

1. National and cultural associations of Ukraine in the 1990s

1.1 Formation and development of public associations of the creative intelligentsia of Ukraine

The declaration of independence of Ukraine contributed to a change in the situation in national and cultural societies. Public attention to the problems of the development of the Ukrainian language, languages of national minorities, education, and culture increased. The absence in the post-Soviet Ukrainian society of traditions of patronage, charity aimed at supporting culture and art brought educational projects of public organizations to the brink of collapse. The socio-economic crisis worsened the financial situation of creative unions, national and cultural organizations, and foundations. In search of support, a number of organizations turned to state structures. In 1991, the Ukrainian Society for the Protection of Historical and Cultural Monuments developed an architectural and artistic concept for the creation of natural, historical and cultural reserves at the hillforts of Tomakivska, Kamianets-Podilskyi, and Chortomlytska Sich and proposed building a memorial complex at the burial site of the Kosh ataman I. Sirko. Despite the support of this initiative by the Verkhovna Rada Commission on Culture and Spirituality, the Ministry of Culture, the executive committees of the Dnipropetrovsk and Kherson regional councils during the first half of the 1990s did not fully fulfill the tasks and works specified in the construction plan [1, p. 89].

Executive Director of the Mykhailo Hrushevsky International Charitable Foundation L. Reshodko wrote a letter to the Verkhovna Rada of Ukraine with a request to financially support the publication of the eleven-volume history of Ukraine-Rus. By the Resolution of the Presidium of the Verkhovna Rada of September 16, 1993, the Cabinet of Ministers was instructed to consider the possibility of partial state financing of the publishing house of the fundamental work of the outstanding Ukrainian historian [2, pp. 7-18].

Selective state assistance provided to a number of educational projects of public associations could not improve the situation with the support of Ukrainian culture and

art in a market economy. The Volyn branch of the Ukrainian Fund for Culture sent an appeal to the Commission of the Verkhovna Rada of Ukraine with proposals for improving legislative support for patronage and charity. In particular, a proposal was made to provide tax benefits, which consisted in exemption from taxation of 15 percent of income to private individuals and commercial structures that allocate assistance to charitable organizations and foundations in the amount of 10 percent of annual income. Charitable organizations should be exempted from paying taxes, contributions to special funds, and from rent for premises; to provide benefits in the payment of utility services and in the use of the telephone; not to tax income from charity evening concerts and TV and radio marathons [3, p. 169-170]. The proposals made actually repeated the preferences granted by the state to organizations of veterans, disabled people and “Chernobyl survivors”. Thus, the presence of “privileged” public organizations that actively used their status to implement statutory tasks caused a jealous attitude among other organizations that did not have the necessary leverage to influence legislative structures.

At the end of 1992, a joint plenum of creative unions of Ukraine was held on the state protection of the creative intelligentsia. In the speeches of representatives of creative unions, it was noted that the financial and economic situation of public associations in the field of culture was deteriorating. No legal basis for protecting the rights of these organizations had been created, and their interests were being squeezed. Creative unions were actually deprived of the right to own art workshops, which were once built at their expense and then transferred to the balance of the executive committees of local councils. There was a real threat of their sale to commercial structures [1, p. 1-2].

This determined the need to develop a Law “On Professional Creative Workers and Creative Unions”. Chairman of the Verkhovna Rada of Ukraine Commission on Culture and Spirituality M. Kosiv in an address to the Presidium of the Verkhovna Rada noted that the Law “On Associations of Citizens” does not take into account all the specifics of the activities of creative unions, their status and special role in the development of culture and arts. No legislative act protected the rights of creative

workers. As a result of the unification of tax legislation, legislative uncertainty with the property ownership of creative unions, in particular, the succession of property of creative unions of the former Soviet Union, the unions found themselves in a difficult financial situation, they could not survive without state assistance. Under these conditions, the Cabinet of Ministers of Ukraine decided to assist a number of creative unions (All-Ukrainian Music Union, Union of Architects of Ukraine, Union of Designers of Ukraine, Union of Journalists of Ukraine, Union of Cinematographers of Ukraine, Union of Composers of Ukraine, Union of Masters of Folk Art of Ukraine, Union of Writers of Ukraine, Union of Theater Workers of Ukraine, Union of Artists of Ukraine). In 1996, they were allocated 361.2 billion rubles of state aid, which at best allowed them to maintain the administrative apparatus of the unions, but did not solve the issue of financing artistic and artistic projects [4, p. 212].

In 1994, a working group was created with the participation of representatives of creative unions, which was engaged in the preparation of a draft law. In January 1995, the project was submitted to the Commission on Culture and Spirituality [4, p. 31]. At the same time, on April 10, 1995, the Resolution of the Verkhovna Rada of Ukraine approved the cost estimate for the development of a new draft of the Law of Ukraine “On Creative Unions”. The contractor for the order was the Innovation Center of the National Academy of Sciences of Ukraine [4. p. 21].

The preparation of the new bill caused concern among creative unions, since in early September 1995, the Commission on Culture and Spirituality, without any public consideration, proposed to submit the draft Law for discussion by the Verkhovna Rada.

A. Chepelyuk, Chairman of the Union of Artists of Ukraine, on behalf of the United Council of Creative Unions, appealed to the Verkhovna Rada with a request to suspend the adoption of the bill until it was discussed and amended by each creative union of Ukraine. On September 14, 1995, the draft Law was discussed at a meeting of the Commission on Culture and Spirituality with the participation of invited representatives of creative unions. By the decision of the Commission, the draft Law was generally supported and sent for further consideration by creative unions [4. p. 58-61].

It should be noted that among the leaders of the unions there was no unity of views regarding the legal status of creative unions. Creative unions that were created during the Soviet era sought to preserve permanent use of real estate, the right to state support in the conditions of economic crisis and were jealous of newly created artistic associations. Thus, Y. Mushketyk, on behalf of the Writers' Union of Ukraine, noted that "the same legal status of all previously created and newly created unions will lead to the disintegration of the creative intelligentsia, to the fragmentation of unions. The right to social protection, to subsidies from the state is only available to members of unions approved by the Cabinet of Ministers [4. c, 105]." Creative associations that emerged during the years of independence - the National League of Ukrainian Composers, the All-Ukrainian Union of Kobzars, the Union of Advertisers of Ukraine - received premises from the state and sought to secure ownership of them or to issue permanent use.

The Law of Ukraine "On Professional Creative Workers and Creative Unions" was adopted by the Verkhovna Rada in October 1997. It defined the legal status of professional creative workers, established the legal, social, economic and organizational principles of the activities of creative unions in the field of culture and art. However, the main problem that concerned artists during the preparation and adoption of the bill was the preservation of state support for their organizations, guarantees of ownership of property received by creative unions during the USSR.

The ideological conflict did not bypass the two largest all-Ukrainian cultural and educational organizations: the Ukrainian Language Society (TUM) named after Taras Shevchenko and the "Knowledge" society. In September 1991, the leadership of the TUM named after Taras Shevchenko was accused by the "Znannya" society, "which for several decades usurped all educational work in Ukraine with the support of party structures," of being "ideologically rigged for the purpose of mass disinformation of the population and specializing in what was called "communist education [5. p. 193]." In response, V. Shynkaruk, who headed the "Znannya" society, criticized in his speeches "the "educators" who were fed up with overseas food and who came here when Ukraine became independent, slandered our organization in every possible way,

accusing it of all sins [6. p. 6].” The “Znannya” society was not formally a communist structure. In addition, in November 1990, the XII Extraordinary Congress of the Republican Society "Knowledge" (a structural unit of the All-Union organization) adopted a resolution on its registration in Ukraine as an independent organization.

On October 12, 1991, the Third Extraordinary Conference adopted a resolution on the reorganization of the Ukrainian Language Society into the All-Ukrainian Society (VUT) “Prosvita” named after Taras Shevchenko. The statute approved at the conference differed significantly from the statute of 1989. It noted that the Society’s activities were primarily aimed at disseminating knowledge among the population, at forming the national consciousness of Ukrainian citizens, and only after that at establishing the Ukrainian language as the state language in all spheres of public life. The statute defined the organization’s right to submit proposals to the state bodies of Ukraine on issues of its activities, to participate in the development of resolutions of state authorities and administration through its deputies elected to the relevant councils [7. p.195].

Changes in the statute were associated with new socio-economic conditions that had developed in independent Ukraine, which in turn required changes in the forms and methods of work. “In the current situation in Ukraine, when economic hardships lead to environmental danger, when the authority of our state is being undermined with the decline in living standards and the wave of discontent is growing, when the most sacred concepts for us are being discredited, when there are practically no programs for Ukraine to emerge from the crisis, “Prosvita” needs to develop concepts and models for ensuring the well-being and spiritual development of Ukrainian citizens in the shortest possible time” [8. p. 203], – stated in May 1994 the head of the Taras Shevchenko VUT “Prosvita” P. Movchan at the scientific and practical conference “State Ideology in Modern Ukraine”. In his opinion, the theoretical basis of the new economic and socio-political progress should be provided by the ideology of national values: “Now we demand freedom for the entire people, which is possible only with their complete spiritual emancipation. And above all in the linguistic sphere, which, in turn, requires a revision of the foundations of our educational system, office

management, and the introduction of the Ukrainian language into all scientific and industrial spheres” [8, p. 205]. V. Shynkaruk held different views, who from the beginning of the 90s opposed the development of a state ideology, emphasizing that “any ideology has no right to call itself dominant, to claim the role of a state, to rise above others, to take on the role of the ultimate exponent of truth [9, p. 4-5].”

In the conditions of socio-economic crisis, according to the representatives of “Prosvita”, the Ukrainian language needed state support, since the Russian language continued to dominate on television, in the columns of periodicals and on the radio. Of the 2277 printed units of book production published in 1993 in Ukraine, 62 percent were in Russian, only 30 percent in Ukrainian. The total circulation of publications in Russian was 54.5 million, while in Ukrainian only 21 million [8, p. 204]. Therefore, the practical activities of the society were aimed at supporting the state status of the Ukrainian language. At the 5th Congress of “Prosvita”, held in Kyiv in November 1996, the results of the activities during 1991-1996 were analyzed. The organizational work of the society was aimed at expanding the network of educational centers, creating cultural, library and publishing centers, publishing educational newspapers and magazines in each regional center. The number of periodicals of “Prosvita” was expanding: in 1996, the following newspapers were published: “Sivershchyna”, “Prosvita”, “Sicheslavskyi krai”, “Krymskyi visnyk”, “Dzvin Sevastopolya”, “Slovo Prosvita”, “Narodnyi likar Ukrainy”; magazines “Lyudina i svit”, “Steppe”, “Slobozhanskyi krai”, “Shchedryk”, “Pysanka”.

The society paid considerable attention to holding all-Ukrainian scientific and practical conferences, during which issues related to the coverage of unknown pages of the history of “Prosvita” were considered; consideration of national security problems, the use of forms and methods aimed at protecting the state status of the Ukrainian language, discussion of the Ukrainian national idea in the context of the state-building process in modern Ukraine [10, p. 416].

The organizational strengthening of the educational organization was evidenced by the following indicators: in 1996, the Taras Shevchenko VUT “Prosvita” included 25 regional, All-Crimean and Sevastopol city organizations, which united 447 district

and city, 14,364 primary centers. The total number of individual members was 650 thousand people, collective members - over 500 thousand. In each regional association and the city of Sevastopol, 2-3 full-time employees worked on a permanent basis [10, p. 414].

In November 1996, the board of the Taras Shevchenko VUT “Prosvita” approved a draft state target program “Ukrainian Language”, which became the basis for the Resolution of the Cabinet of Ministers of September 8, 1997 “On Approval of Comprehensive Measures for the Comprehensive Development and Functioning of the Ukrainian Language.” The purpose of the approved measures was to determine: the need to compensate for the losses suffered by the Ukrainian language in the sphere of social functioning as a result of prohibitions and persecutions in the past; cultural revival, preservation and renewal of the spiritual gene pool of the Ukrainian people; development, support and protection of the state language in Ukraine; establishment of the Ukrainian language as the main means of communication in Ukraine; expansion of the functions and scope of application of the Ukrainian language [11, p. 459].

The Government Resolution assigned the following tasks to “Prosvita” and the “Znannya” Society: to take measures to promote and clarify the legislation on languages; to make proposals for amendments and additions to the legislation of Ukraine and to develop regulatory legal acts in the field of language use; to launch seminars on legal issues of the functioning of the Ukrainian language as the state language; to develop testing programs in the Ukrainian language, including for immigrants wishing to obtain Ukrainian citizenship; to republish Ukrainian dictionaries of various types, primarily academic ones, etc. [11, p. 462-464]. Thus, the cooperation of the educational organization and state structures has shown the growth of its authority, the presence of the necessary intellectual and personnel potential, and has contributed to the improvement of relations with the “Knowledge” society in the field of protection and ensuring the development of the Ukrainian language as a state language.

There were changes in the activities of another educational organization of Ukraine - the “Knowledge” society. Most of the enterprises and organizations that

financially supported the lecture activities of the Society in Soviet times have reduced or stopped unproductive expenses. Under these difficult conditions, the “Knowledge” society began to use certain forms of commercial activity. A network of paid seminars, retraining courses for specialists was created, publishing activities were expanded, etc. During the first years of independence, the Society began to engage in professional training and retraining of certain segments of the population, to form legal awareness in Ukraine, to explain structural changes in the country's economy [12, p. 6]. The Society sought to use not only proven in practice effective and efficient forms of providing information and educational needs of the population, but also developed new technologies for the dissemination of knowledge - telecommunications and computer networks. Thus, thanks to the system of the Society "Knowledge" in the first half of the 90s, it became possible to acquire new professions, such as: a specialist in the field of securities, investment manager, auditor, broker, advertising agent, realtor, image maker, etc. Large-scale work was carried out by the organization in connection with the need to change accounting in accordance with international standards. During the 90s of the twentieth century. almost 700 thousand accountants underwent retraining on the basis of regional organizations of the Society [13, p. 9].

In its work, the Society "Knowledge" actively used new forms of scientific and educational activity, which are associated with participation in the implementation of the international program "Adult Education and Social Change". Having received a state license from the Ministry of Education and Science of Ukraine and financial support from the Coordinating Committee for Assistance to Ukraine (USA), the Society organized advanced training courses for national personnel in Ukrainian studies. Teachers of universities, technical schools and officer educators from different regions of the country improved their qualifications at the courses. The topics of the courses were devoted to current problems of Ukrainian history. Leading scientists were involved in the lectures, among them – I. Bilas, T. Hunchak, Ya. Kalakura, P. Kononenko, E. Sverstyuk, V. Serhiychuk, Yu. Shapoval and others [14, p. 14].

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At the end of the 90s of the 20th century. The Society united 540 full-time employees, 50 thousand public lecturers, remaining one of the largest scientific and

educational public organizations of Ukraine, with significant material and intellectual potential. As structural units, the organization included the Ukrainian House of Economic and Scientific and Technical Knowledge, the Ukrainian Center for Spiritual Culture, the Kyiv Republican, Donetsk and Kherson Planetariums. The scientific and educational centers "Kadry", "Ukrainian Studies", "International Politics", "Health" operated on the basis of the Society. Not receiving financial assistance from the state, the Society continued to publish the magazines "Tribuna", "Science and Society", the annual "Science and Culture". During the 90s of the 20th century. The publishing house "Knowledge" launched the series "Spiritual Treasures of Ukraine" (50 volumes), "Ukrainian Historical Novel" (30 volumes), "Ukrainian Sociological Thought" (15 volumes), "History of Religion in Ukraine" (10 volumes) [15].

1.2 Public organizations of national minorities of Ukraine

Harmonious interethnic relations in a multinational country, which is Ukraine, have always been a factor of national security. It is the relations between national minorities and the titular nation that determine internal stability, economic development, predictable and conflict-free social policy. Having embarked on the path of democratic development, Ukraine sought to improve the situation of national minorities, to involve them in active participation in state building. On November 1, 1991, the Verkhovna Rada of Ukraine adopted the Declaration of the Rights of Nationalities of Ukraine, which guaranteed representatives of all nationalities the right to create their own cultural centers, societies, and communities. It was emphasized that these associations can carry out activities aimed at the development of national culture, organize mass events in accordance with the procedure established by law, promote the creation of national newspapers, magazines, publishing houses, museums, art groups, theaters, film studios [16, p. 475]. The democratic nature of the Declaration contributed to the unanimous support of the Act of Proclamation of Independence of Ukraine by the delegates of the First All-Ukrainian Interethnic Congress, which was represented by delegates from 150 national and cultural societies [17, p. 476]. At the same time, in the final version of the congress resolution, the delegates included a

number of proposals, in particular, the right of representatives of national communities to participate in the activities of state authorities at all levels; to develop the principles of preferential taxation of economic activities of national minority organizations and preferential rental of premises for them; to prepare and adopt draft laws “On the Rehabilitation of Repressed Peoples” and “On National Minorities” [18, p. 153].

In April 1992, the Fund for the Development of Cultures of National Minorities of Ukraine was established under the Committee on Nationalities Affairs in order to provide financial assistance in the implementation of activities carried out by national cultural societies [19, p. 489]. In June 1992, the President of Ukraine signed the Law “On National Minorities in Ukraine”, in which the state guaranteed all national minorities the right to national cultural autonomy: the use and study of their native language, the development of national cultural traditions, the use of national symbols, the satisfaction of needs in literature, art, the media, etc. National minority societies gained the right to nominate their candidates for deputies in elections to state authorities. An advisory body was established under the Ministry of Nationalities Affairs of Ukraine - the Council of Representatives of Public Associations of National Minorities of Ukraine [20, p. 620-621]. The rapid resolution of the problem of legislative regulation of the activities of national cultural societies contributed to their growth. At the beginning of 1995, 16 all-Ukrainian national cultural societies operated in Ukraine, including Assyrian, Turkish, Georgian, Hungarian, Czech, Russian, two Polish, three Jewish societies and 221 regional associations [20, p. 628].

Thus, during 1991-1995, a wide network of Jewish societies of various orientations was created in Ukraine, which were united into the Association of Jewish Organizations and Communities of Ukraine, the Society of Jewish Culture and the Jewish Council of Ukraine. In 1993, with the financial support of the Ministry of Nationalities and Migration of Ukraine, a conference was held entitled “Problems of Jewish Culture and History in Ukraine.” In 1995, under the patronage of Jewish societies in Chernivtsi and Kyiv, the first All-Ukrainian Festival of Jewish Art “Hope” was held [21, p. 16-17].

In April 1995, the Mariupol Society of Greeks merged with the Union of Greeks of Ukraine into a single Federation with its center in Mariupol. The efforts of the newly created society were focused on satisfying the humanitarian and cultural needs of representatives of the Greek ethnic group. Since February 1996, the Donetsk and Zaporizhia regions have been regularly holding school Olympiads in Greek language knowledge. In 23 schools in the Azov region, about 2 thousand schoolchildren studied Greek language and literature [22, p. 17].

At the beginning of 1996, 23 public organizations represented the interests of Poles in Ukraine. Among them, the Polish Cultural and Educational Society named after A. Mickiewicz stood out, which, with state support in 1993, held festivals of Polish culture in Kyiv and Zhytomyr, and the all-Ukrainian organization “Union of Poles of Ukraine”, which in 1995 held the festival “Rainbow of Polissya” in Zhytomyr and the Republican Youth Olympiad dedicated to the history of the Polish people in Khmelnytskyi [21, p. 29].

Of particular importance for the stable development of Ukraine are relations between representatives of the Ukrainian and Russian ethnic groups. During the first half of the 1990s, the network of Russian national and cultural societies gradually expanded.

The idea of a Russian association was voiced in 1998 at the international scientific and practical conference “Russians of Ukraine: Past, Present, Future”. Particular attention was paid to finding the optimal organizational model for the socially active Russian population of Ukraine. The Russian Cultural Society “Rus” initiated the First Congress of Russians of Ukraine. The selection of delegates was carried out in a peculiar way - the main criterion was the nomination of candidates from the most active Russian associations. As a result, delegates from 60 national and cultural societies were elected [23, p. 11].

In the speeches of the delegates of the congress, considerable attention was paid to the situation of the Russian language and culture in Ukraine. It was claimed that in Ukraine there is a process of gradual assimilation of the Russian minority under the pressure of Ukrainization. The speakers' arguments were based on a biased

interpretation of certain statistical data. Thus, in the speech of the deputy chairman of the board of the "Rus" society V. Yakovlev, the following data were given: out of 21,245 general education schools in Ukraine, only 2,561 are schools with Russian as the language of instruction, and 2.5 thousand are schools with several languages of instruction [23, p. 14]. At the same time, the speaker did not emphasize the fact that more than 2/3 of schools in Ukraine are located in rural areas, where the number of students is decreasing every year. It is there that the majority of schools with Ukrainian as the language of instruction are located [24, p. 620-621]. While in 1999 more than 34 percent of students in Ukraine were studying in Russian, training specialists in Russian language and culture was carried out in 11 universities and 20 teacher training colleges in the country [23. p.52].

The head of the Russian community of Crimea, V. Terekhov, called on those present to protect Russian culture from the pressure of the official policy of the Ukrainian authorities, which set as its goal "the displacement of the autochthonous, originating from Kievan Rus, Russian culture and its replacement with the Ukrainian culture created by it" [23, p.36]. The next threat to Russians in Ukraine, in particular in Crimea, was briefly mentioned as the Crimean Tatar national movement, the main goal of which, according to the speaker, is the creation of a national Tatar state and the annexation of Crimea to Turkey.

The public assessed the speech of the People's Deputy of Ukraine, a member of the Communist Party of Ukraine faction, P. Baulin, as a call to violate the territorial integrity of Ukraine, who advised to record in the documents of the congress the demand to recognize the status of the Russian language as the state language throughout the territory of Ukraine and called for support for canonical Orthodoxy in contrast to the expansion of the Catholic Church in Western Ukraine. The deputy proposed a new format of cultural and national autonomy for the Russian community, which consists in obtaining special powers for the regions of the East and South of Ukraine at local referendums, namely: all state property should be transformed into communal property, which in turn should be at the disposal of local self-government bodies. All units of the Ministry of Internal Affairs system should be subordinated to

and on the balance sheet of local self-government bodies, and parts of the National Guard, internal and border troops should be withdrawn from the territory of the newly created autonomy. In addition, local self-government bodies will gain the unlimited right to nationalize privatized objects. All state institutions, according to the deputy, should conduct their work in Russian or Ukrainian [23, p. 46-48].

The speeches of the majority of the congress delegates were more moderate. The resolution adopted by the Congress of Russians of Ukraine emphasized the need to increase the civic activity of Russians and Russian-speaking citizens, to implement their social self-organization, and to transform their activities into an independent factor in the public life of Ukraine. For this purpose, it was decided to establish the Russian Council of Ukraine - an association of citizens, which should perform the functions of a representative body of Russians in Ukraine [23, p. 99].

The Manifesto of the Russian Council of Ukraine noted that the Council will seek broad participation in all spheres of public life, including influencing the adoption and implementation of state decisions, strengthening positions in the field of economics, science, technology, information, culture, and active representation in local government bodies. The Council's activities should be aimed at protecting and developing Russian culture, language, traditions, and historical memory in Ukraine - their broad presence in the education system and mass communications. The need to fight for the national and cultural rights of Russians, the construction of a civil multiethnic society in Ukraine, the main principles of which should be the implementation of human rights, including the right to free linguistic and cultural self-determination of the individual, their recognition as natural and inalienable rights that the state must ensure for its citizens [23, p. 85-86].

The return of the Crimean Tatar people from exile to their historical homeland became an additional factor in interethnic tension in Ukraine. Public organizations contributed to the solution of social and national and cultural problems facing the Crimean Tatars. Thus, in 1992, the charitable foundation "Merhamet Evi" (House of Kindness) was founded in Simferopol, which aimed to provide social, humanitarian, medical assistance and legal protection to lonely elderly people of Crimean Tatar

nationality [25, p. 77-78]. At the initiative of the Crimean Tatar pedagogical community, the Association of Crimean Tatar Educators “Maarifchi” (which means “educator”, “pedagogue”) was established in 1995. It was registered by the Main Department of Justice in Crimea on June 11, 1996. The Association united teachers, workers of preschool and extracurricular educational institutions, university lecturers, scientists, cultural and artistic figures, persons engaged in educational activities, as well as collectives and public organizations, individuals and legal entities wishing to actively participate in educational, scientific and cultural activities aimed at the revival and development of the education and culture system of the Crimean Tatar people. The Maarifchi Association set itself the task of assisting state structures in implementing the “Concept of Education in Native Languages in the Autonomous Republic of Crimea”, providing the necessary assistance in training the scientific, technical and creative intelligentsia of the Crimean Tatar people, promoting the mastery of the basics of national traditional and general culture by young people, cooperating with other national and cultural organizations, and promoting the social protection of education workers and students.

The main goal of the Association was to organize the public and direct it to practical activities in the field of science and culture, to coordinate efforts to revive the national school. In the late 90s of the twentieth century. the Association included 212 group and individual members [26, p. 15]. In December 1997, the Association developed and submitted to the Ministry of Education of the Autonomous Republic of Crimea a plan to promote the opening of schools with Crimean Tatar language of instruction in the city of Bakhchysarai, the village of Zelenohirske of the Bilogirsky district, the village of Mironivka of the Dzhankoysky district, and the villages of Partizani, Rodnikovo, and Teplovka of the Simferopol district. But in 1998, the aforementioned schools acquired the status of bilingual, which made it impossible to teach in the Crimean Tatar language in full [27, p. 62]. In the educational field, the public organization “Teachers’ Council” (Bakhchisarai) worked. Thanks to the assistance of international donor organizations, the “Teachers’ Council” conducted a series of methodological seminars for teachers of the district on the topics: “School

Self-Government”, “Methods of Teaching Democracy in Schools”, “Activating Methods of Teaching” and for students: “Leadership”, “School Self-Government” [28, p. 38].

The public association “Evlyad” created mutual aid groups for parents of seriously ill children in different districts of the peninsula. By the beginning of 1999, 10 mutual aid groups had been created in Krasnoperekopsk, Pershotravnevs, Bakhchisarai, Nizhnyohirsk, Dzhankoysk districts, Sary Krym, Yevpatoria, Sudak, Sevastopol, Simferopol. Seven out of ten groups acquired the status of public organizations, having been registered with local authorities. The groups collect statistical data on the incidence of diseases among Crimean Tatars returning to Crimea, provide feasible financial and material assistance [28, p. 40].

Crimean Tatar organizations cooperate with associations of other nationalities living in Crimea. Since 1995, the national and cultural societies of Crimea have been united in the Association. Since 1999, the Association has coordinated the work of 22 organizations, which numbered 200 regional branches. The Association unites the “Teachers' Council”, “Evlyad”, “Rivnist”, “Crimean Tatar Initiative”, the All-Crimean Society “Prosvita”, two German societies: “Widergeburt” and “Zemlyatstvo deported Germans of Crimea”, the Council of National Minorities of the Southern Coast of Crimea, etc. [29, p. 34]. Thanks to personal contacts between the leaders of two public organizations from the city of Bakhchysarai – the Center for Public Initiatives “Aydin” and the Ukrainian House, mutual understanding between Crimean Tatars and Ukrainians living in the city improved. In 1998, the “Evlyad” association organized professional training seminars for hematologists from Crimea. Doctors from Lviv were invited as trainers and consultants. Among the Crimean participants in the seminar, only a few were ethnically Crimean Tatars [30, p. 8].

Despite the promising examples of the activities of Crimean Tatar organizations, there were problems that hindered the development of the civil initiative of the Crimean Tatars. The most significant of them is funding. According to M. Dzhemilev, public organizations of the Crimean Tatar people do not have the necessary leverage to contribute to the successful resolution of socio-cultural problems. The obstacle is the

lack of funds [31, p. 36]. Therefore, as in Ukraine in general, public organizations are mostly cared for by international non-governmental organizations and foundations. Under the auspices of the Office of the United Nations High Commissioner for Refugees and the Danish Refugee Council, a resource center for public organizations that provide assistance to displaced persons has been opened in Simferopol. The center helps find donor organizations, provides technical, informational and legal assistance. At the opening of the center, the director of the European Office of the United Nations High Commissioner for Refugees, Anna-Willem Bylavel, noted that 80 percent of the office's cases are resolved with the help of non-governmental organizations [32, p. 36]. At the end of 1996, at the initiative of the leadership of the Renaissance Foundation, a working group of experts in the field of international, migration, social policy and problems of repatriates was created. In accordance with the recommendations of the experts, the Foundation's specialists prepared the Program "Integration into Ukrainian society of the Crimean Tatar people, Bulgarians, Armenians, Greeks, Germans who have been deported". The program included four main areas: education, support for the media, popularization of the national cultures of Crimea, support for the development of the infrastructure of non-governmental organizations. During 1997, public organizations were formed in Crimea, which gained some experience in project implementation, management, finding funds for their projects, etc. According to the terms of the competition, projects in all areas of the Program could not be submitted by individuals and religious organizations. Therefore, the projects were prepared by public organizations, and subsequently implemented by them. Thus, the initiatives of more than 100 non-governmental associations were supported, of which 29 projects worth more than 136 thousand USD were aimed at supporting the development of the infrastructure of the organizations themselves [33, p. 27-28]. In the process of the Program's activities, a broad and multifaceted mechanism for public participation in the process of adaptation and integration of deportees into Ukrainian society began to form. Nine donor organizations combined their funds and efforts in the Consortium of Donor Organizations and directed them to the development of public organizations of the Crimean Peninsula. The Eurasia

Foundation, the Renaissance Foundation, the Counterpart Creative Center, the C. S. Motta Foundation, etc. In March 1997, the program “Development of the Third Sector in Crimea” was launched, which aimed to stimulate the emergence of non-governmental organizations and associations, encourage the formation of organizations of deported national and ethnic minorities, promote partnership relations among public organizations and their cooperation with state structures, business and international organizations. Representatives of 150 organizations took part in the competition for starting grants (the total grant amount for one organization is 5,000 US dollars). The Consortium experts selected 30 projects. Among the winners, 13 were national organizations, 7 were cultural and educational, three were human rights and youth organizations, two were media projects, and one was from the field of entrepreneurship and social assistance to the disabled [34, p. 37]. The implementation of the program was aimed at increasing the number of public organizations of national and ethnic minorities, increasing their activity, which in turn was supposed to contribute to a greater impact on the social development of the region.

Conclusions

So, during the first half of the 90s of the twentieth century. national educational organizations sought to find their place in the new socio-economic conditions, tried to ensure a sufficient level of financial and material support from the state to preserve the personnel potential of their societies. The attempts of a number of creative unions to limit state support for newly created artistic associations did not contribute to the consolidation of artists and cultural figures, and undermined the authority of the creative intelligentsia.

Thanks to the active position of public organizations, the establishment of the status of the Ukrainian language, which became a consolidating factor in state formation, gained state importance, and attention was increased to the preservation of the cultural heritage of the Ukrainian people. The confrontation between "Prosvita" and the "Znannya" society, which took place in the first years of independent Ukraine, complicated the fulfillment of their statutory tasks, created obstacles to effective cooperation between the largest educational organizations of Ukraine. The gradual

establishment of cooperation between the "Prosvita" VUT named after Taras Shevchenko with the "Knowledge" society during the second half of the 1990s. contributed to the consolidation of the efforts of educators in ensuring the functioning of the Ukrainian language in all spheres of public life.

The unhindered and progressive development of the network of national and cultural societies of ethnic minorities of Ukraine has become a significant sign of the democratic progress of our state. Since the time of perestroika, interethnic peace and harmony, tolerance and cooperation with activists of national movements have been an important achievement of the national and democratic forces of Ukraine. That is why the proclamation of Ukraine's independence did not meet with opposition from any national group living in Ukraine.

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