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## Historical prerequisites for the formation of the foundations of the modern humanitarian policy of Ukraine

### Історичні передумови формування підвалин сучасної гуманітарної політики України

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#### Abstract

The purpose of the research is to study historical background of formation of basements of contemporary humanitarian policy of Ukraine. The subject of the study is the humanitarian policy of Ukraine at different times of the development of the country. Methodology. The following methods of scientific knowledge helped to achieve the objectives set in the Article: logical modeling, logical and semantic, historical and legal, comparative analysis, abstract and logical. Research results. The legal instruments, which determined the principles of policy in the humanitarian sphere of various state systems on the territory of modern Ukraine in historical retrospect are considered. Considerable attention is paid to problems and difficulties, as well as approaches to the periodization of the history of the state and law in Ukraine, the periods of policy implementation in the humanitarian sphere on the Ukrainian lands at different times. Practical implementation. The peculiarities of the historical aspects of the formation of Ukraine's humanitarian policy, which are related to long

#### Анотація

Метою дослідження є вивчення історичних передумов формування підвалин сучасної гуманітарної політики України. Предметом дослідження є гуманітарна політика України в різні періоди розвитку країни. Методологія. Досягненню поставлених у статті завдань допомогли такі методи наукового пізнання: логічного моделювання, логіко-семантичний, історико-правовий, порівняльного аналізу, абстрактно-логічний. Результати досліджень. Розглянуто правові документи, які визначають принципи політики в гуманітарній сфері різних державних систем на території сучасної України в історичній ретроспективі. Значну увагу приділено проблемам і труднощам, а також підходам до періодизації історії держави і права в Україні, періодам реалізації політики в гуманітарній сфері на українських землях у різні часи. Практична реалізація. Визначено особливості історичних аспектів формування гуманітарної політики України, які пов'язані з тривалими бездержавними періодами, коли Україна входила до складу державних систем

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stateless periods, when Ukraine was part of the state systems of various empires, are determined. Value/originality. It is proven that the Soviet period of totalitarianism could not destroy the progressive assets of the Ukrainian people in matters of State formation according to the Western model.

**Keywords:** civilizational approach, historical background, humanitarian policy, periodization, social security, legal instruments.

## Introduction

It is difficult to argue with the fact that each sphere of social relations, its legal regulation has long historical background of the formation; past experience has a direct effect on the state of affairs that has developed in the present. Unlike advanced countries of the Western world (Western civilization such as the USA, Great Britain, France and other countries), in which State institutions and, accordingly, State policy in various spheres formed over tens or hundreds of years, Ukraine began to build its own institutions according to the Western model only in 1991; after 2014 this process took place in difficult, and after February 24, 2022 – in extreme conditions (in the sense of full-scale armed aggression of Russia against Ukraine). The key problem is that the States concerned have had hundreds of years of experience of establishing their own statehood for hundreds of years, in contrast to Ukraine, which was part of different State systems (the Russian Empire, Austria-Hungary, the Polish-Lithuanian Commonwealth, etc.). As an example, in the United States the institution of private property and its «sanctity» and inviolability has functioned since the time of creation of states; in Ukraine it actually began to exist only in 1991 (because in Soviet or imperial time in most of the territory of Ukraine private property as such did not exist).

Given the problem of lack of long-term statehood and the current problems threatening the lives and health of people, the stable functioning of economic mechanisms, and the existence of society (Kharytonov et al. 2021, p. 158), arises the problematic question of periodization of the history of the formation of humanitarian policy in Ukraine, which preceded the period of modern Independent Ukraine. It is this problematic question that appears before this scientific study, as well as the coverage of the substantive content of humanitarian policy in established periods.

різних імперій. Цінність/оригінальність. Доведено, що радянський період тоталітаризму не зміг знищити прогресивні надбання українського народу в питаннях державотворення за західним зразком.

**Ключові слова:** цивілізаційний підхід, історичне підґрунтя, гуманітарна політика, періодизація, соціальне забезпечення, правові документи.

Thus, the purpose of the article is to determine the main periods of the formation of humanitarian policy of Ukraine, which preceded the modern period of independence, as well as the main content of such policy.

## Methodology

In order to achieve the goal and solve the set tasks set in the Article, a set of general scientific and special research methods were used. The methodological basis for the Article was made up of general scientific and special methods of cognition, in particular:

- logical modeling method was applied for the development of methodological support for studying historical preconditions of formation modern humanitarian policy of Ukraine;
- logical and semantic helped to deepen the conceptual apparatus and determine the essence and content of the Ukrainian humanitarian policy;
- historical and legal method made it possible to allocate the stages of development of humanitarian policy on Ukrainian lands at different times;
- the method of comparative analysis was useful when examining methodological approaches, concepts and developments of leading scientists on the problem under consideration, and identifying features and characteristics of State humanitarian policy on each stage of its development;
- abstract and logical method was applied for summarizing theoretical propositions, establishing cause-and-effect relationships and forming relevant conclusions.

## Literature Review

The essence of humanitarian policy is based on the consideration of a person as a kind of center

of social harmony and development. The term “humanitarian” comes from the concept of “humanism” – a worldview principle associated with the concept of the human being as the defining goal and the highest value of society (Sytnyk, 2012).

According to Rozputenko and Moskalenko (2012), an essential component of the core functions of public administration is the proper functioning and development of education, science and culture, thanks to which the constitutional right of every citizen to obtain a certain level of education and involvement in cultural heritage is realized.

Kirieleva, Khmil and Holubchik (2017, p. 4) believe that management in the social and humanitarian sphere is essentially humanistic. But none of the countries of the world considered humanism as the most important criterion for the formation and implementation of State social and humanitarian policy. The transformation of humanism into a tool for determining the strategy and tactics of the development of the society requires qualitative changes in the organization and functioning of institutions of power and education, science and production, politics and religion, culture and art. At the same time, a special role belongs to the concept of management, which must be developed and given a humanistic content.

Zdioruk and Stepyko (2011, p. 13) interpret the humanitarian policy of the State as the consistent adoption of measures aimed at supporting and intensifying these processes in accordance with the determined priorities and national interests, and its essence should be the creation of conditions for the identification, formation and development of creative potential of individuals and society as a whole. The humanitarian policy of the State aims to humanize all spheres and branches of social life, create conditions for the maximum self-realization of each individual, is aimed at the formation, development and preservation of fundamental universally civilized values, which are the basis and core of harmony and co-operation in the society. The humanitarian component of State policy is aimed at creating the conditions for the realization of social and cultural human rights, intellectual and cultural opportunities, implementation of the principles of social justice, support of social solidarity based on democratic values and civil rights and freedoms, countering manifestations of xenophobia, chauvinism, racism, any forms of discrimination based on religious, linguistic or national-ethnic characteristics.

Thus, State humanitarian policy is a systematic and consistent activity of the State in relations with the individual and society in general, which is carried out through the bodies of the State executive, legislative and judicial authorities involving the public and taking into account basic human rights and aimed to achieve high vital, spiritual and intellectual level of the individual, both in his (her) own interests and the interests of the State as a whole.

## Results and Discussion

Before considering the main milestones and the content of humanitarian policy on Ukrainian lands, it is worth dwelling on approaches to periodization in general regarding the history of Ukraine and Europe, as well as to the periodization of the history of the State and law of Ukraine, the history of social services (as an example of one of the areas of humanitarian policy). The issue of the emergence and development of such a concept as humanism in Europe and Ukraine, the development of ideas of humanism in Ukrainian lands also deserves special attention.

For a long time, as a result of Ukraine being part of the “prison of nations”, that is, in the Soviet Union, the so-called formation approach to the periodization of history (in the Western world – the so-called civilizational approach) prevailed in the historiography, the history of the State and law. The main features and periods of each should be highlighted. The formational approach is based on the fact that world history is divided in accordance with a certain prevailing type of socio-economic relations; thus, the Marxists, by the formative approach, distinguished the primitive-communal period, the slave, feudal, capitalist and post-capitalist, as well as socialist periods (as a kind of “crown” of history) (Zashkilniak, 2022). In Europe, the following periodization of history is often used: primitive times; ancient world; Middle Ages; early modern times; new time; modern times. The civilizational model sees the historical process as a holistic simple development of various unique civilizations; such civilizations have their own foundations and go through a number of stages in their existence, respectively producing unique in content and form organization models, and the development moves from less advanced to more advanced stages in accordance with foundations laid in every civilization. The stages of civilization development are distinguished by qualitative characteristics that determine the content and form of the stages. For example, it is possible to highlight the periods of existence of

the civilizations of the Ancient East, Ancient civilization, etc. In general, Ukraine belongs to Western civilization, which is characterized by the periodization that the European states had undergone.

At the same time, if we talk about the advantages and disadvantages of such periodizations, the civilizational approach does not pay enough attention to the issues of interaction between different State civilizational systems. The formalization approach hyperbolizes the socio-economic factors of the historical and historical and legal process, and the method of material production (the already mentioned slavery, feudalism, etc.) is considered an important criterion for division, and this method of material production determines all other spheres of social life, the legal system in particular. Instead, the civilizational approach gives preference to the cultural factor; here the determinant is culture, in particular behavioral one (traditions, customs, etc.) (Reznik, 2008, pp. 10–12). When it comes to highlighting the issues related specifically to the humanitarian sphere, which is primarily "tied" to cultural factors, such a civilizational approach gains an additional advantage in application.

There are different approaches to the periodization of the state-legal systems operating on the territory of Ukraine, since, unfortunately, for a long time, Ukrainians had not have their own statehood, but were part of different empires. Clearly, the policy in the humanitarian sphere was formed in accordance with a certain state-legal system, so it is worth considering those options for periodization of the history of the State and law that are currently widespread in legal science.

I. Terliuk (2011) proposes to use as a basis of periodisation the problem-chronological principle of separation of the process of development of state-legal systems on the territory of Ukraine in different historical periods. The author highlights the following periods: 1) the State and law on the territory of Ukraine in pre-Slavic times (Scythian states, ancient city-states of the Northern Black Sea region, etc.); 2) Russian state and law (chronological framework from the 3rd - 4th centuries. A.D., when the first Slavic political entities appeared until 1569 or before the complete liquidation of Russian state elements); 3) the Cossack State and law (from the 15th century to the middle of the 16th century, when the Zaporizhzhya Sich and the next stage, which began after the formation of the Ukrainian

state of the Hetmanship, from the middle of the 17th century and its liquidation and incorporation into the Russian Empire at the end of the 18th century); 4) the State and legal system in the ethnic Ukrainian lands during the imperial era – the period from the last quarter of the 18th century until 1917 - 1918 (at that time, the state-legal systems and the corresponding practices and traditions regarding the humanitarian policy of the states-empires operated on the territory of the Ukrainian lands); 5) the emergence of the newest national Ukrainian statehood and law (1917-1921) and the parallel existence of four Ukrainian State formations: the Ukrainian National People's Republic of the era of the Ukrainian Central Council and the Directory era (the second Ukrainian National People's Republic), the Ukrainian State (Hetmanate) and the West Ukrainian People's Republic; 6) The state and law in the Western Ukrainian lands during the interwar period and during the years of military confrontation between the USSR and Germany (the peculiarity is that Western Ukraine, Northern Bukovyna and Transcarpathia were part of Poland, Romania and Czechoslovakia, respectively. The governments of these countries determined the humanitarian policy of Ukrainians); 7) Soviet state and law in Ukraine; 8) The state and law of independent Ukraine.

In his turn, Pylypchuk (2014, p. 55) allocates 10 periods of the development of the State and law on the territory of Ukraine and calls it "classical": "1) state formations and law of ancient people, in particular the Northern Black Sea region and the Azov region (8th century BC – 3rd century AD (according to some sources – 4th – 7th BC); 2) State entities and the right of the times of the auto union of tribes, Rus land or Rus (4th – 8th centuries), Kiev Rus (8th – 13th centuries) and the Galicia-Volyn principality (first half of the 13th – first half of the 16th centuries); 3) statehood and law of Lithuanian Rus (second half of the 14th – first half of the 16th centuries) and the rule of the Polish-Lithuanian Commonwealth (second half of the 16th – first half of the 17th centuries); 4) statehood and law during the times of the Ukrainian Cossack State (17th – 18th centuries); 5) administrative system and law on Ukrainian lands as part of the Russian and Austro-Hungarian empires (end of 18th – beginning of 20th centuries); 6) State revival and legislation of Ukraine during the period of national liberation struggles of 1917–1920; 7) establishment and approval of the Soviet state-legal system in Ukraine (1917–1939); 8) State and legal status of Ukrainian lands during the Second World War (1939–1945); 9) the state and

law of the Ukrainian Soviet Socialist Republic of the period 1945–1991; 10) the State and the law of sovereign Ukraine (since 1991).

Humanitarian policy is a problem not only of administrative law or the history of the State and law, but also of the science of public administration. Usachenko and Tymtsunyk (2013, pp. 37–38) distinguish 8 periods in the history of State administration: Scythian-Sarmatian, Antique and Early Slavic (Antsian); Kiev-Russian and Galician-Volyn; Lithuanian-Russian and Polish period; Cossack period; stateless period; the period of liberation struggles 1917–1920; Soviet period; period of the independent Ukraine.

Similar opinion about periodization is held by researchers Pomaza-Ponomarenko & Kriukov (2016, pp. 8–9). Radically different periodization of the history of the state and the law offer by L. Bostan and S. Bostan (2008).

The history of the State and law is generally divided into two periods: the era of state-caste society and the era of civil society (Bostan, 2011, p. 15). That is, the turning point is the moment when the population in the State became equal in political rights at the legislative level. If we consider the history of Western civilization, the tuning point is the consolidation of norms on the freedom and equality of citizens and the liquidation of State society in the US Constitution (the Bill of Rights) and the French Declaration of the Rights of a person and citizen. A similar document appeared on Ukrainian lands much later and was associated with the restoration of Ukrainian statehood during 1917–1920s, when equality of rights and freedoms of a person and citizen was also introduced at the constitutional level.

Dzoz (2007, p. 4) sheds light on the historical aspects of Ukraine's humanitarian policy from the standpoint of socio-philosophical analysis and confirms the stated opinion that a significant negative of the absence of statehood during the nearly seventy years of being the part of the USSR and during the period of tsarism was the absence of an independent humanitarian policy of Ukraine. Since Ukrainians had been without their own State for a long time, it became important to transfer their cultural values among the ordinary population. In this context the statement by Dzoz is quite appropriate: "Such characteristics as the philosophy of the heart, family upbringing, respect for a person, mother and parents, high spirituality (faith, hope, love), love for the homeland, desire for freedom and

independence, etc. constitute a kind of "humanitarian matrix" distinguishing it among similar phenomena of other folks" (Dzoz, 2007, p. 17). In the times of the absence of their own State, the humanitarian policy of Ukrainians preserved this so-called "cultural matrix", which was built from the standpoint of humanism, that is, it was distinguished by morality and humanity, and precisely such principles were taken as the basis of the humanitarian policy of modern Ukraine.

The scientist examines philosophical aspects, worldview and mental categories, but in the context of our research, it is necessary to focus the attention on the historical foundational documents on the development of the humanitarian sphere in Ukrainian State institutions. The specificity of humanitarian policy during the time of Kyivan Rus depended on a number of factors, including the peculiarities of the system of organization of state power and feudal suzerainty-vasality, the influence of religion, etc. Such an event as the conversion of Kievan Rus in 988 had a fundamental impact on humanitarian policy (although this is only the starting point from which Christianity only began to spread rapidly among the common population). For a long time, religion and the church had a significant influence on all spheres of cultural life, education, and medicine.

Christianity in Kievan Rus had an impact on all spheres of social relations and worldview; precisely from 988 with the official establishment of the Christian religion and church, the Rus joined the Christian Western civilization. Besides, social relations had changed; the State and the church began to take care of those category of persons, who is now called socially vulnerable. In the worldview of people, including empowered ones, a Christian concept of help is beginning to form, that comes from the basics of the Christian morality of helping one's fellow man (Furman & Pidhurska, 2014, p. 29).

During the reign of Volodymyr the Great, such an institution as a State school appeared, but only children from noble families studied there (since, for the most part, the highest positions in the State required precisely educated people, and only the representatives of the nobility were appointed to such offices). At the same time, there were schools attached to churches and monasteries, which became the centers of education in places (Pyrih, 2015, p. 485).

If we talk about the legal instruments of that time, then it is worth highlighting the Statute by Volodymyr the Great in 996, when, besides the fact that the church had to pay a tithe, the church became an institution that in the State policy of social security. Namely, it was entrusted with the tasks of supervising hospitals (which, in fact, also functioned at churches and monasteries), baths, shelters for lonely people, taking care of socially disabled people (in the modern interpretation of such categories). The medieval feudal code of laws "Ruska Pravda" also included some articles, whose rules were related to social security (Yushkov, 1935; Tkachenko, Yu. 2018, p. 128).

The principality of Galicia-Volyn became the legal successor of the Ukrainian State tradition after Kyivan Rus. After the liquidation of the principality, the Ukrainian lands eventually came under the rule of the Grand Duchy of Lithuania, and later – the Polish-Lithuanian Commonwealth. The Lithuanian Statutes can be called an important legal landmark of those times. The Lithuanian Statute of 1588 provided for assistance to persons with certain physical disabilities (deafness, muteness, blindness, missing limbs, etc.) (Pankov, Muzychenko & Kivalov, 2004). If we characterize the period of the Middle Ages in general, then the medieval statehoods were almost not interested in the issues of social security, development of hospitals, etc. The church made a significant contribution to this problem.

The Ukrainian Cossacks, who, after the formation of the proto-state of Zaporozhian Sich created their own Ukrainian statehood – the Hetmanship gave a powerful impetus for the Ukrainian state-building process, development of schools, higher education institutions, cultural sphere, etc. The researchers note that the birth of the Ukrainian Cossacks influenced the development of book printing, schooling, the creation of so-called brotherhoods, colleges, and the activities of the Ostrozka and Kyiv-Mohyla Academies, which became the centers of the scientific and cultural and educational life of Ukrainians. The Lviv, Lutsk, and Kyiv brotherhoods, printers, and scientists contributed to the growth of the general culture of the Ukrainian people, and the Cossack State also created institutions that provided assistance to crippled war veterans. It is worth highlighting the State mission of such hetmans as I. Vyhovskiy, P. Doroshenko, I. Mazepa, and in combination with the ideas of freedom, defiance of the Ukrainians and the power of the Cossacks contributed to the formation of Ukrainian

spiritual culture (Kalakura, Rafalskyi & Yurii 2015, pp. 59–60).

At that time, the concepts of democracy, freedom, dignity, etc. were actively introduced among Ukrainians, and even after being under the oppression and cultural influence of the absolute monarchy of the times of the Russian Empire and the totalitarian Soviet Union for hundreds of years, Ukrainians preserved their traditions, and unlike Russia and Belarus followed the path of development of the State model of liberal democracies (it is worth noting that the development of the ideas of freedom, democracy, civil society, the rule of law, rejection of tyranny is, from the standpoint of national security and defense, an extremely important aspect of the State's policy in the humanitarian sphere).

During the 18<sup>th</sup> century Moscovia, and later – the Russian Empire was methodically engaged in the process of absorbing Ukrainian Hetman Statehood; at the end of the century, all democratic State institutions were liquidated, the regimental system was abolished, the gubernatorial-regent system of the empire was introduced, part of the population was enslaved and lost its freedom. Besides, part of the Ukrainian lands became part of the Austrian (later – Austro-Hungarian) empire. Thus, until 1917–1918, Ukrainian lands were part of two empires and could not create their own humanitarian policy at the State level. However, the Ukrainian national movement in humanitarian and political forms became quite active; all this led to the Ukrainian national revival in the 19<sup>th</sup> century – at the beginning of the 20<sup>th</sup> century. Ukrainian non-state, often clandestine and prohibited organizations, associations spread the ideas of European humanism, the views of the German thinker Herder, who attributed the main role in the national consciousness to language (Troshchynskiy, Sytnyk & Kupriichuk, 2016, p. 110).

We will focus on those acts that were already adopted by the Ukrainian State during the Ukrainian national revival of 1917–1920s, and which concern the State policy in the humanitarian sphere, since, firstly, at this time, Ukrainians restored their own national statehood and, secondly, the legal instruments adopted at that time were of fundamental importance in the sense that for the first time on the territory of Ukrainian lands the ideas of equality before the law, as well as the ideas of the development of

Ukrainian culture, education, etc. were proclaimed at the legislative level.

After the collapse of the Russian Empire in 1917, Ukrainians got a chance to create their own statehood, and they did not neglect it. At that time, Ukrainians created the Ukrainian People's Republic of the era of the Central Rada, the Western Ukrainian People's Republic. Bright from the point of view of State formation, however, unfortunately, short was the period of the Ukrainian State or the Skoropadskyi Hetmanate, the Directory of the Ukrainian People's Republic. All these State entities chose the access of the broad masses of the population to the institutions of the humanitarian sphere, promoting the spiritual and cultural realization of Ukrainians, their involvement in management of humanitarian processes at the State level, in the processes of improving the mechanisms of management of the humanitarian sphere, providing equal opportunities for the spiritual development of a person and a citizen, providing citizens with cultural services from the State as the main principles of ensuring the protection of human and citizen rights and freedoms (even when it came to gender equality) in the development of the humanitarian sphere (Troshchynskyi, Sytnyk & Kupriichuk, 2016, p. 111).

The direction of State policy in the humanitarian sphere in the time of the Ukrainian Central Rada was already determined in its appeal to the Ukrainian people on March 22, 1917 – the Ukrainian people should determine their own destiny. In such a way, the new government clearly outlined the direction of the introduction of the Ukrainian language into State life and education (which during the Russian Empire was actively); it was a fundamental step and decision taking into account previous two hundred years of oppression. That is, the document that laid the foundations for the future policy of the Ukrainian government contained important rules regarding the introduction of the Ukrainian language; nowadays, the issue of the development of Ukrainian language is also relevant against the background of Russian aggression.

Another important act was the resolution of the All-Ukrainian National Congress (this is a representative forum of the Ukrainian movement, which legalized the Central Rada not as a purely Kyiv organization, but as an institution representing the interests of Ukrainians from the entire territory of Ukrainian lands that were part of the destroyed empire) in

April 1917, where the revival of the Ukrainian language, culture, education, the creation of higher education institutions, cultural and educational institutions, and the need to introduce Ukrainian periodicals were among the tasks. For similar purposes, the General Secretariat was formed after the 1st Universal of the Central Rada as an executive authority, which was involved in the implementation of State policy and in the humanitarian sphere (there was a general secretary for humanitarian affairs), and this government actively created Ukrainian gymnasiums, secondary schools, etc. (Kupriichuk, 2015, p. 15). After the 4th Universal and the Declaration of the Independent State, a number of ministries dealing with issues of State policy in the humanitarian sphere were formed instead of the General Secretariat of the Council of People's Ministers.

Legislative activity in humanitarian policy issues of the Ukrainian People's Republic was based on the principles of a legal welfare State, the principles of the rule of law and the equality of all citizens. The constitutional acts affirmed the sovereignty of the Ukrainian State and people to create their own independent policy including humanitarian one. The Constitution of the Ukrainian People's Republic (Statute on the State System, Rights and Freedoms of the Ukrainian People's Republic) dated of April 29, 1918 defined the foundations of the main directions of State policy, the principles of such policy. Clauses 11 and 17 of the Constitution defined the equality of rights of men and women, the right to freedom of conscience, and, accordingly, equal rights to education, social services, etc. (Law of Ukrainian People's Republic No. 0002300-18, 1918).

The Law "On the Abolition of School Districts" is also, among the acts related to the policy in the humanitarian sphere. It granted a wide range of rights to local self-government in the field of education, the involvement of the representatives of national minorities in the management of education (Vestriuk, 1997, p. 76).

The legislative efforts of the Central Rada became fundamental ones in matters of State policy in the humanitarian sphere; each nationality received the right to national autonomy within the limits of the Ukrainian People's Republic, the right to independent organization of the national and cultural life of the population. Such autonomy was automatically granted to Russians, Poles, and Jews; other peoples were able to obtain such a status if at least 10,000 citizens submitted an

application. Such a policy in the humanitarian sphere regarding national and cultural autonomies confirmed the civilized democratic approach of the Ukrainian authorities to take into account the national interests of minorities (Vestriuk, 1997, p. 100).

The Central Rada paid considerable attention to the policy regarding the development and functioning of the Ukrainian language in the public space. The Circular of the Council of People's Ministers to the provincial and district commissioners "On the use of the Ukrainian language" ordered to remove all acts of the Provisional Government of Russia, and to translate those that were not canceled into Ukrainian. All inscriptions and verses should have been immediately made in the Ukrainian language as well. This Circular should be widely brought to the attention of the population through all government and public institutions, county, city and parish councils" (Vestriuk, 1997, p. 182).

According to the Law "On the Introduction of the Ukrainian Language in the Banking and Trade Sphere" all inscriptions, signs, documents, etc. in trade and industrial, banking and other institutions were to be written in the State language, but duplication in other languages was not prohibited. The rules of the law also applied to any products manufactured in Ukraine (if there are labels or inscriptions on them), the language of record keeping should have been Ukrainian. In case of violation of norms, the law provided for a fine (Vestriuk, 1997, p. 229).

Thus, during the short period of existence of Ukrainian statehood in the form of the National People's Republic of Ukraine of the Central Rada, the Ukrainian authorities actively introduced the Ukrainian language into State institutions, as well as into the economic and social sphere. At the legislative level, Ukrainian was supposed to become the only official language in public State institutions and in the private sector. Compared to modern realities, the Law "On Supporting the Functioning of the Ukrainian Language as the State Language" (Law of Ukraine No. 2704-VIII, 2019), which introduces Ukrainian language into all spheres of public communication, was adopted only on April 25, 2019; modern Ukraine, unlike the Central Rada, needed decades to adopt such a Law.

The Memorandum of the Ministry of Internal Affairs to the Government of the Ukrainian People's Republic of April 25, 1918, entitled "On

the liquidation of monuments of the times of the autocracy", can also be indicative one. The Ministry of Internal Affairs proposed to liquidate the mentioned monuments. The Ukrainian authorities immediately set a course for the elimination of the monuments glorifying the royal past. However, in modern Ukraine under conditions of full-scale aggression, there are still monuments to Russian emperors and generals with an unequivocally negative publicity.

P. Skoropadsky significantly changed the approaches to State management in Ukraine; his regime can be called authoritarian-monarchical, not democratic one, but in matters of policy in the humanitarian sphere he continued the development of the foundations by the Central Rada. He also maintained laws and by-laws of the times Central Rada in the humanitarian sphere. The foundations of the State policy in this area were defined in two fundamental documents – the "Charter to the All Ukrainian People" and the Law "On the Temporary State Structure of Ukraine". In the "Charter" the Hetman stressed the need for social security by the State, the rights of all workers. In the Law "On the Temporary State Structure of Ukraine" he proclaimed freedom of religion. It is worth noting that the Law defined the basic progressive civil rights of people (inviolability of housing, presumption of innocence, etc.), which was definitely a positive aspect of getting the best western practices (Pyrih, 2015, pp. 38–42). The Minister of National Education and the corresponding ministry (later – the Ministry of National Education and Arts), as well as the Ministry of Labor and Public Health were to deal with humanitarian policy.

In the government notice "On the state system and policy of the Ukrainian State" dated May 10, 1918, of the Main Directorate "On the establishment of 350 scholarships at secondary comprehensive schools and the allocation of 77,500 rubles" dated August 6, 1918). Scholarships were also allocated to teachers of Ukrainian (Decree "On the appointment of twenty scholarships for the training of teachers of a higher school with the Ukrainian language of instruction" dated September 16, 1918).

The Government established scholarships at secondary general education schools, including for Ukrainian teachers; enshrined the right to defend dissertations in Ukrainian; Departments of Ukrainian Studies were to be opened at universities. On November 26, 1918, The Charter of the Ukrainian Academy of Sciences was adopted, preceded by the Law "On the

Establishment of the Ukrainian Academy of Sciences in Kyiv".

These acts, adopted during the time of P. Skoropadsky, testify to the priority in the development of the humanitarian sphere; functioning of the Ukrainian language in public space; promotion of the development of Ukrainian science and higher education. Legislative initiatives also provided for substantial funding for the specified purposes.

During the time of the Directory, as a result of the complex military and political situation, the legal instruments of the previous Ukrainian State, the legislation of the Russian Empire, the Provisional Government, the Ukrainian Central Council, and the Soviet government were in force on its territory. The main line of the Directory became the policy of ukrainianization of school. The following Laws were the most important ones: "On the State language in the Ukrainian People's Republic" (mandatory use of Ukrainian in the army, navy, in State and public institutions), "On the State management of education in the territory of the Ukrainian People's Republic", "On the maintenance of arts and crafts schools, workshops and the temporary staff of these schools", "On the formation of a commission for the reorganization of secondary art education", as well as a number of other resolutions (Kupriichuk, 2015, p. 18).

### Conclusion

Thus, if we consider the main periods of the history of the State and law on the territory of Ukraine, we can highlight a number of features regarding the historical aspects of the formation of Ukraine's humanitarian policy. Firstly, unfortunately, for a long time, namely hundreds of years after the disappearance of Kyivan Rus and the Galicia-Volyn Principality, except for the Cossack State and the short period of reconstruction of Ukrainian statehood during the years 1917 – 1920s, Ukrainian lands were part of other States and, respectively, humanitarian policy was formed not by Ukrainians, but by those States that had established their power. At the same time, locally, non-state organizations, which were often outside the law, were engaged in various spheres of humanitarian policy regarding the development of Ukrainian language, culture, education, etc.

Secondly, the situation was complicated by the fact that the Ukrainian lands could simultaneously be in different state-legal systems (Russian and Austrian, then Austro-Hungarian

Empire). The States belonging to different civilizational systems had exerted their own influence on Ukrainian lands. For a long time (for example, the influence of Western civilization during the time of the Polish-Lithuanian Commonwealth, the Austrian (Austro-Hungarian) Empire, or being the part of the totalitarian Soviet Union, which opposed itself to Western civilization or in the absolutist Russian Empire).

Therefore, after the restoration of independence in 1991, Ukraine had to rebuild, including its own humanitarian policy, based on the standards of the Western civilization of liberal democratic legal States, where there are no ruling ideologies, but the pluralism of thoughts and ideas prevails.

This is also why Ukraine faced in 1991 a lot of problems of domination of the Russian language and culture, Soviet communist ideology in the worldview of ordinary citizens, in education, approaches to social security, and health care (inhibition of the transition to western-style insurance medicine and the spending an enormous amount of money on obsolete Soviet-type medicine).

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