

РОЗДІЛ 3. КУЛЬТУРА ТА МИСТЕЦТВО: СУЧАСНИЙ НАУКОВИЙ ВИМІР

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HUMANITARIAN POLICY IN UKRAINE

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INTRODUCTION

Humanitarian policy is the most important of all the policies intended to manage the evolution of pertinent social subsystems. This policy plays this role because it directly addresses the establishment of frameworks for resolving the most pressing issues facing both individuals and human communities. These include state-confessional and interethnic relations, science, education, culture, and information space.

In addition, given the external threats and domestic difficulties the state faced following the Russian Federation's full-scale invasion of sovereign Ukraine on February 24, 2022, as well as the necessity of concurrently implementing several urgent social reforms during the war and the post-war period due to resource constraints, the formulation and execution of an effective humanitarian policy are crucial for Ukraine. Finding solutions that would guarantee a notable improvement in people's living standards in a short amount of time is therefore imperative.

The current sociopolitical processes in Ukraine have brought the need for updating the public administration system to a higher level of actualization, dictated changes in managerial approaches to state-building, and raised social expectations regarding the professionalism and morality of managerial staff. It is evident that during times of war, civil servants' advanced, retraining, and training requirements increase significantly and are directly impacted by the training curricula. It is now necessary for knowledge to come before life. As a result, when making managerial decisions, consideration should be given to global trends, tendencies, and a strategic vision of the opportunities for the advancement of the political, economic, and humanitarian domains. Civil servants play a crucial role in fostering the development of society's spiritual and value potential, which serves as a driving force behind social transformations and a crucial component of national consolidation.

In our opinion, regardless of the place of work of a civil servant and the position he holds, the need for a deep understanding of the current problems of humanitarian development in Ukraine is determined by a number of social needs. Among them, we will highlight, first of all, the needs of:

- conscious choice by officials of adequate methods of managing the humanitarian organization of society, taking into account in managerial activities the laws of development of humanitarian structures and humanitarian institutions, the determining importance of humanitarian security for ensuring sustainable social development, the need to form a single humanitarian space in the state as the main marker of its identity;

- development and adoption of management decisions taking into account various interest groups in conditions of social inequality and cultural diversity;

- strategic analysis, construction of predictive models of humanitarian development, development and implementation of coordination of international, European, state and regional, sectoral (inter-sectoral) humanitarian programs and projects;

- integration of public interests with the professional activities of employees of state authorities and local self-government bodies for the active implementation of state-civil partnership in the field of humanitarian development.

For the authors of the monograph section, it was important to present to managers and everyone interested in this issue a European understanding of the essence of state regulation of humanitarian development as a purposeful, focused on achieving a positive result of the process of making managerial decisions to ensure people's living conditions by reducing the negative consequences of stratification differences in society.

1. The essence of humanitarian policy

The humanitarian development of any society is carried out as a result of two processes: objective progress and self-regulation of spiritual life in accordance with the laws of historical development that are independent of the subjective will of people, their desires and aspirations, and the conscious purposeful influence of social institutions, primarily the state, on this sphere in order to obtain the expected results.

The intensity, content richness, and social effectiveness of humanitarian development depend on how harmoniously these two processes are combined. Attempts by the state to impose content, forms, norms, standards, directions, etc. on objective processes of cultural development usually result in deformations of cultural life, which ultimately leads to the spiritual degradation of society, which inevitably has a powerful destructive effect on the entire system of social relations.

A vivid example here is the influence of the Soviet state on the cultural life of the Soviet people. Communist ideology rigidly determined the content and ideological orientation of artistic creativity, education, science, publishing, mass media, and other components of spiritual culture. Through strict censorship, obstruction, and direct repression of cultural figures and their creative works that did not fit into the “Procrustean bed” of the official communist doctrine, the Soviet state slowed down and deformed the cultural development of the USSR, made it one-sided, ideologically and aesthetically impoverished, and therefore anemic, unable to satisfy the spiritual needs of people, act as a stimulator of the individual towards creative self-realization and an active civic position. This obviously explains the fact that in the late 80s and early 90s of the last century, the Soviet spiritual elite (as, incidentally, the masses of the people) did not come out to defend the social order in which they carried out their life activities, but, on the contrary, in their majority actively contributed to its destruction, the transition to a different type of social relations¹.

However, if humanitarian development ceases to be an object of regulatory influence of the state, and is left to “run its own course”, it undergoes no less deformations than if it were over-regulated. Ukrainians had the opportunity to see this from their own experience, when after the declaration of independence the Ukrainian state almost completely lost its influence on the humanitarian development of the country and has not been able to properly regulate it to this day.

Spiritual life is an extremely vulnerable sphere of human relations, which is easily deformed and destroyed under the pressure of adverse economic, political, and social circumstances, and therefore requires constant protection and care from the state and the public.

Market relations, for which the criterion of success and acceptability of certain actions is profit, mercantile benefit, in themselves, as a rule, have a negative impact on the production and consumption of spiritual values, trying to turn them into ordinary goods, a clear confirmation of which is the incredible spread in our time of the so-called “mass culture” – a surrogate for spiritual culture, which is increasingly pushing folk and elite culture to the sidelines of spiritual life.

In view of this, for the establishment of normal functioning and development of spiritual culture, systematic purposeful, regulating, organizing and coordinating activities of social institutions are necessary, primarily the state, as the main subject of managerial influence on social relations.

¹ Соціальна і гуманітарна політика: підручник / В.П.Трошинський та ін.; за ред. Ю.В.Ковбасюка. Київ: НАДУ, 2016. 792 с.

Such a system of activities, which aims to comprehensively promote the creation, development, preservation and optimal consumption of spiritual values, is called humanitarian policy.

From the substantive side, humanitarian policy is a set of goals, principles, mechanisms and specific measures aimed at creating conditions for the full humanitarian development of society, revealing and enriching its intellectual potential, ensuring the comprehensive spiritual and creative realization of the individual and the sociodynamics of education, science, art, literature and other components of spiritual life necessary for this².

Modern humanitarian policy in developed countries has a consistently human-centric, humanistic in content and orientation character: it orients all spheres of social existence, the entire complex of social relations (economic, political, social, cultural) to meet the immediate needs and interests of people, their comprehensive harmonious development. This approach is based on considering a person as the main value of social life – the creator of social development, its core and ultimate goal. A person is a social being. The human individual is formed as a personality through socialization – assimilation and refraction through the prism of one's own individuality of the entire complex of social relations.

At the same time, society is a kind of “common denominator” – the general result of the individual efforts of its members. This means that a person forms himself, reveals his capabilities only through active social activity, constructive interaction with all other members of society. It is well known that sociality is an important form of human activity and all his abilities as an active being have a social nature. And the driving force, a kind of conductor of vital energy that unites people into a holistic social organism, is spirituality. It is she who is the basis of human power, determines the ability of the human individual to rise above his own limitations as a single being and to join the grandiose system of social relations as their carrier, user and creator. Moreover, thanks to his socio-spiritual essence, a person becomes the meaningful, semantic center of the entire visible world, he, as M. Scheller noted, combines in himself all the essential stages of existing existence in general, all nature comes into being in him. to the concentrated unity of one's being³.

The uniqueness of spirituality is determined by the fact that it is a way of self-identification and self-realization of subjects of different levels – from individual human personalities to nations, local historical civilizations and humanity as a whole. The development of spiritual culture has a nonlinear

² Соціогуманітарні чинники інтеграції і консолідації українського суспільства : аналіт. доп. / В. П. Трошинський та ін. Київ, 2018. 160 с.

³ М. Шелер. сутність моральної особистості. URL: <http://www.philsci.univ.kiev.ua/biblio/sheler.html>

character, a complex synergistic nature, which appears differently at the general social, i.e. macro level and at the level of individual human relationships, i.e. micro level. Synchronization of development and interaction of these levels is an extremely difficult task, the successful solution of which largely depends on the fate of both individual people and their historical communities.

This determines the special role and significance of humanitarian policy. It is designed to use and rationally use all resources available in society – material and technical, organizational and managerial, regulatory and legal, educational and propaganda, etc. – to ensure the conditions for the formation, development and optimal functioning of spiritual relations, the comprehensive disclosure of the creative potential of a person, primarily his spiritual self-realization as the basic basis of all other forms of social activity. The essential thing in such a policy is the formation of conditions for the free expression of the individual's will in choosing the forms of social activity, the type of activity that will most contribute to the disclosure of the creative possibilities and preferences of each individual⁴.

Another great Ukrainian enlightener-humanist G. Skovoroda developed and substantiated the theory of such activity, which corresponds to the inner nature of man, his needs and innate inclinations, and therefore is the highest pleasure and true happiness for man. G. Skovoroda called this form of free activity “related” labor. Society must provide each of its members with the opportunity to “find themselves” – to know themselves, their inclinations and natural inclinations and to freely realize them in the appropriate, most suitable form of activity for this purpose. And this requires a deep transformation of the spiritual world of man: he must know himself, direct the knowledge acquired by him in the process of socialization to reveal his own essence, to know what his spiritual nature is.

Only by understanding that spirituality is the substantial basis of his bodily existence, that it is the spirit that determines his status and role in the universe, will a person direct all his strength to harmonizing relations with his fellow human beings, with the world as a whole through conscious, free “related” activity. A society that will provide the possibility of self-knowledge and self-realization of each of its members in “related” work will be a harmonious combination of the life activities of everyone in a single social organism. Here the principle of “unequal equality” is achieved, that is, the same possibility of self-realization for any individual and the same value of each member of the community, regardless of the size and significance of his personal contribution to the common “cauldron”.

⁴ Формування української ідентичності в умовах сучасних викликів: теоретичні і політичні аспекти: монографія / В. П. Трошинський та ін. Київ: НАДУ, 2018. 256 с.

These ideas of G. Skovoroda remain relevant to this day. They only require development in the direction of concretization, the search for effective mechanisms for the transformation of social relations, capable of ensuring their humanization⁵.

Radical changes in humanitarian policy should take place in the direction of humanizing the functioning of state structures, their management activities (nowadays, processes of their dehumanization are often carried out), changing state priorities to the primary solution of problems of spiritual improvement of the nation, satisfying individual cultural requests of citizens. To achieve such a goal, a real, not a declarative, unification of efforts of state and non-state bodies, all subjects of public life is necessary. for the formation of a single humanitarian space of Ukraine. It should be taken into account that free labor, creative self-realization of the individual brings people not only moral satisfaction, spiritual enjoyment, it is also a source of well-being, an increase in the standard of living. That is, humanitarian development stimulates the transformation of the entire complex of social relations, humanizes social life as a whole, and humanitarian policy plays the role of a powerful lever and at the same time a regulator of such transformations.

The global task to which the efforts of humanitarian policy should be directed is the formation of a new quality of life for citizens of Ukraine by creating conditions for the comprehensive harmonious development of a person, the realization of all his personal and professional opportunities, the achievement of high standards and a healthy lifestyle, the combination of material and spiritual interests, the harmonization of relations between members of society and between the social and natural environment, which will contribute to an increase in the level of social activity of citizens, the formation of a developed civil society, and the cultural and political consolidation of the Ukrainian nation as a modern European community⁶. It is important to realize that spiritual life is not just one of the spheres of social relations along with others, but permeates all social existence as a whole, largely determining its content, direction, priorities and effectiveness. Economy, politics, social relations, geopolitics, environmental programs, everyday life, the entertainment industry, etc. are formed and modified in accordance with the system of spiritual values that guides the carriers of these components of social life in their activities.

With the beginning of the First World War, the famous philosopher V. Ern published an article with the outrageous title "From Kant to Krupp",

⁵ Повна академічна збірка творів / Григорій Сковорода; за ред. Леоніда Ушкалова. 2-ге вид. Харків. 2016. 1400 с. URL: <https://savchook.com/books/skovor>

⁶ Карлова В. Духовні цінності в структурі національної самосвідомості: українські реалії. URL: <https://search.ukr.net/?q=моральні%20норми%20>

which caused a lot of controversy in the society of that time. V. Ern connected two seemingly incompatible things into a single whole: the teachings of the 18th century German thinker I. Kant and the barbaric shelling of Belgian cities by the Krupp concern in 1914. V. Ern proved that there is a direct cause-and-effect relationship between these phenomena: the awareness of the German national idea initiated by I. Kant ended a hundred and more years later with the terrible destruction of European cities. The formed, and subsequently deformed and distorted self-consciousness of the German people led to catastrophic consequences not only for the Germans, but also for many other peoples⁷.

Given such opportunities, the place and role of spiritual life, the state must be extremely responsible for humanitarian policy, proceeding from the understanding that its will and actions determine what the spirituality of nations will be and what impact it will have on the life of the people, and ultimately on its historical destiny.

Humanitarian policy in the current conditions of economic, political, spiritual transformation of Ukraine is designed to narrow, and in the future to nullify in the spiritual life of a person and society those factors, values that lose their significance or slow down the process of social dynamics and create conditions for strengthening the role of those determinants that determine spiritual progress, increase social, intellectual security.

The main task of humanitarian policy in modern Ukraine is to form a stable mechanism in society for achieving sustainable human development, involving people in socio-cultural creativity, and a high level of social and spiritual mobility. Humanitarian policy should be aimed at creating conditions for strengthening the process of dynamics of the country's spiritual life, reforming those spheres of society's activity that directly or indirectly affect the enrichment of a person's spiritual potential. Strengthening this process should lead to the final liberation of the individual from those forms of social relations that fetter human initiative. The process of sociodynamics means the transition from its static existence to its dynamic one. The dynamics of spiritual life implies the autonomy of the individual, the transition from total regulation to a reasonable level of freedom in all spheres of individual life, spiritual pluralism. It means a transition from one-dimensionality to multidimensionality, multifacetedness, alternativeness of spiritual processes, which determine the development of individual freedom, full self-realization of the potential of individuality. Ultimately, the dynamics of spiritual life implies a transition from

⁷ Владимир Францевич Эрн. Сборник «Меч и Крест». От Канта к Круппу. URL: [https://ru.wikisource.org/wiki/%D0%9E%D1%82_%D0%9A%D0%B0%D0%BD%D1%82%D0%B0_%D0%BA_%D0%9A%D1%80%D1%83%D0%BF%D0%BF%D1%83_\(%D0%AD%D1%80%D0%BD\)](https://ru.wikisource.org/wiki/%D0%9E%D1%82_%D0%9A%D0%B0%D0%BD%D1%82%D0%B0_%D0%BA_%D0%9A%D1%80%D1%83%D0%BF%D0%BF%D1%83_(%D0%AD%D1%80%D0%BD))

totalitarian or primitive institutional forms of its organization to civilized forms, which are based, first of all, on self-organization, the realization by the individual of social and spiritual values, which constitute the essence of the life of society⁸.

Humanitarian policy is obliged to contribute by all means to ensuring that spiritual and intellectual life in Ukraine is carried out on the principles of humanism in the context of civilizational and world humanitarian experience of mankind based on the achievements of national and universal cultural progress. Humanitarian policy should be aimed at creating conditions for a person, his various spiritual needs and interests to be constantly at the center of attention of the state and society. It is designed to promote the establishment in society of a system of national and universal values – democracy, justice, welfare, peace, etc. Thus, humanitarian policy should orient all spheres of human activity, without exception, to humanistic values, no matter how different they may be in their content, scope, method of consumption, etc.⁹

The enormous role of spirituality in the development and harmonization of social relations, stimulation of human activity towards creative self-realization, consolidation of society and humanization of all spheres of its functioning does not diminish the intrinsic value of spiritual values as objects and means of moral satisfaction and aesthetic pleasure. That is, spiritual life and its fruits are not only a means, but also intrinsic value, giving people direct pleasure from the creation and consumption of spiritual values. Scientific works, art books, architectural monuments, instructive. parables and fables, songs, dramatic works, films, etc. not only form the system of life-meaning guidelines of a person, contribute to the socialization of the individual, his inclusion in existing social relations, which, of course, is extremely important, but also provide an opportunity for a person to get pleasure from life, relax, relieve psychological stress and at the same time recharge with positive emotions, replenish vital energy. Apathy, nihilism or cynical destructive activity, which increasingly cover modern civilization, are a consequence of spiritual decline, primitivization of spiritual and value orientations and preferences of modern man. Only a wise, consistent humanitarian policy of the state, combined with the consolidated efforts of all social institutions that have an impact on spiritual processes, and the rational position of the citizens themselves, their desire for spiritual

⁸ Державна політика в соціогуманітарній сфері : підручник / В. А. Скуратівський та ін.; за ред. В. П. Трошинського. Київ : НАДУ, 2010. 284 с.

⁹ Картунов О. В. Західні теорії етнічності, нації та націоналізму: навч. посіб. Київ: Ун-т економіки та права «КРОК», 2007. 192 с.

purification and self-improvement, can prevent the spread and deepening of such negative phenomena¹⁰.

2. Strategic goal and basic principles of humanitarian policy

The humanitarian policy of the state is a system of measures that it takes to ensure the formation and full functioning and development of all components of the spiritual life of society.

For the effectiveness of targeted regulatory influence on the humanitarian sphere, the state must, first of all, clearly define the strategic goal of the spiritual progress of society, the main priorities and tasks that require special attention in this area, formulate the basic principles of the implemented humanitarian policy, clarify the state and features of the development of spiritual life in different regions of the country, take care of the necessary regulatory, material and technical, financial, organizational, human resources, etc. resources adequate to the goals and objectives set.

The strategic goal of the humanitarian policy of the Ukrainian state at the current stage is the spiritual consolidation of the people, the creation of a single humanitarian space, which involves the orientation of all citizens (or, at least, the vast majority of them) to a single holistic system of national spiritual values.

Such values include, first of all: the state language, common historical memory, folk traditions and customs, national symbolism, psychological stereotypes of social behavior, the system of education and science, humanistically oriented worldview guidelines and moral norms, state-building political consciousness. In turn, the above-mentioned spiritual values form a national social ideal, a single national idea, a generally recognized (paradigmatic) ideology of state-building, and a developed national self-consciousness.

Taken together, or rather, in their organic unity, these spiritual phenomena determine a clear national self-identification of both each individual citizen and the people as a whole, which is the spiritual basis of the economic, political, and socio-cultural integrity and unitarity of the Ukrainian state, a powerful driving force of national progress¹¹.

A single humanitarian space, in addition to the orientation of citizens towards common spiritual values, also means the commonality of principles and equality of opportunities for spiritual production and consumption of created spiritual values, the identity of the essential content of forms of

¹⁰ Купрійчук В. М. Гуманітарна політика українських урядів у добу національної революції (1917–1920 рр.): монографія. Київ: Європ. ун-т, 2014. 378 с.

¹¹ Реформування соціальної політики в Україні: проблеми та перспективи : навч.-наук. вид. / В. А. Скуратівський та ін.; за ред. В. П. Трошинського. Київ: НАДУ, 2012. 368 с.

social consciousness in all subjects of social life, the harmonization of socio-cultural development of different regions. The humanitarian policy of the state should be rebuilt in such a way as to provide all citizens and social communities with the opportunity to realize their creative abilities and aspirations for cultural self-realization and the full consumption of spiritual achievements available in society.

The process of production and consumption of spiritual values has significant differences from similar processes in the material sphere.

First, material production is regulated mainly by the needs of consumption: demand, after all, determines the content, quantity and quality of goods. There is no such direct dependence in spiritual production and consumption. True spiritual values are often created without a corresponding request from society and can remain unused for a long time, without losing their value, but even, on the contrary, increasing it over time. For example, T. G. Shevchenko in one of his poems ("Why not write it yourself") complained that for ten years since the publication of "Kobzar" the Ukrainian public had not reacted to its appearance in any way ("No one barks, no one shits, as if I had never been there"). What was the further fate of Shevchenko's works and what is the attitude to the spiritual values embedded in them at the present time not only of the Ukrainian, but also of the world community is well known¹².

This conflict of the discrepancy between the demand for products of spiritual production and the available supply from its creators was aphoristically reflected by the famous German thinker F. Nietzsche: "He offers snacks, but no one wants them... His pipe is blowing, but no one wants to dance."¹³

Therefore, the state in its humanitarian policy should take care not only of how to ensure the possibility of full-fledged spiritual production and general accessibility to created goods, but also of forming in citizens the need to consume these goods.

This last point is of particular importance in our time, when the consumption of spiritual goods is subject to powerful deforming influences from the so-called mass culture, which, in essence, is an ersatz culture.

Influencing the emotional world of a person through primitive audio and video stimuli, a cacophony of sounds, unnaturally combined images, feelings, symbols, contrived illogical situations, specially selected dosed information, etc., mass culture excites national passions and asocial instincts, deforms the spiritual world of the individual, and ultimately desocializes him

¹² Тарас Шевченко. Зібрання творів: У 6 т. Київ, 2003. Т. 2: Поезія 1847-1861 pp. 675 с. URL: <http://litopys.org.ua/shevchenko/shev290.htm>

¹³ Фрідріх Ніцше. Так казав Заратустра. Жадання влади. Переклад з німецької Анатолій Онішко та Петро Тарашук. Київ: Основи, 1993. 415 с.

as a whole, turning him into a faceless unit of a gray crowd, biomass that is easy to manipulate.

Secondly, when developing conceptual principles of humanitarian policy regarding the production and consumption of spiritual goods, the state must take into account the peculiarity of spiritual life, that its values do not undergo depreciation and destruction during their consumption. On the contrary, the more intensively and on a larger scale spiritual values are consumed, the more they assert themselves in social life. If, for example, food products, household items, production equipment and similar material values in the process of consumption either cease to exist immediately, or wear out, collapse and cease to correspond to their purpose as they are used, then the products of spiritual activity only in the process of their consumption, full-fledged functioning, acquire real life.

The more people read the works of Homer or admire the sculptures of Praxiteles or listen to the music of A. Mozart, sing folk songs, etc., the more powerfully these spiritual phenomena will influence public life, the higher and more imperishable their value will become. At the same time, such a feature of the products of spiritual culture, their imperishability, cause additional difficulties in the humanitarian policy of the state. There is an avalanche-like accumulation of products of spiritual activity and it is difficult for society to navigate this mass of values, to ensure support for the production and consumption of those of them that are most significant for people's lives. Therefore, choosing the right priority areas of humanitarian policy is one of its most important tasks. This choice is determined, first of all, by the strategic goals that the state sets for itself and the principles that it bases its humanitarian (and not only humanitarian) policy on. Having determined the strategic goals, principles and priorities of humanitarian policy, the state takes a system of specific measures aimed at implementing the tasks set, moving "from words to deeds"¹⁴.

The humanitarian policy of the modern Ukrainian state is focused on achieving three main goals:

1. Maximum promotion of the development of technological knowledge capable of ensuring powerful scientific and technological progress necessary to increase the competitiveness of the domestic economy, its ability to meet the needs of the population, and its reliable social protection.
2. Full-fledged socialization of the country's citizens, the formation of a comprehensively developed, socially active personality with a clearly defined constructively patriotic civic position.

¹⁴ Ситник П. К. Гуманістичні засади консолідації українського суспільства : монографія. Київ: НІСД, 1996. 44 с.

3. Creation of spiritual foundations for the humanization of the entire complex of social relations, the actual transformation of a person, each member of society into an intrinsic value, the subordination of all state policy to the imperative: "Man is above all!"

The above-mentioned strategic goals of humanitarian policy establish the basic principles of its implementation. Principles are regulatory guidelines that link the goal with the method of its achievement, indicate possible or necessary ways, mechanisms, and means of realizing the set goal. If, for example, Leninist policy set the goal of building a classless society of social equality, it also proclaimed the principles corresponding to this goal: the destruction of private ownership of the means of production and its replacement by public property; planned production instead of its spontaneous market regulation; collectivism of workers instead of competitive struggle, etc. Accordingly, the policy was also built: the notorious class struggle, nationalization, collectivization, five-year plans, etc.¹⁵.

The main principles of the humanitarian policy of the modern Ukrainian state include, first of all, the following.

1. Comprehensive and constant support by the state for the spiritual development of Ukrainian society, promotion of the flowering of mass folk art. The Ukrainian state must be aware of the special role of spiritual life as a determining factor in social progress and the highest form of manifestation of the essence of man as a creative self-sufficient being who consciously transforms the surrounding social and natural environment in accordance with his needs and goals. Historical experience shows that spiritual progress underlies all other things: economic, political, social, everyday, technological, etc. Conversely, the decline of spiritual culture inevitably leads to the deformation of all spheres of human life, degradation, and ultimately the destruction of those state formations in which it occurs. Therefore, the state's comprehensive and constant care for the spirituality of its population, the maximum involvement in the active spiritual life of the broadest masses of the people should be the basic principle of its humanitarian policy.

2. The state can count on the effectiveness of its humanitarian policy provided that there is a deep theoretical justification for the conceptual model of this policy and the mechanisms for its practical implementation in life, taking into account domestic and foreign experience in this area of state regulation. Violation of this principle leads to chaotic, unmotivated actions

¹⁵ Ситник П. К. Духовність як рушійна сила суспільного розвитку / Державне управління в Україні: реалії та перспективи : зб. наук. пр. за ред. В. І. Лугового, В. М. Князева. Київ : НАДУ, 2005. 534 с.

and measures in humanitarian policy that do not satisfy the mature needs of spiritual development, or even hinder it.

Unfortunately, our present is full of such negative cases. The humanitarian policy of our state is often oriented towards superficial ideas about its strategic goals, objectives, opportunities, mechanisms and means of achieving the desired result. There are frequent cases of blind copying of foreign experience in the development of science, education, art, entertainment industry, etc., without correlating it with the national peculiarities of spiritual life, historical traditions of cultural creativity of the Ukrainian people. The consequence of this is the primitivization of spiritual demands and tastes of a significant part of the population, the spread of pseudo-values in spiritual production and consumption, the decline in the level of political, legal, moral, and aesthetic consciousness, the vulgarization of worldview and life-meaning guidelines, which has an extremely negative impact on the life position of citizens, directing their activity in a destructive direction, when a person, instead of striving for self-realization in the process of creative socially useful activity, focuses his efforts on satisfying his own selfish interests at any cost, giving free rein to base passions and primitive instincts. Humanitarian policy, management practice without a fundamental theoretical justification creates a situation in cultural life similar to that symbolically reflected in the famous biblical parable “About the blind guides”, who lead the same blind people and all fall into the pit together, that is, it is anemic, powerless, destructive in its consequences.

3. The next important principle of humanitarian policy is the social expediency of its content and form of implementation, its historical justification and compliance with the objective law of development and universal humanistic values.

Society develops according to its internal objective laws. Free human activity, the efforts of individuals or their communities to achieve certain goals can be effective only within the limits of what is “permitted” by these laws. This means that when developing a humanitarian policy (as well as any other), the state must clearly clarify: what is the objective situation in this area at the moment; what are the patterns of the historical development of this area; what needs are ripe, vitally necessary and what means and mechanisms for their satisfaction are permissible in view of their compliance with available resources and universal humanistic values¹⁶.

Otherwise, politics turns into a complex of adventurous actions that end in its complete collapse, as happened, for example, with the forced imposition of atheism in the Soviet Union, or with the so-called “Cultural Revolution”

¹⁶ Ситник П. К., Дербак А. П. Проблеми формування національної самосвідомості в Україні : монографія. Київ: НІСД, 2004. 226 с.

in China in the second half of the 60s of the last century. In the modern world, an increasingly important place among the criteria for the social expediency of certain political actions is their compliance with generally recognized humanistic values. A policy that is aimed at satisfying the needs of some members of society to the detriment of others, or one state at the expense of other peoples, cannot be justified. The discriminatory nature of internal humanitarian policy, as well as the aggressive nature of external humanitarian policy, cannot be justified by any social expediency. Therefore, modern humanitarian policy can be effective provided that its actions are socially expediency, and this expediency itself is determined by the level of humanizing influence of the implemented policy on social relations.

4. An equally important principle that should guide the subjects of the humanitarian policy of the Ukrainian state is the full compliance of management decisions with the current legislation of Ukraine, primarily its Constitution. Over the years of independence, a number of regulatory and legal acts have been developed and adopted, which together have formed a sufficiently solid legal basis for humanitarian policy. Back in 1992, the Verkhovna Rada of Ukraine adopted the “Fundamentals of the Legislation of Ukraine on Culture”¹⁷, which defined the basic legal principles for the development of the humanitarian sphere. An important regulatory and legal document of humanitarian policy was the “Conceptual Directions of Activities of Executive Bodies in Relation to the Development of Culture”¹⁸, approved by the Cabinet of Ministers’ Resolution of June 28, 1997. The following laws of Ukraine have contributed to the development of the regulatory and legal framework of humanitarian policy: “On Libraries and Library Affairs”¹⁹, “On Cinematography”²⁰, “On Museums and Museum Affairs”²¹, “On Publishing”²², “On the Protection of Public Morality”²³, “On Freedom of Conscience and Religious Organizations”²⁴, “On Education”²⁵,

¹⁷ Основи законодавства України про культуру. URL: <https://zakon.rada.gov.ua/laws/show/2117-12#Text>

¹⁸ Про затвердження концептуальних напрямів діяльності органів виконавчої влади щодо розвитку культури: Постанова Кабінету Міністрів України від 28 черв. 1997 р. № 675. URL: <https://zakon.rada.gov.ua/laws/show/675-97-%D0%BF#Text>

¹⁹ Про бібліотеки та бібліотечну справу: Закон України від 27 січ. 1995 р. № 32. URL: <https://zakon.rada.gov.ua/laws/show/32/95-%D0%B2%D1%80#Text>

²⁰ Про кінематографію: Закон України від 13 січ. 1998 р. № 9. URL: <https://zakon.rada.gov.ua/laws/show/9/98-%D0%B2%D1%80#Text>

²¹ Про музеї та музейну справу: Закон України від 29 черв. 1995 р. № 249. URL: <https://zakon.rada.gov.ua/laws/show/249/95-%D0%B2%D1%80#Text>

²² Про видавничу справу: Закон України від 5 черв. 1997 р. № 318. URL: <https://zakon.rada.gov.ua/laws/show/318/97-%D0%B2%D1%80#Text>

²³ Про захист суспільної моралі: Закон України від 20 лист. 2003 р. № 1296-IV. URL: <https://zakon.rada.gov.ua/laws/show/1296-15#Text>

²⁴ Про свободу совісті та релігійних організацій: Закон України від 23 квіт. 1991 р. № 987-XII. URL: <https://zakon.rada.gov.ua/laws/show/987-12#Text>

“On the Protection of Cultural Heritage”²⁶ and others. Of course, the legislation of Ukraine in the humanitarian sphere is not perfect. They need a clearer legal solution to the problem of ensuring the state status of the Ukrainian language, protecting the national information space, relations between the church and the state, etc. However, the main problem of the functioning of current legislation in humanitarian policy is ensuring their compliance, compliance by subjects of humanitarian policy with the provisions of relevant regulatory legal acts, which does not always take place at the current stage of development of our state, opening up space for arbitrariness and abuses by managers in the cultural life of the country²⁷.

5. The measures taken by the state to optimize its humanitarian policy are designed to ensure equal access for all citizens of the country to the production and consumption of spiritual goods. This principle follows from the humanistic nature of humanitarian policy. Actually, the humanism of public administration in the humanitarian sphere means nothing more than equal concern for the spiritual needs of all members of society, the desire to create for them equal living conditions that would give everyone the opportunity to fully reveal their creative abilities and satisfy their own cultural needs. The rights of citizens to participate in spiritual life declared by law must be provided with appropriate resources: material, technical, financial, organizational, managerial, and informational. A huge role in involving citizens in cultural creativity belongs to the propaganda and cultural and educational activities of the state. It is necessary not only to provide citizens with the opportunity to carry out a full-fledged spiritual and cultural life, but also to encourage them to do so, to develop the desire to be co-creators of the cultural process, to teach them to correctly navigate the existing wealth of spiritual values, to distinguish the true achievements of the human spirit from pseudo-values. Historical experience shows that the decline of the spiritual culture of various societies occurred, as a rule, not due to a lack of spiritual values, but due to a perversion in their consumption, caused by the conscious manipulation of the preferences and tastes of the population. Therefore, the humanitarian policy of the state must solve a double task: 1) to ensure access to the creation and consumption of products of spiritual production; 2) to contribute to the transformation of the

²⁵ Про освіту: Закон України від 5 вер. 2017 р. № 2145-VIII. URL: <https://zakon.rada.gov.ua/laws/show/2145-19#Text>

²⁶ Про охорону культурної спадщини: Закон України від 8 черв. 2000 р. № 1805-III. URL: <https://zakon.rada.gov.ua/laws/show/1805-14#Text>

²⁷ Соціальна і гуманітарна політика: підручник / В. П. Трошинський та ін.; за ред. Ю.В.Ковбасюка. Київ: НАДУ, 2016. 792 с.

provided opportunities into accomplished facts of national existence by involving broad segments of the population in active cultural life²⁸.

6. To ensure the effective performance of its social functions by spiritual culture, the humanitarian policy of the state should be aimed at a harmonious combination of creative and search, educational and upbringing aspects of spiritual life. Only such a transition will ensure the formation of a full-fledged personality, conscious socially active citizens.

The creative search for science, art, literature and other components of spiritual culture is a source of new spiritual values. However, the latter acquire social significance, turn into a spiritual driving force of social progress, provided that they are actively assimilated by members of society. And this is the function of education. Educational progress is the basis of the socialization of a particularity. It is in it that the individual absorbs knowledge about the surrounding natural and social environment and his place in it, ultimately, learns himself and his connection with the world. The knowledge and value orientations obtained serve as guides for the individual in his life activities, form his aspirations, vision of his opportunities and responsibilities, and a certain life position. In order for a person's behavior not to conflict with the interests of society, painstaking, purposeful educational work is necessary. Education is an extremely important component of humanitarian policy. Education creates an intellectual basis for the formation of a personality. Education organizes and subordinates acquired spiritual values to certain life goals, encourages the individual to actively realize himself, and directs his activities in a socially useful direction. Violation of the principle of unity of the creative-search, educational and educational process deforms not only spiritual culture, but also social life as a whole²⁹.

7. A significant role in the consolidating influence of humanitarian policy on Ukrainian society is played by the principle of priority of national spiritual values with complete freedom to satisfy their cultural needs by national minorities and sub-ethnic groups.

Ukraine is a unitary state with a multiethnic population. In addition to the titular ethnic group, representatives of many peoples live here, who have more or less preserved their cultural identity and are interested in the full-fledged functioning of their spiritual values. In this format, the aspirations of national minorities are not only acceptable, but also positive for the nation as a whole, since they increase its spiritual wealth, diversify the cultural creative process, introducing new elements into it. The humanitarian policy

²⁸ Соціогуманітарні чинники інтеграції і консолідації українського суспільства: аналіт. доп. / В. П. Трошинський та ін. Київ: НАДУ, 2018. 160. с.

²⁹ Формування української ідентичності в умовах сучасних викликів: теоретичні і політичні аспекти : монографія / В. П. Трошинський та ін. Київ: НАДУ, 2018. 256 с.

of the state should in every way contribute to the preservation of the cultural values of different ethnic groups and their harmonious integration into the fabric of the national cultural palette. At the same time, the state must introduce effective mechanisms of managerial influence that would make it impossible for certain ethnic groups to oppose their cultural activities to national values and suppress them in the spiritual life of the nation. At present, extremely dangerous are, for example, attempts by the Russian national minority to ensure the actual dominance of the Russian language, Russian mass media, mythologized historical memory, Russian mass culture, etc. in Ukraine. There are attempts by the Romanian minority to oust national spiritual values from their use, replacing them with their own. There are known cases of destructive humanitarian behavior even among sub-ethnic groups of Ukraine, such as the claims of the leaders of the Ruthenian movement to the complete national identity of this, in fact, only an ethnographic group of the Ukrainian ethnic group. Therefore, in the humanitarian policy of the state, the principle of the priority of national spiritual values should be undeniable and implemented in practice consistently and without any exceptions³⁰.

8. The next important principle of humanitarian policy is the principle of careful treatment of the national cultural heritage and its harmonious combination with modern spiritual processes and trends in Ukraine and the world.

The spiritual heritage of previous generations has a dual significance for the present:

- first, they are objects of spiritual consumption, a source of spiritual pleasure for people. We receive intellectual and sensory-emotional pleasure from the works of domestic writers, composers, artists, scientists, from folk songs, dances, fairy tales, artistic products, etc.;

- secondly, the spiritual achievements of national history are incorruptible carriers of the experience of the cultural creativity of the people, a kind of “manual” for learning the patterns of the spiritual development of the nation, analyzing the reasons for spiritual ups and downs in this field. And since the products of spiritual creativity reflect the social activity of the people, their practical life, then spiritual achievements play the role of a guide in practical life, in all its spheres: politics, economic activity, everyday life, etc. The experience of past times, superimposed on the present situation, is actualized, used to solve urgent problems. The state policy becomes more effective, the more harmoniously it combines the past, the present and prospects for the future. In addition, the national cultural

³⁰ Карлова В. Духовні цінності в структурі національної самосвідомості: українські реалії. URL: <https://search.ukr.net/?q=моральні%20норми%20>

heritage acts as a kind of matrix for assessing and using the experience of spiritual and practical development of foreign countries, refraction of this experience through the prism of national interests³¹.

9. Given the historically determined diversity in the spiritual life of different regions of Ukraine, an important principle of the state's humanitarian policy is the coordination of national tasks in the humanitarian sphere with regional peculiarities and interests.

The complex geopolitical situation, which was inherent in the entire history of the formation and development of the Ukrainian state, led to significant differences in the course of spiritual life in different regions. Both the objective influence of different cultures (Greek, Byzantine, Polish, Turkish, Russian, Lithuanian, etc.), and the forced, purposeful imposition of their systems of spiritual values by the enslavers on the territories of the Ukrainian lands they captured, left a noticeable mark on the legacy of independent Ukraine. Currently, regional political and business elites are quite actively trying to use these objectively existing differences in mentality, worldview and moral orientations, and political consciousness of the population of certain parts of the Ukrainian territory in order to achieve their goals – seizing power and material enrichment. Therefore, the state's humanitarian policy should take into account the existing features of the spiritual life of each region as fully as possible³².

10. The complexity of the tasks facing humanitarian policy requires a systematic approach to its implementation. A systematic approach implies, first of all, the coordination of actions of all subjects of humanitarian policy both vertically and horizontally. Synchronous efforts of various state administration structures and full-scale constructive cooperation of these structures with local self-government bodies and public organizations are necessary. The practice of ignoring regulatory legal acts, decrees, and resolutions of central authorities by local councils, executive bodies, and individual officials is unacceptable.

On the other hand, the systematic nature of humanitarian policy implies consistency and persistence of managerial efforts in implementing its strategy, the comprehensive use of all available legitimate means to achieve the intended goals.

Before developing a program of specific political measures in the humanitarian sphere, it is necessary to carefully study the situation in all regions of the country, to find out the peculiarities and trends of their cultural development, the needs of the population, the positions and

³¹ Державна політика в соціогуманітарній сфері : підручник / В. А. Скуратівський та ін.; за ред. В. П. Трошинського. Київ: НАДУ, 2010. 284 с.

³² Купрійчук В. М. Гуманітарна політика українських урядів у добу національної революції (1917–1920 рр.): монографія. Київ : Європ. ун-т, 2014. 378 с.

capabilities of local authorities, the state of public opinion and political activity of the masses. Clear adherence to the principle of systematicity in humanitarian policy is a necessary prerequisite for the successful solution of the tasks set by it³³.

11. The consistent implementation of a systemic approach in humanitarian management requires the presence of highly qualified managerial personnel who are able to objectively assess the situation and energetically take adequate measures to solve emerging problems. This determines the special importance of the principle of professionalism and competence of humanitarian policy subjects. Since the spiritual life of society consists of many elements interconnected by a complex system of relationships, which are also constantly developing and changing, only those managers who comprehensively and deeply know the object of their managerial influence and have the appropriate skills can respond to these changes in a timely and effective manner and direct them in the direction that is optimal for society. Quite often, highly professional managers show helplessness when they have to take care of an industry or cultural object with which they are not sufficiently familiar. Unfortunately, we are now witnessing similar cataclysms when civil servants who have shown themselves positively in one area are “transferred” to another, where their management becomes ineffective or even unsuccessful precisely because of incompetence. It often happens the other way around: a person possesses all the necessary knowledge about the object of management, but has not acquired the necessary skills and abilities of management activity, has not formed as a specialist. In this case, his efforts will also not give the desired result. Only the unity of knowledge, abilities and abilities of subjects of humanitarian policy makes it possible to achieve (with the appropriate level of financial, regulatory, organizational, communicative, informational, etc. support) the desired results. From this follows another important principle of humanitarian policy³⁴.

12. The maximum possible involvement of budget allocations and private funds in financing the humanitarian sphere. Humanitarian policy without financial support for the implemented measures turns into empty declarations. The tradition of financing the spiritual sphere on a residual principle has taken root in the state. Even for the development of science and education, which in our time are generally recognized drivers of technological, and therefore,

³³ Реформування соціальної політики в Україні: проблеми та перспективи : навч.-наук. вид. / В. А. Скуратівський та ін.; за ред. В. П. Трошинського. Київ : НАДУ, 2012. 368 с.

³⁴ Ситник П. К. Духовність як рушійна сила суспільного розвитку. / Державне управління в Україні: реалії та перспективи : зб.наук. пр. за ред. В. І. Лугового, В. М. Князева. Київ: НАДУ, 2005. 534 с.

economic and social progress, meager budget funds are allocated. As for the arts, literature, folk art, cinema, protection of historical and cultural monuments, etc., the situation is even more deplorable. Attracting private funds for the development of the humanitarian sphere provides an opportunity to improve the financing of certain humanitarian programs to some extent, but creates additional threats and obstacles in this area. Firstly, such a source of funding is not stable. Private entrepreneurs, firms, institutions, etc. can at any time reduce or stop their support for certain cultural objects. Secondly, such assistance is provided disinterestedly only in exceptional cases. In the vast majority of cases, the attraction of private funds leads to the commercialization of cultural life, which, as a rule, deforms the traditional system of spiritual values of the nation, subordinates the spiritual life of business, in fact, to the pursuit of profits. As a result, private capital distorts spiritual production and consumption in the direction of its maximum profitability, without taking into account national interests. Therefore, there is an urgent need to develop such regulatory and organizational mechanisms for attracting private funds to the humanitarian sphere, which would maximally harmonize private and national interests and minimize the risks of the destructive impact of business on culture³⁵.

The principles considered are the methodological basis for determining the priorities of the humanitarian policy of the Ukrainian state.

CONCLUSIONS

Summing up the above, we note that in the conditions of the Russian-Ukrainian war and the post-war period, humanitarian policy is designed to use and rationally use all resources available in society, namely: material and technical, organizational and managerial, regulatory and legal, educational and propaganda, etc. – to ensure the conditions for the formation, development and optimal functioning of spiritual relations, the comprehensive disclosure of a person's creative potential, primarily his spiritual self-realization as the basic foundation of all other forms of social activity. Essential in such a policy is the formation of conditions for the free expression of the individual's will in choosing the forms of social activity, the type of activity that will most contribute to the disclosure of the creative possibilities and preferences of each individual.

It is humanitarian policy in developed countries that has a consistently human-centric, humanistic in content and orientation character, orienting all spheres of social existence, the entire complex of social relations (economic, political, social, cultural) to meet the immediate needs and interests of

³⁵ Ситник П. К., Дербак А. П. Проблеми формування національної самосвідомості в Україні : монографія. Київ: НІСД, 2004. 226 с.

people, their comprehensive harmonious development. This approach is based on considering a person as the main value of social life – the creator of social development, its core and ultimate goal. A person is a social being. A human individual is formed as a personality through socialization – assimilation and refraction through the prism of one's own individuality of the entire complex of social relations.

ABSTRACT

The monograph section provides definitions of humanitarian policy, its humanistic orientation in modern Ukraine; the role and significance of humanitarian policy; the main directions of changes in humanitarian policy, its global task at the present stage; the main tasks of the humanitarian policy of the Ukrainian state at the present stage; the strategic goal of humanitarian policy; the main goals and principles of the humanitarian policy of the modern Ukrainian state. It is noted that humanitarian policy in the current conditions of economic, political, and spiritual transformation of Ukraine is designed to narrow, and in the long term, to nullify in the spiritual life of a person and society those factors and values that lose their significance or slow down the process of social dynamics and to create conditions for strengthening the role of those determinants that determine spiritual progress and increase social and intellectual security. From the substantive side, humanitarian policy is a set of goals, principles, mechanisms and specific measures aimed at creating conditions for the full humanitarian development of society, revealing and enriching its intellectual potential, ensuring the comprehensive spiritual and creative realization of the individual and the socio-dynamics of education, science, art, literature and other components of spiritual life necessary for this.

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