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# HISTORICAL CONTEXT OF THE INSTITUTIONALIZATION OF STATE-SOCIETY RELATIONS IN THE FIELD OF VOLUNTEERING IN UKRAINE

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### Abstract

The article analyses the course of the history of the state-society relations in the sphere of volunteering in Ukraine. The main purpose of the paper is to systematize existing knowledge in that area. The author characterizes every stage of the development of the state-society relations in the sphere of volunteering. The result of the study is the list of the key stages of the history of the state-society relations in the sphere of volunteering and visual embodiment of chronological axis of this process in Ukraine.

### Key words

volunteering, state-society relations, historical context, milestones, Ukraine

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## 1. Introduction

Ukraine's independence acquisition in 1991 and especially the victory of the Dignity Revolution in 2014 determined the relevance of the welfare state development. However different periods of Ukrainian history differently affected the relations between government institutions and the community, especially in issues of voluntary socially useful activity. Nonetheless, the latter also had different social positions depending on the stage of history. Therefore, understanding of such context provides the integrity of a view of volunteering, comprehensive review of this phenomenon in the system of state-society relations, the complexity of its study.

It should be noted that the history of state-society relations on the basis of volunteering is contex-

tual background of the genesis of volunteerism, because its features characterize the role and the place of the phenomenon in the system of state-society relations at a particular historical moment, and there are reasons, pledge, results or consequences of its state. Therefore, it is impossible to consider the historical aspects of state-society relations in the field of volunteering separately from the history of volunteering or history of the state and its people. Especially because the volunteering and the state are two closely related categories, as the first arises from the second's limitation as a consequence of inadequate reaction of government authorities to the needs of the society and its social problems. History shows that the inability or unwillingness of the state to respond to social challenges adequately lead to the occurrence and further development of volunteer-

ing. A striking confirmation of this view in Ukraine is the rise of volunteering during the Anti-terrorist operation. It demonstrated responsiveness to new realities of Ukrainian society, the ability to respond effectively to the challenges of war, the ability to solve extremely complex problems associated with maintaining defence capability, sometimes opposed certain helplessness of government bodies (Голуб, 2015).

However, the property of volunteerism to accentuate imperfect of a state as a regulator of social processes does not mean the inevitability of an antagonistic nature of the state-society relationship, especially in the area of volunteering. Rather, history shows the prevailing harmony in the relations between participants of this social process.

It is necessary to take into account the historical experience, which later became the modern understanding of volunteering. It formed the basis for public attitude to such kind of activity and its formation in the system of the state-society relations.

Some Ukrainian researchers consider the charity chronology needs to be started with ancient times, primitive society. In their opinion, standards of mutual assistance appear during that period of history, which greatly influenced the subsequent development of mankind. Referring to the data of archaeological research, the scientists argue that mutual support, an expression of humanity in dealing with fellow countrymen were inherent tribal society representatives (Бондаренко et al., 2012). However, for the purpose of this work it is more valuable knowledge about such activities in terms of state entities, as consideration of historical aspects of volunteering through the paradigm of state-society relations, ensure the correct approaches to the study subject.

## 2. Middle Ages

Availability of historical forms of contemporary understanding of volunteering as a practice of providing voluntary assistance is typical for Ukrainian past. It has its roots in medieval Kievan Rus. It should be noted that virtues of philanthropists and benefactors are always been inherent in Ukrainians. Samples of Ukrainian folk wisdom clearly demonstrate the importance of the fundamental principles of volunteering for our ancestors. These proverbs praise the desire to help one another, especially those who are in dire need of such assistance. One of their English analogues is: "A single thread from everyone – and there is a shirt for a naked one". These examples demonstrate a respectful attitude of Ukrainians to the archetypes of national volunteering that has

passed through the centuries, handed down from generation to generation, and at the same time indicate the significant role of the first germs of modern volunteering in Ukrainian society.

With the adoption of Christianity in Kievan Rus providing voluntary charitable assistance became a form of embodiment of Christian commandment of love for neighbour (Юрченко, 2009). Researchers believe that the activities of a doctor Agapit is the historical fact that confirms Rusichi providing unselfish assistance to the needy, based on moral and ethical traditions of Orthodoxy. In the eleventh century the doctor provided medical (not quackery!) assistance to the sick and refused to accept payment for it (Ковальов, Kovaliov, 2015).

Given the obvious public perception of the modern version of the medieval volunteering, the state's attitude to samples of mercy and charity as archetypes volunteering, raises important given the research of historical aspects of volunteer activities in the state-society relations. The indicator of the role of volunteering in ancient Kyivan State is the princes' attitude to it as the key link of the governance of that time. Historical and literary monuments that have survived, give us reason to believe such activity as a means of social accomplishment and its important place in public policy of Kyivan princes.

The chronicles tell us about the kind-hearted character of Volodymyr, Grand Prince of Kiev, which in 996 ordered "every poor and the needy to come to the prince's court and take everything they need, drink, and food, and money from the treasury". In addition, he transported food and beverages for those poor and needy who could not get to the prince's yard (Близнець (ed.), 1989). However, it should not equate charity of rulers, in which they were actively involved, with their princely duties because helping the poor was voluntary matter of benefactors, imbued with the ideas of Christian morality.

The priorities of the public policy of Grand Prince of Kiev Yaroslav unison reflected in his personal charity mission. It is not so much flesh pleasure or everyday needs of Rus as a princely assistance aimed at spiritual perfection. It is known that Yaroslav Mudry founded schools, libraries and took care of them. He also founded the school for three hundred orphans, who studied the art of war as well as reading, painting and various crafts. In his legislative activity he paid special attention to people in need. He formally approved charity by making special section of the Charter of the Church and the Land. According to new rules, priests and bishops were responsible for taking care of the poor and needy. In addition, the researchers noted legislative consolidation of caring for the younger generation, emphasis on care,

children protection in the first written code of laws 'Ruska Pravda' (Матяж, 2009).

The successor to the throne, Prince Vladimir Monomakh, clearly emphasized the need for socially useful activity for the benefit of vulnerable groups. At the beginning of the twelfth century in his 'Manual for Children', he calls for the continued care of those who in need. "First of all, do not forget the poor, and if it is possible feed them as well as orphans. And protect widows ... And wherever you come from and wherever you left off, give to drink and feed the needy" (Близнецъ (ed.), 1989).

Traditions of Kiyian Rus princes of 'well doing' were strengthened throughout the history of Galicia-Volyn principality (1199–1349). At the same time basic underlying principles of volunteerism gradually took a more confident position in the Ukrainian society. So, today we know that Prince Roman, who died in poverty, gave all his belongings to the poor as well as Prince Yaroslav Osmomysl in his spiritual testament ordered to give all his possessions to beggars and monasteries (Вертеловский, 1994).

It should be noted that such behaviour of rulers was based on their personal beliefs and desire to help those in need. This situation corresponds to one more key principle of modern volunteerism - voluntariness. Personal participation of Kyivan princes in different forms of volunteering of that time as well as their attention to the problems of normalization of its basic principles give us reason to suggest the important role of the volunteering in the lifestyles of medieval Ukrainian state. We can conclude that the launching of foundations of public attitudes to issues of volunteering refers to that time as well as historical gaining of the state favour by the volunteering.

During the Polish-Lithuanian period (XIV – first half XVII) a new stage in the history of national volunteerism has been started. Its characteristic features were the organizational embodiment and its systemic signs of charitable activities. The current national volunteering acquired these features thanks to the Orthodox Brotherhoods, a kind of Ukrainian religious and national organizations, uniting artisans, peasants, Cossacks, merchants and Ukrainian tycoons in their ranks. They had a clear structure. They strictly adhered to organizational discipline in the achievement of the goal – the preservation of ethnic identity of the Ukrainian people.

In the context of the history of volunteerism, Brotherhoods are viewed through the considerable attention that they paid to the social support of the most vulnerable members of society - the elderly, disabled, homeless, orphans. This embodied in various forms of assistance, such as the establishment

and operation of hospitals, orphanages etc. But the Brotherhoods believed that cultural and educational activities are the main means to goal achievement. This led to the appearance of about 30 fraternal schools that were kept at the expense of Brotherhoods in the early seventeenth century. Children of all strata of society had the right to study in these institutions. It should be noted that children from poor families and orphans studied for free (Рощина, 2009). That is why we believe that it is necessary to consider the Brotherhoods activity as an important step in strengthening the philosophy of volunteering in Ukrainian society.

Do not neglect the contribution of the brightest representatives of Hetman Era in the development of Ukrainian charity, which is kind of volunteering. Scientists believe that Ukrainian hetmans, Cossack leaders and rank and file Cossacks wrote a glorious page in the history of national charity, focusing on church, education and culture of the seventeenth and eighteenth centuries (Костишак, 2015). Among the historical figures of that time, who strengthened the philosophical foundations of modern volunteerism, is necessary to mention such Hetmans as Ivan Mazepa Ivan Skoropadsky, Danylo Apostol, Cyril Razumovsky and his brother Alexis. In addition we must recall Colonels Michael Myklashevsky, and Constantine Mokiyevesky, Sich Hetman Petro Kalnyshovsky and other benefactors. They all left their certain mark on public consciousness about the traditions of the attitude of those in power to the problems of ordinary people, about their personal involvement in overcoming of the gaps of social formation and development of Ukrainians, and about the model of the relationship between government and the community in matters of charitable and mutual assistance.

Thus, we can agree with those researchers who say that until the last quarter the eighteenth century, the relationship between government and society in responding to the social needs of population groups that especially needed special assistance, regulated almost exclusively by Christian tradition of charity and religious ethics (Бондаренко et al., 2012).

### 3. New history

O. Bezpal'ko (Безпалько, 2006, 66) notes that "rural community was a kind of social institution of support of unprotected layers of population for a long time. Its activity was based on the traditions of charity and collective cohabitation that are inherent Ukrainian mentality". The author argues that the role of the peasantry organization of social classes with

its characteristic feature of mutual assistance, which was inherited from the ancient Rus community, defined all aspects of the community life style from the late seventeenth to the early nineteenth century. The community was responsible for all its members, especially orphans, widows, elders and infirm people.

The custom of collective mutual aid was particularly characteristic for traditional way of public life of Ukrainians, used typically in exceptional cases. The historian and ethnologist A. Ponomar'ov (Пономар'ов, 1996) notes that people were turning for help to the 'world', "when someone burned housing or household head was seriously ill at the time of ploughing or harvest time... It was believed that in such cases it was a sin not to help. So, villagers performed free work together either for the community or individual family or its individual members".

In our opinion, these historical forms of charitable mutual aid is the most close to the classic understanding of volunteering through compliance with its basic principles of voluntary, organized, conscious, free donations of time, effort, knowledge and skills to support especially the needy members of the community or for the benefit of the community in general. That is why we consider it appropriate to dwell on the historical aspects of the system of group mutual aid in the system of state-society relations. It should indicate that it covered the range of various types of public mutual support for the implementation of urgent and time-consuming work. This could be an urgent and collective production of wedding towels or disease control measures as well as construction the church or installation of heavy bells in the belfry (Ponomar'ov, 1996).

Researchers distinguish four forms of group mutual aid, inherent Ukrainian peasantry, in the period of New History. Each of these forms had several varieties. Two of them ('Vidrobotky'<sup>1</sup> (or 'Odribschyna' and 'Obuchy') and 'Supryaha'<sup>2</sup>) cannot be attributed to the prototypes of volunteering because the first does not meet the principle of voluntariness and the second does not correspond the principle of social utility. The rest of the forms of group mutual aid that can be seen as the prototype of volunteerism are:

- 'Toloka'<sup>3</sup> or its regional names 'Medzhiya', 'Grasa', 'Shodschyna', which was realized in such produc-

tion versions as 'Kosovytsya'<sup>4</sup>, 'Hrebovytsya'<sup>5</sup>, 'Vozovytsya'<sup>6</sup>, as well as 'Clacka'<sup>7</sup>, 'Zakladyny'<sup>8</sup>, 'Valkuvannya', 'Mastinnya' of houses, or 'Na Chamur'<sup>9</sup>;

- 'Supryadky'<sup>10</sup> – as 'Odenky'<sup>11</sup>, 'Popryahy'<sup>12</sup>, 'Posydenky', or 'Dosvitky'<sup>13</sup> and 'Torochyny'<sup>14</sup>.

These forms of collective mutual aid and their variations are interesting for the purposes of this study, not only because of the common ideological principles of volunteerism, but also in terms of representativeness of their role in the system of state-society relations of that time. Thus, the value of group mutual aid for feudal society communities is evident through its vast social benefit and favourable attitude of local communities to it. Even wealthy villagers considered it their public duty to help during the work on the majority of Ukrainian ethnic lands (Тарнавський, 2012).

The relationship between landlords and peasants in the organization of collective mutual aid can be regarded as a projection of state-society relations the in the field of voluntary charitable activities of that time to the local level. This is because landowners as representatives of the ruling class were exponents of interests and the mainstay of the autocracy. In this regard it should be noted lords attempt to use popular method of public support for their own benefit. Indeed, among the various types of Toloka scientists distinguish those kinds that were held at the invitation of the landlord, usually to perform agricultural work (Пономар'ов, 1996). Such Toloka popularly called 'proshena' ('mandatative'), which was actually one of the obligations varieties through conditionally-voluntary participation in it. However, participation in 'proshena' Toloka encouraged by obligatory meal, as well as in any classical (that is truly

buildings construction, wood removal from the forest, field work, etc.

<sup>4</sup> Kosovytsya – a kind of Toloka of cutting and collection of a grass.

<sup>5</sup> Hrebovytsya – a kind of Toloka of raking hay.

<sup>6</sup> Vozovytsya – a kind of Toloka of moving grain from fields after harvesting.

<sup>7</sup> Clacka – a kind of Toloka on manufacturing building bricks.

<sup>8</sup> Zakladyny – a kind of Toloka of laying the foundation of a new building.

<sup>9</sup> Valkuvannya, Mastinnya or Na Chamur – a kind of Toloka on the construction of clay walls or greasing walls with clay.

<sup>10</sup> Supryadky – generally, female party at which girls together spun yarn.

<sup>11</sup> Odenky – joint work of married women (spinning, embroidery, etc.) generally, in winter.

<sup>12</sup> Popryahy – gathering girls and young married women to spin or perform some other job.

<sup>13</sup> Posydenky or Dosvitky – rural youth gathering to work and fun together in autumn and winter

<sup>14</sup> Torochyny – wedding ceremony of group sewing towels.

<sup>1</sup> Vidrobotky – one of feudal obligations, which involve performing different jobs for lease land, borrowed money, food, etc.

<sup>2</sup> Supryaha - an ancient form of common work of Ukrainian rural poor for which few yards combined draft animals and implements to perform agricultural work.

<sup>3</sup> Toloka - one-time and free of charge group work in order to perform fast large workload, especially housing and farm

voluntary) Toloka. This may indicate a formal recognition of the feudal power of social forms of collective mutual aid.

So Toloka, Supryadky and other their analogs were the first forms of voluntary and free participation of peasants in a relatively system (depending on needs) and organized activities aimed at addressing the social problems of the community or its individual representatives. It should be noted the important place of prototypes of the modern system of volunteering in the state-society relations in XVII-XIX centuries. The effectiveness of group forms of deprivation of consequences in everyday life has led not only to general approval of peasantry, but also to recognition of their nobility as an effective means of meeting the needs, including their own, which led to abuses in the use of public initiatives.

Volunteering history of Ukrainian lands which were part of the Russian empire, glorified by the charitable activities of Zemstvos, especially of Kharkiv, Poltava, Chernihiv, Tauris and Ekaterinoslav provinces, established in 1865–1866.

As social establishments with signs of local government Zemstvos except tireless fight against poverty, “organized various charitable institutions and looked after the needy in the In addition to assisting terminally ill, unable to work persons, the poor, Zemstvos organized professional schools, societies of help, built temporary facilities for homeless people (sometimes with the distribution of food), homes for immigrants and workers, opened reference office for the settlement of workers movement as well as for job search” (Ступак, 2009, p. 144).

Zemstvos role in fostering culture of volunteering among Ukrainian people is quite significant not only and not so much through the funding of social care, but because of the enthusiasm of active members of Zemstvos, on which Zemstvo activities in the field of charity was based. Zemstvos support (including financial) of charities to solve social problems of the poor can be seen as the historical context of national traditions of state-society relations in the field of volunteering.

The second half of the nineteenth century also affected by the intensification of women’s social movement, full of signs of voluntary activities, not only in Europe but also in Ukrainian lands. S. Zvereva said that in that time “association of mutual aid, mutual charity, labour aids and others began to appear in major cities of Ukraine such as Kiev, Kharkov, and Odesa. They united women on a professional basis - midwives, teachers, seamstress’s communities, and they helped them in various fields of life. The most common areas of associations activities were: search for employment, affordable housing and dining,

and also additional training, kindergartens, financial assistance from the common fund and others” (Зверева, 2015, p. 57).

Thus, the second half of the nineteenth century was a milestone in the formation of conscious Ukrainian community as a prerequisite of institutionalization of volunteering. The social responsibility for the welfare of citizens in the Ukrainian lands, embodied in particular organizational forms has become a national authentication feature of European and global trends of classical volunteering nucleation as well as reliable basis of its further development in the system of state-society relations.

#### 4. The twentieth century

The history of the twentieth century suggests volunteering as a characteristic feature of today and an indispensable component of system state-society relations. This is a key period in the history of volunteering, because it is characterized by a global volunteer movement deployment as well as by institutionalization of volunteering in the world, and getting the “features of a mass social phenomenon” (Анухтін, Богомолов, 2015). The First World War and its aftermath as well as social progress, and social and political situation identified the prospective of volunteerism in the early 1900s.

In view of the formation of volunteering, the twentieth century was crucial for our country, because this period includes the initial steps of its legal formalization, social institutionalization, state and public recognition. However, more than 90-year history was preceded to this period. During that period, volunteering positions in the system of state-society relations were radically changing depending on the changes of the political regime and socio-political situation in the country.

It should agree with the position of scientists who believe that the first volunteer organization in Ukraine was the Red Cross (Бондаренко et al., 2012). At the beginning of XX century the activity of Ukrainian section of the Russian Red Cross was demilitarized, extending it to civilians. In the created network of medical institutions in the Ukrainian provinces founded children’s polyclinics, hospitals, and almshouses. The fight against infectious diseases was conducted at that time. However, with the outbreak of World War the positions of Red Cross and its Ukrainian branches in the system of state-society relations changed not only because of the recovery of dominance of military issues in the practice, but also due to its subordination to the Military Ambulance Department at the Military Ministry (Грибан, 2012).

Even the Ukraine Red Cross, established in 1918 in the best tradition of volunteering, was subsequently doomed to the same long-dependent nature of relations with the state. This is manifested primarily in serving the interests of the Soviet state in implementation of its social policy. Despite a significant social function that Red Cross carried out during that period, under the conditions of neglect of voluntary as a key feature of volunteering, Red Cross contribution to the development of volunteering in Ukraine was limited by maintenance of need of providing aid to the needy in the public consciousness.

Another page of Ukrainian Red Cross history is its clandestine activities in Western Ukraine during the Second World War. Fully following the well-established tradition of volunteering of International Movement of the Red Cross, the Ukrainian Red Cross was established on the initiative of Ukrainian doctors to organize sanitary and medical assistance the soldiers of Ukrainian Insurgent Army and the local population. Ukrainian Red Cross activities (i.e. Health Service Referenty) took place at all levels of the underground network in the medical, pharmaceutical and social care areas. The organization differed from the Soviet Red Cross Society not only because of the clandestine nature of the activity caused due to the occupation, but also because of the compliance with all the basic principles of volunteering as well as of the independence from military government institutions (Воробець, 1992).

Despite the short history of Ukrainian Red Cross that was transformed into other charity institutions after World War II in exile, it left a significant mark in the history of national volunteering as evidence of mental affinity of Ukrainians other European nations, which actively cultivated the idea of voluntary public service in the interest of the state and society.

However clandestine nature of the Ukrainian Red Cross activity and its brief history as well as the Soviet Red Cross Society dependence of the Soviet Government do not cause any doubts because of totalitarian state power irreconcilability with any unauthorized manifestations of public performances, activities and initiatives. In the period of communist ideas triumph on the territory of modern Ukraine when it was a part of the Soviet Union, there was total control of the ruling Communist Party and the Soviet government in all spheres of public life, including the field of social activities. This kind of human fulfilment was greeted and permitted only within the institutional framework established by the state, which primarily included the Communist Party with its socio-political subsidiaries aimed at ideological reach of younger target group: the Komsomol and the Pioneer organization.

Modern scholars are united in their attitude to that stage of volunteering development as a period of regression due to excessive politicization and ideologization. The results were binding approach to its proceedings and therefore disregard the principle of voluntariness. As the L. Kozhukharenko (Кожухаренко, 2015, p. 83) said, "Individual's will was substituted by the will of the state that was considered higher than personality".

Soviet 'volunteering' demonstrated willingness to "do not serve the interests of some individuals (care for the sick, help the orphans, the infirm, the elderly, etc.) but the Party, communist ideas, socialist state" (Бондаренко et al., 2012). These circumstances, according to V. Apukhtin and O. Bogomolov (Апуктін, Богомолів, 2015), began volunteering brake on progress in the former Soviet space, as they caused negative public perception of the public activity in general and volunteering in particular.

At the same time Soviet kind of volunteering stimulates scientific interest in itself because of its unique position in the system of the state-society relations, where it is not a means of embodiment of public initiative of mutual aid but it is the state instrument for implementing the ideological commitment of the masses. 'Voluntary-compulsory' work for the good of the state and society, which is officially was considered as 'honorable', is known as the Socialist reality phenomenon 'Social burden'. Of course, it may remind certain traditional volunteering through their specific features; it could not be rejected by any "conscious member of Soviet society".

It can be identified a number of varieties of 'Social burden' that best fit the classic notion of volunteering, taking into account the peculiarities of an era. These include participation in the communist subbotniks as a form of organized unpaid work of Soviet citizens in their spare time, at the weekend, for the benefit of society that characterized their communist attitude to work; participation in activities such units as operational Komsomol groups that contributed to the maintenance of public order, prevention of crime. In Soviet times, the so-called 'shof work' (the English equivalent is the term 'patronage') was especially close to the phenomenon of volunteering in its characteristics. It was the social burden in the form of free systematic assistance of the strong subject in a particular area ('patron') in order to help the weaker object ('patronized'). Examples of such patronage are to help pupils and students who can not master the curriculum; mentoring of experienced workers over young workers; visiting the sick and so on. Under the terms of compliance with many principles of volunteering (free of charge, public utility, in his spare time, systematic, organizational implemen-

tation, awareness etc.) patronage can not be recognized as a classic volunteering through camouflage of the principles of voluntariness in the system of 'Social burden'. In addition, the position of the state in this work is not as an effort to help a person as to get rid circumstances that "defaming the Soviet system." That is why, in our opinion, forced patronage is not always perceived as an attempt of real help in solving difficult life situations. It was rather a way to control of personal life by the state and society as well as a means of forcing to unmotivated personal growth, and sometimes a tool of humiliation. Because of this, 'patronized' often resisted given attention.

However, the most typical Soviet equivalent of traditional volunteering, in our view, was 'Tymur movement' that was widespread in Ukraine as well as in a whole Soviet Union and the socialist bloc countries. It was a kind of social burden of Soviet schoolchildren, in which they provided all possible household help to war veterans, invalids, lonely, infirm, and elderly. This movement has got the name in honor of the main character of the A. Gaidar's story "Tymur and His Squad" (Гайдар, 1975). Only some reasons don't allow admitting a complete existence of classical volunteering in Soviet Ukraine. These include a stable political and ideological coloration of this activity as well as coercive nature of its implementation. This excludes principles of voluntary and conscious attitude. So, these circumstances exclude the principles of voluntary and conscious attitude.

However, despite this, Tymur units as well as other kinds of social burden performed an important function of the cultivation of such the best human virtues as dignity, honor, love of neighbor, kindness, willingness to come to the assistance, sympathy. They also furthered the development of such social skills as tolerance, moral responsibility, and tolerance. They also provide some degree of mastering of social norms and behaviors; helped to grow in terms of personality; contributed in socialization and evaluation of human values such as altruism, unselfishness, humanity, compassion, sensitivity, dedication, compassion, partnership. It should be noted that these values are defined as basic features of volunteering now.

The period of the USSR collapse and gaining of Ukraine's independence is a kind of dividing line between eras of national 'volunteer' history. So, everything that took place before 90 years of the twentieth century is the historical basis of the formation and development of volunteering in the state-society relations in Ukraine. Despite the fact that all reviewed above refers to 'prehistory' of Ukrainian volunteering it does not lose its importance on the process of becoming a social phenomenon. This prehistory serves

as the key to strong rooting phenomenon of volunteering in the Ukrainian soil as well as prerequisite for its obtaining a prominent place at applied and mental levels in the system of the state-society relations.

## 5. Contemporary history

The appearance of volunteering in the traditional general scientific understanding in Ukraine became possible after gaining the statehood because of its willingness, ability and desire to self-modernization. In parallel with the deployment of activity of Peace Corps volunteers in Ukraine the government focused its efforts on the development of national volunteerism as part of the newly created state network of social services for youth. Today, scientists recognize that such centers' activity has caused active development of national volunteerism (Бондаренко et al., 2012).

The creation of volunteer groups in the institutional framework of the government institutions was due to several reasons. On the one hand, it was quantitative limitation of a full-time human resource in conditions of incommensurably large amount of social programs and projects that these centres had to implement. On the other hand it was the desire to adapt the international experience of social work to Ukrainian conditions.

The historical role of the centres of social services regarding volunteering is not only in launching the volunteer movement in Ukraine, but also in its distribution across the country, strengthening, the scientific studying of this phenomenon, as well as the gaining of volunteering its place in the state-society relations.

The experience of the first volunteer groups demonstrated the public demand for such activities because of its social importance, urgency, ability to solve real problems of people, society and the environment, a wide variety of volunteering tools and so on. These circumstances led to the establishment of Ukrainian non-governmental organizations which acted in the field of volunteering, providing a gradual shift of national volunteering to the plane of civil society. Among the first and most influential associations of citizens, which aims at strengthen the voluntary basis in the state and society there are Ukrainian Association for Youth Cooperation "Alternative-V", Ukrainian Non-Governmental Centre "Volunteer", Centre for volunteering "Good Will" and others.

The adoption of a number of regulations on volunteering in the early 2000s legitimized the position of this phenomenon in the system of the state-soci-

ety relations as well as strengthened its institutional framework and prospects.

It should be noted that these processes took place against the backdrop of increased attention to issues of volunteering by European and international institutions. The evidence of this is the proclamation of 2001 International Year of the Volunteer as well as of 2011 European Year of Volunteering. So, the intensification of attention from the government to the volunteering issues in Ukraine at the beginning of the XXI century can be explained through the self-identification of Ukraine as a European state. This is evidenced not only ensuring the legal bases of the civilized state-society relations in the sphere of volunteering, but also the state recognition of volunteering as a European human values of mutual aid.

It is noteworthy that the European Football Championship "Euro 2012" was the most massive volunteer project during the existence of organized volunteer movement in Ukraine. More than 12,000 volunteers were involved in its implementation in the summer of 2012 in Ukraine.

The phenomenon of Euromaidan was the next and the most dramatic step in the national history of volunteering as well as in the chronology of its relations with the state. It demonstrated the importance, the role and the opportunity of the volunteer-

ing in achieving social goals, ability and feasibility of uniting voluntary efforts around a common socially useful purpose.

The next stage of the national history of the state-society relations in the sphere of volunteering is caused by Antiterrorist Operation. It is marked by the extraordinary burst of civic activity as well as by the increased attention of the state and society to the volunteering. A main feature of this period is the formation of a new consolidated attitude of the state and the public to volunteering. It comes amid instantly increasing its role in the society and in the state through a critical and sometimes life-saving mission of volunteerism as well as through self-sacrifice and heroism of volunteers. Results and implications of national volunteering at this stage determined its new position in the system of the state-society relations. It is caused by the peculiarities of the socio-political and military situation in Ukraine at the time. Volunteering got nationwide respect due to a number of reasons. These are responsiveness to the new realities of Ukrainian society; the ability to respond effectively to the challenges of the war; the ability to solve extremely complex problems associated with maintaining defence capability, concern for the defenders of Ukraine (sometimes opposed certain helplessness of government agencies which are responsible for addressing these tasks).

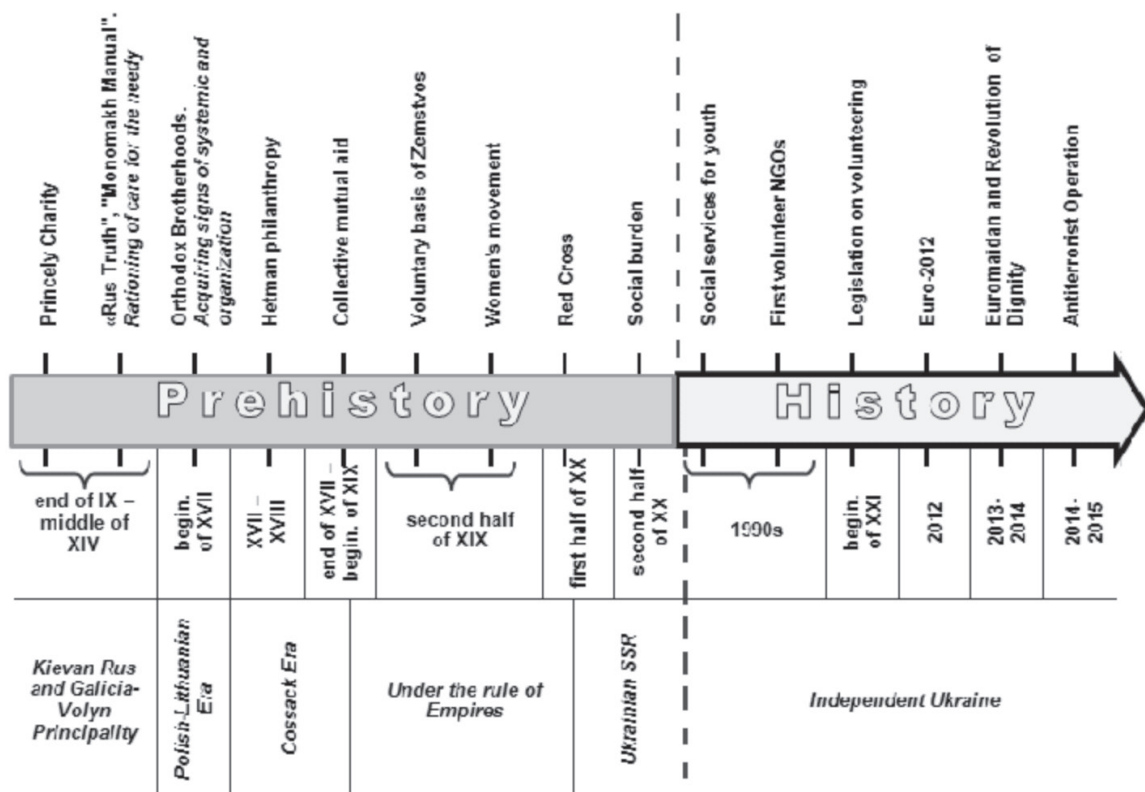


Fig. 1. Chronological axis of national volunteering in the system of the state-society relations in Ukraine

Source: Own studies.



Thus, the national volunteering reached its highest level in the system of the state-society relations in the middle of the second decade of the XXI century. It manifested in actuality of its forms and methods, social purpose, importance for the state, scale, influence, social perception and support from government institutions and others. This led to changes and additions to the current legislation on volunteering with a view to its improving and bringing into compliance with modern requirements, socio-political situation and ideas about the European prospects of Ukraine.

## 6. Conclusion

Based on the above, the chronology of the existence of volunteering in the state-society relations in Ukraine can be divided into two major periods. The first period, 'Prehistory', during which the foundations for the establishment and development of national volunteerism were laid. The second period, 'History', during which the institutionalization of volunteering held in Ukraine, as well as development and acquisition of attributes of a significant social phenomenon occurred.

A peculiar demarcation line between these periods is the time when Ukraine gained independence and choose the democratic way of its development and European values as a guide of own prospects. Each of these periods has its own points of reference. Their consistent location forms a chronological axis of national volunteering in the system of the state-society relations in Ukraine as shown in fig.1.

Generally, the review of Ukrainian volunteering progress through the prism of the state-society relations shows the European and global trends in this process. There is only a significant difference in terms of volunteering institutionalization. Thus, these trends took place in the late twentieth century in the national history as opposed to the global experience, which was ahead of the Ukrainian experience for at least 100 years. However, the rapid development of the principles of volunteering in Ukraine in the XXI century reveals that the quality corresponding to contemporary international standards.

In our view, the current state of volunteering in the state-society relations is entirely conditioned by objective circumstances, including internal socio-political situation and the degree of volunteerism in the world. Therefore, understanding the basic principles of the state-society relations in the sphere of volunteering in the world is an important because it can be a guide for the modernization of the national system by adapting suitable elements of its western

analogues. However, it may be the subject of our further research.

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