

to complain to state bodies, local self-government bodies and their officials, the Commissioner of the Verkhovna Rada of Ukraine for Human Rights and / or to the court in accordance with the procedure established by law.

Everyone has the right to compensation for pecuniary and non-pecuniary damage caused to him/her as a result of discrimination.

The procedure for compensation for pecuniary and non-pecuniary damage is determined by the Civil Code of Ukraine and other laws.

Persons guilty of violating the requirements of the legislation on the prevention and combating of discrimination carry civil, administrative and criminal responsibility in accordance with the legislation of Ukraine.

Thus, we can conclude that Ukraine has legislation that fully protects the Ukrainian population from discrimination. Public authorities are also at the forefront of the prevention of discrimination in Ukraine.

VALUES AS A KEY TO POLITICAL MODERNIZATION OF UKRAINE

VALENTYNA KYSELOVA, postgraduate student

IRINA V. RABOTYAGOVA, Associate Professor, PhD in Political Science,
Scientific Adviser

IRINA A. TKALIA, Associate Professor, PhD in Linguistics, Language Adviser
V. N. Karazin Kharkiv National University

Currently the obvious characteristic of the Ukrainian political process are discussed from the point of view of the neo-patrimonial regime [Fisun 2016]. Such a regime is distinguished by two basic principles. Firstly, the political system is not oriented towards the production of the "common good" and thus the state's effective functioning, but is aimed at the political players' self-serving practices of rent-seeking and "state capturing". Secondly, a key role is played not by rational and legal relations within the framework of formal (legal) systems of interaction, but by client-patronage networks in which the most favorable and beneficial position (in terms of political status) is determined by the degree of proximity to the "patron" and the amount of available resources. Another pivotal standpoint is the assertion of the ineffectiveness of Ukrainian state legal mechanisms. Most often, it is the weaknesses of legal institutions (the lack of a balanced system of checks and balances) that the responsibility is put upon for the current triumph of neo-patrimonialism.

What is still the vaguest and most uncertain aspect of modern political analysis? This is exactly what provides the basis for the logic of neo-patrimonialism or defective Ukrainian democracy. The problem of sustainable reproduction of this regime is not clearly explained either, concerning the phenomenon that despite the attempts of transformation (due to the revolutions of 2004 and especially in 2014) such a regime seems to be simply evolving, creating ever more stable forms. That is why we assume that there is a crucial necessity to

establish a new research focus for Ukrainian political process analysis, within a framework of which it could be profoundly explained how symbolic systems and cultural stereotypes provide sound justification for the political institutions whose functioning is not always adequate.

A classic work that illustrates the practical function of values is the study of R. Putnam "Making Democracy Work: Civic Traditions in Modern Italy" [Putnam 1993]. While R. Putnam explained the effectiveness of democracy primarily through the development of civil political culture, today researchers have significantly expanded the list of values that are complementary not only to democracy but also to economic development. The most common classification of such values is suggested by the R. Inglehart, who singles out the values of self-expression (favorable for the development of democracy) and the values of survival (hindering democratic processes) [Inglehart, Welzel 2005].

In Ukrainian society at the moment one can state the prevalence of another type of values: values of survival that, unlike values of self-expression, do not assume responsibility for anything other than people's own lives and, thus, contribute to the formation of a culture of conformism in civil and political spheres, preserving the minimum level of political will of political elites concerning the effective reforming of the system.

Those values can be characterized by such peculiar features.

1. Materialism. Monopolistically high food prices and low incomes lead to the situation when half of Ukrainians' revenues is spent on food and the rest is spent on utilities. As a result, while in Europe, according to the study of Pew Research Cent, the greatest fears among citizens are ISIS, global warming and cyberattacks, the strongest fears of Ukrainians, according to the research of the Institute of Sociology of the National Academy of Sciences of Ukraine conducted in July 2017, are a rise in prices (77%), non-payment of salaries and pensions (62%), unemployment (60%). Such empirical data clearly illustrate the tendency of Ukrainians to focus on primary, basic needs, on daily earning of means of survival. Obviously, in such conditions, there is no ground for a social demand for radical political reform.

2. Civil and political passivity and irresponsibility. Despite the development and strengthening of Ukrainian civil society over the past few years, Ukrainians are still hoping for everything to be decided for them "from above" and without their participation. This is evidenced, for example, by the results of the implementation of the decentralization reform, which is progressing at a very slow pace not only due to the resistance of local or regional leadership and for other formal reasons, but also owing to the reluctance of residents to take the initiative and responsibility.

3. "Limited morality". Lack of trust in society leads to the phenomenon when "codes" of conscientious and honest behavior are often limited to small circles or, as in the Ukrainian case, to networks of the "privileged" (relatives and trustworthy colleagues). Outside of this small network, opportunistic and selfish behavior is considered natural and morally acceptable. This is what distinguishes

Ukrainian society from the West, where abstract rules of good behavior ("generalized morality") are applied in all social situations, rather than only among relatives and friends.

4. Conservatism. A high level of religiosity is another characteristic feature of traditional values, in contrast to the secularism of modern values. Modern Ukrainian society is very religious. The Church steadily retains its leading position as a social institution, which Ukrainians trust more than other state and public institutions. Thus, according to the Razumkov Center research conducted in October 2017, 64.4% of citizens trust the Church as a social institution. However, due to the activation of the volunteer movement, Ukrainians show the greatest level of trust to volunteer organizations (66.7% of respondents).

Nevertheless, the conservative views of the majority of Ukrainians significantly influence the attitude towards post-material issues related to gender and sexuality. 83% of Ukrainians, according to the results of the aforementioned Pew Research Center study, believe homosexuality to be morally unacceptable. The least conservative in this respect among the countries of Central and Eastern Europe is Greece (51% of respondents chose this option), the most – Armenia (98%). However, with regard to traditional views on the role of women in society, Ukrainian society demonstrates some "freedom from patriarchal stereotypes": less than half of the citizens (41%) fully or rather agree that the wife should always obey her husband.

In conclusion it should be underlined that the establishment of an effective and stable democracy is possible only if there is a corresponding social demand, "interest" in the society, when the priority requirement of citizens is the provision of civil rights and freedoms. That is why changes in the value-cultural sphere are an important and necessary process on the path of Ukraine's political modernization underlying the quality and effectiveness of socio-political transformations.

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