

THE STATE ADMINISTRATION SYSTEM'S HUMANIZATION IN WAR AND POST-WAR PERIOD

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INTRODUCTION

Interest in Ukrainian society has always been piqued by the challenges of changing state authority, public administration, and civil service in order to move their operations closer to the people's immediate vital needs. They are particularly pertinent in today's environment, particularly during times of war and the post-war era when it is necessary to finish constitutional reform and alter the state's administrative and administrative-territorial structures. The state's role in guaranteeing the welfare of the populace needs to be considerably strengthened; the issues surrounding Ukraine's European and Euro-Atlantic integration, its participation in globalization and world integration processes, and its inclusion in the framework of universal human values have reached a mature stage. A significant aspect of contemporary social life is the qualitative shift in civil society's attitude toward state power. Society has a greater say in the establishment of local and state self-government organizations, and there is more public scrutiny and demand for the efficacy and efficiency of administrative bodies' and their officials' operations.

All these structural, functional and substantive changes in the social environment that are taking place in modern Ukraine are determining factors of innovative changes and humanization of public administration. This requires a thorough analysis of social and cognitive factors that influence the work of public authorities in the process of global socio-cultural changes in Ukrainian society. It is precisely on the high quality, humane leadership of public administration structures, the personal professional level of each manager, his progressive humanistic orientations, energy and responsibility that the historical perspective of the development of the Ukrainian state largely depends.

During the long period of development of the domestic theory of public administration, scientists have developed many concepts regarding increasing its efficiency, social orientation by improving management methods, rational use of each of them separately or in an organic combination. Such studies necessarily addressed the problem of humanizing public administration, highlighted its individual aspects, and actualized the need to create a conceptual model of the development of this process in Ukraine. Significant achievements in this direction are the works of such researchers as G. Atamanchuk, A. Bandurka, M. Bilynska, R. Voytovych, V. Golub, N.

Hrytsiak, V. Zhukova, Yu. Kalnysh, V. Knyazev, V. Lytvyn, V. Lugovyi, N. Meltyukhova, N. Nyzhnyk, O. Obolensky, G. Odintsova, Ya. Radysh, S. Seryohin, G. Sytnyk, A. Sitsinsky, V. Chmyga and others. Individual components of the humanization of public administration were highlighted in the works of V. Bakumenko, V. Bodrov, V. Vakulenko, V. Vorotin, S. Dubenko, Yu. Kovbasyuk, M. Kravchenko, O. Lebedynska, N. Lypovska, I. Nadolny, T. Pakhomova, O. Petroe, V. Ryzhyk, I. Rozputenko, E. Romat, M. Rudakevych, P. Sytnik, V. Skurativsky, S. Syomin, V. Troshchynsky, G. Chmil, L. Shklyar.

However, the attention in these studies is mainly focused on the analysis of innovations in the field of management technologies in the context of social modernization of Ukrainian society. The issues of systematic research of the connection between modernization processes and the humanization of public administration remain, in essence, unresolved and require further comprehensive development. The need to consider the issue of humanization of the public administration system in the conditions of war and post-war reconstruction of Ukraine is due to: fundamental changes in the spiritual, political, social and economic life of society; the formation of Ukrainian statehood in the context of global processes of world history; the need to accelerate reforms, the development of new methods, mechanisms and technologies in public administration that would correspond to modern trends in social progress, universal human values; the need to increase the real intellectual, professional, qualification and spiritual potential of the state and society in general and in public administration in particular; actualization of the need to create conditions for the comprehensive development of the spiritual potential of the individual and society, positive sociodynamics of spiritual life, pluralistic choice by a person of methods and forms of self-realization, formation and consolidation in society of a new system of spiritual, ideological and worldview and moral and value orientations; the need to update the state apparatus and the apparatus of local self-government bodies in accordance with the requirements of maximum ensuring their effectiveness in satisfying the interests of people; the need to develop a concept and practical implementation of a new policy in the civil service, built on humanistic values; increasing the importance of critical rethinking of foreign experience and its application in the Ukrainian civil service.

The principle of humanism in the formation of the mechanism of state activity and public administration is based on the constitutionally defined feature of Ukraine as a social state. Its policy is aimed at satisfying the spiritual and material needs of the individual, ensuring the well-being of man and society, and the real transformation of man into the highest social value. Therefore, the humanization of public administration is a key regulatory component of all transformation processes of Ukrainian society.

The historical scale of the humanization of state and administrative activity is multifaceted and complex. Deep theoretical awareness of those fateful

processes for Ukraine and appropriate consideration of historical lessons in today's practice is a necessary prerequisite for the rational organization of social life in modern Ukraine. However, the full use of historical experience is a complex process. Such experience cannot be mechanically transferred to a new socio-historical reality, and requires meticulous study, deep critical generalization and identification of the possibility, feasibility and format of its application in current reality.

1. The problem of humanization of social life in the European and Ukrainian intellectual tradition

The theory and practice of humanism is based on a centuries-old tradition. It is based on the ideas and ideals of reason and humanity, which were consistently developed by philosophers of the ancient era, cultural figures of the Renaissance era, thinkers of the Enlightenment, in particular, G. Skovoroda, and intellectuals of modern times. The concept of «humanism», which was introduced in the 2nd century BC by Cicero, contained an idea of the value and significance of man, of the possibility of realizing the humanistic ideal by social means, primarily through education (the system of school education – «Humanioria»).

Humanism as a type of value orientation was formed during the Renaissance in the 13th-14th centuries in Italy. Outstanding figures of the Renaissance (Dante, Petrarch) deepened the Cicero understanding of humanism, presented it as an expression of the “integrity of the human spirit”, evidence of the “completeness and indivisibility of human nature”¹. Ideologically, humanism freed the individual from religious enslavement, laid the foundation for a new independent science, secular philosophy, literature, and art. This movement was a manifestation of increased self-awareness in new history. The humanistic worldview was built on the individual demands of a developed personality.

Its leading position was the realization that man is the most perfect creation of nature, the highest achievement and at the same time proof of the expedient orderliness of all that exists. In man, the natural and spiritual principles are harmoniously combined; in the world system, he is the embodiment of the universal mind. Humanism proceeded from the thesis that man is an eternally moral being, therefore he built his ideological doctrine on the conviction of the limitlessness of human possibilities, the ability to self-realization and the right to freedom, dignity, happiness in earthly life.

The humanistic worldview system had a powerful influence on the entire further development of European culture. It went through different periods in its formation, the belief in the high purpose of man on earth, the cult of

¹ Політичний енциклопедичний словник / Упорядник В. П. Горбатенко; 2 вид., доп. I перероб. Київ: Генеза, 2004. 736 с.

individuality and the high appreciation of the human mind remained unshakable pillars of the new worldview.

Such was the Renaissance type of universal man, in which the ancient idea of a physically, morally and intellectually developed man was revived. The new embodiment of the humanistic ideal was the Enlightenment, with its belief in the ability of reason to eliminate evil, its right to socially construct reality and human consciousness².

At its inception, humanistic culture was consciously oriented towards a highly developed personality of the creator, thinker, a universally educated person. Back in the 17th-18th centuries, humanitarian education dominated, which could be reduced to its center – man. The volume of knowledge that underpinned it was fundamentally achievable for every educated person. Humanitarian education gave the individual a sense of the fullness of being, awareness of the intrinsic value of one's own personality.

However, at the beginning of the 19th century, the illusory and utopian nature of these expectations became obvious. The miscalculations of rationalist projects for the humanistic reorganization of the world became apparent. The fundamental principles of the humanistic doctrine seemed undermined and distorted.

In the 19th century the developed system of life and cognitive methods and principles of culture was perceived as a brake on the development of production. There was a division of culture into humanitarian and non-humanitarian, the fragmentation and specialization of which were caused by the deepening differentiation of mental labor.

At the same time, the nature of humanitarian culture, the system of its axial principles changed. It was included in the system of division of labor, turned into a branch of market production. In the new system of spiritual production, the personality of the creator, a person thinking universally in a large historical space, turned out to be unnecessary.

The new culture was oriented towards a partial individual-consumer, a conformist, included in the system of existing social relations, a simple object of social instincts. Such a person easily assimilated the usual standards of thinking, reproduced them in a stencil³.

Renaissance humanism was the first consciously set and rationally worked out program of renewal of human nature. For two centuries it developed independently of any ideological and methodological dogmas, freely combining, borrowing secular and religious ideas, creating eclectic philosophical systems.

² Людина в сфері гуманітарного пізнання. Київ: Український Центр духовної культури. 1998. 408 с.

³ Людина в сфері гуманітарного пізнання. Київ: Український Центр духовної культури. 1998. 408 с.

The humanistic method did not yet know the limits of its application, on its basis incredible hopes and projects grew, such as Dante's idea of a world monarchy headed by Italy, or the political project of the revival of the greatness of Rome by Cola di Rienzo.

The great Italian poet Francesco Petrarch (1304-1374) was the first to replace scholasticism with humanism – *humanitas* as a new secular doctrine about man, focused on the development of more perfect forms of his life. The guarantee of the truthfulness of these searches was his conviction that man is a moral being by nature, and a new ethics should be built on the best features of human nature⁴.

To substantiate the new doctrine of man, Francesco Petrarch turned to the ethical values of the ancient world, in which he sought support for his theoretical views, authorities in the fight against ascetic morality. «The thinker saw in ancient culture a set of principles that affirmed human dignity in real life, contributing to the ideological transition from illusory scholastic to real human existence»⁵. Petrarcha interpreted the Renaissance as a return to the origins of Roman civilization, which educated its citizens in the spirit of high morality. He laid the foundation of a new humanistic culture, fundamentally open to any new theoretical ideas. Humanists of subsequent generations, developing Petrarca's ideas, proposed projects for a new universal religion (M. Ficino), a new synthetic philosophy (G. Mirandola), a new ethics (L. Valla), an educational doctrine (L. Alberti), and a political system (M. Pauansky, N. Machiavelli).

A certain ground for the perception of the ideas of humanism in Ukrainian philosophical thought was laid as a result of the processes that led to the spread of pre-Renaissance ideas in Ukrainian philosophy from the end of the 15th century. This was facilitated by the synthesis of Aristotelianism and Platonism that was then taking place in Ukrainian culture, which determined the paths of progress of philosophical thought.

The spread of Neoplatonism in its Christianized version was facilitated by the acquaintance of the ancient Ukrainian reader with the works of Pseudo-Dionysius the Areopagite, which in translation into Church Slavonic have been distributed in Ukraine since the 15th century. These are the works "On the Heavenly Hierarchy", "On the Church Hierarchy", "On Divine Names", "On Mysterious Theology" and 10 epistles, the authorship of which was attributed to Dionysius, an associate of the Apostle Paul, the first bishop of Athens. In fact, these works appeared later, at the end of the 5th – beginning of the 6th century. Their author, an unknown Christian monk, tried to reconcile the Neoplatonic doctrine of unity and emanation (descent from the

⁴ Ситник П. Гуманістичні засади консолідації українського суспільства : монографія. Київ: НІСД, 1996. 44 с.

⁵ Горський В. Історія Української філософії. Навчальний посібник. Київ: Наукова думка. 2001. 374 с.

highest state of the universe to the lower stages) with Christian dogmas of the Trinity and creation (creation)⁶.

A prominent place in the worldview of Ukrainian humanists of the 16th – early 17th centuries. is occupied by socio-political issues. The complex of state and legal ideas created by them is their most significant contribution to the development of Ukrainian thought of that time. They paid the greatest attention to the problems of the origin and essence of the state and the world, as well as to the understanding of the forms of state administration. At this time in Ukraine, as in all of Europe, medieval political theories about the formation and control of the state and power by God still prevailed.

The affirmation of man as the creator of the state came later in modern social philosophy, in particular in the works of T. Hobbes and J. Locke. It is in their concepts that the state is already perceived as a purely human institution⁷.

The majority of Ukrainian humanists stood on the positions of the Divine origin of state power. This is explained not so much by the conservatism of their thinking as by the realities of the socio-political life of Ukraine, which at that time did not have its own statehood, sanctified by the «Divine origin», as was the case in neighboring «state» nations. Therefore, the idea of the Divine origin of princely power professed by Ukrainian thinkers of that time acquired political content and had a progressive character⁸.

By the way, the justification of the possibility of building one's own state even in such a specific way was also a kind of denial of Divine origin. At the end of the 16th century, when the Ukrainian Cossacks, according to V. Lypynsky, were formed as a state-forming elite – warriors, our humanists increasingly often expressed the opinion that the Ukrainian state, which arose, in their opinion, not only by the will of God, but also thanks to the efforts of ancient Ukrainians – the Rus', would be restored with the help of the Cossacks on the traditions of Kyivan Rus.

These ideas were implemented initially as demands of the Cossacks that the Polish government should not have the right to their territory (which they called the «specific Cossack dominion»), and later – as a state restored by the efforts of B. Khmelnytsky, which encompassed almost all ethnic lands where Ukrainians lived.

Ukrainian humanists of the late 16th – early 17th centuries. are aware of the need to create their own state, «which would defend the life and freedom

⁶ Orichovius St. Oratio in funere Sigismundi... // Orationes clarorum virorum hominum, vel honoris officiique causa ad principes, vel in funere de virtutibus eorum habita : Funere Sigismundi Jagellonis Poloniae Regis, Stanislai Orichovii Rutheni. – In academia Veneta, MDLIX.

⁷ Яковенко Н. Українська шляхта з кінця XIV до середини XVII ст. (Волинь і Центральна Україна). Київ, 1993

⁸ Гіденс Е. Соціологія; пер. з англ. В. Шовкун, А. Олійник ; наук. ред. №9. С. 112-123.

of the Ukrainian people by political, diplomatic, cultural, and ultimately military means.»⁹.

The exacerbation of social, national, and religious conflicts stimulated the development of thought in the state-building direction. In the new socio-political conditions, general considerations about the need to build their own state acquire a more specific meaning among domestic humanists. The right of the Ukrainian people to their own state and its governance, although justified by the will of God, is nevertheless associated with the aspirations of the human community.

At the same time, the idea of the necessity of each individual's voluntary renunciation of a certain part of his rights and their transfer in the name of the common good is being formed. For every person, – wrote P. Mohyla, – «has from God and from nature the right to life, to freedom and its protection, but he alienates some part of these rights from himself and transfers them to the bearers of state power», which as a result becomes the expression of the will and interests of all¹⁰.

Throughout the 16th century, in Europe, the process of the collapse of feudalism and the formation of bourgeois relations took place. Thanks to this, the doctrine of the origin of the state from a social contract gained new development. This idea, as is known, originated in ancient times (when the first attempts were made to explain the phenomena of social life naturally), but it found its classical completion in the works of philosophers of the 17th – 18th centuries. We are referring primarily to G. Grotius, T. Hobbes, and J. Rousseau, who taught that the creation of the state is an act of conscious activity of people, a consequence of their agreement for the sake of establishing universal peace and guaranteeing security.

The reasoning of Ukrainian humanists about the essence and purpose of the state is very close to the ideas of contemporary Western European philosophers. The state, in their opinion, should stand above all classes, groups and individual citizens and at the same time reflect the will and interest of each. It is the guardian and guarantor of ensuring the well-being of the people and the key to its free development.

The problem of connecting humanistic ideas with reality, with socio-political practice of its time was extremely relevant for many countries of contemporary Europe. Ukraine as a separate state did not exist then. But some Ukrainian thinkers considered the future path of its political development, linking it either with the past (in the form of a principality), or placing their hopes on the state-building potential of the Zaporozhian Army, whose authority was steadily growing among different strata of contemporary Ukrainian society.

⁹ Нічик В. Петро Могила в духовній історії України. Київ, 1997.

¹⁰ Наливайко Д. Козацька християнська республіка. Запорозька Січ у західноєвропейських літературних пам'ятках. Київ, 1992.

The purpose of the state for humanists is not only to quell interhuman passions and hostility, which are inherent in people under the conditions of their separated existence, but also to build a community where well-being and happiness would reign. Thus, the Italian humanist L. Bruni wrote: "if it is wonderful to give happiness to at least one person, how much more wonderful to make an entire state happy"¹¹.

The Ukrainian legal consciousness of that time was also characterized by the determination of the priority of rights over the personal will of the ruler. Let us recall at least the structure of the "Cossack republic", its "constitution", which was understood as "a system of unwritten laws, legal norms, customs and moral principles, which also had legal force"¹².

The European Christian civilization of the Middle Ages was built on the principles according to which state administration should lead communities of people to the common good. This was stated, in particular, by the holy fathers of the church, Augustine and Thomas Aquinas. This is also stated in the work compiled thanks to the Patriarch of Constantinople Photius under the title "Isagoge" (9th century), which clearly outlines the goal of state administration – to do good to citizens, to care for their common good.

Instead, the humanists of the Renaissance created the ideal of a new, Renaissance person who creates himself, works for himself and for the common good. His interests always coincide with the public good.

The high appreciation of work for the common good was clearly manifested in Erasmus of Rotterdam, who considered it useful both for the state as a whole and for its individual members: "if by mutual decision we were engaged in a common cause, then the personal affairs of each would flourish more"¹³.

Domestic humanists considered civil peace and harmony in the country to be an important element of the common good, which can be achieved only in a cohesive society. When all classes care about the common good, and not each only about his own interests. For example, Pecalid wrote about this ("He who has disturbed the peace, brings great harm to the common good")¹⁴.

The importance of educating citizens in piety, integrity, high moral and other positive qualities was spoken about (and they themselves were an example), in particular, by Sanotsky, Shimonovich, the anonymous author of «Speech» («A statesman must see the meaning of life in serving the public good, as the highest goal»), and most of all Orikhovsky, who sought to show

¹¹ Нічик В. Петро Могила в духовній історії України. Київ, 1997.

¹² Автореф. дис... канд. наук з держ. управління: 25.00.01 / Купрійчук Василь Михайлович; Національна академія державного управління при Президентові України. Київ, 2008. 20 с.

¹³ Poister, T. H. and G. T. Henry (1994), «Citizen Ratings of Public and Private Service Quality: A Comparative Perspective» // Public Administration Review. 1994. Vol. 54. N 2. March-April. P. 155-160.

¹⁴ Нічик В. Петро Могила в духовній історії України. Київ, 1997.

his fellow citizens «the path to great dignity, piety, integrity» and mutual goodwill¹⁵.

In the works of Renaissance thinkers, the idea of equality of citizens and classes before the law acquired not only a formal – legal interpretation (M. Palmieri, L. Bruni). Humanists formulated the idea of the natural equality of people, and therefore of classes (N. Machiavelli), which undermined the foundations of the then still stable feudal – hierarchical society, one of the fundamental principles of which was the idea of the primordial inequality of people.

Humanists showed their sympathy for the merchant class (C. Salutati), as well as artisans and peasants (Erasmus of Rotterdam), because these social classes, in their opinion, are the healthiest in society.

Erasmus, however, was not a supporter of establishing property equality, he only advocated smoothing out social contrasts within the existing order, wishing, like Plato, that «citizens should be neither excessively rich nor very poor»¹⁶.

Declaring the idea of equality, domestic thinkers put different meanings into this concept. Most of them (I. Vyshensky, P. Mohyla and his like-minded people, the anonymous author of «Sovitovaniy») understood it as one of the principles of early Christianity, according to which all people are equal before God, regardless of their social origin, because God is the creator of every person and the world was created by him for everyone without exception.

Other Ukrainian figures (for example, K. Sakovich) emphasized the natural equality of people, who are all born and die the same way¹⁷.

Humanists argued that a person's authority and respect for him are determined by the usefulness that a person has given to fellow citizens, a person deserves respect for noble deeds, and not for the nobility of his family.

Human dignity, they believed, depends not on social status (family lineage, nobility), not on the amount of material wealth belonging to a person (property, monetary income), but on the level of spiritual development, on moral qualities, managerial professionalism, civic consciousness. True nobility in a person depends not on his parents, but on his own worthy deeds and integrity¹⁸.

S. Orikhovsky argued that intelligence, virtues, talent, and dignity do not depend on class affiliation. In the performance of duties, all people, in his

¹⁵ Яковенко Н. Українська шляхта з кінця XIV до середини XVII ст. (Волинь і Центральна Україна). Київ, 1993.

¹⁶ Poister, T. H. and G. T. Henry (1994), «Citizen Ratings of Public and Private Service Quality: A Comparative Perspective» // Public Administration Review. 1994. Vol. 54. N 2. March-April. P. 155-160.

¹⁷ Паславський І. З історії розвитку філософських ідей на Україні в кінці XVI – першій третині XVII ст. Київ, 1984.

¹⁸ Гуманізація державного управління в Україні: сутність та основні напрями [Текст]: дис. ... канд. наук з держ. упр.: 25.00.01 / Купрійчук Василь Михайлович; Нац. акад. держ. упр. при Президентові України. Київ, 2008. 207 арк.

opinion, are equal, and the state should look at the act, not at the genus or nationality, and determine the dignity of a person in the same way as we judge a horse: if it runs well, it is a good horse... And then we do not ask whose herd the horse belongs to – Turkish or Russian¹⁹.

Ukrainian humanists were also impressed by the idea of legal equality of all citizens before the court and the law, called upon to protect not only the interests of each individual in particular, but also the common good, the guarantor of which was the state. But each of the domestic thinkers approached this ideal in his own way, which acquired its classical interpretation only in the era of early bourgeois revolutions. Some of them criticized the imperfection of the legal system, others said that laws should serve peace and influence the spread of all kinds of virtues²⁰.

Humanists gave an important place to such a socio-political and moral-legal category as justice, which characterizes the correspondence between the practical role of individuals or social groups in the life of society and their social position, between their rights and obligations, between actions and rewards, the merits of people and their social definition.

In different periods of the existence of mankind, the definition of social justice was not the same. Plato characterizes the concept of justice as such a structure of society when each of the three estates conscientiously fulfills its duties and does not interfere in the affairs of others.

For almost all humanists, the norms of justice were eternal. She is the ruler and mistress of all laws, which truly form the real basis for the existence of full-fledged relations in human society. The exception is perhaps N. Machiavelli, who wrote: "when it comes to the good of the fatherland, one should not engage in reflection on justice and injustice"²¹.

Ukrainian humanists considered justice as the compliance of the lives of individual people and society with natural law and moral law, which obliges a person to fulfill God's commandments. It was believed that the sense of justice is given to every person and in this all people are equal among themselves. State officials should take care of justice, remembering the words of the prophet Isaiah: "the goal of justice is peace, and peace is tranquility and security forever"²².

¹⁹ Горський В. Історія Української філософії. Навчальний посібник. Київ: Наукова думка, 2001. 374 с.

²⁰ Паславський І. З історії розвитку філософських ідей на Україні в кінці XVI – першій третині XVII ст. Київ, 1984.

²¹ Нічик В. Петро Могила в духовній історії України. Київ, 1997.

²² Яковенко Н. Українська шляхта з кінця XIV до середини XVII ст. (Волинь і Центральна Україна). Київ, 1993.

2. Humanistic approaches in management: continuity of tradition in the challenges of the present

A significant achievement of the Renaissance was the substantiation of the idea of tolerance – a respectful attitude towards other people's thoughts, views, and representatives of other peoples. Unlike the Middle Ages with its religious fanaticism and intolerance, Renaissance humanists recognized the right of man to freedom, defended the idea of religious tolerance and equality of peoples, and advocated freedom of conscience.

The idea of freedom as a social ideal was very popular in Ukraine for a long time. The main reason for this was the continued non-statehood of Ukraine, the attempts of foreign countries to enslave its population. Hence the popular uprisings and the emergence of the Cossacks as «absolutely free people» who fought for the right to own land and never put up with slavery.

The idea of freedom was first declared by Ukrainian humanists of the Renaissance, and then picked up by representatives of the Baroque, in whose works it also gained proper understanding. Freedom was also highly appreciated by the prominent Ukrainian philosopher G. Skovoroda:

What kind of freedom is it? What good is it?

Others say, as if it were golden.

Ah, not golden, if you compare it with gold,

Against freedom it is still mud...²³.

In the Renaissance, as mentioned, all forms of state government developed by ancient thinkers were known, but the monarchy and the republic were considered the most perfect.

The attitude of Ukrainian humanists to such a form of state government as hereditary, unlimited monarchy was generally negative. Especially not perceived were such tyrannical types of it that existed in Turkey (sultan), Muscovy (tsar), Wallachia (master), Scythia (Tataria) – khan, Spain (hereditary king). They were odious primarily because they ruled alone, disregarding the laws and rights of citizens, whom they considered their slaves, were not elected by the free will of the people and mostly did not have a real legitimate advisory body. We think that it was precisely out of patriotic feelings that such domestic thinkers as Y.Vereshchynsky, I.Dombrovsky, S.Pekalid, P.Mohyla had a mostly positive attitude towards hereditary monarchy in the form of a Ukrainian principality. There is a lot of evidence of this, as well as many testimonies of indifference to the question of the form of government in the future Ukrainian state.

For most of them, it did not seem relevant at that time. The idea of political independence of Ukraine, which had long been associated with its own princes, the “Grand Duchy of Rus”²⁴, was relevant.

²³ Українська поезія XVII ст. (Антологія). Київ, 1988.

²⁴ Гіденс Е. Соціологія; пер. з англ. В. Шовкун, А. Олійник ; наук. ред. №9. С. 112-123.

Among the Ukrainian thinkers of the above period, there were also supporters of a mixed form of government, who not only proclaimed it, but also tried to implement it.

In Ukraine, it was at that time that a republican form of government began to emerge, the state-forming factor of which was the Cossacks, because at the beginning of the 17th century, the Cossacks already had administrative structures, their own court, diplomatic services, etc. The state and political structure of the "Cossack republic" was based on a system of unwritten laws, legal norms, customs and moral principles, which, although without corresponding legal declarations, also had legal force²⁵.

Having originated in the second half of the 16th century, in the Dnieper lowlands, the Zaporozhian Cossack republic in the middle of the 17th century, grew into an all-Ukrainian Cossack state, where de facto equality was established. The supreme power in it belonged to the hetman, who was elected at the council "by shouts of the crowd and throwing hats up", that is, by direct open voting.

How did Ukrainian thinkers – humanists – relate to such a state system? Did they influence the processes or stand aside? The facts show that they were not outside observers, and some were even ideologists of the republican form of state administration in Ukraine. This is primarily Y. Vereshchynsky, who in 1596 drew up a project for the formation of an independent Ukrainian state, in which the main state-forming force was the Cossacks, headed by an elected hetman or even a hereditary "Cossack prince", who, as S. Pochansky wrote, were glorious only thanks to the Cossacks, although the latter, in his opinion, were worth little without an experienced superior:

What is a hetman without an army, or an army without him?

No, one is worth nothing without the other²⁶.

The idea of a new form of state administration of this type was not an episode in the history of philosophical thought in Ukraine. It was developed by many thinkers and statesmen of this and later periods: P. Sagaydachny, P. Mohyla, B. Khmelnytsky, Y. Nemyrych, P. Orlyk.

In the Renaissance, as nations developed, the question of the relationship between power, church, and state became more acute. The process of differentiation of secular and spiritual primaries of life became more and more noticeable: secular values were assigned to the earthly, present, and the values of faith – to the otherworldly, future.

Almost all humanists of that time to some extent disagreed with the official point of view of the church, criticized it as an institution that harms the state by its interference in its affairs (F. Petrarch, L. Vala, G. Boccaccio, L. Bruni, etc.).

²⁵ Автореф. дис... канд. наук з держ. управління: 25.00.01 / Купрійчук Василь Михайлович; Національна академія державного управління при Президентові України. Київ, 2008. 20 с.

²⁶ Горський В. Історіографія філософії і культури. Київ: Наук. думка, 1991. С. 235.

The dominant role of secular power over spiritual power, or the autonomy of both, was substantiated by N. Machiavelli, N. Cusa, Pico della Mirandola, L. Vala, T. Hobbes, M. Luther, and the Prague Hussites. And some of them, like Machiavelli, even thought about religion as a tool of state administration²⁷.

The attitude of Ukrainian Renaissance humanists to the problems of the relationship between church and secular power, church and state system was ambiguous and depended not only on their personal beliefs, but also on objective factors. Sometimes the position of the thinkers themselves changed depending on the circumstances. An example is S. Orikhovsky, who in his early works consistently condemned papal absolutism and the subordination of secular power to spiritual. Instead, at the end of his life he wrote a series of treatises where he persistently argued the superiority of spiritual power over secular.

Our humanists also defended the idea of the priority of secular power over the church. Gr. Sanotsky, Z. Kopystyansky and figures of the fraternal schools K. Sakovich and P. Mohyla discussed this problem. All of them more or less actively opposed church absolutism and were against excessive interference of the church, primarily the Catholic, in the political and socio-economic life of society.

At the beginning of the 17th century, the work of Mark Anthony de Dominic was widespread in Ukraine, which in parts even appeared in translation into Ukrainian under the title «On the Matters of the Church Commonwealth», in which the absolutism of the Roman high priest was criticized and the idea of church republicanism was put forward. This idea was also supported by Z. Kopystyansky, who believed that such issues as the organization of councils, the election of clergy, and control over church property should be resolved with the mandatory participation of secular authorities.

As for P. Mohyla, it was noted above that he also expressed the opinion about the supremacy of the tsarist power in earthly affairs. It is not for nothing that on the title page of Mohyla's book, princes Volodymyr, Olga, Boris, Gleb are depicted above, and Feodosii and Antonii below them, and not vice versa.

Some of our humanists demanded an end to the church's interference in state administration. They spoke out against spiritual jurisdiction, the privileges of the clergy, the influence of spiritual senators, and against tithes²⁸.

At the same time, domestic thinkers for the most part did not approve of the interference of the secular element in church life. And not only of the common people, artisans, but also of the king: «you cannot appoint bishops according to anyone's prescription, because the laity do not have the right to elect the bishop they want in the church of God»²⁹.

²⁷ Українська поезія XVII ст. (Антологія). Київ, 1988.

²⁸ Паславський І. З історії розвитку філософських ідей на Україні в кінці XVI – першій третині XVII ст. Київ, 1984.

²⁹ Паславський І. З історії розвитку філософських ідей на Україні в кінці XVI – першій третині XVII ст. Київ, 1984.

What did domestic thinkers see as the ideal ruler? He was to be a wise, educated (well «educated»), just monarch – a philosopher on the throne (M. Peshkovsky, I. Dombrovsky, K. Sakovich, Z. Kopystyansky). But each of them depicted his own image of such a ruler, relying on his own political orientations and the social conditions in which he lived.

Substantiating the idea of enlightened absolutism, Western European humanists and domestic thinkers insisted that the ruler should not only issue laws for his subjects, but also adhere to them himself.

The Renaissance era was a transitional form from the Middle Ages to modern times, in which the remnants of the past and the germs of the future order were chaotically mixed. Under such circumstances, the sense of the limits of political experiment was lost in public consciousness. The new historical reality sought rapid embodiment in political realities. “A new historical life emerges and the state takes on the character of a creatively constructed structure, in other words, it becomes a “work of art”³⁰.

Renaissance humanism was the first consciously set and rationally worked out program of renewal of human nature. For two centuries it developed independently of any ideological and methodological dogmas, freely combining, borrowing secular and religious ideas, creating eclectic philosophical systems.

The views of Ukrainian humanists of the 16th – early 17th centuries on the current issues of the state and public life of that time, thus, do not always have a coherent conceptual presentation. More often they are represented in works of various genres in the form of reflections, expressions of their opinion on one or another socio-political topic, which in the process of research reconstruction are compiled into a certain system of views on the problems of the origin and essence of the state, on forms of public administration, etc.

Recreated through the analysis of monuments of different content, these views testify to the transition of Ukrainian authors from medieval state and legal concepts to the Renaissance vision of the above-mentioned problems; to the understanding of the latter from the perspective of applying state and legal concepts of the Renaissance to existing domestic socio-political realities; to the creation on this basis of models of a possible future state system of Ukraine. These ideological achievements of Ukrainian humanists were a powerful impetus in the further formation of state and creative ideas in Ukraine.

The rapid development of social life in the 16th-18th centuries. radically shifted the emphasis in the interpretation of the essence of man. Direct experience convincingly proved that he is something qualitatively different than just a perfect mechanism, an organic part of nature, moreover, man has shown his ability to counteract nature, subjugate its forces and create things that are not subject to the law of nature. For the enlighteners, man appears as

³⁰ Ситник П. Проблеми формування національної самосвідомості в Україні : монографія Київ: НІСД, 2004. 226 с.

a part of a social organism. His life and activity are completely dependent on social existence³¹.

Interpretations of the essence of man also found their development and completion, respectively, in pseudo-optimistic concepts: K. Marx.

K. Marx called his teaching real humanism (=communism), emphasizing by this that he had overcome the abstract moralism of European humanists, including the illusory nature of Feuerbach's ethics of universal love and happiness. At the center of his teaching, K. Marx placed not just a person, but a specific social subject – the working class. He was entrusted with the world-historical mission of ensuring the material conditions for the absolute self-affirmation of man, transforming him into an end in itself of social development.

The real humanism proclaimed by K. Marx as the ideal of a social order is morally and ethically incompatible with his own anthropocentrism. No matter how paradoxical it may seem at first glance, a society in which human life is proclaimed to be absolutely self-sufficient ("everything is in the name of man, everything is for man!") cannot be humanistic. It lacks grounds for love of neighbor. If a short human life is devoid of transcendent meaning, then the desire of each individual to seize as many goods as possible for himself will be logical and justified, because the meaning of life is seen in the consumption of these goods and the enjoyment associated with them.

Marx could not find a satisfactory answer to the question of the meaning of human life. Trying to excessively exalt man, he humiliated him, depicting him as an essentially worthless creation of dead matter, which appears due to a random coincidence of circumstances at some point in the boundless Universe and disappears forever without a trace³².

The modern civilizational breakdown, the transition to an information-type society, has led to a change in spiritual coordinates. The intensive disintegration of traditional social and cultural communities, the usual way of life and values has led to the decline of the classical ideological orientations of humanism. The basic principles of anthropological humanism, laid down by Renaissance thinkers, are subject to revision – faith in the eternal morality of man, his mind, the ability to rebuild the world on spiritual principles. There is a need to rethink the ideals of humanism, to develop a new humanistic culture. The way out of the existing spiritual vacuum is in the search for new humanistic value orientations.

Theorists of the new humanism demand the humanization of social relations, the overcoming of class antagonisms through the consensus of different interests, the expansion of the social base of humanism.

³¹ Ситник П.К. Становлення системи державного управління в Київській Русі. Матеріали наук.-практ. конф. до 90-річчя держ. служби України (кіїв, 18 листоп. 2008 р.): у 2 т. / за аг. ред. О.Ю.Оболенського, С.В.Сьоміна. Київ: НАДУ, 2009. Т. 1. 48 с.

³² Ситник П.К. Становлення системи державного управління в Київській Русі. Матеріали наук.-практ. конф. до 90-річчя держ. служби України (кіїв, 18 листоп. 2008 р.): у 2 т. / за аг. ред. О.Ю.Оболенського, С.В.Сьоміна. Київ: НАДУ, 2009. Т. 1. 48 с.

“It is the sober and realistic analysis of man, his culture and the social world that testifies to the irresistible role of ideals, value systems, moral and worldview guidelines, beyond which all human activity loses its meaning and evaluation criteria become impossible”³³.

All economic, technical and worldview transformations taking place in modern civilization testify to the exhaustion of the anthropocentric picture of the world, of man's claims to a dominant position in the universe. It was not the humanistic value orientation that suffered defeat, but the type of human attitude to reality that it had adopted in the rational-calculating activity of man of the modern era.

Information processes unfolding in modern production create the prerequisites for the humanization of the way of work and life of the individual. But they are contradicted by the value attitudes developed in the early capitalist era, when the value of human individuality was defined in opposition to nature, society as an autonomous and self-contained world.

Such a person asserted himself not in a free dialogue of cultures, ideas, values, but through mastering external reality, subjugating, suppressing it by means of instrumental technology, reflective procedures of cognition. The attitude towards nature and towards man was brought up by rationalist methodology as to a simple subject of action, an object of arbitrary reconstruction on the basis of total control of mental, social and anthropological processes³⁴.

The revival of the humanistic ideal at the present stage of development of society is connected with the idea of domination, suppression, mastery known from the beginning. In the opposite case, even overcoming economic collisions will not stop the destruction of the human in man. A revival in a new form of ideas about the intrinsic value of man is needed. In social science, the need to develop a new humanistic doctrine, “capable of ensuring the transformation of man, raising his quality and potential to a level that reflects the growing responsibility of people in the world” has been expressed³⁵.

There is an urgent need to develop a new ethics that would set a different program for human behavior, help remodel it in accordance with social and individual values that are favorable for harmonious life on the planet.

The freedom of self-affirmation of a person should be realized in the presence of diverse options for self-expression, tolerant acceptance of different positions, equal partnership between man and the world, man and nature, man and man. And in the implementation of such an approach, one of the key roles belongs to public administration, specifically social and regulatory and legal filling of its humanistic content.

³³ Гуманізація державного управління в Україні: сутність та основні напрями [Текст]: дис. ... канд. наук з держ. упр.: 25.00.01 / Купрійчук Василь Михайлович; Нац. акад. держ. упр. при Президентові України. Київ, 2008. 207 арк.

³⁴ Людина в сфері гуманітарного пізнання. Київ: Український Центр духовної культури. 1998. 408 с.

³⁵ Горський В. Історія Української філософії. Навчальний посібник. Київ: Наукова думка. 2001. 374 с.

CONCLUSIONS

Taking into account historical experience and analyzing sources devoted to various aspects of the humanization of public administration indicates the appropriate reorganization of the public administration system at the current stage of social development (in conditions of war) in line with increasing requirements for the political elite and state authorities to build a state in which a working person will truly become the master of his fate and his country, will be able to exist with dignity, and comprehensively develop his creative, professional, and cultural potential. Today, these processes are not only the subject of research, but are reflected at the legislative level in different countries of the world. There is an active search for optimal models and effective means and mechanisms for the humanization of public administration.

The Renaissance changed the status of man, he was presented as a part of nature, its most perfect creation. This unity is justified in all aspects: from the structural-functional (man is a perfect mechanism) to the aesthetic (man is the most beautiful creation of nature). However, the rapid development of social life in the 16th-18th centuries again radically shifted the emphasis in interpreting the essence of man. Direct experience convincingly proved that he is something qualitatively different than just a perfect mechanism, an organic part of nature, moreover, man has shown his ability to counteract nature, subjugate its forces and create things that are not subject to the law of nature. For the Enlightenment, man appears as a part of a social organism. His life and activity are completely dependent on social existence.

Therefore, the historical experience of the development of the system of humanization of public administration in the Renaissance era should be objectively assessed and maximally implemented in the modern realities of Ukrainian statehood in the conditions of war and the post-war period. These state-administrative measures of the then rulers are very instructive, and must be taken into account when developing and practically implementing the management strategy and tactics of the modern Ukrainian state.

ABSTRACT

In the monograph section, various approaches to forming a humanistic concept of relations between the state and society are analyzed and summarized. The system of humanization of public administration is explained, along with its social role and essence. The humanization of government-society interaction is justified as a strategic direction for the development of relations between the two; the most appropriate forms of public administration organization for resolving social issues and guaranteeing the humanization of public life are identified; the role of spiritual and value orientations in the humanistic transformation of administration is revealed. It has been demonstrated that a person's right to self-affirmation can only be fulfilled in the context of a variety of self-expression options, tolerant acceptance of differing viewpoints, and an equal partnership between humans

and the natural world, the world, and other humans. And putting such a strategy into practice is one of the main responsibilities of public administration, particularly when it comes to the legal, social, and regulatory aspects of its humanistic content. It is observed that the information processes taking place in contemporary production establish the conditions necessary for the personalization of the working and living environments of individuals. They are, however, at odds with the value systems that emerged in the early capitalist period, when the value of human individuality was defined in opposition to society and nature as separate and independent entities.

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