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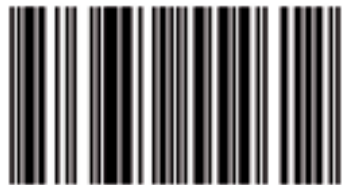
Civil Society: Social Factors in Ukraine

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Social Factors of Civil Society Development in Ukraine

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Contents

INTRODUCTION

The process of the historical development of the concept civil society is characterized by a variety of approaches to the definition of the nature and content of functional orientation of this phenomenon. However, most of the theoretical positions and interpretational areas that explained this stage of society are diverted to civil society as a kind of opponent of the country, or arbiter and human rights and freedoms protector against the state tyranny and imperfections, created by it. However, taking into account the socio-historical conditions in which the first approaches to the study of civil society were developed, this situatuin in the process of the beginning of a new research subject in the field of social relations seems to be quite reasonable.

With the development of social interaction and with the human historical progress on the path of social, economic, moral, spiritual and philosophical perspectives, there is an opportunity to consider the phenomenon of civil society in a brand new range, the range of social factors of its formation and development. In this field of civil citizenship study and research, sociological concept of civil society is the most relevant. Using the theoretical and research tools of social science, we can highlight new aspects of civil citizenship and of social conditions impact on the formation of civil society.

The need for the study of civil society with using of sociological tools is based on a large number of research papers and publications on civil society, in which the interpretation of such society is related to the social sphere. However, civil society just begins to acquire the status of the object of sociology. According to this, the study of the civil society social components should start from the study of social factors that influence the society development.

In the process of scientific research, the results of which would meet the general criteria of reliability and consistency, it is important to understand the civil society as a social phenomenon. This formulation reveals the entire nature of civil society and covers a wide range of its functions.

Therefore, the main objective of this thesis is to describe the social factors of civil society in Ukraine.

Relevance of the research. The relevance of the study of civil society is caused by the fact that solving its problems with traditional approaches and methods do not produce the desirable result. Building a democratic state on the ruins of totalitarianism faced some difficulties in long-standing unsolved

problems and in new conditions of the information society. Complex and ambiguous process of state-building in Ukraine requires not only an adequate understanding of the objective transformation of the political system, but the theoretical understanding of the normalicies on which the democratic state is established.

The relevance of the research and study of civil society and the processes associated with its formation are determined with the close relationship between the social sphere living, the level of social development, prosperity and civil society presence in the form of interaction. Indeed, in present conditions of social development the level of civil society is one of the determining factors of progress in many areas of society.

Many factors of the civil society progress can not be considered as an area of public opposition to the country. That is why, the concept of civil society is appropriate to consider in terms of *"sociality"* of the society.

The sociological concept of civil society offers a deviation from the traditional role of opposition to the state and represents a type of society as a particular stage of development of the socio-cultural and historical-transformation processes.

Sociological interpretation of civil society also includes a description of the social structure of a society. The social structure of civil society reflects the functional and social civil citizenship focus, and allows tosimulate the features of the society for the future. This approach allows us to distinguish the specific impact of Ukrainian social factors on the development of civil citizenship and reveal the features of civil society in Ukraine.

Civil society as an object of scientific research is often in the philosophical and political fields of view. That's why much of the scientific study of this topic in Ukraine is connected with the understanding of the civil society as it's a perfect type or way to develope any society in a certain pattern, or as means of opposition to inadequate as a for free man impacts of the state. However, civil society as a social formation today is not enough explored. The relevance of a sociological approach to the understanding of civil society is also confirmed by cause and effect features of the society functionin as civil. Furthermore, even in the simplest definition of the term *"civil society"* can clearly be seen out the importance of a society beyond philosophical or political paradigms.

The thesis is focused on the study of civil society, as a _society_ primeraly, and then, based on the identified and studied social factors of civil citizenship, the effectiveness of such society as _civil_ is considered.

The use of the term *"development"* of civil society and the main content and the idea that invested in the thesis title are also worth paying attantion. According to the fact that the civil society is a process that lasts (not permanent, complete phenomenon), the term *"development"* just reflects the state variation, development and progress of the Ukrainian society.

The scientific problem of this thesis consists of two complementary components and is formulated as:

• the issue of the roles of social, including social factors in the process of building civil society in Ukraine;

• contradiction of understanding of civil society as a social phenomenon.

The purpose and the study objectives. The aim of the dissertation is to describe the social factors of civil society in Ukraine.

The approach formulates a number of problems:

– to explore the emergence and development of the *"civil society"* concept;
– to outline the social structure of civil society;
– to reveal the features of Ukrainian civil society formation in different historical periods;
– to trace the relationships between various historical forms and manifestations of self-government and high-end features of civil society;
– to describe the meaning and essence of the *"community"* concept in a historical context and in the modern sense of civil society;
– to reflect the role of communities in self-government;
– to carry out an analytical study of social factors that play a direct or indirect role in the development of civil society;
– to identify the most important social factors in the processes of civil society and describe the features of their impact on the phenomenon;
– to highlight the features of the functioning and impact on civil society defined in the of theoretical analysis of the the factors;
– to compare the conclusions of the theoretical analysis of the sociological research and monitoring that has been conducted in Ukraine and thematically related to the processes of civil society.

The object of research is civil society.

The subject of the thesis is the social factors involved in the processes of formationof the civil society in Ukraine.

Research methods. Collection, processing and analysis of data in the thesis were conducted according to scientific methods of research according to the principles of objectivity. The research used the method of induction and deduction, allowing us to work out a list of definitions of *"civil society"*, the analysis and synthesis in the theoretical study of the social factors of civil society, as well as methods of comparison and analogy, which were used in the analysis of various sociological data research. In addition, to collect the necessary information and hold sociological research under this thesis methods of expert survey and questioning were used.

Theoretical and methodological basis of the thesis make works of sociologists, philosophers, political scientists, whose researches shows various sides of the civil society.

Scientific novelty of the results is presented in the following positions:

For the first time:

- civil society in Ukraine was investigated as a socio-cultural phenomenon by examining the role of social capital, social identity and social communication as social factors of civil society;
- an analysis of word-building and interpretive connections between the concepts of *"community"* and *"civil society"*was made. As a result, investigated central category of the phrase *"civil society"* is the concept of *"community"* rather than *"citizen"*;

Further developed:

- study of the historical features of civil society in Ukraine, during which the historical forms of civil citizenship were described;
- generalization of interpretational features of the use of the term *"community"* in the historical context when the concept of value is represented by this term;
- description of the relationship between historical episodes and forms of self-government and modern features of civil society;

In the thesis were specified:

- establishment of the concept of "civil society" which, despite the great interpretative field, has clear and logical boundaries for integral feature;

- the role of local communities in the development and functioning of civil society in Ukraine as a social and cultural phenomenon that is the primary focus of forming solidarity and mutual support;

The practical significance of the results. The results of the thesis research will serve as a methodological approach to the program of society improving. The role of social capital, social identity and social communication, which were studied as social factors of civil society, is a direction for further research with use of sociological tools. Analysis and interpretation of word-building connections between the concepts of *"community"* and *"civil society"* is the basis for the development of new approaches to understand civil society in Ukraine.

Testing the thesis results. The main conceptual positions of the thesis were approved at conferences and published in seven editions recognized by the Higher Attestation Commission of Ukraine as professional social science editions. The theoretical conclusions of the parts and chapters of the thesis presented at the conference: *Civil Society as a social and cultural phenomenon* / Scientific session of the Shevchenko Scientific Society (Lviv, February, 28 – March, 29, 2008); *Civil Society in Ukraine in the context of social transformations* / National Scientific Conference "Theory and practice of market reforms : the economic and social context" (Vinnitsa, March, 21-22, 2008); *The formation of civic identities of young people as a prerequisite for the development of civil society* / V International scientific Conference "Youth policy: problems and Prospects", (Drogobych, April, 18-19, 2008); *Self-actualization in the development of civil society* / X International Scientific Conference "Youth in the new social perspective" (Zhytomyr, May, 21-22, 2008); *The role and features of the mentality in the context of civil society* / National scientific-theoretical conference Socio-cultural ethnic and mental factors and economic development / Lviv Danylo Galyckiy National Medical University (Lviv, May, 22-23, 2008); *Socio-cultural dimension of civil society* / II Lviv International forum of Sociology "Multidimensional space of contemporary social change" (Lviv, May, 30-31, 2008).

Publications. The main conceptual principles of the thesis approved in the six conferences and published in seven editions recognized by the Higher Attestation Commission of Ukraine as professional in social science.

PART 1. CIVIL SOCIETY. FEATURES OF SOCIOLOGICAL INTERPRETATION

1.1. THE FORMATION OF THE CONCEPT OF CIVIL SOCIETY

For better understanding of civil society, or rather, first forms of its interpretational explanation should consider the main theoretical and conceptual mention of such society. It should be noted that the views about what civil society is and how it should be, has to form within the historical and spatial social reality of each particular historical period. Because of this, it is reasonable to take into account the historical and temporal specificity in the interpretation of the main theories related to civil society.

Civil society, as a separate subject of scientific interest and an object of the study, appeared in the process of qualitative forms of relations development and relationships within society, which could be called progressive in the development of human civilization. However, the first ideas about civil society were known at the times of ancient Greece.

According to A. Karas[1], the origins of the idea of civil society begins from ancient times and can be identified with the context of the spread of Western civilization, although the marital status of social relations was formed around the separation of roles and values of individual freedom and displacement of subordination institutions and monarchic citizenship [34; p. 11].

The beginning of the historical evolution of the "civil society" concept can be found at the ancient Greece since Aristotle. At that time the prototype of civil society was considered in the context of the state.

As noted by D. Kola[2], famous explorer of civil society, the term *"state"* is used here to refer to the policy from which the word *"politics"*, *"police"* originate*,* however Aristotle interpreted *"polis"* as synonymous *"koinonia politicè"*. This phrase has several Latin translations, one of which *"societas civilis"*, in French *"société civile"* (civil society) appeared in the middle of the XVI century, rather, from Latin written in one of the letters of the works of Melanchthon, Luther's chief associates. In recent history, the term "civil society" is used in the scientific and political context [40; p. 283-284].

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[1] Karas A. The philosophy of civil society in the classical theories and non-classical interpretations : Monograph / Anatoly Karas. – Kyiv; Lviv : Publishing Center of Ivan Franko Lviv National University, 2003. – 520 p.
[2] Kola D. Political sociology / Dominique Kola / [transl. from the Fr., Foreword. A. B. Hoffman]. – MOSCOW : publishing house "Ves Mir", "INFRA– M", 2001, – XXII, 406 p.

For better understanding of the evolution of civil society category is appropriate to consider the lexical field of the concept described by D. Kola.

Exhibit 1.1

The authors	Used terms	Aliases	Translation
Aristotle	Koinonia politiké	Polis	Civil society, state
St. Augustine	Societes terrestra	Sivitas respublica	Civil society
Aegidius a Columnis	Societas civilis	Civitas	Community of people
Luther, Melanchthon	Societas civilis	Sivitas respublica	Civil society
Thomas Aquinas	Communicatio politike	Societas Communitas	Political community
Hobbes	Civil Society	Commonwealth	Civil society
Spinoza	Societas civilis	Imperium	Civil society
Rousseau	Société civile	Etat	Civil society
Ferguson	Civil society		Civil society
Hegel	Bürgerliche Gesellschaft		Civil society
Marx	Bürgerliche Gesellschaft		Civil society, civil bourgeois society
Durkheim	Société civile	People, nation	

D. Kola notes that Aristotle understands the *"civil society"* or *"political society"* as a form of community; the meaning of St. Augustine earth society opposed to the City of God; Hobbes believed that civil society opposes the natural state: it allows to stop the war of all against all, and to ensure the development of humanity in man by setting omnipotent political power, which is not allowed to deprive people of their freedom; Hegel distinguishes the state from civil society, in his view, it becomes a condition under which the existence of civil society is possible; Marx rejects Hegel, and gives the priority to civil society which is based on a political economy [40; p. 285-286].

As we can see, the range of civil society definitions includes a resemblance or rather terminological loan (if we talk about the concept of *"civil society"*). However, the interpretational field of the concept is broader. It can be

assumed that the authors, involved in the study and research of civil society, in the phase of interpretation of the term, interpreted it by a particular algorithm. Rather, each individual author, after reading and studying this concept in works of the predecessors, tried to apply the possibly terminology of *"civil society"* in the surrounding social conditions. This sequential interpretation gives civil society a certain scientific and journalistic "attraction" that may be the main reason of the lack of a clear definition of civil society like a term. On the other hand, the diversity of the theoretical concept of *"civil society"* has provided a wider possibility of its application and interpretation of the definition of such society.

The specificity of word-creational of *"civil society"* category should be also taken in account. This analysis will prevent the substitution of concepts in further interpretation. In addition, we assume that the making the concept of *"civil society"* was used primarily to describe a particular type of social relations in a certain historical period. Even after, this term became a reference value of civil citizenship, which was used for "comparison" and was also the aim "to pursue".

M. Holovatyy[3] notes that the concept of civil society is mainly determined by application of two methodological approaches. The first – the historical and legal, or genetic, based on a study of the historical and legal formation and transformation of civil society from antiquity to the present. The second approach, as described by M. Holovatyy, theoretical-legal or conceptual, which is more difficult for the describing of civil society [18; p. 25].

In this thesis, for study and research of civil society uses a combination of these two approaches to describe the relationship between the historical and legal development of civil society and modern conceptual explanations of the features of such a society.

Calling the civil society, along with the prerequisites of democracy, the rule of law, the German-British philosopher and public figure, one of the greatest sociologists of our time, R. Dahrendorf[4] emphasizes that in German colloquial language these concepts are complicated by serious mistake, namely, false

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[3] Holovatyy M. Political and legal aspects of the interaction of a democratic state and civil society / M. Holovatyy // Social reforms and formation of civil society in Ukraine : Materials of scientific-practical. conf. / Under total. eds. V. I. Luhovyi, V. Knyazev. – Kyiv : UASA. – Volume 1. – 2001. – P. 24-26.
[4] Dahrendorf R. In search of a new system : Lectures on the policy of freedom in the XXI century / Ralf Dahrendorf; [Transl. from Germ. A. Organ]. – Kyiv : Edit. of "Kyiv-Mohyla Academy", 2006. – 109 p.

binding to state. The ambiguity of the German word *"Bürger"* (citizen) – as *bourgeois* [Burger] and *citoyen* [citizen] – gives a reason to speak about a citizen of any state, while in the context of civil society it is a citizen who is not tied to any government functions [23; p. 77].

Despite the terminological attachment, of civil society and civil citizenship categories, the main focus in understanding is: how civil society refers to a variety of social relations and only then functional features of such relationships (for example, government) made it possible to consider the position of these relations to the state.

German sociologist F. Tonis[5], one of the founders of sociology in Germany, states that the general description of civil society stems from the fact that society is a conglomeration which is united under the Convention and the of natural law, and can be understood as a set of natural and artificial individuals whose will and areas are in many relationships and connections with one another and yet remain independent from each other and do not have any domestic mutual influence [130; p. 63].

Historical and evolutional affinity of self-affinity communities, nation, state and civil society, can be considered in the context of these categories. In addition, a parallel study of these categories allows tracing the relationship between the development of the nation state and the formation of civil society.

Ascending the idea of civil society – the transformation of collectivity (organized in the past on the basis of hostility and differently interpreted freedom) into base value in the process of humanization of this society [132; p. 329-330].

It's about a certain kind of general social consciousness that from the basic understanding of the cooperation benefits for the common interests develops into one of the main features of the society. However, this understanding of social solidarity does not preclude consideration of interests of each member of the society.

Civil society is a condition of arranging the society from the perspective of each individual. The consequence of this arrangement is the notion of the concept *"citizen"* – not just the person or individual, personality, but also the

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[5] Tonis F. Community and Society / Ferdinand Tonis; [Transl. from Germ. N. Kovalev, A. Pogorily]. – Kyiv : Dukh I Litera, 2005. – 262 p.

subject of their rights, their legal framework established by the public [20; p. 93].

According to A. Reznik[6], personality is the source element in the construction of civil society, and all the numerous institutions that contribute to the realization of the individual's interests are the components of this design [97; p. 69].

It should be noted that the development and formation of civil society (in most variants of understanding of its nature) is not a determining factor in achieving a new kind of public relations. It is therefore difficult to determine a specific date or time of civil society formation (but we can more accurately talk about the birth of the nation or gaining its independence). In view of this, we can conclude that the civil society is likely to reflect the situation in the development of certain types of social relations, and is not a factor of ascertaining.

A large number of interpretations and meanings of the civil society concept make it harder to clearly define the key provisions in this category. Various authors and researchers, interpreting the results of their works and researches on civil society, sometimes, used completely different definition. Such diverse interpretation of the civil society concept can be a result of the desire to describe the essence of this phenomenon from the standpoint of a separate study.

John Keane[7] is very right about "intellectual clarification of the meaning of such confusing and mixed uses of the term "civil society" should be more modest, persistent attempts to transform the current "renaissance" of civil society in the interpretive starting point from which it would be convenient to carry out historical and sociological exploration, conduct regulatory debate and formulate political opinions should be made" [37; p. 69].

The use of the term "civil society" should be considered in this sense. This approach makes it possible to take into account the social identities of each society, while not taking disparate elements of civil citizenship under certain theoretical reference, which was produced in very different historical and social conditions.

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[6] Reznik A. Personality and Civil Society : Experience conceptualize / Alexander Reznik // Sociology: Theory, Methods, Marketing, – №3. – 2002. – P. 68-79.
[7] Keane J. Civil society: old images, new visions / John Keane / [Transl. from English. A. Gryschenko; Lit. eds. A. Gryschenko] – Kyiv : K.I.S. 2000. – 192 p.

Interpretation of civil society also varies according to the example which examines the development of civic citizenship.

As noted by V. Stepanenko[8], in the Ukrainian political lexicon the term "civil society" is often used as a synonym for the so-called third sector – conditional term that describes a network of non-governmental non-profit socio-civic associations. According to this author, this understanding of the concept of civil society is somewhat narrowed and relies on only one, albeit important characteristics of such society [124; p. 49].

Similar characteristics of civil society is given by R. Dahrendorf[9], who interpretes such society as a creative chaos of associations to which people are voluntarily included [23; p. 36].

V. Stepanenko also believes that the anti-communist revolutions of Eastern ideology are based mainly on Marxist, rather neo-Marxist theoretical interpretation of civil society, especially in Marx's pathos of resistance to the state.

The researcher argues that "it is significantly simplified and vulgarized even under the ideological influence of the Marxist concept of civil society on its role "liberation ideology", which became the slogan for the period of democratic revolution and the first phase of post-communist transformation in Eastern Europe (particular in Ukraine), got to a certain ideological vacuum on new ideological values and social meanings at the "market normalization" of post-revolutionary social life" [118; p. 15-16].

According to this, we can conclude that understanding the nature of civil society in the context of a particular ideology greatly distorts the true characteristics of society, regarded as civil.

Thus, the study of the civil society phenomenon must also take into account possible individual ideological layers that shifted accents and functional understanding of the society principles.

The result of the uncertainty of the civil society essence idea is the lack of a clear action plan for its formation. Not complete understanding of the fundamentals and principles of civil society significantly slows down the process of the formation of the society as civil.

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[8] Stepanenko V. Ukrainian civil society. "Orange" stage / Viktor Stepanenko // Viche. – 2005. – №2 (155). – P. 49-55.
[9] Dahrendorf R. In search of a new system : Lectures on the policy of freedom in the XXI century / Ralf Dahrendorf; [Transl. from Germ. A. Organ]. – Kyiv : Edit. of "Kyiv-Mohyla Academy", 2006. – 109 p.

Due to the fact that the original socio-cultural foundations of civil society were absent or undeveloped as an autonomous sphere of civil culture in post-communist context, it was the strain of the concept and discourse [118; p. 16].

J. Keane[10] notes that according to the post-fundatsionalist understanding of civil society, "the meaning and moral significance of such society at a particular time and in a particular place can be defined or refuted only within a given socio-political context in which there is a line between public and state institutions and their ability to shape the lives of citizens subbordinated to mechanisms that involve discussion, accountability of government and its representation" [37; p. 61].

We can conclude that in spite of the variety of civil society interpretations, an integral part of this phenomenon is a community of people that actually exists and is clearly realized by its members. Thus, we can talk about the presence of particular forms of social interaction in such communities that are unique to them and can be described and studied in the context of the social formation.

On the other hand, it can be assumed that civil society is not necessarily a characteristic of each community (at this stage consider the civil society is not within the modern sense, but rather as a form of social, civic awareness), and is a kind of the stage or phase of each society development.

It is also necessary to note that the concept of civil society as a result of the diversity of theoretical and interpretative consistency allows us to take into account the additional objective characteristics of society, which arise as a resulte of the development of social relations forms. Thus, there is an opportunity to study the state of civil society in the specific context of social reality. This approach is also important to build some models of civil society in the future, as changes in every sphere of social life can be projected to the overall structure of the functioning of civil citizenship.

To reach the important characteristics of civil society and its social component, it is recommended to take into account the sociological concept of civil society. Analyzing civil society from a sociological point of view, we have an opportunity to discover new, unknown or not well understood and investigated its social characteristics. In addition, the sociological approach to

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[10] Keane J. Civil society: old images, new visions / John Keane / [Transl. from English. A. Gryschenko; Lit. eds. A. Gryschenko] – Kyiv : K.I.S. 2000. – 192 p.

the study of civil society can better explore and describe exactly the social factors of Ukrainian society as civil.

1.2. THE SOCIOLOGICAL CONCEPT OF CIVIL SOCIETY

Civil society as a category and a field of scientific inquiry is often considered from a philosophical and political science perspective. In most cases, the interpretation of civil society and related social processes of its formation are reduced to the accent of the history of classical forms of such society existence, and then there is the comparison of the resulting "model" of any other society. Based on this comparison, come to the conclusion about the formation of a society as civil. However, civil society which is practical and functional is so vast and multifactoral that it itself excludes the possibility of interpreting it as a template, with its usual number of specific characteristics. Certainly, the nature of civil society, which is described by even more thinkers of ancient Greece and supported and complemented by scientists for centuries, contains a set of attributes, the absence of which precludes the possibility of such a society. However, civil society, as a form of social organization, covers the whole range of "social" whih is inherent in every society. In this regard, civil society should be considered from a sociological perspective. Sociology as a science about society, in terms of its integrated theoretical and interpretative apparatus is able to describe civil society in a brand new context. This is a study of civil society, which is based on the investigation of social factors of its construction and further continued existence of the society. Furthermore, a sociological analysis of civil society is universal for the combination of classical-philosophical and practical-political scientific approaches to the study of the society.

According to J. Cohen and A. Arato[11], there is now a need for such a concept of civil society, which would create an opportunity to analyze new forms of collective identity, and on this basis to formulate a position that can contribute to a more free and more democratic societies [39; p. 544].

That is why the sociological concept of civil society, which is the basis of the understanding of society as a socio-cultural phenomenon, is most relevant and practical in the context of society as whole and communities in particular.

In addition, a strong civil society can be seen as means against the deficit of democracy, social apathy and low levels of economic development [152; p. 28].

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[11] L. Cohen, J., E. Arato. Civil Society and Political Theory / Jean L. Cohen, Andrew Arato / [transl. from English. / Gen. eds. I. Myurberh]. – MOSCOW : Publishing house "Ves Mir", 2003. – 784 p.

The sociological concept of civil society, in addition to descriptive features that characterized each concept, is able to serve as therapeutic function, because a civil society requires a comprehensive development of all spheres of public life, such a concept is able to describe, explain and suggest ways and areas of society's development.

Development of civil society is also one of the most important attributes of democracy [133; p. 63].

The essence of the sociological concept of civil society is not limited by only theoretical work, but also has many historical facts.

Advisor of L. Walesa from the earliest days of the Polish "Solidarity" B. Geremek, describing the concept of civil society, states that this concept will continue to remain effective as a tool of analysis and as a program of concrete actions [21; p. 313].

Analysis of civil society not only in the context of the ideal of its functioning, but also in terms of the historical examples of such society formation, proves that it is far more real and daily than protracted discussion and rethinking the theory and interpretation of such society.

The most difficult aspect of civil society concerns its sociological understanding: what is the nature of social processes that cause and maintain such society [153; p. 17].

The importance of a sociological approach to the study and analysis of civil society can be traced to the very essence of the sociological knowledge structure, namely at the level of sociology of specific society, subsystem of which is a special sociological theory.

Having regard to the nature and content of civil society, it is easy to trace the combination of aspects of society as a whole organism (describing civil society, we mean also its integrity and compliance of this concept) and interpersonal interaction between people (that makes society civil).

The Dictionary "Fundamentals of Civil Society" interprets the concept of "society" as a product of human interaction, as an organization of their lives. Society is seen as internally contradictory organism, the essence of which reflects the connections and relationships between people, their organizations and communities [80; p. 193].

Civil society is a specific form of society [153; p. 25].

That is why the research can be carried out by a combination of two methods: a comprehensive study of its general features and patterns in a

certain period of historical time, or sociological, demographic and other studies that allow describing the functioning of its individual elements or preconditions.

Despite the fact that sociology is a relatively young science, knowledge about the society and its historical and social manifestations is an indispensable source of current explanations of various social processes and the description of the phenomenon of human society, and the phenomenon of interaction between people.

An outstanding English philosopher and sociologist, one of the founders of social science, Herbert Spencer[12] not limiting the sociology by studying the historical societies, considers it as a science that studies the ways in which today's organizations and institutions "are separately associated with other phenomena corresponding to the time periods – political institutions, class differences, family arrangement, distribution models and levels of communication between communities of knowledge, religious beliefs, morals, feelings, habits, and ideas" [156; p. 119-120].

As noted by L. Tokar[13], among the major problems of the humanities there will certainly be a key question of knowledge of the phenomenon of human meaning, forms and methods of human existence.

According to this author, people first intuitively and then more and more consciously consider such issues as a priority. This attitude is natural, because the research in areas of self-understanding always quite significantly affect the formation of ideology, morality, culture, development ideology, politics, and the creation of forms of social coexistence, organizations and people's actions... Modern science examines two levels of intelligent life manifestation on earth, namely at the level of the individual (individual-biological) and the community level (family, clan, tribe, ethnicity, nationality, socio-political, professional community, state, nation, all of humanity) given the widest their natural and time-spatial specificity of expression and that they are objectively not mutually contradictory. In addition, these levels and varieties are organically connected and interdependent. And despite the fact that the second level is more multifaceted, powerful and active – it can not

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[12] Ritzer Georg. Classical Sociological Theory / Georg Ritzer. McGraw–Hill Hinger Education. – 3rd ed. – 552 p.
[13] Tokar L. Ukrainian space of building a civil society in Ukraine / Leonid Tokar // Ukrainoznavstvo (Ukrainian Studies). – 2003. – №4(9). – P. 86-94.

exist by itself. Without their unity and cooperation it is difficult to imagine the existence of each level separately [129; p. 86].

Public life as part of a brotherhood or kinship that forms the genus is the primary civil society, supported by family traditions [157; p. 126-127].

Thus, to improve the sociological concept of civil society, it is advisable to take into account the peculiarities of different kinds of communities that are sustainable centres of civil society, and the specific of their operation will be reflected in the main indices of the civil society.

A. Kolodiy[14] notes that the politicization of public life and the concept of civil society is just one of the most significant features of the civil society model that may arise in democratic developing countries [41; p. 76].

However, the societies of the democratic states should not be equated with civil societies [149; p. 341].

This is about the fact that civil society in its various forms may be present at non democratic countries.

Sociology as a science about society is able not only to ascertain the state of social development or course of social processes in specific historical period. Sociological analysis of civil society makes it possible to simulate the sequence of civil citizenship, in historically unlimited time frame. Thus, using the existing tools of sociological analysis, we look at civil society as a totality stretched in time of social processes. The ability to study social manifestations of civil citizenship in different historical periods allows distinguishing exactly the type of Ukrainian civil society without borrowing of distant social theories of the development of a society.

As noted by V. Stepanenko[15], ““civil society” is the first of all sociological and socio-cultural concepts...” [119; p. 254].

A variety of special sociological theories (sociology of family, sociology of small groups, ethnosociology) allows us to combine diverse approaches to the study of social phenomena and processes, and thereby enrich the theory of social civil society. In addition, the achievement of social science research

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[14] Kolodiy A. F. Towards a civil society. The theoretical foundations and socio-cultural preconditions of democratic transformation in Ukraine. Monograph / Antonina Fedorivna Kolodiy. – Lviv : Publishing House “Chervona Kalyna”. – 2002. – 276 p.

[15] Stepanenko V. “Civil society” images at the domestic politics and sociological theorizing / V. Stepanenko / The Problems of Sociological Theory Development: Scientific papers and presentations of the first Ukrainian Sociological Conference / Sociological Association of Ukraine, Institute of Sociology of NAS (National Academy of Sciences) of Ukraine; M. Shulga (scientific ed.) And others. – K., 2001. – 381 p. – P. 252-256.

on social capital, social identity and social communication make it possible to examine the phenomenon of civil society in a brand new range.

Thus, civil society in general and social factors of its formation may form an entirely new subject of study for sociology. Here, civil society can be seen as a stage of social development, and as part of the structure of society.

Sociological analysis of civil societies should be performed within a certain sociological concepts. Here we are talking about a wide range of civil society study and research according to the criteria of the sociological approach.

As noted by V. Stepanenko[16], "sociological concept of civil society transcends both instrumentally – "NGO" understanding and ideological propaganda understanding of the sphere of social reality. In this interpretation the "civil society"– the notion, discourse, the symbolic field, branch social institutions, practices and values – covers a range of fundamental societal characteristics and parameters of social lives, which is separated from the state and are self-organized. This is a complex socio-cultural and socio-political phenomenon that involves the availability and development of: 1) social institutions that represent civil society instrumentally 2) its social practices and discourses, and – 3) civic values and virtues (to a certain extent the degree of development of social capital)" [121].

For a meaningful description of the sociological approach's role to the study of civil society the meaning of "civil society" should be analyzed.

Understanding of civil society as an ideal is an important element of the sociological concept of civil citizenship. It may be useful in constructing models of civil society and to be a "universal measurement system" for analyzing the level of society as civil.

The sociological approach makes it possible to consider the quality of the social capital use and to describe its origin and potential for the development of society as civil. Through a sociological approach to the analysis of civil society we can simultaneously assess social conditions of existence of civil citizenship, and to predict the development of the society by analyzing its social and civic identity. It is not a standard etalon of civil society (taking into account the differences in ethnic and national character in the formation and forms of civil citizenship), but the social emphasizing of civics that are

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[16] Stepanenko V. Who need a civil society? Social capital and civic identity formation problems in Ukraine / Viktor Stepanenko / Voytenko T. O., Goncharuk O. S, Privalov Y. O. Civil Society in Ukraine : an analysis of social construction. The scientific collection / Resp. editor : Y. Saienko – Kyiv : Stylos – 2002. – P. 334-341.

inherent in Ukrainian society. It often raises questions about the interpretation of definition of civil society ("or society conceders as civil – or not, depending on the country"). Sometimes the argument regarding the "modularity" of the civil based on a demarcation of the society from its social and cultural characteristics. However, it is impossible not to take into account the social component of civil citizenship; also we should not detract from its effects, but rather a key role in the development of civil society.

Even a purely theoretical-applied areas of social relations as economic is closely related to the socio-cultural and ethno-national environment of its functioning (despite on international and interstate sustainability of the schemes: producer – consumer; money – goods) [69; p. 94].

Applying a sociological approach to the study of civil society makes it possible to explore the features of the interaction between all spheres of social life that have influenced the development of civil citizenship.

As noted by V. Stepanenko[17], macro level dynamics of social life of a democratic society is due to the interaction between civil and non-civil spheres, when civil society often has to intervene in other areas of public life for the support of democracy (for example, economics, politics, social programs), imposing certain requirements reforms and political responses and making regulatory control their performance by means of moral criticism and social action [118; p. 10].

The sociological concept of civil society as a system of views on the object must take into account the existence and condition of civil citizenship in society upon which society is formed as civil.

The most important factor in state-building and in the development of civil society is the need for individual personal development and civil citizenship education in particular.

As noted by V. Sokolov and V. Ryabika[18] "civil citizenship is a political position of the individual that determines his or her conscious interest in social and political life". The concept of civil citizenship can also include national identity, belonging to the nation, political tolerance (relative to other views, other nationalities), community service [109; p. 24].

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[17] Stepanenko V. Civil Society as discourse and social normative order in Jeffrey Alexander sociology / Viktor Stepanenko // Sociology: Theory, Methods, Marketing. – 2006. – №2. – P. 5-23.
[18] Sokolov V., Ryabika V. Civil society. Actors and perfomers / V. Sokolov, V. Ryabika // Viche – 2003. – №4 (133). – P. 24-27.

Civil citizenship may be manifested in the active implementation of the social, political and civil rights of the individual and in the individual's integration into cultural and socio-economic structure of society [19; p. 34].

In applying sociological concepts to the study and research of civil society, civil citizenship can be seen as a kind of indicator that indicates the state of affairs in the field of civic engagement, and thus reflects the level and stage of development of the social prerequisites for the perception and assimilation by society the values of society that is becoming civil.

B. Pashchenko[19] argues that civil citizenship... can be considered as one of the key concepts for the concept of civil society as the term can encompass all the qualities and capacities that are unique individuals that make up civil society – autonomy, reciprocity, the ability to interact with others for achieve common goals, the ability to subordinate private interests to the general. On the basis of civil citizenship, and therefore civil society are certain standards that are caused by these qualities and abilities [85; p. 59].

Civil citizenship is both a prerequisite and an integral part of civil society. Research of civil citizenship feeling in the community helps to understand the historical development of social solidarity. With consideration of the phenomenon of civil citizenship in the sociological study of the concept of civil society we can describe the social and personal settings and people's ideas about how a sense of civic solidarity turns into a real social cooperation.

One of the components of civil citizenship is a responsibility that ensures the existence of a vector how to act in certain situations.

According to Mr. Pashchenko[20], responsibility indicates people what should present. Originally there was responsibliliy only for their own actions or rather the action of their own tribe, from which the individual was not separated. Later, with the emergence and development of civil society and citizenship the boundaries of human responsibility started to the extent that people feft responsible for things such as the preservation of a species of animals [85; p. 64].

On the other hand, using a sociological approach we can consider citizenship as a separate object of sociological research, with its usual set of social and cultural characteristics.

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[19] Pashchenko V. Models of the normative "civil citizenship" justification / Victor Pashchenko // Political Management. – 2004. – №3. – P. 58-69.
[20] Pashchenko V. Models of the normative "civil citizenship" justification / Victor Pashchenko // Political Management. – 2004. – №3. – P. 58-69.Previous source.

The existence of the relationship between civil society and the society (which is the basis of its formation) once again underlines the importance of studying the social preconditions of the process. It is worth noting that civil society is not necessarily set in beyond a certain theoretical construct as an object of study and research. Such society can be viewed as a phenomenon, formed on the basis of existing (as yet not entirely civil) society, and also as a stage or phase of development of a certain society (as historically conditioned sequence). This, at first glance, broad and versatile way of interpreting reality allows the study of civil society in the broadest spectrum of its manifestations. On the other hand, attempts to draw clear signs of civil society (as a reference or etalon) in further analysis may lead to the fact that many typical manifestations of such society simply will not be taken into account [64; p. 193].

As noted V. Kravchuk[21], one of the most characteristic features that are inherent in civil society is the existence of a certain layer between the individual, the market and the state, the layer of "civil citizenship", for which the combining and defending some of his interests to the state is characteristic, because it is difficult for a separate individual to protect his or her rights and interests. Making public organizations allows people to effectively implement and defend their rights together, make freedoms, satisfy their interests [48; p. 65].

Sociality of civil society can also be confirmed by the essence of the phenomenon of citizenship. The basis of any society's formation is aware of the benefits of collective existence. The same applies to civil society, because the effectiveness of civic engagement is provided only on the condition of awareness of common interests by many people [64; p. 197].

Based on historical and theoretical connections of modern approaches and understandings of the phenomenon of civil society we can state that civil society is a form of social relations, which are based on the interpersonal interactions at the level of small groups, that (interaction) lead to a specific type of general public relations at the level of the whole society.

Thus, applying sociological analysis to explore civil society in Ukraine and given the ambiguity in the statement on the current state of the society at this stage, we will consider civil society as a process of progressive development

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[21] Kravchuk V. State and youth organizations in civil society / Valentine Kravchuk // Business, Economy and Law. – 2003. – №12. – P. 65-67.

of social relations. Using a sociological approach to the study of civil society we can talk about the social dimension of citizenship. This is the understanding of civil society as a social phenomenon, learning and research of which should conduct in social terms.

1.3. CIVIL SOCIETY. THE SOCIAL DIMENSION

After describing the concept of civil society, the characteristics of the sociological approach to its study and outlining the theoretical orientation of this dissertation we will pass to the emphasizing of the social factors that are related to the formation of Ukrainian society as civil.

Civil society as an object of scientific analysis in most cases is considered in terms of the philosophical and political science understanding. In the context of this approach, the phenomenon of civil society is described as a list of necessary requirements, compliance of which, in turn, are vital to the formation of society as civil. However, neglecting the social features of civil society, functional specificity of civil citizenship become much narrower [64; p. 191].

As noted by V. Bortnikov[22], "the history of development of relations between the citizen and society can not be understood outside the culture or beyond human sociality content. It is a socio-cultural approach to the study of society as a unity of culture and sociality in their specific historical forms" [6; p. 76].

According to M. Kalinichenko, civil society is a non-linear social formation [32; p. 9].

It can be concluded that the dynamics and complexity of the phenomenon of civil society requires appropriate research tools.

In the analysis of the formation of associations in civil society, it is advisable to pay attention to the social, cultural and spiritual prerequisites of the formation of civil citizenship. Civil citizenship is not interpreted as an awareness of a citizen of the state, but as culturally and socially conditioned desire to unite to achieve common goals. This desire is influenced by historical-social conditions and practices of society and directly affects the formation of social structure and traditions of continued use of civil citizenship [69; p. 95].

During the evolution of the society, array of social, spiritual and cultural values that contribute domestic and social life of the individual is becoming more and more diverse [80; p. 196].

Therefore, the analysis and the study of civil society must be carried out in the context of spiritual, historical and socio-cultural conditioning of human civilization.

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[22] Bortnikov V. Socio-cultural dimension of political participation / V. Bortnikov // Political Management. – 2007. – №5. – P. 76-91.

For a full understanding of all possible manifestations of civil society we need to consider the social characteristics and conditions that precede the development of civil citizenship and accompany this development. This approach greatly expands the understanding of the nature of civil society and allows us to trace the relationship between the level of social development and the emergence of *civil* society [64; p. 191].

For a theoretical study of the social component of civil society should take into account the social sphere.

The basis of the social dimension of civil society is an understanding that a society is impossible without the existence and interaction of the components of society [64; p. 197].

Civil society, with its features, is characteristic close to the social sector, and therefore it should be seen as a phenomenon that forms a particular society, not as a universal formula that can be applied to any society [69; p. 94].

Social orientation of civil society is supported by functional and structural specificity of civil citizenship. The execution of civil society is provided by the primary social groups that form the structure while developing society as civil.

Civil society in the social sphere is represented by a wide network of interpersonal relations of individuals that permeate family life, constitute the content of the various local government organizations and institutions: social organizations, social movements, associations of local people, parties, etc. [93; p. 44].

Describing the tradition of civic engagement in modern Italy, R. Putnam[23] states that "in the civil society, citizens rightly treat their citizens and, in turn, expect that justice from them" [84; p. 138].

The social dimension of civil society covers the social features that serve as prerequisites for building such society and can be seen as inherent characteristics. Social base and social environment is precisely the criteria that determine the speed and quality of each individual civil society. This diversity explains by the differences in social conditions that occur in the formation of civil society in different countries [64; p. 192].

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[23] Putnam, R. D. Creating Democracy: The tradition of civic engagement in modern Italy / Robert D. Putnam with R. Leonardi and R. Y. Nanette; [Trans. from English V. Yushchenko]. – Kyiv : Solomiya Pavlychko Edition "Osnovy", 2001. – 302 p.

Civil society, the concept which relates exclusively to non-political part of the social system in each state evolves in time and has some historical and local variations (peculiarities) [29; p. 17].

As a society of citizens, civil society can be such that includes and tolerates social pluralism (both in the Netherlands and the United Kingdom) or one that includes some form of assimilation (as in France), or it can be exceptional and distrustful towards *societal* society (in Germany) [148; p. 25]

G. Zelenko, describing the features of civil society, stresses the importance of the specific set of procedures and tools for each country, which corresponds to the mentality and level of socio-cultural development of the society [29; p. 44].

Doctor of Social Sciences, a leading researcher of the history, theory and methodology of Sociology Institute of Sociology of NAS (National Academy of Sciences) of Ukraine Valentyn Tarasenko, describing the intellectual portrait of Ukrainian sociology, says that the intellect of this sociology is based primarily on reasoning empirical and theoretical thinking of borrowing from Western European and American sociology [126; p. 48].

This opinion confirms once again the need to study the processes of civil society in Ukraine, taking into account the peculiarities of Ukrainian society.

As a specific and rather complex social category, civil society in Ukraine has a number of features that are caused by its own genesis and type [147; p. 20].

A. Kolodiy[24] on this occasion said: "The main features that define the essence of the relationship between civic groups, individuals and the state, the functions performed by civil society organizations, have different value and unequal priorities in different countries". By that difference, in the opinion of A. Kolodiy, the specific model of national civil societies has its own definition [41; p. 77].

Describing such models, A. Kolodiy suggests that if in the process of study on the regulatory level the intrinsic characteristics of such models should be taken into account, in the course of studies of certain societies are important sphere of free individuals preferred self-expression and the forms of their participation in solving social affairs. Here, as noted this author, it is a

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[24] Kolodiy A. F. Towards a civil society. The theoretical foundations and socio-cultural preconditions of democratic transformation in Ukraine. Monograph / Antonina Fedorivna Kolodiy. – Lviv : Publishing House "Chervona Kalyna". – 2002. – 276 p.

particular combination of civil and uncivil forms of social practice (a measure of civil citizenship), and the possibility of production of social capital by the civil society [41; p. 77].

The level of social and socio-cultural spheres of society is the factor on which is formed the desire of its members to the consolidation and unification. Social and cultural spheres of society can be seen as a place of civil citizenship formation [69; p. 95].

Civil society, as a special form of society, implies the existence and effectiveness of social factors, the totality of which creates the proper conditions for the formation and development of civil citizenship.

In order to examine the social factors of civil society in Ukraine, the concept of "social" and its relationship to the subject of civil society should first be described.

Thus, according to Educational Dictionary of Sociology, "*social* is most importantly, the key concept of sociology means a set of specific qualities and characteristics of social relations, which are integrated by individuals or communities in the process of joint activities (interactions) in specific environments and is manifested in their relation to each other, to the their position in society, to the phenomena and processes of social life. Any system of social relations (economic, political, etc.), affect the relationship of people to each other and to society. Therefore, each of them always has a distinctly social dimension" [115; p. 347].

Certainly, civil society can be called a system of social relations, or rather, developed social relations, reaches stage of civil society. Thus, having a social aspect, civil society can and should be considered in the context of its social implications.

When considering civil society as a specific social formation a permanent relationship between the individual and society as a whole should be considered. The development of civil society is influenced by a variety of social factors, historical conditionality, and social culture. In turn, each developed civil society (how this process can be considered complete) is a reflection of its own, unique to it social specificity [64; p. 192].

Looking at civil society as a distinct stage of social development implies the existence of solidarity in society. Solidarity is caused by a clear two-way identification of personality and society, promotes a certain type of social interaction, cooperation, which in turn is a prerequisite for civil citizenship.

Each and every type of social interaction can be considered as a specific type of social order.

As a theory, in which a search of a perfect social order is led, a theory of the three stages of Comte be considered. [160; p. 106-107].

The social order consists of three components, which are the values, political governance and economic system [13; p. 21].

In the social sciences literature, the civil society interpreted with some universal ways of targeting of social actors and the definition of civil citizenship in terms of universal, very general moral obligations. This understanding of civil society combined with an emphasis on E. Durkheim's "moral individualism" as the basis of solidarity within the modern socialized (*gesellschaftlich*) societies, and with an emphasis on increasing Weber's "rationality" of modern forms of social organization as the embodiment of universal values [158; p. 204].

Taking into account the scientific work of E. Durkheim, it should be noted that changes in the division of labor have some involvement in the structure of society, and some of the most important participation is reflected in the differences between the two types of solidarity: mechanical and organic. Regarding the origin of solidarity, E. Durkheim was interested in what holds society together. A society, which is characterized by mechanical solidarity, is united because all people are in the community. Liabilities, agreement between people is that they are all interested in the same activities and have similar responsibilities. On the other hand, a society which is characterized by organic solidarity is brought together through the differences between people, the fact that they have different objectives and different responsibilities. That's because people in modern society do fairly narrow range of occupations, they need other people in order to continue to exist [156; p. 186].

According to A. Karas[25], "solidarity is an expression of cultural intention at the level of communicative interaction between people, or at the level of sociality" [33; p. 41].

This same author also argues that "the main factor in drawing up social, as opposed to the compilation of culture, needs vzayemopov'yazannya individual and group interests. *Sociality* is highlighting of social needs to

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[25] Karas, A. Sociocultural text of civil society: constructive and destructive of sociality / Anatoly Karas / Civil Society as a realization of freedom: the Central Eastern European experience / edited by A. Karas. – Lviv : Lviv Ivan Franko National University, 1999. – 384 p.

survive and create (production) interconnectedness of people around the interests of self-realization and self-fulfilment" [33; p. 46].

Back in the eighteenth century A. Ferguson[26] (1767) treated a civil society, as state civil citizenship and the result of civilization [151; p. 56].

It should be noted that A. Ferguson is the author of "An essay on the history of civil society" (1767).

Thus, we consider civil society as a result of sociality itself; as an effective process operation stage of social relations and interactions.

A. Karas[27] believes that the study of social structural factors leads to the fact that we understand it as a civil society and puts to the fore the study of the nature of solidarity and complementarity in the context of a particular socio-cultural communities whose members are involved in the management of communication activities for the common good [33; p. 49].

Exploring sociality civil society should explore all possible social factors that in some way affect its growth and development.

As for the concept of "development"of civil society, in the context of this thesis, the question of whether Ukrainian civil society is, or only at the stage of formation does not require a clear answer. Given that some common understanding of civil society is defined as an idea or goal that is constantly removed (just as it is impossible to achieve the ideal of democracy), the assertion that civil society is fully formed can always be questioned. Due to these features the existence of civil society, the author suggests staying on the hypothesis that the civic society in Ukraine really exists (as a subject of study and research), because there are essential components for its existence: freedom of speech and the possibility of free choice, market economy and civil society organizations. However, civil society in Ukraine is at the same time under constant development and establishment (can talk about freedom of speech, the degree of development of market economy, the effectiveness of public organizations).

Here the term "development" is used to refer to a certain period, the stage of development of the object, which is regarded as incomplete continuing process.

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[26] Dictionary of Sociology. Nikolas Abercrombie, Stephen Hill, Bryan S. Tokar. – Penguin Books. – 1994. – 517 p.
[27] Karas, A. Sociocultural text of civil society: constructive and destructive of sociality / Anatoly Karas / Civil Society as a realization of freedom: the Central Eastern European experience / edited by A. Karas. – Lviv : Lviv Ivan Franko National University, 1999. – 384 p.

According to G. Zelenko, the development of civil society is an ongoing process [29; p. 48].

To study the state of civil society and the measurement of the desire of its members to consolidate it is important to take into account the social preconditions for its development, which is a kind of foundation for the future development of the society [69; p. 97].

In the study of civil society in Ukraine should take into account the social settings of Ukrainian society as a whole. Minimise the level of understanding of global civil society will help to understand the features of Ukrainian model of this phenomenon.

According to L. Kravchenko and M. Tsymbaliuk[28], "there is no need to talk about civil society in general, but only on well-defined, certain society, its characteristics and parameters that determine the dynamics and nature of the institutions and values of the one. Therefore, the study should take into account that every civil society always appears at the institutions and principles of coexistence, which evolved over the centuries a particular historical development of each nation" [47; p. 17].

Defining the principles of civil society formation to the specifics of Ukrainian society is primarily theoretical and instrumental value. Principles, which are due to the development of civil society, can be used as criteria for measuring civil citizenship.

As noted by M. Khodakivskiy[29], civil society is not only the empirical model of human coexistence, it is some theoretical construct an ideal type, which does not always coincide with the real social issues. Civil society is a kind of tense and on the socio-cultural space, the creation of which is due to the interaction of three principles:

– The principle of universal egalitarian law, which is based on a certain minimum of external freedom and dignity for every person; it means executed equality of rights and responsibilities of citizens (right field);

– The principle of private property (economic sphere);

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[28] Kravchenko, L., Tsymbaliuk M. Development of Ukrainian civil society in the light of some problems vision / L. Kravchenko, M. Tsymbaliuk // Law of Ukraine. – 2003. – №10. – P. 17-21. 48. Kravchuk, V. State and youth organizations in civil society / Valentine Kravchuk // Business, Economy and Law. – 2003. – №12. – P. 65-67.

[29] Khodakivskiy M. Civil society and the nation state / Mykhaiylo Khodakivskiy // Viche. – 1998. – №9 (78). – P. 34-46.

– The principle of internal freedoms that are socially recognized (sphere of personal, spiritual) [141; p. 40].

Among described principles a special place takes the third, which finds a social acceptance of internal freedoms of man. We can assume that the other two principles are formed on the basis of social attitudes towards basic human right to have freedom. The presence of human freedom in society does not exclude, but even complements the duty of man to society (here we understand society as a collection of people with the same freedoms).

J. S. Mill[30] said that "although society is based not on a contract, and the introduction of the agreement idea for the withdrawal of it's the social obligations has not any worthy goal, yet everyone, who receives the protection of society, should repay it for that benefit, and the fact that man lives in a society necessitates, that everyone limits themselves in relationships with other people by following certain courses" [77; p. 86].

According to R. Dahrendorf[31], civil societies... "are an expression of social behaviour that is not defined, primarily by the authority and obedience, no by the profit and interest" [23; p. 37].

In the study of social factors of civil society should take into account the phenomenon of social freedom (as a set of individual liberties). This approach allows us to describe the relationship of personal and social components, unity which makes possible the civil society existence.

According to sociological vocabulary, "social freedom is a measure of social autonomy (independence) of the entity (person, group, organization, etc.) ability and completeness of the needs, skills development, the political and other rights existence guaranteed of them. As social freedom is a product of the individual interaction, group and society as a whole, it appears (from the community) in recognition of certain rights subject in the knowledge and accepted by him or her, his or her responsibility (liability) to the public and other subjects" [115; p. 327].

According to A. Karas[32], civil society can be seen as a sphere of individual opportunities expression, and as ensuring individual's natural and civil rights and freedoms [33; p. 47].

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[30] Mill, J. Stuart. Essay of Liberty / John Stuart Mill / [Transl. from English. – By: Solomiya Pavlychko Publishing "Osnovy"], 2001. – 463 p.
[31] Dahrendorf, R. In search of a new system : Lectures on the policy of freedom in the XXI century / Ralf Dahrendorf; [Transl. from Germ. A. Organ]. – Kyiv : Edit. of "Kyiv-Mohyla Academy", 2006. – 109 p.

Importance of social freedom existence for civil society development is that the effective interaction of individuals (as one of the principles of civil society) is possible only on a voluntary basis. Freedom filings allow a person to form his or her social position in society, while recognizing the right of existence of other positions.

R. Putnam[33] in this regard notes, that citizens in civil society, not just active, inspired of civic spirit, and equal. Decent citizens, according to this author, the kind, courteous and feel trust each other, despite the significant differences between them. Civil society may also experience conflict, but because of stability of its citizen's views on public issues, in this society there is tolerance in relation to the opponents [84; p. 111].

As noted by O. Mazur[34], one of the key features that are inherent in civil society, that its actors are equal [58; p. 53].

The equality of people in civil society ensures the required level of citizenship in such society. It is understanding equality as a social (not economic) component of society. Awareness of the equal importance of social roles leads to civic activism. Man realizes that his or her citizenship point of view has many chances to be accepted in a society which is made up of the subjects with the same public needs.

It should also take into account the certain element of egoism (in its positive sense) in the study of activity in civil society.

As noted by R. Putnam, the dichotomy between egoism and altruism can not be ignored because, in his opinion neither man nor society, can not abandon strongly motivated selfishness. Citizens in civil society do not necessarily have to be altruistic. The same author states that "citizens in civil society characterized by active participation in public affairs" [84; p. 110].

L. Kravchenko and M. Tsymbaliuk[35] interpret civil society as a sphere of free activity in which individual and collective actors act, pursuing private interests and goals [47; p. 19].

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[32] Karas, A. Sociocultural text of civil society: constructive and destructive of sociality / Anatoly Karas / Civil Society as a realization of freedom: the Central Eastern European experience / edited by A. Karas. – Lviv : Lviv Ivan Franko National University, 1999. – 384 p.

[33] Putnam, R. D. Creating Democracy: The tradition of civic engagement in modern Italy / Robert D. Putnam with R. Leonardi and R. Y. Nanette; [Trans. from English V. Yushchenko]. – Kyiv : Solomiya Pavlychko Edition "Osnovy", 2001. – 302 p.

[34] Mazur, O. Civil society institutions as a factor in the modernization of the electoral system / Oksana Mazur // Political Management. – 2006. – №5. – P. 53-66.

[35] Kravchenko, L., Tsymbaliuk M. Development of Ukrainian civil society in the light of some problems vision / L. Kravchenko, M. Tsymbaliuk // Law of Ukraine. – 2003. – №10. – P. 17-21. 48.

A clear understanding of their own interests and understanding of the limitations of their freedom, by freedoms of others, leads people to seek common public interest, which, do not intersect with their own, both would be interest to other subjects of social interaction.

According to A. Karas[36], differentiation within society supports social cohesion of people, and is a prerequisite for the formation of the community on a voluntary basis, which is the basis of the modern movement toward civil society". It is both a movement to implement individual and social freedom..." Measure of human freedom cooperation, the level of implementation, is a crucial factor in the formation of civil society sociality" [33; p. 48].

R. Putnam[37] about this emphasizes, that "membership in civil society has more to do with the spirit of the public good, than in a society which is centred on the distribution of income" [84; p. 111].

It can be noted that the sociality of civil society is a unique expression of freedom. The prerequisite of society formation as civil, it is the interaction of people on a voluntary basis (free informed choice of a particular type of social interaction for common interests).

The Encyclopaedia of Sociology characterizes civil society as a concept of a number of humanities, which embraces a holistic set of non-political and non-politicized spiritual and economic relations in society. "Civil society is the sphere of spontaneous realization of people (or as free individuals, whether in the form of voluntary associations as citizens), protected by legal regulations of any manifestation of spontaneous unilateral regulation of their activities by the state and its organs" [113; p. 241].

The presence of the voluntariness element in the civil society formation ensures effective participation of social capital.

A Brief Encyclopaedic Dictionary of Sociology treats civil society as "… area that characterized by spontaneous self-expression of individuals formed and voluntary associations of citizens and organizations, which are protected from

direct intervention and involuntary regulation of citizens on the side of public authorities" [112; p. 212].

P. Petrovskyi[38] said that civil society is a modern developed society, in centre of which, is the human-citizen, with its freedom and rights that are equipped with effective social mechanisms… "Civil society is characterized not so much an expression of freedom, as its socially significant ordering" [87; p. 294].

It is also important to note that any expression of freedom begins with individual freedom.

According to A. Harasymowycz[39], civil society (in the ultimate basis) can be considered as the formation of values correlation, fundamental of which is freedom (both individual and national, without which the first is simply impossible) [15; p. 262].

As a social phenomenon, civil society reflects the level of freedom in all areas of the society functioning.

As noted by N. Filyk[40], "civil society begins with the citizen, his liberty, prosperity, active position in the political and legal relations. In such society atmosphere of freedom is affirmed, which, in turn, creates a free man" [137; p. 64].

Free man, even in a society where freedom is valued, is the smallest and the very first part, of which begins the civil society formation. Moreover, a free man is an integral component of such society. In the end, as well as voluntary associations of citizens – free association of free people. Understanding the importance of such associations in the formation of civil society is a prerequisite for the effective functioning of all sectors of a society.

As noted by M. Tsymbaliuk[41], in civil society natural rights are unconditional achievements of the person, who has the right for self-determination, self-realization from the birth. "First, they are made in the public sense of justice

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[38] Petrovkyi, P. Ukrainian mentality in the context of civil society formation / Petro Petrovskyi / Civil Society as a realization of freedom: the Central–Eastern European experience / edited by A. Karas. – Lviv : Lviv Ivan Franko National University. – 1999. – P. 294-297.
[39] Harasymowycz, A. The development of Ukrainian national identity (70 years of XIX century. – 1917) : the reconstruction of civil society in Ukraine / Adriana Harasymowycz / Civil Society as a realization of freedom: the Central Eastern European experience / edited by. A. Karas. – Lviv : Lviv Ivan Franko National University, 1999. – P. 260-275.
[40] Filyk, N. Civil Society and Human Rights defense issue / Natalia Filyk // Business, Economy and Law. – 2003. – №8 – P. 61-64.
[41] Tsymbaliuk, M. Personality as the main condition for the existence of civil society / Mykhaylo Tsymbaliuk // Business, Economy and Law. – 2004. – №2. – P. 82-84.

and then formulated and guaranteed in the Constitution and laws"
[143; p. 83].

In this regard, Article 36 of the Constitution of Ukraine states that "citizens of
Ukraine have the right for freedom of association in political parties and public
organizations to realize and protect their rights and meet the political,
economic, social, cultural and other interests, except restrictions, established
by law in the interests of national security and public order, public health or
the protection of the rights and freedoms of others" [131; p. 11].

One of the conditions of the civil society existence is included in the
Constitution of Ukraine, not by chance, as effective social development is
possible only when there is unrestricted right for expression and the
protection of interests, especially by defending them through associations of
people.

The development of civil society as the sphere of private and differentiated
people living is an important factor in the modernization of democracy in this
society, attribute of good governance, social stability and national security
[132; p. 175].

I. Kresina[42], sharing the meaning of local researchers, says that "not a state
forms the civil society, but civil society forms the state, it is the basis of the
state, initiates the necessary changes in it", and that "civil society is the social
foundation of the state and social while the social environment in which the
state functions" [50; p. 12].

This shift of accents on the primacy of civil society to the state confirms the
social orientation of citizenship. It prerequisite of the existence of the state is
primarily public interests of men.

M. Tsymbaliuk[43] said on this occasion that the victory of civil society
precedes the presence of the preconditions for the development and
formation of free individual (free person) which in his or her actions is limited
only by law. This self-sufficient person has the ability to constructively interact
with others for the common interests and values, and is able to subordinate
his or her private interests to the public good.

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[42] Kresina, I. O. Features of civil society formation in Ukraine / I. O. Kresina / Civil Society and the
State in Ukraine : problems of interaction. Materials of methodological seminar. Resp. eds. :
V. Tsvetkov, I. O. Kresina. Comp. by E. V. Pereguda. – Kyiv : V. M. Koretsky Institute of State and
Law. NAS (National Academy of Sciences) of Ukraine, 2004. – 84 p.
[43] Tsymbaliuk, M. Personality as the main condition for the existence of civil society /
Mykhaylo Tsymbaliuk // Business, Economy and Law. – 2004. – №2. – P. 82-84.

Personality, implying his or her right for self-realization, is the main condition for the existence of both civil society and the state of law [143; p. 83].

The same author states that the main characteristics concerning man, his or her natural sovereignty, freedom and independence, also transferre to civil society, which is a voluntary association of free and independent individuals, but because it (civil society) also has to be a sovereign, free and open.

Describing the civil society, the German-British sociologist R. Dahrendorf[44] calls it a society of free association [23; p. 77].

"Civil society provides a historically-developed state-legal system of public relations, which recognizes the supremacy of human rights" [143; p. 83].

O. Pshenychnyuk[45] argues that the foundation and basis of developed civil society is a politically and economically free citizen, who has rights which are inherent in private civil interests [93; p. 43-44].

Features of interactions at the citizen-government level reflect the stage of civil society development, the degree of its social integration.

Lack of political dimension in civil society, creates real opportunities for its functioning. Again, the concept of civil society precludes any restriction of man's liberty rights by other institutions, which are formed by the man himself.

Considering the civil society as a certain kind of people organisation, should consider that each institution for its existence requires a certain culture, a common scheme or conceptual foundations of the organization existence. This implies awareness and acceptance of the kind of social culture that aims to support the civil society development.

As noted by O. Mazur[46], "civil society is formed of free citizens, with a high level of political, economic and social culture" [58; p. 53].

Civil society as a society of free citizens also provides formation of ways of self-expression and self-realization of people. However, there is an important principle of some spontaneity of such expression. The emergence and spread of social position in relation to certain events or phenomena, must be based

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[44] Dahrendorf, R. In search of a new system : Lectures on the policy of freedom in the XXI century / Ralf Dahrendorf; [Transl. from Germ. A. Organ]. – Kyiv : Edit. of "Kyiv-Mohyla Academy", 2006. – 109 p.

[45] Pshenychnyuk, O. Structural dynamics of Ukrainian society and the problem of the formation of civil society / O. Pshenychnyuk // Social reforms and formation of civil society in Ukraine : Materials Science-practical. conf. / Under total. eds. V. I. Lugovyi, V. M. Knyazev. – Kyiv : UAPA. – 2001. – P. 43-46.

[46] Mazur, O. Civil society institutions as a factor in the modernization of the electoral system / Oksana Mazur // Political Management. – 2006. – №5. – P. 53-66.

on the social significance of these events and have no interest in an outside group.

The principles of individual freedom are also important for creation a method and way of people life of in society.

According to sociological vocabulary, "life style is characteristic of life activity and social behaviour of the individual and the social group, is the result of free choice within a certain lifestyle" [115; p. 376].

"Lifestyle is a complete set of human activity forms, which are caused by specific historical conditions and factors of their interaction" [115; p. 371].

Lifestyle and way of life reflect the level of interaction between the individual and civil society. Only by examining the level and quality of civic engagement of individuals, we can talk about qualitative component of civil society.

Modern political science dictionary offers a definition of civil society as "a society with liberal civic system in which every citizen can qualify for an independent life in accordance with the principles of freedom and equality... Civil society is both a social formation and the standard (normative) model" [22; p. 192].

The unity of civil society as a social phenomenon and regulatory models can explain the relationship between the emergence of civil society and how the presence of a historical and social background of citizenship.

Every society in every period of its development implies the existence of a set of ethical and moral standards, which act as a regulator of social relations and shapei the conditions for the sexistence of all other areas of social life.

John Keane[47] points out that "as opposed to those who understand civil society as "natural" condition of human freedom, Hegel interpreted as *"buergerliche Gesellschaft"* as the sphere of ethical life created by the historical development, in which economics, social classes, corporations and institutions combines, that have related to the management of social welfare and civil rights. "System requirements" stimulated by civil society in this sense clearly separates the peculiarities of human condition for the natural environment. Requirements are increased differentiate and it makes quite clear that civil society is not pre-present and unchanging sub-stratum of life, that exists beyond time and space, but a result of a long and complex process of historical transformation" [37; p. 55].

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[47] Keane, J. Civil society: old images, new visions / John Keane / [Transl. from English. A. Gryschenko; Lit. eds. A. Gryschenko] – Kyiv : K.I.S. 2000. – 192 p.

Analysis of the civil society development in terms of historical conditionality enables traceability of citizenship features in the context of historical changes of the social, economic, religious and moral character. For example, analyzing the historical development of the family in Ukraine, we can explore the extent how a sense of citizenship and patterns of social principles are formed in early childhood.

Educational dictionary of Sociology, with English and Spanish equivalents describes civil society as "a set of non-state relations in society: economic, political, social, ethnic, spiritual, religious, familial, moral, and others. Civil society is the sphere of expression of individuals formed civic associations and organizations that based on socio-cultural values, create a mechanism of non-governmental social control that contributes to the creation of social consensus and stability. Civil society formation is inextricably linked with the improvement of human civilization. These two processes involve both the continuous development of the personality, turning it into a free, full citizen and society itself, its structure and function. Civil society formation is a social foundation of strengthening state of law. Civil society today is the ideal sought, toward which strive many nations of the modern world, and only some most advanced of them may qualify for admission to some extent in such society" [135; p. 81-82].

Important role in the process of civil society building takes mentalitet.

The mentalitet is the word of Anglo-French origin, meaning mental mind, temperament, way of thinking, a way of thinking or reflection nature and the spiritual world. The mentalitet is an integral feature of the people mental life in a certain era or culture, that defines the uniqueness of reality vision by these people and determines the specific forms of response and behaviour [136; p. 180].

The mentalitet is some form of consolidation and concretization mentality [80; p. 111].

As noted by S. Rudich[48], "some prototype of civil society peculiar mentality of the Ukrainian people from the time of the chamber *(viche)*, civic communities, etc." [20; p. 93].

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[48] Civil Society in Contemporary Ukraine: specific of formation and trends. Monograph / Sergiy Feliksovych Rudich (general ed. Collective of Authors) And others., Institute of Political and Ethnic Studies of NAS (National Academy of Sciences) of Ukraine. – Kyiv : Parliamentary publishing house, 2006. – 410 p.

On how people internally perceived the importance of civic interaction on how barriers at the level of mentality to allow feeling identification with the company, depends the existence of society as civil.

In the context of studying the phenomenon of civil society, taking into account features of mentalitet is important primarily through bilateral orientation of the latter. After all, the mentalitet is one of the main characteristics of both: society as a whole and the individual in particular.

The mentalitet extends to different levels of social reality and is an integral part of not only the different social actors, ranging from large social groups (class, nation, ethnic group), but the individual in particular [136; p. 180].

Also consider the impact of mentality on the development of civil society.

P. Petrovskyi[49] emphasizes that "in addition to objective universally institutions, civil society is characterized by the appropriate culture of people, including their mentality". Mentality is considered as a set of generally accepted ways of thinking, the most common types of rational arguments actions and behaviour [87; p. 295].

Mentality, as defined in sociological vocabulary, which is inherent to particular era, culture, civilization, community general, mental tool, is the property of not only the intellectual elite in particular, but also society as a whole, speaking as the mass-individual consciousness of the society characteristics [115; p. 212].

The level of human perception the principles of citizenship and the general principles of civil society the way ofthinking. Proof of this is the differences in the perception of civic values in different societies.

Mentality is specific stereotypical world view of certain people, which is reduced to the general-human level. Also, the mentality is seen as the core of social or group consciousness, which is based on the subconscious, which greatly affects the formation and selection of people's own historical destiny, describing their way of life, mental state, speaking as one of the main structural parts of the national spirit [80; pp. 111].

It is also important to consider that mentality is formed within a particular society, that in the study of civil society it is important focus on precisely on the Ukrainian society model, with its inherent social characteristics.

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[49] Petrovkyi, P. Ukrainian mentality in the context of civil society formation / Petro Petrovskyi / Civil Society as a realization of freedom: the Central–Eastern European experience / edited by A. Karas. – Lviv : Lviv Ivan Franko National University. – 1999. – P. 294-297.

According to L. Kravchenko and M. Tsymbaliuk[50], with thedeveloping Ukrainian civil society it is important to take into account not only the impact of Eastern and Western models of society development, but also its own a positive and negative experiences, which is due to their own traditions, culture, mentality, the level of legal culture and legal awareness of citizens [47; p. 20].

Next, consider the role of tradition in the development of civil society. This approach will make it possible to analyze the causal features of the civil society formation as a historical phenomenon.

"Tradition is social and cultural practices that are transmitted from generation to generation, a process of social and cultural inheritance, physical and social heritage of socio-cultural objects" [111; p. 452].

The importance of tradition in the civil society formation lies in their ability to reflect the historical forms of expression sociality and in design their (shape) to the present. For example, the tradition to make decisions collectively (council, meetings) displaces unquestioning acceptance of uncontested opinion of one person.

Concise Brief Dictionary of Sociology treats civil society as "a set of private nongovernmental interests and public relations, expressing the diverse interests and needs of society members" [49; p. 39].

"Civil society encompasses all aspects of life in social-political, economic, spiritual and social (in the narrow its own sense). In the political sphere, as a form of amateur people create parties, social groups; economic – private (non-state) forms of management and trade unions; in the spiritual – creative associations, associations of interest; social – family, other community" [49; p. 39].

With regard to the economic sphere of civil society, should pay attention to the concept of economic change, which implies the need for privatizational economic activity. This activity finds refuge in civil society rather than in the state [154; p. 123].

For effective existence in all spheres of human activity a legal support for their operation is also necessary.

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[50] Kravchenko, L., Tsymbaliuk M. Development of Ukrainian civil society in the light of some problems vision / L. Kravchenko, M. Tsymbaliuk // Law of Ukraine. – 2003. – №10. – P. 17-21. 48. Kravchuk, V. State and youth organizations in civil society / Valentine Kravchuk // Business, Economy and Law. – 2003. – №12. – P. 65-67.

The social component of civil society is reflected in the quantity and quality of social relations within a society. However, the action of individuals, which (actors) are social, rather, such activity, involves some legal background.

Important to note that the legal obligations of citizens do not contradict the concept of freedom, but rather provide a uniform expression of freedom for all.

Civil society is also a society of citizens, which are subject of high levels of economic, social, political culture and moral qualities; such society, together with the state creates a developed legal relationship; society of equal citizens, which (society) is independent from the state, but interacts with it for the sake of the common good [81; p. 189].

Another important part of civil society is a connection of essential conditions of the existence of this phenomenon with the reality, which exists in society, which is formed as civil.

Exploring civil society and related to its formation process, it is useful to distinguish not only the features that are inherent in a society that has emerged as civil. In terms of studying the social aspects of civil society is important to determine exactly social preconditions of entry by society the stage of civil. We are talking about the possible existence of the ground for the successful development and functioning of civil society.

Weighing the role of economic, social, cultural, spiritual and family-domestic relations in the creation of civil society, should first analyze the specificity and basis for such relationship. The basis of economic interaction is not always the system producer – consumer relationship, or money – goods. In the system of commodity-money relations, there are largely present signs of sociality and social conditioning (they often have a decisive influence on the speed and quality of market economic relations). These characteristics include the level of trust in society and the institution of private property (as a socially recognized and socially acceptable form of ownership).

As the O. Kindratets[51], at present time, often under the concept of civil society understand the special non-state form of society... Civil society encompasses professional, religious, ethnic, cultural, informal organizations... Family, small groups, communities – all are forms of self-organisation that

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[51] Kindratets, O. New forms of cooperation between the state and civil society / Olena Kindratets // Man and politics. – 2004. – №1. – P. 42-48.

exist in any society. This means that civil society is not disqualified by any culture [38; p. 42-43].

The fact that civil society is based on the primary form of self-organization, reaffirms its socio- cultural orientation and social background of citizenship.

The environment of formation citizenship as the primary forms of the of civil society foundations is the smallest unit of society – the family. A family served... and now must perform the role of an outpost (castle) instilling basic moral principles of civil dignity [62; p. 61].

The feeling of citizenship, which is formed in the socialization process, creates a favourable social and psychological background for the development and strengthening of civic culture.

N. Filyk[52] notes that the absence of an adequate level of civic culture the existence of civil society is almost impossible. From civic culture depends, above all, moral public perception of the existing mechanism of state power, legal awareness, social and cultural orientation of an economic character. With the description of mature social relations, civic culture objectively promotes the process of political and cultural consolidation of citizens, and is an important factor of social stability in society [138; p. 63].

Civic culture can be understood as a kind of backdrop against which civil society is most thoroughly.

According to A. Karas[53], the civil society formation is directly related to the cultural implementation of people, which ensures the formation and implementation of the values of spiritual vitality of society... It is important to determine the ways in which civil society can adequately combine with the diverse cultures of ethnic communities [33; p. 54].

However, as noted by P. Sorokin[54], social system and system of culture differ from one another [159; p. 231].

In addition, civic culture can be considered as a separate type of society functioning, that by its characteristics are constant and sufficiently stable and unchanging over time.

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[52] Filyk, N. Features of civil society formation in the modern world : comparative approach (analysis) / Natalia Filyk // Business, Economy and Law. – 2003. – №12. – P. 61-64.
[53] Karas, A. Sociocultural text of civil society: constructive and destructive of sociality / Anatoly Karas / Civil Society as a realization of freedom: the Central Eastern European experience / edited by A. Karas. – Lviv : Lviv Ivan Franko National University, 1999. – 384 p.
[54] Sorokin, Pitirim A. Kulturkrise und Gesellschaftsphilosophie: Moderne Theorien über das Werden und Vergehen von Kulturen und das Wesen ihrer Krisen / von Pitirim A. Sorokin. – Humbolt–Verlag. – Stuttgart–Wien, 1953.

Civic culture has its specific rate of formation and dynamics that may not coincide with changes in economic and social nature [58; p. 61].

According to R. Patnam[55], norms and values of civil society are reflected in different social structures and practical actions that affirm such structures [84; p. 112].

Another important feature of civic culture is that it determines the existence in society of a special type of social interaction and communication.

O. Sungurov[56] believes that civil society can be seen as a particular type of communication process between a state and a citizen. For this type of communication is required the existence (presence) of civic culture [125; p. 43-44].

Considering the role of civic culture in civil society formation should also note the importance of the spiritual sphere of society. Indeed, the phenomenon of civil society only as a specific model design does not cover the entire spectrum of human relations at all levels of human interaction.

As for the social and spiritual spheres, they have developed a civil society based on the widest social base that is constantly evolving. It formed a relationship of individual choice, political and cultural value orientations [20; p. 95].

It should also be noted that as civil society and citizenship phenomenon corresponds to a particular set of values, which are formed on the basis of spiritual experiences and religion.

As O. Mikhaylovska[57] states, currently, in social processes an important place is occupied by religion and the church. In accordance with the law, religious organizations do not belong to the public. However, with the functioning in society, they are increasing their influence over time. The church serves as a kind of talisman of moral, cultural and historical traditions [75; p. 82].

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[55] Putnam, R. D. Creating Democracy: The tradition of civic engagement in modern Italy / Robert D. Putnam with R. Leonardi and R. Y. Nanette; [Trans. from English V. Yushchenko]. – Kyiv : Solomiya Pavlychko Edition "Osnovy", 2001. – 302 p.

[56] Sungurov, O. Organization – mediators in the structure of civil society / Olexander Sungurov // A joint publication of magazines Political Thought (Ukraine). – №4. – 1999 and Polis (Russia) – №6. – 1999. P. 43-57.

[57] Mykhaylovska, O. Institutions of civil society and the formation of the modernization ideology in Ukraine / Oksana Mykhaylovska // Political Management. – 2006. – №3. – P. 76-85.

For the successful development and civil society formation, the existence of a certain level of social development is necessary, especially in the area of spirituality and culture.

A similar opinion expressed V. Sokolov and V. Ryabika[58], indicating that the transition to civil society, primarily involves the civilized development of the society, a high level of culture, spirituality and observance of universal-human norms and morals [109; p. 25].

As noted by N. Filyk[59], one of the essential factors of civil society is precisely the morality of people that at present, with the exception of religious institutions, is not brought up by any body [138; p. 63].

The morality is an element, the existences of which influence the development of solidarity, understanding and citizenship.

For civil society formation in Ukraine social component is important primarily because it reflects the social basis for the formation of such society. Learning all social, that is inherent in civil society, we can make a conclusion about the level of readiness of Ukrainian society in the development of citizenship. On the other hand, the social dimension of civil society helps to explore the extent how mach a particular society is characterized by signs of civilization. It is important to take into account the "individuality" and the uniqueness of each nation in the civil society development [64; p. 196].

Various social manifestations of civil society are directly involved in shaping the social structure of a society. While items such as civic culture and mentality are not major components of civil society, but on their basis, the preconditions of citizenship are formed.

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[58] Sokolov, V., Ryabika, V. Civil society. Actors and perfomers / V. Sokolov, V. Ryabika // Viche – 2003. – №4 (133). – P. 24-27.
[59] Filyk, N. Features of civil society formation in the modern world : comparative approach (analysis) / Natalia Filyk // Business, Economy and Law. – 2003. – №12. – P. 61-64.

1.4. THE SOCIAL STRUCTURE OF CIVIL SOCIETY

In the course of the study and research of the phenomenon of civil society as a certain stage of progress of society, it is appropriate to consider the social structure that tends to civil stage of its development. Emphasising of social structure of the society, which develops as civil, allows definning common characteristics, that are inherent to almost perfect model of civil society. However, it is worth noting that the construction of model structures of civil society, above all, has a theoretical orientation. After the construction of the whole variety of factors that affect the development and establishment of civil citizenship to a limited list of features, it does not reflect the complete picture of the civil society functional characteristics. Therefore, in the theoretical study of the social structure of civil society should take into account all the possible influence of social factors, which form the structural and functional relationships within a society.

E. Hidens[60] notes that "structure" is the primary category that meets such concepts as structural principles, structures, and structural properties [17; p. 267-268].

To understand the features of the system-structural approach in the social sciences is important to note that the system is not only a material, the material system of society, it is also abstracted from the elements as carriers of certain properties of an ordered set of relations in nature or society. This approach, which is characteristic for mathematics, is effective for analyzing relationships in real systems in which relations combined with their carriers [100; p. 49].

The study of civil society social structure and its elements can be effective and corresponding to analytical abstraction, after those subsequent properties of structural elements of the studied phenomenon can be transferred in real terms.

In fact, according to E. De Robertis[61], the main task of sociology match is extremely important in terms of theoretical and practical issues of a truly scientific psychology, which shall be equally distant from the metaphysical illusions of empirical and marking in one place [24; p. 220].

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[60] Giddens, E. The Constitution of Society. Outline of the Theory of / E. Giddens. – Moscow : Academic Project, 2003. – 528 p.
[61] De Robertis, E. New production of major questions for sociology : Selected papers / E. De Robertis; respons. eds. A. O. Boronoev; compil. A. O. Boronoev, M. V. Lomonosova. – St. Petersburg. : Aletheia, 2008. – 496 p.

To describe the social structure of civil society it is important to trace the relationship between the society and a civil stage of its development.

Civil society as a social phenomenon interacts with all areas of society. Moreover, it is not only an opposite state formation, and vice versa – a society exists as a parallel state to the social life style. The structure of a society is formed with the participation of the whole society, while exercising influence on society [64; p. 194].

T. Rozova and V. Barkov[62] view civil society as "a structured dynamic factor intersubjective relations between people; their social communities and the state, which ensures freedom of these communities..." [98; p. 44-45].

R. Putnam[63] notes that civil society is interconnected liaison and cooperation, and is not associated with vertical relationships of authority or dependence [84; p. 111].

The social structuring and differentiation are essential characteristics of civil society, as the level of social strata is to protect society from bureaucratic interference, provide some freedom to the free will of the people and communities, and competition and mobility creates the conditions for its viability and balanced stability.

Civil society is a kind of informal mechanisms of social partnership; where it's possible maintain the existing balance of interests in society and the realization of these interests. Civil society implies the existence of freedom of association of individuals, when voluntary associations and organizations are exponents of the interests and aspirations of certain segments of the population [132; p. 169-170].

The term "societal" was used by sociologist A. G. Keller[64] (1903), who attributed it primarily to organizational aspects of social life. Today, the term "societal" mostly used to describe the relations and processes at the level of society as a whole [115; p. 353].

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[62] Rozova, T., Barkov V. Ideal and the real in the perception of civil society / Tamara Rozova, Valeriy Barkov // Man and politics. – 2003. – №6. – P. 44-50.

[63] Putnam, R. D. Creating Democracy: The tradition of civic engagement in modern Italy / Robert D. Putnam with R. Leonardi and R. Y. Nanette; [Trans. from English V. Yushchenko]. – Kyiv : Solomiya Pavlychko Edition "Osnovy", 2001. – 302 p.

[64] Sociology: terms, concepts, personalities. Study Dictionary. Compiled by V. M. Picha, Y. V. Picha, N. M. Khoma and others. Gen. edit.. V. M. Picha. – Kyiv : "Caravela", Lviv "Novyi Svit-2000", 2002. – 480 p.

T. Parsons[65] notes that societal society is a complex network of interconnected groups and collective loyalties, it can also be seen as a system for which the characteristic is differentiation and segmentation [83; p. 26].

As an example, T. Parsons, cites the fact that families, business firms, churches, government and educational institutions are somewhat distanced from each other (differentiated). Moreover, each of these groups, according to T. Parsons, includes a large number of other groups, families, local communities [83; p. 26].

According to V. Stepanenko[66], "civil society is a notion, which in its broadest sociological sense just covers a range of basic societal characteristics and parameters of social life, which is separated from the state and is a self-organizing" [123; p. 6].

Despite the approach to the study of the civil society phenomenon, it, as a social formation, is relatively independent, and by the form and by content of executive functions [80; p. 38].

Thus, we can state that civil society includes all the variety of processes inherent by society itself. And therefore, after examining the social factors of development of civil society, a society may be described from a sociological point of view, and we also can trace features of its social structure.

According to L. Staretska[67], essential for the functioning of civil society is the existence of a developed, diverse social structure that would reflect all the diversity of interests of different groups and levels [117; p. 154].

A. Kolodiy[68] notes that the presence of structural elements influence the functioning of civil society on values, moral and attitudinal characteristics of people is a criterion of civil society maturity [41; p. 77].

It is important to note the relationship between the social structure of civil society and the diversity of types of relationships that are characteristic of the

[65] Parsons, T. The System of Modern Societies / T. Parsons / [Transl. from English, L. A. Sedov and A. D. Kovaleva]. Ed. M. S. Kovaleva. – Moscow : Aspect Press, 1997. – 270 p.
[66] Stepanenko, V. Sociological concept of civil society in post-communist context / Viktor Stepanenko // Sociology : Theory, Methods, Marketing – 2003. – №3. – P. 5-20.
[67] Staretska, L. Problems of civil society self-organization in social and political traditions / Lybov Staretska / Civil Society as a realization of freedom: the Central–Eastern European experience / edited by A. Karas. – Lviv : Lviv Ivan Franko National University, 1999. – 384 p. P. 153-154.
[68] Kolodiy, A. F. Towards a civil society. The theoretical foundations and socio-cultural preconditions of democratic transformation in Ukraine. Monograph / Antonina Fedorivna Kolodiy. – Lviv : Publishing House "Chervona Kalyna". – 2002. – 276 p.

society. It is about the interaction at the level of individuals and small groups. This type of cooperation reflects the full range of social interaction in full.

As the O. Pshenychnyuk[69] notes, structure of civil society in the process of mapping relations that arise between people because of competition, competitiveness, solidarity is based on horizontal relations, as opposed to institutional organs of the state, which are predominant vertical linkages that reflect the relationship of command – submission, which are specific to the state [93; p. 44].

O. Zaharchenko[70] to the main actors of civil society refers to the network formed by free and voluntary groups who defend the values and interests of citizens. To such groups, O. Zaharchenko includes NGOs, independent trade unions, religious and human rights organizations, and professional associations [28; p. 33].

Examining the features of the social structure, it is possible to analyze the dependence of civil citizenship on the degree of the society structuring.

Describing the structural dynamics of the Ukrainian society, O. Pshenychnyuk[71] states that "social structuring of society and civil society is a phenomenon comparable, and therefore it can be assumed that the degree or extent or development or no development of civil society is defined by its social structure" [93; p. 44].

Thus, we can say that the social structure of civil society to some extent reflects the level of the society development. On how society provides conditions for the harmonious development of personality in all phases of social life depends on the universality of the civil society social structure.

It is important to note that in the making of Ukrainian civil society as its social structure features of Ukrainian society should be fully consistent.

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[69] Pshenychnyuk, O. Structural dynamics of Ukrainian society and the problem of the formation of civil society / O. Pshenychnyuk // Social reforms and formation of civil society in Ukraine : Materials Science-practical. conf. / Under total. eds. V. I. Lugovyi, V. M. Knyazev. – Kyiv : UAPA. – 2001. – P. 43-46.
[70] Zaharchenko, O. Social capital as a factor of interaction between civil society and local government / O. V. Zaharchenko // Scientific notes. – Vol. 45. – Political Science. – P. 32-38.
[71] Pshenychnyuk, O. Structural dynamics of Ukrainian society and the problem of the formation of civil society / O. Pshenychnyuk // Social reforms and formation of civil society in Ukraine : Materials Science-practical. conf. / Under total. eds. V. I. Lugovyi, V. M. Knyazev. – Kyiv : UAPA. – 2001. – P. 43-46.

P. Kononenko[72], describing the role of Ukrainian in the development of civil society, said that civil society is launched from the cradle; the primary elements of a family, clan, nation, state; the most comprehensive universal expression: language, culture, philosophy and politics of Ukrainian as the synthesis of self-knowledge, love and self-creation; structural carrier of civil society is the people, a sovereign state (the guarantor of a society) [44; p. 79].

This high level of self-government, which concentrates the creative potential of the individual, characterized the maturity of civil society [80; p. 38].

The social structure of civil society more fully represented in the public sphere, where the result of the cooperation consolidated unit potentials manifestations of civil citizenship, the purpose of cooperation is to achieve the common interests.

In the public sphere of civil society, according to V. Stepanenko[73], are presence the processes of interaction between conflicting cultural codes, symbolism, discourses and practices of modern democratic society, and it shows the weakness of civil society, social institutions exercising public representation of a common culture, values and history [118; p. 10].

Social structuring of civil society can be traced on the institutional level of human interaction, which manifests itself in a formal manner.

The social structure of civil society can also be represented as the institutions of the society.

According to A. Resnick[74], for the understanding of civil society it is important to consider the question of its components (institutions or structures).

This author states that "civil society includes family as institute, and various educational institutions, churches, private property, the institution of a multiparty system, the media, academic, professional and other associations, organizations that provide economic, professional, cultural, political and other interests and needs of different social classes, groups and individuals" [97; p. 69].

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[72] Kononenko, P. Ukrainian Studies in the development of civil society / Petro Kononenko // Ukrainian Studies. – 2003. – №4 (9). – P. 74-79.
[73] Stepanenko, V. Civil Society as discourse and social normative order in Jeffrey Alexander sociology / Viktor Stepanenko // Sociology: Theory, Methods, Marketing. – 2006. – №2. – P. 5-23.
[74] Reznik, O. Personality and Civil Society : Experience of conceptualize / Olexander Reznik // Sociology: Theory, Methods, Marketing, – №3. – 2002. – P. 68-79.

According O. Mikhaylovska[75], "civil society institutes are gradually formed. As an integral mechanism, it occurs at a certain stage of historical development. Key preconditions of civil society formation process are: an individual who has a fundamental civil rights and freedoms; existence of the free from direct government intervention "areas" needed to build the institutions of civil society; formalized rule of law, freedom of enterprise, publicity, presence in society the desire of peace, tolerance, mutual respect, which have become the basis of motivations of an individual and of a society as a whole" [75; p. 76].

The institutions of civil society, exercising their inherent function, are key formative factors of the social structure of a society.

The purpose of civil society institutes is, above all, the realization representatives of a society of the interests of all population segments [75; p. 81].

Civil society institutes, representing its structure, provides optimal ratio between the sphere of civic engagement and public institutions.

The institutions of civil society should make provision of feedback between the state and society, to control the activities of public authorities and provide them with suggestions and programs about critical issues [75; p. 81].

However, civil society is not only a set of institutions. It can also be seen as a system of relations, spiritual, socio-cultural and politic-cultural entity, that provides a system of social-cultural relations, through which and implemented economic, professional, cultural and religious interests of the people are formed [52; p. 107].

One of the main forms of existence of civil society is a public organisation, trade unions and other forms of organized civic activity.

As noted by O. Mazur[76], the development of civil society as NGOs, political parties, the new trade union movements, favourably influenced the formation of democratic principles and norms, and political relations in society [58; p. 55].

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[75] Mykhaylovska, O. Institutions of civil society and the formation of the modernization ideology in Ukraine / Oksana Mykhaylovska // Political Management. – 2006. – №3. – P. 76-85.
[76] Mazur, O. Civil society institutions as a factor in the modernization of the electoral system / Oksana Mazur // Political Management. – 2006. – №5. – P. 53-66.

As noted by M. Burmaka[77], to important institutions of civil society can be attributed the election; because it is a direct relationship between the character of the electoral behaviour of citizens and the level of democracy in government [7; p. 140].

The responsibility of government is aware of the importance of its control functions; responsibility of the people is expressed in terms of civic engagement.

Among a variety of forms and types of associative implementation of citizens group interests, public organisations occupy an important place; in civil society social structure, they fulfil the role of a structural frame.

As noted by V. Novohatskyy[78], "amateur civil association (association), no matter how insignificant their interests seem, become the central institution of civil society, as "real daily life" it revolves around them" [78; p. 67].

Given the wide range of manifestations of civic interest, most NGOs, according to their purposes and functions, are divided into several types.

NGOs as parties can be considered as important components of civil society. Among the large number of NGOs the major can be attributed: trade unions, socio-economic and socio-cultural associations, consumer organizations, entrepreneurs, creative unions and charities [75; p. 81].

However, it should be noted that the social structure of civil society is not only provided by quantitative presence of NGOs. Much more important here is the functional features of such organizations and their effectiveness.

As noted by O. Mazur[79], "to get an objective civil society development picture, it is necesseraly to identify the self foundations, and not track multiplication *kvazicivil* structures" [58; p. 65].

In addition to the presence by non-governmental organizations, the social structure of civil society is also represented by the operation of socio-cultural and spiritual spheres of social life.

According to V. Bebyk[80], "civil society in the modern sense is a collection of all citizens, their free associations related by social relations, characterized by

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[77] Burmaka M. P. Civil Society in Contemporary Ukraine : Peculiarities of formation and criteria for assessing the maturity / M. P. Burmaka // New Paradigm. – 2007. – №72. – Kyiv : Edition of NPU (Kyiv M. P. Drahomanov National Pedagogical University), 2007. – P. 134-145.

[78] Novohatskyy, V. Trends in public interest maintaining in society and state / Volodymyr Novohatskyi // Political Management. – 2004. – №6. – P. 64-78.

[79] Mazur, O. Civil society institutions as a factor in the modernization of the electoral system / Oksana Mazur // Political Management. – 2006. – №5. – P. 53-66.

a high level of social consciousness and political culture, which are outside the state, its directive regulation and reglamentation, but are guaranteed and protected by the state.

In other words, civil society is a system of life support of social, socio-cultural and spiritual spheres, their self-renewal and transfer from one generation to another, independent of the state system of social institutions and relationships, which should create the conditions for self-realization of individuals and groups. In this... are the functions of civil society" [3; p. 190].

V. Bebik defines the following attributes of civil society:

- "Separated from the state structure of society, which is made up of citizens and their free associations and unions;
- Open relationship between civil society actors;
- Appreciation of civil rights above state laws;
- The rights and freedoms of the individual, the feasibility of its interests and aspirations ability, political, ideological pluralism;
- The existence of private property, free competition, free exchange relations activities and its products among independent owners, market;
- Self-regulation of relations between people, their associations and voluntary associations based on social norms and mental regulators of social life;
- Wealth of social initiatives;
- Saving of relevant traditions, culture, etc." [3; p. 190].

Structuring elements of civil society also depends on the relationship of a society with the state apparatus.

V. Melnichenko[81] said that "the optimal ratio between civil society structures provides a rationality of functioning of mutual trust between the citizen and the state" [74; p. 19].

It should be noted that civil society is not seen as a counterweight to the state. Moreover, civil society is not an opponent of public (state) authorities. Clear structuring of civil society based on the real needs of citizens allows a society to develop in parallel with the state.

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[80] Bebyk, V. M. Basic principles of political science: history, theory, methodology, practice Monograph / V. M. Bebyk. – K.: IAPM (Interregional Academy of Personnel Management), 2000. – 384 p.
[81] Melnychenko, V. Guard of social harmony – civil society / V. Melnychenko // Viche. – 2001. – №8 (113). – P. 12-28.

The effectiveness of each element of civil society is possible only if there is a public "demand" for it. This statement relates to the freedom of speech, public organisations, a free press, and civic engagement. In turn, on the extent of usefulness of these elements and on the degree of respect, of they affect the state of society in a certain historical time [64; p. 194].

In the study of civil society as a parallel functioning entity, which reflects the interests of society at the same with state level, offering a completely new relationship between the two seemingly competing parties.

A. Karas[82] said that "the transformation of civil society in opposition to the state is not a general phenomenon and perfect historical fact. Rather, we are talking about the possibility of active cooperation between the two sides of the same social reality" [34; p. 469].

We should also pay attention to non-governmental organizations that are formative element of civil society.

According to V. Stepanenko[83], "social energy of actors (the same NGOs) is real, not artificial (or "ideal") civil society aimed at any deformed (due to normative social ideals) spheres of public life – from political influence on government (most attractive and stereotypical post-communist algorithm) to the less attractive (such as economic and labour relations), the consolidation of the nation, the protection of human rights, protection of their health, help disadvantaged people, orphans, the disabled, AIDS and tuberculosis, etc" [118; p. 17].

In modern conditions of civil society development, one of its main functions is the substitution of those areas of protecting the interests of people which are not engaged or not enough engaged by the state. At first glance, this aim is inherent in civil society. However, when this kind of substitution of state functions to provide basic values of the civil society, we can conclude that each state is only at an early stage of its development.

P. Sytnyk[84] considers civil society as the content of social life; and the state as its political form. The confrontation between the two, according to this author, indicates underdevelopment or degradation of both. Normal

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[82] Karas, A. The philosophy of civil society in the classical theories and non-classical interpretations : Monograph / Anatoly Karas. – Kyiv; Lviv : Publishing Center of Ivan Franko Lviv National University, 2003. – 520 p.
[83] Stepanenko, V. Civil Society as discourse and social normative order in Jeffrey Alexander sociology / Viktor Stepanenko // Sociology: Theory, Methods, Marketing. – 2006. – №2. – P. 5-23.
[84] Sytnyk, P. K. Civil Society and the State: the characteristics of their interaction / P. K. Sytnyk // Strategic Panorama. – 2002. – №4. – P. 57-60.

development of civil society provides appropriate to it and adequate form of state [103; p. 60].

A similar opinion was expressed by O. Onishchenko[85], noting that the confrontation between the state and civil society is not always justified. "The state is not always evil, civil society is not always good"... Raising the question of a strong state or a strong civil society is not quite correct. Society of highly intelligent is a consequence of the strong partnership between the two components: the state and civil society... Civil society is not a substitute for the state, but rather a partial substitution for helps it... Without the rule of law, to enter into civil society is rather difficult. But a direct path to it: moral. Spiritual foundation of human relations in a society is not to favour the law, but morality. Therefore, the first priority of civil society development should be support, development, enriching moral factor... Among the many ideologies and policies, morality should be one for all. This is the most powerful humanistic potential of civil society [79; p. 3-4; 7].

Important place in the social structure of civil society also is taken by voluntary associations and communities that reflect the real interests of the people.

Civil society is not a society of political actors, but rather a community of individuals that are carriers of the defined civic interests and private purposes, the aggregate of which reflects the content of the whole society, opportunities for its development and improvement [109; p. 24].

We should note that it is important to understand the specific of social civil society is the emphasis of its social base.

As noted by N. Gedikova[86], in base of civil society are not political parties and even public organizations but social relations that, in turn, are formed on the basis of spiritual and moral values, priorities and needs. That is why civil society can be seen as a means to improve these relations and the standard of individuals living. Civil society is an area in which are formed, accumulated and realized thoughts, interests, ideals, and the purpose of individuals [16; p. 23].

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[85] Onyshchenko, O. Civil Society: Formation Trends / Olexiy Onyshchenko // Science and Society. – 2002. – №1-2. – P. 2-7.
[86] Gedikova, N. P. State of Civil Society in Ukraine in modern terms of liberal democracy / N. P. Gedikova // Scientific knowledge : methodology and technology. – 2006. – №2 (18). – P. 21-26.

Social relations that contribute the action and space-time are also considered as the fundamental structure of the social world [35; p. 98].

However, civil society, as a social phenomenon, can greatly cooperate with the state, particularly in the exchange of social capital.

O. Skrypniuk[87] notes that "civil society becomes the basis of a democratic state only when its interests and the interests of the state are not opposed, but constitute a unity of opposites" [104; p. 17].

However, the basis of the relationship between civil society and the state is the intermediary civil associations and organizations.

Only civil society, represented by amateur public organizations, parties, movements, can detect the pressing problems and initiate necessary legal, political and governmental changes [104; p. 17].

It should also emphasize the importance of the civil society role in national development. This is a function of society as an expression of national strategy of development and social progress.

As noted by M. Khodakivskyi[88], "civil society, as part of the nation, best reflects political engagement of every nation. Gaining of state independence is not just an aim but a necessary prerequisite and an effective means of building a civil society and state of law, that would guarantee and protect the rights and values of each individual" [141; p. 42].

That is why in the study of civil society features should take into account the level of formation of the national idea.

As the O. Shmorgun[89] notes, "in general, for the Ukrainian national idea… is typical underestimation… of the civil society role…" [144; p. 18].

Civil society in the process of its development is not only declarative, but is able to reflect the real systemic changes related to ensuring the existence and application of freedoms.

As noted by M. Latsyba[90], manager at Ukrainian Centre for Independent Political Research, "a civil society is a society in which not only enjoy all human rights and civil liberties of all, are guarantied but also realized...

[87] Skrypniuk, O. The influence of civil society institutes on the establishment and development of a democratic political regime / O. Skrypniuk // Law of Ukraine. – 2001. – №5. – P. 12-17.
[88] Khodakivskyi M. Civil society and the nation state / Mykhaiylo Khodakivskyi // Viche. – 1998. – №9 (78). – P. 34-46.
[89] Shmorgun O. Basic meaning of "Ukrainian national idea" / Olexander Shmorgun // State Building. – 1997. – №6. – P. 10-19.
[90] Latsyba, M. The development of civil society and protection of civil rights in Ukraine: Political parties / Maxim Latsyba // Civil Society. – 2007. – №1. – P. 2-8.

Developed civil society is the guarantor of social and political stability, smooth operation of democratic mechanisms of governance, transparency of government and, of course, freedom of speech" [55; p. 4-5].

Given the current interpretative attachment of civil society to the state, which plays the role of "guardian" of the society and offered to create the conditions for it (society) exist in the context of sociological understanding the state should be seen as a parallel (without reference to the civil society). It is also important to note that civil society is often placed in opposition to the state and the government actually does not need this extra functional load.

When comparing the civil society and the state, raises the question of the concept of citizenship and its attachment to a concept of society as a civil entity.

Here, citizenship can be seen not only as a note in the passport, but as a man's awareness of belonging to a particular social reality of particular society. That feel is unquestionably the primary, as documentary testimony of nationalities came much later.

According to Habermas[91], political integration through citizenship can only be considered as a one of aspect of social integration [134; p. 60].

The definition of the institution of citizenship is somewhat different. It can be expressed in terms of the rights and freedoms that the state should implement and protect. Also citizenship expressed by responsibilities, that a person must perform in relation to the community [161; p. 21].

As noted by M. Banchuk[92], the term "civil society" mainly describes the characteristics of the society, in contrast to the state and the economy... "Civil society and the state of law – these are the two poles, which can not exist without each other" [2; p. 45].

The relationship between civil society and the state is one of a prerequisite for the existence of an effective democracy.

According to V. Bortnikov[93], the transition to democracy can be achieved by appropriate conditions and in the sphere of social relations. This author also

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[91] Conditions of civil citizenship: Coll. Of Articles / Ed. Bart Van Steenburgen [Transl. from English., preface and notes Ivanenko O. O]. – Kyiv : Ukrainian Center for Spiritual Culture, 2005. – 264 p.
[92] Banchuk, M. Civil Society in Ukraine : the concept and the reality / M. Banchuk // Man and politics. – 2003. – №1. – P. 42-49.
[93] Bortnykov, V. Socio-cultural dimension of political participation / V. Bortnykov // Political Management. – 2007. – №5. – P. 76-91.

notes that the social foundations of democracy arise mainly among civil society [6; p. 78].

As stated in a Brief Encyclopaedic Dictionary of Sociology, "civil society combines economic, social, cultural, spiritual, family domestic relations and institutions, and provides certain freedoms, rights and duties of the individual as a necessary condition of its assertion and self-realisation in public life" [114; p. 108].

Thus, we can trace the causal relationship between the development of citizenship and democracy formation, whose effectiveness depends precisely on the level of social acceptance of democratic principles.

As J. Habermas[94] notes, "today the concept of *"Staatsbürgerschaft"*, or "nationality" is used as such, indicating membership in a particular state, and also to define the status, defined by the civil rights" [134; p. 56].

Also this author observes that the republican notion of citizenship aply highlighted, for example in the works of R. Grawert[95]; for which a major conceptual issue of citizenship is problem of societal self-organization, and substance (the political rights of participation and communication) [132; p. 56].

As noted by Bart Van Steenburgen[96], "two mutually exclusive interpretations of the importance of active citizenship compete for the championship in the philosophy of law. The role of the citizen served in individualistic and instrumentalist interpretation of the liberal tradition of natural law, initiated by John Locke, while komunitarysts and ethical understanding has become a tradition since the philosophy of Aristotle. From the first perspective, citizenship understood by analogy with the model of membership in an organization that provides legal status. On the other it is understood, by analogy with the model of joining in the ethical self-determine community. According to the first interpretation, individuals remain outside the state, only in certain way taking part in playing for the benefits of organizational membership. The other: citizens are integrated into the political community as part of a whole; so that they can build up their personal or social identity in a

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[94] Conditions of civil citizenship: Coll. Of Articles / Ed. Bart Van Steenburgen [Transl. from English., preface and notes Ivanenko O. O.]. – Kyiv : Ukrainian Center for Spiritual Culture, 2005. – 264 p.
[95] Ukraine : problems of self-organisation : In 2 Vol. / V. Flint, D. Tabachnyk, V. Tkachenko. Kyiv : Promin, 2003 – Vol 2. Decade of social transformation. – 464 p.
[96] Conditions of civil citizenship: Coll. Of Articles / Ed. Bart Van Steenburgen [Transl. from English., preface and notes Ivanenko O. O]. – Kyiv : Ukrainian Center for Spiritual Culture, 2005. – 264 p.

plane of common traditions and intersubjective recognized institutions" [134; p. 56-57].

Theoretical analysis of the relationship of civil society and the state confirms the importance of social and cultural factors that influence the development of citizenship and ensure effective cooperation between different spheres of social life.

According to V. Stepanenko[97], "civil society is not only the paradigm of opposition to the power (rather elementary and, to some extent outlived its development phase). Equally important, (often neglected and not fully appreciated in our circumstances), it is a component of the philosophy and practice of tolerance coexistence of differing political and cultural differences. And the Ukrainian society has a large and reserve capacity in this regard" [124; p. 51].

Analyzing the structural diversity of the civil society manifestations, we can say that the functioning of civil society is rather a process, that takes place involving all forms of social activity [64; p. 195].

We can conclude that civil society as a terminological unit, as a theoretical object of scientific study and philosophical investigation took quite a long way interpretational changes and conceptual approaches.

The process of historical development of the civil society concept is characterized by a variety of approaches to the definition of the nature and content of functional orientation of this phenomenon. However, most theoretical positions and interpretational areas explanation of this stage of society is diverted to civil society a role of opponent to the state arbiter and protector of human rights and freedoms from the tyranny and imperfections of the state (created by human). However, given the socio-historical conditions in which the first approaches to the study of civil society developed, this state of affairs in the making of a new research subject in the field of public relations seems quite reasonable.

With the development of social interaction and in process of the historical progress on the path of social, economic, moral, spiritual and philosophical opportunities, there is an opportunity to consider the phenomenon of civil society in a brand new range, the range of social factors of its formation and development. In this field of study and research of citizenship the most

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[97] Stepanenko V. Ukrainian civil society. "Orange" stage / Viktor Stepanenko // Viche. – 2005. – №2 (155). – P. 49-55.

relevant is the sociological concept of civil society. Through theoretical and research staff of social science we can sort out new aspects of citizenship, the impact of social conditions on the formation of civil society as civil. The sociological concept of civil society offers a departure from the traditional opposition of state and represents a type of society as a particular stage of development of the socio-cultural and historical-transformation processes.

Civil society should not be in opposition to the state [155; p. 68].

However, for the theoretical approach to the formation of the study of civil society we should consider its social dimension. The social dimension of civil society makes it possible to describe the whole range of factors that are important for the formation of the required capacity of society, social capital, and social communication.

Sociological interpretation of civil society also includes a description and characterization of the social structure of a society. The social structure of civil society reflects the functional and social focus on citizenship, and allows to modelling the features of a society development for the future.

Thus, the investigated material provides enough good reasons to study social preconditions of civil society formation in Ukraine. This approach makes it possible to emphesise the Ukrainian specific of social factors impact of on the development of citizenship and highlights the features of civil society in Ukraine.

CONCLUSIONS

The first part of the thesis: *"Civil Society. Features of sociological interpretation"* describes the applicability of sociological theoretical tools to understanding of the nature and characteristics of civil society. The first chapter of this part *"Formation of the concept of civil society"* examines the evolution of the concept of "civil society" from the time of ancient Greece to modern times.

It was determined that the range of definitions of civil society includes a resemblance or rather terminological borrowed (if we talk about the concept of "civil society"). However, the interpretation field of the concept is broader. It can be noted that the authors involved in the study and research of civil society in the phase of the interpretation of the concept, worked for a particular algorithm, using terminology of notion of "civil society" in different social settings. This sequential interpretation gives civil society a certain scientific and journalistic "attraction" that may be the main reason for the lack of a clear definition of civil society as a term. On the other hand, the diversity of the theoretical concept of "civil society" has provided a wider its application and interpretation of the definition of such society.

Despite the terminological attachment categories of civil society and civil citizenship, the main focus in understanding society as civil, refers to a variety of social relations, and then functional features of such relationships (government) made it possible to consider the position in relation to the state of a society.

Also focuses on the little-studied and researched the social spectrum of civil society nature, which, however, is present in the majority of publications devoted to civil society. In order to clear the interpretation of civil society the first chapter of the first part describes the derivation of the term specificity. In particular, the features of word-formation migration of this term from the time of ancient Greece and Rome to modern English.

In the second chapter of the first part, *"The sociological concept of civil society"*, "civil society" is examined from a sociological point of view, namely the angle of social and cultural manifestations and features of the existence and functioning of a society. Attention is drawn to the fact that the application of the sociological approach helps not only to ascertain the state of civil society, but also makes it possible to modelling the features of civil citizenship not limited time frame. In order to outline the features of a sociological

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approach to the study and analysis of civil society this chapter describes the features of civil citizenship as an important structural element of society that develops as civil.

Based on historical and theoretical relationships of modern approaches and understandings of the phenomenon of civil society, we can state that civil society is a form of social relations, which are based interpersonal interaction at the level of small groups that (interaction) lead to a specific type of general public relations at the level of the whole society.

In the third chapter of the first part, *"Civil Society. The social dimension"* thoroughly analyzed sociality of civil society, the role and functioning of the features of such a society as a social and cultural phenomenon. To take account of the most significant factors in the process of building civil society singles out a list of criteria according to which will be selected social factors that lead to the formation of civil society. This chapter focuses on the social dimension of civil society, the understanding of which allows us to trace the important relationship between social development and strengthening of civil society. While describing the social dimension of civil society draws attention to those features of social relationships between people in society that cause the emergence and functioning of civil citizenship. Also this chapter analyzes the relationship between social and cultural spheres of society, the role of the phenomenon of freedom and social cohesion in social development, investigates the value of traditions and values of civic culture are a variety of definitions of a number of civil society are singled, in each of the social orientation of the society is confirmed.

In the fourth chapter of the first part, *"The social structure of civil society"* is analyzed and investigated social relationships within civil society as a social phenomenon, described its structuring and differentiation. Also this chapter describes the societal values of society. Particular attention is paid to the analysis of the concepts of morality, values and ideological characteristics as important structural elements of civil society. The structural dynamics of the Ukrainian society development, and such components of civil citizenship in Ukraine as a family, clan, nation, language and culture, are also taken into account. As a separate element of the structure of civil society are considered public organizations and associations, but not in terms of their functional orientation, and the nature and place in the structure of the society that developing as civil. The institutions of society are analysed as one of the

important elements of civil society structures, especially their formation, and the purpose, role and functions of such institutions. In order to cover the whole diversity of civil society structures some signs of a society are proposed by Ukrainian researchers.

PART 2. CERTAIN SOCIAL FACTORS INVOLVED IN THE PROCESS OF CIVIL SOCIETY FORMATION IN UKRAINE

2.1. CIVIL SOCIETY IN UKRAINE. THE HISTORICAL ASPECT

For meaningful and scientifically description of the concept of civil society and related categories should pay attention to the historical background preceding the emergence and of the society development. These are the following forms of civil citizenship that existed and actively developed long before the of "civil society" concept. These manifestations of civil citizenship include socio-cultural features and development of the communities, fraternities and other groups of people who, while not representing the entire spectrum of factors necessary for the existence and functioning of civil society, however, could be some kind of civic engagement and the basis for the formation of social capital. In addition, these form people groups based on the realization of common interests, achievements are possible by "the participation of many" [62; p. 59].

A. Karas[98] said that "the historical movement and social dynamics are carried out around the creation of sustainable human communities that are organized on the principle of voluntariness. Examples would be the Brotherhood of the early Christians, and the monastic orders, guilds associations (even to the political parties and nation-states). This provides a basic understanding of the nature of social cohesion in human life and encourages doubt about the ontological self-worth individualistic culture in communicative actions" [33; p. 48].

As a special stage of social development, civil society is also a result of the historical course of events, the result of socio-cultural development of the community [61; p. 131].

To fully understand the nature and content of Ukrainian civil society and social factors of its formation, should consider all possible manifestations of civil citizenship that took place in different historical periods of social development in Ukraine. It is necessary to minimize structural borrowing categorical features civil society functioning in other countries and take into account the specific optimal Ukrainian mentality and civic engagement.

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[98] Karas, A. Sociocultural text of civil society: constructive and destructive of sociality / Anatoly Karas / Civil Society as a realization of freedom: the Central Eastern European experience / edited by A. Karas. – Lviv : Lviv Ivan Franko National University, 1999. – 384 p.

Due to the historical features of civil citizenship in Ukrainian society, it should be noted that the historical forms of the types of social interaction, which is now the civil society (private property, non-governmental organizations) are good indicators of historical and cultural conditioning of strengthening society as civil [62; p. 62].

There is a hypothesis that in the world there is no single model of civil society, which would be equally use for all countries but there are concrete historical patterns, depending on the characteristics of individual cultures and civilizations: German, American, French, etc. [47; p. 17].

Exploring the Ukrainian version of the development and functioning of civil citizenship, it is useful to analyze the expression which could be the prerequisites for the of civil society formation.

According to V. Bezrodna, subjects of civil society, which is very actively studied in the last decade due to problems of Ukrainian state-building and democracy promotion covers many topical issues, one of which concerns the timing of such a society [4; p. 481].

While analyzing timing of civil society development, not dwell on defining specific dates or historical period. Processes, associated with the formation of civil society, cover a fairly broad time frame. In addition, the definition of a particular time period is important for theoretical statement and highlights the chronological sequence of historical events. But we focus on an example of civil citizenship and social interaction of people in the society [61; p. 132].

As noted by V. Bezrodna[99], some authors equate civil society with society in general. The undisputed fact is that man is by nature is a social being, so it is quite difficult to imagine outside of society, outside the various connections with other people. However, this statement is not a reason for mixing the categories of "society" as a human community in general, and "civil society" as a historical phenomenon that occurs at a certain stage of social development [4; p. 481].

The process of civil society at a certain stage of historical development is not situational. In contrast, a prerequisite for such occurrence are a number of historical socio-cultural characteristics that determine the willingness of society and the new stage of its development (stage of civil society). The

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[99] Bezrodna, V. I. Peculiarities of civil society development in Ukraine in the context of modernization / V. I. Bezrodna // State and Law. Collected papers. Legal and political science. Issue 17. – Kyiv V. M. Koretsky Institute of State and Law. NAS (National Academy of Sciences) of Ukraine, 2002. – P. 481-484.

analysis of cultural and social prerequisites of civil citizenship that existed in different historical periods, allowing draft outline Ukrainian civil society with minimal borrowings of features, not typical for Ukrainian society [61; p. 132].

A prerequisite for social sustainability society is a correspondence between the aspirations, expectations and achievements, implementation, between dreams and reality, awareness of their rights and their implementation [13; p. 20].

As noted by A. Medvid[100], "civil society can not be imposed from above, approved by decree, law. It is the product of long-term development of the society, social progress and culture of civilization" [72; p. 55].

This statement allows us to take into acount Ukrainian civil society, with its inherent features and special forms of historical expression.

Such a view also expressed by L. Kravchenko and M. Tsymbaliuk[101], noting that civil society is ripe stage of historical development of society [47; p. 19].

Since the phenomenon of civil society is the result of long-term socio-historical transformations, we can trace the emergence of the relationship between civil citizenship and the development of the society.

As the F. Rudich[102] notes, "civil society is a special sphere of society, which exists out of the state" [99; p. 41].

That is why the study of civil society is important to consider the level of civic interaction at the level of primary social groups.

Equally important for the formation and development of civil society is a collection of traditions and principles of social life, state-building, social and historical processes.

Ukrainian society during its centuries of existence has accumulated huge arsenal kinds of social relations that are not characteristic of other societies. Hard, sometimes catastrophic, historical reality of Ukrainian society has formed a specific, yet not fully understood type of Ukrainian mentality. This is a special Ukrainian mentality has always served as a basis for the formation of the type of social consciousness, social relations [68; p. 230].

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[100] Medvid, A. Ukrainian language in the realization of the idea of civil society / Alla Medvid // Mandrivets. – 2004. – №1. – P. 54-57.

[101] Kravchenko, L., Tsymbaliuk M. Development of Ukrainian civil society in the light of some problems vision / L. Kravchenko, M. Tsymbaliuk // Law of Ukraine. – 2003. – №10. – P. 17-21. 48. Kravchuk, V. State and youth organizations in civil society / Valentine Kravchuk // Business, Economy and Law. – 2003. – №12. – P. 65-67.

[102] Rudych, F. Civil Society in Ukraine : Prospects and turns climbing / Felix Rudych // Viche. – 2004. – №6 (147). – P. 39-44.

The development and construction of civil citizenship continuous are not in isolation but in close collaboration with the entire spectrum of public relations.

According to A. Medvid[103], a few hundred years of its history, the term "civil society" becomes polysemantic signs (by words that affirm it, was attributed different meanings): fixed type, condition, nature of society, its socio-economic, political and legal nature, and degree of completeness. This term is used to describe a society that meets a number of criteria, developed by the historical practice [72; p. 54].

The existence of the historical and social of the phenomenon of civil society background can explore the social preconditions of civil citizenship, account which greatly simplifies the study of this area of scientific inquiry.

As the F. Rudych,[104] for evolutionary way of civil society development in Ukraine is characterized the use of existing premises, idiosyncratic resources aimed at strengthening civil society [99; p. 42].

According to S. Kyrychenko[105], the concept of civil society has a historical inherent. As a state, a society emerging at a certain stage of social development. Civil society is a product of natural historical process, which is caused by the harmonious development of the components of civilization, as nature, society and man. According to S. Kyrychenko, humanity is at a certain stage of development, could not to not come specifically to civil society, as a social and political organization of a society most serves the interests and needs of a particular each person [36; p. 7].

In addition, the development of civil citizenship implies the existence of a certain level of social cohesion around common social and cultural characteristics.

As J. Habermas[106] notes, "examples of multicultural societies such as Switzerland and the United States show that the political culture, which is rooted constitutional principles, no doubt, to be built on the basis of uniform for all citizens of a common language or a single ethnic or cultural origin" [134; p. 59].

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[103] Medvid, A. Ukrainian language in the realization of the idea of civil society / Alla Medvid // Mandrivets. – 2004. – №1. – P. 54-57.

[104] Rudych, F. Civil Society in Ukraine : Prospects and turns climbing / Felix Rudych // Viche. – 2004. – №6 (147). – P. 39-44.

[105] Kyrychenko, S. O. Civil society and state of law: the concept and content / S. O. Kyrychenko. – Kyiv : Logos, 1999. – 47 p.

[106] Conditions of civil citizenship: Coll. Of Articles / Ed. Bart Van Steenburgen [Transl. from English., preface and notes Ivanenko O. O]. – Kyiv : Ukrainian Center for Spiritual Culture, 2005. – 264 p.

Thus, examining the features of the social interaction of people, we can trace some of the earliest manifestations of civil citizenship.

However, the origins of civil citizenship characterized not only by peculiarities (which arise as a result of specific forms and manifestations of power). Elements of social interaction and cohesion manifested, first of all, in primary social groups.

According to O. Makarets[107], "civil society is a developed form of social organisms that were necessary degree of human society formation in general". These social organisms, this author relates primarily genus, family, community. They are the environment for civic character [59; p. 77].

However, despite the variety of manifestations of civil citizenship in different historical periods, it is possible to emphasize specific features that characterize a society as "protocivil".

As noted by B. Polyarush[108], "in the analysis of processes of civil society need to take into account the specific to each country, but there are common to all set of political, economic and cultural conditions, without which the process can not start" [88; p. 79].

Considering the historical episodes of the development and functioning of civil citizenship in Ukraine, you should pay special attention to the manifestations and forms of self-government. The presence of self-government, as a specific expression of solidarity and civil citizenship may indicate a certain level of activity and solidarity of every society.

O. Volovodova and O. Kasperovych[109] noted, that public demand for self-governance, reconstruction and development at the local level in Ukraine is formed by completely different historical, social and cultural conditions than in Western countries [9; p. 105].

These conditions include the existence of different types of self-governments that were inherent in the organization of social life in Ukraine in different historical periods.

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[107] Makarets, O. On the metaphysics of civil society / Olexander Makarets / Civil Society as a realization of freedom: the Central–Eastern European experience / edited by A. Karas. – Lviv : Lviv Ivan Franko National University, 1999. – P. 73-78.

[108] Polyarush, B. Civil society or neokorporatyvizm in Ukraine? / Borys Polyarush / Civil Society as a realization of freedom: the Central–Eastern European experience / edited by A. Karas. – Lviv : Lviv Ivan Franko National University. – 1999. – P. 79-88.

[109] Volovodova, O. Kasperovych, O. On the socio-cultural specific of territorial communities subjectivity: an organizational perspective / Olena Volovodova Olexander Kasperovych // Sociology: Theory, Methods, Marketing. – 2004. – №1. – P. 103-119.

We can also conclude that the smallest group part of self-government in Ukraine has historically been the community *(khromada)*.

The importance of community in society stressed in his writings Ivan Franko[110], noting that "when the congregation was ill-organized, poor, dark and crumbling in itself, it is obvious that built on it the whole order of the county, regional and state can not be strong" [139; p. 175].

A. Karas[111] said that, if we consider only the civic progress under the prism of norms of social capital as it is the most important factor, then this may be the result of adjusting the established interpretation of civil society as an urban, middle-class. But social cooperation in the form of trust between people formed not only in the city. It is inherent in a rural community... These forms of self-organization of people, both rural *"toloka", "dosvidky"* and even a wedding in Ukraine marked by signs of self-government for the purpose of mutual aid [34; p. 441].

Ukrainian dictionary XVI – first half of XVII century, on the basis of written records from various sources, among other definitions, describe the community (*громада, гъромада, ґромада, кгромада*) as "self-governed agrarian peasant association" as "an association of people with common interests" as well as "assembly, council, *(viche)*" [105; p. 92-93].

Based on this interpretation we can conclude that the semantic understanding of the concept of community is almost no different from that of today, and therefore meant these types of social cohesion and interaction.

Traces the evolution of word-formation of concepts related to civil society makes it possible to understand the differences and similarities in the understanding and awareness of civil citizenship in different time periods.

As noted by A. Medvid[112], if language reflects the character of the people, their psychological state and the history of life, the speech in all of its colours of a particular person finds her world view, attitude and dedication, with its knowledge and ethical standards [72; p. 54].

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[110] Franko, I. What is community and whatever it needs to be? / Ivan Franko / Collected Works in fifty volumes. – Vol. 44, Book 2. – Kyiv : Naukova Dumka. – 1985. – P. 175-180.
[111] Karas, A. The philosophy of civil society in the classical theories and non-classical interpretations : Monograph / Anatoly Karas. – Kyiv; Lviv : Publishing Center of Ivan Franko Lviv National University, 2003. – 520 p.
[112] Medvid, A. Ukrainian language in the realization of the idea of civil society / Alla Medvid // Mandrivets. – 2004. – №1. – P. 54-57.

Meaningful definition of the community is in Encyclopaedia of Ukraine. This interpretation clearly explains the specifics of the relationship between community self-government *(samouprava)*, civil citizenship and civil society.

"The community, the main territorial-administrative unit associated with one settlement. Throughout the history of community acquired different social and statute content. There are also other communities, such as church or community shared property with the exception of non-members of the community. In the IX-th century, to the community as a territorial-administrative unit, *"verve"* was esponsible. Several communities: "*verve*" were broader unit – parish. Elements of social organization as manifested in the "tens", "hundreds" in the city – in the "thousands".

In Galychyna, the "Ruske Pravo" (14-15 cc.) and Duchy of Lithuania initially there were wider communities, for the most part the county, with a wide self-government. The meeting was attended by all the community head's Court, the so-called "men" or "people"; they elected head of the community ("elder"). Public chamber, the so-called *"copa"* had judicial police functions. The community carried by the mutual guarantee tax and extradition. Under pressure noble (16 c.) orders of magnitude wider community was divided into several small villages, communities that have preserved the remains of local authorities. The communities have fought for the rights of the saving of old (*"starovyna"*), however, with the arrival of the Polish-Lithuanian rule in the old Kyiv Rus law community, wind new way German law that affected self-government (*"samouprava"*) loss of power in favour of the elder, seted by carrier of domination power (master, church, government or King). This community was divided into aristocratic, royal and spiritual.

In Galychyna, in the Carpathians, there were still herding communities, the so-called rights of walnut, with an elected chief, called *"knyez"* and self-government (*"samouprava"*), defined by the geographic and economic peculiarities of country" [27; p. 442].

Since the original written record of communities associated with the phenomenon of self-government, we can conclude, that the self-government or *"samouprava"* were integral parts of understanding the nature and meaning of community (*"khromada"*).

As described in his monograph, S. Rudy[113]ch, "the concept of community as an association of residents of town or village (related to the concept of self-government, its downside) is found in the monuments of ancient law: *"Ruska Pravda"* and "Lithuanian Statute". As for the "constitution" self-governance of towns – Magdeburg Law, it won the first Volodymyr-Volynskyi (1324), Lviv (1352), Kamyanetz-Podilskyi (1374), Luck (1432) Zhytomyr (1444), Kyiv (1499) and other cities. On the Ukrainian lands granted Magdeburg rights diploma granted by Duke of Lithuania and King of Poland, and in XVII-XVIII centuries, confirmed by documents Ukrainian hetman and Russian tsars. However, in the XVII century, Left-Bank Ukraine, in XVIII – almost the entire Right-Bank Ukraine fall of the Moscovy (which becomes the Russian Empire), for which the local government was not organic. It began limiting rights. In a difficult situation hit the city of Magdeburg law, in XVIII century, became a part of the Hetmanate. They experienced the struggle for dominance between the three systems: the city government, the Cossack administration and the Moscow administration. At the end of XVIII century defeat traditional institutions of Moscow government occurred. In 1764 the hetman was eliminated in 1775 – Zaporozhian Host, and in 1781-1785 was introduced provincial governance. Magdeburg right across Ukraine was abolished in 1831, and in Kyiv in 1835" [20; p. 159].

The relationship between communities and the modern understanding of civil society lies in the socio-cultural conditioning of civil citizenship.

As the O. Volovodova and O. Kasperovych[114] noted, "local community emerges and changes as a result of the use of its members, who are guided by certain values within a certain system of their relationships, interactions and relationships of different ways, shapes, means of social activity / activities" [9; p. 107].

In the dictionary, "Basis of Civil Society" stated that the formation of communities is carried out as a result of objective social laws [80; p. 43].

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[113] Civil Society in Contemporary Ukraine: specific of formation and trends. Monograph / Sergiy Feliksovych Rudych (general ed. Collective of Authors) And others., Institute of Political and Ethnic Studies of NAS (National Academy of Sciences) of Ukraine. – Kyiv : Parliamentary publishing house, 2006. – 410 p.
[114] Volovodova, O. Kasperovych, O. On the socio-cultural specific of territorial communities subjectivity: an organizational perspective / Olena Volovodova Olexander Kasperovych // Sociology: Theory, Methods, Marketing. – 2004. – №1. – P. 103-119.

The importance of theoretical research of community is the example that it is possible to study the functioning of the primary forms of civil citizenship and then disseminate analytical findings on public level.

F. Tonis[115], states that the home community is manifested predominantly by the patriarchal nature of the relationship (mixed with fraternal, or fraternal-sisterhood), and in rural communities – mostly friendly [130; p. 43].

Under the subjectivity of the territorial community can be considered its capacity for independent (autonomous) play in their own socio-cultural environment of different ways, shapes, means of social activity or activities that are aimed at meeting the needs of community members [10; p. 107].

For a detailed description of the nature and content of the primary manifestations of civil citizenship, is advisable to focus on the functioning of the same rural community as a specific social formation.

Rural community as a holistic socio-economic and legal body in its content is a part of the history of Ukrainian peasantry in particular and national culture in general. Domestic historiography encompasses different interpretation of the Ukrainian rural communities' origin, as well as the theory of community-less Ukrainian village. In search of the origins of the community (*"khromada"*), researchers agree that it should start in ancient times, when the tribe formed a single family community. Individual families gathered in the community, which in historical sources indicated the names *"verve"*, *"myr"*, less *"ludy"*, *"selo"*. The earliest written evidence of the existence of the community can be found in *"Ruska Pravda"* [30; p. 152].

Thus, we can say that one of the primary elements of the community existence was residence within a certain (identifiable by every member of the community) area (territory).

As noted by T. Semigina[116] "historical understanding of the community is linked to belonging to a particular geographical area" [102; p. 8].

An important feature of community, that distinguishes it as the primary manifestation of civil citizenship, is socially equal distribution of rights and statuses of members of the community.

In addition to elected officials, community played an important role some of its members referred to in the documents, *"muzhi"*, *"ludy"*. Chronicles contain

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[115] Tonis, F. Community and Society / Ferdinand Tonis; [Transl. from Gem. N. Kovalev, A. Pogorily]. – Kyiv : Dukh I Litera, 2005. – 262 p.
[116] Semygina, T. V. Work in the community : the practice and policy / T. V. Semigina. – Kyiv : Edition House "KM Academy", 2004. – 180 p. – Ref. : 168-178.

some mention of them, calling *"lutchshi muzhi"*, "*gradsky startci"*. At the time of their being part of such people obviously was important, as even princes in some political matters relied on their authority [30; p. 153].

In the following period is difficult to accurately determine the role of these individuals in the community, but we know that they are carriers of folk knowledge and ancient customs have played an important role in social ladder, in consideration of the major disputes. Their voice was often decisive in the choice of local government officials, as well as litigation. That is why they are sometimes still called *"kopni suddi"* [30; p. 153].

An important element of public Board meetings were also popular, recorded as *"kopa"* (*"kupa"*), *"khromada"*, *"velyka khromada"*. Their role was to resolving disputes or considering various cases and collective conduct of the investigation and sentencing. The right to participate in the *"kopa"* was attached only to the heads of family households' marginal neighbours". Other persons, including women, single men, appeared only at the request of the cops, without vote, mostly as witnesses. In the assembly may be invited depending on the importance of the case is also one or two representatives from neighbouring communities ("foreign people"), giving them the right of supervision over the conduct of the case. It then began a public institution as important as the *"kopnyy sud"* (in Galychyna – *"zborovyy"*) [30; p. 153-154].

Further development of the communities took place in parallel with branching legal and socio- historical forms of social relationships.

"The structure of communities was royal, landlords, monastery or church farmers, besides – free settlers, and even commoners who did not use the Magdeburg Law. Their status depended on how personal property owned by farmers as were dependent on the landowner. Deepening income inequality leads to increasing stratification of peasants who had an impact on their participation in public life. However, the principles of public authorities at first were not as regulated as in the following century, the decline of communities.

Signs of rural communities were found primarily in the presence of a particular territory, elected chairman and other members of the public of government, the court, common property, certain revenues and expenses. Equally important were the moral principles for which there was cohesion in a community: solidarity, collective responsibility for each member, in order and an offense that could happen in the community" [30; p. 152].

We can assume that moral principles, solidarity and collective responsibility of the role played by the fundamental elements of the community. In the absence of fixed legal support, social connections within the community formed on the basis of mutual trust and a strong identity of community members with their own social environment.

Besides the fact that the community has been characterized by strong internal social relations, it also served as spokesman of the community members at various levels of external interactions. In such cases, an important indicator of economic dependence of communities was land ownership that provided the relative self-government communities. It is also important to note that tenure was of the vast majority of collective character, thus ensuring uniformity in the distribution of responsibilities and play an important role in the formation of social identity within that community.

The determining factor for the social structure and economic life of the community was land ownership. In the old Ukraine-Rus for land-ownership was enough to occupy free area by the mutual effort of clan. Subsequently, there was separation and transition on its own courtyard by the larger families. Outside courtyard lands, the community had a vacant land in its territory for the general needs of the village. The area of each community is extended to the limits of all its lands. Some of them were in a secluded property's Court or the courts, and the rest remained in common use, in addition, may be reservoirs, wells, transportation and unsuitable to use the tract, wasteland, which were considered as "no man's land". Prior to co-ownership of the community owned, were including *"bortni"* earth beaver locations, areas of forest, pastures. The harvest from these lands was in joint possession, and if someone broke a rule such possession, the community protect their land.

The most important characteristic of the community were the existence of joint ownership of parkland. The common ownership of land was all the indicators on which by a number of researchers have studied the history of the community, in the most active period of her life and decay [30; p. 154].

A high level of the community member identity of their own social environment, confirmed as financial and family legal features of the social life of the community.

"Even if the land were in for personal use, they do not remain without attention and care of the community. This is clearly manifested in the

distribution of tax imposed on the entire community, as well as in economic activity – regulation of rotation, enforce terms of field work to free the soil under temporary common pastures, grazing in the organization, as well as in community corrections cases related to inheritance in the families" [30; p. 155].

However, despite the relative autonomy of self and community, social and historical changes and transformations are still influencing social and civic communities' structure.

The main reason for the decline of the township communities became final transition of free public land in the possession of the state or some large landowners (magnates, nobles, religious institutions). Their transformation in rural communities took place, that is, which consisted of only one village. Rural communities took over the functions of the county, but the scope of their authority was much smaller. Around the XV century in Western Ukraine, and from the XVI century, to the East, the village community gradually changes, on the one hand, peasants see it as the defender of their interests, on the other – the owners of the villages increasingly turn to public institutions of their own administration tools for peasant's submission to his power. Features of these processes were different across Ukraine, the community did not want to lose its autonomy and it's hard fought for over the next century [30; p. 155].

For the analysis of the community as the primary forms of civil citizenship is important to determine the overall socio-cultural specifics of the community.

The socio-cultural specifics of the community as a collective entity and, in particular, its structural design features are determined by the activity or activities (organizational forms, content, etc.) of its structural elements, which are the most constant. These elements are the basis for the structural and functional organization of the community. Therefore, the features of the relationships and interactions in the communities themselves are largely dependent on the processes taking place in the most stable structural elements [10; p. 108].

In the theoretical analysis of the relationship between the community and the civil society it is advisable to isolate the role of self-government as equally important and characteristic features of these two categories.

Whereas the terms *"samouprava"* and "self-government" can be perceived and interpreted as different (*samouprava* is the phenomenon of management

with never fixed rules; self-government is a process of social self-organization of the official delegation of power to the community), it should be noted that they (begin with the common ground) to solve common issues jointly by [62; p. 60].

In addition to the general theoretical comparison of communities and civil society, both particle and overall, we can assume that in different historical periods Ukrainian society meet certain criteria, inherent in civil society.

According to A. Harasymowycz[117], at the beginning of XX century, Ukrainian society (which in Galychyna showed all the signs of a civil society (the presence of a broad and deep development of all civic institutions) and can safely be considered protocivil society, and so it blends into the European context the late XIX – early XX century, only remark that it was elaborated by the circumstances alien (foreign) state, was consistent bearer of thoughts-meaning) and begins to resist the state that suppresses its national "I'"" [15; p. 268].

It should also be noted that the foundation of social and cultural interactions at the community level has always been spiritual. That inner feeling and understanding of the outside world has shaped the human relationship to others and directed into the channel of sociality identification.

The spiritual life of rural communities largely manifested in ritual activities, games, entertainment in the calendar and family holidays. To draw a coherent picture of the role of rituals in the life of Ukrainian rural communities in the Middle Ages there are too few sources. However, given that the spectacular culture had a wide territorial area of distribution and changing slowly, it is possible through the use of a retrospective method is somewhat recreate its social significance, but without a clear chronological sequence [30; p. 156].

The basis of solidarity and consolidation of communities formed morals, which were formed in the process of socialization.

In the life of peasant communities the important consolidating role played by ethical principles in general traditions of spirituality in its most diverse manifestations [30; p. 155].

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[117] Harasymowycz, A. The development of Ukrainian national identity (70 years of XIX century. – 1917) : the reconstruction of civil society in Ukraine / Adriana Harasymowycz / Civil Society as a realization of freedom: the Central Eastern European experience / edited by. A. Karas. – Lviv : Lviv Ivan Franko National University, 1999. – P. 260-275.

Civil citizenship as a special awareness of belonging to the surrounding social environment was manifested not only in the community, as territorial and social communities. It has also been characterized by daily interaction within the community.

In general social meaning of civil citizenship is the ability to be free and equal with the other members of the public life as well as take part in all major events and processes taking place in society, it is the ability to have a public position, defend it and implement in life, the ability to actively participate in solving public affairs [80; p. 43-44].

One of the most important institutions of rural communities were youth communities and associated with them introduction of their initiation "rituals". Information about them comes from a time when it is already relics of antiquity. In rural communities all over Ukraine were divided into young girls and boys. Boy's congregation was the leader: the "big guy", "chieftain", *"bereza"*, *"vozhay"*, which often had an assistant and treasurer. In the girls' community elder named *"otamanka"*, *"bereza"*, "queen". Youth community organized evenings, break of day, *"hryscha"*, *"wulytsya"*, various joint funs, festive and performed ritual ceremonies in the days of calendar holidays. The leaders had to manage the organization of entertainment conducting rituals to protect the interests of young people in front of village authorities, to resolve misunderstandings" [30; p. 158].

O. Voropay[118] notes, that "once existed in Ukraine in our villages and small towns, girl and boy communities. At the head of the community was the older girl: "who kept order between girls"; called *"otamansha"*. Led boy community was older guy: *"otaman"*.

"Otaman" and *"otamansha"* were trusted members of their communities; they settle quarrels, organized games and have a casting vote in new members.

In both communities (girls and boys), had their food stocks and cash, which consisted of regular membership fees. These offices were designed to serve the religious needs and to cover costs in the organization of traditional festivals and entertainment.

Boy's community took stranger young boys from other villages or (*"kashoyidy"*) that after growing up, declared their desire to be in community.

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[118] Voropay, O. Manners of our people. Ethnographic essays / Oleksa Voropay. – Kyiv. : "Oberih". – 1993. – 579 p.

In many villages of Kyiv, Chernihiv and Poltava regions girls and boys community, albeit in a much weaker form, kept up to 30-s of XX century" [11; p. 38-39].

It can be assumed that the use of the term "community" in such a wide range is not accidental. It affected community, the characteristics of which are cohesion, social equity participants, solidarity and corresponding identity.

T. Semygina[119] notes, that the term "community" refers to particular forms of social interaction..."something positive and valuable in social relations" [102; p. 8].

The same author describes the key features of the community, which is a common situation, a network of relations, collective action and formed identity [102; p. 9-10].

As noted by A. Karas[120], "because of the accumulation of social capital, rural communities have resources to help it not only survive, but to grow. Peasant society is halfway to full civil, as long as it does not become a part of a territorial sociality, identified with the national consciousness in the contours of the nation-state. Public activity of peasant society is natural factor of civil consciousness within the whole of civil society; in the context of the sovereign nation-state it contributes to the consolidation of the people as citizens, not subordinates" [34; p. 442].

However, according to R. Patnam[121], civic movement that is inherent in traditional communities should not idealize [84; p. 142].

Imposing a view on Ukrainian citizenship context, it should also be noted allegation of B. Cymbalisty[122], who notes, that the lack of their own state in Ukraine in certain periods, could not formed in a sufficient amount the trust between citizens and the top layer; could not formed those civic virtues which are essential for the long public life: a sense of loyalty to power, tolerance of

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[119] Semygina, T. V. Work in the community : the practice and policy / T. V. Semigina. – Kyiv : Edition House "KM Academy", 2004. – 180 p. – Ref. : 168-178.
[120] Karas, A. The philosophy of civil society in the classical theories and non-classical interpretations : Monograph / Anatoly Karas. – Kyiv; Lviv : Publishing Center of Ivan Franko Lviv National University, 2003. – 520 p.
[121] . Putnam, R. D. Creating Democracy: The tradition of civic engagement in modern Italy / Robert D. Putnam with R. Leonardi and R. Y. Nanette; [Trans. from English V. Yushchenko]. – Kyiv : Solomiya Pavlychko Edition "Osnovy", 2001. – 302 p.
[122] Cymbalisty, Bohdan Y. The Stigma of Statelessness / Bohdan Y. Cymbalisty. – Published by the author. – Jersey City, N.J., U.S.A. – 1982. Printed in U.S.A. "Svoboda" – 30 Montgomery Street, Jersey City, NJ 07302. P. 39.

differences "for the national reconciliation" the willingness to cooperate, mutual trust between citizens [142 ; p. 12-13].

Following the opinion of this author, it should be noted that traditional communities are not seen as the ideal type of the existence of the primary varieties of civil society, but namely as a stage in the formation of civil citizenship, a very important element of social and cultural heritage of society.

Features of communities functioning have a direct impact on the development of civil society. Most types of relationships within the community are largely represented at the level of civil society.

Modelling the scheme of the community and its environment, T. Parsons[123] describes integration as an important part of the community.

A. Kolodiy[124] notes, that "where active civic community formed historically, with ready to cooperate steps population, the conditions for the introduction of democratic institutions were much more favourable than where hierarchical patronage-dominated relationship. Communities produced social capital, and it, in turn, provided a favourable environment of public and regional elites to conduct for democratic institutions" [41; p. 78].

Over time, the characteristics of the community as a civic environment are transferred to the city as a territorial socio-cultural generality of another level.

F. Rudych[125] notes, that "in the Middle Ages empirical basis of the formation of the concept of civil society was urban Western community, which for centuries resisted the oppression of the feudal state. Medieval town with their government, almost free employee, ethnic and religious diversity and tolerance were calling feudal political division and oppressive forms royally-tsar regulation of social life. City of feudal Europe, received Magdeburg rights were not states in the country. Their true status slightly different: they were islands of civil society within the feudal states" [99; p. 40].

As outlined in the five-volume History of Ukrainian culture, "in the cities of Ukraine, second half XVII–XVIII centuries, received Magdeburg rights, fundamental role in governance played a magistrate. The composition of the

[123] Parsons, T. On Social Systems / Ed. V. F. Chesnokova and S. A. Belanovsky. – Moscow : Academic Project, 2002. – 832 p.
[124] Kolodiy, A. F. Towards a civil society. The theoretical foundations and socio-cultural preconditions of democratic transformation in Ukraine. Monograph / Antonina Fedorivna Kolodiy. – Lviv : Publishing House "Chervona Kalyna". – 2002. – 276 p.
[125] Rudych, F. Civil Society in Ukraine : Prospects and turns climbing / Felix Rudych // Viche. – 2004. – №6 (147). – P. 39-44.

magistrate includes two government colleges, namely *"lawa"* and *"rada"* which took officers, who were elected by commoners" [31; p. 242].

Although the overbearing magistrate formal functioning, such elected element can still be considered a form of self-government, because it granted rights in respect of local government.

"Another important element of government in the city was "counsil of the men", which stood (by its powers) between the community and the city magistrate" [31; p. 243].

However, some separation from the state strengthened the autonomy and socio-cultural identity of cities and urban communities.

Cultural and social conditions in which people interact in the community, regardless of historical period of their existence is a key element in the formation of social capital, which is the basis for the of civil society existence [62; p. 62].

On the other hand, especially social and cultural interactions, forming social capital, do an effect on the way the relationship between civil society and the state.

As noted by V. Lola[126] "state is not only a set of elements and institutions, but also a way of organizing the community, that some form of organized society. A society is, above all, the people (citizens)" [56; p. 40].

In the theoretical analysis of the relationship between communities and modern civil, features of civil citizenship in different historical periods should be highlighted.

N. Filyk[127] observes, that "Ukraine has been characterized by some elements of the civil society, such as: foundations of local self-government, presence in some cities of Magdeburg law. In addition, some elements of local government were in the period in the Cossack republic…" [138; p. 62].

It is expedient to analyze the peculiarities of the Magdeburg rights influence on the social specific of community development.

Describing traditions and legal attributes of Ukrainian cities in XV–XVII centuries, V. Marochkin[128] notes that "the status of the city with Magdeburg

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[126] Lola V. Problems of the citizen of Ukraine / Victoria Lola // Man and politics. – 2003. – №4. – P. 40-50.
[127] Filyk, N. Features of civil society formation in the modern world : comparative approach (analysis) / Natalia Filyk // Business, Economy and Law. – 2003. – №12. – P. 61-64.
[128] Marochkin, V. The Ukrainian city in the XV to mid XVII centuries: traditions and legal customs as an historical source: an historical monograph / Vasil Marochkin / (Ukrainian edition) – Hypertext Plus. – Toronto 1999 Canada. – 157 с.

rights granted significant autonomy and independence in relations with the royal officials, freed from feudal ownership, which contributed to a significant development of all aspects of life in Ukrainian city, the late Middle Ages times and the transition period" [60; p. 67].

As was noted by A. Karas[129], one of the stages of civil development was also the formation of Cossack society. To a large extent, Cossack society formed with the "disobedient" (rebellious) population, which, unlike the "obedient" (surrender), refused to be subject to the power of the boyars, masters and officers, moved for *"zaymanschynu"* (occupied land), and makes an autonomous self-governing community... A. Karas notes that "the Cossacks were in an active layer of the freedom-loving people, and that the socio-cultural organization of life was completely original social phenomenon" [34; p. 458].

Despite the relatively undeveloped necessary elements, which in modern terms are required for the development of civil society, in different historical periods, there were enough examples of self-government, which can be attributed to the primary elements of civil society.

O. Resnick[130] notes, that the Ukrainian political culture was experiencing prosperity and crisis germ of civil society. To these embryos which existed at different times, O. Resnick includes: 1) Lithuanian statutes that were a guarantee of private ownership of land; 2) *Habeas Corpus Akt* – Act, which provided personal integrity of arrest, imprisonment and deprivation of property without a court sentence; 3) Zaporozhian Host, which was open social community, promoting such categories and concepts as freedom, community, equality, rights, liberty, freedom, 4) the existence of various informal groups such as Decembrist organizations, Masonic lodges, Cyril and Methodius organisation, political organizations; 5) *"zemstvo"* as a kind of institutional formation, juries [95; p. 35].

Quite interesting is the analysis of the relationship between the formation of civic and political specificity of different territorial regions of Ukraine.

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[129] Karas, A. The philosophy of civil society in the classical theories and non-classical interpretations : Monograph / Anatoly Karas. – Kyiv; Lviv : Publishing Center of Ivan Franko Lviv National University, 2003. – 520 p.
[130] Reznik, O. Civil citizenship "apathy»of Ukrainian society / O. Resnick // Civil Society in the world and Ukrainian dimensions. Materials of Discussion Club on Ukrainian scientific-pedagogical intelligentsia, November 22, 2002.

As described by M. Popovych[131], Ukrainian Galychyna belonged to the Austro-Hungarian Empire and was part of one administrative unit (Galychyna) along with southern Poland. Polish population was dominated there, whereby not only in the West, but even in big cities of the east. The administrative centre of Galychyna was in Lviv, not the former Polish capital Krakow; in Lviv also were major Polish schools and some cultural centres. The situation at that time, as noted by M. Popovych, was similar to the Caucasus (1918), when Tiflis (Tbilisi) was the capital of Georgia and Armenia. This situation did not prevent the existence of a clear national self-understanding both Polish and Ukrainian living communities, relations between them were quite tense. Galychynan Ukrainians in comparison with Dnieper Ukrainians were very poor, but relatively democratic Austria-Hungary in general and in particular Galychyna was greatly developed civil society, which had featured a system of cooperatives, educational societies and political parties. Ukrainians in Austria-Hungary were unsuccessful in struggle for the formation of even a single administrative unit, united to them geographically. The problems were solved inside of community.

At this time in the Dnieper Ukrainian society is made up of the community which could resist the Russian population or the Russian community. This situation, according to M. Popovych[132] was the background of the formation of civil society in Ukraine [90; p. 6].

The importance of the then social cohesion is also confirmed by the fact that in spite of various oppressions Ukrainian social identity was not blurred.

This situation describes in detail M. Popovych[133] noting: "in the Russian Empire, the status of the colonies were provinces inhabited by the so-called aliens. Status of foreigners had also Jews. Ukrainians were not aliens; they were considered "Russian population". Russian leadership came from the fact that European opponents likely will not try to win it all, and will seek to split the empire those nations that have not assimilated. This caused rough Russification in the western provinces. It is known that this problem is not solved by empire to Polish or Ukrainian on. But to complicate the problem of Ukrainian social space formation, empire managed" [90; p. 6].

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[131] Popovych, M. Civil society in Ukraine : results of XX century / Myroslav Popovych // Day. Daily weekly newspaper. – 1999. – №244 – December, 31. – P. 6.
[132] The same resource. – P. 6.
[133] The same resource. – P. 6.

In addition, M. Popovych[134] said that civil society has begun to form also in Dnieper Ukraine. However, it was initially layered in different socio-political spaces. At that time there was a local liberal movement that has elements forming local democratic self-government, as well as of educational, medical, scientific, artistic organizations. This movement contributed to the creation of civil society under the Empire. In turn, the Ukrainian political and cultural movement has create a network of educational, literary, theatre groups and institutions operating in the field of Ukrainian-shaped and civil society in the national framework. This system Ukrainian national civil society has played a major role in the formation after the February 1917 revolution, the Central Council, which was the germ of an independent Ukrainian state (interestingly, one of its organizers, the social democrat Dmytro Antonovich, joined the Board as a representative of Ukrainian singers societies) [90; p. 6].

As we can see, the elements of civil society in extremely adverse conditions not only offset, but form appropriate to the historical and political realities the forms of self-organization. This statement suggests that civil society as a specific social formation has a very wide range of independence of the external environment, thus it gains the ability to accumulate internal energy of civil citizenship, which may manifest itself in different historical periods.

As noted M. Popovych[135], "for lack of Ukrainian state, national-cultural public structures represented a coherent national community with its tradition, mentality, and national character and so on... the nation as a whole. In the European sense of the principle of "nation-state" is not that the state should implement a national spirit and mentality. Only the government (state), and not anyone else, has the right to speak on behalf of the nation, but not as a community and not as a "spirit", namely a constitutional state. Democratic State assumes the representation of historical interests of the nation, protecting its culture while remaining guarantor of human rights – a citizen of Ukraine regardless of their national, ethnic and cultural or religious background. Each group that represents a particular area of national spiritual life, can be organized and representative of only some partial function of the national whole. If the titular nation forms along with state have their own organization, which claims to be the embodiment of national integrity, and

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[134] The same resource. – P. 6.
[135] Popovych, M. Civil society in Ukraine : results of XX century / Myroslav Popovych // Day. Daily weekly newspaper. – 1999. – №244 – December, 31. – P. 6.

communicates with other ethnic communities as a representative of the Ukrainian, the system degenerates into apartheid.

This significantly changes, justified by the past notion of national-cultural social structures about their own functions. On the other hand, it requires those structures of civil society that were insensitive to national, including language problems and focus on general democratic transformations work in the national framework" [90; p. 6].

Preservation and development of the civil citizenship idea in historical periods were unfavourable preconditions for strengthening public activity in the further development of Ukrainian society.

Already in the late 50s of the XIX century Ukrainian community legally established, Sunday schools organized, which seek to make learning the Ukrainian language, the consolidation of the national conscious forces ongoing [89; p. 432].

While describing the cultural and educational communities A. Karas[136] said that "the essence of this in their own unique social phenomenon can be understood by paying tribute to tradition and established custom filing of people, their capacity for self-government" [34; p. 461-462].

It should also be noted that the elements of civil citizenship had not only a manifestation of national and cultural revival of the Ukrainian society (the society as statesmanship by fighting started later); it also played an important role in attempts to form new types of philosophy, theoretical construction of a new social order.

M. Popovych[137] said that the first of these communities were established in St. Petersburg. Along with M. Kostomarov, V. Bilozerskyy, T. Shevchenko, P. Kulish, its members were known lawyer Olexander Kistyakivskyy (1833-1885), who at that time lived in St. Petersburg, D. Kametskyy, head printing Kulish publisher of popular books (butterflies), writer M. Storozhenko, Shevchenko's friends: Storozhivski brothers, among which the most prominent role in the history of Ukrainian culture played Olexander Lazarevskyy (1834-1902), historian and trial activist [89; p. 433].

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[136] Karas, A. The philosophy of civil society in the classical theories and non-classical interpretations : Monograph / Anatoly Karas. – Kyiv; Lviv : Publishing Center of Ivan Franko Lviv National University, 2003. – 520 p.
[137] Popovych, M. Essay on the History of Culture of Ukraine / Myroslav Popovych. – Kyiv : "Art Ek", 1998 – 728 p. : Il.

M. Popovych[138] noted that in 1861 the community was established in Kyiv. It was founded by V. Antonovych (1834-1908), P. Zhytetskyy (1836-1911), K. Mykhalchuk (1840-1914), T. Rylskyy (1840-1902) and Dr. Panchenko. Actively involved in the communities were also students working in Sunday schools. Later communities emerged in Kharkiv, Poltava, Chernihiv and Odesa [89; p. 433].

Subsequently varieties of movements similar to community arise in other areas of society.

At the end of the 50s of the XIX century at Kyiv University student group on Ukrainian preferences existed, in political terms, it was not determined, but played the role of a opposition to Polish student community and Russian radicals [89; p. 433].

M. Popovych[139] notes that the community in one or another form have existed till the revolution and served as cells, which supported the national culture [89; p. 437].

In contemporary Ukraine is a common term of territorial community, that affects local self-government of residents of cities, towns or villages, or a voluntary association in rural community residents of several villages that have the ability to solve local issues within the existing Constitution and Laws of Ukraine [80; p. 198].

Another important element of the historical manifestation of civil citizenship can be considered fraternity. For its role in society fraternity were much closer to the modern understanding of non-governmental organizations, that very active operate in defending the rights and interests of their members.

According to the Encyclopedia of Ukraine, brotherhoods were religious-national companies that were created by members of the artisan and craft organizations by parishes in the cities of Ukraine to the XV–XVII centuries, continuing the tradition of medieval religious brotherhoods of Western and Eastern Europe. The main objectives of fraternities were primarily religious and charitable character. Brotherhoods took care of their temples and their maintenance, were the organizers of public worship, the local church celebrations, communal meals, assisted the poor and sick members of brotherhood, hid their, by money of a common fund, which is made up of contributions from members, organized hospitals [26; p. 173].

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[138] The same resource. – P. 437.
[139] The same resource. – P. 437.

The main centres of fraternities' activity were mostly cities.

M. Popovych[140] notes that as early as 1544 was constituted in Lviv Dormition Brotherhood was founded. By the end of the XVI century fraternity emerged in Rohatyn, Krasnoslavi, Brest, Gorodok, Komarno and Lublin, and in the first half of the XVII century they existed also in Volyn in Kyiv region, and even in sparsely populated Podillya [89; p. 175].

In addition to internal organizational activities, Brotherhood played an important role in public life, because were cells of united and organized public force, which in addition to its civil citizenship had some leverage social processes.

On this occasion, M. Popovych[141] said that "Lviv, Lutsk, and Kyiv Brotherhood played the most prominent role in the religious and cultural movement, leading fraternal movement in Galychyna, Volyn and the Dnipro region" [89; p. 175].

Describing the nature and content of the fraternity's activities M. Popovych notes that they "were religious and cultural communities and, above all, that brotherhood, which is unofficial, informal, "antistructural" association of people committed to national and religious ideas. Charter affirmed the equality of older and younger brothers, determining their specific duties to the community made punishments for everyone (such punishment, in particular, was sitting in the bell tower, and who said unnecessary word "punishable by a fine of a pound of wax)" [89; p. 176].

We should pay attention to the importance of such element of the formal establishment of rights and obligations of members of fraternities as statute. The existence of the statute allows us to consider the fraternity as prototypes of internal social organization of people who are realizing the benefits of membership in the Brotherhood, agreed to implement the requirements of the statutory document.

Describing the relationship between the Brotherhood and the modern understanding of civil society, M. Popovych[142] said that "created from the same cultural "gene" that craft brotherhoods, associations Ukrainian middle class and gentry were the successors to the ancient tradition of male unions while the embryo of the future civil society" [89; p. 176].

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[140] Popovych, M. Essay on the History of Culture of Ukraine / Myroslav Popovych. – Kyiv : "Art Ek", 1998 – 728 p. : Il.
[141] The same resource. – P. 175.
[142] The same resource. – P. 176.

According to I. Kresina[143], there are two basic conceptual scheme of civil society: western and eastern, the difference between them lies in the cultural peculiarities of historical development and the relationship between civil society and the state [50; p. 11].

Despite the often unfavourable historical and political conditions, the elements of civil citizenship found its expression in following periods of Ukrainian society.

According to A. Harasymowycz[144], in the 70s of the XIX century, M. Drahomanov introduced in the Ukrainian national consciousness and thoroughly analyzed the idea of civil society. A kind of prologue of M. Drahomanov (Dnipro region, Central Ukraine, *"Naddnipryanshchyna"*) was built up and expanded I. Franko (Galychyna, Western Ukraine), which confirms the internal circuits dialog in Ukrainian national consciousness in 70 years of the XIX century. This is dialog, according to A. Harasymowycz, turned the course of national history, shifting the centre of gravity from the state in society, ignoring the role of the state as the only possible foundation of the principle of social order: civil society [15; p. 263].

In the days of the Soviet Union, civil society in Ukraine was presented in part by three major groups of civil society organizations. The first group consisted of mass organizations vulnerable groups had to assist in the provision of social services (often created at the initiative of the authorities), namely, veterans' organizations, women's organizations, the victims of the Chornobyl disaster, the Union of veterans of the World War II. These organizations were largely loyal to the government and engaged exclusively in social projects.

The second group consisted organizations of human rights that were created on the initiative of citizens, whose main objectives was to protect human rights and the fight against totalitarian regimes. For example, Ukrainian Helsinki Human Rights Union. Such organizations were less widespread, but have always been in opposition to all governments.

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[143] Kresina, I. O. Features of civil society formation in Ukraine / I. O. Kresina / Civil Society and the State in Ukraine : problems of interaction. Materials of methodological seminar. Resp. eds. : V. Tsvetkov, I. O. Kresina. Comp. by E. V. Pereguda. – Kyiv : V. M. Koretsky Institute of State and Law. NAS (National Academy of Sciences) of Ukraine, 2004. – 84 p.

[144] Harasymowycz, A. The development of Ukrainian national identity (70 years of XIX century. – 1917) : the reconstruction of civil society in Ukraine / Adriana Harasymowycz / Civil Society as a realization of freedom: the Central Eastern European experience / edited by. A. Karas. – Lviv : Lviv Ivan Franko National University, 1999. – P. 260-275.

The third group: the environmental NGOs, mass began to emerge in 1986 after the Chernobyl disaster, such as *"Mama–86"*. These organizations were created by the initiative of citizens, were quite widespread and generally acted as opponents of local authorities in relation to the environmental problems of communities [91; p. 22-23].

After Ukraine gained independence with the support of international donors a new generation of civil society organizations formed. The main objectives of these organizations, which were non numerous for personnel, consisted in monitoring of the government activities and public interest lobbying [91; p. 23].

In the aftermath of the Orange Revolution, the process of the formation of modern civil society organizations and charities, started that are created on the initiative of citizens and oriented on the interests of members and clients of the organization [91; p. 23].

Obviously it is a time coordinate system, not a "new era" in civil society organizations.

In the context of the emphasizing of the community ability and fraternities should also take into account such factors as nationalism. At first glance, nationalism has little influence on the civil society development, but very often it patriotism is a powerful stimulus for the exercise of civic engagement.

According to the theory of A. Karas[145], "by certain anonymous socio-cultural content nationalism and patriotic feeling as an indicator of dysfunction social of respect, becomes a natural form of social compensation of cultural degradation, and protection of cultural and social freedoms" [33; p. 58].

A similar idea was expressed by V. Stepanenko[146], noting that in determining the civic nation as a political-cultural organization of various national and ethnic identities as the only legally-civic community, the only one criterion of membership to it, is the principle of nationality, ethnicity and ethnic identity does not disappear, "insoluble" in civil citizenship [122; p. 64].

Thus, civil society can be regarded as a set of specific conditions, which constitute a particular kind of social and cultural space.

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[145] Karas, A. Sociocultural text of civil society: constructive and destructive of sociality / Anatoly Karas / Civil Society as a realization of freedom: the Central Eastern European experience / edited by A. Karas. – Lviv : Lviv Ivan Franko National University, 1999. – 384 p.
[146] Stepanenko, V. Prospects for civic nation. Ethnic policy as a strategy of democratic consolidation in Ukraine / Viktor Stepanenko // Viche. – 2002. – №5 (122). – P. 62-66.

According to I. Kresina[147], socio-cultural space, that is formed by civil society, based on three principles:
- generally significantly egalitarian right, that requires to existence a minimum of external freedom and dignity for every person; a minimum provides of formal equality of rights and responsibilities of citizens;
- property of citizens, backed by legal protection (in accordance with the principles of the market economy);
- inner-freedom of man, recognized by the whole society [50; p. 10].

Manifesting itself in various forms, civil citizenship basically relies on citizen, status of which reinforced not only by a mark in the passport, but by a sense of belonging to his or her own particular social community.

V. Lola[148] on this occasion said, that civil citizenship as a moral and psychological characteristics of individual interaction with the state and other fellow citizens considered in term of "state – citizen" primarily because of the degree by which a person recognizes the legitimacy of the existing order, depends availability of the specified relationship and they, in turn, are manifested not only in the formal civil citizenship (citizen status), but also implies the existence of values system, attitudes, beliefs, attitudes toward the state and others [56; p. 41].

Civil citizenship, in the opinion of V. Lola, is closely related to concepts of patriotism and public service [56; p. 42].

A similar idea was expressed by I. Kresina[149], noting "that like central element of civil society should be recognized the citizen, who is a sovereign individual, free, independent and responsible. One of the most important conditions for the formation of civil society in Ukraine must be considered its "intangible" component" [50; p. 11].

By interacting at different levels, people often form informal organizations, which gradually become spokesmen of common interests.

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[147] Kresina, I. O. Features of civil society formation in Ukraine / I. O. Kresina / Civil Society and the State in Ukraine : problems of interaction. Materials of methodological seminar. Resp. eds. : V. Tsvetkov, I. O. Kresina. Comp. by E. V. Pereguda. – Kyiv : V. M. Koretsky Institute of State and Law. NAS (National Academy of Sciences) of Ukraine, 2004. – 84 p.
[148] Lola V. Problems of the citizen of Ukraine / Victoria Lola // Man and politics. – 2003. – №4. – P. 40-50.
[149] Kresina, I. O. Features of civil society formation in Ukraine / I. O. Kresina / Civil Society and the State in Ukraine : problems of interaction. Materials of methodological seminar. Resp. eds. : V. Tsvetkov, I. O. Kresina. Comp. by E. V. Pereguda. – Kyiv : V. M. Koretsky Institute of State and Law. NAS (National Academy of Sciences) of Ukraine, 2004. – 84 p.

According to I. Kresina[150], "civil society development is a process of citizen's self-organization" [50; p. 13].

An important element of self-organization is a voluntary participation of citizens in public affairs.

Thus, the social preconditions of civil society in Ukraine can be ranked as historical patterns of civil citizenship. Formed in various forms and in different time periods, solidarity and cooperation between individuals, social groups showed all the signs of social capital, which is an integral part of a developed civil society.

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[150] The same resource. – P. 13.

2.2. THE ROLE OF SOCIAL CAPITAL IN THE CIVIL SOCIETY DEVELOPMENT

One of the social factors that influence the development of civil society in Ukraine is social capital. Social capital can be seen as the most important element in the structure of civil society, with both a prerequisite and a consequence of the existence and functioning of society as civil.

The quality, shape and content of civil society depend on the characteristics of social background, reserve of social capital, which determine the effective functioning of civil citizenship [63; p. 279].

As noted by Dr. F. Fukuyama[151], Director of International Development Program at J. Hopkins University, social capital can be seen as informal norms and values that enable collective action in groups of people. These groups, Dr. F. Fukuyama relates to a small group; consisting of two friends, and large, such as a corporation or society as a whole [140; p. 4].

In Encyclopedic Dictionary of Sociology, social capital is interpreted as "a relationship that is formed between individuals in the family and the level of other primary groups, influenced by developments in the field of education, family relationships" [111; p. 156].

The lowest level of interaction is between individuals performing a crucial role in the further course of the social capital development.

As the O. Zaharchenko[152], first thoroughly the concept of social capital had been considered by P. Bourdieu, who described this term as "the aggregate of actual or potential resources that are associated with the presence of strong network ties, more or less institutionalized relationships of mutual acquaintance and recognition" [28; p. 34].

This type of relations, functioning in society, creates the most favourable position for the formation of civil citizenship and civil society. That is why social capital is more fully described by taking into account the nature of social relations.

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[151] Fukuyama, F. What is social capital? Kyiv lecture / Francis Fukuyama // Day. – 2006. – №177 (2399) – Tuesday – October, 17. – P. 4.
[152] Zaharchenko, O. Social capital as a factor of interaction between civil society and local government / O. V. Zaharchenko // Scientific notes. – Vol. 45. – Political Science. – P. 32-38.

As noted by Y. Savko[153], the concept of "social capital" is interpreted primarily as infrastructure and content of social relations, which have autonomous character [101; p. 152].

Social capital is created when relations between persons change in ways that promote joint action [150; p. 304].

Social relations, which are formed on the basis of historical and cultural patterns, form the social sphere of society. In turn, the social sphere of society is surroundings, in which relations of civil citizenship are manifested.

It is worth emphasizing the values of civil society, the environment and the emergence of existence which is precisely the social sphere.

In the social sphere the values of civil society are the family, community and religious organizations and movements, private media, local authorities... Here values are the formation mechanism and expression of public opinion, and resolving social conflicts [80; p. 221].

Social movements are at the mezo level of social organization, and considered as a phenomenon with which individuals as participants connect direct link, through which there is an interaction with others and attempt to realize collective goals and that leads to changes in their social environment [106; p. 59].

A. Kolodiy[154] describes social capital as a property of "social, civil society (civil) relationships that is civil society" [41; p. 81].

As noted by V. Lola[155], "civil citizenship is primarily a moral maturity of personality, which manifests itself in his or her life" [56; p. 42].

Civil citizenship, according to V. Lola, is closely associated with patriotism and public service [56; p. 41].

A society in which is dominated a relationship of mutual trust and civic, forms it's own, unique to it, civic culture, the foundation of which is the social capital.

A. Kolodiy[156] notes, that the concept of civic culture and social capital is also used in the study of civil society cultural influences [41; p. 77].

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[153] Savko, Y. Civil society, social capital and political participation / Y. Savko // Bulletin of Lviv University. Series: Philosophy., 2002. Issue. 4. – P. 151-158.
[154] Kolodiy, A. F. Towards a civil society. The theoretical foundations and socio-cultural preconditions of democratic transformation in Ukraine. Monograph / Antonina Fedorivna Kolodiy. – Lviv : Publishing House "Chervona Kalyna". – 2002. – 276 p.
[155] Lola V. Problems of the citizen of Ukraine / Victoria Lola // Man and politics. – 2003. – №4. – P. 40-50.

The fact that the presence of social capital influences the development of civil society proves the existence of a clear subject for the study of the sociology of the phenomenon.

O. Demkiv[157] describes four mechanisms of social capital (according to A. Portes and J. Sensenber). The first of these mechanisms, in the opinion of O. Demkiv, is a system of values, a certain imperative that actors learn in the process of socialization... The second source of social capital, this author sees as individual social interaction... The third source of social capital O. Demkiv describes the so-called bounded solidarity, which refers to the social group-oriented behaviour…

The fourth source of social capital, according to this author, is the so-called forced trust, that operates in ethnic business, where trust is the basis of complex mechanisms of informal credit, services and control [25; p. 104-105].

Social capital is based on solidarity, which is a prerequisite for effective public relations.

As proved by A. Karas[158], "the ontological status of solidarity certify not to that the person is capable of mutual aid, but rather in that his or her naturally requires voluntary exercise behaviour towards the creation of a common public good through mutual organized groups, communities and associations of citizens... broadcast of joint actions of solidarity are realised through the operation and distribution of common understanding of values and symbols" [33; p. 52].

According to A. Kolodiy[159], social capital "increases the ability of people to productive communication and collaboration, and trust, ability for joint, cooperative action. It is the best criterion of development and influence of civil society" [41; p. 81].

Mutual trust and civic existence form a sense of security, which promotes the belief in the necessity of belonging to society.

[156] Kolodiy, A. F. Towards a civil society. The theoretical foundations and socio-cultural preconditions of democratic transformation in Ukraine. Monograph / Antonina Fedorivna Kolodiy. – Lviv : Publishing House "Chervona Kalyna". – 2002. – 276 p.

[157] Demkiv, O. Social capital: theoretical concepts and operational research settings / Oleg Demkiv // Sociology: Theory, Methods, Marketing. – 2004. – №4. – P. 99-111.

[158] Karas, A. Sociocultural text of civil society: constructive and destructive of sociality / Anatoly Karas / Civil Society as a realization of freedom: the Central Eastern European experience / edited by A. Karas. – Lviv : Lviv Ivan Franko National University, 1999. – 384 p.

[159] Kolodiy, A. F. Towards a civil society. The theoretical foundations and socio-cultural preconditions of democratic transformation in Ukraine. Monograph / Antonina Fedorivna Kolodiy. – Lviv : Publishing House "Chervona Kalyna". – 2002. – 276 p.

Referring to A. De Tocqueville, A. Kolodiy[160] notes, that a large number of associations helps overcome the weakness of an individual... allows to save and enhance civilized of people [41; p. 83].

Civil society, based on a well-developed social capital, there is not only an effective interaction of individuals within small groups, but also qualitatively of new relations between the characteristics of the whole society.

Social capital, as noted by A. Kolodiy[161], provides internal and external influences, forming a person, community member, and providing a civil peculiarities to communication and interaction between people within civil society [41; p. 79].

Through sociological analysis of social capital we can explore the formation of civil society, beginning with the process of socialization. Because the style of relationships within society given it the initial of the individual entry in a society.

Based on the theory R. Patnam, O. Demkiv[162] argues, that social capital is constituted by the active relationship between people, within which members of the networks and communities related trust and shared values, which, enable and facilitate mutual action. Continuing the description of this theory, O. Demkiv notes, that social networks are the foundation and structural and constant elements of the process of social capital reproduction. Norms, values and trust supported social networks, contribute the society in approval of interaction certain patterns [25; p. 103].

During its functioning social capital creates the conditions for an active social life of the community.

As the O. Zaharchenko[163] noted, the emphasis on an active social life in the study of social capital, serves as a bridge to understanding the relationship between the main actors of civil society and local government. Public life, according to O. Zaharchenko, means cooperation in groups of interest, which are arranged by horizontal linkages that create social capital, with the possibility of using it to influence the affairs of society. This is a popular participation in voluntary civic associations, resulting the ability to work,

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[160] The same resource. – P. 83.
[161] The same resource. – P. 79.
[162] Demkiv, O. Social capital: theoretical concepts and operational research settings / Oleg Demkiv // Sociology: Theory, Methods, Marketing. – 2004. – №4. – P. 99-111.
[163] Zaharchenko, O. Social capital as a factor of interaction between civil society and local government / O. V. Zaharchenko // Scientific notes. – Vol. 45. – Political Science. – P. 32-38.

produced for the benefit of the community to take responsibility for collective activities such involvement strengthens trust between members of the community [28; p. 35].

Formation of social capital in society is a prerequisite for the formation of such a society as civil. On the other hand, civil society, which is already exists, creates favourable conditions for the social capital development and differentiation.

In addition to the positive impact on the social development of civil citizenship, social capital provides economic development of the community and society. This is due to the high level of cooperation relations and mutual trust that is essential to all areas of society.

F. Fukuyama[164] notes that "the possibility of informal cooperation has great importance to the economy, politics and society" [140; p. 4].

F. Fukuyama, citing the example of the United States, also notes that even with the development of rule of law, the existence of social trust is crucial [140; p. 4].

As the O. Zaharchenko[165], "there is a certain interdependence, which is the key to understanding the economic prosperity of certain regions: just becomes a powerful civil society (increasing social capital). Conversely" [28; p. 35].

The proportional increase in social capital and civil society can be seen as an indicator of the most complete and harmonious interaction of all spheres of society.

A. Karas[166] says that "for a developed civil society inherent increase of "social capital", which are characterized the degree of mutual trust, the capacity to work together on the principles of equality and justice" [34; p. 436].

Developed civil society can be considered sufficiently favourable environment for the growth of social capital. In such circumstances, the process of promoting the social capital development, is functional and can be seen as a function of civil society.

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[164] Fukuyama, F. What is social capital? Kyiv lecture / Francis Fukuyama // Day. – 2006. – №177 (2399) – Tuesday – October, 17. – P. 4.
[165] Zaharchenko, O. Social capital as a factor of interaction between civil society and local government / O. V. Zaharchenko // Scientific notes. – Vol. 45. – Political Science. – P. 32-38.
[166] Karas, A. The philosophy of civil society in the classical theories and non-classical interpretations : Monograph / Anatoly Karas. – Kyiv; Lviv : Publishing Center of Ivan Franko Lviv National University, 2003. – 520 p.

As noted by John Smith[167], the formation of social capital is one of the most important functions of civil society [108; p. 61].

Performing the function of social capital forming, civil society supports those groups and organizations that work on the basis of cooperation and tolerance, voluntary participation and solidarity.

According to F. Fukuyama[168], "social capital has important application areas in the society. Social capital allows social groups, churches, non-governmental organizations to provide services: education, health care, and provide all kinds of social security for the rest of society, without the need to apply directly to government" [140; p. 4].

It should also be noted that the formation of social capital occur in specific social and cultural conditions of a particular society, the quality and direction of this type of capital in different countries may be different.

F. Fukuyama[169] notes that social capital is often the result of factors which the author calls the irrational. As such factors, F. Fukuyama attributes: common religion, a common ethnicity and shared traumatic experience gained particular nation, generating a society in which people understand each other and work with each other [140; p. 4].

Social capital as a quality building block of civil society can find its expression even in adverse conditions. This statement does not proof that developed civil society is a prerequisite for the existence of social capital. Rather, on the contrary, the lack of external manifestations of civil citizenship, which exists as a historical and cultural heritage, effects development and active action of the social capital.

F. Fukuyama[170] believes that "one of the extremely pleasant surprises beginning of the XXI century is that civil society which, in the opinion of many people in the United States was relatively passive in Ukraine suddenly intensified during the Orange Revolution. This resulted a very significant impact on the quality of democratic government, very much increasing demands on its responsibility and, of course, the opportunity to make it more transparent" [140; p. 4].

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[167] Smith, J. Global civil society? International social movements and organizations and social capital / Jackie Smith // YI [Ï]. – 2001. – №21. – P. 47-65.
[168] Fukuyama, F. What is social capital? Kyiv lecture / Francis Fukuyama // Day. – 2006. – №177 (2399) – Tuesday – October, 17. – P. 4.
[169] The same resource. – P. 4.
[170] The same resource. – P. 4.

The same author states that "Ukraine has an active civil society, which is a very important moment of political confrontation could lead to the Ukrainian government responsibility"… According to F. Fukuyama, these processes are the birth and early development of social capital in Ukrainian society [140; p. 4].

The development of social capital is not spontaneous. Social capital is formed under the conditions of established system of norms and values intergenerational transmission.

F. Fukuyama[171] points out that "social capital is often the product of a special type of education"… Researcher believes that one of the benefits of higher education is the cultivation of certain standards, which are an important source of social capital [140; p. 4].

Reflecting in the process of its functioning of basic norms and values of society, social capital serves as a kind of moral and normative regulator of social relations.

According to A. Karas[172], "social capital is a moral resource, a measure of which using while does not decrease but increases. It features generated by horizontal connections, arising spontaneously among people in every society, but not always pass on the relationship between the structures, institutions and the level of relations inside structures" [34; p. 436].

We can state that social capital is an integral part of civil society. If sufficiently developed social capital, civil society can not only effectively, but also to create favourable conditions for the saving and increase of social capital measures.

As at the societal level and at the community level in the context of civil society, forming of social capital implies the existence of a special type of social identity by which the values of cooperation and solidarity can be used most effectively.

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[171] The same resource. – P. 4.
[172] Karas, A. The philosophy of civil society in the classical theories and non-classical interpretations : Monograph / Anatoly Karas. – Kyiv; Lviv : Publishing Center of Ivan Franko Lviv National University, 2003. – 520 p.

2.3. SOCIAL IDENTITY AS A PRECONDITION OF CIVIL CITIZENSHIP

In the study of the processes of civil society in Ukraine is important to take into account the phenomenon of civil citizenship. Civil citizenship in the context of a sociological study of civil society is seen as a specific type of feeling the need of interaction between people to achieve common interests.

As noted by V. Lola[173], "civil citizenship is primarily moral maturity of personality, which manifests itself in his or her life" [56; p. 42].

A sense of civic identity is formed in the process of socialization. During conscious entry individual in society is formed corresponding state of civic orientation of the individual.

Civil citizenship, as noted by V. Lola[174], "is the result of long-term educational impact, the process of integrating a person in public life (civic socialization)" [56; p. 47].

For active civil citizenship operation is necessary the existence of a certain type of social identity. This refers to the identity under the influence of which a person identifies themselves as an integral part of society.

As part of a sociological approach to the phenomenon of identity I. Kresina[175] recommends distinguish individual and collective, social, functional, real and imaginary, permanent and temporary, stable and marginal identity [51; p. 88].

Consideration of social identity and social special features that determine the speed and quality of civil society is an essential prerequisite for the development of civil citizenship [61; p. 131].

According to A. Karas[176], "the development of civil society in Europe was accompanied by : a) a new type of collective identity: national consciousness, combined with civic consciousness in the context of the common non despotic nation-state (the Republic); b) the requirement of each nation-state in its own right to representative democratic governance; c) the requirement to state constitutional guarantee freedom and human rights; d) a new type of business and economic relations based on competition and the free market;

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[173] Lola V. Problems of the citizen of Ukraine / Victoria Lola // Man and politics. – 2003. – №4. – P. 40-50.
[174] The same resource. – P. 47.
[175] Kresina, I. O. Ukrainian national consciousness and contemporary political processes (Ethno-political science analysis) : [Monofraph] / I. O. Kresina, – Higher School, 1998. – 392 p.
[176] Karas, A. The philosophy of civil society in the classical theories and non-classical interpretations : Monograph / Anatoly Karas. – Kyiv; Lviv : Publishing Center of Ivan Franko Lviv National University, 2003. – 520 p.

d) formation of party political relations with the requirement of powers separation; e) genuine religious pluralism and associative, under conditions of recognition a single state legal framework" [34; p. 435].

As we can see, the primary element in the development of civil society is a new type of collective identity. It defines social identity system of relations between the individual and society.

As noted by V. Andrusiv[177], "interpretation of the identity phenomenon is discoursing in various fields of science… The identity in terms of content and role covers a wide range of definitions. Identity is formed in relation to: ethnicity, nation, language, and religion, gender, class and so on. Along with this, more reductionist adds a wide range of social identities, which are constructed by workplace, status, environment, etc." [1; p. 121].

The same author states that "the normative content of collective identity is determined by the collective rules: practices that define the identity and recognized by other actors. These include rules that define group membership and form of external attributes. This set of constitutive rules can be combined under a certain "role" identity. However, the normative content arises from broader social norms than intra-group. However, the norms may be social or legal as long as they meet the value and of expectations of internal groups its members" [1; p. 125].

In the development of civil society, social identity plays a role of identifying the position of the individual in relation to society. Therefore, social identity largely affects the speed and efficiency of the civil society formation.

Encyclopaedic Dictionary of Sociology interprets social identity as "comparison of an individual with a particular social community, which he sees as the We-group" [111; p. 129].

Thus, identifying themselves with a particular social community, a person feels the need for social activity within the community.

According to N. Gapon[178], "the problem of identity as a subjective feeling of continuous self-identity is one of the most pressing philosophical and socio-psychological problems" [14; p. 243].

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[177] Andrusiv, V. V. Research of identity : a discussion of scientific approaches / V. Andrusiv // New Paradigm. – 2007. – №72. – P. 121-133.
[178] Gapon, N. Identity of personality: interaction and departure from socio-culture / N. Gapon // Bulletin of Lviv University. Series of Philosophy. – 1999. – Vol. 1. – P. 243-248.

The same author notes that "the concept of identity highlights the problems of human subjective reality and matures in a plane of common-being community" [14; p. 243].

It should also be noted that the way of social identity acquiring to some extent depends on the characteristics of particular historical period and culture conditions.

As noted by A. Kolodiy[179], "social environment people are doing and usually reproduce in it themselves" [42; p. 3].

V. Tarasenko and O. Ivanenko[180] note that the identification process is considered as attributive characteristics that are an integral part of the historical process [127; p. 173].

According to these authors, the identification process is a broad concept which simultaneously involves two parallel elements of identification: identification and differentiation [127; p. 174].

The elements of identification and distinction to some extent form a kind of social identity, as the ratio of these elements (historical, social, and political) may be different under the influence of various factors.

As a society, social identity is the result of social and historical processes which should therefore, be considered, at least in the short-term perspective.

Society is a collection of historical relations which, in turn, is conditioned by the dialectic of relations [110; p. 20].

As part of civil society social identity provides a sense of unity and solidarity, creating a background for social contacts at different levels.

The presence of active contact is necessary to identify, according to the criterion of belonging to a single community [110; p. 20].

Belonging to a single community also implies the existence of a certain kind of social control, exercised the regulation of social relations.

The social control in the socialization process provides regulation of the relations basis between entities [110; p. 18].

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179 Kolodiy, A. "We do not "mass", but a society of personalities" / Antonina Kolodiy // Vysokui Zamok (High Castle). – 2003. – №199 (2631) – October, 21. – P. 3.
180 Tarasenko, V., Ivanenko, O. Social identification Ukrainian society. / V. Tarasenko, O. Ivanenko / Social Transformation: Conceptualization, trends, Ukrainian experience / ed. V. V. Tancher, V. P. Stepanenko. : Institute of Sociology of NAS (National Academy of Sciences) of Ukraine, 2004. – 244 p. P. 172-210.

Civil society development in modern conditions is largely dependent on external (in relation to the society) factors and influences. These external factors are shown on the social and civic identities development.

As the O. Reznik[181] notes, "the process of globalization also impact on the new civil identity recording" [96; p. 454].

However, we should note, that a special role in shaping the social and civic identities plays a social and historical experience of people, the country, the nation, on which is the basis of social progress.

In the process of its own historical development, of civil society is a kind of prototype for each society. With this in mind, copying foreign experience of civil society formation may not always be effective. When building a civil society in Ukraine, should pay attention to the features of social identity of Ukrainian society, that has unlimited potential to shape its own type of civic activity [68; p. 230].

The importance of taking into account the role of social identity in the process of civil society development lays the necessary, the social self existence in society. Because society exists when its members are acutely aware of their affiliation to it.

As noted by V. Tarasenko and O. Ivanenko[182], "the need for social self (for society) is as important as adaptation, formulating goals and achieve them" [127; p. 172].

These authors[183] note that "for social self-interpretation of society, important are its objective parameters and internal coordinates, which would create favourable conditions for it's own social specificity, identity outlining, the definition of the type of society which (type) exists and functions in society" [128; p. 135-136].

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[181] Reznik, O. S. Territorial identity of the individual under the conditions of a political nation formation and globalization / Olexander Stanislavovych Resnick / Problems of sociological theory development. Theoretical problems of changing of Ukrainian society social structure: research reports and notifications of II All-Ukrainian Sociological Conference / Sociological Association of Ukraine, Institute of Sociology of NAS (National Academy of Sciences) of Ukraine; M. Shulga (scientific ed.) And others. – Kyiv : – 2002. – P. 454-459.

[182] Tarasenko, V., Ivanenko, O. Social identification Ukrainian society. / V. Tarasenko, O. Ivanenko / Social Transformation: Conceptualization, trends, Ukrainian experience / ed. V. V. Tancher, V. P. Stepanenko. : Institute of Sociology of NAS (National Academy of Sciences) of Ukraine, 2004. – 244 p. P. 172-210.

[183] Tarasenko V. I., Ivanenko O. O. The problem of social identification of Ukrainian society (socio-technical paradigm) / V. I. Tarasenko, O. O. Ivanenko. – : Institute of Sociology of NAS (National Academy of Sciences) of Ukraine, 2004. – 576 p.

One of important elements of social identity is territorial identity, which to some extent is primary among other identities.

As the O. Reznik[184], "territorial identity is a subjective reality that is absorbed by the individual, shapes his or her perceptions and awareness of territorial belonging. Territorial identity takes place by association and differentiation. To identify the territorial community, you need to define for themselves and at the same time distinguished from other communities. This process is also imposed by social, ethnic, cultural, economic, political and civilizational self-identities" [96; p. 455].

The same author notes that "territorial identity can be understood as part of the value- ideological identity, which formed during primary socialization" [96; p. 459].

The socialization influence on the social identity formation is interesting for sociological research and study.

However, as noted by V. Tarasenko and O. Ivanenko[185], "the problem of Ukrainian society social identification in sociology complicated by many factors" [128; p. 166].

One of such circumstances, according to these authors, is "aborted in the system of this science of the structural element determinant as general theoretical sociology, part of which is supposed belong the general sociological theory of Ukrainian society" [128; p. 166].

The importance of the social identification study in the civil society context lies in the fact, which the form and content of identity depends on the social order specifics.

Identification considered as "specific mechanism of consolidation and tolerance rise, as an active influence of the social world characteristics" [110; p. 16].

Social identity also implies acceptance and adoption of social patterns of behaviour.

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[184] Reznik, O. S. Territorial identity of the individual under the conditions of a political nation formation and globalization / Olexander Stanislavovych Resnick / Problems of sociological theory development. Theoretical problems of changing of Ukrainian society social structure: research reports and notifications of II All-Ukrainian Sociological Conference / Sociological Association of Ukraine, Institute of Sociology of NAS (National Academy of Sciences) of Ukraine; M. Shulga (scientific ed.) And others. – Kyiv : – 2002. – P. 454-459.
[185] Tarasenko V. I., Ivanenko O. O. The problem of social identification of Ukrainian society (socio-technical paradigm) / V. I. Tarasenko, O. O. Ivanenko. – : Institute of Sociology of NAS (National Academy of Sciences) of Ukraine, 2004. – 576 p.

The active elements of identification are: samples, standards and ideals [110; p. 11].

The relationship between civil society as a social and historical phenomenon and a social identity lies in historical implications.

Social identity is defined as an attributive property of the society, which appears in the early historical stages of its formation [127; p. 172].

As noted by V. Tarasenko and O. Ivanenko[186], "identification process has its own history, stages and forms of its formation and development" [127; p. 173].

The development of civil society implies the existence of a permanent transfer of social values and norms, which occurs through the formation of social identity.

V. Tarasenko and O. Ivanenko[187] propose to consider the social identity practices as the production and reproduction by society, its own social identity [127; p. 175].

These authors concluded that the identification process in a society develops in historical terms, enabling determination of society on the basis of past and present, and its society identification with a particular scenario in the future [127; p. 175-176].

The formation of social identity is influenced by the social development of a particular historical period, features of which are reflected in the identification process.

According to V. Tarasenko and O. Ivanenko[188], social identity of the society shaped by society and has a normative character [127; p. 184].

These authors note that as a result of the historical development, society accumulates and applies the experience of different identification practices, that replace or complement each other [127; p. 189].

An important element of social identity is national identity.

As noted by V. Tarasenko and O. Ivanenko[189], "society as an identifier of the highest level can currently self-determinate surrounded by other societies

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[186] Tarasenko, V., Ivanenko, O. Social identification Ukrainian society. / V. Tarasenko, O. Ivanenko / Social Transformation: Conceptualization, trends, Ukrainian experience / ed. V. V. Tancher, V. P. Stepanenko. : Institute of Sociology of NAS (National Academy of Sciences) of Ukraine, 2004. – 244 p. P. 172-210.
[187] The same resource. – P. 175.
[188] The same resource. – P. 184.
[189] Tarasenko, V., Ivanenko, O. Social identification Ukrainian society. / V. Tarasenko, O. Ivanenko / Social Transformation: Conceptualization, trends, Ukrainian experience / ed. V. V. Tancher,

with regard to their identification samples, but only on its own soil, particularly on the basis of current social processes taking place in it" [127; p. 190].

The formation of social identity is attended with communities' determination which treated by a person as own, and shares with reference groups.

E. D. Smith[190], exploring national identity, defines the following features of it: historical territory or native land; common myths and historical memories; common mass, public culture; equal legal rights and duties for all members; common economy with the ability to move within the national territory [107; p. 23].

The same author notes that "national identities in essence multidimensional…" [107; p. 23].

A. Karas[191] emphasizes that "if civil progress in Ukraine will be given to non-national direction, there is no doubt that 1) it will not non nationalized but only out-of-Ukrainian by socio-cultural identity; 2) it will not be a civil society, semi-civil because fluctuation state government will have to avoid open opposition from those who continue to resist assimilation" [34; p. 448].

The same author notes that "in Ukraine social intention of freedom authenticity discourse, which identifies and develops through the values of democracy and civil progress, carried out in particular in the context of the struggle of Ukrainian (Ukrainian) social and cultural life. Social intention of paternalism-clienteles discourse, opposite of freedom and democracy and historically identified with a non-Ukrainian state-political institutions, almost, without exception, has been the enemy (at least, indifferent) to the Ukrainian-life world" [42; p. 473].

A. Karas[192] also emphasizes that "both social intentions developed in the context of Ukrainian social history and function as inherent to it two discourse acquired, not introduced ethics" [34; p. 473].

Social identity largely determines the potential impact of a person's own place and role in the community identification as well at the events that take place in its social environment.

V. P. Stepanenko. : Institute of Sociology of NAS (National Academy of Sciences) of Ukraine, 2004. – 244 p. P. 172-210.

[190] Smith, D. E. National Identity / Anthony D. Smith. – [Transl. from English. P. Taraschuk]. – Kyiv : – "Osnovy". – 1994. – 224 p.

[191] Karas, A. The philosophy of civil society in the classical theories and non-classical interpretations : Monograph / Anatoly Karas. – Kyiv; Lviv : Publishing Center of Ivan Franko Lviv National University, 2003. – 520 p.

[192] The same resource. – P. 473.

Citing E. Craddock, A. Kolodiy[193] notes, that success is possible only on the basis of national values [42; p. 3].

The national values are based on the national idea, which determines the direction of social progress.

The national idea, as noted by V. Tarasenko and O. Ivanenko[194], "is social by the content and by the role-playing function" [128; p. 195].

The social content of the national idea is to develop the most optimal ways of social development. The national idea is a starting element of social identity formation.

The national idea formed and was confirmed on the basis of people's awareness of common interests, as well as the indivisibility of historical destiny… [80; p. 126].

In the context of civil society social identity can also be interpreted as a set of factors, witch at the individual level are the identity, and at the community level form the structure of civil society.

In the process of civil society formation and development involves a large number of factors, that are crucial for its content, form, function and social identity [68; p. 230].

According to I. Bilokon[195], "civil identification provides civic orientation, which is revealed through the different characteristics of the individual consciousness, which include civic values, social motives, patriotism, social and political instruction and more. The relationship of morality and civil citizenship is revealed in the plane of social and political attitudes, which are formed in humans in the process of internalization of social and political norms" [5; p. 45-46].

The type and level of social identity formation is largely influenced by the historical features of the society.

As noted by V. Stepanenko[196], "complicated processes of ethno-cultural and political self-identity of Ukrainian society occur under conditions of socio-

[193] Kolodiy, A. "We do not "mass", but a society of personalities" / Antonina Kolodiy // Vysokui Zamok (High Castle). – 2003. – №199 (2631) – October, 21. – P. 3.
[194] Tarasenko V. I., Ivanenko O. O. The problem of social identification of Ukrainian society (socio-technical paradigm) / V. I. Tarasenko, O. O. Ivanenko. – : Institute of Sociology of NAS (National Academy of Sciences) of Ukraine, 2004. – 576 p.
[195] Bilokon, I. The moral component of civic orientation / I. Bilokon // Social Psychology. – 2007. – №6 (26). – P. 45-50.
[196] Stepanenko, V. Ethnicity – demos – policy : ethno–political problems of societal transformation in Ukraine / Viktor Stepanenko // Sociology: Theory, Methods, Marketing. – 2002. – №2. – P. 102-120.

cultural mixture comprising at least three cultural and symbolic representations. These are: 1) the remnants of the Soviet social and political culture with the dominant type of identification "soviet man", 2) historical Ukrainian ethno-cultural tradition, calling time for which there is a need to update and modernize the conditions of national independence, and 3) the globalist and postmodern socio-cultural with its manifestations of self-reflexivity, free self-construction of individual biographical project and universalistic ethic of survival" [120; p. 110].

The process of social identification associated with the social environment, which is a particular case can be considered by an individual as reference group.

As noted by V. Novohatskyi[197] "in sociology, group usually referred to a collection of people who interact. Group is characterized by conscious affiliation to it of each member and the desire to agree with the others; a developed sense of group identity with other members, and possibly the presence of certain indicators of formal organization" [78; p. 67].

The existence of clearly perceived civic identity enables the community to be the representative of civic engagement and social communication [71; p. 198].

As noted M. Shulga[198], the process of social self-identity is one of the keys to understanding the social interests of actors in modern society [145; p. 179].

Thus, we can conclude that social identity is an important factor that has influence on the civil society formation and development. The presence of civil-directed social identity is an important prerequisite for the of civil society formation.

In the context of civil society development, we can trace the relationship between social identity and social communication, which lays the historical and cultural background and social orientation of both these factors.

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[197] Novohatskyy, V. Trends in public interest maintaining in society and state / Volodymyr Novohatskyi // Political Management. – 2004. – №6. – P. 64-78.
[198] Shulga, M. Phenomenology of social-group interests / Mykola Shulga // Sociology: Theory, Methods, Marketing. – 2008. – №2. – P. 178-180.

2.4. SOCIAL COMMUNICATION AS A SIGN OF CIVIL SOCIETY

Social communication as one of the factors of the civil society development and effective functioning is a special kind of public relations, whose role is not only to ensure the exchange of information, but also in the formation of a specific type of cultural exchange of ideas in order to achieve common goals.

A. Karas[199] says, natural that social relationships do not happen in a vacuum without culture. They are carried by people and structures (created by people). Using a sign system of the environment perception, people pursue their own interests in collaboration with community needs and formulate and express their views, assessment, understanding, willingness or unwillingness to act in a certain way. The most important semiotic means, according to this author, is a language, speech and discourse, which created the historical deployment of language in which carried phenomenology of signs, meanings, symbols, codes and intentions of understanding [34; p. 437].

The existence of civil society is possible in the presence of a developed system of social communication, the meaning of which is to build and maintain civic identity, and ensuring social inclusion through communicative interaction.

J. Habermas interprets society (in the narrow sense) as the legitimate orders through which those who are communicative acts jointly draw support [12; p. 335].

In the context of civil society is particularly important a social communication as a precondition for effective social interaction.

Referring to J. Habermas, Professor James E. Mace[200] notes that civil society "requires... the theatre of communications…" [73; p. 1].

The essence of civil society, as a social and cultural phenomenon, is the development of specific communication culture which is the basis of social interaction.

I. Voronov[201] interprets civil society as a "space of social interaction, which includes personal sphere, various associations, social movements and public communication" [10; p. 40].

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[199] Karas, A. The philosophy of civil society in the classical theories and non-classical interpretations : Monograph / Anatoly Karas. – Kyiv; Lviv : Publishing Center of Ivan Franko Lviv National University, 2003. – 520 p.
[200] Mace, J. E. Cultivating civil society / James E. Mace // Day. – 2002. – №33 (1294). – February, 20. – P. 1.

Social communication in the context of civil society can be interpreted not only as a result, but also as a tool and a prerequisite for the society existence.

Social communication is a social phenomenon caused by the social-manufacturing process and messaging, which apply to all sectors of society. This process combines the physical and spiritual aspects with their content element and the process of social connections and channels functioning [80; p. 185].

As a factor of building a civil society, social communication affects the type and style formation of public relations.

The study and analysis of civil society development processes, should consider social communication as a key element of social interaction ensuring. Communicative component of civil society is important for research primarily because it is a defining characteristic in describing the development of society at a certain historical period.

During its functioning, social communication reflects the level of understanding and civic engagement in society.

As a factor of civil society development, social communication is also a system of sending of messages, but not only by the media, but also at the interpersonal level.

Level of social communication performance, depends on the state of social development and the socio-historical context of the society.

Such social communication is seen as a major part of social life and a means of forming and functioning of a social and individual consciousness [80; p. 186].

Modern processes of a democratic civil society formation in Ukraine are largely dependent on the level of social communication development as a consolidating element of social development.

As noted by A. Kostyryev[202], in Ukraine is an actual problem of choosing the mechanisms for open communicative discourse organisation, as a means of contributing to the consolidation and democratisation of society [46; p. 114].

Insufficient development of social communication in different historical periods, leads to an increase of "vacuum" space between the members of the society and its structural parts.

[201] Voronov, I. Civil Society and Government / Igor Voronov // Man and politics. – 2003. – №1. – P. 31-41.
[202] Kostyryev, A. Communication of values as a condition of the Ukrainian nation / A. Kostyryev // Political Management. – 2007. – №5. – P. 105-116.

According to O. Mazur[203], the population in Ukraine for a long time lived in a state of political alienation from their own authorities and their own public needs and interests [58; p. 53].

The relationship between civil society and social communication lies is that that the society on the civil stage of development, requires sufficient consolidation and integration, which, in turn, can be provided by a well-developed social communication.

T. Rozova and V. Barkov[204] view civil society as "a set of standardized by historical experience means of contradictions solving between man (as a social being) and the state as (a political entity) due to state socialization, while non compulsory optional politicization of man" [98; p. 44-45].

Social communication is (to some extent) a reflection of the social capital realization and social identity mouthpiece. Moreover, in the context of civil society development, social communication is a kind of public opinion functioning.

Value of social communication analysis lies in the fact that the communication culture of a society reflects not only the state of society development, but also allows us to trace the optimal solutions to the most pressing issues by developing a common "language" of understanding and interpretation.

Social communication is a universal mechanism that mediates every process of social interaction, at all social levels. The concept of social communication… includes many manifestations of social interaction [80; p. 186].

The role of social communication in ensuring the possibility of effective social interaction confirms the importance of communication factors in the of civil society development.

Thus it should be noted that social communication forms necessary (for the functioning of civil society) level of consolidation and integration. It should also be noted, that the level of social communication development in a society can be viewed as an indicator of the civil society success in the way of the development stage.

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[203] Mazur, O. Civil society institutions as a factor in the modernization of the electoral system / Oksana Mazur // Political Management. – 2006. – №5. – P. 53-66.
[204] Rozova, T., Barkov V. Ideal and the real in the perception of civil society / Tamara Rozova, Valeriy Barkov // Man and politics. – 2003. – №6. – P. 44-50.

Social capital, social identity and social communication are the social factors that affect the effectiveness of civil society development in Ukraine.

CONCLUSIONS

The second part of the thesis *"Certain social factors involved in the process of civil society formation in Ukraine"* and its first chapter *"Civil society in Ukraine. Historical aspect"* focuses on the historical manifestations and contemporary peculiarities of Ukrainian civil society. In this chapter are taken into account historically known forms of human interaction on the principles of solidarity, cooperation and tolerance, which are crucial and urgent for forming the preconditions of the civil society possible existence, for adopting the values and norms of a society by people. Based on the publication of a number of authors and researchers, proved the uniqueness of each individual civil society (including Ukrainian), because of the individuality of social prerequisites of a society, based on a variety of social and historical events.

Found that the process of civil society rise at a certain stage of historical development is not situational. A prerequisite for this is the number of historical socio-cultural characteristics that determine the willingness of society to a new stage of their development – stage of civil society. Therefore, the analysis of cultural and social prerequisites of civil citizenship, which existed in different historical periods, allowing draft outline for Ukrainian civil society with minimum of borrowings that are not typical for Ukrainian society.

The various forms of self-government, including the community (*"khromada"*) are analysed. To clarify the semantic characteristics of the concept of "community" (which is selected as the key to the interpretation of civil society in Ukrainian) analyzed the origin of the word, and contains the first mention of communities and semantic forms which often used the term.

Found that the relationship between communities and the modern understanding of civil society lies in the socio-cultural conditioning of civil citizenship.

The chapter analyzes the social and cultural features of the existence and functioning of rural communities as a prototype Ukrainian government since the time of Ukraine-Rus. The features of self-government periods of Magdeburg rights, Cossack republic, and imperial oppression are described. The activities of fraternities, educational, religious and cultural communities, who for his contemporaries were spokesmen and defenders of the public interest, are analysed.

Found that the basis of solidarity and consolidation of communities were formed by morals, which were formed in the process of socialization.

The elements of civil society in extremely adverse conditions not only offset, but form appropriate to the historical and political realities forms of self-organisation.

The expediency of distinguishing the role of self-government, as a characteristic and important feature of the relationships between the community and civil society argued.

Another important element of the historical civil citizenship manifestation can be considered a brotherhood that for her role in the community were approached for the role of non-governmental organizations, actively functioning in defending the rights and interests of their members. The existence of the statute allows us to consider the fraternity as prototypes internally social organization of people, who are realizing the benefits of membership in the brotherhood, agreed to implement of the statutory by the document of the requirements.

The second chapter of the second part of *"The role of social capital in the civil society development"* focuses directly on one of the social factors of civil society in Ukraine, which is social capital.

Social capital as a quality "building block" of civil society can find its expression even in adverse conditions. This statement is proof that developed civil society is a prerequisite for the existence of social capital. The lack of external manifestations of civil citizenship, which exists as a historical and cultural heritage, stimulates the development and active effect of social capital.

In the third chapter of the second part, *"Social identity as a precondition of civil citizenship"* analyzed the meaning and role of social identity in the processes associated with the development of civil society in Ukraine.

The primary element in the development of civil society is a new type of collective identity. Social identity defines the system of relations between the individual and society.

The importance of taking into account the role of social identity in the process of civil society development is also necessary, lies in the existence of social self-identification in society. Because society exists, when its members are acutely aware of their affiliation to it.

Social identity is an important factor that has influence on the formation and development of civil society. The existence of civil directed social identity is an essential prerequisite for the formation of society as civil.

Chapter *"Social communication as a sign of civil society"*, which is the fourth in the second part of the thesis, describes the social communication as an indicator of quality changes occurring during the formation of Ukrainian society as civil as well as one of the social factors in the development of the society. Social communication forms necessary for the functioning of civil society level of consolidation and integration. The level of development of social communication in a society can be viewed as an indicator of the success of civil society in the way of the civil stage of its development.

SUMMARY

The aim of the thesis *"Social factors of civil society development in Ukraine"* was study and research of civil society as a social and cultural phenomenon using sociological approach. In addition, one of the important tasks of this dissertation research was in the development of sociological theoretical tools to understand the nature and characteristics of civil society.

It is dedicated to this task first thesis part *"Civil Society. Features of sociological interpretation"*. The first chapter of this part *"Formation of the concept of civil society"* examines the evolution of the "civil society" concept from the time of ancient Greece to modern times. In addition, this chapter addresses special emphasis on interpretation and application features of the civil society concept understanding in different historical periods. Also draws attention to the little-studied and researched the social spectrum of civil society nature, which, however, is present in the majority of publications on civil society. In order to clear interpretation of civil society the first chapter of the first part, describes the derivation of the term specificity. In particular, the features of word-formation traced the migration of this term from the time of ancient Greece and Rome to modern English. In parallel with the derivation describes the evolution of civil society also changes of the semantic – interpretation.

In the second chapter of the first part, *"The sociological concept of civil society"*, civil society is examined from a sociological point of view, namely in context of social and cultural manifestations and features of the society existence and functioning. This chapter describes that functional part of civil society, which falls under the direct study of sociology as a science about society. Attention is drawn to the fact that the application of the sociological approach helps not only to ascertain the state of civil society, but also makes it possible to stimulate (modelling) the features of civil citizenship in unlimited time frame. In order to outline the features of a sociological approach to the study and analysis of civil society this chapter describes the features of civil citizenship as an important structural element of society that develops as civil. Also analyzed the approaches of several authors and researchers on understanding of civil citizenship and its place in the civil society concept.

In the third chapter of the first part, *"Civil Society. The social dimension"* analyzed exactly *sociality* of civil society, the role and functioning of the features of such a society as a social and cultural phenomenon. To take

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account of the most significant factors in the process of civil society building singles out a list of criteria according to which will be selected social factors that lead to the formation of society as civil. This chapter focuses on the social dimension of civil society, the understanding of which allows us to trace the important relationship between social development and strengthening of civil society. While describing the social dimension of civil society draws attention to those features of social relationships between people in society that cause the emergence and functioning of civil citizenship. Also in this chapter analyzes the relationship between social and cultural spheres of society, the role of the phenomenon of freedom and social cohesion in social development, investigated the value of traditions and values of civic culture; a variety of a number of "civil society" definitions and singled in each of the confirms the social orientation of the society.

In the fourth chapter of the first part, *"The social structure of civil society"* social relationships within civil society as a social phenomenon are analyzed and investigated, described its structuring and differentiation. Also this chapter describes the values of societal society. Particular attention is paid to the analysis of the concepts of morality, values and ideological characteristics as important structural elements of civil society. Also taken into account the structural dynamics of the Ukrainian society, and such components of civil citizenship in Ukraine: as a family, clan, nation, language and culture. As a separate element of the civil society structure are considered public organizations and associations, but not in terms of their functional orientation, and the nature and place in the of the society structure, which (society) developing as civil. As one of the important elements of civil society structures analyzed institutions of a society, especially their formation, and the purpose, role and functions of such institutions. In order to cover the whole diversity of civil society structures are some signs of a society proposed by Ukrainian researchers. In the context of civil society structures, analyzed the functions that a society should do. In order to avoid inconsistencies in the interpretation of the functional characteristics of civil society this chapter describes the relationship and correlation of civil society with the state and the political sphere, and also between social and political integration.

The second part of the *thesis "Certain social factors involved in the process of civil society formation in Ukraine"* and its first chapter *"Civil society in*

Ukraine. The historical aspect" focuses on the historical and contemporary manifestations of Ukrainian civil society civic peculiarities. In this chapter are taken into account historically known forms of human interaction on the principles of solidarity, cooperation and tolerance, which are crucial and urgent for forming the preconditions of the civil society possible existence, and adopting the values and norms of a society by people. In addition, based on the publication of a number of authors and researchers, the uniqueness of each civil society (including Ukrainian) is proved, because of the individuality of social prerequisites of a society, based on a variety of social and historical events. As civil society in Ukraine has its own specific history of formation and development, in this chapter are observed major historical episodes that have affected by certain manifestations of civil citizenship and social solidarity, the totality of which we now call "civil society". Thus, the analysis of various forms of government, including the community is done. To clarify the semantic characteristics of the concept of "community" (which is selected as the key to the interpretation of civil society in Ukrainian) analyzed the origin of the word, and contains the first mention of communities and semantic forms which often used by this term. In order to trace the historical links between ancient and modern communities of civil society this chapter describes the evolution of the concept of "community" (*"khromada"*) as well as forms of social order, relating to self-government and social sphere of life. To explain more thoroughly understanding of civil citizenship in different historical periods, are quotes public figures, writers and scholars of these periods. Also, the chapter analyzes the socio-cultural features of the existence and functioning of rural communities, as a prototype of Ukrainian self-government since the time of Ukraine-Rus. The features of self-government periods Magdeburg rights, Cossack republic imperial oppression are described. Along with the study of social and cultural features, displaying the civil citizenship, in the communities, analyzed the activity of fraternities, educational, religious and cultural communities, which for its contemporaries were spokesmen and defenders of the public interest.

The second chapter of the second part "*The role of social capital in the civil society development*" focuses directly on one of the subjects of social factors of civil society in Ukraine, which is social capital. Given the definition of social capital, proposed by Ukrainian and foreign researchers, and describe how social capital contributes to the civil society development. Chapter traced the

relationship between the level of social capital and the quality of the civil society formation and the modern state of affairs in the functioning of modern Ukrainian civil society.

The third chapter of the second part, "*Social identity as a precondition of civil citizenship*" analyzes the meaning and role of social identity in the processes associated with the development of civil society in Ukraine. Along with other kinds of identities, social identity is seen just as a social factor in the development of civil society in Ukraine. Indeed, the possible existence of civil society largely depends on how much society is willing to accept the values of tolerance and solidarity. The chapter describes the role of social identity, as well as its dependence on socio- historical conditions of society. As an important element of social identity analysis of territorial identity features, in particular its role in the socialization process. In addition to social identity theoretical analysis this chapter also includes the concept of social identity, as a mechanism for the production of tolerance. Along with the concepts of social identity and social identification the role of the national idea in the processes are considered, associated with the development of civil society in Ukraine.

Chapter "*Social communication as a sign of civil society*", which is the fourth in the second part of the thesis, describes the social communication as an indicator of quality changes occurring during the formation of Ukrainian society as civil, as well as one of the social factors in the development of the society. Having regard to the publication of Ukrainian and foreign scientists, are described the basic relationships between social communication processes and civil society.

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СОЦІАЛЬНІ ЧИННИКИ РОЗБУДОВИ ГРОМАДЯНСЬКОГО СУСПІЛЬСТВА В УКРАЇНІ

22.00.04 – Спеціальні та галузеві соціології

*Адаптований до друку
варіант дисертації
на здобуття наукового ступеня
кандидата соціологічних наук*

**Науковий керівник
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Анастасія Панасюк**

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