

Culture as a Priority of Humanitarian Policy

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The concept of “culture” as a component of humanitarian policy and national security is analyzed. It has been established that “culture” contributes to the establishment of the status of identity in the international arena, as the “social contract” must be formulated in its bosom. Concepts such as: “culture,” “ethnicity,” “people,” “nation” are defined. Such normative acts as: UNESCO resolution “The role of culture in ensuring stability, peace and security: a new international agenda,” the Law of Ukraine “On Culture,” “UN Millennium Declaration,” the concept of humanitarian development of Ukraine (NAS of Ukraine). It has been proven that the sphere of culture is not limited to the exhibition and artistic space, but is an environment of values and ideology, and we must build a culturally marked world of humanitarian policy. This should become our state-building position and a conscious choice. After all, they become nations through blood, the creation of state institutions, and most importantly – culture.

Keywords: culture, humanitarian policy, ethnicity, people, nation, national idea, social contract

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Introduction

Culture is values and norms, human capital and dialogue, the social contract and the country’s success story.

Culture is not a luxury that begins after meeting basic needs. Culture is not limited to such material heritage as museums and exhibition spaces, and culture is a way to preserve the human image and human face. This is *second nature*, in the language of G. Hegel. Culture is a necessary component of state strategy.

Namely, the sphere of culture is a window of opportunity for a meaningful cultural policy that promotes and affirms the status of identity in the international arena. The sphere of culture, along with the methodological apparatus of philosophy, is an environment for the formulation

of a social contract, a sphere of transformation of meanings into clearly nurtured principles and values, according to which communities live and develop.

The sphere of culture is the foundation of the formation of human personality and an indicator of the development of society. Based on the above values, we believe that the level of development of society depends on the development of culture, in the bosom of which should be formulated social contract.

For example, the field of law is not only a corpus of normative summaries, but is a mirror of all social processes, reflecting the culture of thinking of the community, both its positive aspects and all possible pathologies. Confirmation of this thesis can be found in B. Kistyakivsky (1868-1920), who notes the following: “the existence of law – not in articles or paragraphs of laws, but in the minds of the whole community and its individual members” (Kistyakivsky, 1996: 98). That is why each country has its own legal system, which reflects either a high level of culture of thinking in society or is a denominator of legal nihilism.

For us scientists, it is important to speak the language of facts, to be within conceptual certainty. Accordingly, before moving on to understanding culture as a component of humanitarian security, we must define the concept of “culture.” According to researchers, there are more than 600 definitions and interpretations. Such a wide variety of definitions is explained by the fact that culture extends to almost every humanities discipline. Thus, within the encyclopedic dictionary, culture is considered an interdisciplinary discipline and is defined in such sections of scientific knowledge as cultural anthropology, sociology, social psychology, social sciences, politics and economics (according to the *Encyclopedia Britannica*). Hence, culture permeates all areas of social life, because it always concerns the norms and values, intelligence and spirituality, the formation of Man (“self-made personality”). Among all the definitions, we bring to your attention the definition proposed at the World Conference on Cultural Policies, held under the auspices of UNESCO (1982). According to which, “culture is a set of characteristic material, spiritual, intellectual and emotional features of society, which includes not only various arts, but also lifestyle, basic rules of human existence, value systems, traditions and beliefs” (Popovych, 1998: 3). Thus, culture covers the spheres of material and spiritual, intellectual principles, science, art and way of life. Culture forms a view of the world, a system of values and beliefs and contributes to the flourishing of the personal beginning of man.

One of the most famous Ukrainian researchers, M. Popovych (1930-2018), the author, *Essay on the history of the culture of Ukraine, Red Century, Being human, Philosophy of Freedom*, working on the conceptual-categorical apparatus of culture formulated his definition. “Culture is a manifestation of people’s lives, which is expressed in various models of their behavior and means and products of their activities, including ideas, ideals, norms and values” (Popovych, 2009).

Culture is the beliefs and actions that determine the way of thinking and models of interaction with the world, oneself, and others. These are beliefs that create ideals, norms and values that are reproduced in everyday practice. Accordingly, the subject of the theory and history of culture is a “cultural personality,” i.e., a thinking personality who improves in the process of his personal formation. Thus, the semantic certainty of the concept of culture is not limited to its material achievements. Back in 1919, Mykhailo Hrushevsky formulated the question, “who are we and where are we going?” The answer to which acquires full significance in the concept of “national culture” of each country and nation.

On the question of the concept of “nation”

By “nation,” we mean:

- a) historically formed community of people, characterized by the presence of a common language, territory, economic life, mental composition;
- b) people connected by common origins and historical traditions;
- c) a community of people united by illusions about common ancestors and a common “hatred” of neighbors (something like a “collective myth”);
- d) there is no nation without a “national idea,” without a “national cultural core,” which consists of two components: “national history” (which sets and determines the idea of the people) and “national history.” The core (cultural and political) is formed at the value level, not the instrumental level;
- e) the basis of the “cultural core” is national history and literature, and the “political core” – the idea of a sovereign state and the existence of a “social contract.” The existence of the state (state form) is a key element, and it creates an environment for the formation of community.

Thus, a nation is a community of people of different ethnic origins, united by cultural and political nuclei, who are citizens of their state (within which they acquire rights, freedoms and responsibilities), united by a common national idea, a common social contract. It is a political organization operating in the form of a state united by a “social contract” and a “national idea.” Two important factors of the state are the observance of civil rights and responsibilities and the effective functioning of state institutions.

Analyzing the concept of “nation,” we must get acquainted with the figure of Vyacheslav Lipinsky and his concept of the Ukrainian political nation, based on the territorial principle. The essence of which is set out in the work, *Letters to the brothers-farmers*. We must unite around the “national idea,” unite around the ideological constant; this idea became the starting point for Vyacheslav Lipinsky (1882-1931), a native of the Polish nobility, a student of Jagiellonian and Geneva universities, Ukrainian historian, sociologist, publicist, an ideologue of the conservative-monarchist direction of socio-political thought, who self-identified as a Ukrainian. In *Letters to the Brothers-Farmers* (Lipinsky, 1919-1926), the researcher clearly stated the need to create a Ukrainian political nation based on the territorial principle, in contrast to other populist projects, which put forward the primacy of the language criterion. If we lose statehood, territory, we will inevitably lose language. “The fate of the nation is determined by the leading strata” – the aristocracy, the elite, which is “an active minority, not a passive majority of the state and the nation” (Lipinsky, 1919-1926). The intelligentsia must rationally understand and articulate the subconscious, spontaneous directions that operate in society. And on this basis to formulate a national idea. Without this, it is impossible to form a “nation, “cultural and national integrity.” The main condition for the creation of Ukrainian statehood is unity: religious, regional, political, organizational, national. The reason for the “chronic” loss of Ukrainian statehood is the lack of unity among Ukrainians. Only our own state, built by the Ukrainian nation on its ethnographic territory, will save it from economic collapse and bloody anarchy. No one will build the Ukrainian state himself, and no one will make a nation for us if we do not want to be a nation. Ideology is seen as the driving force of national revival. If we lose the state, the integrity of our borders, we will inevitably lose both language and culture. We may be different in our ethnic origin, but we must be united as a

“nation,” we must be united around a national idea. It is the conscience of the nation. “Nation – spiritual unity – is always born of the state – territorial and political unity” (Lipinsky, 1928: 65). Nations are divided into non-state and enslaved. Non-state actors are those who do not have a nation-state as a real embodiment of their independence.

V. Lipinsky was critical of nationalism, its radical forms. He believed that nationalism is of two types: state-building and state-destructive, the first of which is patriotic, and the second is chauvinism. Slogans, internal imbalances are a sign of chauvinism, and the consolidation of the nation around a balanced “national idea” is patriotism (Lipinsky, 1919-1926). How thin is the line between patriotism and chauvinism, but how devastating can be the consequences of not being able to distinguish between these views and beliefs. As Mykhailo Hrushevsky rightly and sometimes prophetically pointed out, the Ukrainian people belong to a European family with historical ties and national character, but at the same time, he warned against cultivating “ideals” and patterns: “We must not adapt our lives to any ideals. Liberation from forced dependence on Moscow life should not be a substitute for one dependence on another, even if it is voluntary. Ukrainian life must be emancipated in general” (Hrushevsky, 1917). Go your own way. This should be today’s strategy of Ukraine. They become nations through blood, culture, through the pain of conscious formation of the state. To be a citizen, Ukrainians must show their “spartan sense of duty” (Hrushevsky, 1917). We must be worthy of the times in which we live.

The development of the infrastructure of state institutions is an indicator of legal culture, law and order, is the basis for the development of all other social manifestations. This is the key to creating a healthy community that has a future. Lubomyr Husar said: “nationalism is to love one’s own and disrespect others, and patriotism is to love one’s own and respect others. There is a great temptation in nationalism, and it is not Christian. We need to love our own and respect others” [Husar].

Culture, like the entire humanitarian bloc, is an indicator of the state of development of society. Thus, in the field of culture and philosophy, the meanings and values that should be a priority in the construction of public policy are formulated. Culture is that which is connected with the development of human potential. Without this, we will not be able to succeed in science, education, private or public life. We must have the courage to use our own minds. Remember Kant’s appeals “Sapere Aude!”, “Have the courage to use your own mind!” Living in a global and changing world, we ask questions that allow us to learn the basics of governance, learn the tools to build effective institutions, and build a healthy community.

Research methodology

The issue of the humanitarian sphere is the subject of research by many researchers, including such as W. Dzož (2007), who played a leading role in humanitarian policy in the process of social modernization; V. Gorbulin (2009), who, in turn, strengthened the importance of elites who must put national interests above personal in the context of creating a favorable climate for the flourishing of humanitarian policy; O. Postupna (2012), who described in detail the components of the humanitarian sphere; A. Childs (2013), who studies the level of threats, conflicts and intolerance in the field of global humanitarian policy and substantiates the conceptual basis of the strategy of cultural theories on the security of humanitarian assistance. Thus, V. Gorbulin calls for a bold formulation of the social contract, in which the central place is given to the national idea, the core of which is culture. Without which it is impossible

to formulate a state strategy. Culture is always values and meanings. In general, Ukrainian security is impossible without social and political harmony, without the serious role of the non-governmental sector. So, we have a long way to go to a secure European, democratic Ukraine. This requires the consolidation of the whole society, our common path to success.

Humanitarian policy and values

Let us recall the opinion of O. Paschaver (2015), who surprisingly aptly noted that if the population professes some values and institutions are built on others, it means that such state institutions do not work. Nominally they exist, but they do not reflect reality. Among the social values of the European O. Paschaver includes, first, freedom for himself and for others; secondly, responsibility; thirdly, trust and effective cooperation with fellow citizens. Responsible freedom and responsible cooperation are key principles of European social values (Paschaver, 2015). In contrast, the behavioral feature of Ukrainians is to trust only the immediate environment, which is confirmed by sociological data. In some places, we tend to justify our failures and shift the responsibility onto others. However, the responsibility must be personal.

Thus, the humanitarian policy is about values, ideology, and the ability to maintain ideological balance in a changing world. Important views in this aspect – Aurelio Peccei (1908-1984), Italian scientist, public figure, founder and president of a powerful think tank – the Club of Rome, a researcher of global models of human development. Emphasizing that the development of mankind has reached a turning point, therefore, today's man must be more focused and think like never before, because his decisions depend not only on the lives of the present but also future generations. Aurelio Peccei emphasizes that the problems of the surrounding world are related to the inner crisis of man himself; the key to salvation lies in man himself (Peccei, 2020: 31). Man must change and rewrite principles and norms, his life according to habit and on the path of awareness, must promote “the emergence of new values and motives – spiritual, philosophical, ethical, social, aesthetic and artistic” to become the basis for cultural development. Consciously come to the main *healing* goal of such humanism – the restoration of human cultural harmony and balance of the human system. We must decide how we want to see the future and regulate and regulate our activities accordingly. It is about the collective and personal responsibility of man to the world in which he lives (Peccei, 2020: 37). The researcher rightly supports the idea of the “outer limits” of the planet and the “inner limits” of the man himself, the value of cultural heritage, which must be preserved and passed on to future generations (Peccei, 2020: 39). Aurelio Peccei also warns us to refrain from the tendency towards universalization, which, on the contrary, will lead to the erasure of the unique features of each culture. We must preserve the cultural heritage and unite the efforts of scientific disciplines, including archeology, epigraphy, paleography, philosophy, ethnology, anthropology, history, to protect the cultural heritage, we must develop a conceptual framework and concrete proposals to achieve our goal.

We must cultivate respect for the cultural heritage we have. Fight for the values of the civilized world. Learn to live by the rules. The ultimate beneficiary of such responsibility should not be international organizations, missions, resolutions, but ourselves because no one will do this job for us. We have to go our own way. We must realize that only culture opens to us the world of spiritual values, becomes a refuge in times of crisis, times of uncertainty. In order to make quality progress on the issue of Ukraine's humanitarian policy, it is necessary to

unite the efforts of the political establishment, experts and the public environment. Use state, strategic thinking. We have a double task before us to open Ukraine both for the world and for ourselves. We must have the courage to admit that we do not know our own history and culture. We need to define the “national idea”, formulate a social contract and start writing our own success story.

As the sphere of culture is not abstract, accordingly it is regulated by norms, legislative acts and activity of the basic institutions which we should consider.

Analysis of the resolution *The role of culture for resilience, peace and security: a new international agenda promoted by UNESCO*

Let us start by understanding the international program, which is designed to ensure global security and promote the spread of humane values, respect for dissent and religious tolerance. This is the resolution entitled *The role of culture for resilience, peace and security: a new international agenda, which was developed at the initiative of UNESCO* (The role, 2021). The document addresses the threats and conflicts that are destroying World Heritage sites. Culture is defined as one of the most vulnerable areas, which is subjected to deliberate destruction, robbery, persecution of persons on the basis of their cultural, ethnic or religious affiliation, which is a violation of their cultural rights and sometimes encroachment on their personal rights. In this document, the idea of the connection between culture and human identity, respectively, the violation of cultural rights is perceived by people as an encroachment on the boundaries of their personal space, which further makes dialogue, reconciliation and peace impossible. The most dangerous are those conflicts based on ethnic or religious arguments. This document affirms respect for cultural pluralism, religious tolerance, respect for shrines, monuments, museums, libraries, archives, and religious leaders. Respect for dissent is prescribed and a call for dialogue of understanding and mutual enrichment of cultural traditions with other peoples is proclaimed. This document testifies in favor of an educational mission within the framework of humanitarian policy, which unites the spheres of culture, security and human rights, and global peacekeeping activities. It is about forming a coordinated position on the protection of culture, cultural pluralism as the only possible tool for achieving understanding and respect for life together in a civilized global world. In this context, we should mention the researcher Anis Van Engeland (Engeland, 2016), who studied the specific tools of the above humanitarian mission, balancing between the specifics of regional culture and universal human rights. The author substantiated the idea of creating a criterion, a certain set of universal values that would help resolve cultural conflicts.

Meanings of the Law of Ukraine “On Culture”

In the meantime, let’s turn to the understanding of Ukrainian legislation, projects and resolutions that define the sphere of Ukraine’s humanitarian horizon: first of all, it is the Law of Ukraine “On Culture” (Vidomosti Verkhovnoi Rady Ukrainy (VVR), 2011, № 24, p.168) (Law, 2011). With the changes introduced in accordance with the WWR Laws from 2013 to 16.07.2020, according to the main provisions of which, namely, paragraph №6 culture is defined as a set of the material and spiritual heritage of a particular community (ethnic group, nation), which accumulates and enriches over a long period of time, is passed down from generation to generation, includes all arts, cultural heritage, cultural values, science, education and reflects the level of development of this community (Law, 2011). It should be noted that

this definition unites the spheres of material, spiritual, intellectual and emotional principles of the community and includes not only different types of art, but also the way of life, the basic rules of human life, the value of systems.

However, in the Law of Ukraine “On Culture,” there is no clear distinction, the dichotomy of three different concepts, such as “ethnicity,” “people,” “nation.”

If “ethnos” is about blood kinship, a set of features that unite us externally, then “nation” is a more complex concept that means ideological community, unity around the “national idea,” determines the formation and protection of the state. Only those who position themselves as a “nation” have the desire to create a state, to nurture a national culture. Only those who self-identify as a citizen of the nation are able to give the most valuable thing – their lives for the country.

Thus, “ethnicity” is an ethnic community united by its collective myth of ethnicity and its origins. At the level of “ethnos,” there is a relationship “own” – “foreign,” genetic features are clarified, the unity of origin, customs, language, way of life is established. “Ethnos” is a group of people between generations, united by long coexistence, common language, culture, self-awareness.

In turn, the “people” is the subject of history. Modern Constitutions speak of the people “as the bearer of sovereignty and the only source of power.” The people became a subject of the international legal system in 1945 as a result of enshrining in the UN Charter the principle of “equality and self-determination of peoples.” Belonging to a nation is determined not so much by biological as by socio-cultural factors, general cultural skills, values, traditions. It is a historically formed community of people who have certain views, interests and psychology. It is a collection of people united by belonging to a certain society.

After all, a “nation” is a historically created community of people characterized by a common language, territory, economic life and mental composition. People connected by a common origin and historical traditions. There is no nation without a *national idea*, without a “national cultural core,” which consists of two components: *national history* (which sets and determines the idea of the people) and *national history*. The core (cultural and political) is formed in the “world of ideas.” The basis of the *cultural core* is national history and literature, and the *political core* is the existence of a sovereign state and a *social contract*. The presence of the State (state form) is a key point. Thus, a “nation” is a community of people of different ethnic backgrounds, united by a cultural and political core, who are citizens of their state (within which they acquire their rights and freedoms), united by a national idea and a “social contract.” Political organization in the form of a state, united by a *social contract*, a “national idea.”

Accordingly, by the term “folk culture,” we mean traditions, customs, authentic folklore, everything that has a collective author. And, exclusively under the concept of “national culture,” we are not talking about isolated examples of talents and artistic heritage, but about an idea that can unite, about the ideology of the state system. Without a nation’s awareness of its “national idea,” there is no effective cultural policy.

Thus, it goes without saying that the use of concepts such as “ethnicity,” “people,” “nation” as synonyms is unacceptable because they have a completely different meanings. Without realizing their differences, we cannot build a meaningful and effective cultural policy. In order to pursue an effective cultural policy, it is necessary to formulate a “national idea” and to reach a consensus in reading one’s own history. Be united, steadfast and strong. Then our voice will become more visible in the world.

Understanding of the “Millennium Declaration,” UN General Assembly and the concept of humanitarian development of Ukraine, NAS of Ukraine

Among the normative acts that are important for the sphere of culture, we should also mention the Millennium Declaration signed by Ukraine (UN Millennium Declaration, 2000), adopted in 2000 at the session of the UN General Assembly. Within which the collective responsibility for the establishment of the principles of human dignity, justice, equality at the global level is enshrined. The fundamental values of the 21st century define such principles as: freedom, equality, solidarity, tolerance, respect for nature, shared responsibility for the management of global economic and social development. Thus, this declaration is a map of established universal values recognized by the entire civilized world, but this declaration lacks specific mechanisms for implementing these principles in accordance with the local and regional characteristics of each country.

We should also mention the concept of humanitarian development of Ukraine, the National Academy of Sciences of Ukraine, according to which the main goals of humanitarian development are: “ensuring the implementation of human rights proclaimed by Ukraine; optimization of public relations and achieving civil harmony in society; reproduction and development of intellectual and spiritual potential of the nation” (Concept of humanitarian, 2021).

It should be noted that this project of humanitarian development of Ukraine refers to clear statistics and international rankings. In particular, there is a reference to the UNDP report on human development, according to which Ukraine ranked 45th in 1990 and 85th in 2009. Yes, the inefficiency of modernization of Ukraine society has led to certain manifestations of moral, ethical and legal anomie. The interdependence of economic prosperity and cultural development is proved. The interdependence between the quality of life and investment in human capital has been established. On the way to the project implementation, the priority of cooperation between the state and civil society has been established, the symbiosis of which provides both a consensus of decisions and a credit of public trust. This project was written in 2012 and was to be implemented by 2020.

Newly created institutions of modern Ukrainian culture

Among the leading institutions that testify to the qualitative changes and construction of a fundamentally new cultural space of Ukraine, we can highlight the following:

1. Ukrainian Institute, whose mission is to “strengthen the international and domestic subjectivity of Ukraine through cultural diplomacy” (Ukrainian Institute, 2021).
2. Ukrainian Cultural Foundation, whose mission is to promote “the creation of a developed ecosystem of culture and creativity in Ukraine, which allows to generate and disseminate new values and common values in society and contributes to the preservation of cultural heritage and development of Ukrainian culture in the context of modern world trends” (Ukrainian Cultural Foundation, 2021).
3. Ukrainian Book Institute, the purpose of which is to “support publishing, promote reading, stimulate translation activities, promote Ukrainian literature in the world” (Ukrainian Book Institute, 2021).
4. Dovzhenko Center, which is the largest film archive in Ukraine, “which stores more than 6000 titles of feature, documentary, animated Ukrainian and foreign films and

thousands of archival documents on the history of Ukrainian cinema. The mission of the Dovzhenko Center is to develop new views on the generally accepted history of cinema and history as such, to study the transformation of national memory, the reflection of artistic and historical processes through cinema” (Dovzhenko Center, 2021).

These institutions are a form of a new cultural space, which must be filled with content, meanings, ideas and connected by a thin thread of ideology that unites, reconciles, enriches us as the Ukrainian nation. We stand on the principle that all institutions of the Ukrainian cultural space should be subordinated to one goal – the discovery and promotion of our culture for themselves and for the world.

After all, culture is a field that is not limited to exhibitions and museums, it is an environment of values and ideology, and we must build a culturally marked world of humanitarian policy. We are convinced that nations are not born, but become. Sometimes through blood, through trials, by building state institutions, by uniting around a *national idea* based on a cultural code. Building self-identity through culture.

Conclusions

We have to go our own way, to unite around the *national idea*. We are united by the beauty of Ukrainian Baroque architecture, frescoes of Sophia of Kyiv of the 11th century, music by D. Bortniansky, A. Wedel, M. Berezovsky, Ukrainian avant-garde O. Arkhipenko, O. Bogomazov, O. Exter, a monumental painting by M. Boychuk, naive art M. Primachenko, miracle-world of flowers K. Bilokur. This is an incomplete list of great names in Ukrainian culture. We need to learn to respect and carefully value our past, which enriches us and opens Ukraine as a country of high, elite culture. Around the value of which we can unite. Because a nation always arises from an idea, as Vyacheslav Lipinsky rightly remarked. We may be different in our ethnic origin, but we must be united as a “nation,” we must be united around a “national idea.” “The nation – spiritual unity – is always born of the state – territorial and political unity, not vice versa” (Lipinsky, 1928: 65). This should be the strategy of Ukraine today. As M. Hrushevsky said, the Ukrainian people belong to the European family with its historical connections. languages and national character, but at the same time, we must refrain from borrowing samples. “We must follow the path of studying our history, find the essence of our self-identity, know ourselves and open ourselves to the world, – says Myroslav Popovych, – to master and learn to create a certain set of cultural phenomena, we need not only a system of skills but also system values. We often do not understand what exactly these cultural achievements of people in those past times meant, as well as how we should read and perceive them today” (Popovych, 1998: 3).

To achieve qualitative progress in the development of humanitarian policy and public administration, it is necessary to promote the growth of the quality of “human capital,” i.e., to invest in education, to model the socio-humanitarian strategy of Ukraine today. And thus to educate and form a new generation of people who will create those social institutions that will reflect our true values and beliefs. It is an investment in the intelligence of human capital that will allow us to build a country of equal opportunities and justice. Thus, without the effective functioning of social institutions, qualitative progress and development of a smart community are impossible. Let’s appreciate Ukrainian culture and remember that it is a culture that gives political strategies persuasiveness and charm.

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