differences in value systems, the peculiarities of the development of the cultural and leisure sphere, language differences between different regions of Ukraine, etc. This had a certain negative effect, as Ukrainian society became polarized in its views not only on the past but also on the future of the country and on the ways of its further domestic and foreign policy development. On the other hand, cultural and ethnic borders in the eastern and southern regions of Ukraine were becoming increasingly blurred.

We can agree with the point of view expressed by O. Barna that the qualitative characteristics of the humanitarian space as a human environment best characterize the effectiveness of public administration (Barna, 2019, p. 147). After all, the experience of the first decades of Ukrainian statehood has shown that public administration in the humanitarian sphere was indeed not effective enough. The neglect of the above-mentioned problems at the state level led to a low level of integration of certain regions of Ukraine into the national humanitarian space. The orientation of certain categories of the population towards foreign information space and foreign cultural industries became increasingly evident, making the domestic humanitarian space vulnerable to external interference. Thus, the preconditions were laid for inter-religious, inter-ethnic, and linguistic conflicts, which ultimately became the basis for separatism in certain regions of Ukraine, which was used as a pretext for the armed invasion of the Russian Federation in 2014 and 2022.

Summarizing the above, it should be emphasized that a single humanitarian space is a complex spiritual and value complex, the formation of which is impossible without the interaction of various systems, the key role of which is played by language, education, upbringing, culture, mass media, interethnic and state-religious relations, etc.

When constructing an integral humanitarian space, it is necessary to take into account that this process cannot be realized as a result of a mechanical combination of various local cultures with the dominance of a single culture of the

titular nation. It is important to achieve a real integration of various spheres of society into a single, coherent system. Particularly important is the linguistic, cultural, interreligious and interethnic consolidation of society.

Thus, in the process of implementing the state policy aimed at Ukraine's European integration, it is important to pay sufficient attention to the issue of humanitarian policy. After all, the unity of Ukraine's national humanitarian space will largely determine the cohesion of Ukrainian society in the face of the challenges that arise on the path of European integration.

In view of the above, the following features of a coherent humanitarian space can be identified:

1) the existence of a developed common symbolic system, which includes language, a set of universally recognized values, and national cultural heritage;

2) the crucial role of national producers of cultural products and national channels of cultural communication in meeting the information and cultural needs of society;

3) harmonious development of interethnic and interfaith relations;

4) a high level of social cohesion based on common cultural and ideological values of a national character;

4) the existence of effective organizational, institutional and regulatory mechanisms for resolving conflicts that may arise on religious, interethnic, linguistic or any other grounds.

It should be remembered that humanitarian space is not a static construct. It undergoes constant changes depending on the transformations taking place in society. In view of this, one of the processes that influence the humanitarian development of any society is the objective progress and self-regulation of spiritual life in accordance with the laws of historical development independent of the subjective will of people, their desires and aspirations (Gradivskyi, 2021).

On the other hand, there may be a deliberate and purposeful influence on the formation of humanitarian space by public authorities, political elites and civil society institutions, as well as other actors involved in the formation of humanitarian space. These actors include:

1) institutions responsible for the implementation of humanitarian policy at the central and regional levels – relevant state authorities and local governments, national structures for regulating the media space and the market for cultural goods and services, civil society structures – creative unions, professional associations, etc.;

2) media institutions that communicate with the public and influence the formation of public opinion – mass media (press, television and radio organizations, online publications), as well as networks of theater, entertainment and concert venues, libraries, bookstores, galleries, exhibition halls, cinemas, music stores, etc.;

3) institutions that distribute and popularize cultural and artistic products – cultural institutions and artistic (performing) groups, publishing houses, film studios, recording studios, etc.;

4) figures of the literary and artistic sphere – professional and amateur artists, writers, employees of various cultural institutions;

5) consumers of cultural products, individual and collective;

6) non-governmental organizations and other representatives of civil society dealing with issues of humanitarian development (Ukraine in 2006..., 2006, p. 28).

Thus, the formation of a holistic humanitarian space requires the consolidation of various institutions that act as subjects of humanitarian policy implementation. The efficiency of their functioning and interaction determines

the intensity, content and social effectiveness of humanitarian development.

It is also worth noting that such a factor as the consolidation of domestic elites around Ukraine-centered values plays an important role in the process of ensuring a holistic humanitarian space. This helps to avoid different interpretations of humanitarian problems and promotes unification of efforts for their effective solution (Stepyko, 2015). Local governments should also be involved in this process, and mechanisms of interaction between the state and institutions representing civil society should be developed.

In order to build a coherent humanitarian space, it is necessary to ensure a stable internal connection of all its elements and to establish effective internal communication between all these actors, which determine the uniform rules for the functioning and development of the humanitarian sphere and thus influence the formation of a coherent humanitarian space.

The result of cooperation and effective communication of these actors, which leads to the formation of a holistic humanitarian space in Ukraine, should be a kind of synergistic effect, expressed in the harmonious development of the humanitarian sphere and the resilience of society to challenges of various origins that threaten the unity of the national humanitarian space. At the same time, the leading role in ensuring an integral humanitarian space should belong to the state, represented by its central authorities, which formulate uniform rules for the functioning and development of the country's humanitarian sphere.

The effectiveness of public authorities in creating an integral humanitarian space depends, first of all, on the mechanisms of public administration of the humanitarian sphere they use.

In modern historiography, there is no consistent approach to defining the category "mechanisms of public administration". For example, V. Bakumenko notes that the mechanism of public administration is determined by the mechanism of realization by the State of its function in a particular sphere of public relations and consists in the application of such a method of influence of the subject of management on the object which maximizes the efficiency of management action and the accuracy of implementation of the management decision, which is confirmed by the presence of feedback from the managed object or system of public relations (Bakumenko, 1999, p. 314–315). In this definition, the emphasis is placed on the realization of the managerial influence of the subject of public administration on the object, which can be either a separate institution or a certain system of public relations.

The peculiarity of these mechanisms of public administration in the humanitarian sphere is their multiplicity, since the diversity of sub-sectors and constituent elements of the humanitarian sphere implies the existence of a set of different mechanisms of public administration. In addition, in each individual sub-sector, each of these mechanisms may have its own definition and specific features. This greatly complicates the provision of a complete theoretical and methodological definition of the mechanism of public administration of the humanitarian sphere.

O. Chechel, taking into account the fact of the multiplicity of mechanisms of public administration of the humanitarian sphere, provides the following definition of this category: it is "a set of ways, means and tools for transformation by the subjects of management of the relevant object or its components, taking into account the peculiarities of his/her internal structure and the general goals of the development of the humanitarian sphere,

which are based on state coercion, revealed through the system of implementation of governmental prescriptions in order to achieve the highest possible quality of the realization of human rights and interests in spiritual, creative, cultural, social, socio-political, scientific, intellectual, and educational activities, medical and sanitary activities" (Chechel, 2019).

This definition traces V. Bakumenko's approach to the subject-object relations underlying the implementation of public administration mechanisms. In addition, the author emphasizes that the peculiarity of public administration mechanisms in any sphere, including the humanitarian sphere, is that they have a pronounced character of state coercion, since their implementation takes place through the application of power prescriptions by public authorities.

The definition proposed by O. Chechel also includes the tasks assigned to public administration in the humanitarian sphere. Among these tasks, in particular, is the realization by a person of his or her own rights and interests in social, scientific, intellectual and health care activities. This approach is more correlated with the perception of the humanitarian sphere in its broad interpretation. However, if we are talking about the unity of the humanitarian space, then, in our opinion, when determining the goals of applying public administration mechanisms in this area, we should start from the interpretation of the humanitarian sphere in its narrower sense. That is, attention should be paid primarily to those areas that have a more ideological and ideological orientation: education, culture, interethnic and interreligious relations, the formation of historical memory, national identity, etc.

The most consistent definition of the mechanisms of public administration of the humanitarian sphere, in our opinion, is offered by Y. Stelmashchuk, who notes that these mechanisms are a set of approaches, methods, means, techniques, tools, principles by which the state systematically and purposefully regulates humanitarian processes (Stelmashchuk, 2016, p. 97). We believe that if we are talking about the mechanisms of public administration aimed at ensuring the unity of the humanitarian space, this definition can be supplemented by the thesis that the purpose of such regulation of humanitarian processes by the state is to ensure harmonious, sustainable development of social relations in the field of education, culture, interethnic, state-religious and interfaith relations, the formation of historical memory and national identity, and to ensure timely and effective resolution of contradictions in this area.

Researchers note that the mechanisms for implementing state policy in the humanitarian sphere have a typical structural structure. However, there may be significant differences when it comes to specific areas of their application. A certain specificity is also introduced by which public authority uses these mechanisms. This is where the functional and institutional approaches to understanding the essence and content of such mechanisms come together.

A. Moisiyaha, studying the mechanisms of implementation of state policy in the socio and humanitarian sphere, distinguishes two types of such mechanisms: general, which are expressed in the specifics of the activities of public authorities in the context of their general administrative and administrative functions (for example, mechanisms of public sector management in the medical sphere, educational sphere, etc. Despite the fact that we are talking about the socio-humanitarian sphere, a similar approach to the division of mechanisms for the implementation of state policy can be applied to the purely humanitarian component.

A. Moisiyaha also proposes an approach to differentiating mechanisms for implementing state policy in the socio and humanitarian sphere depending on the socio and humanitarian content and segment of social or humanitarian space. Thus, the researcher distinguishes mechanisms of public administration in the medical sphere; public administration in the educational sphere; public administration in the humanitarian sphere; state employment policy; and other areas of socio-humanitarian policy. At the same time, the mechanisms of public administration in the humanitarian sphere are proposed to include increasing the social inclusiveness of internally displaced persons, solving the problems of depressed regions, etc. (Moisiyaha, 2020, p. 168). We believe that this approach to defining the components of public administration mechanisms in the humanitarian sphere goes beyond the purely humanitarian component and is more correlated with social protection issues. Instead, it would be more appropriate to include the issues of education development (which the author distinguishes as a separate area of public policy mechanisms), culture, national unity policy, etc., which A. Moisiyaha refers to other areas of socio and humanitarian policy.

Thus, despite the diversity of approaches to defining the essence of the mechanisms of public administration of the humanitarian sphere, as well as the differences in views on the components underlying these mechanisms, it is important that this policy is effective, balanced and balanced, understandable and acceptable to every member of Ukrainian society.

Discussion and conclusions

The analysis of domestic and foreign historiography has led to the conclusion that there is no unified approach to defining the category of humanitarian space. It is established that in foreign historiography the concept of humanitarian space is more often used in connection with a broad interpretation of the concept of "humanitarian sphere". That is, in foreign practice, the view of humanitarian space as a kind of humanitarian working environment in which humanitarian organizations can carry out their activities to help people in regions affected by negative factors of various origins dominates. Among domestic scholars, the views of humanitarian space as an environment based on a system of ideas, values, ideals, myths, stereotypes and images that influence people's consciousness dominate.

Under the category of unity of the humanitarian space, it is proposed to consider the degree of cohesion of society around such socially significant topics as attitudes towards language, religious freedoms, ethno-national relations, cultural development, historical memory and other manifestations of social life that form national identity, as well as the ability to effectively and constructively resolve contradictions that may arise from time to time in these areas of social relations on the basis of existing mechanisms. It is proved that the formation of a holistic humanitarian space creates the preconditions for further strengthening social cohesion, which is critically important in the context of the transformations that Ukraine is undergoing at the present stage of integration into European cultural, economic and political structures.

The identification of the components underlying the unity of the humanitarian space has made it possible to identify the following elements: a harmoniously functioning language environment which is the basis of the cultural and communication space; development of the educational sector, which has the most significant impact on the formation of personality and human consciousness;

preservation of the national cultural heritage and historical memory, since human values, worldview and political culture depend on them; consideration of the rights and satisfaction of the needs of national minorities (communities). It is established that an important role in the formation of a holistic humanitarian space is also played by meeting the information and cultural needs of society, which should be ensured by national producers of cultural products and the functioning of a network of national channels of cultural communication.

It is also worth emphasizing that the presence of such elements as historical memory, own culture, traditions, and unique language environment among the components of the humanitarian space turn it into one of the fundamental factors that influence the formation of national identity, i.e., contribute to a stable awareness of belonging to the Ukrainian nation as an original community united by the name, symbols, geographical and ethno-social origin, historical memory, and a set of spiritual and cultural values, including the Ukrainian language.

The analysis made it possible to identify the features of an integral humanitarian space, which include: the presence of a developed common symbolic system (language, set of universally recognized values, cultural heritage, etc.); the crucial role of national producers of cultural products and national channels of cultural communication in meeting the information and cultural needs of society; a high level of social cohesion based on common cultural and ideological values that are of a national nature; harmonious development of the humanitarian space.

Finally, it should be noted that the destruction of the integrity of the national humanitarian space may result in significant differences in the value systems and worldview orientations of different groups of society, which may lead to opposing approaches to assessing the past and future of the nation and the ways of its further development. And this, in turn, can lead to conflicts on interregional, interethnic, interreligious or linguistic grounds. The presence of such conflicts significantly impedes national consolidation and negatively affects the overall success of the state-building process.

The mechanisms of public administration of the humanitarian sphere are proposed to be understood as a set of approaches, methods, means, techniques, tools, principles by which the State systematically and purposefully regulates humanitarian processes in order to ensure harmonious, sustainable social development in the field of education, culture, interethnic, state-religious and interfaith relations, formation of historical memory and national identity, and to ensure timely and effective resolution of contradictions that may arise in these spheres.

A field for further research in this area could be the development of ways to improve the mechanisms of public administration of the humanitarian sphere in terms of the tasks of forming a holistic humanitarian space.

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ЄДНІСТЬ ГУМАНІТАРНОГО ПРОСТОРУ ДЕРЖАВИ: ІДЕНТИФІКАЦІЯ СКЛАДНИКІВ ТА МЕХАНІЗМИ ФОРМУВАННЯ

Вступ. Наголошено, що для сучасного етапу розвитку України характерними є суттєві зміни, які зачіпають різні сфери суспільного життя. Значна частина цих змін зумовлена процесами глобалізації та європейської інтеграції. Суттєвим чинником суспільних трансформацій є також події російсько-української війни. В цих умовах особливої ваги набуває посилення стійкості суспільства до нових викликів, гарантування безпеки людини, суспільства та держави загалом.

Акцентовано, що у сфері вітчизняного гуманітарного розвитку впродовж тривалого часу накопичувалися й досі залишаються недостатньо розв'язаними проблеми нерівності та надмірної поляризації суспільства за мовною, етнічною, релігійною та іншими видами ознак. Нерідко це стає джерелом загострення і посилення суперечностей у багатьох сферах життєдіяльності суспільства.

Такі складники гуманітарної політики, як розвиток освіти, науки, культури, гармонізація міжконфесійних та етнонаціональних відносин тощо формують засади для подальшого підвищення рівня людського капіталу й посилюють суспільну згуртованість загалом. Це зумовлює потребу в пошуку ефективних механізмів підвищення якості державного управління в гуманітарній сфері та шляхів забезпечення консолідації суспільства на основі загальноновизнаних ціннісних орієнтацій, адже від наявності цілісного гуманітарного простору в країні залежить нормальна життєдіяльність населення та стійке функціонування соціальних інститутів, а також дотримання прав, свобод незалежно від раси і статі, етнічної належності, мови і релігії.

Методи. У процесі дослідження було використано метод теоретичного аналізу наукових джерел, а також метод порівняння, що дозволило виявити наявні наукові підходи до розв'язання окресленої проблеми. З метою розкриття сутності категорій "гуманітарний простір" та "єдність гуманітарного простору" було використано методи узагальнення, формалізації, аналізу та синтезу. Було задіяно також інші загальнонаукові та спеціальні методи пізнання, зокрема абстрагування, конкретизації, індукції, систематизації. Це дало можливість обґрунтувати структурні компоненти, які лежать в основі категорії "єдності гуманітарного простору". З метою формулювання загальних висновків дослідження було використано метод логічного узагальнення результатів.

Результати. Проаналізовано вітчизняну та закордонну історіографію, що дозволило зробити висновок про відсутність уніфікованого підходу до визначення категорії гуманітарного простору. Встановлено, що в закордонній практиці домінує погляд на гуманітарний простір як на своєрідне гуманітарне робоче середовище, у якому гуманітарні організації можуть здійснювати свою діяльність з надання допомоги людям у регіонах, які постраждали від негативних факторів різного походження. Серед вітчизняних науковців переважають погляди на гуманітарний простір як на середовище, в основі якого лежить система ідей, цінностей, ідеалів, міфів, стереотипів та образів, що впливають на свідомість людей.

Обґрунтовано, що під єдністю гуманітарного простору слід розглядати ступінь згуртованості суспільства навколо таких суспільно значущих тем, як ставлення до мови, релігійних свобод, етнонаціональних відносин, розвитку культури, історичної пам'яті та інших проявів суспільного буття, які формують національну ідентичність, а також здатність на основі наявних механізмів ефективно й конструктивно розв'язувати суперечності, які час від часу можуть виникати у цих сферах суспільних відносин.

Ідентифіковано складники, які лежать в основі єдності гуманітарного простору, а саме: гармонійне мовне середовище, розвиток освітньої галузі, збереження національної культурної спадщини та історичної пам'яті, урахування прав та задоволення потреб національних меншин (спільнот), гармонізація державно-церковних та міжконфесійних відносин. Встановлено, що вагому роль у формуванні цілісного гуманітарного простору відіграє також задоволення інформаційних та культурних потреб суспільства, що має відбуватись завдяки національним виробникам культурного продукту та функціонуванню мережі національних каналів культурної комунікації.

Висновки. Доведено, що формування цілісного гуманітарного простору закладає передумови для подальшого посилення соціальної згуртованості, що є критично важливим в умовах тих трансформацій, які проходить Україна на сучасному етапі інтеграції до європейських культурних, економічних та політичних структур. Ознаками цілісного гуманітарного простору є наявність розвиненої спільної символічної системи, вирішальна роль національних виробників культурного продукту та національних каналів культурної комунікації в задоволенні інформаційних та культурних потреб суспільства, високий рівень згуртованості суспільства на ґрунті спільних культурних та світоглядних цінностей, які мають загальнонаціональний характер, гармонійний розвиток міжетнічних та міжконфесійних відносин тощо.

Наявність серед складових гуманітарного простору таких елементів, як історична пам'ять, власна культура, традиції, унікальне мовне середовище перетворюють його на один із основоположних чинників, які впливають на формування національної ідентичності, тобто сприяють стійкому усвідомленню особою належності до української нації як самобутньої спільноти, об'єднаної назвою, символами, географічним та етносоціальним походженням, історичною пам'яттю, комплексом духовно-культурних цінностей, зокрема українською мовою і народними традиціями.

Ключові слова: гуманітарний простір, гуманітарний розвиток, гуманітарна політика, мовне середовище, національна ідентичність, історична пам'ять, національний менталітет, національна ідея, національні меншини, міжконфесійні відносини

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