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HUMANITIES TECHNOLOGIES AS A DEVELOPING THINKING PRACTICE IN PUBLIC INTERACTION

The article reveals the problems of humanitarian technologies in modern public management. Humanitarian technologies are technologies of innovation, the production of new ways of thinking and acting in the humanitarian, public sphere. They contain attitudes toward non-standard thinking, situational awareness, a creative approach, openness to the goals of working with a person, Humanitarian technologies presuppose a value-based attitude, the desire for moral progress in public interaction, in public management. The main result of the humanitarian technologies implementation can be the maintenance of constant political dialogue, a change in attitude towards the role of the individual in the political process, a transition to such value orientations as independence and initiative, civic responsibility, trust, free choice and participation in political decision-making. Humanitarian technologies in Ukraine create the prerequisites for a qualitative change in the type of political culture, focusing on the development of horizontal connections in society and the search for consensus.

Keywords: *anitarian technologies, public management, humanitarian sphere of management, innovative thinking, political culture, value approach.*

Problem statement. Humanitarian technologies are the developing thinking practice in public interaction, based on methods or tools of soft mutual influence. They create the conditions for a conventional public sphere that engages more and more people on the

principles of openness and trust; they encourage innovative thinking and a value-based approach to public interaction and public policy.

Recent research and publications analysis. Various aspects of problems in the development of the humanitarian sphere were raised in their work by V. Bulba, S. Ovcharenko, P. Petrovsky, V. Skurativsky, B. Troshchinsky, S. Chukut, V. Dzoz, S. Zdioruk, I. Chernichko, O. Stepanko, A. Melyakov. The position of national security and humanitarian policy was followed by V. Pirozhenko, D. Sladky, S. Hnatyuk, M. Stepiko, V. Gorbulin, O. Litvinenko, A. Kachinsky, G. Novitsky, S. Kiselyov, M. Rozumny, B. Parakhonsky, G. Sitnik, M. Ozhevan, Y. Opalko and in.

The purpose of the article is to research humanitarian technologies as constituent elements of a coherent national humanitarian policy.

The problems of creating and disseminating humanitarian technologies cannot be considered outside the context of the development of modern society. The trend of humanization and the spread of humanitarian values were largely decisive in the development of mankind in the twentieth century. The attractiveness of the term "technology" is due to its orientation towards the trends of post-industrial society: modern science is increasingly emerging as an activity aimed at generating new technologies. But if for the natural science sphere the term "technology" is already traditional, then its transfer to the socio-humanitarian sphere required reflection and became the subject of scientific discussion.

In English-language sources, the term "humanitarian technologies" is considered mainly in the context of environmental problems, in the field of healthcare, in connection with emergency situations ("humanitarian aid") and also the spread of IT technologies in the world in order to improve the quality of life. These areas are supported by the UN Foundation, and "humanitarianism" is interpreted as the highest value of the social order and is associated with problems of human development (life expectancy, health, literacy, quality of life).

In a broad sense, humanitarian technologies can be interpreted as an area of applied scientific research and development in the field of any humanities science. Humanitarian

technologies mean modern methods of personnel management (personnel management); serious research in the field of development and application of humanitarian technologies has been carried out over the past ten years in the field of education and psychology. Representatives of pedagogical science believe that educational technologies are humanitarian in nature. The main goal of implementing this project is the formation of an innovative educational space that promotes the development of education and scientific developments in the field of humanitarian technologies in Ukraine by improving the information support of educational, educational, methodological and scientific processes based on information and communication technologies [5, p.124].

However, it should be noted that the interpretation of pedagogical technologies as a priori humanitarian is valid only in connection with the modern process of humanization of the education system, when the perception of both the teacher and the student, and the process of transferring knowledge and developing skills is carried out on the basis of humanistic values. In pedagogy, as in other social sciences, for a long time the mechanistic or functional approach prevailed, when the influence on the individual occurred with the aim of forming the qualities necessary for society: developing the skills to think according to a ready-made model, proposed by the algorithm with the help of educational technologies; when the influence on the individual occurred with the aim of forming the qualities necessary for society: the principle of knowledge transfer prevailed; ultimately, stereotypical thinking and behavior were formed, while the student's creative potential, his "productive abilities" and personality developed, in fact, spontaneously.

Modern trends in social development include stimulating innovation, creative thinking and communication skills. And an important direction in the process of change is the humanitarization of the content of education, expressed in the increasing role of disciplines that shape the spiritual culture of the individual and creative abilities. In philosophy, this trend has actualized research into the genesis of "horizons" in children's contemplation; the concept of "horizon", coming from Husserl's phenomenology, is interpreted here as the "background" of social existence, which determines our ideas about our native land, about justice and social evil, etc.

There are no contradictions in the formulations of modern Ukrainian managers, psychologists, teachers and philosophers: they talk about similar processes and characteristics, they are characterized by a value-based approach. "Humanitarian technologies are technologies focused on the development of the human personality and the creation of appropriate conditions for this. In other words, these are ways to improve moral and ethical standards, ways to develop intellectual potential and physical condition". The experience and knowledge accumulated in these areas can be widely used in public management, for example, in state personnel policy, in the training of civil servants.

The idea of humanitarian thinking in politics as a counterbalance to totalitarian thinking in Ukraine arose in connection with the political reforms of the 1990s. This was due to the fact that, as M.V. Ilyin noted, "an indispensable component of value consciousness is personal (social, civil, intellectual) freedom. A humanitarian situation develops in the presence of freedom of action of the subject, his autonomous choice." [1, p.82].

Technological issues of organizing the political process can be called leading since the beginning of the 2000s. Analyzing the modern political process in Ukraine, most researchers highlight the dominance of manipulative technologies of various levels as the main problem, including the dominance of manipulative communication strategy as the main tool in the election campaign and in ensuring the current political activities of individual leaders and entire parties. The response to this challenge was the appeal to humanitarian technologies not only as an alternative way of thinking, but also in connection with the search for increasing the efficiency of public communication. O. Osipov's definition of humanitarian technologies as "a set of technologies aimed at creating, educating, processing or changing the rules and framework of communication and relationships between people according to the challenges of the external environment (both social and natural)" prompted the discussion and clarification of the term within political science.

Not only Western European, American, but also the own experience of election campaigns accumulated by this time has aggravated in Ukrainian social sciences the issue of confrontation between manipulative ("dirty") and humanitarian technologies. For researchers dealing with issues of communication technologies, the reference points were the works of N. Luhmann and J. Habermas, who defined society as a system of communications. The problem arose of the collision of different political positions, interests, the creation of new ideas and values in the process of political communication and changing the type of political culture. New institutionalism and a synergetic approach were considered as theoretical guidelines for humanitarian technologies. A little later, the possibilities and problems of using political technologies became even more aggravated due to a series of "color revolutions" and the spread of terrorism.

It is obvious that even today the potential of this term has not been exhausted; revealing its meaning and methodological significance within the framework of the theory and practice of public management is extremely relevant. One cannot but agree with the opinion of P. Gavrilyuk that "as the entire population is involved in the processes of discussion and adoption of managerial and political decisions in Ukraine, in general, a community of political consultants and organizers of political projects has emerged. A new area of professional ideas and technological solutions has emerged" [2, p.241]. But the need to revisit the issue of humanitarian technologies today can also be justified by the qualitative shifts taking place in the theory and practice of public management in Western Europe and the USA, and which have an impact on Ukrainian reality.

Modern administrative reforms carried out in Western countries on the basis of the concept of "new public management", which, as it seemed at first, increased the efficiency of public management through the transition to the concept of "quality of public services", ultimately aggravated the relationship between the state and society on issues of trust and responsibility. The ideology of "new public management" put the individualistic interests of each individual citizen (consumer) first, and the concept of "public goods" practically disappeared.

The priority of the economic approach and economic values (benefit, profit) in public management, especially in connection with the consequences of the global crisis and the slowdown of administrative reforms, served as the basis and determined the directions of criticism of the concept of "new public management". In search of new scientific, theoretical and practical guidelines for improving the public management system, the evolution of public management theory is moving in the direction of increasing the role of society. Public participation is seen as a counterbalance to the regulatory functions of the market or state, and increases the importance of the democratic process of developing public values. This finds theoretical justification in concepts such as "governance", the concept of a coordination state and the management of public values. It is the humanitarian values that arise as a result of public discussion that act as the unifying principle of society, are relevant to all citizens of the state without exception and are under their protection.

In the Great Britain, in connection with the preparation of reform in the public service sector in 2002, the Strategic Department of the Cabinet concluded that it is the concept of "public values" that offers a convenient way to determine the ultimate goals of the reform and government activities in achieving them. "Creation of public value" was envisaged in three interrelated dimensions: services provided by the state, results achieved through citizen participation (security, poverty reduction, health care), and trust as a key characteristic of the relationship between citizens and government. At the same time, it cannot be argued that the economic approach has retreated completely: its principles are preserved within the concept of "public values", since we are also talking about assessment, i.e. determining the "cost of services".

But if the terms "quality of services" and "achievement of results" in public management can be interpreted unambiguously, then the concept of "trust" is difficult to define and goes beyond the narrow framework of the economic style of thinking. The concept of "public values" emphasizes the role of the collective, and suggests that collective goods are more important than simply pooling the benefits of individual consumers of services. This is one of the reasons why it plays a corrective role in relation

to the ideology of the market and offers important clarifications in the theory of public choice.

A "public values" approach to public management has "the potential to encourage different ways of thinking". And the category of "public values" offers more holistic thinking about the purpose and effectiveness of public policy. This is a theory that works comfortably next to systems thinking and strategic management, performance management. But achieving "public values," according to the authors of the analytical report, requires serious qualitative and quantitative research. There are difficulties in assessing characteristics such as honesty, trust and participation. Moreover, achieving public governance outcomes and therefore "public values" requires more than government action; these results can only be "co-produced" with citizens.

K. Morel criticized the "fashionable but vague term "public values"" and M. Moore's idea that public values can act as guiding principles when making decisions in public management. Morel writes that "although the term has a clear origin and inventor, it is not clear. As a result, it is an extremely flexible concept. This flexibility makes it open to being used exclusively instrumentally by those in power, or by those wishing to serve power." [4, p.121]. But he calls for a search for a theoretical justification for the term and the development of an appropriate methodology, tries to clarify the methodology for "assessing management and the public good," based on the ideas of Aristotle, and proposes adding time parameters to the concepts of "public good" and "public values.".

Based on the increased importance of humanitarian values, modern reforms of public administration and civil service in the Great Britain are being carried out by the coalition government of D. Cameron. The new reform ideology is designated as the "Big Society".

Ukrainian administrative reforms 2003–2010 were influenced by state management, were weakly oriented towards public values, but nevertheless allowed us to talk about trends in involvement in publicity. A new requirement for the state has been identified - maximum involvement of citizens in solving socially significant, public

problems (discussion of fundamentally important issues of public policy: priorities, value orientations, basic principles).

Turning to the humanitarian aspects of public management, changing priorities and goals of public interaction force us to rethink the term "humanitarian technologies" and the theoretical and practical developments that have taken place in the past decade. It's possible to agree with the statement of M.V. Ilyin that in the sphere of public policy "the necessary long-awaited amendment is associated with a concentration on man, since the ultimate question of politics - the prospects of man with his imperishable values, the arsenal of thought and action of practical politicians - must be brought up to the level of the anthropological" [2, p.237].

Firstly, the thesis remains relevant that "humanitarian technologies", as a new way of thinking in public interaction, is opposed to manipulative technologies that did not imply either equality of participants, or communication, or feedback. The use of the latter in public management (imposition of goals and values) leads to the achievement of "false consent", consent under duress. One of the characteristic features of "false consent" as a type of communication environment is its inability to reproduce itself: its stability is supported from the outside (by the efforts of the authorities).

Secondly, they correspond to the strategy of conventionalization of society, when management is built through interaction and coordination: the meaning is "packed" and transmitted within the communicative process, where the communicative actions of the parties are equal, and the task of the conventional humanitarian communication strategy in the political sphere is to ensure communication between different segments of the communication environment and to create conditions for strengthening trust in the new communication environment, which will be able to reproduce the conventional communication process and resist manipulative communication strategies".

But perhaps the most important thing is that the idea of developing humanitarian technologies presupposes a value-based approach to politics and society as a whole, which requires a more balanced use of this term. But as practice shows, this term is interpreted today too broadly and not always correctly.

The spread of the interpretation of humanitarian technologies as techniques for introducing into the mass consciousness, under the guise of objective information, content desirable for certain groups of society, when their effectiveness is determined by the strength of their impact on pain points of public consciousness (to excite feelings, emotions: joy, anger, fear, happiness, hatred) contradicts their essence.

In addition, humanitarian technologies as a practice of developing thinking in public interaction include a number of fundamentally important guidelines. Humanitarian technologies are technologies of innovation, the production of new ways of thinking and acting. They contain attitudes toward unconventional thinking, situational awareness, and encourage creativity. Humanitarian technology is characterized by openness of the goals of working with a person, the absence of manipulativeness in activities. Openness can be ensured through clarification of goals and the possibility of their correction. Humanitarian technologies presuppose a value-based attitude, the desire for moral progress in public interaction, in public management. These are "technologies of modern communication, when the produced meaning of joint activity becomes an event". From the point of view of manipulative technologies, a political event is certain and predictable. And humanitarian technologies create space for the generation of meaning in the process of public interaction.

Humanitarian technologies are the practice of developing thinking in public interaction, based on technologies or tools of "soft" mutual influence. They create conditions for a conventional public sphere that involves an increasing number of people on the principles of openness and trust; they encourage innovative thinking and a value-based attitude to public interaction and public policy.

Today it is already obvious that the implementation of a specific policy cannot be effective without taking into account data on the structure of basic value orientations in the sphere of politics, without relying on data on the correlation of these values among various social groups. This method of organizing public communication is impossible without the widespread use of financial, mass media and administrative resources to control the behavior of citizens.

Gradually, with the expansion of the political participation of the population in the process of making management decisions, with the rationalization and specialization of the management process, a change in the value system occurs, therefore, the destruction of the old political culture. To confirm this judgment, it is enough to cite the idea of the formation and development of civil society, rooted in modern Ukrainian society. Although, due to the inherent ability of this type of culture for self-preservation, due to its total nature and stability, the conservative-protective function of political culture in the process of political reforms still retains its significance. But at the same time, it cannot be argued that political culture, the system of values that underlies it, is an unchangeable given. The collision of different political positions and interests creates new ideas and values. Valuesare communicated imperceptibly and gradually, this fully relates to the process of political communication, and therefore the development of political communication is important for modern Ukraine [3].

The experience of recent election campaigns has exacerbated the problem of confrontation between the "majority" and the "minority", the problem of "negotiability". But during election campaigns, when there is a sharp intensification of communicative influence, manipulative technologies that allow one to quickly achieve certain results are effective and will probably never be replaced by humanitarian technologies, primarily due to the long-term nature of the latter. Meanwhile, even in such a situation, the future of the electoral process in Ukraine largely depends on the propaganda, implementation and development of humanitarian technologies. All political parties and movements existing today, without exception, should be interested in the practical implementation of the humanitarian scenario in the existing system of political communication. As you know, in Ukraine power is personified, and a lot depends not on the legislative design of this or that institution, but on the personal qualities of the people who have power.

While adjusting the value system in the direction of civic culture creates conditions for the stability of the political process. According to the proposed concept of humanitarian technologies, it is based on the interaction and communication of citizens regarding any socio-political problems, and citizens in this case act as partners of state

and political structures. From the point of view of the value system and political culture, humanitarian technologies create conditions for a gradual qualitative change in the type of political culture, focusing on the development of horizontal connections in society and the search for consensus.

In a practical sense, the process of development of humanitarian technologies involves:

a) development of a feedback system with the population of each state-political structure (hot lines);

b) gradual and constant development of interpersonal communication skills of citizens (system of horizontal connections);

c) promotion of humanitarian values (kindness, tolerance, trust).

Many examples can be given here, since today various humanitarian and charitable projects demonstrate a variety of methods and creative approaches. The policy of modernization of Ukrainian society, as it was stated, has great attractiveness due to the fact that it allows society to move from a state of poverty to a state of wealth, and at the same time it requires considerable effort and expense. For the state, its ability to develop and act ahead of potential difficulties is of particular importance. The processes of developing socially significant goals and building mechanisms for achieving them, as a subject of public activity, based on a high level of development of public consciousness, determine the meaning of public management. This could obviously take decades through the ongoing work of educational and counseling institutions, the media, cultural policy, legal engineering and other industries.

Although the ratio of manipulative and humanitarian technologies, practices of coercion and cooperation in the political governance of modern Ukraine is not yet in favor of the latter, the ineffectiveness of governing with the help of administrative coercion and imposition on the population becomes obvious.

In certain industries and areas of public management, humanitarian technologies are being introduced and work in all of the above areas. Humanistic planning, in contrast to technocratic planning, which considers residents as passive objects of design

("population"), assumes that residents (citizens), who are represented by various groups of participants in urban planning activities, should become subjects of planning. They proceed from the humanistic principle that "the city planner is the citizen". Technologies of humanistic planning allow residents of the territory, or townspeople, all participants in urban planning activities to become subjects of planning.

In developed countries, the transition to humanistic planning began in the 1970s and was caused by economic reasons: the human capital factor in the post-industrial economy becomes the main factor in territorial and urban development. The modern course towards political modernization of Ukraine, as a necessary condition for innovative development, also dictates the need to develop urban planning in the interests of society.

Attempts to introduce humanitarian technologies into personnel policy can be found in regional programs and events for working with personnel in the regions of Ukraine. It is not only aimed at increasing the communicative component of the work of civil servants, flexibility, creativity and new teaching methods, but recognizes the "index of citizens' trust in civil servants" as the most important indicators for assessing its effectiveness. Managerial ideology and everyday practice assume:

a) initiation and support of innovative processes in the region, contributing to its development not only in the industrial, but also in the social spheres;

b) accumulation and use of the best global experience in the field of management;

c) a systematic creative approach to solving management problems, openness in thinking and the ability to take intellectual risks.

The most promising area of government activity from the point of view of introducing humanitarian technologies is working with youth. In many regions, it is initiated by government authorities and uses new, "non-traditional" methods (creative competitions, youth internet forums).

The main result of the introduction of humanitarian technologies can be the maintenance of constant political dialogue, a change in attitude towards the role of the individual in the political process, a transition to such value orientations as independence

and initiative, civic responsibility, trust, free choice and participation in political decision-making. All participants in public interaction should be interested in the practical implementation of the humanitarian scenario in the existing system of political interaction.

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