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ABSTRACTS



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Section 1
"HISTORY OF PHILOSOPHY"

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**GENESIS OF CONSTRUCTIVIST TENDENCIES IN THE PHILOSOPHY
OF THE 20TH CENTURY**

The evolution that philosophy of science and epistemology underwent in the 20th century led to the abandonment of objectivism. An assertion of the dependence of knowledge had the effect of strengthening relativistic tendencies in theories of knowledge. The idea of the active role of the cognitive subject in the production of knowledge conducted to the formation of a new epistemological program-"constructivism". According to this approach, cognition is not a reflection of "external" reality in the mind of an individual, but a process of construction of reality. "Philosophy of symbolic forms" of Ernst Cassirer in this matter is considered to be the precursor of constructivist views. Human cognitive activity, in accordance with the postulation of the paradigm of the symbolic, necessarily carries out symbolization: perception and expression in all types of human activity function by creating symbolic systems. Nelson Goodman – prominent philosopher in the field of analytical philosophy, logician and aesthician is well known for his radical relativistic and pluralist position. In the foreword of his "Ways of Worldmaking" Nelson Goodman underlines that first chapter of the book was read on the occasion of the anniversary of the birth of Ernst Cassirer, which for sure points to his dedication to ideas of famous neo-Kantian. N. Goodman's reception of Cassirer's philosophy of symbolic forms has evolved into the idea of world making and plurality of world versions. Following Ernst Cassirer in his study of logical nature of symbolic forms and their interrelation, N. Goodman claims that the use of symbolic systems allows us to model various world versions in science and art. The study of symbol in the concept of N. Goodman opens up new opportunities for analytical philosophy: a single principle of description, where art and science are equally integrated into the process of cognition.

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PERIODIZATION OF THE HISTORY OF INDIAN PHILOSOPHY

Monier-Williams in the Sanskrit-English Dictionary offers us the following terms to translate the word philosophy: दर्शन (darzana), अन्वीक्षिकी (anviksiki), तत्त्वविद्या (tattvavidyA), तत्व (tattva), विद्या (vidyA), तत्वज्ञान (tattvajAna) ज्ञान (jAna), तर्कविद्या (tarkavidyA), तर्क (tarka), शास्त्र (zAstra). On the one hand, we can assume that such a prominent number of similarly meaningful terms indicates only their approximate similarity to the Western notion of philosophy, and on the other hand, it is justified to assume that each of these terms reflects a certain aspect of the complex phenomenon of philosophizing in Indian culture and implies about its development and an important role.

The basis of historical and philosophical research – the text of the primary source, which is a reflection of the event of philosophical creation in the past, which meets the criteria of historicity. The specifics of Indian philosophical discourse encourages us to ignore the issue of chronology and dating, and focus on identifying key primary sources based on the genre of their content.

We suggest to distinguish the following periods of Indian philosophy history : 1) pre-philosophical (Vedas, Mahabharata, Manusmritita, etc.) – the formation of the philosophical culture of India; 2) the period of sutras (Nyayasutra, VaisheshikaSutra, etc.) – the nascence and development of the basics of each philosophical doctrine of India, the time of writing the primary sources can not be clearly dated and the authorship can not be determined; 3) period of comments, critical analysis and polemics ("Pramiana-samuccaya" Dignaga, "SarvaDarshanSangrah" Madhvacharya, etc.) – the feature of which is comparatively precise dating of writings and definition of authors, polemical and synthetic character of texts; 4) the period of the modern development of Indian philosophy ("The Discovery of India", J.Nehru, "The Hindu View of Life" S.Radhakrishnan etc.) the main feature of which is the actualization of socio-ethical issues.

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**THE INTERACTIONS BETWEEN JOHN LOCKE
AND PROTESTANT RELIGIOUS GROUPS**

Religion played a significant role in John Locke's personal life and his philosophical writings. This is confirmed by the fact that philosopher grew up in a Puritan family and got an education at a religious college of Christ Church. Moreover, he was renown Bible expert and interpreter of Scripture. In addition to that he witnessed various disputes and ideological confrontation of different branches of Christianity.

Some contemporary Western philosophers study Locke's interactions with Protestants and how they influenced his philosophy. For example, Peter Anstey (The University of Sydney) states that philosopher's relationship with the Quakers was reflected on the structure of "An Essay Concerning Human Understanding". The author compared some theses about immediate inspiration used in the drafts and in "An Essay" and argued that all key features of the XIXth chapter on Enthusiasm of "An Essay" derive from the Quakers and Locke's critics of their conception [Anstey Peter. Locke, the Quakers and Enthusiasm. *Intellectual History Review* (2018): 1-19 pp.]. Victor Nuovo (Middlebury College) also claims that Locke paid much attention to religious themes. British philosopher stood for more tolerant church, a simplification of a religious ritualism and insisted on reducing the postulates of faith. The researcher points out that his views were similar to such liberal religious groups as English Latitudinarians and Dutch Remonstrants [Nuovo Victor. The Reasonableness of Christianity and A Paraphrase and Notes on the Epistles of St Paul. In M. Stuart (Ed.), *A Companion to Locke*. Chichester, West Sussex: Blackwell Publishing (2016): 486-502 pp.].

Deep analysis of the religious foundation of John Locke's philosophy will provide better understanding of his views and can help us to define the status of theology in Locke's philosophy, and to show the boundaries of theological influences on other Locke's ideas.

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SUBJECTIVITY: THE NEWEST PHENOMENOLOGICAL DISCOURSE

Purpose is to discover the continuity of conceptualization of subjectivity in the moduses of structures of affectedness and to justify the heterogeneous

nature of subjectivity. Theoretical background is the idea of extension of the subjectivity as transcendent in immanent, which is a framework for the non-classical image of a man. The logic of the work is motivated by a shift from a situation of passivity to subjectivity, which is affected by the own history and gains the constitutive experience of trauma, hetero- (auto)affectedness or (over)passion. Methodological basis are the principles of the phenomenological description of subjective experience, the means of historical and philosophical analysis, hermeneutical methods of understanding.

In the newest philosophical, first of all, the French phenomenological and (post)phenomenological studies (J.Lacan – E.Levinas, M.Henry – A.Maldiney) vulnerable subjectivity, constituting in the moduses of structures of affectedness, is formed due to the exceptional experience of trauma, hetero(auto)affectedness or (over)passion, which irreversibly (re)creates subjectivity "in spite of itself". If the heteroaffected subjectivity of J.Lacan and E.Levinas is a passiveness principally, since the traumatic experience of passive "patience", destroying the narcissistic ideas of subject about yourself, constitutes the subject "against his will", then in (post)phenomenological research (M.Henry – A.Maldiney) subjectivity explicated between trauma and an (over)passion is formed in the structures of auto-affectedness, which connects passive acceptance of affect with active responsiveness – the response to affect.

In the newest phenomenological studies the formation of subjectivity is provoked by exceptional experience, which, irreversibly denying the basis for the existence of subjectivity, constitutes the subjectivity "in spite of itself". The continuity of explications of subjectivity in the moduses of structures of affectedness – from the situation of passiveness to subjectivity, which gains the experience of trauma, hetero- (auto)affectedness or (over)passion, justifies the heterogeneity of subjectivity as the "non-obvious" completeness of various phenomena from affectedness and embodied being in the world to complex forms of self-reflection and intersubjectivity.

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THE EMBODIED MIND – ENACTIVISM THEORY OF PERCEPTION AND COGNITION

The enactivism theory of perception is one of the most influential concepts in philosophy of mind. The founder – Francisco Varela states that all cognition processes are enactive and embodied. So what the philosopher means by implementing the neologism embodiment? The embodied cognition approach declares that a mind is connected with a body in the most strict way as a cyclic causality. This means that it is impossible to analyze

the individual's perception without taking into consideration the crucial importance of bodies perception of the external reality.

The theory of enactivism is elevated as a confrontation to the metaphor of mind as a computer. From the perspective of computerization approach, we can consider the mind and the environment separately. In contrast, the enactivism returns to the origins of epistemology by postulating that cognition can be viewed only in a combination with body that perceives the physical surrounding.

Individuals cognition has to be deemed not only as a separate informational integration but rather as a physical integration in the external reality. Furthermore, the cognition is embedded inside the individual and his environment. It has its own topology and temporality structure. The cognitive activity of an individual cannot be reviewed if abstract from the subject as a living organism which is included in a certain situation.

The enactivism theory provoked the change of the paradigm and stimulated an interest to a problematic of an embodiment of mind. Nowadays scientists has to look on the development of artificial intelligence from the other side – from the perspective of the influence of physical contact on the cognitive perception. There is still one issue left to be solved – how to make a robot physically perceive the reality as a regular individual do, so the artificial intelligence can integrate natural skills and become an extension of peoples mind?

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"CARTESIAN ACTION MOVIE" AS A DIAGNOSIS OF POST-CONTEMPORARY MAN AND PHILOSOPHER

The essence of the "Cartesian action movie" V. Kurennoy algorithm is composed of several successive real and virtual intelligent action. As a classic example of the Cartesian militants V. Kurennoy causes "Commando" with A. Schwarzenegger in the lead role. At the main character is kidnapped daughter. He seems to be impossible to get her back by legal means. So he transgressed the law for the sake of a good cause. Then, when her daughter is all right hero returns to everyday life.

Parallel with Descartes is seen in its cogito, which appears as an offense, as a deviation from the ordinary. Cogito is intended to restore the authority of religion, to come up with the correct arguments for the existence of God and return to everyday life. As a result – R. Descartes need to once again become a respectable and faithful everyday person. This is the scheme "Cartesian action movie" post-contemporary man, deviating only in

order to return to its original position. To do something distinctive, and get to take his place in the social structure.

Also suggests a parallel manner with post-modern philosophy it Onfre M. Prof. philosophy as contrasting with Socrates.

Socrates is constantly in a state of deviant-philosophising, but the professor, between lectures at the university – can afford to relax, such as a ski resort.

Let the image of the post-modern philosopher does not go beyond the ordinary, everyday life, it is discharged into the standard practices of work and leisure, as well as the average person of Guy Debord, whose erased invisible difference of work and rest, man is in the "society of the spectacle" bewitched practices of consumption, consumption of images. The philosopher as a man made of post-contemporary culture and becomes a kind, originality ready-made, his deviant act is possible only in a certain format, the boundaries of time and place. Overcoming as saying the routine returns to the flow of general traffic.

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**INTUITIVE AND DESTRUCTIVE ORIGINS OF REALITY IN
PHILOSOPHIES OF ROYCE, LOVEJOY, WHITEHEAD AND MEAD**

For you would find me now, as always before, defeated in the refutation of not-being. (Plato's Sophist, 239b)

Both physical universe and the system of social interactions are constructed in such a way that deep understanding of peculiarities of relations between millions of their elements is practically unnecessary for habitual performance of particular individual. Nonetheless, the horizon of on-coming novelty that initiative person is dealing with is always significant. And mind is exactly the tool we use to clarify roughly outlined intuitive grasping of surrounding conditions.

Since the beginning of the XVII century there is a tendency of acceleration of dynamics of changes of social experience. For instance, Whitehead mentions that he belongs to the generation whose children probably won't inherit the way of life their parents were living. Taking this into account it is of great importance (from the standpoint of preservation of civilization) to save the possibilities of recreation of meaningful ideals and high-standard cultural practices. History of philosophy is especially useful for accomplishing that goal, since it opens perspectives of different traditions of thinking, thus providing possibilities of critical evaluation of the significance of any particular practice or idea. It is essential that personal principles and standards of

conduct might not only establish importance of practice but also neglect it as immoral or pragmatically meaningless. Destructive functional elements are built-in features of mentality.

The history of ideas reminds that in addition to humane principles of civilized coexistence there are cruel natural and economic phenomena. Malthusian "iron law" of unlimited growth of population within system of limited resources and Darwinian principle of natural selection together form a strong theoretical basis for pessimistic view of the future of the majority of the human race. Nevertheless, environmental and cultural destructive forces also have positive stimulating effect – they promote development of resolved and durable characters capable of understanding their creative possibilities even within hostile conditions.

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ON THE PRINCIPLE OF RESPECT IN GDPR AND R. DWORKIN'S PHILOSOPHY

The development of the Internet erased all boundaries and gifted us access to all possible kinds of information. However, this access is also connected to our personal data. Such an issue is directly related to the respect for persons because once we have transmitted our data, we cannot be sure of their further transmission. European Parliament aimed to solve this problem with The General Data Protection Regulation on the protection of natural persons with regard to the processing of personal data. Despite the clear main purpose, the document still leaves some questions for the Ukrainian reader. According to this Regulation respect for human rights and fundamental freedoms are measurable, and can and must be evaluated by the Commission to provide an adequate decision about the right for the third parties to transfer any personal data [General Data Protection Regulation. <https://publications.europa.eu/en/publication-detail/-/publication/3e485e15-11bd-11e6-ba9a-01aa75ed71a1/language-en>, p. 61].

The question is how should we measure respect in the sphere of law? Such moral questions in law had already been raised by R. Dworkin in his work "Taking Rights Seriously". Speaking about the principle of equal concern and respect and its excessive abstractness for the law, he proposes to clothe it in economic form for maximum clarity and applicability to law. In this case, we will talk about the maximum benefit for the greatest number of people through minimal costs for them [Dworkin R. (1978) Taking Rights Seriously. Harvard University Press. Pp. 98-99].

Most of the problems that are emerging now have already received attempts to be solved in classical philosophical works that were ahead of their time. So, the question of the age of the method can be ignored in this respect. To sum up, history of philosophy has quite a good potential to solve many issues outside philosophy through the analysis of the classical philosophical works and implementation of the methods described in them.

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CULTURAL PHILOSOPHY AND METHODOLOGY BY W. BENJAMIN

Walter Benjamin was a German-born Marxist philosopher, aesthetician, researcher in culture studies. Little known in his lifetime and nearly forgotten for almost 30 years, Benjamin was hailed as a prophet of new aesthetics in the mid-1980s. Benjamin's creative output can hardly be categorized easily in terms of humanitarian science. His Marxist ideas are in surprising harmony with an interest in kabbalah for in Marx's theory he saw a messianic message.

Both Benjamin's ideas and texts are structured geometrically as he views his basic philosophical concepts of language, history, criticism, everydayness, etc. as varieties of spatial phenomena. For instance, viewing everyday reality as urban space Benjamin conducts the analysis of its usurpation and overcoming, thus creating the topography of routine life in Moscow, Paris or Berlin. The central idea is that no one is able to escape routine reality, yet it can be "harnessed" by means of seizing urban space through taking photos, collecting, using "flaneur's method" or "bird's-eye viewing". To research into everyday reality as urban space, Benjamin applies the method of disinterested observation by the flaneur whose eyes scan urban landscapes reflecting and fixing significant details and social transformations.

Benjamin's original methodology found many applications in contemporary socio-cultural studies. His ideas are used creatively by such thinkers of today as M. Blanchot, J. Derrida, and J. Habermas.

Benjamin's analysis of modern understanding of time and the historical process reflected the crisis phenomena in the development of European civilization. It reveals such trends, both significant and self-destructive, as progressivism, rule of technocratic thinking, and the totality of everydayness' mythical power. Using the example of transformations in ways of reproducing objects of art, the philosopher pointed out the momentum-

gathering shift towards self-alienation of humankind in desolate spaces of non-authentic everydayness.

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SENECA AND DESCARTES ABOUT A VIRTUE IN HUMAN NATURE AS A MEAN TO A HAPPY LIFE

Everyone is capable to live a happy life in according with virtue. What is necessary for this? Let us consider the problem of internal discipline in "On the Happy Life" (*De vita beata*) written by Seneca and "Passions of the Soul" (*Les Passions de l'âme*) written by Descartes. First of all, to live a happy life must have a strong mind (lat. *animus*, fr. *l'esprit*) which is gentle in dealing (lat. *cum humanitate*) and Descartes call it *générosité*, so that refers to human nature.

Otherwise, the mind is weak and that is a sign of savageness, reduces to the level of animals. The people allow pleasure to rule because of weak mind as a consequence they are unhappy. Seneca explains the role of pleasure drawing an analogy with auxiliaries and light-armed troops in a camp. It is a subordinate which should not rule. Secondly, both of philosophers think that to live according with virtue must have unchangeable reasons and firm decisions.

Whose judgments are right that is happy and true happiness in virtue. What is virtue? It is a something sublime (lat. *excelsum*), royal (lat. *regale*), unconquerable (lat. *invictum*). Therefore, a virtuous man has the strong mind, will (fr. *la volonté*) which could managed our passions. He must be the builder of his life. According to Descartes, noble people realize that she is able to dominate only her own desires.

According to Seneca, 'He who ranges himself on the side of virtue gives thereby a proof of a noble disposition'. But in Latin, in the language of the original, instead of "noble" the author uses "*generosae*", which reminds Descartes' *générosité*. As a result, a happy life in according with virtue is a state of internal equilibrium when people become ruler of their pleasures, desires and passions.

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**EGALITARIANISM IN THE PHILOSOPHY
OF THE AMERICAN THINKER ROGER WILLIAMS**

The biography and books of the American governor, preacher, philosopher Roger Williams are well studied. However, his philosophical ideas are less popular among researchers. Like many other intellectuals of the 17th century, he was educated at an English university, he knew Greek, Hebrew and other languages. His philosophical ideas were defined by secularism and religious tolerance; moreover, the philosopher admitted disbelief in God. His book "A Key into the Language of America", 1643, is known as a dictionary, but it contains philosophical ideas of anthropological content. The idea was to help communicate with the indigenous people of America. This was the first study of the Indian language, in which the author demonstrated a meticulous approach to the translation and comparison of words, phrases and concepts of two languages. The author tried to understand the way of thinking of the Indians, to understand their philosophy. He studied all human activities from the first greeting to the last burial, trying to demonstrate the obvious difference in cultures, but similarities between people. This proves the fact that all people are equal, that all have the same mind and are created with one blood: "Nature knows no difference between Europe and Americans in blood, birth, bodies, &c. God having of one blood made all mankind. Acts 17. and all by nature being children of wrath, Ephes. 2" [Williams, Roger. A Key into the Language of America: or, in help to the Language of the Natives in the part of America, called New-England. London: Printed by Gregory Dexter, 1643: 53].

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**WILLIAM OF OCKHAM AND MARSILIUS OF PADUA:
PHILOSOPHY OF MEDIEVAL POLITICAL THOUGHT**

Ockham was a great and original political philosopher. His political views became an important stage in the development of the political thought of the Middle Ages. The time came when complex power of the Pope had to be

limited. At last a clear division of tasks and responsibilities between the Church and the state was proclaimed by William of Ockham's mouth. Thus, Ockham is made a significant contribution to the preparation of a typical for Modern history political thought. Ockham suggests replacing the Pope's power (*plenitudo potestatis*) with power of aristocracy. Instead of *plenitudo potestatis* the philosopher proclaims church aristocracy that must protect freedom of every Christian. In that way the Pope would be controlled and lose his individual power. For reasons of Ockham it follows that the Church and the state have their own rights and freedoms. The state and the Church are separated: a secular state follows the positive law and the Church follows the gospel one. A state governs people-citizens, and the Church governs believing Christians.

Naturally, that the author's position of Ockham in resolving political issues is specific and far from being perfect. But we can see a progress in resolving political questions in works by Marsilius of Padua, an Italian philosopher and a contemporary of William of Ockham. For reasons of Marsilius it follows that there is only one legislator – all citizens, and one law – human. The clergy is not empowered by coercive power. Its functions are educational. The clergy is convinced that it has the right to make laws. It encroaches on absolute power. It is an awful disease, which Marsilius said about at the beginning of "The Defender of the Peace". He calls this disease "*plenitudo potestatis*".

Marsilius provides submission of Christian priesthood to the state. Marsilius is a rebel and an incredibly courageous person who dared oppose the papacy and the system. Thus, the Church and the state cannot be power simultaneously. Because, they are two different laws and two different forms of power. The power belongs to the state. And everybody, without exception, must subordinate these laws. Including the Church, Christians and priests must submit to the coercive power of the state in everything. Marsilius of Padua defines two main tasks of the Church. The first task is a duty of the Church to teach about eternal life and eternal punishment. The second task is what the Church must teach Christians in the state. It has to preach submission to the state law as there is no other law in this earthly world. That is, the Church is submitted to the state, and faith to mind. Pope, the Church and the Curia must always be subordinated to citizens. Laymen themselves can appoint and dismiss clergymen. The problems and questions which Marsilius raised in medieval political philosophy remain relevant today. In his treatise "Defensor pads" the thinker criticizes the medieval Church. He denounces angrily papal immorality, which corrupts the Church. Today, unfortunately these problems exist in our country.

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THE IDEA OF DEATH IN PLATONIC PHILOSOPHY

Probably, it is very difficult to find a person, who has never thought about the death and who has never had some questions about it. That is why, my presentation is directly connected to the idea of death and contains some theoretical knowledge about post life stage, what honestly, has been very actual topic even since ancient philosophers era. Also, it is not a surprise that we know many famous authors, who have described the death, but my own attention was stolen by Plato and his writings. In the beginning of the presentation I will talk about Plato's own explanation of death, will undermine its meaning in human's life and how big influence does it have on an attitude to everything. Then, I will review an importance of the stage of life, when person is very close to death and he waits for him with fear or with calmness, what mainly is reflected from his whole life. On the other hand, I will also speak about Socrates' negative attitude to suicide. In his opinion, human should not act against will of God's, what is a big crime. What about the last part of my presentation, I will conclude all Plato's theories about the death and will pay attention to the well known idea about the immortality of the soul.

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THE CITY IN ANCIENT, MEDIEVAL AND RENAISSANCE PHILOSOPHY

The theme of the city, the structure of the city and the functioning of the city is not only relevant, but also popular today in Ukraine and outside Ukraine. However, interest in the city can be found even in the works of Plato, Aristotle, Augustine, Thomas More, Tommaso Campanella and Niccolo Machiavelli. Philosophers researched ideal cities and describe the experience of real cities. These philosophers were at the beginning of the development of the philosophy of the city.

Section 2
"THEORETICAL AND PRACTICAL PHILOSOPHY"

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**PHENOMENOLOGICAL CRITIQUE OF PSYCHOANALYTICAL
THEORY OF SEXUALITY**

To discover Sigmund Freud's revolutionary disclosure of human sexuality and its meaning to philosophy we need a guiding methodology. Such a method, that both recognizes contributions and illuminates boundaries of psychoanalytic understanding of sexuality, happens to be phenomenological. Founded by Edmund Husserl, who paid attention to sexuality only in questions about relations between procreation and sociality, it was further developed by such French philosophers as Maurice Merleau-Ponty and Simone de Beauvoir. Latter were the ones who acknowledged crucial importance of sexuality for human experience.

Sigmund Freud's interest in sexuality was conditioned by his theory of neuroses, which were thought to be formed by confrontation between sexual drive – libido and special psychical process – repression. He recreated classic perspective on body as a signifier of the soul, when, for example, talked about bodily manifestations of hysteria in 'Three essays on sexuality'. Phenomenology based on Husserl's concept of 'living body' can escape limitations of this soul-body, internal-external dualism. 'Phenomenology of perception' written by Merleau-Ponty can serve as an example of phenomenological analysis of Freud's theory of sexuality. In this treatise author showed that body is its own signifier, which has a meaning within itself. This inference let him to conclude that sexuality is affective, depended on body and thus reveals people's manner of being. His perspectives were further developed by Simone de Beauvoir, who was the first one to distinguish the lack of available descriptions of feminine sexuality. In 'Second Sex' she criticized Freud for his heteronormative approach towards sexuality. Regarding the fact that her phenomenological inclinations were deeply studied and affirmed in 2003 work 'Toward A Phenomenology of Sexual Difference' by Sara Heinämaa, we tend to agree that philosophical investigation into sexuality is to be continued. Especially in the field of phenomenology which can gather descriptions of different experiences of sexuality.

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TO THE QUESTION OF PHILOSOPHICAL DIMENSIONS OF JAPANESE PAN-ASIANISM

The question of the essence of Pan-Asianism and its place in the development of Japanese political strategy and ideology is one of the most controversial issues of contemporary Japanese studies. Pan-Asianism is analyzed as ideology, doctrine, style of thinking or political movement, and is considered in the context of both the historical, ideological and political development of Japan in the second half of the XIX and the first half of the XX century. Since the Meiji Revolution (1868-1889), the ideas of Pan-Asianism began to spread and operate both in the field of economics (in the form of accentuation of the importance of the development of economic ties between Asian countries) and of politics and ideology (as a policy of imperialism), and in the spheres of culture (the doctrine of Okakura Tensin) and religion (teachings of Nitidzatsu Fujii). Among the consequences of the revolution was a rethinking of the traditional geographical (acceptance of the European-centric model of the world, a new understanding of nature), ideological (the emergence of the concept of "nation" and discussions about its origin, reflections about its own place and mission on the new world map), and ontological (change of concepts "time" and "space") institutions.

The development of new ideological concepts took place in the context of the formation of Japanese national identity and made a huge impact on the peculiarities of its formation. The breadth of the influence of Pan-Asianism ideas on the entire context of the development of Japanese society, culture, ideology and politics of the centuries causes the relevance of the study of the philosophical component of these processes. Therefore, the subject of our study are those philosophical ideas that formed the foundation for the development of the Japanese national consciousness during the period XIX-early XX century.

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THE PRACTICE IN ACADEMIC PHILOSOPHY AS AN ACADEMIC SAMPLE OF PRACTICE

Academic philosophy is the classical case of theoretical thinking, but meanwhile it is a sphere of the practice of reasoning. Academic philosophy acquires the following of some rules, but inside these rules obeisance phi-

osopher could make daring experiments – both intellectual and behavioral. Just for the first time it looks like a narrow corridor of opportunities, every next attempt gives more freedom – up to the possibility to change the very rules of philosophizing.

Crucial for the academic philosophy is to care about the concordance with heritage of classical philosophy. It could be quite radical critique of this heritage, but it could never be non-acquaintance or even an ignorance of it. Philosophical practice is always a dialogue and dispute – open or hidden – with philosophical classics. Academic philosophical practice is always clear argumentation: enough articulated and – in the better essays – literally and logically verified, artistically and dramatic performed.

Good style for academic philosophy is to demonstrate bright and convincing conceptualization of own philosophical credo. Academic virtue is the accurate usage of philosophical concepts and fine art of composition of theoretical knowledge in practical agency for a pragmatic aim achievement. It should be not simple technical skill or theoretical craft, but philosophical practical finesse. It could be refined only in discussions as an academic philosophical eloquence virtue.

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COMMUNICATION IN CULTURAL ANTHROPOLOGY

The foundations of the anthropology have been laid out by Rousseau, which Levi Strauss used in his project of cultural anthropology. Levi-Strauss used language as a structural system that functions on the level of unconsciousness, and traced it back to the manifestation of cultural practices. Language as hidden unconscious structure allows to understand the Other, by seeing the Other in Oneself, and presents a better understanding of oneself for the western world. Existence of Global Culture is impossible, and thus there is a multitude of cultures that move simultaneously in many directions. On the grounds of comparison of nature and culture, the comparison of primitive societies, and western civilization comes to be apparent. Primitive societies, and western Civilization cannot communicate rationality, which is why an anthropologist must place oneself within the primitive society, identifying oneself with their experience. This defies Cartesian rationalism, and allows to grasp the relativity of personal considerations.

This approach is criticized empirically, particularly by Clifford Geertz, who claims that intellectual barrier between the primitive society and civilization cannot be overcome. Hereby, one must reconstruct the model of community on the basis of empirical data by formalizing and generalizing it. Language in such connotation come to be the mediating symbol that leads to communication, whereas meaning is of utmost importance in comparison to being.

Still, from the point of view of poststructuralism, language comes to be the subject of criticism, as there are other non-verbal ways of truth cognition. J. Derrida claims that primitive societies did know the writing, however in a different sense, as they were able to denote the differences in classifications. Reintegration of culture and nature do not oppose them, so the appearance of anthropologist ruins the integrity of primitive society. Primitive societies are thus scriptural, as they have recognized the coercion of writing through the dispersal of "the own" – attribution of personal names, differentiation of personal and general.

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THE NOTION OF PLACE AND SPACE IN THE PHILOSOPHY OF MARTIN HEIDEGGER

Taking into account insufficiency of theoretical inquiry into concepts of space and place, the author decided to provide an analysis of place and space as such and to investigate problems that arise when thinking space and place. According to Jeff Malpas and Edward Casey, one of the philosophers who managed to come to the elaboration of place as such was Martin Heidegger. He himself maintained on the seminar at Le Thor that his thinking had traversed three periods, each with its own leading theme: Meaning, Truth, and Place. Thus, my work was an attempt to explore the conceptualization of place and space in Heidegger's philosophical heritage with the help of Malpas and Casey.

At the end of the investigation, there are the following conclusions to be made: – there are really three phases in Heidegger's thought. It moves from an inquiry into pragmatic space of human everydayness, through the place of politics and the work of art till the latest phase where he explicated his notion of place as such. – Heidegger conceptualizes place in its relation to being by reinventing notions of region, nearness, thing, space, location, position, neighborhood, and gathering. Thinking and place is always thinking of place, thinking of our own situation of being thrown into the process of emergence and gathering of the world with its locations, sites and regions in which we are directly involved.

– Therefore, there is a primordial relation between truth and being.

– Although, place is something general, a common experience for everyone, at the same time it is always something own, something where exactly we are. That nearness to our own experience is the biggest difficulty in elaborating the notion of place and space which may be the reason of avoidance of proper theoretical analysis of those concepts within the history of western thought.

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PHILOSOPHER VS PROGRAMMER: COMMON AND DIFFERENT

It is well known that the profession and the call to be a philosopher or (and sometimes also) a programmer demanded from a person at all times a special part of mind, requiring at least a non-standard thinking, the ability to notice the hidden, to find the secret. No one doubts that in these crafts in our time there is a lot of common philosophers have always sought answers to important questions both for an individual, and for humanity as a whole. From among them, the existential questions were clearly distinguished, the question of where, after all, the life outside of human perception, which awaits humanity in the near or near future, went away.

Due to technical progress, the horizon of the unknown began to be better manifested among all the variety of the unknown. To date, a significant role is played by those scientists who master and introduce the language of computers, know how to interact with them, give commands and monitor their implementation. Thus, one of the main areas of science was the simulation of different situations, scenarios and even entire worlds. Using simulations is usually cheaper, safer, and sometimes more ethical than conducting real experiments. Simulations can often be more realistic than traditional experiments, since they allow the free configuration of environment parameters in the field of operational use of the final product.

Modern programming, written by programming experts, can easily allow philosophers to find answers to thousands of years of questions. For example, both a programmer and a philosopher trying to find out about life after death. Technologies with complex configurations can follow the work of the brain of a dying person, receiving information through tracking impulses. Thus finding more weighty tips for the further existence of man, which philosophers would need to order more forces and time.

Usually philosophers work more with the surrounding world, its customs, living creatures, their history, causal relationships, while the programmer relies on the ability of cold metal, its stability, speed, flexibility. Philosophers do not need to look for errors and vulnerabilities in applications and applications, to build complex, multi-hundred thousand lines of code, algorithms. In turn, the programmer does not necessarily know when and why they have made certain postulates, their content. He should be interested in the final result, the process of executing their own commands handed over to the computer. However, this does not mean that the programmer does not need to think about these or other "philosophical" issues. Sometimes it is enough to have a similar analogy to life to find the best solution, the length of the algorithms path, or the optimization of the code. "Everything is ingenious simple," the winged statement made by Joseph Goebbels can be interpreted through the prism of this topic: when the task needs to be done using the

machine language, it is enough to evaluate it from the side, to look at the very essence of the problem.

So, it becomes clear that programming and philosophical art have a lot of common, although there are clear differences. Each of them has periods of heyday and fall, they both develop and make a significant contribution to understanding and improving our lives.

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PHILOSOPHICAL QUESTIONS IN "OF GRAMMATOLOGY" **BY J. DERRIDA**

Philosophical questions most likely outline routes of author's thinking in a philosophical text. According to M. Meyer, "questioning is then the true and only possible starting point for thought and philosophy". Why is this statement expressed so categorically – this is a question for us. How seriously should we read the words "the true and only possible" here or the words "never" and "inevitable" in the next passage: although "philosophy has never questioned questioning so far", now such "task is inevitable"? And what matters a question without any attempt to answer it? Meyer is sure, that "Derrida's project contributes to a refoundation in philosophy", because he went further (than Marx, Nietzsche and Freud), "by denying the possibility of any reconciliation between the foundationalist interrogation and a possible answer. The questioning process has no closure". Ilyina, in her turn, agrees that the "topic of endless question" is essential for Derrida. We, in our turn, can add the next: 1) Derrida seldom uses single issues; he rather prefers to use questions networks as a part of his "the Exorbitant" method. It explains "endlessness" in the other way, as some kind of questionable continuity. 2) Philosophical questions can't be in their essence final or eventual. "Of grammatology"'s questions are not exception, but are special in their own way. According to Ilyina, Derrida's "question is exaggerated" and it "excludes any answer or reduces it to hypothesis as implicit question", because "the state of the question is absolutised in the form of a quasi-alternative without choice". In the other words, Ilyina says about Derrida's questions as about some multileveled structures with their reducing any choice force. And it might sound like accusation in monopolization of the right to choose, although there are rather excluded the necessity of such choice, when to select something means to abandon the rest options. So Derrida's quasi-alternative just does not require denials.

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**THE CONCEPT OF "DREAM"
IN THE SOCIO-PHILOSOPHICAL CONSTRUCTIONS
OF THE SILVER AGE**

The concept of a dream takes the leading role when it comes to all sorts of constructions of society in the future.

The period of the Silver Age and philosophy in particular is known for its utopian projects, which, in turn, were responses to events that occurred earlier (World War I, February and October Revolutions, etc.).

The main message of the Silver Age philosophy was overcoming the existing order and the formation of a new society. That is why the Silver Age was rich in all sorts of utopias: from strictly social (clear recommendations and principles for changing society to the most religious (transforming society based on Testaments (Bible) and rethinking them, creating new concepts of their own).

The most prominent representatives are: Vladimir Solov'yov, Nikolay Berdyaev, Sergiy Bulgakov, Pavel Florensky; less known, but more odious are: Dmitry Merezhkovsky (Zinaida Hippus) and Daniel Andreev. These philosophers have developed concepts akin to utopian. However, it is not possible to clearly define these concepts as utopias (if we talk about the strict definition of utopia as some ideal place or order.

It is here that the concept of "dreams" arises, which it is possible to explore within the framework of the socio-philosophical concepts of the Silver Age. In the concepts developed by the philosophers of this period, the concept of "dreams" is paramount, allowing them to be considered as full-fledged social-philosophical concepts.

The concept of "dream" – the desire realized in the imagination. Conscious dreaming is a creative mental activity that occupies an intermediate place between goal – oriented thinking and "outside thoughts".

The author attempts to consider and study the notion of "dreams" in the aforementioned concepts as fundamental and allowing them to be considered as full-fledged social and philosophical concepts.

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THEORY OF JUSTICE AND DISABILITY IN THE MARTHA NUSSBAUM'S CAPABILITIES APPROACH

Nowadays, the questions of social inclusion, fighting against discrimination of people with disabilities, improving public policies and rethinking and reframing of our views on disabilities and mental impairments are very important.

I want to describe how Martha Nussbaum proposes to solve such problems and how she criticizes tradition which obstruct to solve mentioned problems.

The main propositions of Martha Nussbaum:

– Changing our concept of human being, different from social contract tradition, arguing with Hobbes (with his definition of humans as creatures ruled only by desire of profit and fear) Locke, updating concept of Rawls which he took from social-contract tradition and thinkers such as Hume (with his idea of rough equality and circumstances of justice) and Kant (with rationality as a main characteristic of human beings on which we should built our society).

– Instead of this, we should see human beings social beings, who imagine good life, as shared life with share ends , who connected together by many ties as compassion, love, desire of justice. Also, as dependent on each other in every life period, as creatures who require dignity for themselves and others.

– When we talking about people with disability we should remember, that rationality it's not the main characteristic of human beings, but only the one from the others. By building everything on rationality we exclude people with disabilities from our society (in the Rawls conception first we make a society by "normal" rational people and promising to solve problems of other people excluded on this stage of framing society, later. But we should remember that city space, for example, still very hostile to people with disabilities and the only solution is including basic needs of all groups in the main society framing.

– People with severe mental impairments, have same needs and desires as all other humans, and by using capabilities approach we can solve them problems and give that people decent care by changing our public policies and give them chance to realize as much basic capabilities as they can.

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VULNERABILITY OF THE CONCEPT OF "HOMO ECONOMICUS": ACCESS TO BEHAVIORAL ECONOMICS

Tendency in the absolutization of human in the economy, which appeared through Adam Smith, prevailed for a long time in the realm of economic ideas up to the XX century. The creation of the concept of homo economicus ("economic human"), by which a person appears to be a rational individual who constantly strives to build wealth for his own interests, tightly fused with the canonical understanding of economic processes until a comprehensive critique of the concept of homo economicus appeared from the side of economic anthropologists and neoclassical economists. Criticism of the model of "economic human" has led to the creation of another model, characterized by ideas about substantially limited human capabilities, and provides a more complex target function, for which it is impossible to achieve optimum. There is the concept of bounded rationality (G. Simon and O. Williamson).

Based on the conceptualization of Richard Thaler and Cass Sunstein (Nudge, 2008), within the economy we observe transformation of a person from the "econ" to "human", it turns out that each person has two cognitive systems (automatic and reflexive), and not in all cases, it is guided by the latter. Thus, having unreasonable optimism and excessive self-confidence, humans are accustomed to consider themselves rational creatures, while it is only a kind of lure. The authors present "nudge theory" as a logical extension of their position, proposing to consider "nudge" as an aspect of the choice architecture that alters people's behavior in a predictable way without forbidding any options or significantly changing their economic incentives. Such a theory of libertarian paternalism although raises many doubts about its strategic implementation, but it is more closely related to the real state of affairs than the concept of "homo economicus".

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THE IDEA OF THE CITY

The city, probably, is listed as research object, to study which using methods from one area of science, is not enough. I would like to note a certain perspective change in the choice of methods to research cities. This became possible, among other things, due to globalization. Cities development and growth in its conditions have clearly shown that cities are not only

different; developing within a general context and receiving the same input each specific city addresses the set task in different way. Therefore, despite the theories exploring "global cities", we ultimately resort to the specific cities and their experience. Does the emphasis change of what exactly the urban researcher studies: urban societies or the city itself? Modern researchers suggest to shift the research focus from urban social processes to the city itself using the concept of "The intrinsic logic of cities" by Helmuth Berking and Martina Löw. The city is viewed not only as a homogeneous mirror of social processes, but each city is marked by its own individuality, and develops in its own unique way. If we are talking about a city, rather than a typical number of micro-districts, it is worth paying attention to those components that provide the city space with an individual sound and position. None city exists aimlessly, each city has its own idea. The idea of the city is embodied in the myth of the city (this includes everyday knowledge of the city, its historical subjects, collective vision of the city's future by townspeople). Each city has its own myth, and the inhabitants of these cities live in their mythological reality united by a mythological narrative.

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MATERIALISM OF EARLY STOA

One can hardly find any philosophical school in ancient Greece that would be more suitable for the title "the way of life" than Stoicism. We can consider it as the life guide for everyone: from Epictetus (who was born as a slave) to Roman emperor Marcus Aurelius. According to the Oxford Dictionaries even the term "Stoic" means a person who can endure pain or hardship without showing their feelings or complaining. This means that Stoicism is connected with everyday material life. But the main reason why the Stoicism is associated with material world lies in early Stoa.

When we talk about the materialism of early Stoicism, we should discuss four main topics: the history of philosophy, their physical theory, ethics and ontology. When Zeno of Citium founded the Stoic school of philosophy in about 300 BC, he borrowed very specific and clearly materialistic aspects from the legacy of old philosophical schools. For example, idea of conflagrations, which develops the first elements he took from the Heraclitus of Ephesus. There was also Cynics' nomistic ideas in early Stoa. We should highlight that at the beginning of the history of Stoic school of philosophy was concentrated on the division of the humanity and the nature. Stoic ethics is based on the two central ideas of humanity: we are highly social creatures and we are capable to reason. I think that even in ethics we can find signs of materialism.

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PROPOSITIONS AND INTERPRETATIONS

"The grass is green" or "Трава зелена" is an example that realistic philosophers give to show the reference to such independent of language and consciousness essences, as propositions. According to this approach, previous sentences refer to the same proposition [2, 14].

That means that this sentences become acts of affirmation or denial of such essences, as well as acts of thought [4, 241].

This approach can be used as a philosophical background for considering problems of translation and interpretation. In practice the later has a number of limitations at the semantic level, when we come to words more conceptually complex than the mentioned. For instance, in the modern Ukrainian and English translations of the New Testament, the ancient Greek word "θλίψις" is translated as "tribulation" in English [3, John 16:33] or "страждання" [5, Ів. 16:33] in Ukrainian. In both cases, this term has a sensual and emotional impact which shifts its meaning into the field of inner personal feelings. But the original form of the word "θλίψις" is "θλίβω" which we can safely assume as a dominant meaning of the synonymous row of corresponding derivative words; and it has a different meaning. It is a process, or series of events or circumstances that affect from outside, like air pressure or its temperature. It has no emotional and sensual impact opposite to the words used for translation.

So far, we witness that the linguistic expression of original proposition in the translations is distortive due to the lack of conceptually exact equivalences or matches in different languages. Thus, we face the insufficient correspondence between the words in different languages, even though we accept the existence of propositions [cf. 1, 141].

1. Davidson D. *Inquiries into Truth and Interpretation*. – OXFORD: CALEDON PRESS. – 2001. 2. Koons R.C., Pickavance T.H. *The Atlas of Reality. A Comprehensive Guide to Metaphysics*. – John Wiley & Sons, Ltd. – 2017. 3. *New King James Version*. – ed. by Thomas Nelson. – 1982. 4.

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PHILOSOPHICAL ASPECTS OF IDENTITY

Identification with the body, gender, ethnic group, culture, social group, professional community forms the basis of human identity. Where do our

ideas about ourselves come from? Are all our ideas formed by the society, cultural environment, language, traditions and generally accepted ways of thinking? All these questions connected with the concept of identity – the most important mechanism of self-consciousness and self-determination. Body identity. Our body is the first thing that we learn to control and identify ourselves. However, throughout life body changes drastically. Moreover, we can ask: "what unites me with me in the newborn age or with me ten years old?" Modern medical technologies allow people to transplant organs. Of course, we do not lose our identity when we put an artificial tooth in the place of the destroyed one. Nevertheless, if we assume a complete replacement of our body, will we still remain ourselves?

Linguistic identity. Back in ancient times, philosophers talked about the influence of language on our thinking and understanding of the world. In the 1960s, the hypothesis of linguistic relativity became popular in science, which known as the Sapir-Whorf hypothesis. It expresses the idea of the connection of language and thinking. A strong version of this hypothesis suggests that language predetermines human thinking.

Social identity. A person from birth is included in the system of social relations. In traditional social life, there are no problems with personal identity. In fact, of his birth a person belongs to a particular clan, ethnic group, caste or another socio-cultural group. The essence of the problem of identity is that we not confined to the social roles that we play in society. Moreover, perhaps the solution to this problem is to understand that a person is richer than any form of identity that can be offered to him by the modern world.

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THE PROBLEM OF NATIONAL STATES TRANSFORMATION INTO POSTMODERN ONES

The problem of spontaneous restructuring of a social organization, one of which aspects is the crisis of national states, is actualized in conditions of globalization. The basis of the analysis of this problem is the study of globalization by leading foreign and domestic scientists (U. Beck, D.Bell, P.L.Berger, I. Wallerstein, A. Giddens, M. Castells, R.Cooper, F.Fukuyama, S.P.Huntington, Kozlovets M.A., Korzhov O.Yu., Kremen V.G., etc.). Globalization is accompanied by unhindered movement of capital, goods, services, information and technology, which has led to the transformation of national states, placing their borders as obstacles to the inevitable social integration.

The erasing of the borders of national states shook traditional democratic values, which contributed to the erosion of identity based on nationality. The situation is been complicated by the emergence of global migration flows, increase number of illegal migrant workers and refugees. The

answer to the growing social anomie was the radicalization of ultra-right socio-political movements.

The "face" of global political actors changes, the influence of transnational corporations and international organizations on the policy of national states increases, their sovereignty decreases.

The problem of national states we can characterize as transforming into postmodern ones, which is the essential challenge of globalization. It is becoming more apparent global structural transformations of both social institutions, such as the national state, and the logic of social organization itself. Thus, the semantic accents of the sense of "national" change: from the dominant origin to the primacy of values. Mononational (monoethnic) states are possible like societies closed from the benefits of globalization and the world's streams of capital and innovation. Instead of them, self-organized locally-territorial communities of primarily multiethnic origin, united by the values of civil society, emerge on the avanscene of the globalized postmodern world.

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A MIRACLE AS A COMPLEX PHENOMENON

We cannot imagine religion without miracles, and there is no religious experience without the experience of miracles. Theologians consider miracles as the God's action, as an event which is caused by God's will. But, such definition of miracle is inefficient. Phenomenological approach to a miracle allows us to consider it wider and overcomes the limit of confessional theologies' interpretations of miracle. If we sum up the results of phenomenological approach to miracle (Marion, Manoussakis, Caputo), we see that it is a complex phenomenon. A miracle as a complex phenomenon consists of the two inseparable parts: 1) the natural one; in order to emerge a miracle must have the natural or the physical component that is sensibly given; 2) the novel, previously unseen. A miracle is not reducible nor the physical part neither the novel, unseen. It is always whole, saturated (Marion) by deep meaning.

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A SENSORIMOTOR APPROACH TO MENTAL REPRESENTATION

This paper discusses the notion of the mental representation suggested by sensorimotor enactivism. In 90's Kevin O'Regan and Alva Noë started to develop this approach in the framework of the general paradigm – The Embodied Mind enactivism (TEM), as an alternative to functionalism for cognitive sciences.

Analyzing two functionalist views of the mental representation (computationalism and connectionism), the author argues that neither the claim that mental representations are the real inner symbolic structures and source of causal influence (for instance, J. Fodor's language of thought hypotheses), nor the elimination of them to subsymbolic with combinatorial properties (as Paul and Patricia Churchland propose) allow (1) to elucidate the mystery of mental representation phenomenology and (2) to match the content of perceptual experience.

This paper shows that sensorimotor enactivists can overcome the mentioned difficulties. Like all TEM-defenders, sensorimotor enactivists do not want to reduce the represented states to the functional ones but rather to embed them in the whole organism (embodiment of the representations) which in turn is enactive embedded to the environment. From this point of view, O'Regan and Noë argue that perception is a pattern of skilful activity, but not a result of brain operations with inner symbols. In this case, the sense of perceptual experience depends on "knowledge of sensorimotor contingencies...that is, familiarity with the ways sensory stimulation varies as a function of bodily movement" [O'Regan, J.K., Noë A. Response/A sensorimotor account of vision and visual consciousness/ J. Kevin O'Regan, Alva Noë/ Behavioral and Brain Sciences, 25 (4), 2001 – P.1013]. Therefore, in the content of perception, we grasp both: our unique egocentric standpoint from which we perceive the world and the world itself, in which the content is localized in a certain way. Thus, sensorimotor enactivists deny classical representationalism and postulate the representation-in-action.

The author concludes that this proposal includes the opportunity to strike the balance between externalism and internalism, to break the hard problem of the content and to maintain the subjectivity.

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TRUTH-BEARERS AND TRUTHMAKERS

The problem of truth remains to be one of the oldest, complicated and actual philosophical problems. Aristotle gave the first and still most exact definition of truth as correspondence (Aristotle *Metaphysics* 1011b25–8). But the problem is how and between which items should the correspondence be established?

Robert C. Koons and Timothy Pickavance in "The Atlas of Reality: A Comprehensive Guide to Metaphysics" (John Wiley & Sons, Ltd; 2017; 699 p.), chapter 2 "Truthmakres", provide an exhaustive sketch and analyses of different contemporary correspondence approaches to the problem of truth rather within metaphysical, but not epistemological point of view. They maintain realism as a general attitude and in most particular philosophical topics, including the problem of truth. That is why their search is directed to find and establish "truthmakers" with which the correspondence of propositions is to be provided. Such correspondence would allow evaluating and prescribing them a value of truth (at least 'true' or 'false', if not multi-valued).

There could be distinguished 4 main theories of truthmakers: truthmaker maximalism, atomic truthmaker theory, spectral truthmaker theory, truth supervenes on being. Each has its advantages and disadvantages and could be seen as competing with the others. The term 'truthmaker' gets its relevance within the correspondence approaches of truth, and has a metaphysical significance. So far bearers of truth are propositions, contents of human thoughts and linguistic expressions. Evaluating of the truth of a proposition is supplied by a truthmaker to which it corresponds (if true) or does not correspond (if false). Truthmaker is to be real, proposition is to be its non-linguistic, non-intentional dissimilar (to the existing physical issues) representation. Thus truthmakers are presupposed as existent, propositions correspond to them by representing them. Representation can be instated via linguistic tools or mental experiencing.

But neither truthmakers nor propositions are accessible without mentioned linguistic or mental processing. Mental experiencing is also witnessed by linguistic fixation. So, propositions are not available out of linguistic expression, the real world (including its portions considered to be truthmakers) is presented for us within propositions. In such a way, propositions (cannot be properly distinguished from their linguistic accomplishment) are rather not bearers of truth, but truthmakers understood not in terms of being real, but in terms of senses being conceptually appropriate for speech appliance via linguistic expressions. The later are proper bearers of truth.

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THE CHOMSKY-FOUCAULT CONSENSUS AS A NEW STEP TO UNDERSTANDING OF CREATIVITY

Creativity plays a significant role in human practices, especially facing the new challenges of artificial intelligence and informational society. But due to the vague meaning of this notion it is complicated to define the place of creativity in culture, science and education. The Noam Chomsky and Michael Foucault discussion 'On human nature' is valuable for those, who are willing to understand the phenomena of creativity. It presents the opposite approaches, developed in different disciplines, cultures and philosophical traditions and expressed in different languages. At the beginning the stand-points seemed to be completely in contrast. Noam Chomsky considered the creativity as a part of human nature and as a feature of everyday life. This understanding is based on linguistic conception, according to which the simple use of language is a creative act. Michael Foucault insists that we should not overestimate the role of personal creativity, because in every cultural, scientific and political achievement the most important part of it is determined by external conditions. The human itself by Michael Foucault is a product of compilation of different external factors and it is hard to speak of human nature and innate creativity as a part of this nature. There can be only possible innovations, inventions, while the creativity is defined by cultural conditions. Finally a united standpoint was formed in this dispute. It is a great example of how the understanding of creativity can be clarified to such an extent, that finally no contradictions appear. This consensus leads us to a new understanding of creativity.

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PERFORMANCE AND POLITICS

Performance as a collective communicative act of self-presentation that is aimed not only at the mutual sharing of meanings but also at the transformation of social reality and impact on the public sphere seems to incorporate the political dimension. At the same time, performance itself is an essential aspect of the politics as a human public activity. In this context, it could be fruitful to consider two possible ways of the performance being political: political performance (performance's political content or medium) and performance of politics.

Performance as a social phenomenon has a political dimension due to its social transformative potential and possible reference to the political issues with the help of the political means. In particular, aiming to influence a social situation via collective deliberation and communication, performance may have political consequences because as an act of collective will expression it is a liminal situation that may create the narratives and change the public opinion.

However, performance itself may be an instrument used by the political figures so as to enable a realization of the political goals. Thus, this second aspect of interrelatedness of performance and politics is a performance of politics. However, performance is not aimed at the entire faking of social reality but has to realize the political goals through "embodying truth, narrating honesty, projecting fairness, and doing so in a persuasive way" [Alexander J. C. *The Performance of politics: Obama's victory and the democratic struggle for power* / Jeffrey C. Alexander. – New York: Oxford University Press, 2010. – P.12]. Therefore, performance may be a tool of construction and transmission of the political message and at the same time, a space of public discussion and self-revelation and presentation.

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THE RELEVANCE OF SOCIAL EPISTEMOLOGY

Social epistemology is a modern approach to analysis of social reality and social dimensions of knowledge. Especially as a part of philosophy, social epistemology is on forming stage, more controversial than completed field of research. Social epistemology belongs to the modern tendencies that change traditional epistemological points due to the interdisciplinary character of ideas. Social epistemology preserves both "heritability" to traditional epistemology and its problem views and the practical measurements, social practices by terms of their affect the producing process, the process of acquiring the reasoning of knowledge. Conceptual and theoretical approaches of social epistemology allow to sum up the following: exists variety approaches towards social epistemology. On the one hand, it preserves the focus on the tradition epistemology, which preserves the focus on the tradition epistemology as knowledge. The social sense is the field for knowing individuals, which features the precise acceptance of cognitive agent the statement and believers of the other agents. On the other hand, social epistemology rejects or even objects to traditional epistemic notions of knowledge, belief, truth. The analysis of modern discussion of social epistemology urges the question about how to determine the "measurements of collective (group) mind". It needs detailed studying.

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PHENOMENOLOGY OF INTERPERSONAL COMMUNICATION AS A SOURCE OF HUMAN ANOMALY

The purpose of this study is to identify the phenomenon of communication in philosophy and psychiatry. The authors propose the phenomenology of interpersonal communication as a source of human anomaly. The theses show the study of the subject's logic in the philosophical and clinical discourse as a transition from the consideration of its phenomena of internal experience to the analytics of the concepts of communication. It is proved that the openness of the child is not only a risk, but also an advantage, because he has a chance to become a free creative person, as well as the opportunity to acquire a disease. The main reasons are not biological, but communicative and sociocultural factors.

Modern social and cultural conditions of human development are characterized by a constant crisis and an unstable system of values that contribute to the assimilation of pathological patterns of interpersonal communication and lead to the development and increase of the population with pathologies of varying degrees. One of the reasons for such pathologies is schizophrenogenic communication, a phenomenon discovered in the middle of the 20th century and reopened at the beginning of the 21st century due to an increase in the number of depressions and anxiety disorders. This concept can be used to develop a common vision of interpersonal communication in philosophy and psychiatry.

The misfortune of the concept of schizophrenogenic communication may lie in the fact that society as a whole may be pathological, or traditional and state institutions may contribute to pathology. The idea is to focus on the environment, not on the person as such.

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W. SELLARS' THEORY ABOUT THE CONCEPTUAL CHARACTER OF INTUITIONS IN KANT'S THEORETICAL PHILOSOPHY

In the first edition of Critique of Pure Reason, Kant deploys the doctrine of the transcendental power of imagination. He refers to it as a function of understanding, which is carried out at the level of a priori forms of sensibility. The result of this function is a complex structure of receptivity, i.e. sensuality,

in which subjects of experience can be represented. In §26 of the Transcendental Deduction Kant introduces a subtle distinction between the notions of the form of intuition – space and time as a formal manifold – and the formal intuition – a complex space-time continuum. Kant refers to space and time not as structures, ready to represent the objects of experience, but as "scaffolding", which need to be transformed into structures of experience by the action of the concepts of understanding.

W. Sellars offers an original interpretation of the notions of intuition and representation. He notes that we cannot follow the interpretation of sensuality and intuition as having a passive character. For Kant said that knowledge is of two types: a) discursive, which is carried out in the form of predicative judgment and b) intuitive, which is carried out in sensuality. If we accept the thesis of the passive character of receptivity, it will be unclear how could we consider intuition as a form of knowledge. Sellars concludes the necessity to consider intuitions as having conceptual nature.

He refers to the Kant's doctrine of self-affection. According to his interpretation of this doctrine, the structure of receptivity, as the ability to get impressions and represent particularities, is constituted by two acts of affection: by things in themselves, which give the matter of experience, and by understanding, which provides the unity and consistency of this matter. In Sellars' opinion, this justifies Kant's thesis about intuition as a type of knowledge.

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ON THE ORIGIN OF MATTERING

How do things and people start mattering, acquiring meaningfulness and making sense for us? What are the prerequisites and structure of human experience that enable the mattering? One of the philosophical attempts to answer the questions regards the sense as a product of the subjective activity of consciousness (die Sinnbildung in Husserl's phenomenology) whilst other projects insist on the non-subjective origin of sense (Marc Richir's 'sens se faisant'). An idea to reconcile two approaches, none of which reflects a comprehensive nature of the sense formation, could involve a 'genetic' framework for mattering.

Mattering is bilateral: both what matters and to whom it matters have equal standing. Their convergence is conditioned by the mutual experience of each parties' stories and narrations. Henri Maldiney's concept of transpassibilité demonstrates how a human rhythmized experience includes structural readiness and openness to perceive something alien and impossible, which affects and infects us. Rather than being an abstract entity, signifi-

cance is created through an enactive relation to the world and formed in the act of an ongoing recognition between the self and the other.

However, it might be objected that a narrative, linguistic and historical ideology of mattering does not always provide a fusion of shared stories to establish a meaningful situation. Pain or silence, which often accompanies mattering, exhaust language resources. Therefore, another background constitutive to mattering should be found – body. Karen Barad's theory of intra-action proves that mattering does not separately preexist the procedures of acquiring sense; it is grounded in and emerges from the vital, material ability to act, bodily movements, (re)configurations and eagerness to become something, aliquid. Since mattering uses the conditional tense potential of possible worlds, it exists in the virtual ontological status. If one can imagine a future timeline where the chosen thing is valid and meaningful, then this object becomes a mattering object in the actual world, i.e. its actuality condenses through the touch to the multitude of indeterminate, not-yet real options. A haecceitist position is used to prove a mistake of reducing possible worlds to linguistic entities as the actual language does not have capacities to describe all hypothetical mattering situations.

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THE OTHER, THE ALIEN, THE ENEMY

This assignment seeks to investigate a relation between the Other, the Stranger and the Enemy. These figures are byproducts of certain social order. The process of organizing – is the process of defining the "familiar" and "foreign" boundaries: isolating, limiting, inclusion and exclusion. Every culture, every society products certain norms and moves within certain limits. The sample of the European "norm" is a white heterosexual man, a Christian, who possess a wife and children. Everyone who deviates from this pattern, so homosexuals, transsexuals, disabled or homeless person, single mothers, addicted person (alcohol, drugs), older people, representatives of national, religious and racial minorities, a gynecologist legally removing pregnancy, woman who had abortion in the past, former residents of psychiatric clinics – is "different". An enemy can become anyone, both the Other and the Alien. Without the enemy, no power will be maintained, so it generates enemies from various sources. Bernhard Waldenfels argued that the Alien is a border phenomenon. It emerges on the outskirts of each order as elusive in what is graspable, unregulated in what is regulated. The Alien is a-topical and a border phenomenon: there is no place for it in a given order. This paper has clearly shown that the notion of the Other refers to anthropological diversity, whereas the notion of the Alien – to normative level. In the process of social world's structuring, otherness can

remain only otherness, but it also could become Alienness. When in a relationship arises the felling of incomprehension, anxiety, disgust, threat, fear, then the Other would become the Alien. This assignment examines such form of alienation, as: concepts of un-human, postcolonial, monstrous, and undead (according to Jeffrey Jerome Cohen), category of dirt (Mary Douglas), disgust (Julia Kristeva), stigmatization (Erving Goffman), discrimination and labeling (Ewa Czykwin).

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SELF-AWARENESS OF ROBOTS ACCORDING JUNICHI TAKENO

Nowadays researches in philosophy of artificial intelligence build strong theoretical hypotheses but frequently they are not so close to practical disquisition. In this thesis I want to talk about very practical research of Junichi Takeno, Japanese professor at Meiji University, which conducted experiments with robots to show how they could develop self-awareness. Takeno claims that he first came up with a computational module called MoNAD, which performs the function of self-awareness, and then he built an artificial consciousness system by formulating the relationship between emotions, feelings, and mind, connecting the modules into a hierarchy. This robot could recognize itself in a mirror and imitate behavior of other robot. It leads us to a thought about self-awareness, compassion and empathy not only for other robots but for humans also in perspective. These results could be very useful in philosophy of artificial consciousness and turn researches from imitation modeling of grown human to development gradual evolution of self-sufficient artificial intelligence.

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"MENTALITY" AND "WELTANSCHAUUNG": RELATIONSHIP BETWEEN CONCEPTS

Usually the prominent parameters of the "mentality" are half-consciousness (irrationality), collectivity, and a certain temporal inertia (or cognitive constant). Weltanschauung is considered a "theoretical" component of the mentality, which can be expressed in concepts and ideas, asso-

ciated with personal choice and variability (refer to the need for "the formation of a worldview").

We argue that the relationship between the concepts of "mentality" and "Weltanschauung" looks somewhat more complicated than in the conventionalized scheme in the post-Soviet philosophical discourse.

First, etymological considerations do not make it possible to distinguish between "mentality" and "Weltanschauung" by dichotomy, irrational / rational. The German word "Weltanschauung" as its component has "Anschauung" – intuition, sensual contemplation. Some thinkers (German romances, Dilthey and völkisch ideologies) viewed the world as a spiritual foundation of philosophy, or even as an irrational national "spirit", embodied in proverbs, fairy tales and myths.

According to etymology, the French "mentalité" has more grounds to consider itself a concept that reflects a clear and rational thinking than the foggy-mystical German "Weltanschauung", since it comes from the Latin "mentalis" – intellectual, that is, it is associated with modes of ration and only subsequently acquires certain irrational rice. Secondly, paradigmatic remarks relate to the use of the concepts of "mentality" and "Weltanschauung" in various scientific and ideological constructs: if "Weltanschauung" occupies a prominent place in the categorical scheme of the German "philosophy of life", then "mentalité" is clearly related to French structuralism and the historiography of the Annales school. With all the diversity of interpretations of the concept "worldview" in it the principles of the German philosophical and romantic tradition are viewed. The "Weltanschauung" can be considered "the brand of German romanticism", its Slavic derivatives (Polish – "światopogląd" and the Ukrainian "світогляд") bear the imprint of the spirit of the "spring of peoples" in 1848.

Thirdly, pragmatic considerations make us reckon with the meanings and connotations that have become almost customary in our humanitarian discourse. In spite of the metaphorical meaning, the meaning of the concepts of "mentality" and "Weltanschauung" is blurred, they are intuitively understood by the communicative community as fundamentally different as in the coordinates consciously-unconscious, and in the parameters of the individual-collective. Thus, the relation between the concepts of "mentality" and "Weltanschauung" has a very wide range: from identification (outlook = folk mentality) to opposites: when a clear, deliberately chosen personality "Weltanschauung" is opposed to spontaneous, inert, unconscious "mentality".

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RECONCEPTUALIZATION OF THE MIMESIS IN THE CONTEMPORARY PHILOSOPHY OF CULTURE

Performative turn in contemporary philosophy requires reconsidering the attempts to study culture. It became a consequence of the so-called compaction of history. The hermeneutic perspective of the 'cognition of the known', which emphasises the temporal horizon of tradition, is changed with spatial order of the scene. A main agent of the new spatial paradigm is the body that can both perceive and create space. This doubled way of bodily existence is mimesis. Mimicry illustrates in the best way the real human nature as a bodily and spatial organisation of the response to the challenge posed by reality. The utmost second-ordered turns out to be sensitivity to the Other endowed with primacy.

Mimesis has three aspects: ontological, social and linguistic. Ontological mimesis signifies the creation of surfaces for orientational distinction ('existential maps') that is provided by sensual intellect, or aesthetic logos. Sensual intellect follows the pluralism principle, which envisages establishing the network of distinctions. Orientation in such a network is susceptibility. Social mimesis creates an inter-bodily network that par excellence finds fulfilment in upbringing and education. Mastery is an orientation in this network. Linguistic mimesis forms a poetic network, which is based on metaphor's intentionality. Orientation in this network is emphaticity, expressiveness.

Thus, the revision of the mimesis concept transcends it beyond the narrow limits of art studies established by Aristotle. This concept enables revealing of the unconscious and pre-predicative conditions of cultural life as well as the Other's role in it. This is possible through shifting mimesis to the intersection of aesthetic, anthropological and ontological contexts.

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FREE WILL DISCOURSE

The discourse of free will makes possible the formation of representative and discursive semantics of the European lifeworld and culture, with a certain aesthetic experience inherent to them with its main tastes and perceptual orientations, prompting the projection of a cognitive-discursive and logical

matrix that is common with others. Therefore, the warning arises against attempts of thoughtless deconstruction of the "free will", discourse, which make possible inconsiderate conclusions and decisions. At the same time, we understand that for the sake of a new existential support, the deconstruction of classical metaphysical discourses brings thinking beyond the scope of the totalizing verbal-metaphysical practices and converts to searching for the authenticity of life as to the "truthfulness" of being itself, helping to overcome the meaninglessness of many life problems and situations. At the same time it is worth to emphasize the importance of modern neurophysiological research that is capable of freeing a person from fears and personal disasters, making it possible for mankind to look at the world differently; they contribute to a re-evaluation of the status of a marginal person in a society. More specifically, in order to analyze the problem of free will, it must be distinguished the difference between "freedom of will" and "will power", "freedom of choice" and "conscious choice", since in the case of convergence of "freedom of will" and "freedom of choice", one must accept the fact that a person automatically has the freedom to choose, which is doubtful.

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TRUST, RELIABILITY, DISAGREEMENT: SOCIAL EPISTEMOLOGY

Social Epistemology is one of the contemporary trends which allow rethinking the epistemological problems. As the trend in philosophy it is at the stage of formation and its characteristic feature is incomplete. The researches of the last decades pointed out the existing differences in the choice of theoretical grounds. They deal with the viewpoint on "social", considering its influence the processes of gaining, reasoning and spreading of knowledge (E. Goldman, D. Bloore, S. Fuller, F. Kitcher, J. Lackey, F. Pettit). Social Epistemology is closely related with a wide range of cognitive, social and human sciences that explore the cognitive process from interdisciplinary positions.

In projects of this trend the problems of social nature and social conditionality of knowledge and cognition are researched. The approach of Social Epistemology provides for the study of social practices (law, democracy, education) in terms of their impact on the process of acquiring knowledge. Social Epistemology preserves continuity of the classical epistemology but focuses the interest to practical life. Such approach involves attention to the fundamental philosophical problems related to knowledge, science, truth, faith, normativity, justice and to creating a common future through the inclusion of ideas of humanity, morality, new technologies.

Social Epistemology describes scenarios for complex contexts where epistemic subjects interact between each other in order to build up trustworthy and reliable knowledge. That is why values of knowledge, trust, disagreement, reliability, testimony are in the center of current research. The approach of Social Epistemology is relevant for understanding epistemological, moral and psychological features of any domain of human interaction where disagreement is a part, including political and religious conflicts. The aim is to justify the possibility of a dialogue between perspectives.

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THE PHILOSOPHY OF THE SUBJECT AND THE IDEOLOGICAL CHALLENGES OF MODERNITY

Any ideology needs to be legitimized, that is, free and full recognition based on the values adopted by the community. Since ideology is a certain way of representing the world, it requires appropriate justification, including a metaphysical one. The proposed article is not focused on a shift toward research in the field of political technologies and is not limited to the epistemological dimension of considering ideology as an illusory form of collective consciousness. It aims to study the phenomenological – ontological turn in the understanding of ideology.

Modern Western thought adheres to the postulate that ideology is a delusion, a transformed, illusory consciousness. Such a negative view of the whole essence of ideology and its role in society was presented in the works of TA Adorno, L. Althusser, R. Aron, O. Lemberg and others. However, in our opinion, we need to focus not only on the criticism of ideology as a kind of becoming in another form, but also on an analysis of its feasibility. The subject as a carrier of ideology in modern society is decentralized; his identity is in question. However, ideology is directly related to the subject, and therefore there is a real need for its understanding. The purpose of this article is to analyze the conditions of the uprising and the existence of the space of the subject of ideology thanks to philosophical archeology. Rejection of subjectivity can have serious consequences for ideology, since it can lead to the destruction of the basic human values on which modern social life is based. Modern ideology becomes the object of criticism, whose supporters trace the corresponding gaps in the subject's contemporary discourse.

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SENSE COLLAPSING AND SCHIZOPHRENIZED UNCONSCIOUS

XX century is characterized by the series of inescapable changes that made European humanity and westernized 'supplements' come into an era of commercialized science, art and every single particle of human nature. Ethnical, religious wars and conflicts, economical, social and political crises resulting in atrocious totalitarian regimes and intensification of schizophrenized sufferings with simultaneous rising of consumerist comfort and wealth, lead to the loss of metaphysical ideals and gaining of irony, primitive simplicity, perverted beauty and transgression. Kristeva analyses postmodern epoch of nihilism with its perverted, anonymous, ironic subject in her works such as 'Tales of love', 'Powers of horror' and 'Black sun'. They constitute a triadic structure of narcissism with respect to postmodern loss of transcendence which Kristeva formulates as loss of love, loss of loss and symbolical differentiation with appearance of abjected things (objects) as guarantee for the symbolic law and loss of semiotic level. In other words, intensification of modern pathologies as collapsing of sense is happening, according to Kristeva, because of the symbolic law fortification by means of overwhelming syntactical reason as postmodern metaphysical phantasmatic reality. Deleuze describes pathogenesis of modern culture as the results of vertiginous devotions to schizoid-paranoid positioned deepness. In other words, Deleuze focuses not on the various exemplifications of sense formations, but on the ontology and cosmology of sense producing. Sense doesn't exist as properties of series committed to schisofrenized unconsciousness of desiring machines: it's the effects of surface that are always constituted by problematizing, generating in heterogeneous entities of antinomously specified series of objects and their hypostasized analogues. Deleuze formulates three functions of the sentence. They are denotation as indicating the object-referent of nonlinguistic reality, manifestation as enunciation produced by linguistic Cartesian subject, and signification as the relations of the notions inside linguistic reality. Sense can't be reduced to one of these functions: it is always generated by sentence and, at the same time, it is transgressed from linguistic materiality. Sense constitutes its own existence only by being retained and suspended.

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INTEREST IN THE PROCESS OF BECOMING AN ACTIVE CREATIVE PERSONALITY

The article defines the needs as the basis of human interests. It is noted that interests, as well as needs, are the driving force of activity, behavior and actions of people. In the theoretical substantiation of the process of self-actualization of the individual, the question of the formation, awareness and realization of the interests of individuals occupy an important place. After all, the problem of the relationship between morality and interest is complex and multifaceted, it unfolds in a number of independent aspects and problems, in particular: interest and morality, interest and humanism, interest and education of man, the influence of the environment on the formation of human interests, the balance of social and personal interests.

It is emphasized that the modern concept of personal interest is a strange blend of two opposing concepts: Calvin and Luther's – on the one hand and the concept of progressive thinkers, starting with Spinoza – on the other. Consequently, the public interest has a definite structural composition, which is associated with the depth characteristics of social life. The peculiarity of political interests is that they are closely linked to the mechanism and methods of exercising power in society. In the political interests of active people, considered in their direct empirical existence, the attitude towards the system, state, party, public institutions, and the authorities is expressed. One of the important sources of development and stimulation of spiritual interests is the professionalization in various fields of spiritual creativity. It is emphasized that it is through professionalization that the mastery of the secrets of spiritual production is carried out, through which the past achievements of culture and civilization receive new incentives for life, are modernized, become the subject of the spiritual interests of present generations.

It is found out that the needs of interests and values are close and at the same time not identical fundamental concepts. They are made in the history of public opinion to indicate the immediate causes of social action, as a result of which there are changes and transformations in various spheres of life. Therefore, the philosophical analysis of these categories is inseparable from the study of real life situations, social practices, from the analysis of the actual problems facing our society. Values are disclosed as interests that were separated during the development of history itself through the division of labor in the sphere of spiritual production. But it is stated that objects of such interests, objects of human aspirations in this case is a certain spiritual meaning, which is in a special concentration of feelings and thoughts embodied in models of beautiful, true, kind, noble. However, the most effective

form of connection between values and interests is the connection between certain traditions, directions, schools of spiritual creativity and political institutions that determine the life of society at the moment.

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POSITION OF OBSERVATION IN HUMANITIES

Philosophy as the Science of Consciousness primarily deals with the phenomena of mindfulness in the widest range of human being (being-in-the-world) measurement. That is the point of immanent observer (V. Palaguta). This point is special. It has the existential ground. Immanent observation being opposed to the transcendental one is a kind of quantum physics method. The result of the observation is being dependant on the very observer's space (that is formed by the symbolism of the world the observer belongs to). The category of social space is to be differentiated from the other space notions as it meant to be in classic mechanics (space is the container of events). But the social space considers the Lacanian's Imaginary-Symbolic-Real triad of the Subject as it represents itself in discursive practice in performative actions. So the consciousness is structuralized discursively as it is understood in scientific psychoanalytical theory. Words are having fluid meanings that change in interactions, open communicative process. Discourse is the special way of communication and world understanding. All the objective reality is structured as discourse (E.Laclau, Ch.Mouffe).

Immanent observer position is the very human position. It is the very sociological thinking condition. A. Pyatigorsky and M. Mamardashvili are the pioneers of it's investigations in the Soviet Union. This immanent observer's approach tends to lead historians of philosophy to the practical work that only deserves to be called philosophy. We, the teachers of critical thinking, critical thinkers, phenomenologists, face to the reality of human being's world that is either linear or exclusive but multicultural. This calls us to answer the challenges of the time demanding to fix the joints of the corrupted world, to be honest with ourselves and to admit that we deal with singular facts at least in Sociology, Political Science, Pedagogy and History. Explanatory analytical approach should give the way to the descriptive one as W. Dilthey commanded an as Z. Freud and his famous French follower cultivated it.

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THE ROLE OF MEDIA IN THE CONSTRUCTION OF SOCIAL REALITY

The article explores how the media construct social reality. Mass media appear as a medium of self-description, autopoiesis. This term was borrowed from biology F. Varela and H. Maturana – in biological science, it denotes the ability of living systems to reproduce their structures. Niklas Luhmann transmits this concept in his theory of society. He argues that social systems are autopoietic systems that constantly reproduce themselves.

In the sphere of the mass media, an autopoietic system arises itself, and it no longer depends on the surrounding circumstances. There is operational closure, as a result of which the system produces own operations from itself and no longer uses them for the production of interactive contacts with the internal-social outer world. But instead focuses on its own systemic distinction of "self-reliance and other preferences". [Luhmann N. The reality of the media. / transl. by A. Antonovsky M.: Praxis, 2005. – p.70].

Therefore, the important phenomena in the functioning of the mass-media system are those that are fixed in the theory of Luhmann systems by the terms "self-referencing" and " external-referencing". Luhmann shows as an example the topic of AIDS: it is by itself not a mass media product, the media only pick it up.

The reality of the media is mentioned in a dual sense: the reality of the media, their real reality – lies in their own operations. In a different sense, media activity is considered not merely as a sequence of operations but as a monitoring of operations. Thus, the reality of mass media can be show in two aspects. The first aspect relates to the so-called "real reality". It consists of its own operations – printing, broadcasting etc. The second aspect of Luhmann is associated with the reality that looks like a reality for the audience. In other words, this is a special construct – the media reality is created, "mass media reality".

Section 3
"HISTORY AND PHILOSOPHY OF SCIENCE"

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**RATIONAL CHOICE: A SURVEY OF CONTRIBUTIONS
FROM ECONOMICS AND PSYCHOLOGY**

The paper discusses the interface between economics and psychology in the history of economic thought. I investigate whether neoclassical standard rational model of economic decision-making may be supplanted as the dominant research program by relatively new competing research initiated by a community of behavioral economics and associated work in the field of experimental psychology.

Starting from the analysis of human behaviour on markets, modern economics has developed a fully rational model of economic decision-making. The economic methodologists have developed the set of principles that demarcate economics from psychology almost completely. The most mainstream economists insist that theory of rational choice describes certain regularities in human behaviour on markets and that preferences are not much about individual psychology. The explanation is regarded as economic only if it explains the human behaviour in terms of the rational choices of economic agents. The analytical framework for this account is well-known as revealed preference theory (P. Samuelson). This economic approach to human behaviour has been successfully applied to areas outside of market arenas, crossing the disciplinary boundaries of sociology, psychology, political science, law, history and neuroscience. This approach often termed 'economic imperialism' (J. Buchanan, G.Becker). The significant changes in the treatment of rationality have been initiated by branches of economics such as behavioral economics, neuroeconomics and evolutionary economics. Having emerged over the last half of the twentieth century the behavioral economics (A.Tversky, D. Kahneman, R.Thaler and others) has identified a large number of anomalies or deviations from the standard model of the rational-choice theory. Behavioral economists do not merely develop a critique of rational-choice theory. Stronger and more radical conclusions that have been drawn are that people are "predictably irrational" because they keep making systematic and widespread mistakes. From this perspective, economics should modify the narrow conceptions of rationality as maximization of self-interest or personal welfare. On the other hand, those defending

standard economics argue that their findings should be considered as valid argument against the model of homo economicus. But their findings not target the two dominant conceptions of rationality within economics: rationality as maximization of self-interests and rationality as internal consistency of choice. Moreover, the revealed preference theory has received the contemporary, "neo-Samuelsonian" version in writings of some methodologists such as (D. Ross, 2005; F. Gul and W. Pesendorfer, 2008; K. Binmore, 2009). According to their view, the choice (or preference) concept in economics refers only to observable choice behaviour, thus "psychological finding have no bearing on the concept". There is now considerable evidence that the new research have generated a whole range of methodological issues and philosophical debate around the issue about the extent to which behavioral decision research should be introduced into economics. The change in the economics research also raises questions about the nature and direction of economic methodology.

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PHILOSOPHICAL COUNSELING IN UKRAINE, CONCEPT FORMATION

Starting from 80s, philosophical counseling popularized, though nowadays meaning behind the term, as well as practical part of philosophical counseling is in early development stage. It is considered that philosophical counseling was found and as a profession and movement, which is different from psychotherapy in 1981. The time when Gerd Achenbach started philosophical counseling in Germany, in 1982 founded German Association of Philosophical Practice, first magazine came out 1987, named "Agora" which later became "Zeitschrift für Philosophische Praxis". In Ukrainian National university "Ostroz'ka academy" in 2017 during their "BIT discussions", training on "Coaching and philosophical counseling" was held by prof. Barbara Chardibon from Philosophical Institute of Zielona Gora University. As stated on academy website, "Ostroz'ka academy" planning to launch certification program for their students on "Coaching and philosophical counseling". On top of that it's going to be a specialization within Philosophy speciality[<https://www.oa.edu.ua/ua/info/news/2017/14-05-02>]. Philosophical counseling – is transdisciplinary cognition strategy and a mix of different theories and practices, focused on practical problem solving, based on transition between different senses and contexts. During the philosophical counseling process multiple disciplines merge together in order to understand complex objects, among others human, it's formation, cognition, existential questions, learning experience, craft and interactions with society. Human perceived as

a system, which has certain psycho-physiological development, own creative part, plus reflexive, emotional and cognitive complex.

Philosopher consultant analyses which processes are happening in society, existential questions and how humans understand the world around, which senses this society has, consultant is interested how those senses are translated, methodologies of thinking, self identification processes. Also consultant helps with research, realize and recognize philosophic aspects of self ideological system. Methods and directions of philosophical counseling differ, which gives more opportunities to broaden the research field and embraces creation of effective practices.

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**ON THE ISSUE OF INTERDISCIPLINARY RESEARCH:
DIMENSION OF PROJECT**

The theme of interdisciplinary research appears to be one of the leading scientific discourse in the modern world. Interdisciplinary research, for the most part, has an exclusive existence, since it involves the creation of a team of researchers to address the multidisciplinary problem. Such a team makes sense only as a single case – a project, and new challenges require new projects and teams.

We consider interdisciplinary as a form of scientific connection in the broadest sense of this word. According to what disciplines are included in temporarily created projects for solving a certain problem, depends the nature of the emergence of new knowledge, methods of its solution.

As a result of the methodological analysis of interdisciplinary connections, we came to the conclusion that they have such an attributive characteristic as dynamism. It is a consequence of the permanent receipt of new data by empirical implementation of theoretical positions, monitoring studies, complementary achievements of various scientific fields to the internal structure of a specific interdisciplinary researching project. We believe that the existence of modern scientific developments in disciplinary research practice finds its realization in project form of organization of scientific research. Consequently, the rapid interest in the project as a form of organization and existence of scientific research, in our opinion, justifies the methodological significance of the phenomenon of dynamic self-organization of the scientific community. Thus, all interdisciplinary relations today should have as a substantive basis the project dimension as an organizing factor for scientific practice.

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MULTIVERSE: PHILOSOPHICAL REFLECTIONS ON THEORETICAL IDEAS AND EMPIRICAL DATA

Cosmological conception of Multiverse was formulated on the base of unitary gauge theories in Physics of high energy. Theoretically expected the quantum fluctuations of original scalar field in vacuum state and different variants of local symmetries breaking in process of Early Universe expansion were the reasons for cosmological idea of many possible worlds or Multiverse. Together with inflationary cosmological model these ideas successfully solved the problems of Big Bang theory with explanation of observable quasi-Euclidean geometry in our world and isotropy and homogeneity of space on mega scale. New observational data, especially discovery of accelerative widening of space, so as problem of dark matter and dark energy put for cosmology the new questions. These questions need to be philosophically comprehended. Interesting understanding of notion "matter" in situation of many worlds was offered by Professor Sergiy Krymsky in 80s. He considered each of possible worlds as "matter, kept in its specificity", which existed in its own space and time with its set of elements, physical laws and constants. However his considering the original vacuum state of scalar field as non-being is not satisfied for the reason that its heterogeneity defines further places for becoming of Galaxies. In my submission I am going to consider the ideas about ontological status of origin state of Early Universe in modern cosmological Multiverse theories and to discuss the possible antinomies in these transcendental ideas and their difference from Kantian ones.

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FORMATION OF INTEGRATIVE METHODOLOGY IN THE CONCEPT OF "MODES OF EXISTENCE" B. LATOUR

The methodological guidelines of B. Latour deserve close examination, since they reflect the modern processes of the new integrative methodologies formation of for the study of social phenomena. B. Latour in his study "Enquête sur les modes d'existence. Une anthropologie des Modernes" (2012) believes that it is time to change the attitudes that dominate in modern society, these attitudes are determined by the modern, or more precise-

ly, by the belief in the modern. Such attitudes made it impossible to understand the other (other cultures, for example). The values, which were a reflection of the installations of modernity, were, in general, binary. Thus, the interpretation of what is happening, its assessment has always been based on such binarity (there is our culture and others). The modern position of Europe in the world, forcing to change the installation of modernity, re-create values, make room for new values. We are talking about the formation of a new diplomacy in a plural world. It is also about the re-creation of European metaphysics. This means that, being in post-metaphysical time, we have the necessary distance in order to survey pan-European metaphysics and the type of rationality in which Eurocentricism was embodied. The task for the culture as a whole is to produce and generalize the multiplicity of projections of what is happening, thereby freeing itself from the attitudes of modernity. The most sensitive to change is contemporary art, in which the aspirations for liberation from binary evaluations are extremely embodied. The project of B. Latour consists in an attempt to re-record what is happening and see what has changed. Overwrite means to recreate. The methodology of this re-creation is based on the concept of linguistic acts of Austin and his followers. After all, language is, among other things, a form of the installations fixation. Probably, what is happening and its representation no longer coincide properly, which means that what is happening (in the modern world) already requires a new language, an adequate form of articulation of intuitions and anticipations. But the researcher speaks of "ways of existence" and further on modes of existence. It means, it will inevitably be talked about both metaphysics and ontology. But is pluralistic ontology and integral metaphysics possible for Europe? This is the task of the future. The question is how to transform the understanding of a social institution and values in their relationship.

In the context of our research project B. Latour intersects as follows. Three hundred years of modernity is three hundred years of myth as a social illusion. After all, the myth to perform different functions and above all the following: myth is the natural and inevitable form of attitude to the world; the myth of being plastic and dynamic education, has different extreme points in which the myth is almost impossible to recognize; myth as a social ideology: in this sense there are two options, a myth as a social illusion, which became an ideology (fascism), and a myth that developed naturally from the spirit of the people (ancient Greece). In general, myth as truth, myth as illusion (individual and social), and myth as ideology (political dimension). It is curious how the myth manifested itself in the modern period. The first stage is the overcoming or expulsion of a myth from everyday life at the beginning of the 16th century, in exchange a scientific picture of the world was proposed, which in principle cannot satisfy a person. Then the formation of modernity as a social illusion, that is, an artificial form of social attitudes, based on rational provisions and rationalistic instructions. In the end, the social illusion of modernity has become a political ideology, both left and right. At this stage, the myths in everyday life, which have been preserved in different

guises throughout the history, these myths, thanks to new forms of communication, synchronized and gradually begin to emerge as social myths. But we will develop these provisions later separately and in more detail. Now we should only note that using different methodological tools, however, intersections can be found both in research strategies and in the results between our research and the project of B. Latour.

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**TIME AS FUNDAMENTAL CATEGORY: FROM MYTHOLOGY
TO QUANTUM PHYSICS**

Time is the most important basis of the world's existence and human existence in general: it defines any changes, motion, formation, development of all existing; alongside the space it forms the basis of physical and social reality; allows to observe and research various processes, events, situations; denotes birth and death. It creates a universal cognitive strategy: to see the world in its change and development, to find temporary relationships and order in everything. Therefore, without any notion about time, it is impossible to study any science that most often focus own efforts precisely in the field of research of the temporal characteristics of the knowable objects. The purpose of this study is to analyze the problem of time in the historical and philosophical aspect with the advent of a modern understanding of the problem. In order to understand where the religious and philosophical systems get their ideas of time and its variability from, it is necessary to understand the origins of the problem of time. Understanding the nature of time firstly begins in a myth, and exactly the mythological notions of different cultures expose the deepest, archaic stratum of its senses. In ancient Greek philosophy, similar concepts were transmitted with the terms "eon" ("life age", "eternity") and "Chronos" – time as an amorphous and passive measurer of the course of events. The end of the world means the end of time as a Greek chronos. At the Omega point there will be no time usual for a person as a moment between past and future. Every era and tradition has own notion of space and time. Newton's nonlinear homogeneous space and time that extend evenly in all directions, but heterogeneous anisotropic, "curved" space and heterogeneous, cyclic or spiral time, each of which is capable to condense or discharge and, consequently, has different dimension. Modern physics and astronomy are absolutely impossible to imagine without the concept of "time". The scientific concept of time is part of philosophy along with the first

advancement of physics, and is traditionally associated with such names as G.W. Leibniz and I. Newton. The notion of absolute space and time takes the completed form in Newton's natural philosophy. His concept includes an absolute space (infinite length serving as the repository of all matter) and absolute time (even infinite duration). Newton's absolute time is physical, it is a real condition for the existence of all things. New scientific progress in the early XX century forced to reconsider seriously the foundation of physics. Raising a question: what is time allowed to get deeper into the sense of physical laws. Indeed, whence follows that the time should be the same in all reference systems? A. Einstein first came to this idea. Beginning with the theory of relativity, it is no longer a matter of absolute time, it is excluded from physics and "returned" to philosophy. Essentially, modern physics has completely revisited own knowledge of classical physics about time and space and came to the fact that basically can neither describe nor measure time, therefore, the concept of "time" returns again to the line of philosophy as an ontological concept.

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TO THE PROBLEM OF THEORETIZATION OF MODERN GEOLOGY

One of the major challenges of scientific methodology is the issue of accelerating the process of scientific theoretization. On the one hand, this is explained by a high level of theoretical abstraction, complex internal structure of scientific knowledge, and, on the other hand, by its various connections and relations with empirical knowledge, etc. Theoretization processes run at a different pace and have their idiosyncrasies in various natural sciences.

In its theoretical substantiation geological science is lagging far behind biology and geography, not to mention physics and chemistry. Fundamental sciences have always aspired to construct more or less general theories in which their achievements at a certain state of development would be synthesized. Theoretical geological constructions are too far from the ideal of the theory of more advanced branches of natural science, and the ways and methods of elaborating its own theories are not sufficiently studied by philosophers, and geologists – the methodologists of the science.

The range of views on such issues as the content, boundaries and methods of theoretization of geology is extremely broad, but there is no unanimous opinion as to the most optimal way of theoretical geology development. Modern science suggests such a formulation of a theory that combines the facts which were previously explained by means of various unconnected theories, that is, in the form of systematization of theories, which

stems from a fundamentally new approach to the description of objects of science. The approach is aimed at putting forward some very general principles to be used as a core for a system of theoretical assumptions that describe the facts of observation not only because they are the basis of the theoretical system, but also its outcomes.

Thus, the basic principles of the theory are marginally general methodological principles, which are chosen in such a way as to ensure a good convergence of the theoretical outcomes and experimentally established relations. In our opinion, the methodological principles of constructing a fundamental geological theory that can fulfill the function of systematization of the whole set of knowledge of geological science include the principles of actualism, historicism, objectiveness, choice, and return.

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NEUROETHICS IN PHILOSOPHY AND SCIENCE

Neuroethics has both philosophical and scientific implications. On the one hand, neuroethics apply philosophical perspective to moral issues. In addition, philosophy gives it normative and regulative character. On the other hand, it stands in line with empirical science using methods of functional neuroimaging like positron emission tomography (PET) and functional magnetic resonance imaging (fMRI) that makes possible to study human cognitive functions in vivo.

In 2002 on the conference meeting called "Neuroethics – Mapping the Field" participants tried to explicate meaning and scopes of the term but there is still the need for further clarification.

For natural science neuroethics is the intersection of bioethics and neuroscience or simply the branch of bioethics but it goes far more than just empirical investigation of moral behavior. Also it is a part of medical research or medical ethics. Contemporary issues in bioethics like usage of neuroleptics for enhancement of natural cognitive abilities ironically named 'Cosmetic neurology' also shows the direction for the more broad distribution of neuroethics in medical fields of interest.

Another side of neuroethics is ethics of neuroscience that is mostly philosophical. Like the mirroring stance with the "Open Artificial Intelligence" project, one of these issues has technological part because open access to neuroscientific technologies can have itself dubious moral results. It can improve our social life preventing crimes and clarifying decision-making but also there is a risk to make a line between good and evil undistinguishable

by justifying any behavior as acceptable. Moreover, as "ethical implications of neuroscience" it declines a question of freedom and free will.

Recent neurological investigations has improved hypothesis about much more significant role of emotions in moral judgement. Classical moral dilemmas like "Trolley problem" are represented now in new neurological perspective. Widely speaking social aspects of human life nowadays are the most promising course of neuroethical research that marks tendency to include social mind to the list of the most intriguing and desirable themes in science.

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APPOINTMENT OF METHODOLOGISTS IN SCIENTIFIC RESEARCHES

In this presentation, I would like to draw attention to such an interesting fact that it is the methodologist who prescribes for other specialists a program for studying a particular phenomenon.

A natural question arises: what is it based on? Despite the fact that the methodologist studies and constitutes thinking, not all other researchers are clear on the basis of his approach, and therefore it is hardly worthwhile to follow him without hesitation. That is why the methodologist develops a methodological program, in which, firstly, indicates the functions of the methodology and the relationship of the methodologist with other specialists, secondly, tells how he understands, studies and constitutes thinking, thirdly, characterizes the approach and the grounds that he sticks by itself.

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NEOPLATONIC STRUCTURALISM IN PHILOSOPHY OF MATHEMATICS

Structure

The notion "structure" came to Mathematics from Chemistry (J. Metallman). Firstly, it was used in geometry, secondly in abstract algebra. Gradually, geometric structure became a "model", "paradigm" for structures of other sciences.

Structure is an integrity where not the elements but interconnection among the elements is the main (M. Heller).

What are the ontological status of mathematical structures? Michael Resnic, Stewart Shapiro and Gianluigi Oliveri, are contemporaries of American philosophers on mathematics, they give Platonic answers on this question. Michael Resnic claims that structures exist independently from mathematicians' activities. Stewart Shapiro keeps to the opinion, that from the very beginning the Universe is structured. That is why one of the aims of mathematics is to extract this structure. Thus, there is no difference between "the mathematic structure" and "the structures of Universe". This point of view emphasizes that there is no significant difference between pure and applied mathematics.

Realism

Mathematic theories describe abstract objects, which differ from the mental and outside world objects. Gianluigi Oliveri keeps to an opinion, that mathematic reality is given through the mathematical theories, which are accepted by the mathematical community. Therefore, mathematical statements are true if they are corresponded to the theories accepted by the community.

Pattern

"Pattern is an aspect of an object which becomes perspicuous to us when we consider the object in relation to a given mathematical theory. An aspect, therefore is not an entity which can stand on its own feet" [G. Oliveri, 390]. Patterns are not objects or their properties and they are depend of theory and their veracity.

1. Heller M. *Filozofia i wszechświat*. Kraków, 2012, P. 198-213.
2. Oliveri G. *Mathematics. A science of patterns? / Synthese*. Vol. 112, No. 3, 1997, P. 379-402.
3. Resnic M. *Mathematics as a science of patterns*. Oxford, 2000, 285 p.

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CRITICAL HERMENEUTICS AS METHODOLOGY OF PRACTICAL SCIENCES

There are a lot of cross disciplinary fields of research nowadays. Such collaborations as physics with philosophy or mathematics with chemistry were popular from the New Age, but today we can find more unexpected combinations. Such as software engineering with logics, architecture with phenomenology, biology with logistics. This process has several key rea-

sons: overload of information, effectiveness of collective work, lack of methodological instruments in the approved sciences and lack of practical orientation in the theoretical, etc. Such cross disciplinary researches brings back interest to philosophical disciplines as the parts of the inquiry. As a part of this process, we can find strong interest in philosophical hermeneutics from mathematics, designers, medics, data scientists and representatives of other practical fields. Traditionally we can easily divide practical and theoretical specialists in approved sciences or such disciplines as jurisprudence. We can hope for interest in philosophy rather from theoretical scientists. Therefore, it's very interesting to overwatch interest in philosophical hermeneutics from the other side. Practical specialists in medicine, data sciences, etc. work with big arrays of information and they are looking for methodology in their work. Hermeneutics is a science or an art of interpretation and it contains variety of instruments which can be very effective in solving methodological problems. We can mark hermeneutical circle, theory of presupposition of knowledge, etc. Critical hermeneutics is mostly English-speaking part of hermeneutical theory which is directed to practical and pragmatic understanding of its mission. Such philosophers as E. Hirsh and J. Bleicher did an attempt to clear hermeneutics from metaphysical problems and to make it perfect instrument for practical work with information. Therefore, critical hermeneutics can be very useful and has bright perspective as a methodology in approved science.

Section 4
"UKRAINIAN PHILOSOPHY"

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**METHODOLOGICAL FOUNDATIONS OF HISTORIOGRAPHY
OF IVAN FRANKO'S PHILOSOPHICAL IDEAS**

In my report, I will propose a new methodological approach to the study of Franko's philosophical ideas.

When we try to refer to the philosophic work of a thinker, we are confronted with the problem of the fact that the only worked out edition of Franck's works, in which the philosophical work is highlighted, is a collection of 50 volumes. The author of the analysis of works and ideas of Ivan Franko is a team of Soviet researchers, whose methodological principles have been built and systematized compilation, in which the so-called "philosophical volumes" are singled out.

The critical issue of this publication is, firstly, the limited methodological principle, which was allocated to the very philosophical works, and, secondly, ignoring a certain part of the writer's work, which led to the limited picture of the final picture – the philosophical section is not exhaustive and does not reflect all the philosophical ideas of Ivan Franko. The alternative concept of historiography does not exist at this time. Therefore, we set ourselves the task of constructing a new, more complete, concept of the historiography of Ivan Franko's philosophical ideas, based, including, on the study of his biography, which will take into account the "lost" ideas of the thinker.

The report will prove that philosophical ideas are contained not only in the academic works of Frank, but also in artistic works such as Borislav laughs, Crosses and the like. Also, I will reveal a number of still unknown philosophical works of Frank, which were not published within the framework of the Soviet edition of Franck's works.

The report will substantiate that the Soviet historiography of Franko's philosophical views is inadequate and incomplete and does not reflect the totality of Franck's philosophical works.

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DECONSTRUCTION OF DIALECTICAL MATERIALISM IN THE KYIV SCHOOL OF PHILOSOPHY

It is known that the founder of the Kyiv School of philosophy P.V.Kopnin, based on the principle of practice as the basis of knowledge, introduced the concept of "idea". "Idea" can be defined as the knowledge about due, which became the inner need of human. His thought moves in the Marxist paradigm of thinking, considering the idea as inseparable from its bearer. The anthropological reorientation of representatives of the Kyiv school of philosophy was started by V.I.Shinkaruk in the 60's of the XX century and in the 80's it was continued by the fact they began to understand culture as a national being. This reorientation led to the gradual deconstruction of the position about the identity of the idea and its material bearer.

As is known, philosophical anthropology is determined by the ambition to approach to a separate living human. The works of M.Schlierer, G.Burkhard, G.Jonas substantiate the position of not accepting the philosophy of changing the surrounding reality without considering the threats and risks to human being that arise as a result of abstraction from the concern of being. This position opposes the anthropological concern to social constructivism, which restricts a human to concrete historical tasks only, and is able to fulfill only an important negative-critical function for projects of social order, which are wishful for people. At the same time, the history of philosophy reveals that the ability of anthropology to deny existing social realities is exhausted as soon as the development of new societies begins. As a result, anthropological studies and the doctrine of building a bright future of mankind (for example, communism) are methodologically incompatible.

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BELIEF IN FATE IN BAROQUE SPIRITUAL CULTURE: ARCHETYPE OF UKRAINIAN WORLDVIEW

The archetypes which forms national worldview has a great role in spiritual culture development. One of these archetypes in Ukrainian worldview is belief in fate power and its impact on human life. In Baroque spiritual culture comprehension of fate and misfortune expressed exactly in secular poetry

and song's lyrics. At the same time problem of fate was raised in art of well-known intelligent people of that time and anonym poets. This issue expressed in folk songs lyrics too. As result we have a secular songs and kants by Ukrainian poets of XVIII-th century Padalskyi A., Levytskyi, Hryhoriy, Pashkovskiy I., Kastevykh Ph. and lyrics of unknown poets. Such lyrics content a specific baroque idea of fate or fortune significance.

Anthropomorphism of Ukrainian worldview was mentioned by T. Rylskiy. Its expressed in folk songs of High Baroque. Such song's lyrics examples was gathered and published by M. Maksymovych in the first quarter of XIX century. In Cossack, soldier or hireling songs fate represented as obscure power which has different attributes and characteristics. For someone fate is favorable but for another it's unfortunate. The fate was personified as a woman which can support or be indifferent. She talks with dependent on her Cossack in song "Cossack was coming from Don". This song is expression of conflicting baroque meditations toward to important question: what is stronger, fate power or own will of human?

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VICTOR PETROV AS A REPRESENTATIVE OF THE PHILOSOPHY IN SOVIET UKRAINE

My report will be devoted to the consideration and evaluation of philosophical ideas of Victor Petrov (1894-1969), contained in the works published in Soviet Ukraine in the second half of the 20th century. This time corresponds to the third period in the biography of Viktor Petrov, which covers 50-60 years of the 20th century.

During this period Viktor Petrov devotes a number of his works (The origin of the Ukrainian people, 1947, Scythians. Language and ethnicity, 1968, Ethnogenesis of the Slavs. Sources, stages of development and issues, edition 1972) to the methodological problems of Ukrainian studies, in particular, the problems of the ethnogenesis of the Slavs and the origin of the Ukrainian people.

Within the Soviet period, Viktor Petrov is working on applying his ideas in the field of philosophy of history, which were published in the emigration journals, to a specific material of the development of ancient Ukrainian culture. In the report, I will reveal Viktor Petrov's approach to solving the problem of the origin and ethnogenesis of the Ukrainian people. Its essence is to reveal the "ideological" pairs of "categories" of the corresponding "era". These categorical couples, according to the scientist, also act as "codes" of the unique cultural and historical genesis of ethnic groups, including Ukrainian ones. The key stages of the formation of the Ukrainian

ethnic group are the key moments: "maternal-fatherhood", "husbandry-cattle breeding", "equality-inequality", "war-trade", "closed-dialogue", or "particularism-universalism".

Also in the report will be revealed Viktor Petrov's methodological principle of studying the problems of ethnogenesis, according to which in the study of ethnogenesis there should be a balance between archaeological and linguistic sources.

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THE IMAGE OF HRYHORIY SKOVORODA'S HERITAGE IN THE CONTEMPORARY SECONDARY SCHOOL COURSES ON THE HISTORY OF UKRAINE

The report will present an analysis of the components of modern learning programmes and coursebooks on the History of Ukraine for secondary school students devoted to the person of Gregory Skovoroda, his philosophy and artistic works.

We will consider the issues, which have a place in the process of teaching the intellectual heritage of Gregory Skovoroda to secondary school students.

1) Uniformity of the teaching the philosophical and artistic heritage of Hryhoriy Skovoroda. The content and the main value of the philosophical ideas of Hryhoriy Skovoroda for the development of Ukrainian culture are not revealed in the learning courses on the History of Ukraine for secondary school students. Moreover, the person of Hryhoriy Skovoroda is almost not associated with the development of Ukrainian culture, besides the fact of studying at the Kyiv-Mohyla Academy.

2) Using for teaching the texts of Hryhoriy Skovoroda, written in the Church Slavonic language, or adapted in modern Russian language.

3) In modern coursebooks and secondary school learning programmes, we may notice the imitation of the Soviet model of teaching philosophy and artistic heritage of Hryhoriy Skovoroda. This is manifested in using of such appraisal categories as "wandering philosopher", "affinity work", "pressure of church representatives", "tsarist", "epistemology" etc.

In the report, I will substantiate the following ways of solving the highlighted problems.

1) The connection of the intellectual heritage of Hryhoriy Skovoroda with the Ukrainian Baroque culture has to be emphasised in the secondary school learning courses.

2) Using for teaching adapted by modern Ukrainian language texts of Hryhoriy Skovoroda's works.

3) Avoiding the unjustified "modernization" of key ideas Hryhoriy Skovoroda's philosophy.

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POLITICAL SOCIALIZATION IN UKRAINE: CAMPAIGN

Political socialization is "a process of development in which children and adolescents perceive ideas, political stances and behavior that are typical of a given community".

The problem of political socialization in Ukraine was aggravated by the transformation of society. Absence of stability, inconsistency, uncertainty, rapidity of social and political processes, complications of the economic situation require a high level of political culture of citizens. Our post-Soviet society needs a smooth transition from one model to another, since the implementation of the transition program to market financial and economic relations fundamentally modifies the economic structure of the state, the system of relations of ownership, the position of a person in economic life.

The question of the reality of a political dialogue between the authorities and society sounds particularly acute today. "The problem is that for a long time we have instilled a class-nihilistic attitude toward national politics and traditions. Distorted and vulgar communist ideology carried out the socialization of the population on the basis of utopian stereotypes and proletarian dogmas. The inertia of the totalitarian government has not lost its positions in the era of Ukrainian independence".

In the process of democratization of post-Soviet Ukraine, new social groups and strata were included into the system of political life; citizens' attention to history, interethnic relations, and the development of the state increased considerably, creating a demand for the study of the question of the political socialization of Ukrainian society.

The main problems of modern Ukrainian political socialization we suggest to determine:

- post-Soviet class-nihilistic attitude to national politics and traditions,
- low level of political consciousness and, consequently, low level of political culture,
- the speed and inconsistency of changes in political and social life, which prevents citizens from adapting to a new environment,
- the complexity of establishing a dialogue between government and society.

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PHILOSOPHICAL FOUNDATIONS OF MARKIYAN SHASHKEVICH

Shashkevich entered the history of Ukrainian thought, primarily by contributing to the self-awareness of his own community, in identifying the needs of the people to become and be oneself. He understood and felt that it was time for the Ukrainian people to declare themselves, first of all, in the field of culture.

For aesthetics, romance is inherent in the affirmation of the idea of democratic literature, the emphasis on the nationality as the fundamentals of the development of art. Initially, this principle was interpreted as the correspondence of professional artistic creativity to folk traditions, customs, spiritual folklore; so joined and deepening into the national identity of the people, his social competitions, awareness of his historical achievements. No less important for Shashkevich's ambition was artistic historicism. The appeal to the historical past of the people was regarded by them as a factor in the awakening of his national consciousness, and at the same time as the antithesis of modern, colorless reality; In ancient monuments and in historical glory, he saw the source of the spiritual power of the people. Therefore, a significant slogan for Shashkevich was a slogan addressed to his community: "Know yourself!" Fascinated, like all the romance, the hero of the princely times and the Cossack era, Shashkevich made his first attempts to form historical thinking. In philosophical and theological poetry in the prose "Psalms of Ruslan", in verses, articles and essays Shashkevich defends the cult of reason, combined with morality and beauty, a mind that does not dominate the free human sensibility. I. Franko considered Shashkevich as the founder of "a truly new, truly folk literary school", and his work is evidence of progressive trends in the culture of Galicia and Ukraine.

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CULTURAL AND CIVILIZATIONAL DIMENSION OF UKRAINE

The combination on the territory of Ukraine of different cultures and civilizations resulted in the formation and development of the modern Ukrainian community, its relations with the East and the West, and its own cultural and civilizational identity. The cultural and civilizational axis of the "East-West" development was and has remained a factor of the choice and strain inside the Ukrainian community for one thousand of years in the history of Ukraine. The geographical location of our country on the path between Europe and

Asia – being on the verge of cultures and local civilizations – made Ukraine a buffer in its relations with the West and the East.

Currently Ukraine, which is inherent in ethno-cultural and religious diversity, is experiencing a split in society. This challenge requires from the society a great deal of tolerance as a primary condition of consensual solutions that unite society. Intolerance in relation to one or another socio-cultural, political community, societal attitude, the focus on corporate interests must be replaced by a focus on human values. The recognition of cultural diversity is only the first step towards interaction and there is not yet a guarantee of communication success. For a positive result it is important not to have only the recognition of differences. It is much more important to understand how important the cultural diversity is. This factor can equally serve as a partnership and cooperation factor, as well as a conflict provoking one. It is dangerous for society to propagate ideas which can contribute to the awakening of racial, national ethnic, social identity and awareness that distract from common human values. This leads to social tension, to revolutions, civil and civilization wars. Acceptance of differences and search for the foundations of peaceful coexistence is impossible outside the communicative paradigm. At its core there is a direction on the dialogue and interaction, on cooperation and partnership.

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"MASS CHARACTER" AS A REASON OF LACK OF HUMAN SPIRITUALITY IN JULIAN VASSYIAN'S PHILOSOPHY

Modern human sciences pay a lot of attention to research of the term "mass". The mass is not just a big quantity of people, but also a value aspect. Ukrainian society is being in spiritual crisis. Change of value principles and loss of world-view orientations is one of the reasons of this. The formation of mass values has led to the loss of personal spiritual "space". Traditional morality is no longer relevant, but modern morality hasn't formed yet.

Human immorality and irresponsibility is the result of the lack of morality for everyone. Julian Vassyian, Ukrainian philosopher of the 20th century, has proposed to consider "Mass character" as the reason of all value systems' crisis. In his research he has used the principles of two theories as the negative examples. These theories were socialism as ideology and Christianity as official religion. Main principles of socialism and Christianity as a state religion are oriented on fulfilling the needs of the large number of people, so they are averaged. The goal of socialism is satisfying human material

needs. The goal of Christianity as a state religion ideology is calming people down with the help of dogmatism.

People only wish to be calm and satisfied with physiological needs. This factor does negative influence on their will activity, so they become indifferent and soulless. They shift the responsibility of their problems onto other people or God, and in such a way they refuse to be determined and to develop themselves. Julian Vassyan has proposed a decision – refusing the socialism and revaluation of the role of Christianity in human life. People have to develop individually and contribute to the development of social values. Julian Vassyan's theory proposes to change the quantitative "mass" approach to quality "individual one", that can be more actual in modern society.

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HOW TO EVALUATE PHILOSOPHY IN SOVIET UKRAINE?

In my report, I will speak about the development of a systematic research and evaluation methodology of the Philosophy and Social Science in Ukraine of the Soviet period (the second half of the 20th century) in the context of the decommunization of modern cultural practices in Ukraine.

Achieving this goal involves the following stages:

- the implementation of a comprehensive historical description of the socio-cultural context of the development of Philosophy and Social Science in Ukraine of the Soviet period (the second half of the 20th century);
- carrying out of the biographical analysis of creativity of key personalities in the development of the philosophical and socio-political thought in Soviet Ukraine of the second half of the 20th century;
- generalization and systematization of processes of institutionalization of studies in Philosophy and Political Science, in particular, the phenomenon of the Kyiv philosophical and epistemological school.

Also in my report, I will present the following main research hypotheses, on the evaluation methodology of the Philosophy in Soviet Ukraine is based:

- the possibility of determining the influence of the philosophical and political thought of Ukraine in the Soviet period of the second half of the 20th century on contemporary cultural (in particular, educational and scientific) practices of Ukraine;
- the implementation of a comprehensive study of the Ukrainian philosophical culture of the Soviet period, the key personalities of this period and conducting the biographical analysis of their heritage;

– the comprehensive study of the phenomena of the Kyiv philosophical and epistemological school and "scientific communism".

In the report, I will develop the idea of the research and evaluation methodology of the Philosophy and Social Sciences in Ukraine of the Soviet period, based on the Tomasz Mróz's approach, called the Reception studies in the History of Philosophy. I will prove that such methodology has both scientific and practical value, as it could be used as an instrument for the decommunization of intellectual cultural practices in contemporary Ukraine.

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IDENTITY WAR: UKRAINIAN ASPECT OF THE CONFLICT OF POLITICAL IDENTITY

Recently, the term "war of identities", "the war for identity" is more and more often encountered. Indeed, very often the topic of identity is used for political manipulations and insinuations. The situation in which Ukraine now, is a vivid example of this trend.

Ukraine as a post-colonial state has a whole range of problems in the field of civic identity: the incompleteness of its own identity project (political nation), the parallel existence of a large number of cultural and political identities, which are often mutually exclusive (pro-Ukrainian, post-Soviet, pro-Russian, border and marginal identities), state neglect discourse of identity, etc.

Knowing this weakness of the Ukrainian state, the Russian Federation, which, on the contrary, has attached great importance to the problem of identity, and, if formulated more precisely, the formation of a new imperial Russian identity, took advantage of this and actively eroded Ukrainian identity in a number of regions that it planned to incorporate into its own warehouse.

Consequently, Ukrainian history, culture, religion, language, and other components of identification marks were defined as secondary and components of "great Russian culture" and had to be completely dissolved in it. This approach is not new. The new is the scale of the involvement of new communicative and information technologies and the formation of an entire brainwashing industry, which has been used effectively and continues to be applied.

Thus, the identity crisis, which is now manifested in new dimensions, creates an extremely suitable ground for a variety of experiments with identity. One of such new dimensions is the use of identity as a powerful means of manipulation, and in modern Ukrainian realities, the reason for the war to return Ukraine to the status of the Russian colony. Awareness and understanding of the importance of the whole set of problems that lie in the field of identity is a powerful incentive for representatives of the socio-humanitarian profile to find the best ways to counter the cultural expansion of hostile countries towards Ukraine.

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ETHICAL IDEAS OF THEOPHAN PROKOPOVYCH

The ethics in the lecture courses of the Kyiv-Mohyla Academy was divided into theoretical and practical parts. The former dealt with the substantiation of a person's place in the world, considered problems of the meaning of life, free will, a degree of a person's responsibility for their actions. The latter pointed to ways and means to determine a destiny, achieve happiness, and developed education system according to the perception of a perfect person.

Theophan Prokopovych, professor and rector of the Academy, considered a necessary condition for happiness to obtain a certain level of material well-being since poverty and deprivation are not compatible with happiness. He linked the achievements of this with conscientious work, which he considered to be a duty towards himself, his family, society, and the state. He recognized the benefit as the basis of work along with usefulness, which he considered to be close to virtue in terms of significance, thus giving her a positive moral evaluation. Achievement of happiness, according to Theophan Prokopovych, is possible if a person comply with natural, moral, civil and God's laws. Natural law makes a person realize the need for work and determines their inclination to a certain kind of it. However, a person must understand what kind of work they are inclined to; this requires the study of their bodily and spiritual needs, that is, self-knowledge. Having known themselves and having discovered the ability for a certain type of labour in themselves, a person works for themselves, their family, society, state. Thus a person obeys moral and civil laws.

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THE CONCEPT OF THE "EDUCATIONAL IDEAL" IN POLITICAL AND PHILOSOPHICAL THOUGHT OF UKRAINIAN DIASPORA

Peculiarities of the development of Ukrainian philosophical thought determine the importance of expanding the theoretical framework of the researches of national worldview. That stipulates research interest in political and philosophical studies in the culture of the Ukrainian diaspora. Among the key areas of political philosophy of the Ukrainian diaspora a prominent place belongs to national education problem.

Significant contribution to the study of this issue was made by diaspora scientists Hryhorii Vashchenko and Ivan Goncharenko. They made a promi-

ment attempt to conceptualize the concept of "educational ideal" in their scientific writings. For instance, H.Vaschenko defines the concept of "educational ideal" as the image of the ideal person, to which pedagogue should orient while educating the younger generation.

Modern Ukrainian scholars are exploring H.Vashchenko's and I.Goncharenko's legacy through the prism of pedagogy. However, it should be emphasized that the concept of "educational ideal" appears an integral category of political and philosophical thought of Ukrainian diaspora. The researchers substantiated the assertion that "educational ideals" are one the most important components of the spirituality of each person and of the whole nation. Moreover, I. Goncharenko considers "educational ideal" as a practical tool aimed at eradicating negative features of Ukrainian national character (he counts such character flaws as feeling of inferiority, propensity to anarchic movements in the social dimension and the loss of spiritual guidance). H. Vaschenko and I. Goncharenko put forward the thesis on the national educational ideal as a toolkit for countering ruinous external influences on the process of forming the features of national character of Ukrainians.

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**THE SEMANTIC FIELD OF TOKENS OF "HAPPINESS"
IN THE UKRAINIAN AND POLISH SERMONS OF THE XVII CENTURY**

The study revealed a semantic field of tokens of happiness in Ukrainian texts (Radivilovsky, Galiatovsky) and Polish (Skarga, Mlodzyanovsky) preachers of the XVII century. It is established that the token of "happiness" is commonly used both for Ukrainian Orthodox Christians and for Catholic Church thinkers. However, the notion of happiness / misery in their texts becomes ambiguous, which forces to attract other tokens for its expression. To indicate the highest degree of happiness, Ukrainian church thinkers of the second half of the XVII century. use the token of "bliss", which expresses the pleasure of being involved in the sphere of the divine. The very idea of bliss was a fairly broad linguistic theological and philosophical arsenal for its expression. Instead, Polish authors quite weakly use the Polish version of the tokens of "bliss", using its substitutes.

Another degree of happiness is the blessing that a good Christian receives in reward for his virtues. In general, "blessing" in their interpretation corresponds to the Greek "eudemony". When transmitting ideas about joy, as a kind of happiness, Ukrainian church authors use an identical lexeme sound, but the radość token is not typical of Polish texts and different substi-

tutes are used for its designation. In general, the Ukrainian and Polish authors in their thoughts of joy use the only set of lexical means, without resorting to foreign language borrowings.

The last aspect of the notions of happiness is "fortune". All thinkers translate Latin *fortuna* as happiness, using this token as the main one. Polish preachers use "szczęście" or "powodzenie" tokens to mark fortune in Polish sermons. Thus, we can state that the Polish influence on the lexical arsenal of the old Ukrainian texts is not massive.

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GENERAL OVERVIEW OF PHILOSOPHICAL EDUCATION AT KYIV HIGHER COURSES FOR WOMEN

Kyiv Higher Courses for Women (KHCW) were opened in 1878 as a part of Saint Vladimir University in Kyiv and became the first place in Kyiv where women had an opportunity to receive a university education. Philosophical courses were a part of Courses' educational curriculum from their very first days of work. Moreover, almost all philosophical courses were taught by the professors of St. Vladimir University, which was an indicator of their high quality. For instance, in 1878, Sylvestr Hohotskyi, who also was a dean of KHCW, taught Pedagogy and Psychology, while Alexei Kozlov taught History of Philosophy and Logic. During the Courses' activity, philosophical subjects were taught by such prominent philosophers as O. Hiliarov, S. Ananin, H. Yakubanis, and others.

1909 was an important year in KHCW's history, for it marked the increase in the number of philosophical courses. New courses included Introduction to Philosophy, History of Ancient Greek Philosophy, and History of Modern Philosophy. The students were required to prepare to classes and exams using the textbooks written by O. Hiliarov, F. Paulsen, W. James, W. Windelband, H. Höffding, E. Zeller, R. Falckenberg, and others (it is possible to notice a neo-Kantian influence in this list).

According to archive materials, in 1909, the administration of KHCW was planning to create a separate Philosophical department as a part of Historical-Philological faculty. A proposed program included general and specific philosophical subjects, such as Introduction to Philosophy, Logic, Psychology, History of Ancient Philosophy, History of Medieval Philosophy, History of Early Modern Philosophy, History of Late Modern Philosophy, Aesthetics, Ethics, Interpretations of Philosophical Authors, Special Courses in Philosophy, Pedagogics, and practical classes. Even though the separate Philosophical department was not opened, in 1909, an additional Philosophical department was created as complementary to other departments.

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SPECIFICS OF AESTHETICS STUDIES IN THE LEGACY OF UKRAINIAN PHILOSOPHERS OF THE SOVIET PERIOD

In the development of Ukrainian aesthetic studies of the Soviet period, it is possible to distinguish in essence two vectors: the Faculty of Philosophy of the Taras Shevchenko National University of Kyiv and the Institute of Philosophy of the Academy of Sciences of the USSR. At the Institute of Philosophy, fundamental research on the history and the theory of aesthetics was unfolded by such scholars as Mykola Goncharenko, Petro Havrylyuk, Vadym Ivanov, Viktor Malakhov and Volodymyr Mazepa and at the Faculty of Philosophy the Taras Shevchenko National University of Kyiv – Anatoliy Kanarskyi, Vyacheslav Kydin, Larysa Levchuk, Olexandra Fortova.

At the same time, it should be noted about the diversity of key research in these institutions. Thus, in particular, the Institute of Philosophy of the Academy of Sciences of the USSR took place a branching of aesthetic research: on the one hand, the actual philosophical aesthetics are formed and separated, and on the other – the aesthetic problems associated with various spheres of society's life are being studied, developed by art historians, educators, designers – there is aestheticization of science and production. At the same time, within the framework of the Faculty of Philosophy of the University of Kyiv, the emphasis was on the study of the philosophical and aesthetic aspects of cinema, the specifics of aesthetic knowledge, artistic creativity, trends in the development of aesthetics of the XX century. psychoanalysis and artistic creation. The centre of attention of the scientists of this institution was also the aesthetic process, the nature of aesthetic sensuality, the genesis of its form, the dialectical unity of aesthetic and ethical in the self-development of man.

Thus, we can conclude that although aesthetic studies, as well as in general, all philosophical studies were under the powerful influence of Marxist-Leninist ideology, one can note the presence of solid, original and fundamental research in this field of philosophical knowledge.

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**CULTURAL AND PHILOSOPHICAL HERITAGE OF V.YURINETS,
P.DEMCHUK AND PHILOSOPHERS OF THE UKSSR (1920S – 1930S)
AS AN OBJECT OF STUDY IN UKRAINE**

The main topic of my presentation is a first overall evaluation of system reflection in independent Ukraine's philosophy reflection on the tragic and fascinating fate of the "philosophical front" of the UkSSR era of The Shot Renaissance. The main task is the first comprehensive analysis of the reassessment and reconstruction of the real history of the UkSSR philosophical thought and, first of all, its most interesting aspect, namely the cultural and philosophic legacy of professors of Ukrainian Institute of Marxism-Leninism and All-Ukrainian Association of Marxist-Leninist Institutes, prominent thinkers Volodymyr Yurinets, P. Demchuk and more than a dozen of their colleagues.

According to our analysis of nearly sixty publications in the 1990s – 2010s, their authors from three institutes (of philosophy, literature and history) of the National Academy of Sciences of Ukraine and of some domestic universities paid a very little attention to this question.

At the same time, I have conducted first inquiry of it in more than 30 articles and in monograph "The Cultural and Philosophical Heritage of Philosophers of the UkSSR era of the Shot Renaissance" (2015).

In all these publications I've fundamentally revised the persistent prejudice about the lack of the UkSSR original philosophy of culture and its exclusively Marxist-Leninist nature. I've justified the close ideological link between original anti-Stalinist philosophy of culture of V. Yurinets, cultural and philosophical survey of P. Demchuk on cultural crisis of the early 20th century and wide range of modern Western European Marxist and anti-Marxist philosophical, cultural and philosophical traditions.

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**THE 19TH CENTURY UKRAINOPHILIA DISCOURSE
AND THE PROBLEMS OF MODERN NATION-BUILDING:
THE PROSPECTS OF AN INCLUSIVE NARRATIVE**

Today's election debates in Ukrainian society, warfare in the Eastern front, discussions about the political and civilization choice make double actuality of our topic. First, they show the issues related to the modern nation-

building are still on time – foremost, it is a construction of the political community and its theoretical and practical separation from others. Second, permanent appeals to the 19th century legacy is making in these debates. Such a concept suggest us an approach to modern discussion about the Ukrainian identity question. We call "exclusivist" the more traditional approach which demand to look for "really national authors", "really national history", generating with it competence with other national approaches. An approach in which we refuse from an ideal retrospective pure genealogy, addressing the real communicative community, becomes to be an inclusive one. It includes authors and texts which are on the brink of national narrative and could not be inscribed in it neither by language nor by identity attributes, and it by itself is widening to other national narratives as well, shaping in each historical period new constellations of narratives. So concrete individual authors and texts neither have to be precisely attributed nor to have only one single identity – it is a priori plural. It's of very great importance right now, in the postmodern time, when any demand for such clear and distinct identity (national, denominational or of party) is perceived as oppressive one – and when the plurality of identities becomes to be not a matter for competence, but a ground for re-cognition of the Other, for reconciliation, dialogue and collaboration.

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CREATION OF THE KYIV PHILOSOPHICAL SCHOOL DURING THE SOVIET PERIOD

The period of 50-60's of the XX century – this is the period when the Kyiv Philosophical School received the status of a generally recognized phenomenon. By its existence, it awakened the activity of philosophical thinking in the Soviet period and intensified the study of Ukrainian philosophical science. It is known that during the Soviet period philosophical thought was subordinated to the Marxist-Leninist philosophy, providing pseudo-scientific theoretical knowledge that would cover the totalitarian practices of society, to carry out an ideological justification and explanation of party-state policy in all spheres of public life. Therefore, only after Khrushchev's "thaw", there is a decreasing of pressure of Marxist-Leninist ideology, new thinking strategies supersedes canonized philosophy, that have been reflected in the philosophical studies of young scholars of Kyiv (V. Shynkaruk, P.Kopnin, V. Tabachkovskyy, S. Krymskyi, P. Yolon, V. Gorskyi, M. Duchenko, I. Bychko, A.Kanars'kyj, etc.). It is at this time that the foundation of the professional Ukrainian philosophy, which exists to this day.

There are different opinions about whether the Kyiv Philosophical School can be called a school. For example, M.Popovych noted that it can be called as a phenomenon; however, as school should be called with caution, because cultural phenomenon of such a scale cover vast spaces not only in the physical sense, but also in the sense of cultural space. Therefore, in order to be considered a school its representatives should be based on certain sources, teachers, there should be a certain sacred tradition.

Therefore, for the Kyiv Philosophical School to be finally established it needs a methodological definition; it also requires the definition of general principles and the development of appropriate scientific instruments, the confirmation of which must be based on a certain theoretical and methodological basis, finding a thorough coverage in the historical and philosophical literature. Today, when historians of philosophy are almost the only translators of the philosophical ideas of the thinkers of the "Kyiv School", only a professional attitude to the case can make a pledge of a real deepening of historical and philosophical knowledge and the formation of academic philosophy in Ukraine, which will enable the inclusion of our philosophy in the fundamental philosophical traditions, and her ideas will have a fruitful influence on the world philosophical thought. In any case, the question of the Kyiv Philosophical School, as a special phenomenon of Ukrainian philosophical culture, remains open to further research.

Section 5
"POLISH PHILOSOPHY"

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**POLISH-CZECH PHILOSOPHICAL CONNECTIONS
OF THE XIV-XVII CENTURIES**

A historical and philosophical research considers as equally important all three dimensions of the History of Philosophy – history of philosophical theory, philosophical biography and philosophical culture. As a result, a particular attention should be paid to the study of reception, its mechanisms and conditions as well as the ways of "retransmission" of philosophical teachings.

In XIV-XVII Czechia and Poland formed important intellectual networks that were supported by institutional and personal contacts and fuelled by the migration of scholars and philosophers. Over a long historical period universities that were recognized as cultural, educational and scientific centres in Europe played an important role in the philosophical discourse of Czechia and Poland. After establishing the University of Prague (1348) and the University of Kraków (1364), active philosophical communication begins: the Poles go and teach in Prague, e.g. Matthew of Kraków, Pawel Włodkowic, Stanislaw of Skarbimierz. At the beginning of the XV century Jan Hus's teaching was spreading quickly in Poland, which laid the ground for the Czech Reformation. The greatest thinker of Czechia in XVII century, the last bishop of the Czech Brethren, John Comenius lived in Poland for a long time. In Leszno that he creates such works as "The Great Didactic" ("Didactica Magna"), the Latin textbook "The Gate of Languages Unlocked" ("Janua linguarum reserata"), which later brought him European recognition as a scientist and teacher.

The spread of Reformation ideas in Czechia and Poland relates to the activities conducted by the communities of Czech and Polish Brethren. Reformation movement centered around the schools of the Polish Brethren in Raków, and the Czech Brethren in Leszno. In 1668 the works by Polish Brethren were published under the general name "Bibliotheca Fratrum Polonorum" in Amsterdam. These works are known to have had an impact on B. Spinoza (in particular, on his "Ethics") and J. Locke. Thus, John Comenius and Polish Brethren acted as "mediators", whose works reflected the peculiarities of philosophizing in the cultural space of Central Europe.

Section 6
"LOGIC"

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**THE ROLE OF BOOLE'S LOGIC
IN THE CIRCUITS DESIGN**

This paper gives insight to the importance of Boolean Logic in the design of computer circuits. It first investigates the foundations of Boole's algebra of Logic defined by George Boole in 1847 that directly led to the development of a two-valued Boolean algebra. This type of Logic turned out to be particularly essential in the construction of combinational logic circuits that can be extended to design very-large-scaled integration circuits which are algebraically expressed by Boolean functions.

Boolean Logic constitutes the basis of the design and analysis of electronic circuits in general and combinational logic circuits in particular. These combinational circuits are basically a regrouping of connected logical gates that correspond to binary logical operations (NOT, disjunction, conjunction). Claude Shannon proved that Boolean logic can be used in electronic circuits to perform binary calculations.

In more detail, the main Boolean operations are designed in a physical manner using transistors which are tiny switching devices used as elementary unit in the construction of more complex electronic circuits. These transistors work on high and low voltages which can represent respectively the two Boolean logical values true and false (1 and 0). Consequently, given that the three main operators can now be designed as building blocks gates, any combinational logic circuit can be implemented using the three corresponding gates. A combinational circuit is then seen as a set of connected gates receiving 0-1 inputs and producing a 0-1 output as the result of a Boolean function. In sum, this paper shows the roots of Boole's logic that has become today an essential tool in the construction of any modern digital computer.

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INFORMAL VERSUS DIALECTICAL CRITERIA OF ARGUMENT EVALUATION. WHY RAS-MODEL?

Argument evaluation is one of the most discussed issues within informal logic. In the 1970s R. Johnson and A. Blair considered a model of argument evaluation, which included relevance, acceptability and sufficiency criteria (RAS-model). This model has been playing a key role in argument evaluation till today. However, researchers gave not enough attention to Ch. Hamblin's dialectical model, suggested in 1970.

The aim of this abstract is to compare informal and dialectical evaluation models to answer the question, why RAS-model took a leading position, while Hamblin's one was left behind. In my opinion, an argument is considered in these approaches similarly. Logicians move away from the validity criterion, which seems artificial to analyze a real argument. Hamblin distinguished three types of criteria: alethic, epistemic and dialectical. The last one was formulated to replace an alethic concept of truth and an epistemic concept of knowledge. The logician took an acceptability concept as a basis for the dialectical criteria. To my mind, the dialectical criteria is suitable for real argument evaluation for the reason that everyday communication presupposes rather believes and assumptions than knowledge, and rather plausibility than truth.

In my view, it's possible to find direct comparisons between Hamblin's and Johnson-Blair's criteria models. Firstly, the understanding of the acceptability criterion is the same. Secondly, Hamblin's criterion of an accepted kind of the premise-conclusion passage looks similar to the relevance criterion. Thirdly, the sufficiency criterion may be compared with Hamblin's criterion of an omissibility of unstated premises.

In summary, the RAS-model's key role in argument evaluation is caused by, firstly, a contextual factor, such as an increasable attention to argument evaluation within informal logic; secondly, the universality and clarity of informal evaluation model.

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LOGIC AND CRITICAL THINKING: FORMATION OF PROFESSIONAL COMPETENCIES

The modern world dictates the new requirements for those who want to be a highly skilled professional, so, at the moment, it's not enough to reproduce information, to act mechanically and typically. A specialist requires the knowledge, and skills that will make it indispensable and competitive in a situation where technology is largely a substitute for people. There is a demand for people who have the ability to creative thinking; apply knowledge in practical situations; to search process and analyze information from different sources; make informed decisions, etc. Such skills and abilities are shaped by humanitarian disciplines, such as logic and critical thinking.

Critical thinking in the broad sense can be regarded as the ability of a person to reason abstractly; a way to process information and make informed decisions; a method for analyzing a situation and describing it in the form of judgments. In this case, critical thinking acts as a sphere of knowledge that analyzes, studies, teaches thinking abstractly, consistently, rationally, offers ways of forming a culture of thinking. I believe that it is quite possible that we are moving towards the introduction of a new normative (for us, but not for other countries) course called "Critical Thinking". And then there is a logical question regarding the content of this discipline. Since this course will be aimed at forming a culture of contemporary man's thinking, and therefore will include elements: logic (as a science of rules, forms and patterns of reasoning of people); methodology of science; theory of decision making; philosophy; philosophy of language.

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MUSICAL ARGUMENTATION IN ADVERTISING

Theory of argumentation is an interdisciplinary branch of knowledge, which declared itself at the end of the twentieth century and continues to develop actively today. It is an integral discipline, combining the scientific achievements of logic, philosophy, rhetoric, ethics, psychology, linguistics, philosophy of language and other related scientific fields. To date, both verbal and non-verbal means of influence are being studied within argumentation theory.

Non-verbal ones include gestures, facial expressions, images, illustrations, sounds, music etc. It is nonverbal components of argumentation that can play a leading role in convincing the audience, since they have a direct impact on it. Musical constituents are mostly used in advertising and political discourse. Music has an instant influence on the audience, at the expense of what it promotes better understanding and information memorization. D. Huron separates six types of music usage in an advertisement [Huron D. Music in Advertising: An Analytic Paradigm // The Musical Quarterly, 1989. – № 73(4). – P. 557-574]. Firstly, music support can be used to entertain the audience. In this case, music does not necessarily have to show an affinity with a particular product in order to play an effective and useful role in advertising in general.

Secondly, music helps create the effect of the continuity of an advertisement. It is always inseparably linked with a range of visual images and verbal message. Music enhances the main advertising arguments and makes the whole message integral and structured. Thirdly, musical accompaniment contributes to the best memorization of the main advertising thesis: brand name, positive characteristics, quality differences from other similar products. Music makes the advertised product familiar and recognizable. Fourthly, music allows making advertisement as targeted to a particular audience. In addition, the combination of verbal text and musical accompaniment allows the advertiser to combine logical foundations and actual appeals to the consumer with emotional and poetic effect. Additionally, if you combine the last elements together and submit them as a song, then these arguments will result in fewer criticisms than merely verbal statements. Fifthly, music has the purpose of establishing the credibility of an advertisement. This function is inextricably intertwined with the previous one, because in order to gain someone's respect it is necessary to know the target audience.

Musical arguments in advertising work like a trigger. Since most purchases take place under the influence of mood, then music becomes the emotional impulse that prompts consumers to buy a particular product. It creates the appropriate mood and fills a client with positive emotions – precisely those feelings that are usually expected from purchases.

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**TITLE OF YOUR SUBMISSION: H. HEGEL ON THE RELATION
BETWEEN THE PHILOSOPHER AND THE TRADITION**

According to Hegel, philosophy is not a kind of a static sum of views and beliefs of different men, but a living process of the Spirit. Despite the fact that the Absolute Spirit is absolutely unique, single and universal, dur-

ing the process of its self-manifestation it incarnates in certain historical forms such as cultures.

In "Lectures on the History of Philosophy" Hegel claims that all the previous history of philosophy in fact was the history of two philosophies: Hellenistic and German. Hellenistic philosophy was the first form Absolute Spirit have incarnated in, and by the moment it exhausted all the inner powers and fulfilled its historical mission, it ended. After that philosophy reappears on base of the German culture and the process repeats itself.

Hegel's view on the phenomenon of tradition in philosophy is that traditions are certain "vectors" of thought, which form the common orientation for the concrete philosophers to follow. Philosophy, as it moves in measures of a single culture, can form multiple traditions, which may co-exist at one time or come after one another. For instance, we find at least two traditions in what Hegel names "Hellenistic philosophy": platonian and aristotelian.

Hegel's view on the relation between the philosopher and the tradition is quite the same to the relation between the culture and the tradition. Traditions has its self-manifestation in multiple philosophers, who follow the common "vector", formed by a certain tradition. In this sense, one can be called a philosopher only if he belongs to a certain tradition, moreover, the living one. This scheme also works if one belongs the tradition in a negative sense (e.g. Kierkegaard and the classical philosophy).

To conclude, Hegel seems to solve the problem of relation between philosopher and the tradition, suppressing the individual in quite a radical way. Though, his "radicalism" does not actually suppress an individual because of multiplicity of ways one can belong to the tradition.

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A PARADOX OF ACCEPTABILITY OF QUANTITATIVE RESEARCH RESULTS AS AN EVIDENCE IN PUBLIC DEBATES

In contemporary informal logic, an RSA-Triangle serves as a threshold for evidence to be considered valid. 'RSA' stands for standards of 1) relevance of the evidence to the claim it is supposed to support (R); 2) its sufficiency to support the said claim (S); and 3) acceptability as legitimate evidence for the said claim [Johnson, R. Logical self-defense / R. Johnson, J.A. Blair. – New York: McGraw-Hill Inc., 1994]. Usefulness of RSA-Triangle as a critical tool of debunking claims that are based on bogus statistical inferences is well-documented. However, the use of the RSA-Triangle appears to be distracting when applied to references to quantitative research results made in settings of public debates on the issues of social sciences. A failure to acknowledge acceptability of a claim is often justified by mistrust for accuracy of a particular research design, claims on the misuse of statistics, or

rejection of statistical inference as a valid methodological tool in a specific field of study [Twining W. Narrative and generalizations in argumentation about questions of fact / W. Twining //S. Tex. L. Rev. – 1999. – T. 40. – C. 351; Mass, H. Economic methodology: a historical introduction / H. Mass. – London: Routledge., 2014. – c. 30-37]. This tendency is routine in public debates on issues where expertise in social sciences is valued, as well as in matters related to environmental sciences.

The ease with which results of quantitative research are doubted in public debates contrasts with a respectable position they hold in many social sciences. Nevertheless, on a practical level, doubts on the acceptability of evidence that is based on quantitative research appear to be an inevitability as the physical and temporary restraints of live argumentation processes limit the degree of scrutiny which can be invested in investigating claims and counterclaims on the acceptability of every particular piece of quantitative evidence.

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FORMAL AND INFORMAL APPROACHES TO ARGUMENTATION RESEARCH IN THE BEGINNING OF THE TWENTY-FIRST CENTURY

At the present stage of the development of the argumentation theory we observe the integration of formal and informal approaches of the argumentative issues. Although the period of formation of an informal approach in the middle of the last century was characterized by the opposition between "working logic" (Toulmin), "new rhetoric" (Perelman and Olbrechts-Tyteca) and the formal constructions in logic (classical logic, modal logic and others).

To date, the interaction of formal and informal approaches is quite clearly manifested in the development of the general AI and AI & law (for example, ASPIS+), in the argument mining. They actively use the concept of an argument schemes as the abstract patterns of reasoning, which represent the link between the argument (premise) and the standpoint (conclusion) in the single argumentation. In general, this notion was developed in the informal approach of argumentation theory, but is used both for formal reconstructions of practical reasoning, in particular by demonstrating the positive and negative consequences of decisions on actions in the AI & law (for example, works of Bench-Capon, Macagno, Prakken, Reed, Walton and others) and for taking into account the argumentative component of rhetorical figures in the argument mining (for example, works of Handschuh, Mitrović, Mladeno-

vić, O'Reilly and others). Such an analysis of rhetorical figures makes it possible to better understand the cognitive basis of persuasive communication. Moreover, persuasion and argumentation are related, although this correlation needs to be clarified (for example, works of O'Keefe and others).

Thus, the notion of the argument scheme is one of those concepts, which combines formal and informal approaches in the argumentation theory itself, or rather in its applications in contemporary developments of the AI and AI & law, argument mining, rhetorical figure modelling.

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THE FEATURES OF ARGUMENTATION IN PHILOSOPHY

In my report, I will speak about the peculiarities of argumentation in philosophy in terms of modern logic.

I will prove that one of the central points in philosophical argumentation is the notion of "problem". The argument is always one of the potential responses to an explicit or implicit problem, one of its possible solutions. The specific nature of the argument also depends significantly on the problem situation in which it unfolds. The analysis of the dependence of argumentation on the type of discussed problem is an important aspect of the logical study of argumentation in Philosophy. Statement and analysis of problems are the central points of argumentation. An incorrectly understood problem can make all the further argumentation that is meant to clarify and solve the problem.

In addition, in my report, I will elaborate on the idea that argumentation in philosophy can be assessed as correct if its process does not violate the requirements existing in a particular area. The argumentation is incorrect, when the requirements relating to the procedures of justification, to the procedures of communication, are not followed. The boundary between correct and incorrect argumentation is quite conditional and it varies from one area of argumentation to another.

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WHAT IS FINOCCHIARO'S HISTORICAL-TEXTUAL APPROACH?

Nowadays the use of empirical methods is increasing rapidly in the argumentation theory field. Informal logic scholars suggest the new methods and approaches which are aim at clarifying long-standing questions. One of such methods presented by Maurice A. Finocchiaro. The name of the method is the historical-textual approach. The main characteristic of this approach is to focus on researching mental processes that exist independently of the researcher. And the aim of the historical-textual approach is the "formulation of normative and evaluative principles besides descriptive, analytical, and explanatory ones" [Finocchiaro, 1994:1].

The first step is to select a historical text that contains different types of reasoning. The next step is the renovation of the argumentation and the reconstruction of different interpretations of arguments in the text. Furthermore, it is necessary to evaluate all reconstructed data according to Finocchiaro's method. There are six relevant methods for evaluation. However, we can use only three of them "...alternative conclusion, active evaluation and ad hominem argument"[Finocchiaro, 1994:11].

Finocchiaro applied this approach in his well-known book "Galileo and the Art of Reasoning: Rhetorical Foundations of Logic and Scientific Method". In this book, he was analyzing the work of Galileo Galilei "Dialogue Concerning the Two Chief World Systems" published in 1632. This work corresponds to all desirable conditions which I have mentioned before.

On the whole, it would be ideal, if we do not face a new question: how can this method be applied in the real life argument, despite that natural language is not as structured as the scientific arguments and scholarly expression in general? Until now this methodology has only been applied to specific problematics. In order to answer this type of questions, it is desirable to apply the historical-textual approach in a more unusual way.

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METATHEORY FOR COMPUTATIONAL COMPLEXITY THEORY II: AN IMPORTANT ISSUE

In previous works of the author it was proposed to build a special kind of a metatheory for the computational complexity theory using modal logic as a basis. Computational complexity theory is a science which emerged from the cooperation of mathematical logic and computer science [Arora]. It studies the complexity of computation – the amount of the resources the machine needs to solve the particular computational problem. Computational complexity theory divides all the problems in few interconnected classes according to the form of the function that defines resources needed to provide with an output for the particular problem. There are different hierarchies of such classes for time and memory resources involved.

The initial proposal was to build the logical metatheory for the time resource hierarchy. Modal logic's possible worlds would serve as the appropriate complexity classes and the accessibility relation would regulate the presumed relations of these classes.

It is a well-known fact that not all of the objective formal relations between these classes are defined. Some of the blank spaces of the computational complexity theory have become famous mathematical problems. However it does not make the project of the metatheory completely impossible. On the contrary – some of the problem places being defined in the context of the modal logic can be interpreted differently and in some cases it may bring new approaches to those problems.

Still it brings another problem for the metatheory – the completeness of such a system. The completeness of the formal system which is applied to certain theory (even if that theory is also a formal language) means that all of the valid statements of that theory are formalized within the scope of the logical language. Even if the existence of the blank spaces of the complexity theory is not taken into consideration there is another big issue arising here.

During personal communication about the results of the previous works about metatheory some of the colleagues asked what would be the guiding idea of choosing the appropriate system among existing modal logics. It seems that completeness is such an idea. In order to illustrate the whole issue with the completeness relation it is useful to concentrate on the particular practical detail of the complexity theory formalization.

This particular detail is iteration of the modal "box"-operator. Different modal systems give different rules for interpreting more than one "box"-operator in the prefix of the proposition. Some explicitly forbid it claiming

that only one "box" is enough and it describes all the relevant situations in complete detail. Others make possible such an iteration. The interpretation of such of the iteration is somehow similar to the interpretation of the negation operator iteration in intuitionistic logic. What is better for the purposes of the metatheory?

The "box"-operator describes the certain logical relation between the worlds – that is the proposition after the operator semantically belongs to all the worlds accessible from the index-world. It is an often situation when the problem in some particular complexity class is present in the neighbor classes so it is natural to introduce "box"-operator to the metatheory. But what about the iteration of the modality? How to interpret it from the standpoint of the computational complexity?

Literally the iterated modality means the problem of computing some problem. So to solve this problem A is to compute whether problem B can be computed. And it is also the often thing to compute in computer science. It is somehow more problematic from the point of view of the common sense but in formal model sense it is more valid to allow for an iterated modality to happen within the scope of the complexity theory metatheory.

In general this theory shows that while there are some serious problem places for the hypothetical metatheory they can be solved and their solution sometimes brings new insights on the complexity theory itself.

Literature. Arora, Sanjeev and Boaz Barak, 2009, Computational Complexity: A Modern Approach, New York: Cambridge University Press.

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**SLESHYNSKIY I.:
THE ODESSA PERIOD OF SCIENTIFIC CREATIVITY**

Figure 1. Sleshyynskiy is decisive for the formation of a new direction of mathematical logic. Doctor of mathematics, Professor of Novorossiysk (Odessa) University. In the report "Jevons Logic machine" (1983) Professor I. Sleshyynskiy describes in detail not only the principle of operation and construction of such machines, but also examines the fundamentals of mathematical logic by St. Jevons.

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WHY LOGIC SHOULD COOPERATE WITH THE COGNITIVE SCIENCE

The beginning of the twentieth century created the foundations of scientific research that has been used until nowadays. The works of Frege, early Wittgenstein, Russell, and Carnap formed a strong antipsychological tradition of philosophical analysis. Since then, logic replaced psychology and became the main organon for all the scientific studies. Formal logic with its normative model of rationality focused on the development of the unique (mathematical) logical semantics. Logic refused to address the issue of the very human reasoning (including scientific thinking as well) suggesting that all people are already rational from their nature. However, the recent researches revealed that in reality, people are more irrational than it was assumed before. Cognitive psychologists as Kahneman, Simon, Thaler, and others showed that the deviation of the actual human behavior from the normative model proposed by logic is so widespread that it cannot be ignored. These scientists insist on the significance of the study of cognitive processes that underlie human reasoning. Cognitive science laid the foundations of a new empirical research approach. This tendency had already conquered different philosophical branches such as epistemology and philosophy of science (e.g. a normative naturalist program), religion studies (e.g. study of the meditation influence on the brain process), theory of argumentation (e.g. studies on visual and sound argumentation), art (e.g. review of the effect of art on human behavior), and so on. Cognitive approach opens a new research domain for the formal logic destroying at the same time its "omniscience" by displaying that human reasoning is resource-bounded. Based on these new conditions logic can finally dive deeper into the very nature of the human thinking process. Thus, the importance of cooperation between logic and cognitive science becomes obvious.

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TOWARD THE ISSUES OF IDENTIFYING VISUAL ARGUMENTS

The question whether visual can be acknowledged as an argument is really a controversial one. Due to the fact that most informal logic texts present a narrow definition of "argument" and the process of "argumentation" there can be difficulties in finding place for visual in argumentation theory. Besides there are prejudices that verbal and visual are fundamentally opposite con-

cepts, but in fact they should be considered as equally essential and in some context co-dependent components of argumentation.

It is believed that verbal is used for rational convincing, while visual is only a tool for persuasion. It is obvious that visual component is usually underestimated owing to such characteristics as emotionality and lack of certainty. At this point we need to pay attention to another important topic, what role do emotions play in argumentation. Can they be a certain kind of argument? Can they be a part of skilled and rational argumentation? To my mind, the answer to both questions is yes.

These two problems mentioned above are connected. For a long period of time in logical investigations the idea of superiority of verbal as a "rational standard/ model" was implicitly represented. The opposition verbal – visual can be traced back to the opposition rational – emotional. That is why in order to justify the possibility of such thing as "visual argumentation", there is a need to justify the role of emotions in argumentation process.

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SILENCE AS AN ARGUMENT IN MARRIAGE TRADITIONS

Silence as an argument has been studied by many scholars, including J. Lange, D. Walton, M. Duncan, and others. It was considered a historical argument, represented as a type of negative argumentation, therefore, the question of its status remains controversial. This is related to the problem of identifying bad and good arguments. Based on the fact that even good arguments from silence are always weak and unconvincing, among scholars, there is a widespread view according to which the best thing that the argument of silence can provide by itself is indirect evidence. However, analyzing silence as an argument in marriage ceremonies, we are convinced that it can be characterized as a strong (convincing) argument, acquiring various forms in the process of performing an informative function.

By demonstrating the informative function of silence as an argument through the examples of group silence, namely, the silence of the group of present people during the marriage ceremony in Christian and Muslim traditions, one can establish differences in the form that this argument acquires in these traditions: silence as consent and as disagreement. According to the Christian tradition, the leader of the marriage ceremony is obliged to ask all the present people whether they have something against given marriage. Silence as an answer here testifies to silence as consent. According to the Muslim marriage tradition, during reading a nikah, parents (or trustees) of newlyweds and witnesses who will testify to their consent to the union

should be present (otherwise, marriage can be considered invalid), they'll be asked about whether they understand and remember everything that is going on, and whether they give their consent to marriage. On this basis, it can be assumed that the silence of any of those who's been asked may be regarded as a disagreement (negative non-speaking).

As follows, in a Christian marriage ceremony, silence is considered as consent; in the Muslim marriage tradition, silence can be interpreted as a negative response, taking into account the context in which the present people understand that there is a need for an answer, thereby obtaining forms of disagreement.

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PRACTICAL THINKING OF A LAWYER SHOULD BE STRICT

Lawyer's intelligent practice is considered to be one of the stickiest and even exemplary social and human practice. It is provided with total combination of logical and legislative standards. The logical rules may be in some sense limited either in the scope of its potential, either in the scope of its practical applications either temporally in procedural law, as well as logical rules may be eased by certain exceptions to the rules for enforcement. These features are critical for both the theoretical abstract thinking in researches in the field of jurisprudence and practical lawyer's specific thinking in legislative practice and law enforcement practice. Their common ground is the norm for the general and universal volumes, which is subordinated to any particular individual class within the set is greater than one. Individual kind-form system projects the logical norm of the kind on any individual. It does not raise any objections.

Nevertheless, the problem remains that exists in the gap between the two intellectual cultures – abstract and specific thinking. So, we can be familiar with the laws, the general concept of law, but make numerous errors in law enforcement. Because, while transiting to the particular way of specific thinking, the lawyer "falls" to the level of ordinary thinking, he relies on the life experience and common sense. But the question is that professional practical intelligence should be much stricter than ordinary practical thinking. That is, it should be normative, as well as theoretical thinking.

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TO RATIONALITY IN ARGUMENTS BY ANALOGY

In "Argumentation schemes" by D. Walton, C. Reed, F. Macagno, "those who have written on the subject of argument from analogy in law tend to fall into two camps, "skeptics" and "mystics" [Walton D., Reed C., Macagno F. *Argumentation Schemes*. Cambridge University Press, 2008. p. 43]. "The skeptics think either that it is a form of deductive reasoning, or that it does not represent any kind of form of rational argument at all [Schauer, Frederick. *Playing by the Rules: A Philosophical Explanation of Rule-Based Decision-Making in Law and Life*. Oxford: Oxford University Press. p. 187]. "The mystics think that reasoning by analogy from precedents can be justified as having procedural benefits, even though it is sometimes wrong, and that it lacks rational force even when it is right" [Sherwin, Emily. *A defense of analogous reasoning in law*. University of Chicago Law. Review 66. pp. 1179-1198]. According to authors "both views assume that reasoning from analogy does not have "rational force", [Walton D., Reed C., Macagno F. *Argumentation Schemes*. Cambridge University Press, 2008. p. 44]. Thus, is this analogy an example of logical reasoning? Is the argument by analogy intuitive? Is the example of the argument by analogy: "If there is an eagle, then on the reverse is tails" the case of implication (logical inference) or equivalence? Is "If eagle, then on the reverse is tails and if tails, then on the reverse is eagle" ($A \rightarrow B$ & $B \rightarrow A$) the case, when information comes simultaneously? This reasoning is true by analogy, that the vast majority of coins have an obverse and a reverse). What is the probability that the coin is common and does not have two reverses if the eagle gets twice in a row, three times, four times in a row? According to the theory of probability, this opportunity decreases with each passing time – 1/3, 1/5, 1/9, respectively. The Bayesian trust network, each time, updates the possibility of an event (defeasible reasoning in non-monotonic logic), but no number of repetitive cases of "eagle" does not make it possible to assert that this is fake coin, but if at least once it gets "tails", the coin is true, because there have been two out of two possible events. This feature is an advantage. As in Bayesian systems, unlimited addition of arguments and counterarguments is possible in argumentation schemes; it is possible to provide different degrees of trust in case of an error and to correct its value. The argument by analogy gives us the answer to how strong could we trust in a concrete argument without its re-analysis or the implementation of additional rules.

Section 7
"ETHICS"

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**BIOETHICS AS APPLIED ETHICS
IN MEDICAL PRACTICE**

Bioethics as a sphere of integrated interdisciplinary research has being for a long time overcome the limits of applied ethical discipline and becomes independent theoretical area. Expansion of the problem field of "application" of ethical principles every time leads to reflection on both the nature of bioethics itself and its methodological basis. Researchers should be aware of particular importance of those bioethical principles and ethical standards that help to solve difficult situations, or to offer the most suitable option from several possible decisions (in a situation of ethical dilemmas). Such cases often arise in medical practice: they are especially important in the situation when it is necessary to make an ethically sound choice, where each decision has both its positive and its negative consequences. Various approaches to solving so-called moral dilemmas in clinical practice are often due to the position chosen by the doctor, focusing on "morally acceptable", "ethically permissible" for a particular patient and his family. For someone, the principles of Christian ethics, the principles of utilitarianism for someone, the principles of feminist ethics etc can be decisive. In this variety of ethical approaches to resolving moral dilemmas in clinical practice, the physician (obviously in close cooperation with the patient) must find the one decision that is only acceptable in a particular clinical situation, which will take into account the patient's best interests, ensure his life and health. All this delivers particular importance to the search for the relationship of bioethics as a general theory and methodology with specific medical practices as a task for the work of medical-ethical commissions.

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UTILITARIANISM IN SUPERHERO STUDIES

Utilitarianism in superhero studies All researches of modern ethics have some problem with utilitarian's dilemma of trolley. Last five year we conducted a poll of students (ONPU) and revealed that the majority of students are utilitarians? Which preferred "save many life and sacrifices one life". They can't understand the disadvantages of such utilitarian's decision in terminology of classical ethics (Kant and others), because they are preferring a criterion of usefulness, not correctness. If we declare "We cant sacrifices this life", the answer of students was "But mathematics calculation is in our side". In such situation we can ask about education's help of the superheroes in Marvel universe. Universe of Marvel is considered as a contemporary interpretation of the conflict of utilitarianism and deontology, which offers visualization and specific examples of the solution of the dilemma of utilitarianism.

Sometimes Superhero of Marvel choose not rational decision, but they have empathy and understanding, that their behavior were a moral law for others people. For example, Captain America never sacrifices a friend, because "Act only according to that maxim whereby you can at the same time will that it should become a universal law". In such interpretation modern students can to consider utilitarianism from the other side, to see all its disadvantages and advantages.

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IMMORALISM: ITS ROLE IN FORMATION OF CULTURE

A concept of "immoralism" for the first time appeared at the dawn of philosophy, in antiquity. The concept of "immoralism" itself is defined as immorality or a complete lack of morality, its rules, restrictions and values. That is, an immoral person is completely beyond the system of moral regulations. Formally, this can be described with the help of emotionally-neutral deontological statement "no debt" and axiological one "there is neither good nor evil." Morality, as well as law, gives a person opportunities for interaction, communication, protects and helps to survive. At the same time, presence of morality in social life restricts human activity and makes it obey the "general rules" accepted in the society which an individual belongs to.

It gives the reason for supporters of the immoral theory (Greek sophists, N. Machiavelli, F. Nietzsche, others) to state that progress is impossible to be achieved in the conditions of tight moral regulations. They appeal to the examples of scientific development and social progress being possible as a consequence of abandon of morality. To their mind, the peace period is under the sign of slow pace of science and technology, thus destroying morality is the initial stage of progressive changes of different scales. It would seem that it is a complete triumph of the absence of morality!

The theoretical insight into the problem of immoralism allows to define a culture as the confrontation of the spontaneous-immoral and the moral-regulatory principles. Specific critical orientation of immoralism plays in culture the role of moral antithesis in relation to the thesis – the existing moral values. The subsequent synthesis is an ascent to a new moral foundation. There are the grounds of constructive positive cultural significance of immoralism.

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JUSTICE CULTURE. MODERN CONTEXT

Justice is one of the most basic categories of a philosophical and political vocabulary. People always asked themselves how to interpret it and use it in real life. And each generation revisits the issue of justice again and again, adjusting it to its reality. One of such examples is the book "Justice" by american philosopher Michael Sandel. Sandel proposes to consider justice with 3 approaches.

The first approach is based on respect for freedom and individual human rights. The second approach is to maximize the welfare of the maximum number of people. The third approach is an argument of goodness. Sandel supports the argument of goodness. He criticizes the first two and explains how strong the third is. Sandel believes that justice is inevitably subjective. But this statement seems to be wrong, because justice can be subjective only at local levels, but there are also global levels in which the subjective understanding of justice is lost. This opinion is based on the opinion of Otfried Höffe's book. In the book "Justice" he divides justice into universal [global justice] and another one, that belongs to each society separately [local justice]. So what is justice? In his book, Sandel doesn't answer on this question. And I would like to explain my own system of justice.

After reviewing this system, we will be able to derive the following designation of justice. Justice is one of the most basic categories of a philosophical-political vocabulary, which involves the use of three aspects to achieve the ability to act correctly at the global and local levels. We can conditionally call these three aspects "advisers" which will help to answer the question of

what justice is. They are: rational nature (1), emotional nature (2), and authority of the global culture of justice (3).

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ETHICAL ASPECT OF INFLUENCE OF INFORMATION MECHANISMS ON SOCIAL CONSCIOUSNESS

According to Z. Bauman, the modern "time of uncertainty" requires an understanding of the question of the real forces and the real social and information mechanisms of "immunization of society". The term "immunity", as a certain metaphor, is quite weighty and meaningful. The point is that it clarifies the mechanisms of the reaction of individual and social consciousness, not even at the level of behavior, but on the so-called "biochemical". It is this level, in contrast to the behavioral reactions, is not plastic, but rooted in the instinct of self-preservation, hence – subconscious, genetic. The rejection of "unnecessary truth" occurs in the consciousness of the individual and the public at the "before the intellectual stage" of perception of information.

The phenomenon of "information immunity" is based on a complex conglomerate of social causes and motives of behavior, which include, in addition to fear, conformism, inertia of thought, indifference, lack of suffering, and also "information fatigue", which is natural in information-saturated social communication. Information immunity arises on the one hand – under the influence of ideological propaganda, on the other – automatically, without unnecessary emotions.

Is it possible then, then, to consider "informational immunity" as a disease of society, and not simply a protective mechanism necessary for the functioning of public consciousness? The tenderness of this phenomenon manifests itself, first of all, in its moral dimension. It is not about protection from "information garbage", but rather, when there is a rejection, blocking, concealing the information of the true, vital, in terms of moral choice, internal freedom, comprehension of oneself not only in the dimensions of the present material problems, but also awareness of own purpose, the community as "co-existence of free individuals".

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**ETHICS OF CALLING:
THEORETICAL GROUNDS AND PRACTICAL ASPECTS IN EDUCATION**

According to the research of Max Weber, we can trace the genesis of the idea of calling back to Judaic and Christian tradition. In Luther's translation of the Bible calling became the main term of the Protestant Ethics. Although the phenomenon of calling in the European culture appears in the times of Antiquity. Socrates tells about the daimon – the voice of the God directing him in his life. Greek Philosophy founds the grounds of the Ethics of calling. My approach is based on Aristotle's concept of good. Every being aims at its good purpose.

According to this ground, the phenomenon of calling is the intention of personality for good. Calling in my research comes to light as a unity of elements: passion – abilities – their practical implementation – the aim of good (personal, social or transcendent benefit). Calling falls under this "virtue ethic". In the field of education calling of a personality of the student is the aim of the process of education and is expected as a virtue of the educator. The list of personal virtues corresponding to the experience of calling in education is following: open-mindedness, love to children, respect, sympathy, tolerance, objectiveness, honesty, fairness, insistency, responsibility.

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**TWO BIOETHICAL APPROACHES TO LIFE:
CONTROVERSIES AND CONSENSUS**

There are two general views on life in bioethics, namely, "sanctity of life" and "quality of life" doctrines. Both of them talk about life as a good for the human person, but they understand this goodness in different ways. The first doctrine emphasizes the fundamental importance of life in all its manifestations. Protagonists of "quality of life" doctrine accuse this first approach of irresponsibility, because it puts a person into hands of God or natural course of things. In turn, the protagonists of quality can be blamed for denial of absolute values: even a person is valued by them less than such qualities as autonomy and rationality. In the second doctrine quality of life is a standard of biological, mental, social functioning of human being. According to it one

claims to decide who is worthy to live and who is not. Philosophers like P. Singer and J. McMahan think in a similar way. Using of the concept of "quality" refers to the inequality of people in the aspect of their very existence.

The advantage of the "quality of life" is the fact that by means of this term philosophers struggle with paternalism in medicine, indicate the rights of the patient etc. However, the concept of "good for the patient" fulfils the same function in the "sanctity of life" doctrine. We can use the concept of "quality" in the "sanctity of life" doctrine if we consider it as the relationship between the patient's condition and his or her ability to self-fulfilment. It can be useful in order to justify palliative care methods, to find the best ways to improve the living conditions of people in general. Thus a consensus between the two doctrines is possible.

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THE CULTURAL ASPECT OF COMMUNICATION

Communication with a person takes place in a specific socio-cultural environment, in which he learns, in accordance with traditions and cultural values, ethical norms of interaction develops, forms, becomes an individuality.

Significantly affect the business interaction of people with the determining features of group mentality, awareness of the individual belonging to a particular group, the importance of this group in his life, as well as traditional ethnic-cultural norms of communication.

The culture of personal communication defines the following essential parameters: the degree of mastering the communicative system of knowledge; a set of conditions that provide high communicative competence, level of communicative personality training; conformity of the language to the norms of the literary language; communicative installation for communicating with another person as the highest value; a set of moral requirements as part of the habit and skills of man manifested in the daily manner of communication; observance of ethical norms of communication, use of communicative knowledge in accordance with ethnopsychological peculiarities of personality, norms of the morality of a concrete society and taking into account common human values; a system of socially recognized guidance, superstition, customs, traditions that regulate interpersonal relationships.

Various features, elements (symbols, rituals, values) are both realized in informal and business communication.

Every person or group is endowed with a specific culture of communication that is formed throughout their development and takes into account socio-historical, socio-cultural, socio-psychological, political, economic, legal, international, environmental impacts (14, p. 48) Maksimenko SD, Solovienko V.O.

General Psychology: Textbook / SD Maksimenko, VO Solovyenko – K.: MAUP, 2000. – 256 p.

The level of culture of communication in a group (organization) is characterized by: level of general cultural development of the country, its material, spiritual state at a specific historical stage; the level of development of a particular person, the state of its communicative potential, relations with society; the level of communicative development of the group, the state of its socio-psychological space; the system of external relations, the presence of partners on the interaction, channels of access to another culture of communication, intensity, objective or subjective nature of such relationships; communicative legal and organizational-cultural order in the group (organization); general, national, branch, group schemes of the interaction of communication participants, which provide a programmed level of communication culture of the group members.

The role of the moral and psychological factor in communication is growing nowadays since morality in the context of communication is a measure that determines the behaviour of a person, his attitude to the interlocutor, the manner of speaking, includes his inner need for the implementation of moral actions and deeds. The main ethical principles of communication include: umanization and democratization of relations; respect for interlocutors and self-esteem; social justice and tolerance; the sovereignty of the individual (inviolability of the dignity of each); unbiased attitude towards communication partners; taking into account the interests of the interlocutors, etc. Moral features, socio-cultural aspects affect the communication of people who differ in height, weight, race, gender, etc.

Consequently, the culture of communication manifests itself at the macro level (countries, regions, religions), and at the micro level (personality, group). Being of universal value, it has no limits. All the achievements of world theory and practice on communication must be accessible to everyone. At the same time, traditional-household, ethno-psychological characteristics of communication, features of behaviour (rituals of greetings and farewells, relationships with representatives of the opposite sex, relatives, guests, elders, means and attributes of communication, taboos, stereotypes of communication, etc.) are important in human contacts.

Section 8
"AESTHETICS"

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**AESTHETIC TASTE AS THE ABILITY OF JUDGING
IN THE PHILOSOPHY OF I. KANT**

In the philosophical system of transcendental idealism by Immanuel Kant aesthetics is regarded as the final link and the taste is considered to be the main category in it. The philosopher believed that the judgment of aesthetic taste was based not on the understanding but on the particular satisfaction that we receive when contemplating the form of an aesthetic object.

The taste, according to Kant, is a universal category that characterizes the unity of sensual and rational spheres of a human being, and is associated with a "game of cognitive abilities". Firstly, it is an idea of disinterest, which is associated with the aesthetic pleasure, caused by the qualities of the object of indifference. Cognition based on pleasure is carried out imperceptibly: cognitive abilities seem to play, but not work. The second point asserts that the judgments of taste are general, since the lack of installation for the personal gain gives them this character. The third aspect of the taste judgments asserts its value – "worthlessness without purpose", since the object of aesthetic judgment of taste appears to be the purpose for feelings through the expedient and perfect inner vitality. And this property of taste judgments shows a consistent connection between the aesthetics of Kant and his philosophy as a whole. In addition, the philosopher notes, that taste judgments are compulsory for all (the fourth aspect). That is, the sense of beauty is in the basis of taste. Art representing sensory manifestations of beauty is revealed by I. Kant as a source of a special way of cognition – the cognition in images that give a huge spiritual pleasure by the forms' perfection.

Thus, I. Kant discovered the complex nature of the aesthetic taste in which, through the ability to judge, a free game of mind and imagination is realized.

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ETHICAL PRINCIPLES OF MUSICAL ART

In modern philosophy of music, it is popular to proclaim music as a self-sufficient substance. But "What is music and what is its true genesis in the context of anthropological principle?" [Sukhantseva V.K. Music as a world of man. From the idea of the universe – to the philosophy of music. – K.: Fakt, 2000. – P. 6] From the point of V.K. Sukhantseva in the basis of music – the world of human being. However N.K. Rimsky-Korsakov considered that music captures, and even its author cannot resist it. Composer from this point of view is only a medium between music and the public, the artist's detachment from his work occurs. Still the ethical principles of composers are very important for understanding their music, because the true artist does not separate life and work. Our goal is to prove that the composer is in any case responsible for his art, at least with himself.

In today's music the human soul is lost, and ethos of music with it. But music has its own ethical laws and principles, the main of which asserts that it is the sin to sell love, chanted in the masterpieces of art, in which the nature of inspiration and ethos of music. Our research is intended to draw attention to the fact that the ethical and aesthetic laws of music postulate its non-utilitarianism and selflessness, and its excessive commercialization leads to demoralization and devastating consequences.

Modern music of many styles has a harmful effect on consciousness. Such music encourages the use of alcohol, drugs and leads to debauchery. Musical art can be divided into two categories: the first one is pseudo-creation, which focuses on animal instincts, stupifies and causes attraction to low passions, and the second is co-creation, that is joint with God-Creator, with the laws of world harmony, this creation is directed to mind, heart and conscience. Such music awakens love, compassion, mercy in human and teaches selflessness, because it is generated by unselfish love. Anyway if a musician pursues a mercenary goal and only dreams about money, then his music does not express sincere feelings, but a thirst for enrichment. He sells his love, inspiration and soul.

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**METAPHORICS OF VISUAL CULTURE
IN THE DISCOURSE OF TRAUMA**

The conceptual idea of the trauma proposed by psychoanalysis becomes the basis of cultural-traumatic discourse. The established metaphors present the meanings of European culture of the twentieth century: a break – shift – blivion – substitution (from imitation to simulation), "forced repetition". Traumatic fixation and decay of the imagination culture are manifested in the phenomena of total visualization, "stopped time", archaic regression, and a-hedonism. These factors and the specifics of the new information space give rise to a new identity model – centrifugal, and as a result – attention to the last center –"I". From the beginning of the XXI century psy-narcissism appears as an instrument of socialization, creating a comfort zone through somatization and cultivation of transitional states. In ephemeral entertainment spaces, we observe signs of archaic regression: "enchantment with archetypes", affective states, effects of zombie. A-hedonism reveals itself in measurements of fixation in a comfortable environment of desacralized everyday life, "excess" of images and their aggressive expansion, in practices of "body distortion" (priapism), in changing the attitude to the Thing (Thing – pseudo-Thing – absorption by Things). The influence of commercial visual spaces is associated with the formation of artificial field of needs in surrogate emotions and feelings.

Overcoming traumatic fixations should occur through "own" experiences, which require the involvement of art therapy strategies to visual strategies, with the resuscitation of the ability of personal choices in a visually uncertain situation.

In social projects it is important, apart from the historical context, to reveal the artistic means of visualizing collective traumas and the peculiarities of their symbolic representations (through associations, somatic reactions, "cleaved", "cut off" complexes of images, etc.).

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POSTMODERNISM: AESTHETICS AND ART OF VIRTUALITY

My report is devoted to the study of virtual art and the discovery of its nature and its main features.

At the end of the 20 and the beginning of the 21 century as a result of the changes that took place in art, there was a need for a theoretical rethinking of artistic practices. This task was assumed by artists, art critics, art critics and other agents of the artistic world, trying to clarify the possibility of a new vision of art, give it an objective assessment. Obviously, understanding the specifics of contemporary art is not so much in the assessment itself, but in clarifying the fundamentals of a different understanding of such concepts as "classical art", "contemporary art," "virtual art." If classical art received a thorough understanding of the history of art, art history and aesthetics for centuries, virtual art, as a specific form of contemporary art, needs to be thoroughly investigated.

Contemporary art is experiencing significant transformations in the context of post-industrial culture. Increasingly important are computational methods for the production of virtual artefacts. The report notes that contemporary virtual art is a new space dynamically captured by the postmodernist practices of contemporary art.

In modern practices of postmodernism in the field of virtual art with the rapid development of computer technology sharply decreases the fate of human presence in the process of creativity. Machine modelling as a product of collective creativity allows you to create a new virtual image, regardless of its existence in the real world. In modern practices in the field of virtual art, the idea of artificial ("synthetic imagination") is used, which is a machine imagination with the use of artificial modelling of man's imagination. Artificial imagination with the help of interactive search allows you to synthesize images from the database and create a new virtual image, regardless of its existence in the real world.

Thus, the rapid development of computer technology is increasingly reducing the fate of human presence in the field of virtual art. Postmodern experiments stimulate the erosion of the boundaries between traditional forms and genres of art. The perfection and availability of technical means of production, the development of computer technology practically led to the disappearance of original creativity as an act of individual creation.

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PAVEL MAKOV'S WORLD OF SYMBOLIC MEANINGS

Pavel Makov is the artist from Kharkiv. He belongs to those individualists, not focusing on business conditions and commercial demands of time, to visualize fully those own existential impulses that are extremely important for him, and this, on the principle of mutual gravitation, becomes a magnet, which attracts congenial souls. In an effort to stay away from the powerful

artistic "cohorts" and factions, Makov creates his own artistic microcosm, full of multilayered symbolic meanings, in decoding which the viewer immerses, opening new horizons of images, thus becoming a co-creator and co-author of newborn meanings. The artist emphasizes that his works are not conceptual, rational constructions, because in the process of work on them the author fully devotes to internal unconscious impulses, due to which sublimation takes place, intuitive capture and revealing the author's deeply hidden intentions. Makov's work in many respects includes an irrational (but not mystical, non-transcendental), unconscious component, which gives rise to the plurality of meanings, the multiplicity of readings of the image, we can speak of the presence of a symbolic component in the author's works. For example, the image of the imprint garden appears to be a symbolic projection of the very essence of the person, since it contains both natural and human-caused components, and without constant attention to itself, careful care, it will turn into thickets and dissolve in wild natural elements. In the works of the artist quite often appears the image of the circle, which from ancient times was a symbol of perfection, infinity and completeness. Even the images of the corridors in the book "Do Po" get in the comments the symbolic form of the ouroboros – a snake or a dragon biting his tail, which embodies infinity and continuous motion. To a certain extent, the formation of the image of the Do Po town was influenced by the ancient Chinese philosophical text called "Book of Change", "I Ching", which contains 64 hexagram symbols that visualize a particular life situation in the context of its development. Therefore, the schematic outlines of urban objects, in which the resemblance to hexagrams is seen, begin to acquire completely different, more generalized measurements and meanings. The complexity, versatility and symbolic ambiguity of Pavel Makov's images assumes that their reading depends entirely on the inner world of the viewer.

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NO MORE AESTHETICS

In postmodern world, when the term "Aesthetics" as it is had undergone through numerous iterations and eventually through a process of complete desemantisation, it seems pretty much irrelevant to attempt and give a strict definition to the nature of art, which is concerned to be a main objective of aesthetics as a full-fledged branch of science. Yet, art can no longer be characterized by form, style, genre, or any other secondary quality, which are the main subject of aesthetics, but only by the impact it has on individual. Even physiological basis of art plays only a technological function of getting a piece of art into one's head, the actual process of perception begins in intellectual function of our minds, during interpretation of the artist's work.

The art comes only twice: during its creation by an artist and during its perception by an individual, hence, it seems that aesthetics as a branch of science, should take an interdisciplinary turn towards semiotics and psychology, in order to study the actual processes of how the art is being encrypted by an artist and how it's being decoded by an individual in a nutshell, in order not to lose touch with its subject.

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BODY IN "GAME OF THRONES"

The type of social relations in "A Song of Ice and Fire" by J. R. R. Martin according to some historians, most closely corresponds to feudalism. It could explain a lot to us about the fate of body in the TV Show "Game of Thrones". Body is the only one possible property of member of such society, so penalty practices are mainly repressive practices against a body (M. Foucault). Criminal offenses in Westeros are punished by bodily injuries or executions. Religion (septons, septas, other religious orders), science (order of Maesters), army (Kingsguard, Night Watch) as well as other social institutions also have rights to bodies of people, who have gave the vows to them. For example, all such people are obliged to keep celibate and should give their life if it is demanded. A redundancy of naked female bodies in season one is not a marketing trick, but an artistic method. This is a world in which the female body is a commodity. There is no wonder that naked are shown mostly prostitutes or Daenerys, when brother sells her to Drogo. The female body in the world of "Games of Thrones" is a tool and a medium of meanings. The purpose of honorable lady is to bear descendants for the continuation of her husband's genus. The body of ordinary woman is an instrument for the satisfaction of lust, the achievement of goals; communication (such as bruising and beatings on Rose were political threats to Tyrion from his nephew the King). Nevertheless, the more power women win – the more closed their dresses become, less and less naked female body appears on a screen.

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SPATIALLY-TEMPORAL MEASUREMENTS OF MUSICAL EXPERIENCE OF THE WORLD AESTHETICIZATION

Musical work is a specific matter, a form in which an idea acquires conceptual integrity. Thanks to the means of musical expression, the ideal and universal is individualized, acquiring directly-individual visibility.

Composer performs complex coordination of a large number of the work components. The musical work is recorded using the notes, which receive a spatial geometric image, the parts of which we can see. At the same time, in the musical space specific patterns that are related to the systematization of dynamic processes in musical time are found. It is well-known that the essence of the rhythm is the order creation in time in different forms of motion.

Music is a form and a way of realizing the desire to organize movement, the sounds around it, finding its "character". Music is a special rhythmic organization. Musical rhythm is moderation, proportionality of sounds in time. Music in its rhythm, affects the mental state, causing certain emotions, also forms a certain mood, influencing the development of creative abilities. Even Plato believed that rhythm and harmony are especially touching the soul. Aristotle associated the rhythm with the emotional state of a man. Rhythm and harmony contain reflection of moral qualities (courage, anger, meekness, obedience, etc.) The specificity of the content of the timbre, intonation and rhythm is that the meaning is not so much realized, but being felt, perceived not as a concept, but as an image. These sounds are not the expression of an object, action or sign. This is "image-expression" of images with sounds.

For example, the presence of a dominant sound line, which corresponds to the main expressive line of the work, is typical. But on this "monotonous" background intertwined patterns of contrasting sounds, a special game of sound shades is created. As a result, internal harmony is achieved through systematization in a specific shortened version of the confused varied life.

Aesthetic pleasure depends on the degree of coincidence of internal musical expectation, that is predicted by the development of musical structure. It unfolds in front of the "inner eye" in a specific musical form, with the "external" musical expression of the perceived work.

Section 9
"CULTURAL STUDIES"

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**VISUALIZATION OF DEVIATIONS:
THE STRUGGLE OF THE SOVIET AUTHORITIES AGAINST
THE DEVIANT BEHAVIOUR IN THE UKRAINIAN SSR AT THE 1920S**

The Bolsheviks actively used visual means of propaganda to achieve their political goals already in the period of the civil war and revolution. In the 1920s they continued this practice. Moreover, the authorities discerned a significant influence of illustrations from the "Окна РОСТА" (Windows of the Russian Telegraph Agency) on the population, and above mentioned means began to be used for solving various social problems. One of the urgent problems of the 1920s was the deviant behaviour among the population.

Social anomalies, including those appearing on the territory of Soviet Ukraine, repeatedly became the subject of research for historians, anthropologists, sociologists, cultural studies scientists. In this paper, I will focus attention on the visual way of combating the deviations which were used by the Soviet authorities. Among all types of behaviour contradicting dominant norms of society, Bolsheviks turned their attention to alcoholism, criminality, prostitution, and homelessness.

Due to significant illiteracy of the population, a great attention to oral propaganda was paid as early as in the 1920s. Printed materials were made to be more interesting for the broad population through the usage of illustrations. That is the reason why the Department of Health Education of the People's Commissariat of Health, which was i.e. responsible for the overcoming the above-mentioned deviations, began to publish a richly illustrated popular magazine, as well as wall papers and posters. Famous graphic artists were engaged in its creation, among them Hryhorii Bondarenko, Lev Kaplan, Borys Friedkin.

Illustrations, both caricatures, and realistic images showed the negative effects of deviant behaviour and the interconnection between all four phenomena (alcoholism, criminality, prostitution, and homelessness). At the same time, the Bolsheviks carried out an anti-religious propaganda and fought with "internal enemies", encompassing, apart from "pops", also "bourgeois", "kulaks" and "generals". Visual information combined the idea

of fighting against deviations and the struggle against "enemies". The latter were accused of causing social problems of the society or, at the very least, having carefree attitude to them.

Thus, visual information became an important element of Bolshevik agitation and propaganda aimed to overcome deviations in society. However, at the same time, the fight against social anomalies was used to promote the ideology of the Bolsheviks.

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CULTURAL DIMENSIONS OF DESIGN PRACTICES AND THEIR THEORETICAL JUSTIFICATION

Today, there is a need for a multi-dimensional study of the "design" concept, which is complex and requires interdisciplinary approach for its definition. One way of defining this concept is to compare Ukrainian studies of XX and beginning of XXI century and Anglo-Saxon (analytical) traditions in the study and definition of the design concept, This allows us to find common and distinctive characteristics and to systematize them into a holistic cultural paradigm that considers design as a polysemantic cultural phenomenon. The national tradition of design analysis of the second half of the twentieth century (based on the Marxist methodology) focuses on the cultural and aesthetic essence of engineering design built around the priority of designing and designing machines. The subject of this study is machine design in the context of new cultural requirements for production humanization.

The Ukrainian studies in the beginning of the XXI century define design as applied aesthetics, rethinking its practices as having the purpose of transforming and aestheticization the cultural environment (products, processes, services) in which a person of nowadays lives and develops.

In the Western research tradition, the necessary condition for design definition is comparing this concept with craft and art, and, accordingly, comparing the roles of designer, artisan and artist. This way of problematic leads to the separation of two basic and alternative positions regarding the reception of the design concept: "renaissance" and "capitalist". Emphasizing on the priority of studying the design of processes leads to the need of studying the totality of "cultural dimensions" of design. Such a research is based on its understanding as complex and dynamic system of processes, products and institutions with the involvement of cultural and social contexts.

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THE NOTION OF MALE GAZE AND ITS PSYCHOANALYTICAL CRITIQUE

Since the 90's the circulation of a term 'male gaze' has become so excessive in cinema and gender studies that it has led to the appropriation of the notion by mass media and further simplification of its meaning.

The notion of 'male gaze' was introduced by Laura Mulvey and was a part of apparatus theory that has integrated the psychoanalytical, Marxist and technical approaches to cinema. While the retreat from textocentric point of view on cinema by focusing on the viewer's experience was a breakthrough for cinema studies, the notion of male gaze was wrongly interpreted from a psychoanalytical point of view. Scholars Joan Copjec and Slavoj Zizek insist that deconstructionist feminism has 'foucaultized' psychoanalytical notion of the gaze for it has absolutized the power of the viewer as in the Benthamian panopticon. While the classic noir femme fatale characters in scholars' point of view are designed to develop the male characters, the apparatus theory's notion of visual pleasure cannot be fully applied to such directors as Alfred Hitchcock, Stanley Kubrick, and David Lynch.

Voyeuristic pleasure from looking at the fetishized female image does take place films 'Vertigo' and 'Lost Highway' to name but a few. However this pleasure is not used for the sake of fantasmic signification of women per se, but to expose this signification as a symptom of fear of castration and male character's signifiatory projection on those female images. The subject of looking, this way, becomes 'powerless and fooled by his own fantasy', says Zizek.

Therefore, Zizek and Copjec denounce feminists' critique which proclaims the aforementioned directors' films to have sexist characteristics.

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CULTURAL EFFECT OF FOREIGN LANGUAGES ON JAPANESE

Whether spoken or written in modern Japanese, loan words are unavoidable. This is the result of a process that began a long time ago and continues nowadays. The Japanese way of borrowing words is especially interesting, since during many centuries Japan did not have much contact with other countries. Therefore, Japan's international relations were very limited. Despite this, Japanese has a long history of borrowing, and the language made leaps after it gained access to new influences. From the 5th century

Chinese language had a great impact on the Japanese, later European influence became prominent, nowadays Japanese language actively borrows words from American English. But borrowing patterns are not random. The vocabulary of a language is a reflection of the culture and history of its speakers, and Japanese is no exception. The distribution of foreign vocabulary is often concentrated in different areas, which indicates the importance of the relationship between two nations.

Loan words are becoming more and more visible in the language, referring to many everyday objects and concepts. In many cases, the Japanese equivalent either does not exist or is poorly understood, but sometimes borrowed words simply replace their Japanese counterpart, often along with a modernized version of the concept. Although they can be found everywhere in Japanese society, their non-native status is evident due to the differences in their writing and pronunciation. The importance of borrowed words in the everyday environment and culture of Japan and the apparent complacency about their existence motivated this thesis.

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GASTRONOMICAL PRACTICE AS A TOOL OF SOCIAL REGULATION

In modern theoretical space gastronomical practices are defined as a complex of actions and interactions of individuals, social groups aiming for choosing and consuming food, that has space and time organization.

Scientists see gastronomical practices as a tool for integration and differentiation of individuals due to racial, national, gender, religious and other characteristics. They signal about inclusions and exclusions of individuals in different social groups.

Gastronomical practices become a base of some subcultural movements. "Foodie" is one of the interesting and perspective subcultures for studying. There are individuals in this subculture that not only love to eat but also are admirably interested in the gastronomy in general: for example, they are ready to go to the market in Istanbul to buy special spices or to plan their vacation so that they can attend a gastronomy festival or visit a famous restaurant. Such hobby is mostly for wealthy segments of the population that have wide range of financial, time and infrastructure resources. Gastronomical practices of representatives of this subculture have elite character.

One of the new subcultural movements nowadays is food sharing. It means to give out leftovers that are still good for consuming.

There are also non-traditional forms of gastronomical practices that appeared and spread because of dissatisfaction of the population with industrial nutrition. Such subcultures as vegans, raw food eaters, fruit eaters

and others are becoming more popular and they are based on self-restraint and strict discipline.

Gastronomical practices today also tend to be as a tool for forming the body. The body "I" nowadays becomes one of the most important components of the youth identity. Body cult leads to be a driver for using harmful for health gastronomical practices.

Despite biological, vital needs in nutrition, gastronomical practices are social and cultural, religious, mental, geographical, scientific and even political factors of influence.

Well projected and spread gastronomical practices have powerful potential for improving quality of life of people in the modern globalized and resource limited world.

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CITY AS A MEDIUM. HOW URBAN SPACE SPEAKS?

The research project which will be presented at the conference, is taking place at Institute of Culture of University of Wrocław in cooperation with the Ethics, Aesthetics and Culture studies department. The aim of the research is development of theoretical concept and analytical tools that allow recognizing the urban space in terms of the medium – ie describing it in terms of culture-forming and communication practices. The city is understood here as a complex, multi-layered cultural object, reflecting and re-producing in its structural and visual dimensions systems of values, beliefs, attitudes, behavior patterns, lifestyles. Therefore, the subject of analyzes under the proposed initiative would be various strategies and ways of visual organization of the city constituting elements of textual and visual communication determining the division of space and hierarchically shaping its – politics, economy due to class and ethnic diversity, religions, etc. The research which will be presented takes into account the fact that the city's language also includes various types of symbolic references to the past, material correlates of collective memory, current identity narratives and ideas about the future of the community. The research project contributes to the development of knowledge about the relationship of architecture as a sphere of cultural production and social communication, with the ways of living, acting and thinking of the city's inhabitants. The originality of the work on the theoretical concept and research tools is derived from the confrontation developed in the field of half-century cultural studies that developed in Poland (within which urban issues were subject to a broader reflection) with a modern approach to architectural and urban design. Focusing on the key forms of city experience – visual and

textual – will contribute to determining the correlation between spatial and communication models, and the aesthetic, ethical and social values shared by citizens. It will present how city can communicate. Hence the title of the project: City as a medium. How urban space speaks?

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THE CONCEPTION OF CREATIVE MAPPING

Creative mapping is leisure time technology which is aimed at increasing of touristic assessment of cities as well as at improving of cultural entertaining organization of local population's time. In our opinion, not only cultural attractions and natural landscape define touristic value of locations, but a form in which information about them is given. Socio-cultural city life requires constant growth of efforts of cultural institutions in searching of new forms and contents of leisure time technologies. So, in our work, we define creative mapping as creation of local interactive maps system based on game representation of cultural space with using contemporary augmented reality (AR) technologies.

Cultural mapping is interdisciplinary field in which a range of perspectives are used as: a mode of inquiry and a methodological tool in urban planning, cultural sustainability, and community development that makes visible the ways local stories, practices, relationships, memories, and rituals constitute places as meaningful locations. So, cultural mapping allows learning context: urban development attractions, architectural sights, cultural and historical heritage, cultural and artistic centers, historical and cultural recreational resources, local traditions, and so on. In this context, a "meta-city" is built upon – an addition to physical objects of city space.

In our creative mapping conception, we offer to establish interactive creative maps based on AR technologies. On such map, there are marked locations which have high cultural and historical value, and there are "beacon" symbols for each location. Directing a phone camera at an AR marker, a person is being tagged at this location and automatically sees territory with an AR object, semantically connected with a "beacon" symbol, and a story or a legend related to this location.

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STRATEGIES OF COMMUNICATION PROCESSES IN THE MODERNIZATION OF MUSEUM ACTIVITIES

Modern culture is characterized by the impetuous development of communication processes using the latest technological tools. Therefore, today one of the most important and urgent problems is the development of the role of information and modern technologies in art communication processes. The emergence and rapid development of modern technologies in the artistic sphere opened up a great artistic and creative potential: there was a significant expansion of artistic genres, styles and types, which was, not only have changed artistic boundaries, but also changed the phenomenon of artistic art itself. Museum is an extremely important and optimal form of preservation, development, documentation and transmission of social experience and culture in contemporary society. The forms of communication between the museum and society are determined by the specifics of museum institutions as centers of culture and science with a great potential not only to preserve the cultural heritage, but also to develop the spiritual foundations of society.

Museum communication aims are to make the museum a partner for scientists in their research, a meaningful conversationalist for young people and an interesting vacation spot for the general public. Modern social challenges require new directions for museum development. Museum pedagogy, the newest communication technologies, informatization, marketing, entrepreneurship in the work of the museum contribute to the emergence of original communications, which present the role of the museum as a social institution and determine its special place in the sociocultural space of contemporary society. So, we can formulate the following conclusions: contemporary museums became a space for artistic and technical innovation and experimentation. That is why cultural institutions are required to form a new approach to their work today: establishing constant communication between various cultural structures and departments, active cooperation of the cultural sector with various mass media, public organizations, foundations, advertising campaigns etc.

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THE PROBLEM STATEMENT OF RETHINKING THE ROLE OF TV SERIES

TV series is a phenomenon of mass culture. Today many scientists try to rethink the role of television series in the modern socio-cultural sphere, determining their role for humanity in general, and identifying ways for further research in this area. We understand mass culture as a very wide range of phenomena, which surround people every day, especially in the field of human leisure. These days we can talk about TV series as a cultural phenomenon that cannot be left out of the attention of academic circles because of the fact that TV shows are viewed by the vast majority of people around the world who have a TV or the Internet connection. This genre of television performs not only an entertaining function, but also an educational, informational, propaganda function, etc. Today the TV series is no longer a mere entertainment for housewives. Netflix and HBO TV series exceed all expectations, they are expensive, serious, interesting, historically reliable, they are beyond the so-called "low culture", evolving into something completely new. But what exactly? They are very similar in their construction to the new myth, they create new meanings, they form the consciousness of the new generation, now they are turning into a new type of communication and means of propaganda. Now it is not embarrassing to say that you love TV series. More and more foreign TV shows are being released for the intellectual elite. Is the series really not a guilty pleasure anymore? We cannot say with certainty that "they went to a higher league", but the fact is that they cause serious interest for contemporary cultural studies, philosophy and sociology. The series is an endless source for research by humanitarian scholars, and besides, it's a good way to spend a free time after a hard work day.

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TRANSPORT, PERSON, COMMUNICATION: ON AN EXAMPLE OF A SELFIE

Self-portrait- it's a portrait made by a person by means of a digital camera device and later uploaded to the social network. It is believed that the term "selfie" first appeared on September 13, 2002 at the Australian Internet Forum ABC Online. E. Salnikov calls the photo "the ideal partner of a person through visual perception and immortalizing the appearance of the world at a

particular moment." It is difficult to disagree with him, and especially when it comes to fixing important events in life, and sometimes scary ones.

If you consider the topic of creating a self-portrait in extreme conditions, then first of all you need to understand the motives of such a terrible risk. For an example, we will take a plane crash in Indonesia. In social networks, there is the latest passenger lounge Boeing 737, which fell to the ocean on October 29 after a departure from Jakarta.

Let's imagine that in the airplane salon dozens of photos are made from different angles every day and therefore the digital images of this space are entirely owned by a person. However, I can safely point out that nobody made the photo during turbulence. Thus, we can consider this moment undifferentiated, but it does not belong to a particular person and is a buffer zone between the world of synchronous media reality and the old and almost dead world in which real and virtual existed separately. In this sense, a self-portrait from an aircraft doomed to a catastrophe, says that this moment of reality exists and it belongs to man. Additionally, we see the multifunctionality of selfie: narcissistic self-observation, namely the desire for the presence of its own self in the epicenter of unusual events; a desperate attempt to document the last moments of life.

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CITY AS A MEDIUM. HOW URBAN SPACE SPEAKS?

Research project which is organised by the students of Institute of Culture at university of Wrocław, the aim of which will be to develop a theoretical concept and analytical tools that allow recognizing the city space in terms of the medium – ie describing it in terms of culture-forming and communication practices. The city is understood here as a complex, multi-layered cultural object, reflecting and re-producing in its structural and visual dimensions systems of values, beliefs, attitudes, behavior patterns, lifestyles. Therefore, the subject of analyzes under the proposed initiative would be various strategies and ways of visual organization of the city constituting elements of textual and visual communication determining the division of space and hierarchically ordering it – political, economic due to class and ethnic diversity, religions, etc. The research will take into account the fact that the city's language also includes various types of symbolic references to the past, material correlates of collective memory, current identity narratives and ideas about the future of the community. Research should contribute to the development of knowledge about the relationship of architecture as a sphere of cultural production and social communication, with the ways of living, acting and thinking of the city's inhabitants. The originality of the work on the theoretical concept and research tools is to be derived from the con-

frontation developed in the field of half-century cultural studies that developed in Poland (within which urban issues were subject to a broader reflection) with a modern approach to architectural and urban design. Focusing on the key forms of city experience – visual and textual – will contribute to determining the correlation between spatial and communication models, and the aesthetic, ethical and social values shared by citizens. We will try to understand how city communicate. Hence the title of our project: City as a medium. How urban space speaks?

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THE EXPERIENCE OF A LARP – REFLECTIONS ON THE EXAMPLE OF "COLLEGE OF WIZARDRY" IN LOWER SILESIA

Lower Silesia in Poland is known well as a region where you can "touch the mystery". There are many fairytale castles to explore and undiscovered stories to unveil. That's why some fantasy-themed events take place there, including so called larps. Larp is an acronym for "live action role-playing". It is a game, in which participants portray their characters. It also includes collaborative creating of the story and acting in this real-time plot. Larpers perform characters, stories and place. They mainly choose larping for the value of the experience. Being a part of a larp is about participatory culture. One of the larps, a large scale event called "College of wizardry", is organized a few times a year in the Czocha Castle. Because of "College of Wizardry", people from all over the world come to Lower Silesia and recognize it both as a place in Poland, and as a space where magic could be real. They transform themselves into different creatures or people with supernatural qualities by using their imagination. It is important to analyse the construction of this imaginary world, and understand how young people use a real place to be in fictional one. How they treat those moments during ingame time? What are the characteristics of this community?

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NOSTALGIA AS A CULTURAL PHENOMENON AND ITS TRANSFORMATIONS THROUGHOUT HISTORY

The importance of researching nostalgia is brought on by its influence on the popular culture and cultural practices of the postmodernity in gen-

eral, its place in modern-day mind manipulation used in politics and advertisement, and its role in shaping human identity, moral and aesthetic preferences. The interest towards nostalgia has been established by various fields throughout history starting with medical science and psychiatry (in 17th – mid-20th century) and transferring onto philosophy, social sciences, mythology, and political science.

During my research, I decided to focus on nostalgia as a cultural phenomenon and on its significance as a prominent feature of modern-day culture. Firstly, I indicated the origin of the term 'nostalgia' as a medical condition of homesickness found in Swiss soldiers – a term coined by J.Hofer in 1688. Only after the end of the Second World War has nostalgia become perceived as a philosophical, social, political and cultural phenomenon. Thus, I have established its connection to those areas of expertise. Secondly, I analyzed the works of S.Boym, F.Jameson, S.Lash and many others in order to determine various approaches towards the classification of different types of nostalgia. This led to my discovering its influence on the cultural industries of the postmodernity, as well as nostalgia's utopic vision of the past being a modern-day archetype used in all spheres of human interaction.

Industrialization, commercialization, and virtualization have become the basic principles of our existence which nostalgia feeds upon. Even though some cultural practices that intertwine with it have a productive aspect to them, nostalgia is also a powerful instrument of mind manipulation (e.g. postcolonial nostalgia).

Thus, this topic should be researched by interdisciplinary scientists who are interested in postmodern identity and social interaction, as well as nostalgia's potential influence on the choices people tend to make.

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INTELLECTUAL DISCUSSION COMMUNITIES OF FRANCE AS A SPACE FOR CULTURE-BASED STUDIES

The purpose of the conference report is to reveal the specifics of the process of deployment of culture-based studies in France within the framework of non-academic intellectual discussion communities, namely, the "Eranos" club and philosophical cafes. One of the central research methods is historical reconstruction. Intellectual communities are presented from the perspective of applying ideographic and diachronic methods. Culture-based studies require the use of a multidisciplinary methodology, and the presentation of the development of culture-based studies in the framework of the formation of public space requires an appeal to the system method. Culture-based

studies on the territory of France are abstract-theoretical formations since in this case it is stated that there is no reliance on empirical material (as in the Anglo-Saxon variant of cultural studies). Consequently, the development of cultural studies of pure theoretical orientation occurred differently than that of the Anglo-Saxon French colleagues. One of the forms of deployment of such studies is the emergence of new ideas not within the academic space, but during discussions in the "walls" of the intellectual communities. One of these communities is the famous "Eranos" club. Meanwhile, the public space also allowed intellectuals to gather in "philosophical cafes". This tradition continues to this day, especially in the activities of journals published by such intellectual communities. Knowledge exists not only within the walls of academic institutions. In the period of breaking of the old and the birth of new forms, the informal unions of intellectuals, which appear in the form of intellectual discussion communities, gatherings in philosophical, literary cafes, are put on the forefront. Culture-based studies, at the very beginning of its formation, are associated with philosophical thought, since the figure of a philosopher in France is conceived wider than in the Ukrainian tradition. There the philosopher is an intellectual who deals with a wide range of issues. The methodology and the main issues of culture-based studies are formalized within the framework of the activity of intellectual discussion communities. Of these, "Eranos", which has been functioning since 1933 year, deserves special attention. The specificity of "Eranos" is, in particular, its international character.

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TRICKSTER AS A CHARACTER IN ARCHETYPAL TRADITION, EPIC, FOLKLORE

Trickster is one of the most significant and at the same time paradoxical in its nature concept, whose presence can be observed by its various manifestations throughout all stages of the development of human culture. Appearing in the archaic tradition in its original paradigm of the "hero-seeker" of significant objects for humanity, this character was both a demiurge and a cultural hero, as well as an antagonist of the cultural hero in the Twin myths. Over time, in various manifestations, this concept finds its representation in the epic and folklore. Being a preferred character in fairy tales about animals Trickster image directly affects their compositional structure built on the trick as a reflective predicted behavioral model of an antagonist. This character was intensely studied within the psychological doctrine about the archetypes by Carl Jung. Swiss psychiatrist and psychoanalyst interpreted this concept

as an unconscious, chaotic beginning – the Shadow of a man. In addition, we can refer to the central functions of the character of Trickster: catalyzing (due to its act all values acquire their true value); mediation function (Trickster is a mediator, translator, and interpreter, who facilitates communication between different characters and worlds); The therapeutic approach that brings Trickster to the savior, strengthens his original, remedial nature, along with his destructive beginning. Consequently, the phenomenon of Trickster, which manifests its prevalence in various levels of culture, finds itself during the historical periods and occupies a particular and somewhat ambitious role in modern culture. Today, the character of Trickster captures television screens, becoming one of the most beloved heroes of current mass culture.

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AUDIOVISUAL ANTHROPOLOGY: HUMAN DESIGNING

Visual practices are included in the cultural context, that is, the mode of vision (or blindness) works due to the cultural codes, their projection. But this thesis is not self-evident for the present, since it is generally accepted that only object physics and subject physiology determine optical mod. However, the visual turn carries out in the interdisciplinary space of modern science in the last twenty-five years and suggests that the study of visual experience is not only an independent subject of theoretical analysis, but also a methodology for studying humanities, as well as socio-cultural practices. Works by Western scholars, and Ukrainian theorists demonstrate the heuristic potential of this consideration perspective. It is interesting that the scientific attention to the mechanisms of visual perception appears exactly when, as the Canadian theorist M. MacLuhan explains, "the Gutenberg galaxy" is just beginning to surrender its priority positions under the presser of electronic means that are oriented towards the effect of audiovisuality. This way to organizing medium shows the influence of paradigm shift in the anthropologic mode in the new cultural situation. The task of our researching is the scientific analysis of the audiovisuality mode and human designing in this way. Audiovisual anthropology in this context demonstrates methodological developments in the field of humanitarian sciences and technology.

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CURRENT POLICY AND COMIC TRICKS AS CULTURAL TECHNOLOGIES

Comic tricks can be used by certain politicians with the purpose of discrediting their opponents during the election. Then, breaking out of the context of separated statements and images. The absolutisation of subtexts again forces political imagery to work in the logic of signs. But in the absence of political ideas, the exchange of signs highlights the intensification of the circulation of signifiers. So, instead of criticizing the political program (under circumstance of their absence at both "opponents") one side creates a photo-shopping on another one. In response, ten of them have appeared. The other sides are responding to the first series that numbers of photo-shopping are growing up and increase the pseudo-political swamp at the whole. The circulation of comically organized signifiers imitates the availability of meaning and political communication.

Hyperrealism of the information age is drowning and dissolving discrete signs in the waves of media-flows. The Implosion of Meaning in the Media carries it out. We need very serious media strategies to ensure that a single wave of broadcasting has a fairly elucidation and stability. The predominant role here, first of all, plays not the successful role of a separate performance, but the ability to hold it on the apex. Therefore, the particular comic situation is not significant in the shadow of ironic obviousness. Only flow of information and entertainment with a comical formation signifiers can be successful.

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NEW SENSE OF TRADITION NOWADAYS

Modern culture has been transformed into a horizon of spectacles that makes it difficult for an individual to get involved with multiplying and confronting events. Under such conditions, the consciousness of the individual perceives the maximum amount of mainstream information through various channels. It often leads to the perception of the superficial layers of "signs of culture" only and to the loss of a reference relationship between the signifier and the signified, between signs and reality (J. Baudrillard). The excess of infor-

mation causes lowering the semantic sensitivity. An individual is constantly hesitant, unable or does not dare to form and express his/her own opinion.

Under the influence of the received volume of fragmentary information, he/she uncritically reviews his/her own principles, considerations, and often refuses them. As a result, this horizon of the spectacles is observed and perceived thoughtlessly. Under such circumstances, an individual who is constantly striving to rely on something in the virtual world of hesitation, the world of images that are "pure simulacra of themselves" (J. Baudrillard), needs a point of support, which may be a tradition.

The restoration of ethnic factors, which leads to the emergence of the phenomenon of "ethnic renaissance," is to some extent a paradox of our time. It is happening as a result of the deepening of globalization and integration of world processes. The phenomenon of "ethnic renaissance" is an attempt to confront the growing unification of mankind and preserve its own uniqueness through the actualization of cultural, ethnic, religious difference. It serves as a catalyst for the revival of tradition as a sphere of "semantic endurance" (E. Husserl).

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MODERN SOCIAL TECHNOLOGIES AS A RESULT OF ICT DEVELOPMENT

In the process of development, modern ICTs dictate certain conditions for the development of culture, which is reflected in the emergence of new social technologies in various spheres of society. These include various kinds of management and educational technologies, as well as PR (public relations).

- "Management technology is a specific set of tools and methods through which purposeful control is exercised on a social system to maintain its qualitative specificity, optimal operating mode and desired development.

- Another social information technology that is actively developed under the influence of modern ICT is a set of educational technologies that are a system of certain methods and techniques aimed at improving the quality and level of education. An effective means of educational technology today is the multimedia technology system, which allows not only to visualize educational material, presenting it in a visual-figurative form, but also to promote the interactivity of the learning process, directly involving learners, making them active participants in this process.

- The study of PR technologies is devoted to a large number of works. As G. G. Pocheptsov notes, "Public relations (PR) is, first of all, a discipline aimed at organizing the communicative space in a mode favorable for the object of PR. The emergence of PR can be attributed to the birth of mass

society, which was formed by the end of the nineteenth century in the United States and England. To a certain extent, this physical change in the form of concentration of people in large cities leads to a qualitatively different role of public opinion. This is precisely the reason for the new status of the media, which makes it possible to treat them as "the fourth power".

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THE PROBLEM OF THE SYMBOLS AND ARCHETYPES OF THE MODERN HOLIDAY CULTURE

The holiday is one of the oldest forms of human culture, and therefore there is an incredible interest in this phenomenon and the dynamic formation of the theoretical basis. After all, it combines both the rather stable and the newest components of the cultural space. Speaking as one of the states of the spiritual world of man, the holiday is a peculiar tradition of preservation, restoration, affirmation and simultaneously – the spread of ideals and values. It is a blend of various aspects of the spiritual life of the people, whose main task was to restore the excited harmony between people and nature. Holiday is a reflection of collective memory. "...Not only the composition of texts changes but the texts themselves also change. There is a shift of meaningful and insignificant elements of the structure of the text under the influence of new codes that are used to decrypt texts that have been deposited in the memory of culture in the long-standing times." [Lotman Yu. M. (1992) *Pamyat v kulturologicheskom osveshchenii. Izbrannyye staty.* 3 t. T. 1. Tallinn: Aleksandra.]

In general, modern scientific literature can distinguish three methodological approaches to studying the holiday [Popova V.N. (2017) *Prazdnik kak sotsiokulturnyy fenomen. – Yekaterinburg: Ural.*]:

1) holiday in the context of antinomy "holiday – everyday" or "holiday as everyday life"; 2) holiday as a social institution; 3) holiday as a game.

All three approaches can be used as part of a semiotic study that considers the holiday as a sign system, as well as within the axiological study aimed at understanding the value nature of the holiday. These approaches also suggest complexity and interdisciplinarity.

The methodology of studying the holiday as a social institution is widely used in sociology and sociology of culture. Cultural analysis is more focused on the consideration of the holiday in its relation to the everyday and game concept of the holiday. [Shkryado A.V. (2014) *Svyato yak sotsiokulturnyj fenomen i jogo funktsionalne navantazhennya.* Kyiv. Retrieved from <http://vmv.kymu.edu.ua/v/04/shkrjado.htm>]. After all, the holiday represents a unique organism, inside which interacting sets of archetypes "live." Therefore, the primary archetypes of the holiday can be attributed to the archetype of

space or place, the archetype of time, the archetype of the word, the archetype of the gift, the sun, the hearth, the mother earth, the world tree, and others.

One of the attempts to explain the specificity of the holiday and its role in culture is the development of a game concept presented by A.V. Benifand, H.-G. Gadamer, J. Huizinga, and others. Thus, one of the most respected researchers of the phenomenon of the game in the culture is presented by J. Huizinga. He considers it the primary and most important function, points out to the gaming nature of the holiday.

His notion of the parity of the game and the holiday also reveals the prominent German philosopher H.-G. Gadamer, emphasizing that the game "has its own essence, independent of the consciousness of those who play. The subject of the game is not a player; at best, the game reaches its incarnation through those who play." [Popova V.N. (2017) Prazdnik kak sotsiokulturnyy fenomen. – Yekaterinburg: Ural.]

The present is characterized by the weakening of the social and semantic function of the holiday because it is reduced to decorative, entertaining and cultural-barren activities. Modern society is defined as a society of consumption, which means that there is a significant "erasure" of archetypes and a substitution of the value essence of the symbols. It is connected with the modern unification of culture, globalization and relation to the holiday as a "festival" (holy – holy, holiday – idle), there is such a concept as "pseudo-sacred." Thus, the French researcher F. Mure calls the contemporary culture "hyperfest" and states that "in a hyperfest world the holiday is no longer contrasted with everyday life, it does not contradict it: now it is the very everyday" [Myure F. (2001) Posle istorii. Inostrannaya literatura. Retrieved from <http://magazines.russ.ru/inostran/2001/4/mure.html>]. The modern era is characterized by a large number of so-called historically oriented holidays. However, the archetypes have a small depth of memory on such holidays, and their models are only at the stage of formation.

It is paradoxical that at the same time we feel a strong interest in our historical roots, the generic memory of ancestors. One of the possible reasons is the historically legitimate processes of globalization and cultural universalization, which contributed to the creation of such large fragments of culture, in which people felt small and abandoned.

Therefore, the archetypes existing at the level of modern practice of holidays through the prism of folk holidays came to us with mythological images, albeit in a rather reduced form, largely lost their former semantics and acquired the significance of poetic metaphors and symbols.

Updating the archetypes and symbols of the traditional holiday is an extremely important issue of the present. After all, the loss of a sacred component of holidays will lead to the loss of the motives of the spiritual development of society, ultimately transforming it into a consumer society.

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**SOCIOCULTURAL PROJECTS OF MODERNITY:
CHALLENGES AND PERSPECTIVES**

The humankind of today is undergoing the state of crisis. Maximized politization of the public life leads to the waste of time and, what is more, the very opportunity to make necessary problem-solving decisions. The humanity is in the urgent need of alternatives, not the slogans of political demagogues.

Nowadays, this need is addressed by numerous sociocultural projects. In our opinion, the example of such a project is "The Venus Project". Jacque Fresco, its founder and ideologue, strived to inspire the humanity to save our planet by the transition to resource-oriented economy, global orderliness, popularization of science, the creation of smart cities, the development of alternative energy sources, education reforms and so on. These ideas are resonated by the Sustainable Development convention adopted by the UN in 1992, which indicates the potentiality of "The Venus Project"

In the development of social projects, Ukraine does not stand apart. There are innovative projects "Open Budget" and "Recycle Map". Urban projects should be considered separately since main activities of the society are performed in cities. The development of creative, cultural, political, and social spheres depend on the architecture and the urban beautification. There are such projects as "Changing Places" and "Unit city".

For the successful implementation of the sociocultural projects, corporate social responsibility (CSR) is of great importance. The vivid examples of the social designing development are such renowned businessmen as Mark Zuckerberg, Bill Gates, Jeff Bezos, and Steve Jobs.

Therefore, to solve the problems of the modern society, there is a need to: 1) create sociocultural projects, 2) form a high level of CSR in corporations, 3) develop the sociocultural projects management, and 4) adopt the experience of other countries. Ukraine needs professional managers to implement successful projects.

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**STEREOTYPE OF MASCULINE IMAGES PRODUCTION
IN MODERN UKRAINIAN ADVERTISING**

In modern advertising, the usage of masculine images changes its instrumental purpose. In order to define the current trends in mentioned context of

advertising activity, we analyzed more than 1000 commercials that were presented in the Ukrainian advertising space in 2018 (both actual Ukrainian advertising and foreign, adapted to the Ukrainian consumer) and we selected over 300 commercials, in which masculine images bore the meaning.

The analysis allowed setting the following stereotypes in the image of men. First of all, they are well versed in technical devices, in their parameters, settings, and functional applications. Men in the promotion of home appliances, cars or their specialty stores are portrayed as sales managers (e.g., in Eldorado stores); an experienced buyer (the advertising of a smart TV KIVI), a skilled user (so, in the advertising of the Smartphone Samsung Galaxy A7 exactly man photographs a company of people competently, in the advertising of the vacuum cleaner Samsung Power Stick PRO, a man gently cleans the whole room, despite the stigmatization of this kind of work as "female").

In the "women's goods" advertising, almost no male images are used. Interesting is the insertion of man, as a boring sales manager, in advertising of the site of "women's goods" parfums.ua, on opposition it is proposed to visit the site as an alternative.

Other stereotypes are the association "man – fresh meat" (the man is selling and cooking meat (advertising of the supermarket "Fora")); a man likes to play video games (My Vodafone advertising shows a man who plays at once with both hands and feet); Men love to eat well (in the advertising of cures for overeating, for example, Festal neo 10,000). Important is the contrast between "male to female" as an antonymy of stereotypical images.

It is expressed in division into "male" and "female" alcoholic drinks, which are served through appropriate leisure activities (e.g., Arsenal beer ads vs. Marengo vermouth). Also in the advertising of medicines: the slogan "woman's head differs from men's head" in the advertisement "Tsitramon-Darnitsa" – drugs "from men's headache". Another contrast is: cocoa beans are gathered by smiling men, and chocolate is eaten by women (80% of AVK advertising). In drug advertising, one of a family image models is traced – sick helpless father and son, cared by mother-woman (for example, Ambrol, Mukaltin advertising).

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MASCULINE IMAGES IN MODERN UKRAINIAN ADVERTISING: WORLDVIEW AND MYTHOLOGICAL CONTENT

The mythification of the modern domestic advertising space is carried out at the expense of masculine images production, which emphasizes the metaphorical perception of the advertising product, and expresses the axiologi-

cal character of this cultural product. Analysis of audiovisual advertising, common in the Ukrainian media space, shows, on the one hand, an appeal to the traditional values of society (family, responsibility, justice), on the other hand, consumer orientation as the general value of consumer society.

Integration of traditions and consumerism can take place in the mythization of "male" goods and professions. Although their demarcation is currently under way, biological factors point to a certain need for their masculinization and feminization. But advertising in order to create a bipolar perception of advertising information focuses on gender identity. "Men's" occupations depict a motorcyclist (Vodafone Supernet Turbo), a camel driver, a hawk hunting (LG OLED TV), a cook (Torchin sauce), a bicycle courier (OLX), a bagpipe player ("Foxtrot", "Do not pull a bagpipe"), a tailor, martial arts trainer (Alex Credit). In the advertising series of the last, in contrast, the "female" profession is also shown. Advertising for "male" goods include rollers Philips Multi Precision (electric shaver), "Epicenter" (tools), Gillette (shaving razor). The last traditionally states that this product is best for men. Also in advertising parenthood mythicizes as one of the key social roles of a man. This is done through the image of the family relationship "grandson – son – father – grandfather" as a symbol of the patriarchal family. So, in Kyivstar's "International Calls Included" advertisements, the mother is talking on the phone with all men of the indicated connection by his son-in-law relatives. Also, a man is depicted as a loving and caring father (Advertising Kinderino, McDonalds "New french fries with cheese and onion, Kyivstar smart money).

Another aspect is the myth of a male leisure model, usually produced in the advertising of alcoholic drinks (Arsenal beer). A specific myth is machism – the creation of a stereotypical image of a macho. The image is ambiguous. On the one hand it is identified with beauty (aesthetic and physical), for example, in the advertising of the SOVA jewelry house. And on the other hand, as a force (OLX advertising "find strong workers"), as a foolish power (Inter-top's advertisement "Durability proved"), as a cultured wildness (Eldorado series Eldoron advertisement).

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LANGUAGE AS A UNIVERSAL MODEL OF MENTALITY

Language is a fundamental factor in the development and formation of personality. People are united by language and communication. Without communication, society and a person as a social, cultural, intelligent being are impossible.

Knowing the language, we know the world, the environment, but within the limits of one's people, his consciousness, the psyche, etc. The Ukrainian language gives us the opportunity to know the world through the eyes of a Ukrainian, Ukrainian people, Russian – Russian people, German – German people, and so on. As G. Gadamer rightly points out in his article "The Motherland and the Language", "... in the native language, all of our closeness to ours, in it – customs, traditions and familiar world" [Гадамер Г.-Г. Герменевтика і поетика. Вибрані твори / Г.-Г. Гадамер. – К.: "Юніверс", 2001. – С. 188].

An important function of the language lies in the fact that it preserves the culture and passes it from generation to generation. That is why language plays such a significant role in shaping the personality, mentality of the people. At the same time, the language not only reflects the culture of its people, its social structure, mentality, world outlook, etc., but also preserves its accumulated socio-cultural stratum, which serves as an important way of generating future generations, that is, a cultural instrument. Obvious is the fact that language as a mirror of culture reflects all the most important and lasting changes in the way of life and mentality of the people.

Mentality, like the language, is the product of the spiritual forces of the people that has been accumulated over the centuries and continues to evolve and continually change even today. Each historical epoch leaves its imprint in the language, important historical events are able to change the linguistic picture of the world. However, language changes are due, above all, to changes in national mentality.

The very process of thinking has a national specificity, which is due to a national character. The originality of our thinking depends on the knowledge of the language and the ability to use it when thinking. Moreover, since the language reflects the national psychology of thinking, in the secret of the national soul, we can penetrate only through its language. Expressing a certain opinion, a person uses words unconsciously, concentrating only on the content of the thought itself. Language promotes the reproduction of ethnic mentality in every new generation of people, forcing the child to adopt such a way of thinking that is consistent with the structure of language, and hence with the structure of ethnic mentality.

The realism of language and mentality is one of the defining, but far from unique in their characteristics, because such a complex and versatile phenomenon, as mentality, cannot be reduced to only one feature, and it is clear that its content and basic features require further research. However, it is in the language that manifests itself in those mental peculiarities of the people that are characteristic of his soul, consciousness and world perception.

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CREATIVE INDUSTRIES IN CITY

City – is the center of vital activity of a significant part of the population. Each city is a complex system. It forms as a result of historical development, of cultural and religious traditions. The image of the city captures the essential aspects. Zygmunt Bauman believes that the city can be compared to a large dormitory. There are constantly strangers who interact with each other and remain unfamiliar throughout their lives. According to Bauman, the changes are, in fact, synonymous with the city, because it must constantly change. Currently, structural changes are influenced by globalization, which is accompanied by a desire for standardization and uniformity of space. The modern city is a reflection of the transformational processes. There is a change in the forms of regulation of the city development policy, from the state to the municipal. There are conditions for activating creative industries that can be defined as an individual creative background, skill or talent that can create added value and jobs through the production and exploitation of intellectual property. The development of creative industries has economic expediency, but this process is accompanied by a change in the image of the city. Urban space is the text of culture, which often combines non-interconnected components. The visual image of the modern city is repulsive and attractive, it is difficult to bring it to a single concept, but it continues to be the center of human life. Provided common strategy for the development of each city, as a "creative city" (Ch. Landry), it is possible to direct creative industries in a single direction and minimize those factors that influence the negative perception of the city's visions.

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**PROFESSIONALIZATION OF THE CULTURAL MANAGEMENT:
DEFINITION ISSUE**

Strategies and models of cultural policy are not the result of only theoretical research. Its practical optimization depends on the obligatory consideration of a number of features and conditions that directly relate to the infrastructure specificity, regulation of the quality of the cultural product. It is a peculiar face of the state, society, people, which determines and at the same time is determined by the predisposition to certain types of activity, the level

of development of social culture, the system of state and public support for existing cultural innovations.

The space, in which the modern cultural policy is implemented, is the area of post-industrial, post-economic society, which is based on knowledge threatened by information technology. The state of the modern management is significantly influenced by the internationalization and digitalization of culture.

The complexity and diversification of the sphere of culture require the development of new modern methods and principles of management, which will respond to the challenges faced by a modern, open society that is difficult to organize. There is a fundamental difference between such types of management activities as management and governance. The effectiveness of the last one was evident in a condition of tight relations between the state and the cultural sphere, the regulation of the functions of state institutions and culture workers, where the effectiveness was directly depended on the administrative power and control.

Now these methods cease to be effective not only because of the diversification of cultural life, but also due to increasing the tendency to self-organizing of its elements. Change management in an unstable environment is impossible without the professionalization of management, especially if it concerns the sphere of culture.

The basic model of management (according to G.Hagoort) involves a coordinated association of various spheres and forms of activity: strategic culture (ability to clearly direct activities), organizational (promoting effective functioning through the distribution of power and coordinating the responsibility of all participants in the process and at all levels, that, in turn, depends on the division of labour and coordination mechanisms), as well as administration, leadership (personal responsibility in managing the decision-making process, motivating all actors to cooperate, implementing and distributing resources (public, financial, etc.)). The complication of cultural policy as an object of managerial activity is its complexity, it cannot be reduced to the constituent elements, moreover, the culture manager has to deal with normative values while organizational structures for cultural activities developing.

Section 10
"RELIGIOUS STUDIES"

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MYSTICAL PRINCIPLES OF KNOWLEDGE IN SURREALISM

The concept of surrealism by the surrealists themselves is expanded from the movement in art to the total mode of world outlook, which involves the liberation of the human "I" from the generally accepted rational world understandings.

For surrealists were important to go beyond the consciousness that perceives reality as a habit; they tried to erase all cultural layers that prevented the perception of reality in the "pure form". The mechanism of surrealistic "liberation" from everyday life is to abandon rationality and to appeal to the illogical. Neglecting logic, surrealists replace traditional logical connections with subjective associations.

Characteristic features of mystical world outlooks are: the presence of such antagonistic representations of two worlds – profane and sacred, which in the literature of French surrealism are everyday and surreal; the presence of a charismatic leader and a dogmatic doctrine (Andre Breton and his ideas); initiation, exclusion or reunion rituals; elitism of consecrated. The ritual component of the avant-guard is the scandal, the mystical guide to surrealism – an imagination that returns to the "true" being. In the surrealistic theory of the image, one can gain sight of the elements of shamanism, seeing them in a trance state, through which the surrealist gets images – a subject experiencing an image, dissolves in the described reality, giving it the qualities of his consciousness. At the same time, he seems to be alienating from himself, becoming a medium that does not affect his own existence.

The mystical principles of knowledge in the literature of French surrealism are: liberation from everyday life in disconnection from the outside world and rationality, awareness of the absurdity and illogicality of the existing ties, the substitution of causality by chance. Thus, subject to the observance of all the above-mentioned prescriptions, the subject falls into surrealism, which we have been interpreted as the space of the mystical-trance state.

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THE ANTHROPOLOGICAL COMPONENT OF ALCHEMY AS THE MAIN ONE IN THE HISTORICAL FORMATION

This essay is an attempt to analyze the phenomena of alchemy, in particular its anthropological component, as the most important, and explore the influence and importance of such a specific sphere of knowledge as alchemy for modern thinking. Nowadays alchemy is often perceived as pseudoscience, it is associated with black magic and alchemists are called scammers and naive insane. In fact, such an opinion appears due to a lack of awareness of people and insufficient scientific research on this topic.

It is important for such spheres of humanitarian knowledge as philosophy and religious studies, to apply an integrated and structural approach to the study of the philosophy of the alchemical tradition (namely its anthropological factor as the main one) since alchemy has a complex and original philosophical system that influenced not only the culture of medieval Europe, but leaves a significant mark in modern scientific thinking.

First of all, alchemy is interesting from the point of view of anthropology because, in spite of all controversy and ambiguity, it is a soteriological doctrine. So, outside of anthropology, studying alchemy can never be complete and comprehensive. From this point of view, the exclusion of anthropological factor from this field of knowledge makes it rather primitive; moreover, there are widespread stereotypes about gold transformation and black magic.

Throughout all of its history, from the very beginning alchemy was created as an art of self-knowledge and salvation. The anthropological meaning of alchemy based in internal self-purification and rebirth. That processes are carried out through the purification of nature, the symbol of which was the receipt of gold. Example of anthropologism of alchemy is the doctrine of Zosimus Panopotitan's "golden man." Beyond the anthropological view of the world, it loses any specificity.

The article also attempts to prove that alchemy is not just a proto-chemistry, but the spiritual component of alchemy has found its refuge in philosophy.

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**THE COHERENCE OF S.HARRIS AND V. STENGER'S VIEWS
ON A RELIGIOUS FACTOR IN A MODERN WORLD
FROM THE PERSPECTIVE OF THE NEW ATHEISM**

The analysis of the main common views of new atheists S.Harris and V.Stenger on the problem of religious factor in the modern world is proposed. The correlation of religion and science is enlightened in it. Especially the accentuation is made on the understanding of God and negative displays of a religion for the society depicted in the last works of scholars. The most significant vectors of scientists as to the forms of religious activities of nowadays are substantiated. Freethinking appears to be the key to reflecting the influence of new atheistic approaches to religious ideas. The important element in the sense of new atheistic approaches is to test the existence of God as a hypothesis. An indicative tendency is the tendency toward S. Harris's islamized vector of atheistic views. There is the transition from critical comments on Islam to a dialogue. The purpose of such a vector for researchers is to find a political, intellectual, ethical configuration on the understanding how this may affect the future of tolerance in the world. The work decomposes in detail why V. Stender offers the definition of "Multiverse" as an argument against a theistic definition of an exact setting. Despite the critical perspectives on religion we will look at why new atheists prefer Buddhism or Confucianism.

Key words: Freethinking, the New Atheism; the hypothesis of God; religious ideas; Multiverse; religions of the world; scientific methods.

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**COOPERATION BETWEEN POLITICIANS AND MANAGERS:
UKRAINIAN REALITIES AND WORLD EXPERIENCE**

It may be surprising to some, but there are no examples in history where large numbers of Christians, mega-churches, and so-called "revivals" have completely transformed a nation. An exhaustive study of countries around the world during the two millennia of Christianity confirms that only when such growth includes an intentional strategy to train and place networked teams of leaders in the most influential institutions of culture does Christianity bring significant change in nations.

We need to step up cooperation between politicians and managers who practice Christian views for the joint promotion of traditional moral values, the development of a strategy for further joint action. Recently, in Ukraine there are a number of conferences, forums, prayer lunches devoted to the implementation of Christian initiatives at the legislative level, the inadequate effectiveness of using existing instruments for the organization and implementation of Christian ethics in educational institutions and promotion of family values in the media. This is the strategic mission of our country towards the European Union, which is seen in the introduction of Christian values and their defending, as opposed to the progressive ultra-liberal European movements. The emphasis is on the inadmissibility of the creation of a "buffer" zone of the European Union from Ukraine.

The process of forming a single local Church in Ukraine puts the agenda of the questions related to the role of the state and power structures in this process. How to balance the observance of religious freedom and the interests of the state? What models of coexistence of the Church and the state exist in the world? How can this experience be useful in Ukrainian realities? Is the local Orthodox Church of Ukraine and the Ukrainian authorities capable of not succumbing to the temptation of Cesaropapism?

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**JAPANESE ZEN: ASCETICS & NONVIOLENCE
VS MILITARISM & WORLDLY AFFAIRS INVOLVEMENT.
A HISTORICAL ANALYSIS OF THE KOMUSÔ/FUKE SECT**

There are a lot controversies & conflicting aspects concerning Komusô or so-called "Fuke" Zen sect, mainly, regarding its historically accurate origins, its true lineage, teachings of different schools (especially, on a matters of essential doctrinal teachings, nonviolence and nonmilitarism). This report aims to outline the key issues and problems mentioned above. Both flute (簫/尺八 xiao-shakuhachi) playing and Zen Buddhism practice, as separate, yet unrelated activities come to Japan from Tang Dynasty China (唐朝618–907), around 7th-8th century. Chinese cosmologically centered musical theory and ritualistic court music performance greatly influenced Japanese royal gagaku 雅楽 (zh.: 'ya-yue'). This flute, at first has been used only in court, but quickly, by 10th century fall out of usage. Then, by the 12-13th centuries, we can find mention that shakuhachi (i.e. some prior variants of it, such as: tempuku, hitoyogiri / miyogiri, etc) have been played by wandering begging monks, which were called komosô (薦虚) a "straw mat monks". An important and still unresolved issue is the question are those komosô were a real predecessor to later komuso/fuke monks, or is it fuke sect just tried attach their origin to

that tradition? We may constitute, that change of name from "Komosô" to "Komusô" (層無僧 "monks of the emptiness") took place around the Keichô period (慶長 1596-1615).

The core of the Komuso/Fuke practice was so-called "Suizen" (吹禪 "Blowing Zen") which contrasted as an alternative to Zazen 座禪 (zh.: zuò chán, "Sitting Zen"). One of the most prominent Edo texts "Sermon of a Still Sea" (海靜法語 Kaisei Hôgo), written by Hisamatsu Fuyo sheds light upon doctrine of the order. Fuyo clearly states main teachings of this period of Fuke sect, its main goals & practices.

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SOPHIOLOGICAL TRADITION IN FRANCE IN THE CONTEXT OF S. BULGAKOV'S INFLUENCE

S. Bulgakov arrives in Paris at the invitation of metropolitan Eulogius. The goal is the creation of the St. Sergius Orthodox Theological Institute, which was to become the center of the spiritual life of immigrants in France. 1921 year – the time when the "Higher Orthodox Theological Courses" opened in Paris. This project allowed the study of general theological subjects. Of course, this institute was not the only theological institution founded by immigrants. However, it was precisely S. Bulgakov's activity that led to the diffusion of sophiological ideas into specific ideological positions of French thinkers. Taking part in the foundation of the above educational institution, Bulgakov embodied their common dream with Florensky. The influence of Bulgakov's sophiological ideas was especially strong in the philosophical works of Henri Corbin, a French philosopher, theologian, and anthropologist. Corbin also became famous as an expert on Islamic culture and philosophy. It is noteworthy that when S. Bulgakov lectured on Sophiology at the Sorbonne, which was in the 1930s, Henri Corbin was present in the audience as a student. Subsequently, Corbin created his own concept called the "world of imagination" (*mundus imaginalis*). By the "world of imagination", Corbin understood nothing more than space where Sophia rules. In addition, Bulgakov lectured at the Religious and Philosophical Academy in Paris. In fact, the roots of French sophiology are much deeper: we can talk about the idea of Sophia in the heresies of the Cathars who lived in Occitania.

Currently Sophia carries a female beginning. She is the eternal femininity that perceives and does not give anything to himself to God. At the same time, in relation to the world of S. Bulgakov, Sophia performs the maternal functions, enlivens and animates it. Therefore, the orthodox thinker states that the world is Sophia, and everything in it is Sophia.

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RELIGION AND MEDIA: MODERN CHALLENGES

The issue of religion in Ukraine, despite the secularism and multiconfessionalism of the country, is relevant throughout all its history. The socio-political situation of recent years contributes to the further development of this issue.

The relationship between religion and media represents a new subject area in which its types, functions, role, representation, changes introduced into society, are investigated. In Ukraine, in our opinion, it is necessary to talk about the bilateral process of mediatization of religion and the religiatization of media, which characterize the current state of the Ukrainian information society.

We have defined the mediatization of religion as a process characterized by the active use of media in the religious sphere in order to perform a number of functions: communicative, cultural-educational, ideological, cognitive, manipulative, social-organizing, advertising and informational, etc.

In this key, religiatization of media is a process characterized by the increase in the number of religious medias. The latter act as authoritative resources for obtaining information from the life of religious communities and the coincidence of media functions and functions of religious organizations.

Today, media of religious organizations in Ukraine are actively involved in the community, social and, even, partly, the political sphere of life in Ukraine. This is confirmed by information on the official websites of religious organizations, statements made on the pages of representatives of organizations in social networks, content filling of printed resources; materials on religious themes, speeches of religious leaders appear in mass media not only during the religious holidays, the topic of religion is widely discussed in the media, etc.

In our opinion, the main challenge facing journalists and today's religious scholars is to create such a secular platform for the training of confessionally-oriented journalists, so that the lightening of events, tracking of trends and predictions in the field of religion do not generate hostility in religious organizations, but contributed to the consolidation of Ukrainian society.

The activities of religious organizations' media resources should reflect the general tendency towards the establishment of freedom of religion, multiculturalism and pluralism, which characterize the modern Ukrainian society.

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SPECIFICITY AND FEATURES OF FEMALE MONASTICISM IN THE EARLY CHRISTIAN TRADITION

Early Christian Women's ascetic tradition existed and developed in alongside with the man's one, which led to the emergence of women early Byzantine monasticism in the East, particularly in Egypt. So, being based on the same dogma, women had certain specificity both in terms of organization and in certain ascetic practices. First of all, these are the monasteries that were attached to men's. The second one is the separation of independent convents. The next one, the variety of forms of asceticism, secular and monastic. Here should be also added to the existence of "monasticism before monasticism". And, the fourth one is the phenomenon of "rejection of gender" for women. It should be noted that in the early Christian tradition of female monasticism there was a practice of domestic asceticism, which remained even after the appearance of monasteries. Such women who were in dire need of renunciation could lock down at home forever, always engaged in ascetic practices.

They were more willing to break the relationship with the outside world and other associates, thus depriving themselves of any communication, directing their eyes and words only to God. The phenomenon of "rejection of gender" is the most radical one. This phenomenon, in our opinion, can be explained by the more complex social, religious and psychological nature of those concepts that such nun professed. Nun under the guise of a monk is the phenomenon about the contradictory union of male and female, which manifests itself through binarity of characters, intention, and duality that was reflected in the early Christian attitude to women and that female nature. Such ascetic women perceived as those able to defeat their "low" feminine nature; as those who were able to rise above a man, to achieve the biblical ideal of man to reach the man's nature. Therefore, female asceticism was the more complex social and psychological phenomenon than it seems at first glance. It was not only aimed at curbing the body through self-denial. Doing so, provided the direction also energy to serve God. Thus, the specific female ascetic ideal of monastic life is not only an escape from the "visible" world, but it's also hard daily work on the imperfect human, especially female nature, for the salvation and unity with God.

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A COMPARATIVE RESEARCH OF THE DIFFERENCES BETWEEN THE SLAVIC AND THE MODERN EUROPEAN TRANSLATIONS OF THE BIBLE

In the current publication, the common and the different between the Slavic and the Modern European Bible translations was revealed on the examples of, on the one hand, the translation of St. Cyril and Methodius, the Peresopnytsya Gospel, the Elizabethan Bible and the Synodal Translation and, on the other hand, the Wycliffe Bible, the Luther Bible and the King James Version.

In the Middle Ages, the West Church forbade the Bible translations, except for the Septuagint and the Vulgate. The doctrine got a name of the Trilingual heresy among the East Fathers of Church, for admitting Bible existence in the only three languages: the Ancient Jewish, the Ancient Greek and Latin.

After the Baptism of Russ, the pupils of Cyril and Methodius succeeded in bringing the Slavish alphabet and their translation of the Bible to Kyiv. For Church Slavonic was becoming less and less intelligible, in the 19th century in the Russian Empire the Synodal Translation into Russian was made. The translation was intended for home reading only.

In the West, at the Proto-Reformation epoch, priest John Wycliffe translated the Bible into Middle English. He was prosecuted by the Catholic Church for the translation and for other heretic views.

Martin Luther rejected the Catholicism and started up the Reformation. He spoke against the Popery abuses and founded the Protestantism. He translated the Bible into German. The King James Version was started up by the puritans. Per se, the translation was made for supporting the Anglican Church.

So, the main difference between the East and West translations is that in the Orthodoxy appearance of new translations was not connected with appearance of denominations, in return, in the West a new translation appeared along with a new Cristian denomination.

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RELIGION FACTOR IN THE POLITICAL LIFE OF UKRAINE

Religion takes a significant place in the political culture of most countries. In modern Ukraine, as in most countries, Church is separated from the State and it is not formally involved into politics. In fact, the Church, irrespective of its

religious affiliation, can not be alienated from politics in any country. It is related to the citizens' interests and needs and changes in policy concern the interests of the Church itself. Religion has undergone gradual politicization in Ukraine since the country gained its independence. One of the evidences of this is the creation of Christian Democratic Party of Ukraine, the Party of Muslims of Ukraine, the National Christian Party of Ukraine, the Ukrainian Christian Democratic Party, etc. in the late 20-th to early 21 century. However, religious and political parties did not find their niche in the political life of the Ukrainians. Political power has always used religion as a mobilizing or dividing factor. The most obvious desire to use religion for political purposes was manifested in Ukraine during electoral campaigns to manipulate the consciousness of millions of people. Religious institutions, in turn, hyperbolize the role of political tools in solving any problems that distract the institutions from performing their immediate tasks, turning them into marginal structures.

The largest in Ukraine Orthodox Church is under the jurisdiction of the Moscow Patriarchate. Such a Church division instead of expected autocephaly and unified Orthodox Church, is leading to ethnic conflicts. After all, the sphere of influence of the Orthodox churches is some regions which, in a political sense, do not share the same view. However, the provision of Tomos to the Ecumenical Patriarchate in Ukraine will drastically reduce Russia's ability to influence the public attitude in Ukraine and the embodiment of the idea of unity both in the state and in the church.

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LEGAL SUPPORT OF RELIGIOUS ORGANIZATIONS IN UKRAINE

Ukrainian legislation is quite liberal comparing to many European countries. In 1991, the Law of Ukraine "On Freedom of Conscience and Religious Organizations" was adopted. The state policy in this sphere during recent years was carried out based on this normative act.

Since adoption of this law, many fundamental changes have taken place in the legal system: the new Constitution of Ukraine has been adopted, Ukraine has become a part of many international agreements related to the implementation of this right, in particular, the European Convention for the Protection of Human Rights and Fundamental Freedoms. However, the legislation on religious organizations has not practically changed since then. The Constitution of Ukraine has significantly expanded list of rights and freedoms, primarily through the inclusion in it of the freedoms formalized in international legal acts on the rights and freedoms of man and citizen. Among the constitutionally guaranteed there is also religious freedom (freedom of conscience and religion).

The Ukrainian state takes note of and respects the traditions and internal regulations of religious organizations, protects their rights and legitimate interests, promotes the establishment of mutual religious and ideological tolerance and respect for relations between citizens who practice or do not practice religion, between believers of different religions and their religious organizations. Recognizing that freedom of conscience is one of the fundamental rights of a democratic society, which is established and protected by the constitutional separation of the church from the state, the Ukrainian state undertakes to take practical steps in the development of the constitutional and legal principles of freedom of conscience.

In general, the religious situation in Ukraine shows that everyone, regardless of confessional affiliation, has the freedom to profess his religion or belief. Single violation of the right to freedom of conscience and religion are often regional in nature and do not constitute a national policy.

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RELIGIOUS AND PHILOSOPHICAL MEANINGS OF "INNER MAN" IN THE WORKS OF GREGORY SKOVORODA

The idea of the "inner man", emerging in the Christian tradition, comes to life in the works of the German mystics, who breathed new life into it and gave it a new impetus in terms of understanding the "real", "true" person. This problem is of particular importance in the philosophical legacy of Gregory Skovoroda. Dmytro Chyzhevsky, analyzing the philosophy of Skovoroda, rightly identifies several levels of knowledge of the inner man. The first step is preparatory, fixing only the presence of the inner man. The second stage is the creation of a spiritual foundation – faith, hope, love – for the cognition of the inner man and integration with it. The third stage is the struggle of the inner man with the outer man, where in the case of victory of the inner man, the "second birth" of a person occurs, because his existence as an outer man is illusory. The fourth degree is the result of the process of birth of the inner man, its flourishing and the acquisition of divine attributes. Hence, the process of cognition of the inner man, at the same time, serves as its birth, joining with the divine nature, the location of which is the heart.

G. Skovoroda often identifies the heart with God or the Word of God. He calls the heart the "point", the "center" of the soul. The heart is the basis of the spirituality and morality of the individual. It causes the integrity of its internal state and its manifestation. The functional meaning of the heart as a source of the inner man, according to Skovoroda, depends on such meaningful life landmarks as Faith, Hope, Love. They are spiritual guidelines that would ensure the "second birth" of a person. Faith makes a movement towards God and a meeting with him and acts as a certain guideline of the

aspirations and hopes of a person that he is trying to realize. Hope as the possibility of impossible strengthens faith, provides a link between the present and the future. Love synthesizes them together and thus combines God and man. All things considered, the inner man is an ideal, spiritual person, the formation of which is ensured by Faith, Hope and Love.

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EXISTENTIAL AND PERSONAL MEANINGS OF RELIGIOUS FEELINGS

The modern world is becoming increasingly globalized by nature of existence. One of the essential characteristics of globalization is the cross-section of the life meanings of both individuals and civilizations. This action involves all the essential forces of personality and, in particular, such a phenomenon as religious feelings, due to which a person not only forms herself but also seeks to build a system of relations with other people. Religious feelings are able to change not only their expression, intensity but also emotional coloring through a transition: the brighter the negative feelings are presented, the greater the likelihood of detecting the intensity of their positive palette. Manifesting the sacred sphere, they, acquiring an ambivalent character, represent important meanings of religion and activate certain structures of the psyche, testifying both the effectiveness of the mechanisms of actualization of religious consciousness and the motivation of religious activity.

Religious feelings are immanently inherent a life-meaningful direction, which is associated with the experience of infinity, immortality, and is due to socio-cultural realities. It is religious feelings that are a definite synthesis of the transcendent and the immanent, the combination of the divine and the human. Religious feelings are intended to promote human self-realization, but self-realization not at any cost, but as synergy, when human self-development makes sense only under the condition of simultaneous interdevelopment of a person with other worldview preferences.

Manifestations of religious feelings at the interpersonal level form intersubjectivity as a condition of interaction and transmission of sensory experience. Intersubjectivity fixes a correlation between the self-identification of the "I" and the "Other", which simultaneously form empathy (orientation of the understanding of the inner world of another person, legitimization of the actions and beliefs of the "Other"). In empathy of religious feelings, interpersonal identification is expressed, which has not only a mental, sensual, praxeological character and expresses an understanding of the emotional state of another person by means of empathy, but also forms the spiritual quality of the personality. Therefore, ambivalence, meaning of life, synergy

and empathy of religious feelings not only transform the inner world of personality but also form its value space.

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**"IS THERE STILL THE EXISTING PROJECT OF A SECULAR STATE
IN UKRAINE?" OR REVIEW OF THE ACTUALITY
OF THE MODEL OF SECULARISM**

Over the past half year in Ukraine, not only occurred a historical event such as the achievement of the "autocephaly" of the Ukrainian Orthodox Church, but also dozens of scientific, theological and political discussions. However, how relevant is it to speak about Ukraine as a secular state now?

It is impossible to ignore specific legislative regulations. In particular, the Law on Amendments to Certain Laws of Ukraine № 2673-VIII, which received 229 votes in the Verkhovna Rada, becomes the legal basis for changing the canonical jurisdiction of the community. Thus, the changes envisaged by the law wire more closely religious communities with the governmental structures and the first become limited by the wider control of the same structures.

On the other hand, we must rely on the fact which underscore the independent existence of the church from the state and which is enshrined at the constitutional level. Such a position reflects an essential feature of the religious situation in Ukraine – its historically formed poly-confessional religious reality and the presence of a favorable social ground for new religious movements and currents.

Processes called "close cooperation" and "help in the will of the Ukrainian people", which maintain the independence of the church from the state, appear in the form of flurry with legal settlements and substitution of concepts. Under such circumstances, the draft law of Ukraine as a secular state is compromised and begins to dysfunction, causing only the growth of regular sharp discussions, doubts and critical comments that discredit Ukraine as a law-based State.

The current position of the state can only cause a clash and a rise in the degree of tension between adherents of different religious jurisdictions. Taking into account the above-mentioned processes, the most correct and right policy on the part of the state would be a policy of secularism, where interference in religious affairs is possible only when the actions of a religious organization violate the constitutional rights of citizens or threaten others. Secularism may prove to be the most relevant and effective panacea in the current settlement of religious conflicts in Orthodoxy.

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THE CONCEPT OF "BIOETHICS" IN THE LIGHT OF THE SOCIO-ETHICAL TEACHING OF THE CATHOLIC CHURCH

Opposition/Counteraction to the "culture of death", according to St. John Paul II, needs her active denial in favor of the moral values of Christianity – the "culture of life", which is part of bioethics, which reflects the results of scientific research in the field of advancement of human life and legal norms on the protection of the rights and freedoms of every person and, above all, his rights to life.

The Catholic Encyclopaedic Dictionary defines the concept of "bioethics" as one of the "directions of traditional ethics, aimed at the establishment of moral norms and rules governing the spheres of human life, especially in situations involving the threat to human life, or interruption or violation of its natural course, or with manipulations of its varieties [1]. It is logical that the experts in Christian moral theology, E. Srgecchia and V. Tambone, while defining the concept of "bioethics," also emphasize the fact that it is an integrative scientific discipline, which distinguishes its subject "systematic analysis of human behavior in the area of the sciences human life and health to the extent that said behavior is analyzed in the light of moral values and principles [2]. In this context, the purpose of new bioethics is to rationally analyze the moral problems associated with biomedicine and optimize its ties with the field of law and socio-human sciences according with the social-ethical teaching of Catholic Church.

Filled with Christian values, bioethics puts and specifies questions and answers regarding the health of people, the feasibility of biomedical research and experiments on the human body, the establishment of ethical norms and requirements in the relationship between "physician-patient", the implementation of deontological assessments in organ transplantation operations, blood transfusion, the use of artificial organs and tissues, as well as biomedical research in the world of animals. The actual problems of new bioethics include the issue of psychiatric care for patients, the epidemiological and infectious monitoring of the spread of the most dangerous infections, the problem of artificial abortion, contraception and sterilization, etc.

The sphere of competence of Christian-interpreted bioethics intersects with the system of norms and requirements of the "culture of life" (according to St. John Paul II) in its broadest sense and covers the whole realm of manifestations of human life. The center of such a cross is the sanctity and inviolability of human life from its beginnings and to the fact of human death. In this way, bioethics, as a component of the "culture of life," at the same time fulfills the strategic goal of evangelizing the world and protecting every human life in its divine essence.

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**PHENOMENON OF MIRACLE IN PHILOSOPHICAL
AND RELIGIOUS COMPREHENSION**

That what is called "miracle" by religious perception, despite the dominating scientific worldview in the modern world, which denies and disproves it, nevertheless keeps living on and remains an object of belief for many. Christianity, being the most numerous religion by adherents today, preserves this phenomenon, which serves us as an example. Inside the Christian tradition itself attitudes and interpretations of the phenomenon vary. Exploring the essence of the concept of "miracle" in religious perception, interpretations, by which it is perceived, in the field of religious studies serves to bring deeper understanding of the phenomenon and its continuing existence in the modern world.

The research is held by the study of the concept of miracle in philosophical and religious comprehension, investigation of interpretation approaches of the phenomenon by religious studies science, philosophy (basing upon the assumption, that what we now call scientific apprehension of miracles has originated in philosophy) and Christian theology (Biblical understanding and modern interpretations), providing a description of their special aspects. The research is built upon the analysis of religious studies, philosophical and biblical dictionaries and encyclopaedias, works of religion studies scholars such as Brian Davis, Mel Thompson and others, philosophers T. Hobbes, B. Spinoza, J. Locke, D. Hume, G. W. F. Hegel, L. Feuerbach, F. Nietzsche, L. Wittgenstein, P. Ricoeur, theologians – R. Bultmann, M. Borg etc.

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**SACRED SPACE IN NORTHERN TRADITION PAGANISM:
MYTHOLOGICAL PERCEPTION OF THE WORLD AROUND**

Northern Tradition Paganism is an interesting layer of ancient Norse culture. Nordic peoples used to have a complicated cosmological world view: a vertical model is intertwined with a horizontal one and the Universe appears divided into 9 parts – 9 mythological worlds. There is an Yggdrasil ash-tree in the centre of the Universe, which connects Heaven, Earth and the Underworld, delineates a sacred space and generates a clear distinction between Friend and Foe that is typical for mythological world view.

Naturally, sacred space is revealed in a close link with religious beliefs. Nordic settlers believed in Destiny. The Three Norns of Fate is an impersonation of it. They guard the sacred Well of Fate near the roots of the World tree. The Norns and the roots of Yggdrasil both incarnate the Past, the Present and the Future and result in a correlation between sacred space and sacred time.

As a matter of fact, Northern people used to be warlike and believe in walkirias – warrior-maidens, who always present at war or battles, where they weave a web of fate. These beliefs lead to sacralization of battlefields and the idea of Valhalla. Generally, sacred space appears an intermediary between the real and the supernatural world and had a great influence on human being: their culture, axiological model and the way of life. The study of Northern mythology gives us a better understanding of ancient culture and its echoes in modern life.

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PHILOSOPHICAL AND RELIGIOUS STUDIES VIEWS OF K. BART

Karl Barth a prominent Swiss theologian who was at the origins of such a complex, volumetric and sense generating phenomenon in theology, religious studies, philosophy and in the all culture of the Western world in the first third of the 20th century and in the theological thought of all the 20th century, as dialectical theology, or crisis theology, neo-orthodox theology, theology of the Word of God. It is a question of the period of formation of the fundamental principles of this course of Protestant theology.

Barth theology is characterized as dialectical. Primarily because the thinker, relying on the epistemological program of H. Cohen and the paradoxical understanding of the dialectic of G. Hegel, S. Kierkegaard, redefines the structure and content of the dialectical triad, arguing the non-obviousness and conventionality of the necessity of an ascension and removal the thesis and antithesis in synthesis. Actually, his antinomy dialectic is a dialectic of existential and logical-conceptual discourse and argumentation in theology. However, neo-orthodoxy points to a genetic affinity with the ideas of the great orthodoxies of Protestantism – J. Calvin, M. Luther and U. Zwingli. The crisis came to life in Europe and the theology of Barth with the First World War.

The concept of diastase between culture and faith in condition of interpreting culture as meta-text and meta-narrative allows to make a new reading of the paradoxical cognitive fideism of K. Bart. Thus actualizing his efforts to find a modern philosophical and religious studies tradition, as well as the emer-

gence of a modern transcendental (as an alternative to anthropocentric, non-anthropocentric, various versions of transhumanism) of humanism. It always uneasy for a human to exit beyond the limits of his own explanations of the world and of himself. But whether the modern man has left the choice?

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INTERNATIONAL ACTIVITY OF THE UKRAINIAN GREEK CATHOLIC CHURCH

Nowadays, the international activity of the Ukrainian Greek Catholic Church is an important factor in the active presentation of the main directions of Ukrainian politics in the religious and spiritual realm. Moreover, this direction of the church activity influences not only spiritual care and protection of its believers abroad, missionary work, friendly communication with fraternal churches, dialogue with spiritual leaders of other religions, consultations with famous state and public figures, scientists, politicians, but also sharing the issues that are of concern to today's Ukrainian society with European public. Recently, on February 26, 2019, the Head of the Ukrainian Greek Catholic Church, Svyatoslav Shevchuk, held a round table entitled "Ukraine Today: The role of the Ukrainian Greek Catholic Church in the transformation of Ukrainian society" at the Residence of Pope Paul VI near the Vatican. His Beatitude Svyatoslav Shevchuk drew attention to solving a number of problems in Ukraine of international importance. These are, above all, the overcoming of the remnants of the post-Soviet society, the problems of corruption generated by the oligarchic system, the war in the East of Ukraine, and so on.

Ambassadors and representatives of the embassies at the Apostolic Capital from Germany, Ukraine, the USA, Hungary, Australia, Poland, Lithuania, Italy, Portugal, France, Belgium, representatives of the State Secretariat of the Vatican and others took part in the discussion.

Given that, the Ukrainian Greek Catholic Church through its sociopolitical doctrine and the corresponding moral imperatives and appraisal judgments, indirectly influences the adoption and implementation of political decisions and the political consciousness of believers, it can be argued that it acts not only as a political actor but also as a performer of a social mission, represents Ukrainian interests at the international level.

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**RESEARCHING HERITAGE OF THE PROFESSOR
OF ST. VLADIMIR UNIVERSITY P. LASHKARYOV
IN THE FIELD OF CANON LAW**

The first half of the XIX century was characterized by a significant difference in the quality of development of the science of canon law in West countries and in Russian Empire. Only thanks to publication in 1776 by Metropolitan Platon instructions for teaching this academic discipline at the Moscow Theological Academy it was given the first impetus to the formation of methodological basis for research work in this branch of theological and legal science.

The author of the first in Russian Empire textbook on church law, "Notes on church jurisprudence," became a professor of theology, archpriest John Skvortsov. He laid foundations for a methodical approach to teaching this discipline in religious and secular educational institutions.

The successor of I. Skvortsov in the field of teaching church law in the Kiev Theological Academy and in the University of St. Vladimir became Professor P. Lashkaryov. He expanded the content of this training course, based on the work of Archimandrite John Sokolov "Experience of the course of church jurisprudence." Using the comparative method, P. Lashkaryov drew a parallel between the imperial ecclesiastical legislation and the internal legislation of the Church, relying on the sources of ecclesiastical law of the Roman and Byzantine empires.

The main scientific work of the scientist was the work "From the readings of church law", which became the basis for the creation of his curriculum for this discipline. As part of his work, P. Lashkaryov conducted an in-depth analysis of sources of ecclesiastical law and reviewed the historical retrospective of the establishment of the Christian faith in the Roman Empire. In this study, the following aspects of ecclesiastical and legal science were considered:

- basics of understanding the essence of church law (presented by the author through the prism of ideas of the historical and naturally – scientific schools of law);
- characterization of the church law system (the scholar has classified the church law into personal church and church civil; he also proposed a classification of church law into natural and established, which, in turn, is subdivided into divine and historical);
- study of sources of church law of the apostolic, ancient and new historical periods.

Exploring the scientific works and curricula of P. Lashkaryov in church law, we should come to the conclusion that his activity laid a weighty basis for further research of this science both in the church and in the secular educational environment in the Russian Empire and in modern Ukraine.

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ROLE UAOC IN THE GRANTING OF TOMOS OF AUTOCEPHALY

In these theses, considering the key aspects of the functioning of the UAOC in the context of the granting of a Tomos of autocephaly from the Ecumenical Patriarch in 2019. Two vectors of the activity of this religious organization are identified in the context of these events: state-church and inter-church. In the first vector UAOC, as well as the UOC KP, sent a similar appeal to the Ecumenical Patriarchate and given to President P. Poroshenko. Also, before this, the head of the UAOC, Metropolitan Makaryi (Maletych) had a personal meeting with President Poroshenko to coordinate actions to granting autocephaly and he informed him that the Hierarchical Council of the UAOC today also supported the appeal to the Ecumenical Patriarch.

At the same time in the context of inter-church relationships Ecumenical Patriarch had appointed Archbishop Daniel (Zelinsky) of Pamphilon and Bishop Hilarion (Rudnyk) as his exarchs and legates in Ukraine. They consulted with all participants in this process, including active negotiations with hierarchs of the UAOC. Very important event is that the synod of Ecumenical Patriarchate lifted the excommunication Metropolitan Makaryi of the Ukrainian Autocephalous Orthodox Church (like Patriarch Filaret of the Ukrainian Orthodox Church – Kiev Patriarchate and both bishops were "canonically reinstated to their hierarchical or priestly rank, and their faithful [...] restored to communion with the Church". On 15 December 2018, members of the existing Ukrainian Orthodox churches (the UOC-KP, the UAOC and parts of the UOC-MP) voted through their representatives (bishops) to unite into the Orthodox Church of Ukraine on the basis of complete canonical independence. As a result of active participation in the granting of autocephaly to the Ukrainian Orthodoxy, the UAOC received 2 seats in the permanent members of the Holy Synod of the newly established OCU.

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**ISLAMIC ECONOMY IN UKRAINE:
PROSPECTS AND CONDITIONS OF REALIZATION**

The purpose of this article is theological analysis of the existing mechanisms of Islamic economy in the countries of the non-Muslim world and considering successful experiment of the above-mentioned countries on intro-

duction of Islamic finance in economies of the countries to study such opportunities for Ukraine.

Since the end of the 20st beginning of the 21st century more and more countries of the non-Muslim world have begun to use traditional Islamic financial instruments in the economies. Now liberalization of the market of Islamic finance of different degree has happened in the USA, Great Britain, Luxembourg, France, Germany, Japan, Australia and other countries. Acts as a methodological basis of a research applied the set of the research methods in humanitarian and social sciences, among which: comparative-historical (in the analysis of religious and philosophical and religious and legal essence of sacred and doctrinal texts) and structurally functional (when studying contents of suras and ayahs of the Koran). Introduction of mechanisms of Islamic economy in Ukraine needs to be considered first of all from the point of view of compliance of Sharia and the legislative system of Ukraine. Especially it concerns process of registration of the property rights, collecting and distribution of the zakyat, work of the Islamic financial institutions working without collection of a riba (usurious percent) and conditions of the conclusion of the transaction of purchase and sale which work in the Muslim countries according to sharia laws. The carried-out analysis of positive experiment on introduction of mechanisms of Islamic economy in the countries of the non-Muslim world will allow to realize introduction of some Islamic financial instruments in Ukraine, implicitly only to promote expansion of cooperation and active dialogue between the countries.

Section 11
"PHILOSOPHY OF EDUCATION"

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MODERN LIBRARY IN THE EDUCATIONAL PROCESS

Modern library in the educational process With the development of the information society and the rapid development of information technology, we can no longer imagine a library that is also undergoing transformation from the usual library collection into a modern universal information and education center without modern means of communication and working with the Internet and Internet networks. In modern conditions, the development of library and inter-library information space is simply impossible without understanding the prospects and significance of electronic learning not only in the field of library and information education, but also within the framework of continuous education of specialists, as well as in the context of the application of innovative services in order to attract librarianship-information activities of new communities.

As Shevchenko I. notes, the improvement of the system of continuous professional education and the provision of support to the personnel provision of the branch is a strategic direction for the further development of modern library.

Such experts as Kunanets N. emphasize the fact that under the conditions of the modern information society there are active processes concerning the change of approaches to the preparation of library specialists for modern.

Introduction of new information technologies in almost all processes of libraries puts forward new professional requirements for library and information specialists. Today, as never before, the problem of forming their competence for work in the new realities of the information society is actualized. Marketing is one of the modern areas in which librarians work. Today when government funding for libraries is, unfortunately, reduced, libraries need to look for new concepts of their own activities in order to optimally use the available resources and to constantly prove their social and cultural and social necessity. Marketing can be this new concept, by which the library transformation places it in a more advantageous position than libraries, which still work under the traditional scheme.

Consequently, the activities of library workers and the library depend on the effectiveness of library marketing, as well as on the modern approach to the education and work of library specialists. For a library worker who must be a communicator, an intermediary between the user and the information, the possession of modern communicative competence becomes one of the priority areas of self-improvement and education.

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PHILOSOPHICAL FOUNDATIONS OF UKRAINIAN HIGHER EDUCATION STRATEGY AS A TOOL FOR PEACEBUILDING

It is not a secret, that nowadays there are a lot of conflict societies which suffer because of violence. According to the information of United States Institute of Peace, two years ago 36 military conflicts had been existed in 28 countries of the world. Unfortunately, in this case Ukraine is not an exception. Ukrainian society also has such problem with conflict solution and affirmation of "positive peace" (J. Galtung). Ukraine faces a difficult challenge which involved preserving the integrity of its own nation and territory, as well as fighting an external aggressor with support of European states. The role of higher education is significantly underestimated in this process. This idea is discovered in investigation of different European scientist like McGlynn C., Zembylas, M. Pacheco I. F. and few others.

The strategy of Ukrainian higher education should combine two aspects: comprehensive bringing up on the basis of ideas of patriotism and formation a progressive model of European citizen for new generations of Ukrainians. The first point will help to save our national identity and fight with external aggression of Russian Federation. The second one will contribute development of Ukraine according to European democratical values. The main obstacle in this process is the lack of a common vision of the country's development. Naturally, teachers of higher educational institutions will not be able to solve this problem in one day. Nevertheless, their role is key in the perspective of the development of social harmony in Ukrainian society through the reform and implementation of higher education in the spirit of peace. So, teachers should be primarily an agent of the peace in Ukrainian conflict society.

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TRANSFORMATION IN THE FIELD OF EDUCATION OF THE INFORMATION AGE

The phenomenon of "information society" reflects the objective trend of a new stage in the evolutionary development of the civilization, associated with the implementation of information and telecommunication technologies. The advancement of these technologies entails qualitative changes of government agencies, civil society institutions, economic and social sphere, science, education, culture and lifestyle of people. Global changes occurring in the economic and social sphere in the last decades, the formation of information society and communication technologies are setting new challenges for the world community. In these circumstances, the role of higher education is growing. Higher education and science are important factors in the social development and national and global priorities. They are a component of cultural, social and economically sustainable development of individuals, communities and nations. Qualitative changes in education and science are caused by the increasing share of information and communication technologies, the creation of a global information space. The latter provides effective information interaction between people and their access to global information resources.

In the information society, education is based on modern information technology, globalization of the educational process content, is focused on the systemacity of disciplines taught and on a person's cultural and spiritual development. The main principle of a modern person's outlook is intersubjectivity, which is a factor providing society consolidation based on preserving the integrity of social, political, economic and cultural life. In this regard, let us distinguish the technology of educational activities: formation of the social intersubject (implementation of achievements of Humanities and Social Science in the sphere of formation and development of social structure, culturological, ideological, information social technologies, and social management).

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ANTROPOSOPHICAL METHOD OF TEACHING: WALDORF PEDAGOGY

Antroposophy is a philosophy founded by esotericist Rudolf Steiner at the end of the 19th and in the beginning of the 20th century, which postulates the existence of an objective, intellectually comprehensible spiritual world, which is accessible to human experience. Waldorf pedagogy is a product of anthroposophical spirit science, as Rudolf Steiner stated in many of his books and lectures. In 1919 Emil Molt, director of Waldorf-Astoria, Cigarettes fabric in Stuttgart, Germany asked Rudolf Steiner if he could design a school for children of her Workers with roots of Antoposophy. It was the beginning of the already one century long history of Waldorf School. Waldorf school is based on an anthroposophical view and understanding of the human being, that is, as a being of body, soul and spirit. The education mirrors the basic stages of a child's development from childhood to adulthood, which in general reflects the development of humanity through history from our origin, far back in past times up to the present. The central focus for the Waldorf teacher is the development of that essence in every person that is independent of external appearance, by instilling in his or her pupils an understanding of their background and appreciation for it and place in the world, not primarily as members of any specific nation, ethnic group or race, but as members of humanity and world citizens.

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THE EDUCATION REFORMS IN UKRAINE AND FACILITATION

The reform of the educational sector in Ukraine is extremely important. Obviously, today Ukrainian education does not correspond to the modern demands of the person and society, or to the needs of the economy, nor to world tendencies.

In our opinion, the basis of reforms in education should be based on the principle of facilitation. Facilitation is the psychological and pedagogical basis of the activity approach, the main condition and an important mechanism for implementing transformations in the education system. Learning activities in facilitation interaction are primarily activities that result in changes in the subject. The principle of facilitation as a theoretical and methodological

component of the awareness of students of the individual entity becomes the leading category in pedagogy. The student – the subject, from the authors of the educational process.

The teacher, guided by the principle of facilitation, carrying out training with a focus on the potential of students, becomes an intermediary between pedagogical science and educational practice, students and educational content. Taking the learner as a source of our own knowledge, we use two metaphors as the basis: Socrates' metaphor is a metaphor of obstetric aid: a person has knowledge that he cannot recognize himself, and an assistant is needed who can help to give birth to this knowledge using maetrical techniques art, the method of Socrates to extract the knowledge hidden in a person with the help of skillful leading questions). The second metaphor, the Gospel, is a grain growing metaphor: knowledge grows in the mind of a person like grain in the soil, which means that knowledge is not determined by external communication. Knowledge arises as a result of the cognitive imagination, stimulated by the message, the mediator. So, the student is not a wax tablet on which you can write and on which external impressions are imprinted, and not a vessel that is filled either with our external impressions, or with text bearing information about these impressions, and not a "receiver". He is the source of his own knowledge. "It is about knowledge as an event, an event personal, life, an event that takes place in the student's mindset." The ancients said (attributed to Socrates) that the child is not a vessel that needs to be filled, but a torch that needs to be lit.

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ON GEOPOLITICS TEXTS USEFULNESS

Long texts are not very popular among students' communities. But would humanities lack those? Minimalism-oriented content should guarantee some "terms and formulas" comprehension, but does not take into consideration the generalised reason-effect chains in the text. In terms of geopolitics it makes phrases like "geopolitical context", "geopolitical realias", "geopolitical choice" come into general use. In political discourse these terms are often addressed as arguments to explain the foreign policy actions of the state and convince one of its' inevitability and feasibility. Though permanent 'geopolitics' terminology usage cannot replace consideration of real affairs which the very logic of geopolitics involves us into, rather than repeating lofty rhetoric slogan "Ukraine is the outpost of western civilization".

General notions geopolitics addresses today were introduced by Halford Mackinder, which are well described in any geopolitics' tutorial. But what is left 'out of scope' of a tutorial? Mainly it is the notion of "Strategic Goals' Heartland" (or so called 'Strategic Heartland') which correlates with the idea of limitrophe states, which in opinion of Mackinder should be created in the area between Baltic and Black Seas by means of preventing Russia from becoming "the greatest land state on planet". Now let's refer to the works of Ukrainian political leaders of the 20-th century first decades, so we can see Ukraine's place in this "Strategic Heartland", namely being the ground for "Strategic Heartland" by desroying Russia rather than protecting from the latter. This causes it's division and involvement into "intrusion area" outlined by oceanic commercial relations. (Mackinder doesn't stress on the key role of some state in 'strong barrier' system between Russians and Germans, mentioning only 'Poland – south Russia' union Great Britain's prevailing policy). Taking into account this circumstance and also Mihaylo Petrov's research for Cretan-Mycenaeen key as the cradle for european (wider meaning is "western") world, one can outline the conditions for Ukraine's successful role in "Strategic Heartland" system and, namely, conclude that Ukraine emerges as a territory with nationhood, economic and social-cultural relations built with the idea of being the outpost (literally guard post) and one of the "permanent presence" bases of Cretan-Mycenaeen key inheritants in the western borders of Russia-heartland. It can also be regarded as a "breaking border" ("moved ahead, the one which became the starting point) in K. Haushofer's classification (according to Dontsov's opinion). It is the breaking point which can be regarded as a cover (Alfred Mehen) or as a protection glacis (K. Haushofer) which "border government is obliged to sacrifice in a definite circumstance" with "Clean up the glacis" slogan (K. Haushofer).

So many geopolitical tutorials are "brought into line" with Mackinder's teaching. And can a man who just refers H. Mackinder to Heartland be treated as an expert in geopolitics? Supposedly, does one fully understand the meaning of "Ukraine as an outpost of the western civilization" expression meaning? And what is the basic knowledge set for the students of humanities?

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USING WIKI TECHNOLOGY IN LIBRARIES

The conversions happening in the field of social media communications affect all aspects of public life. Collaborative projects as a new social communication as becoming new and prospective space for the discussion of

problems. The distribution of information technologies allows libraries to provide users access to funds and resources through corporate interaction, as well as to share resources of the library network and other information institutes. It creates a new reality in the field of social communications, especially in library studies as a component of communication researches. One of the directions of wiki technology used in libraries – library participation in the general information projects, that is, the information space created for users without libraries' participation, although they can join or use them.

So, it is possible to carry the projects which are represented as the collections of materials; encyclopaedic projects; the collaborative knowledge base for information architecture; the knowledge bases for content management specialists; the projects of professional associations or special group of interests.

Separately it should be noted to the usages of information wiki-projects in educational activities. Scopes include the development of information resources for students; repositories and attractions of materials, such as essays and portfolios which are created by students; the collaborative spaces for group and class activities.

Other wiki-projects are as the repositories for librarian educational and methodical materials and general resources for librarians including distributing materials and manuals, tutorials, links to websites, the glossary and the bibliography.

The possibilities of using the collaborative technologies in the optimization process of library service have caused the conditions for co-authorship with library and user that allows speaking about forming of intellectual librarian user resources.

Section 12
"HISTORY AND THEORY OF POLITICS"

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THE HOLODOMOR AND SOVIET STATE TERRORISM

How did Stalin kill millions of Ukraine's peasant class and intellectual elite and how has it affected the present Ukrainian national identity? This presentation tells the story of a deliberate man-made famine and terror campaign carried out by Stalin and his Bolshevik government. Among the Ukrainian events under Soviet rule, few are as traumatic as the Holodomor famine and Great Purges in the 1930s. These stories are deeply embedded and retold by Ukrainians today, young and old. Having a moral force, the stories establish a clear distinction between good and evil. In order to understand how and why these atrocities were committed, we need to begin in the aftermath of World War I, Stalin's rise to absolute power, and the forced collectivization and subordination of the Ukrainian people from the late 1920s to late 1930's. I will then conclude with an analysis on how the two events are structured as a system of stories which support the transhistorical imperial oppressor master narrative. The purpose of the presentation is to help the audience understand the traumatic events known as the Holodomor and Great Purges – atrocities committed under Moscow rule that are part of Ukrainian national identity. The narratives of the rise of the Holodomor and Great Purges, aka Great Terror, follow a victimization story line with victim, tyrant and imperialist archetypes. These stories support Ukraine's Imperial Oppressor Master Narrative that is repeated throughout its history. Understanding the main points of the stories from the Ukrainian perspective(s), and how they support Ukrainian national identity will help US policy makers in spotting and understanding the Russian counter narratives and how they are used to influence Russian, Ukrainian and Western audiences.

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**"NIHON MONTOKU TENNO JITSUROKU" AS A POLITICAL TEXT
OF THE HEIAN PERIOD**

"Nihon Montoku Tenno Jitsuroku" ("The True History of Emperor Montoku of Japan") was completed in 879 and reveals the reign of Emperor Montoku (850-858). This work was created as an extension of the official state chronicles and includes 10 volumes. The author's team traditionally includes representatives of the highest level of the bureaucracy and the politico-elite elite: Sugawara Koreyoshi (812-880), Fujiwara Mototsune (836-891), Oe Otono (811-877), Shimada Tadaomi (828-891), Minabuchi Toshina (808-877), Yoshibuchi Yoshinari, Miyako Yoshika (834-879). The text was created in several stages and the composition of the author's team changed, which was connected with the death of someone from the participants who were already a respectable age. The order for the creation of the next state history, which was supposed to be continued by "Shoku Nihon Koki", was given by the Emperor Seiwa (850-881) in 871. The text was designed in the style of kanbun and included a wide memorial list of court officials and nobles.

It follows from the text that the Emperor Montoku was the eldest son of the Emperor Ninmyo (808-850), who ruled during the period 833-850 years. Montoku had six wives and twenty nine children. Montoku deserved the glory by the suppression of the uprising of Emishi directed to the north about one thousand military in 855. The Emperor himself promoted a simple way of life and, according to his will, was buried in a modest way without lush ceremonies. During the reign of Emperor Montoku, there were four eras of rule: Kasho (848-851), Ninju (851-854), Saiko (854-857), Tenan (857-859). In the era of Kasho, which means "good foreboding" (a white turtle was found in Bungo province) ruled by two Emperors – Ninmyo and Montoku. The following important events took place in era Ninju: The Emperor visited the house of the Right Minister, Fujiwara Yoshifusu, the grandfather of his successor. The following events took place in era Saiko: the Left Minister Minamoto Tokiwa died, an uprising of Emishi and its suppression came through a military campaign of one thousand soldiers. Era Tenan was begun to mark the death of Emperor Montoku. The description of the events in the work is chronologically and includes a lot of biographical information about high officials. The inclusion of biographies in state history was construed as an inalienable basis for the occupation of state positions, continuity, and the transfer of political rights to descendants. An increase in the number of biographies in comparison with previous national histories is evidence of the development of the bureaucracy and the institutionalization of state authorities. The text mainly includes biographies of officials of the fifth rank and above. It

also contains important legal documents that deal with public administration and political life. It is worthwhile to designate orders and orders regarding the regulation of the religious sphere and the influence of state bodies on religious life in ancient Japan. For example, the state decrees determined the mandatory holding of lectures and meetings by influential religious figures in the provinces. "Nihon Montoku Tenno Jitsuroku" contains references to the organization of the state educational sphere, accessed by officials, and progression on a hierarchical ladder depended on successful exams. In the discourse on the development of the national education system, embassies are referred to China to bring Chinese classical texts into the process of developing their own educational model. Education was seen as a factor in advancing along the steps of the hierarchical ladder of civil service and was available on a hereditary basis. It follows from the text that representatives of the political elite take responsibility for the development of the cultural sphere in the state. Considerable attention is paid in detail to the adoption of foreign embassies, primarily from China, which is interpreted in the context of Japan's introduction of international relations and the recognition of central authority at the international level. The text contains decrees on agricultural regulation, coin issuance, and the definition of the principles of the promotion of civil service. In addition, there are records of a variety of strange events that caused the personal interest of the authors.

"Nihon Montoku Tenno Jitsuroku" is an important text on state history that has extended the tradition of national annals and the justification of state institutions. The text substantiated the right of the hereditary elite to political power through privileged access to state education and thus secured the foundation for the proper construction of a feudal state. Confucian principles of integrity, noble man, son's respect were reflected in the cited state decrees and ideologically aimed at substantiating the idea of a strong imperial power with a virtuous monarch, limited by political tradition and laws. "Nihon Montoku Tenno Jitsuroku" as a political text recorded the interests of the power and political elite that were included in the objective historical events of the state development of ancient Japan.

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THE CRISIS OF NEOLIBERALISM AS A POLITICAL IDEOLOGY

In the last 5 years the liberal politics in the Western countries meets serious problems due to the inflow of migrants to the Europe and other causes. The far right, radical, nationalist and populist movements get considerable

political influence such as Marie Le Pen's National front, Italian North League and Alternative for Germany.

The reasons for the crisis of neoliberal ideology are revealed in the concepts of its main Western critics. The problems of further development of liberal ideology in the contemporary world are estimated as unclear. This problem is actual for Ukraine because during the years of independence the attempts of liberal democratic reforms were not very successful. The future of liberal democratic politics in Ukraine depends on the development of that ideology in the Western world.

In the contemporary discussions the conclusion is made that weakness of neoliberalism revealed in its insufficient response to the problems of globalization, illegal migration, corruption, poverty. The main reason is that this ideology was traditionally oriented at well-to-do classes. To overcome the nowadays crisis of neoliberalism the policy makers should consider the mistakes of their predecessors and answer the challenges of the wide range of the classes and groups of society.

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THEORETICAL ASPECTS OF POLITICAL IMAGE

The concept of "image" has many different definitions. Short psychological dictionary edited by A.V. Petrovsky and M. G. Yaroshevsky defines the image as "a stereotyped image of a particular object that exists in the mass consciousness. As a rule, the concept of image refers to a particular person, but can also apply to a certain product, organization, profession, etc".

One of the first "theorists" of the image is N. Machiavelli, who was characterized by a heightened "feeling of image" or developed "image" thinking. The specifics of such thinking are the ability to reason and act in the interpersonal space, predicting reactions from other people and correlating their actions with these reactions. In its best forms, it is based on the deep human social and includes the ability to establish friendly relations with people. One of the most important conditions for conducting effective political activity of any level is the formation of an attractive politics, a candidate for a high elective position. The high significance of an attractive image is that some reputable professionals associate with the creation of an attractive image, integrating all existing conditions and factors into a binary formula: "the popularity of a policy or a candidate + an effective political image". Analyzing the activities of successful politicians, the nature of their communication, public actions, it is possible to define the so-called "event series", a specially organized subjected to political image, and, consequently, its content. Such

knowledge will also allow us to construct an image, to implement its purposeful correction, regardless of the stage of political activity. Deciding it and publicizing the results, having opened image-maker technologies, one can hope that many decent people will be able to show themselves more strongly in politics with great benefit to the country.

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POLITICAL INSTITUTIONS AS FACTORS OF DEVELOPMENT OF POLITICAL TOLERANCE

All social and political institutions potentially act as factors of political tolerance. It is institutions that play a special (decisive) role in the development and establishment of political tolerance. The factors of the development of political tolerance are also the historically established features of relations between political institutions, social groups and parties, the formation of individuals, communities, and states one to another in different areas of interaction.

In modern conditions, the key aspects of the tasks of modernization in Ukraine cannot be achieved without the deployment of the creative potential of the individual; the individual, which provides for the humanization and democratization of all spheres of life, ensuring civil consent, trust and understanding between political forces.

In political terms, tolerance is interpreted as the willingness of the authorities to allow dissent in society and even within their ranks, to allow the opposition to operate within the framework of the constitution, the ability to adequately recognize their defeat in political struggle, to accept political pluralism as a manifestation of diversity in the state. In politics there are very tough laws and rules, there is a continuous struggle for power. In contrast to politics, and from other spheres, political tolerance has no real forms, does not materialize in the administration, institutions of power, completely relieved of any control centres. Political tolerance is embodied in language, it exists in feelings, in human consciousness, in relationships, in forms of reflection, political ideologies. It can be described, considered, but impossible to see. However, political tolerance is everywhere present, encompassing all human activity, is present in all forms of politics. Political tolerance is the perception by a subject of that part of reality that is connected with politics, with questions of political power and "submission" by the state and its institutions.

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ON THE ISSUE OF THE CORRELATION BETWEEN THE CONCEPTS OF "DEMOCRACY" AND "MERCITOCRACY" IN HISTORICAL POLITICAL SCIENCE

On the issue of the correlation between the concepts of "democracy" and "meritocracy" in historical political science

Topicality. Democratic political regimes can often be described as ineffective (in particular, as being subjected to external influences). That is why in modern political science the idea of replacing democracy with meritocracy or even their coexistence was actualized. The literature often finds the idea of establishing a meritocratic political regime guided by the principle of "power of dignity".

Task: To analyze the meritocratic principle of "power of dignity" and to find out the varieties of correlation between his perceptions by political philosophers during the historical process, to distinguish the most accurate definition of the term "meritocracy".

Purpose: Attract attention to the concept of meritocratic power and options for its integration with a democratic political regime. It's no secret that philosophers often sympathized with "the power of dignity" (not forget not only ancient or medieval European treatises, but also interesting theoretical schemes of the Enlightenment). They saw the possibility of its realization in virtues, as well as in the subjective abilities of the rulers and managers. To the undisputed "managerial blessings" philosophers always attributed justice, honesty, hard-working.

Although the scientific concept of "meritocracy" arose only during the XX century, its meaningful principles were used in the many years ago. For example, Plato's "State," expressed the idea of training able people, oriented towards the formulation of the meaning ("good", "good") and their practical implementation in social life. Aristotle's "Politics" showed the need for differences between the rulers and subordinates, expressed the idea of the introduction of appropriate professional-oriented education. Charles-Louis Montesquieu, a prominent enlightened educator, also attributed "love to the republic" to specific "managerial" virtues, while Jean-Jacques Russo wrote: "The legislator in all respects should be" a super with extraordinary abilities."

The term "meritocracy" is formed from the combination of the Latin adjective "meritus" – "worthy" and the Greek noun "κράτος" – "power". It is a system of social relations and principles of governance, according to which the authorities should be carried out by people who has distinguished by their abilities, achievements, professional competence, etc.

According to Bell, meritocracy is expressed in the next terms:

a) technocratic governance;

- b) age qualification;
- c) there should be more women in governance;
- (d) Democracy must be at grassroots level.

Consequence. Today, the ideologists of the meritocracy said: "The development of society depends on the use of human potential, understood as a combination of intelligence and power." In the center of meritocratic discourse, as well as democratic, there is, first and foremost, a "human" with his interests, needs. Unlike democracy, the most valuable concept for meritocracy is the professional and personal qualities of leaders. However, given the transformation of democratic ideas in the western world, it is worth emphasizing: democracy is compatible with the principles of meritocracy. Another question is that people often absolute from the individual aspects of these concepts and, accordingly, make irregular conclusions.

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THE CONCEPT OF THE RUSSIAN IDEA OF DOSTOEVSKY

Dostoyevsky was a founder of the Russian idea and introduced this term for the first time in 1861. According to Dostoyevsky the Russian idea is the theological messianic outlook of the Russian people demonstrated in a unification of common mankind which is created on the basis of general love and a moral ideal. Dostoyevsky connected development of the Russian character with qualities of the ground which generated him. In Russia the state arose as the voluntary agreement in side of one ethnos, as a result, it was essentially free from a class fight and the conflicts. Russia arose in consequence of love, but not aggressive beginnings of the statehood. He considered great reforms of the 1860th the proof of harmonious life of the Russian people at good government of the tsar. The thinker postulated a thorough part of his political views through Orthodoxy prism. He claimed that at Russians saved an essence of Christianity much stronger, than other nations while the west church was exposed to secularization and influence of material interests while in Orthodoxy was a spiritual unification in Christ. The Theistic providentialism motivate him to expect the rescue of the world, and he considered means for this purpose the Russian people and the Russian idea. He convicted Europe apostasy from Christian ideals, and after that never recognized the European people as truly Christian.

Putting the paternalistic ideas higher than spiritual, Europe renounces Christ. Dostoyevsky did not perceive ideals of his present Europe, however complementary treated its past. Dostoyevsky perceives the West as the cemetery, recognizing that it is not only decaying, but already dead. Therefore Russia with its common ideals of all mankind comes to rescue of the

world. These talents give them not only consciousness of a mankind, but also ability to reject small distinctions in a name of universal.

His views fluctuated between different concepts of a Russia mission, or between various ideas of what "The Russian idea" involves in practice, removing several models. The least imperial was limited to a moral example and peaceful influence: Russia will bring to the world, "a new word" – Christ's doctrine about fraternal affection. In other option specifying the political goals, it spoke about the mission of Russia for association under its supremacy of all Slavs who voluntarily and gratefully would agree to it. In the third, most ambitious case, the Russian policy of association will extend to all mankind, beginning with the orthodox world. Dostoyevsky's position allocates to other nations the subordinated and minor place as to helpless objects, but not acting subjects of world order, in contrast to Russia.

Syncretizing in his concept of the Russian idea of category of humanistic universalism and a chauvinistic imperialism, he accurately determined the highest, according to him, the idea and purpose of Russian – the "universal humanity" directed to treatment of the whole world and its unification in a moral ideal of Christ.

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**CHALLENGES OF MODERN MEDIA TECHNOLOGY
FOR DEMOCRATIC PROCESSES IN THE XXI CENTURY**

The era of the late XX – early XXI century is characterized by a massive revolution in media and communication technologies. The availability of such a means of information exchange as the Internet opens up a completely new perspective for society in terms of intersubjective interaction within and between different social groups. These processes of IT development cause a wave of optimism in the world about the development and deepening of democratic processes through the Internet, as platforms for massive information exchange and the creation of new social senses. According to a Finnish researcher Kari Karpinen in his article "Concepts of Democracy in Media and Communication Studies": "... Others argue that the development of media technology justifies the use of new concepts such as digital democracy (e-democracy) or e-democracy) ". New development has gained the concept of participative democracy and Habermasov communicative democracy. All this reproduces a positive view of the existing trends in the development of media and information technology in terms of their relationship with the political. However, it is necessary to look at the process from a sceptical point of view. During the rapid development of information exchange tools, there are researchers who draw attention to the negative aspect of change. For example, the Danish philosopher Seren Obi Kierkegaard

saw in the printing press the reason for the appearance of the public, as an abstract "all and nothing." In a way, future totalitarian societies of the 20th century justify the right to exist in the above-mentioned doubts about the role of the masses in society and scepticism about the broad printed word as an integrator of the masses in the political process. That is why it is extremely important and now to identify and study in detail the challenges that are driving the development of information technology to modern democracy. It must be understood that the end of the era of broadband radio and broadcasts, along with broad and predictable audiences, go away in the past by changing information targeting. This targeting, the lack of a homogeneous information environment, informational surpluses, and the psychological unwillingness of most people to a critical thought different from the general according to the theory of "shared reality" predetermine cognitive dissonance and the crisis of political identity, manifested in the growing political absenteeism in developed democratic countries. Therefore, in order to understand many modern political processes and world political dynamics, it is necessary to consider and study the challenges of modern information technologies of democracy.

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MORAL DUALISM OF RULER'S ROLE IN N. MACHIAVELLI'S WORKS

Recent growth of public interest to political culture and social philosophy, defined by crisis of western democracy, stimulates rethinking of classical ideas of political philosophy. The question of evaluating of political elites, their possibilities and motivation, always was one of most important in society. In this study this question was considered in terms of N. Machiavelli's works, which are well known by detailed analysis of achievements and failures of many history rulers.

Two of his main works were studied: "The Prince" and "Discourses on Livy", which, according to author's idea, describes the monarchy and republic respectively. In "The Prince", Machiavelli focuses on describing perfect ruler, who is a quintessence of consequentialism. He gives many examples, that only those ones, who are ready to do what is necessary, became victorious – whatever the price was. "Discourses ..." are focused on analysis of numerous aspects of progress of Roman republic, in attempt to understand its success and formation as a world power. In this book Machiavelli is more prone for subjective assessments, in which he tends to ideal of wise ruler.

Result of research showed a moral dualism of the role of the ruler in Machiavelli's works. While being a follower of republic system and even, in some terms, a humanist, he still insist, that the greater good is more important the human rights, moral and laws. The good ruler sacrifices his

own moral principles, because the one, who can't do it, won't be able to efficiently rule. But thus, there's no objective way to evaluate the ruler, because the one, who follow greater good, use same methods as one, who works for his own profit. Only next generations can judge the results of his work. Still, as we can see by history examples, the internal goals of ruler often remain unknown forever.

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RESTORATION OF STATE INDEPENDENCE OF GEORGIA

Since the second half of the 70s Georgian dissidents are organizationally engaged. The first steps in this direction are linked to Zviad Gamsakhurdia and Merab Kostava, who are now considered to be our national heroes. In the seventies in the world, in fact, ended the global process of decolonization. After World War II, under the auspices of the UN, started creation of Independent States. This process was creating hopes in the national-patriotic forces, including us, so big steps were taken by Georgian dissident movements. "The Natinal Liberation Movement" belongs to these movements. The aim of the movement was to restore the Georgian Statehood and to overthrow the Soviet regime.

The rise of the national movement is somewhat conditioned by changes in the Soviet Union. The West knew that even the elementary change in the political structure of Russia would have exacerbated the political crisis in the country. Indeed, the pluralism in the Soviet Union revived the political point of view, which led to the birth of national movements. German pilot's plane on the Red Square, Karabakh and Afgan events and the first waves of Anti-Stalin propaganda indicated to the collapse of the Soviet Union and here, in fact, started the history of Georgia's liberation.

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**SPECIFICITY OF THE SYSTEM OF CHECKS AND BALANCES
IN THE KINGDOM OF AFGHANISTAN**

The system of checks and balances is an integrated set of powers of the branches of state power in the system of separation of powers, which allows them to balance and restrict each other.

In other words, it is a decisive mechanism that determines the nature of the relationship between the executive, legislative and judicial branch-

es of government. The most common instruments of balancing are the right of veto, the institute of impeachment, the right to dissolve the parliament, the institute of countersign etc. In fact, the presence of one or another of these rights and the nature of its implementation determines one or another form of government.

But the configuration of the system of checks and balances, which was in the Kingdom of Afghanistan, doesn't correlate with parliamentary, dualistic or absolute monarchy. First of all, this is conditioned by the actual double responsibility of the government to the king and the lower house of parliament. Secondly, the order of formation of the government – the king appoints the prime minister by yourself. After that the prime minister forms the personal composition of the government and put it to a vote of confidence in the lower house of parliament. Thirdly, the Constitution of 1964 doesn't establish the right of veto and the right of legislative initiative for the king. The monarch only retains the promulgation of laws and the issuing of legislative decrees under certain circumstances, with subsequent approval by parliament (rejection of such a document is the only way to bring the political responsibility of the king).

In fact, the monarch could influence the parliament in order to adopt the necessary laws through the right to dissolve it. But king Mohammed Zahir Shah never used this right. In general, the system of checks and balances in the Kingdom of Afghanistan is analogous to the configuration of the presidential-parliamentary republic with certain exceptions and differences (irresponsibility of the king, hereditary nature of his power and impossibility of removal from the throne). A such situation is observed in the current Principality of Liechtenstein, which needs a separate research.

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THE ROLE OF THE UNITED STATES IN POLITICAL RELATIONS BETWEEN IRAN AND IRAQ AFTER 2003

The role of the United States in political relations between Iran and Iraq after 2003 Since the end of the Iran-Iraq War in 1988, these two countries have demonstrated the capacity to cooperate with one another, but still there were tension between these two countries. After Saddam Hussein collapsed by The United States in 2003 new window opened in front of the two countries. That was a special opportunity for Iran to make new political relations with Iraq as an important neighbor.

The fall of Saddam Hussein in 2003 and the eventual rise to power by pro-Iranian Shia factions led to the normalization of relations between the two countries. Iran was seeing Iraq primarily as providing lucrative invest-

ment opportunities and a growing market for Iranian products and contracts, Also Iran's intentions was go far further to try to harness Iraq to Iran's broader policy goals, such as defense against international criticism of and sanctions against Iran's nuclear program, and to enlist Iraq's help in suppressing Iranian dissidents located inside Iraq.

Iran had sought to achieve its goals in Iraq through several strategies: supporting pro-Iranian factions and armed militias; attempting to influence Iraqi political leaders and faction leaders; and building economic ties throughout Iraq. It is Iran's support for armed Shiite factions that most concerns U.S. officials. That Iranian activity continues to a threat to stability in Iraq.

On the other hand The United States cost a lot to put democracy in Iraq by military attack and they did not want to other countries get power inside Iraq so they tried to control the situation and make independent government under their own control. Since 2003 until now The USA did not allow Iran and Iraq have good political relations because The USA knows that if these two countries be a good alliance and make strong relations The USA will lost their position inside Iraq and it will be a threat for them in The Middle East.

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POLITICAL COMPONENT OF THE ACTIVITIES OF THE VOLUNTEER MOVEMENT AS AN INSTITUTION OF CIVIL SOCIETY IN UKRAINE

The relevance of the topic is due to the phenomenon of volunteering in Ukraine. The proclamation of independence of Ukraine gave impetus to the beginning of transformation processes in all spheres of society. Institutions as a part of civil society took the place of one of its main categories.

The problematic of voluntary activity is investigated within the framework of three approaches: social (R. Korniyul, F. Khayek), economic (L. Salamon) and labor (K. Biderman). G. Spencer, E. Durkheim, M. Weber, T. Parsons, P. Stompka, D. Nort, and others researched the theory of social movements and institutions in Western science. In Ukrainian science, V. Golub, I. Bilich, A. Buzdugan, N. Ivchenko, T. Lach, K. Sydorenko, T. Larionova, O. Pesocka, S. Harchenko, K. Vaynola, A. Kapska, investigated the problems of social institutions and institutions.

Volunteering is the foundation of civil society. Without the participation of volunteers, it is difficult to imagine public organizations and charity. Without them, it is impossible to achieve public control over the actions of government and business. Without volunteers there is not enough energy for building a society, there is not enough creative potential to solve social problems.

In 2015, over 62% of respondents recognized the role of volunteers in political changes in Ukraine [Volunteer movement in Ukraine, 2016: 5].

In Ukraine volunteering turns into an influential political institution of the society with all the features and qualities inherent in this element of the political system. It is not only a factor in the self-organization of society, a manifestation of the selfless activity of patriots to support Joint Forces Operation soldiers, but also volunteering acts as a new social need. During the period of the antiterrorist operation, the volunteer movement turned into a significant factor in civic activism. Due to volunteering, the civil society was transformed in Ukraine.

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THE POWERS OF THE PRESIDENT IN THE PARLIAMENTARY-PRESIDENTIAL REPUBLIC

The institute of presidency is an integral element of the political system of the parliamentary-presidential republics. It is expedient to systematize the powers of the president in the parliamentary-presidential republics in accordance with the main spheres of the state activity – executive, legislative, judicial and foreign policy. In the executive sphere, the president is subordinated to the government and his powers are formal. The parliament has the decisive role in the formation of the government or the dissolution of the government.

In the legislative sphere, the president has the right to convene the parliament for regular and extraordinary sessions, the right to send a message to the parliament or to the people. Also he can dissolve the parliament under certain conditions. The head of state signs and promulgations of laws, puts a veto on proposed laws, has the right of legislative initiative, issues acts, that is countersigned by the minister. The president has the right of pardon, the right of mitigate and the right of abolish criminal punishments in the judicial sphere.

Besides representing of the state in external relations, the president determines the direction of the foreign policy of the state. He appoints and recalls ambassadors and other diplomatic representatives to other states; he accredits diplomatic representatives of foreign states too. The president conducts negotiations and concludes international treaties. In the sphere of defense, the president is the commander-in-chief of the armed forces. There are important powers of the presidents during the state of emergency, martial law or war. He has the right to declare a state of emergency, etc.

In conclusion, the president is the head of state, but he is not the head of government in the parliamentary-presidential republics. However, the president is given large powers, which allow him to influence the policy of the government.

Section 13
"APPLIED POLITICAL SCIENCE"

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**THE INFLUENCE OF PUBLIC ORGANIZATIONS
ON THE DEMOCRATIZATION PROCESS.
THE EXPERIENCE OF UKRAINE AND POLAND**

Independence of civil society from the state is ensured by the activities of non-governmental (public) organizations. Such organizations ensure protection of the interests of citizens to the state. A registered association of citizens has a significant impact on the resolution of issues of public importance.

The third sector is considered one of the main factors of democratization of society. Public organizations in most countries have a high level of public confidence. In Ukraine it is possible to highlight the Reanimation package of reforms. Members of this coalition had joined the development of the preparation and launch of the National Anti-Corruption Bureau and the Specialized Anti-Corruption Prosecutor's Office, Prozorro Public Procurement system.

Today, civic organizations in Ukraine are most active in controlling the activities of state authorities, in the area of self-government and informing the public about political processes. They advocate accountability of public authorities to the public. Among the effective ways of influencing the power of civic organizations in Ukraine, one can distinguish, in particular, the delegation of representatives of civil society organizations to public office.

The development of civil society in Poland has intensified thanks to joining NATO and the European Union. The administrative reform in Poland, which included decentralization and the development of local self-government, ensured the transfer of a part of the central government's functions not only to local self-government bodies, but also to public organizations.

Public organizations, in cooperation with local self-government bodies, can participate in jointly defining a local development strategy, drafting local bills. Public organizations may also be dissatisfied with the actions of the authorities. Ukraine, like Poland, is a post-socialist country. The experience of civil society and government interaction in Poland is interesting and relevant for Ukraine.

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**VALUE-BASED ASPECT
OF THE INTERNATIONAL MILITARY PARTNERSHIP**

Until recently, the idea of the importance of military partnership as a factor ensuring the security of Ukraine by external means was very popular within Ukrainian scientific community. Through the extension of military partnership with the European countries, the USA and NATO, as well as within the framework of the United Nations peacekeeping activities, it was intended for Ukraine to develop friendly relations with these international actors, to participate in integration programs, with the prospect of becoming a member of the EU and the Alliance. This approach was perceived as the most politically and economically justified approach to the reliable protection of the national sovereignty.

However, international practice has proven this approach to be excessively optimistic and unfounded. Democratic countries of the West did not save neither 2008 Georgia nor 2014-2016 Ukraine from annexation and occupation.

The author recognizes the limited value of this aspect of military partnership. At the same time, the author believes that in the context of national sovereignty the main value of the military partnership lies not in the external, but rather in its internal impact. Recent events showed that, unfortunately, military threat is not a relic of the past for Ukraine and Ukrainian military will, in fact, have to engage in real combat. Under the conditions when the life of every serviceman counts and the means for destroying manpower are being improved every day, every combat experience becomes invaluable.

Therefore, *the first aspect* of the importance of military partnership lies in the sharing of combat experience, lessons learned from planning and conducting local tactical and tactical-operational level operations, as well as the possibility for the personnel to share/obtain individual combat experience.

The second aspect of the importance of military partnership, as a tool used to protect national sovereignty, lies in the ability to receive the best new pieces of armament and equipment, be informed of the availability of such items, and obtain invaluable information about their manufacturing technologies.

The third aspect of the value of military partnership lies in expanding the geopolitical perspective and increasing the ways to receive critical in-

telligence from allies and partners. This allows for timely and sound political decisions in the field of national security.

Thus, international military partnership is absolutely valuable in the context of ensuring the state sovereignty of Ukraine, but mostly not as an element of reinforcing regional security, but at a mean of improving national Armed Forces and the defense planning system of the state. Therefore, military partnership policy must be based on the idea of the interests of collective partnership system aligning with the interests of our state, which depend on us.

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POLITICAL LANGUAGE AS A MEANS OF SYMBOLIC POLITICS

The activity of various types of politics actors is characterized by the need for communication that is carried out with the help of an extensive system of means. One of the main tasks of communication processes in politics is to create conditions for the achievement of collective and individual interests by the actors of political activity. Interaction, competition and communication are directly related components of the life of any status political actors. Recently the tendency towards simplification, generalization and unification of various communication systems involved in the development of relations between citizens, representatives of the state, political parties and public organizations has increased. The political system is saturated with discourses, symbols, metaphors, rituals, images and other forms of information coding. According to O. Malynova, "symbolic politics is an activity connected with the creation of certain ways of social reality interpretation and the struggle for their domination" [Simvolicheskaya politika: Sb. nauch. tr.; Otv. red.: Malinova O.Yu. – Vyp.1: Konstruirovaniye predstavleniy o proshlom kak vlasnyiy resurs. – M., 2012. – P. 10].

Thus, political activity is filled with symbolic forms that in turn contribute (as a resource) to the achievement of the political goal of a certain actor. The basic symbolic construction in social relations is the language. Since the language is a multifaceted phenomenon and can have various manifestations, it is worth talking about such a feature of speech interaction as ambiguity of perception of the same information. It is on this feature that the functioning of the political language in the symbolic area of activity in the sphere of politics is based. Each speech construction provides a specific meaningful impact on the recipient of information that is reproduced in the information, communication, evaluation, development of political consciousness, control and manipulation.

Political language is inseparable from the life of society, its components can be used in the economic and social spheres. However, the most thoughtful use of it takes place within the framework of political processes

that are important for society – elections, reforms, revolutions etc. It is thanks to speech techniques that politics actors can change the course of political situations in their favor. For example, language constructions can be used both to improve ratings during election campaigns and in the context of legislative activity. At the end of the twentieth century the American researcher of symbolic politics M. Edelman noted: "Language about origins is therefore not likely to convert people from an ideology to a contrary one very often or generate an opinion that persists in spite of exposure to changing language or new situations." [M. Edelman *The Construction of Social Problems as Buttresses of Inequalities*. – 42 *University of Miami Law Review*, Vol.42., 1987. – P. 14]. Thus, during the transmission of a certain message by the communicator, the recipient analyzes not only the incoming information, but also additional symbolic messages: the status and role of the actor in the political arena (in the past and today), his image, style of behavior and speech, communication with other actors etc. Thanks to such a comprehensive evaluation, the recipient can draw conclusions about the communicator's image, the specifics of his activity and the potential for political processes in the future.

Thus, political language is one of the key means of symbolic politics and plays an important role in communication between political actors. By means of speech systems, the synthesis of symbolic constructs, their evaluation and prediction of the future status and role of civil society can be carried out.

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FEATURES OF THE DEVELOPMENT OF INTERNAL ARMED-POLITICAL CONFLICTS

Analyzing the historical stages of the study of the problem of armed-political conflict within the state and determining the nature of their occurrence and essential components, it should be noted that this problem requires a wider range of its study and comprehension. Questions of the definition of actual concepts related to internal armed-political conflicts, the study of their nature and the typology of their manifestation in modern conditions became an object of interest both blighty and foreign researchers. The most famous among them – M.A. Rylskaya, E. A. Stepanova, A.G. Zdravomyslov, S. Vite, J. Etinger. etc. In particular, M.A. Rilskaya highlights the sociopolitical component of the internal political conflict as a key feature of the emergence of internal armed-political conflicts, as the greatest probability of a crisis situation becoming an armed form of a solution is inherent in extraordinary situations of a social nature.

On the one hand, an internal armed-political conflict is a crisis form of an emergency situation of a social nature, the basis of which may be conflicts of different kinds (economic, political, ethnic, regional, etc.), as well as extraordinary circumstances of a criminal character. On the other hand, a conflict of this type "may arise in the form of an armed incident, armed action and other armed conflicts of a limited scale and become the result of an attempt to resolve national, ethnic, religious and other controversies through means of armed struggle" [[Rylskaya M.A. "An internal armed conflict. Problems of settlement" (organizational legal aspect): author's abstract. DisCard Lawyer // M.A.Rylskaya. – M. ; 2001.) Despite the local and regional nature of modern internal armed conflicts, the use of modern means of armed struggle (including components of weapons of mass destruction) in them has catastrophic economic, technological, environmental, social and other consequences. These conflicts have a wide range of causes of their own actions, various methods of struggle, different tasks, and aspirations, various types of use of weapons. This is, for example, an armed clash for capturing a certain part of the territory (territorial conflicts); inter-ethnic, inter-tribal or inter-confessional disputes; a confrontation in the struggle for markets for sales, for the sphere of economic influence, etc.

Often, intrastate armed-political conflicts are fueled by the "sovereignty" of neoplasms, attempts to get out of control of the "metropolis", so-called separatist wars. Often, armed-political conflicts arise on ideological grounds, the so-called wars of free-thinking: communist capitalist, communist fascist, genocide on racial, national, confessional grounds). (Nasinovsky V.E. "Armed Conflict, Search for Solutions" – M., United Editorial Board of the Ministry of Internal Affairs of the Russian Federation, 1996. – 128 pp.). It is important to distinguish armed-political conflict from riots inside the country. In substantiating documents, the International Committee of the Red Cross expressed the view that internal disturbances include situations "which are not non-international armed conflicts as such, but where there is a confrontation within the country characterized by a degree of severity or duration and acts of violence. The latter can take on different forms – from spontaneous acts of protest to the struggle between more or less organized groups and power. In such situations, which do not necessarily evolve into an open struggle, the authorities make extensive use of police forces or even armed forces to restore order within the country. " Situations of tension within the country include less violent circumstances, such as mass arrests, a large number of "political" prisoners, torture or other forms of ill-treatment, enforced disappearances and/or suspension of basic legal safeguards. (Schindler D. International Committee of the Red Cross and the Right Cheleva. – M. : International Committee of the Red Cross, 1994. – C.6).

On the basis of the generalization of the following points of view regarding internal military conflicts and defined criteria, the term "armed conflict within the state" should be understood as a military confrontation (due to the inability to manage the situation only by the police (police)) of the government forces (the army, units of the Ministry of Internal Affairs, special units

and actors the fight against terrorism) and illegal armed groups (which meet certain criteria by their organization and nature of actions) or between such formations in the interests of territorial integrity and strengthening the security of the state in the format of a certain legal field. We also believe that the concept of "armed conflict within the state" is identical with the notion of "armed conflict not of an international nature" and "internal armed conflict" (Lavnichenko O.V., Goldevsky S.O. The essence of an armed conflict within the state and approaches to its typology. Honor and Law No. 4 (55) 2015). Thus, studying and analyzing the causes of the emergence and deployment of armed-political conflicts within the state, taking into account the dynamism in the development of conflict situations in society, the necessary element of the removal of high tension is their regulation and control over the deployment of conflict processes, as they usually arise as a result of accumulation social contradictions, among which the main developmental mission was isolated – the conflict between the authorities and the people, between arbitrariness and the rule of law, between all permits ness and legitimacy.

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THE MAIN AREAS OF COOPERATION BETWEEN UKRAINE AND THE VISEGRAD GROUP

Relations with the Visegrad Group (V4) for Ukraine have always been of fundamental importance. Firstly, three out of four Visegrad countries are neighbouring states for Ukraine, with which it has historically friendly relations. Secondly, all four countries have become an example of successful membership in the EU. The support and authority of the V4 to promote Ukraine's European integration aspirations have become a valuable source of useful experience.

It must be recognized, that the V4 has developed a flexible and diverse external relations and cooperation with Ukraine within the framework of developing and implementing the EU's neighbourly policy.

These are the following main areas of cooperation between Ukraine and V4:

- 1) providing joint support of the V4 of the European integration aspirations of Ukraine;
- 2) the transfer of Visegrad countries their experience of European integration into Ukraine;
- 3) coordination of foreign policy activities of Ukraine and the V4;
- 4) formation of a multi-level mechanism of cooperation between V4 and Ukraine in the forms of participation of Ukrainian representatives in meetings of various Visegrad structures and specially created commissions;
- 5) distribution of programs of the Visegrad Fund to Ukraine.

Strengthening cooperation with the V4 will enable Ukraine to integrate into Europe through its cultural, political, economic and security components. At the same time, the political will and the coherence of positions of both Ukraine and the member countries of the V4 are necessary for realization of the set tasks. In particular, for the Ukrainian society and politics, the experience of establishing dialogue between different social groups and political actors on European integration that the Central European countries managed to accomplish is useful.

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INFORMAL INSTITUTIONALIZATION AS A PECULIAR FEATURE OF DEMOCRATIZATION IN THE MODERN UKRAINIAN POLITICAL SYSTEM

Up to the present time, all democratic institutions have been established and legally approved in Ukraine. Nevertheless, researchers refer to the incompleteness of democracy institutionalization resulting from adoption of informal practices by formal institutions while performing their functions. Undoubtedly, informal institutions, procedures and standards of conduct make up a necessary and important element of the political system. However, due to the fact that in hybrid regimes they are based on authoritarian practices, establish undemocratic values, conflict with official institutions, informal institutionalization plays a negative role in the democratization process.

The following characteristic features of establishing informal practices in formal institutions can be singled out: elites and masses' attitude to authoritarian practices as to quite normal, and sometimes the only possible mechanisms of political struggle, reduced level of trust in the governmental institutions, weakness of representative and self-governing institutions, predominance of non-conventional political participation forms, instability of party structuring.

The main reasons for informal institutionalization are, in particular, the length of authoritarian past which retains its influence on all fields of public life, reluctance of citizens and elite representatives to make efforts to establish a new type of rules and relations, as well as a generally low level of political culture, regulatory deficit, frequent and unsystematic changes to the law.

Thus, we can suggest the following ideas to promote democratization of informal institutions: specifying legislation and bringing it into accordance with constitutional norms and forms of government, involving informal institutions in political decision-making, transferring some authoritative powers to them, providing them with official status, campaigning, informing publicity and explaining the democratic mechanisms for solving political and other problems and contradictions.

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**NOWCASTING AND FORECASTING CONFLICTS:
THE PROMISE OF EVENT DATASETS**

The crisis in Ukraine, caused by Russian aggression and annexation of Crimea, has been on the world agenda for several years now. The international community remains 'highly concerned' with the situation and the effort is being put in developing possible scenarios of peaceful resolution. And this crisis once again reinstates a number of fundamental questions for international policy analysis. How can we find out what different actors are actually doing and saying on this in a more systematic way? Could situations like this be at least predicted, if not prevented? Can anything be learned from all the datasets that we now have access to about how events are likely to unfold? The recent advent of a number of unprecedentedly rich, almost real-time open access event datasets creates new opportunities for policy analysts to start formulating some positive answers to these questions.

According to the 'father' of the event datasets (and one of the co-developers of many event datasets tools) Phil Schrod: "Politics primarily consists of "who did what to whom," and most of our information about politics comes in the form of narratives about actions, reactions, and activities" (Schrod, Philip A. "Analyzing International Event Data: A Handbook of Computer-Based Techniques," March 22, 2012. <http://eventdata.psu.edu/papers.dir/automated.html>.). Therefore, the ability to systematically collect those narratives and the events on which these are based presents new promise to 'nowcast' (for more on this concept, please, refer to De Spiegeleire, Stephan, Frank Bekkers, Tim Sweijs, Clarissa Skinner, and Hannes Rööds. *The Wheel of Fortune: Up and Down, Round and Round, Faster and Faster*. HCSS StratMon 2016. The Hague, The Netherlands: The Hague Centre for Strategic Studies, 2016. <http://www.hcss.nl/reports/strategic-monitor-the-wheel-of-fortune/203/>, p. 83-94) and 'forecast' the situation in a particular region or the world as a whole.

During the first wave of event datasets development (which dates back to 1980s), such information was gathered manually. However, this approach

was too time-consuming and prone to human cognitive bias. With dramatic improvements in machine learning, natural language processing and other computer science techniques, event data developers started adapting them for their own use. This has led to a second wave of event datasets, the most known of which are GDELТ, ICEWS, Phoenix and Terrier. Their ability to extract and code the data automatically relieved analysts from the burden of doing this manually, allowing them to focus on the visualizations that emerged from the data and their actual interpretation. Despite these technological advances, the core structure of event data has remained unchanged. Software code scans news items (i.e. articles in an online media outlet) for triples consisting of 1) source actor ('who'), 2) the event ('did what') and 3) the target actor ('to whom') along several dimensions and adds them to resulting database. Such triples are clearly structured in a way that allows for the easy visualization and analysis by both humans and machines. For instance, the peaks in numbers of military assertive events with Russia as a source actor and Ukraine and Syria as (separate) target actors are shown at Figure 1 (see here: http://bit.ly/DoS_events).

Another strength of the event data is their operational efficiency. Based on automatic event extraction and coding, the GDELТ, for instance, is updated every fifteen minutes, allowing the analysts to 'watch the world unfold' in almost real-time and make informed evidence-based decisions (The GDELТ Project. "The GDELТ Project," 2018. <https://www.gdelтproject.org/>). Event datasets analysis is an important component of the RuBase project, implemented by The Hague Centre of Strategic Studies and the Georgia Tech University (USA) with the support from the Carnegie Foundation of New York. The authors of this paper belong to the team of this project, aimed at understanding of Russia's multi-domain international behavior towards the world as a whole, including Ukraine. This project has been already showing that, despite the lack of evidence-based policy (analysis), new data-driven solutions like event datasets allow us to increase our awareness and become better equipped to address global challenges.

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LOCAL DEVELOPMENT NETWORK AS A COMPONENT OF PUBLIC POLICY MAKING PROCESS

The spread of glocalization processes contributed to the emergence of political networks at the local level. The local level network represents the interests of local, regional, central authorities, state and non-state producers of public goods. Local networks are different from national networks by the set of problems that are being solved and actors that are influence in the process of producing and decision-making. Local networks may in-

clude representatives of the legislative authorities, public administration structures of all levels, local self-government authorities, associations of local self-government authorities and their associations, enterprises of various sectors of the economy and forms of local economic activity (or their associations), think-tanks, non-governmental public organizations which are interested in creating and implementing territorial development projects directed at increasing the production of public goods. The political network of this type should consist of local and regional nodal information centers, around which business structures, public and professional associations are united. This all forms the space of network interaction on territorial development. The vitality of a political network of the local level is ensured by achieving a balance between spontaneous self-organization and the rational hierarchical organization of information nodes of various purposes around management and public structures. The set of agreed hierarchies makes it possible to make independent decisions at the basic (local) level, which are in the general strategic line of the policy of the administrative-territorial units and the state as a whole. The public administration authorities and all participants in the network ensure this public interest all the time. The local network built in this way is a mechanism for representing public interests and a component of public policy making process. The presence of many levels of the network structure is evidence of the maturity of the network state and network society as a whole.

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HUMAN RESOURCES TO COMBAT CORRUPTION

This paper examines the potential of implementing permanent Human Resources (HR) positions in government offices/department to decrease, combat and discourage corrupt practices. Previous and current research on the bureaucratic structures of Ukraine highlights the frequent lack of HR specific positions within these structures. This creates an atmosphere that perpetuates corruption and discourages personnel from seeking out dispute resolution, voicing concerns, and reporting corrupt behavior. The value of mandating HR personnel in bureaucratic structures can go overlooked and should be considered as a part of any future anti-corruption policy in Ukraine.

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THE HEALTH OF THE POPULATION ON CERTAIN TERRITORIES AS AN INDICATOR OF THE STATE OF THE ENVIRONMENT

Health reflects a dynamic equilibrium between the human body and the environment it exists in and has certain biological resilience, which insures its stability under acceptable changes in the parameters of the environment. Therefore, good health of the population becomes the crucial indicator for the optimization of the ecological state of the integrative geosystem "society-nature", and the parameters of the environment ensuring it are the determining criteria in the optimization of the geosystem. That is why the health of the population (along with hygienic and environmental standards) is an important criterion for evaluating the environmental situation in the regions.

According to the World Health Organization, 80% of environment illness are grave and almost incurable. The number of people suffering from cancer increases annually by 1-4%. Turns out that the structure of diseases is directly related to the specifics of the industrial emissions that predominate in the region. For example, nonferrous-metals industry mainly causes cardiovascular disorders; ferrous metals industry leads to blood disorders and malignant formations, it also affects the respiratory system; chemical industry affects the blood composition and leads to the development of malignant tumors; use of pesticides in agriculture causes digestive tract, blood and metabolism disorders.

More than 30% of food consumed by Ukrainians is poisoned with nitrates, phosphates, pesticides, mercury, and radioactive substances that pose a permanent threat to their health. In the regions where pesticides are intensively used the overall number of ill children is five times higher than in the ecologically clean regions, the numbers of cases of skin disorders, respiratory and digestive disorders, as well as developmental delays are well above average. Adults in these cases predominantly suffer from neural and respiratory disorders. Researchers managed to find a direct link between the use of pesticides and tuberculosis, liver cirrhosis, chronic hepatitis, and child mortality. The link between the state of the environment and the health of the population seems extremely obvious when looking at the health of people living in big cities, which constitute 60% of the Ukrainian population. Noise, vibration loads, overpopulation, the influence of magnetic, electrical, ionization fields cause a variety of diseases [Khylyko M. Ecologization of politics. – K.: VADEKS, 2014. – 344 p.].

Taking into consideration the catastrophic nature of the current situation and with the aim of creating a safe environment the Law of Ukraine of December 21, 2010 defines "Main strategy of the state environmental policy of Ukraine until 2020" [Uryadovyj kuryer. – 09.02.2011. – № 24; [E-resource]. – Can be accessed at: [http //zakon0.rada.gov.ua/laws/show/2818-17](http://zakon0.rada.gov.ua/laws/show/2818-17)].

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UKRAINE: PARADOXES OF SUSPENDED STATEHOOD

Years of independence brought many positive changes to the Ukrainian society. The construction of a national state, as was the case in Europe during the modern era, is not observed in Ukraine. Filling the Ukrainian statehood attributively, Ukrainian authorities failed to create an effective model of the Ukrainian state, which, apart from representative functions, could also provide a decent standard of living for its citizens. There was no birth of both civilized principles of state functioning and responsible interaction of state authorities with the people. The constitution and law, the police and other law enforcement agencies do not work properly. The Ukrainian state has ceased to fulfill its basic functions. It is unable to properly control borders and migratory flows, the financial situation of the society, the quality of food and medicine; it provides neither defense, economic independence, justice, nor social justice. The socioeconomic and technological level of social life does not correspond to the elementary middle-European standards. The boundless freedom of capital has turned into a general deregulation, moral chaos, an increase in inequality. Manifestations of disorganization, destruction and entropy occur in all government institutions. Many key decisions for the state that would ensure the irreversibility of institutional reforms are slowed down. It is observed that the state (as an institution of officials) is not ready to change its own basic principle of existence. The patriotic political elite is not essentially state-owned. In terms of its professionalism, it proved to be unable to create four main elements of state power: economy, military force, diplomatic and information. During those centuries, when Ukraine was in a state of subordinate territory, the doctrine of its statehood was very blurred, not distinctive. The main provisions for the strategy of state-legal development of the Ukrainian society, which should be higher than the ideologies existing in politics, have not yet been elaborated. Using the promise of a free life, the liberal Ukrainian state has shifted the citizens to solve the systemic contradictions of society. Understanding, recognition of the statehood by the Ukrainian people did not take place in all its layers and at all levels: philosophical and political, socio-economic, legal, psychological, mental, ideological, informational, confessional, and defensive. For many, the "na-

tional state" is too abstract, not specifically related to their everyday needs and problems, which increases the role of the emotional and psychological, unconscious components of social consciousness and human behavior. The state actually ceased to be an existential value, but turned into purely instrumental. The lack of real reforms, the economic unrealization of the state idea threatens the full existence of the Ukrainian state no less, and maybe more than the threat from the outside. During its independence, the state has never worked out clear and understandable principles of its own economic policy. All past years, authorities have too much simplified "assimilated"; and embodied Western economic liberalism. By limiting, or even removing the state from interference in the economic sphere, they thereby let the country and the population to invariable plundering by oligarchic clans established based on regional or family principles. The latter, first of all, drew their attention to the most profitable, economically rational industries, which ensured their rapid enrichment. Quickly enriched, the oligarchs corrupted the power, took control of its decision in order to permanently lobby for the laws and government regulations that are beneficial to them, which have nothing to do with national interests. It should be noted that the general specificity of the economic development of a post-colonial country is not primarily the denationalization of the economy and the elimination of state ownership, but the restructuring of the economy in the style of liberalism, and above all the solution to the question of which capital dominates: effective or inefficient, national or comprador. In addition, in the post-colonial country, state and public structures have to tightly control the information business, national radio and television in order to change the social angle of self-awareness, their own image, to see themselves with all the real virtues and disadvantages. The concept of economic liberalism, suitable for a successful post-industrial Western state, on the Ukrainian post-communist ground gave rise to the "chimera", which can be called a civilized economy with great reserve. Such a situation today does not correspond to the proven practice of advanced world standards applied for public administration of the economy and the limits of the large capital influence on public life. In a civilized world, the state performs the function of an influential and authoritative owner of production and public capital. It closely follows the business structures, skillfully stimulates them and is responsible to people for the support of big capital and for the development of medium and small businesses. World experience proves: those nations have a chance for prosperity, whose states are growing together with its economy to some extent. Another component of statehood that we have missed is the reform of the state apparatus, the creation of a strong, consolidated in their interests class of public officers. Undoubtedly, the problem is corruption, but this, in our opinion, is a consequence of the absence of this class. When there is no class of public officers, politicians are minded to split the country. Politics is always a competition, a diversity of views and interests, which, as a rule, dissociates. Therefore, the re-training of the state apparatus, the creation of certain incentives to it, and the interest in preserving its status are necessary. However, in

spite of the external stimulation of many projects by Western institutions, none of them has been fully implemented. Chronologically, we have just begun to polish the political system, to select the optimal, in terms of the state administration effectiveness, design of the political regime, mechanisms for electoral design of representative public authorities. At the same time, one must realize the danger and arbitrary experiments with the Constitution, to understand the expediency of making only those changes that life urgently requires. A state that is unable to assert itself in the main document governing its organization and functioning principles remains dangerously vulnerable to the fluctuations of power and the mood of the people that are not characteristic of European states. World experience proves the non-viability of "imported"; samples of statehood, the imposition of a democratic model from the outside. Democracy is able to establish itself in a particular society, when it grows out of its deep ideological foundations, is based on the corresponding institutional (political, social, economic) traditions, peculiarities of religion, mentality and world perception of the people. Today it is necessary to reconsider the role of the state as a social institution. Globalist tendencies in the global economy, tough competition at the interstate level, challenge the nation, which Ukrainian state is unable to resolve in the current amorphous state the, which will lead to global lag, degradation of the nation. And against the background of its neighbors' strengthening, Ukraine risks de facto losing its sovereignty, remaining to serve as a transit territory. The Ukrainian state should not be the object of European integration processes and globalization as a whole, but a force capable of opposing economic or cultural expansion. Therefore, the question of a new, rather, Ukrainian project of statehood arose – "Ukrainian Ukraine" or so-called "The third republic", which will embody the ideal of a free country for the benefit of the Ukrainian people. To make it viable, effective, modern, appropriate to the mentality and lifestyle of the current generation of Ukrainians. The most important thing on the way to real statehood is to complete the formation of the Ukrainian nation as a certain political and psychological integrity, transforming a rather inert and amorphous mass into a developed civil society, united less by a common past and modern, but more by a common future – a compelling and attractive project for all – living together in one territory and in one state. It can be done only in one way – through economic, political and other reforms, in combination with a variety of educational, cultural and educational measures, that is, in an evolutionary way that does not exacerbate the linguistic, religious, ethnosociological and other differences among different groups of the population, and vice versa – integrates them with the idea of a common creation of a modern, economically developed, democratic, respected state in the world. In the process of successful formation of a national state, institutionalization of roles, hopes, values and the creation of infrastructure for social communication, which includes transport, bureaucracy, language, education, press, political parties, etc. is very important. Consequently, Ukrainian society, which is on its way to its qualitatively new state, needs an integrated concept of modernization and simultaneous reforming of

all spheres of its life. The realization of this requirement determines the content and direction of the main principles and priority tasks of the nation-state and state-building. And the main place in these processes should be occupied by the state. Only the institution of the state, but the state working under the standards of European democracy, can stop the entropy of national existence and direct the liberated energy of Ukrainians to constructive creative self-realization, to ensure the formation of a national identity.

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GENDER QUOTAS: UKRAINIAN AND INTERNATIONAL EXPERIENCE

The regulation of gender relations in order to achieve gender parity is an important component of the democratic system. To detect and eliminate manifestations gender inequality adopted a number of legal acts at the international level and in a number of countries, reforms were undertaken at the state level. Despite all the efforts of international organizations, many countries still remain unable to meet the need for equal rights for men and women.

In general, the most common strategies of state gender policy are positive action, anti-discrimination policy and gender mainstreaming. One of the most common practices for positive action is gender quotation. The use of gender quotas is considered a mechanism for the restoration of women's rights and is considered solely as a temporary measure. It is necessary to increase not only the presence of women at the higher levels of power, but also the acceleration of awareness of citizens that a woman can and can be able to make important decisions for the country and can have an influence in the political sphere. Effective system the quotation also aims to change the gender equality policy from "equal opportunities" to "equality of results". The quota system prompts rapid changes that promote the effective promotion of gender equality in society.

An important factor is the number of women in the government, as it is believed that the number of women who can influence decision-making in society should be at least 30%. So, in order to approach gender parity in politics, it is important to create a so-called "critical minority" of women in power. It is precisely to ensure this minimum number of women and apply gender quotas. In the narrow, technically speaking sense, electoral gender quotas are one of the measures to achieve equal opportunities, which forces relevant political parties to attract, appoint or elect more women for political positions.

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**EUROSCEPTICS BEFORE 2019 ELECTIONS:
THE REASONS OF POPULARITY**

Every new elections have increased the authority of the Anti-EU parties in the European Parliament. The European Council of Foreign Relations, a Berlin-based think-tank, predicts that the part of Eurosceptics in the EP may increase from 23% to 33%. The cause for Eurosceptics' growing support and the threat they pose for the EU future are two main questions.

Eurosceptics' ascent to power in national parliaments demonstrates citizens' internal disagreement with the current EU policies. There are three groups of root causes that lead to strengthening of the Eurosceptics positions.

The first group consists of economic reasons. The more stable the economy, the more radical state's position on profitability of being a European Union member. Internal policy problems are a cornerstone of the second group of causes. These issues are connected to exceeding EU's influence on the realization of state sovereignty of each European state. EU's laws and standards are strictly required for the internal policies. EU institutions criticize national government's actions. For instance, the administrative reform in Poland, judicial changes in Romania, adoption of the budget in Italy. The EU migration policy is also a problematic issue. For example, Czech Republic, Slovakia, Poland, and Denmark are threatened with sanctions, members of the Hungarian political party "Fides" might be excluded from the European People's Party.

Since the EU's Eastern expansion, the historical and cultural issues have escalated, which is the third big group of causes. Citizens of Bulgaria, Poland, Slovakia, and Slovenia started facing threats in the ability to preserve their cultural and national identity. The founding members of the European Union are also disappointed with the EU's Eastern expansion. The 2019 European Parliament elections will be an indicator of social tendencies in Europe. Strengthening the role of Eurosceptics will affect the preservation of European values, decision-making process, and further vector of the EU development. The ramified system of checks and balances will not allow the EP to take responsibility for the future of the EU.

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ONLINE DELIBERATION AS A METHOD FOR INCREASING PUBLIC PARTICIPATION IN POLICY-MAKING

The article deals with the comprehensive research of online deliberation as one of the key approaches to increase the level of citizens' involvement in making policy decisions. It is emphasized that the deliberative online communication leads to effective interaction between public authorities and citizens within the framework of social media, to the introduction of information and communication technologies into the work of the authorities, as well as to virtualization of social relations.

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RESTRAINT OF POLITICAL ELITE AS A FACTOR OF BREAKDOWN OF THE STATE

The political elite plays an important role in forming, developing and implementing public policy. Since ruling class is elected from society, its moral, spiritual and social values depend on the public sentiment that prevails in the state. These qualitative aspects are influenced by the methods of rotation, reproduction, transformation and changing in the structure of the elite.

In general, the modern political elite is formed from representatives of the narrow privileged class and reproduced on its own basis. The renewal of its membership is due to informal channels of formation: through relatives, friends and comrades.

The restraint of the political elite also has the risks of social outbursts. People feel alienated from power if they understand that the system is such that you do not fancy anything, no matter how talented you are, the tension and the risk of social outbursts increases.

Historical examples are the confirmation of the fact that the population begins to show resentment as soon as abusing of power becomes noticeable. If the needs of society are not met, their mood turns into an aggressive attitude to the situation which is led to unstable functioning of political elites and the state becomes to stagnate.

Obviously, without creating a competitive and transparent mechanism for the formation and functioning of the political elite, there will be no real politics, a party system, developed institutions of civil society, and without all this factors it is impossible to imagine the stable development of the country today.

Therefore, the solution of this situation is possible only through the building of a new system of rotation of elites, which should be based on competitive principles and institutionalization of requirements for the business and moral qualities of political, economic, administrative managers. Only morality, professionalism and responsibility of the authorities should become the main criterion for their involvement in the ruling class, as the social mechanisms of rotation of all kinds of elites have a great influence on the transformational processes and the development of the political system.

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MODERN COMPUTER METHODS OF POLITICAL FORECASTING

Computer methods – a set of techniques, operations of cognition and practical activities that are used in computer systems, in the form of codes, models, algorithms, programs. The computer methods used in political forecasting completely differ from the corresponding theoretical (expert) methods. According to F. Schrod, computer methods are most effective in predicting the development of a global political situation or problem, but they can not be used to predict individual political events. To predict such events, it is necessary to apply theoretical (expert) methods [Schrod, Yonamine, 2013: 18].

Over the past years, we see that computer methods are increasingly becoming used not only for the "private" forecasting of political events and processes, but also for the public. There has been an effort to create a forecasting platform for decision-making within the defense and intelligence communities, again based on open sources. For example, this is W-ICEWS, the Worldwide Integrated Crisis Early Warning System, often abbreviated ICEWS. It has a lot of components, but the most pertinent is the suite of models, developed by social scientists, that forecast major instability events around the world with high accuracy. The basic idea is to use data that are detailed but aggregated to the month. These data are both structural and behavioral. The behavior data are event data produced using a tested ontology of categories and an automated procedure for constructing word graphs of stories order to glean context [Ward, 2016].

Computer methods have an extremely wide range of opportunities for political forecasting. Already in the coming years, computer methods will promote the fact that the process of political forecasting will be carried out not only within special structures or research institutions, but also by any ordinary person.

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**THE SENSE OF OWNERSHIP AS A TOOL
TO ADVANCE POLITICAL CONFLICT**

The sense of psychological ownership (i.e., the possessive feeling that an object belongs to someone) has been identified in bibliography as a potentially important predictor of people's attitudes and behaviors (Brown, 1989; Dirks, Cummings, & Pierce, 1996; Peters, 1988; Pierce, Rubenfeld, & Morgan, 1991; Pierce, Kostova, & Dirks, 2001; VandeWalle, Van Dyne, & Kostova, 1995).

"Men who share an ethnic area, a historical era, or an economic pursuit are guided by common images of good and evil. Infinitely varied, these images reflect the elusive nature of historical change." (Erikson, 1959)

The two main trajectories that will aid this research to enhance its focus namely are, the "Macedonian name dispute" between the countries of Greece and the F.Y.R.O.M., and the "Cyprus dispute" which affects the countries of Turkey and Greece. In both instances, throughout the years, there have been efforts made by both sides of a dispute to advance political conflict, successfully or unsuccessfully.

Psychological ownership is defined as the psychologically experienced phenomenon in which a person develops possessive feelings for a target, object or an idea (Van Dyne, 2004). –An extensive amount of research in a wide variety of fields (child development, geography, philosophy, psychology, law, and consumer behavior) emphasizes the importance of possessions and ownership in influencing human attitudes, motivation, and behavior. For example, scholars have addressed legal and psychological perspectives on ownership (cf. Etzioni, 1991; James 1890/1950/1963) and links to self-identity, self-adjustment, and well-being (cf. Kasser & Ryan, 1993) as well as ownership of tangible (e.g., home, toys) and intangible (e.g., ideas) objects. (Isaacs, 1933; Rochberg-Halton, 1980).

This research will seek to show that when the feeling of owning an idea, a historical heritage or land, in the form of one's individual identity, is shaken in its foundations, the possibility of creating political conflict or revisiting a historical political conflict between nations increases. The term identity points to an individual's link with the unique values, fostered by a unique history, of his people. (Erikson 1954)

Moving forward, with a reluctant eye to predict the future, I will attempt to introduce solutions, comprised of technological advancements and classical scientific and historical data, in a quest to diminish the knowledge and communication gap between nations by educating the participating sides of a particular conflict. Finally, there will also be references to examples, where cultural assimilation assisted in bringing nations closer.

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PAN-EUROPEANISM AS A POLITICAL AND LEGAL DOCTRINE AND IDEOLOGY OF THE 20-IES YEARS OF XX CENTURY

The phenomenon of Pan-Europeanism is not so much a new phenomenon as it may seem at first sight. Its roots tend to the Middle Ages, when the first projects of European unification came. However, with the release of the Manifesto and the start of the pan-European movement, Pan-Europeanism begins to acquire different meanings, evolves and goes beyond the concept. Because of this, the definition of the very concept of Pan-Europeanism is still problematic. So one defines it only as a political and legal doctrine of integration of European countries on a federal basis or in general as a political concept based on the idea of European integration and the creation of pan-European interstate associations and institutions. Despite this, Pan-Europeanism is also an ideology that is based on the ideological foundations of its main founder, as Troyan points out, highlighting the four basic principles of the ideological foundations of Richard Coudenhove-Kalergi, namely freedom (free market and the rule of law with constitutional guarantees of order), Christianity and humanism (human dignity comes from God, and nobody can take it away), social principle (justice and respect for human dignity), as well as the principle of Europeanity (Europe is a nation of ethnic groups, states and religions in which the right to homeland is guaranteed to all Europeans).

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THE INFLUENCE OF MIGRATION ON EUROPEAN ELECTIONS

The migration crisis that swept Europe in the summer of 2015 has increased tensions in European democracies and significantly weakened relations between the EU member states. Radical right parties have succeeded in various countries in Western Europe, gaining substantial electoral support.

Such political change began with the transition of the European Union to the common market in the 1980s. Out of four freedoms of movement – goods, services, capital and people – the first to cause issues was people. The open borders and the Schengen agreement, which allowed visa-free travelling, resulted in massive influx of cheap labor from Eastern Europe, while the blue cards lead to the immigration of young people from Asia and Africa. The current migration policy within EU is not entirely acceptable to some Eastern European governments, because, as the former Prime Minis-

ter of Slovakia, Robert Fico, said: "There is no human right to travel to the European Union and the European Union must protect itself".

Political research of the 21st century attempts to investigate such shifting of European parties. In 2017, far-right candidates achieved their best-ever results in presidential elections in Austria and France. After Italy's parliamentary election in March, the radical-right Lega became the largest party in the conservative coalition. Radical-right parties have entered coalition governments in Austria and Norway, and in Denmark the Danish People's Party currently supports the center-right minority government. In Germany and the Netherlands, meanwhile, radical-right parties made substantial gains in the 2017 parliamentary elections. To conclude, in 2019, elections to the European Parliament will be held, which will provide more substantial data on the matter. In any case, inevitable changes of EU politics have already taken place, now it is necessary to find ways to peacefully resolve such issues as migration, which have emerged on the horizon of modern democracies.

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MODERN PROBLEMS OF RESEARCHING THE QUASI-STATE PHENOMENON

The definition of "quasi-state" appeared in the scientific circulation in the second half of the twentieth century in the form of the adjective "quasi-state", that was used in the sense of "associated with the state" or "similar to the state" to refer to various commercial, social, and political structures that were not formally owned by the state, but which carried out or replaced its functions. An example of such organizations can serve as influential political parties that have been in power for decades, powerful businesses corporations controlling entire industries of certain countries or organized crime groups modeled on the Mafia or Camorra.

The concept of "quasi-state" in the form of a noun introduced by scientific revolution American researcher R. Jackson in the second half of the 80s twentieth century. (A few years later, his work was summarized in the works "States and quasi-states", "Sovereignty, international relations and Third World" (published in 1990-1993). He used this word for designations of new states of Asia and Africa, which became independent as a result of the collapse of the colonial empires in the 60s-70s of the twentieth century, and faced with serious difficulties in the state building process. Scientist noted that the automatic granting of UN membership and the termination of direct control by the former metropolitan countries did not automatically result new states as independent rich and democratic. The author writes that "their governments often have enough political will, institutional power and organized power to protect human rights or ensure social and economic well-

being" R. Jackson called this phenomenon "negative sovereignty". The use of the concept of "quasi-state" expanded quite rapidly, since it turned out to be quite convenient for describing specific power systems in the world, as well as similar entities that existed in the past.

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VALUE-BASED DETERMINANTS OF THE INFORMATION SOCIETY DEVELOPMENT

Discussing the issue of value-based determinants of the modern information society development it is important to define the forms that the culture can take within the information society. A specific feature of the contemporary understanding of culture lies in the fact that now culture is perceived as a system of supra-biological programs of human activity, behavior and communication, a system that serves as a prerequisite for the reproduction and change of social life in all its major manifestations. The biological principle of coevolution is becoming a general scientific category, being actively applied in the theory of information. As for the society – it highlights the synergistic, interactive, system-holistic nature of the societal culture. If before the field of culture was often perceived as something autonomous, (for example, D. Bell often mentioned the separation principle of the three 'areas' – economics, social life and culture), then now it is perceived as the only reality, in which all objective and subjective elements (practice and its theoretical reflection) are intertwined, merged into a single formation – the 'human world', the cultural space created by humanity.

Transformation of the culture is the quintessence of changes brought upon by the information society. This is true, predominantly for the technological culture, which sets in place technological guidelines for the order of the human life. One of the most prominent features of this culture is its remoteness. The inevitable consequence of this is a radical change in the social existence of a human being.

Another prominent feature lies in the fact that a specific 'information subculture' emerges in the structure of the information society culture. Information subculture is a system of values of information culture, which manifests itself in the specific skills of using technical devices (personal computer, computer networks, etc.), in the ability to use information technology, which consists of software products from different sources, in the ability to work with information of various levels, etc. Information culture is

drastically changing the public space, turning it into a kind of 'cyber space'.

Information society needs a different adequate form of democracy. The understanding of democracy as the power of the majority should be complemented by the need to protect minorities, and especially the individual from information violence. Manipulation of the human consciousness, invasion of the human psyche and inner world become some of the main levers. Since information becomes one of the main resources and a serious weapon, the freedom of speech may not only be the right of an individual, but may also be used as a weapon against that individual. It is necessary to rethink the notion of the freedom of speech and rethink how the principles of the information security align with this notion. There is a need for a serious hierarchy of informational values.

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ON THE ESTABLISHMENT OF THE INFORMATION SOCIETY CULTURE

Distinct feature defining the essence of the information society culture, as opposed to the traditional understanding of the culture shaped in 19th – first half of the 20th century, is manifested in the clear distinction between the emotional and the informational elements of the culture. Today we lean closer to the definition provided by the researchers, who believe that the information culture is just one of the facets or an informational component of the culture of humanity as a whole. Information culture of a person is one of the components of the general culture of a human being; it is the dynamic unity of worldview-related, informational, technological, communicative and intellectually creative components; a combination of informational worldview and the system of knowledge and skills, that ensures purposeful independent activity aimed at fulfilling basic individual information need using both traditional and modern information technologies.

Currently our country is unable to provide a comprehensive state concept for information education and establishment of personal information culture. Nowadays, information culture is predominantly associated with technical and technological aspects of informatization, basically the skills needed to operate a personal computer. Monodisciplinary approach prevails and as a result the established of information culture is interpreted as learning basic bibliographic knowledge, eradicating computer illiteracy, mastering rational approaches to working with books, etc. There is no doubt that each of these areas is important on its own, but, having a narrow focus area, none of them can address the issue as a whole – estab-

lishment of the information culture, as a holistic phenomenon, which integrates all these areas, as well as a few others. The situation is further complicated by the lack of specially trained teaching personnel and relevant educational literature.

Analyzing the issue of the establishment of the information society culture it is worth noting that the culture has never existed and will never exist without a certain moral paradigm. Thus, there is a need to identify the specifics of this paradigm for the information society and define the role, which it actually plays in the life of each separate individual and the culture of society. In information society, one of the specifics of which is the excessive amount of information, the issue of choosing moral priorities is even more complicated. Given the dialogue-oriented and pragmatist communicatory nature of human consciousness, we can state that the world-view related and respectively the moral-ethic believes change drastically after interacting with information environment. It seems like the issue of moral specifics of information society can only be adequately raised after we define the role and functions of morality in the historic and cultural development of the society and identify the specifics of the methodology for studying morality.

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POLITICAL ABSENTEEISM OF UKRAINIAN YOUTH: REASONS AND APPROACHES TO THE SOLUTION

Absenteeism in modern political theory is considered as "intentional evasion of people from public life, from observance of civil obligations, first of all from participation in elections" (Gerasina, 2015). That is, the essence of the phenomenon of absenteeism consists in ignoring by citizens of political participation and processes in the political system as a whole.

The object of the research is the phenomenon of political absenteeism. The topic of the study is youth absenteeism in Ukraine, its causes and ways of solving. Regarding the methodology, the author used such research methods as comparative analysis, systemic and structural-functional methods.

The results of the research of the Institute of Democracy and Political Progress (IDPS, 2018) showed that during the independence of Ukraine, the participation of youth in political elections declined, as at the 1998 parliamentary elections 67% of the total number of young voters voted, then at the parliamentary elections of 2014, this figure was set at 35% level.

Throughout years of independence of Ukraine, 8 to 12% of young people under the age of 35 were elected to the parliament. Ukrainian youth is almost not represented in the electoral lists of the leading parties of Ukraine. Today, in the Verkhovna Rada, only 33 deputies (8%) fall

under Ukrainian law for youth (under 35 years of age). Therefore, one of the reasons for youth absenteeism in Ukraine is the small representation of young people in the electoral rolls and, as a result, in the parliament and government (only 1 government minister is a representative of the youth) (Razumkov Centre, 2018).

Among the main reasons for refusal to vote in the political elections of the younger generation are: 1) the absence of a party whose platform represented the interests of young people (24.04%), 2) the absence of a party that would affect young people (16.61%), 3) distrust of politicians (13.99%), 4) insufficient development of political competencies (7.17%). 65.6% of the representatives aged 18 to 29 have never read programs of political parties (Razumkov Centre, 2018; Polishchuk, 2016).

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FACTORS INFLUENCING THE LEVEL OF POLITICAL FREEDOM

Political freedom is a basic societal value, which can be provided for the society based on rational, legal and moral-ethical approach to argumentation. The latter lies in highlighting the human aspect of freedom, the importance of establishing civilized limits to freedom to avoid it being abused, destroyed or turned into anarchy and lawlessness, as its extreme manifestations. Morality, traditions (as internal regulators), laws and rights of other people (as external regulators) combined together define the limits of a full-fledged freedom of an individual. Political freedom, as a multi-faceted notion, can be classified: *a) by the form* (negative "external" side or the "freedom from" and positive "internal" side or the "freedom to"); *b) by the subject* (personal and social); *c) by the field it's manifested in* (political, economic, spiritual); *d) by the level of institutional and legal recognition in society* (actually ensured and just declarative); *e) by ideological grounds* (liberal, democratic, anarchist, totalitarian);

We believe that the main factors influencing the level of political freedom are the following:

– The inaccuracy of opposing freedom to equality, as two incompatible concepts (A. Tocqueville, J.S. Mill), since equality can be partially combined with various types of freedom (or lack of thereof): this may be the equality of free citizens and equality of slaves. Each society chooses on of the two possible democratic development scenarios: in some societies equality will merge with freedom; others may face the establishment of

"new despotism" – a distorted quasi-democratic regime (V. Nersesians, I. Shablinskyi, K. Hadzhiiev);

– etatism. Excessive centralization of power (political paternalism), which often occurs: а) in the time of war; б) when the equality starts to develop in a country, the population of which has either never known freedom or has been deprived of it for a while; в) where the equality principle has won simply as a result of a violent revolution; г) equalitarianism; д) opposing economic freedom (as the more valuable one) to political (A. Tocqueville);

– social and political upheavals (wars, revolutions, rebellions, political assassinations, terrorism);

– "tyranny of the masses" or the "tyranny of public opinion" (R. Dahl, L. Hurch) in the political and other fields. A. Tocqueville even believed that is the case with the parliamentary majority, it is about "the trust to the number of law-makers, not to the quality of their work";

– escapism, or "escape from freedom" (E. Fromm). It is possible if there is: 1) destruction of old values, landmarks, ideals, norms in the absence of new ones, which inevitably leads to ideological vacuum, reinforced to the point of the fall of morality; 2) the shift of emphasis from the individual to the society in the absence of legally secured and actually secured rights and freedoms of the individual; 3) concentration of activity of citizens in the private sector and neglect of the public; 4) state political paternalism, which is realized through the expansion of powers of the state and narrowing the scope of civil society and the amount of freedoms granted to citizens, which is very relevant for the present-day Ukraine (V. Vovk);

– legislative and administrative instability in the absence of a variety of developed forms of control, like the system of checks and balances, the constant change of the constitutional foundations and the destruction of the law-making principles;

– corrupt practices of the democratic governments and economic issues within society.

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PR-TECHNOLOGIES IN THE PRESIDENTIAL CAMPAIGN IN UKRAINE IN 2019

In today's conditions and especially in the practice of democratic states, PR-technologies are important and in some cases already an integral component of the electoral process. Election technologies in recent years have opened up a wider range of infrastructure and information-agitation plans within the framework of organizing and implementing the components of the electoral process.

Since the beginning of autumn in Ukraine, the active phase of the presidential race has begun. At this moment, almost half a year before the election of the president of Ukraine, political players have already decided on political technologies and began to apply them in the context of the election campaign.

The most intense and lengthy campaign is the timely campaign of Yulia Tymoshenko and Petro Poroshenko. They lead in various segments of political advertising and in terms of personal public activity in the regions. In their campaigns, they apply both traditional and contemporary forms of agitation. The dominant form of pre-campaign agitation for territorial coverage is the distribution of political advertising on external media, which are located in all regions of Ukraine without exception.

The first "leader" for pre-emptive campaigning is Yulia Tymoshenko, who is conducting an election campaign through civilian forums, such as: "The New Course of Ukraine" through which she is trying to find a new voter. Some experts agree that the search for a new voter has not begun to bring such results, as Tymoshenko wanted, moreover, there is even some concern at the places on the part of her real voters who do not understand their new messengers. However, the main bet of Yulia Tymoshenko remains on her confrontation with Poroshenko and the attempt to unite the financial and oligarchic elites and the main political stakeholders.

Tymoshenko has one of the most successful outdoor advertising – billboards. On the board, we see a successful visual solution, there is an image of a successful anti-crisis manager, who offers a program for the development of the country. Such kind of boards stimulate the voter for political action, it becomes interesting to visit the site, to review the program, or to take agitational material.

Subsequently, a message came about the future foreign policy course. An external threat from the side of the Russian Federation and sociology, according to which about 60% of Ukrainians are concerned about war, security and peace, triggered the appearance of Tymoshenko's bards that say about the country's security.

Yulia Volodymyrivna offers super-simple solutions to extremely difficult problems – this is a typical tool of all populists. Tymoshenko is convinced that "the new People's Constitution", "the new economic strategy", "the new economic strategy", "the new economic strategy", "the new economic strategy", "the new economic strategy", "new peace strategy" etc. solve literally all the problems of citizens.

Political technologists Tymoshenko also took into account rather common technology "close the topic". This is a classic adventure game. An attempt to knock out the rivals' future compromise and "arsenal of the attack." For example, in order to cast aside for the future all the allegations that Yuliya Volodymyrivna was a "Kremlin cuckoo", she urged politicians to sign a memorandum on the unchanging course of European and Euro-Atlantic integration. The memorandum is not binding, it has no legal force, but ostensibly refutes the loyalty of Tymoshenko to the Kremlin.

The Tymoshenko team is quite active in using the Facebook social network, which advertises regularly and broadcast live broadcasts from Party congresses, which present new ideas for change for a better future for Ukraine and a candidate's political program. PR action from "1 + 1 media group" and the entire studio "Quarter-95" in the formation of the series "Servant of the people", from which the growing candidate Zelenskiy formed the image of a simple president of the people who can govern the state without the influence of the oligarchs. The appearance of the series was prepared by the people a few years before such a move, maybe the series was generally made with the sight of the 2019 elections, but we can only guess about it. And now, on the eve of the presidential race, a new film to continue the past parts of the "Servants of the People", which secretly makes PR for Zelenskiy through the advertisement of a new film. Meanwhile, the Quarter-95 studio and its projects (for example, "The League of Laughs") raise the interest of citizens in the issue of the presidency of Zelenskiy by publicizing the ridicule of all other candidates and enhancing our present "hero" among all others. It is also possible to consider the revenge of the appeal as a statement by Zelenskiy's intention to run for president on New Year's Eve, where his speech "was delayed" and instead of the official greetings of the President citizens could hear the greetings from Vladimir A. This fact caused a storm of emotions in social networks, which also affected the "knowledge of the candidate". Zelenskiy's team explained this move like it is an indication that the country moves away from the USSR – "hardening" and that TV channels are able to decide on themselves how to broadcast.

The main technologies used by Volodymyr Zelenskiy at this stage are digital PR technologies, the idea of which is to use social networks, various blogs and pre-election sites. So, an Facebook pre-election site was created under the name "Ze! Team", and also with the help of the social network "Instagram" Volodymyr Zelenskiy attracts young creative people who want to change their state for the better provided they do not were previously involved in the "big politics". As they say in the headquarters, these people after the corresponding training will make up the bulk of campaigners, commissioners and official observers from Zelenskiy in the elections.

Also, with the help of a blog, the team of this candidate "communicates directly" with his voters, starting with the questions: "What is the best background for advertising on whiteboards?", "What are the expectations of the candidate, what should his election campaign, which points in Are they relevant and what are they?" - that is, a combination of Big Data and Crowdfunding technologies. Zelenskiy has his own vision of the program, which is 95% consistent with the theses voiced by him in an interview with Dmitry Gordon. In particular, this is the achievement of peace in the Donbas through direct talks with Moscow and personally with Putin, and the prohibition on oligarchs interfere with the editorial policy of the media that they own, as well as a review of cooperation with the IMF. Therefore, most likely, the headquarters will write a program, which will then make the most rational proposals received from citizens.

The question in the state, according to Zelenskiy, should be resolved by holding referendums and general meetings in order to hear the voice of the people and act purely in the interests of voters, but such a mechanism, firstly, is costly for the state budget, and secondly, ineffective in terms of efficiency of decision-making, and especially in our case, when the state is in a state of war. Most likely, this is one way of removing responsibility from them by translating them into people. Volodymyr himself denies funding by Igor Kolomoisky, but there are several facts that say something else. Pre-election lists are full of technical candidates and Zelenskiy is no exception.

The current president has launched a campaign with television and white boards "Army! Language! Faith! We are Ukraine ". At the same time, Petro Poroshenko had completely ignored his competitors, did not react to their statements and did not enter into a direct confrontation before filing documents to the CEC. Thus, Poroshenko used technology "virtual competitor" – tried to keep the intrigue by virtue of his political style, due to administrative resources and several ideas that could pull him out of the political marsh. The team of Poroshenko also used the technology to "close the theme". Petro Oleksievich apologized on the eve of the Independence Day of Ukraine to close the theme with one of the key unfulfilled promises "to finish ATO in a week." He recalled his own unfulfilled promise, but strategically weakened his opponents. The president's action was further enhanced by the effect of suddenness, for nobody expected such a thing – in Ukrainian politics there is no tradition to apologize. The billboards with the slogan "Army, Language, Faith!", Placed on behalf of the President in different parts of the country, indicate that the religious theme is in focus – as evidenced by the so-called "Tomos Tour": after the Christmas of 2019, the primate the only local church in Ukraine Epiphanius, the previous patriarch of the UOC-KP Filaret and the President of Ukraine Petro Poroshenko visited different regions of Ukraine.

In late January, Ukraine's television channel, owned by businessman Rinat Akhmetov, launched a new documentary series "Christmas Meetings with the President." It was a project in support of Poroshenko on the development of a religious theme. According to the plan of the authors of the project, to combine all the stories must "have an active civil position and devoted to serving the native heroes of the country." In addition, Poroshenko said that the meaning of the meetings was to consult, "how to build the country further." Among the heroes of the programs were families of ATO veterans, volunteers from the Donetsk region, public activists.

In early February, the team of Petro Oleksievich began an active election campaign, as evidenced by the new white-boards in all corners of Ukraine with the slogan: "Real business, not empty promises", as well as the All-Ukrainian Civil Forum "Open Dialogue", where he presented his strategic goals in the case of the second cadence as President of Ukraine, among which: fighting poverty, preparing the country for joining NATO and the EU, ensuring peace in conditions favourable to Ukraine and restoring territorial integrity.

The traditional PR-technology "attraction of well-known artists and stars" was also used at this event, and well-known personalities in the field of cinema industry joined the support of the current president: Irma Vitovskaya, Ada Rogantseva and Akhtem Seitablayev. Summing up all the above, it is worth saying that the presidential campaigns are gaining momentum, so the political season will be interesting as voters became more pragmatic and learned to partly counteract gross manipulation, and the election process became more competitive. Such transformations forced the political elite to change the technology and methods of electoral struggle. As a result, the process of displacement of "dirty" technologies by marketing and digital means of conducting election campaigns began, which in turn makes this topic interesting for further research.

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ARMY AS A SPECIAL SOCIO-POLITICAL INSTITUTION IN VENEZUELA

The analysis of the evolution of the Latin American policy of the United States is relevant to the study of the laws of the new paradigm of security in the Latin American region. The Army is a special political institution. From other institutions of society, the armed forces are distinguished by the fact that they have practically a monopoly of arms, have a huge power of coercive nature, are internally disciplined and structured according to the levels of subordination, have a special culture and values orientations, are the bearers of national interest that puts them, at least in theory, "over politics". The army is a force that has the ability to eliminate civilian government and introduce its own dictatorship. There were two forms of army control. The liberal, or "objective", model assumes that an army can and should be kept out of politics through civilian control mechanisms, through its subordination to civilian leadership and the responsibility before it. In the "subjective" model, or "model of penetration", the army is tied to civilian leadership by ideologically subordinating its values and goals to the ruling elite. Military overthrows occur under certain circumstances. The main of these factors are the economic backwardness of the country (always accompanied by a low level of support to the current government); the loss of power by the institutions of power and the ruling elite of its legitimacy in the eyes of society; a conflict of interest between military and civilian leadership and, finally, the international circumstances that pushing the military to a coup or facilitate the seizure of power [Bejar Alejandro Alvarez. Mexico's 2014. Elections: The Rise of Populism and the End of Neoliberalism? // Latin American Perspectives 2014; – No. 33; p. 17].

The attention of the whole world is focused on the events in Venezuela. Opposition leader Juan Guaidó, chairman of the National Assembly of Venezuela, declared himself president of the country. The acting head of state Nicolás Maduro, of course, did not recognize it. However, the Guaidó's legitimacy as Venezuelan's temporary president immediately hurried to acknowledge the US, the European Union, and a number of Latin American states. Russia, China, and the rest of Latin America support Maduro Guaidó and the National Assembly of Venezuela as official representatives of this country. The Lima Group called for a peaceful transfer of power in Venezuela and called on the military to support the self-proclaimed interim President, Juan Guaidó. The Lima Group, established in August 2017 to resolve the political crisis in Venezuela, also recognized Juan Guaidó and the National Assembly of Venezuela as official representatives of that country. The statement was signed by the representatives of Argentina, Brazil, Canada, Chile, Colombia, Costa Rica, Guatemala, Paraguay and Peru. The appeal was not joined by Mexico, Guyana and Saint Lucia. The unexpected events on January 23 testified that the principles of Venezuelan liberal democracy were insufficient.

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**MODERN THEORIES OF FORMATION
OF THE STATE FROM VIOLENCE AND THE POSSIBILITY
OF RESEARCHING WITH HELP OF THEM THE STATES NOWADAYS**

The unique importance of the state in the history of mankind encouraged thinkers and researchers from every epoch to form the concept of its origin. The theory of violence was one of the most significant similar concepts in the 19th century. Nevertheless, this theory has lost its relevance with the passage of history and with the development of social sciences. However, outstanding political scientists of second half of the twentieth century made it important again in the researching of the emergence and development of states. These scientists transformed the theory of the state's emergence by violence and based it on the constructs of political science of its time. The organization of the state as an instrument for control and protection of lieges by violence from the violence of external invaders is caused by to the definition of human as a violent creature in the classical version of this theory. The determinant factors of this process were the rational motives of the individual human behaviour in the modern version of this theory. The most significant variations of this concept are the theory of the "settled bandit" by Mansour Olson and the theory of "state as organized criminality" by Charles Tilly. The emergence of states was preceded by a position when groups of nomadic bandits or simply bandits moved from one place to another searching of

profit and plundered small self-organized groups of the population according to the postulates of both researchers. Then some of these bandits decided to strengthen themselves in one place, conquering certain of these groups. At the same time the leaders of these groups mediated rationally, because collecting of tolls in one place could be more consistent and profitability. Local population resolved eventually also of rational criteria. Firstly, stable presence of such bandits guaranteed the protection from other military groups. Secondly, then nomadic bandits chaotically and sometimes completely deprived possessions from population, the settled bandit did it in with planned forehand warning and left people part of the profit for long-term development. After that such leaders began developing the system of settled banditry or the system of the state as organized criminality, strengthening the mechanisms of control of the population from the inside and protection from enemies from the outside. The application of these theories makes possible to look originally at the historical forms of state's development and to analyse modern state and pseudo-state formations in the world.

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STATE INFORMATION POLICY AND CIVIL SOCIETY: MUTUAL INFLUENCE AND INTERCONNECTIONS

The information age led to a radical reassessment of the importance and potential of information and communication in society. The development of digital technologies simplifies the processes of receiving, transmitting, disseminating information, making the latter open and accessible from any geolocation at any time for all interested persons. Taking into account the relevant social context, the importance of the state information policy increases, which should be formed according to the organizational and content components.

The state's information policy through modernized channels of communication determines the value system and priorities of society in various fields of its life, forms the public opinion on key issues for the community, predetermine the development of political consciousness and culture of the population. However, in a democracy, the state ceases to be the only one subject of information influence on society, the plurality of information sources contributes to the development of analytical capabilities of the civil society, which transforms from the object of information influence by the state to a communication partner in the conditions of inter-sectoral influences. The critical thinking of civil society allows to analyze information coming from the state and not to perceive it as the truth of the last instance. Accordingly, the information policy of the state, taking into account the requirements of the recipient, should be based on the principles of authenticity, relevance, expediency and system city, gradually abandoning the traditional emotional fac-

tors of influence on the community. Thus, a one-way vector of influence between the state and society becomes a bilateral one, besides, the content of actual communication between these public actors passes from the format of mutual influence to the architecture of interconnections, and therefore, mutually beneficial cooperation within the information field.

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**THE IMPORTANCE OF POLITICAL LOBBYING
IN INTERNATIONAL RELATIONS:
THE EXPERIENCE OF POLISH-UKRAINIAN RELATIONS**

Lobbying is a way to mobilize public support or opposition and influence on politicians. It is a manifestation of the political pluralism, which embodies the principle of freedom of the state structures, associations, organizations etc. Political lobbying is an important part of the modern democracy, which helps to influence on the processes of public administration. It is a way to make suggestions in the process of making political decisions by the authorities.

Furthermore, lobbying helps to solve problems in international relations. For example, Poland is one of the leaders among the EU member states that support Ukraine in the EU, according to the European Council on Foreign Relations. Ukraine needs help in implementing internal reforms according to European standards. Poland has long been positioning itself as a lawyer of Ukraine in the EU. Poland has begun to declare official support for Ukraine's European integration in the middle of the 1990's. Poland consistently supports Ukraine's accession to both the EU and NATO. This support is very important for Ukraine, because it helps to implement the international initiatives of Ukraine.

Legal regulation of lobbying is the basis for its effective functioning and representation of the interests of different political groups. Lobbying has become an integral part of modern political life. It is necessary to create a simple, clear and transparent system of lobbying and a procedure of resolving conflicts of interest.

Section 14
"PUBLIC ADMINISTRATION"

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**MANAGERIZATION AS A MECHANISM
OF STATE SERVICE POLICY REALIZATION**

Managerization is one of the mechanisms of state service policy practical implementation, along with outsourcing, digitalisation, etc. Theoretical basis of this mechanism is managerialism, grounded in political science by C. Pollitt.

If in the traditional system of public administration a bureaucrat, a representative of public authorities, has a part of its power and supervisory powers, and a citizen acts as a "suppliant", then in the service model of relations the role of an official is reduced to the maintenance of the needs of citizens. Due to the managerization of the public sector, become possible: 1) introduction of professional management of public organizations in practice, which means a high level of autonomy of managers in the management of their organization; 2) identification of clear criteria and performance measures that could contribute to greater efficiency and accountability; 3) emphasis on output indicators to focus on results rather than procedures.

Managerization as a renewal of the culture of public servants has the following basic statements: 1) the main path to social progress lies in the achievement of productivity, measured in economic indicators; 2) productivity growth is achieved through the application of sophisticated organizational, informational and industrial technologies combined into a large-scale private or public corporation, which is the dominant institutional form; 3) usage of all these technologies is possible only with the increase of disciplinary pressure on the labor force in accordance with the requirement of the productivity ideal; 4) management is an independent organizational function that plays a crucial role in the planning, implementation and measurement of performance improvements.

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**ON THE NEED TO STRENGTHEN
THE STATE-ADMINISTRATIVE COMPONENT IN THE TRAINING
OF SPECIALISTS IN SPECIALTY "PUBLIC ADMINISTRATION
AND MANAGEMENT"**

One of the significant democratic changes in the system of higher education in Ukraine, concerning with training of management personnel, was the introduction of a new specialty "Public Administration and management" in 2015, and in 2016 the same field of knowledge. In fact, in this way, there was a conceptual and legal substitution of the field of knowledge "State Administration" into the field of knowledge "Public Administration and management". The consequences and results of this transformation, in our opinion, are rather ambiguous. Recognizing European values as one of the key indicators of the development of state administration systems in civilized countries and open societies, we have to admit, that the relevant values can only be realized within the framework of the state, that is the highest political and territorial organization of the society. In turn, in a modern globalized world only those national states can provide for their strategic development and future that develop and implement their own sovereign conceptual models of state administration.

One of the competitive advantages of Ukraine compared to other post-Soviet countries, till 2015 was discipline "State Administration". It made possible to prepare patriotic, state thinking personnel and also to substantiate scientifically the ways and mechanisms of development of state administration system. In contrast, "Public Administration and Management" does not have a meaningful theoretical and methodological foundation, it is overloaded by mythologemes, populist statements and ideological clichés that are separated from real Ukrainian management practices and social life.

The lack of the state component in educational and professional training programs of specialty "Public Administration and Management" will inevitably lead to an incorrect understanding by future managers of the nature of institute of sovereign state and nature of state administration, their social values, functions and roles in regulating the processes of social development, including ensuring the safety of the population.

Taking into account the foregoing, one of the key strategic direction of the development of training of specialists in specialty "Public Administration and Management" is a significant strengthening of the state-administrative component in the framework of education in this specialty, and from a strategic perspective – the legal restoration of the field of knowledge and specialty "State Administration".

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**SERVICE-ORIENTED APPROACH AS THE GENERAL SCIENTIFIC
CONTEXT OF THE POST-BUREAUCRATIC PARADIGM**

Post-bureaucratic paradigm of public administration by B. Armajani and M. Barzelay is formed in the 1990s under the influence of ideas of a service-oriented approach to public governance reforming. The latter, relying on the separate concepts of neo-institutional economic theory (public choice theory, agency theory) and business management tools (reengineering, benchmarking) insists on the need to update the content and form of the public sector.

The leading idea of the service-oriented approach is the client (citizen) – provider (state) relationships. Accordingly, the key goal of public administration is to optimize the relationships, which could lead to maximum consumer satisfaction and rational usage of state capacity. The realization of this goal involves the introduction of new principles of public administration (cost effectiveness, efficiency, responsibility, etc.) instead of traditional ones (M. Weber), as well as application of non-traditional mechanisms for implementing a service-oriented approach in practice (contracting, privatization, agencification, devolution, informatization, digitalization, etc.).

The relevant means had obvious positive results. In particular, changing the way of the internal (transition from vertical direction to horizontal one) and external (accessibility, accountability, interactivity) communication of government agencies; revaluation of the values of public administration (from self-aim to serving the people); improvement of managerial and consumer cultures (respect, parity, dialogue); expanding the strategic arsenal of public administration (planning) by incorporating the project management approach into the activities of state agencies; strengthening inter-sectoral cooperation (collaboration between public, private and civil sectors); restraining of left ideologies influence on the society through the strengthening of the social component of the state.

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**FEATURES OF TRANSFORMATION OF PERSONNEL POTENTIAL
IN LOCAL AUTHORITIES**

In these theses discovers the content of the concept of "human potential of local self-government" as a set of available and foreseeable opportunities,

which society has for the performance of official activities at the municipal level. Discussion of the processes of municipal governance reform shows the general dissatisfaction with the quality and status of the personnel components of the municipal service in the Ukrainian society. The reform of the municipal government involves the preparation and implementation of long-term strategic transformations, aimed at – implementation of a set of measures to improve the professional level of the municipal service, the development of organizational, technological and legal direction of staffing, retreating from obsolete.

Due to the lack of holistic and integrated analysis of the functions and principles of the state personnel policy, the subject of this research is very relevant. The personnel policy is intended to make full use of creativity of employees, their energy and ability to solve urgent problems; help state and municipal officials must fully disclose their skills, talents and abilities. On the basis of such an approach, it is possible to improve the quality of work of the employees and to ensure the solution of the most important state programs in the economic, social, cultural and other spheres.

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THE NEW PUBLIC SERVICE CONCEPT

Janet and Robert Denhardt's new public service concept emerges as a response to the current advances in information, communication and digital spheres, and offers a new model for public administration modernization based on the partnership between the democratic state and civil society in governance process.

This concept does not arise as a pure critique of previous scientific models, but is formed taking into account their advantages. Researchers carry out a systematic comparison of the old public administration, the new public management and own concept in several significant dimensions: attitude to a citizen, public interest, civic values and virtues, responsibility, productivity and practical consequences.

The scientific tandem focuses on the importance of the development of democratic citizenship, communities and civil society, as well as organizational humanism in the formation of the new public service concept.

The new public service is not aimed at satisfying the interests of clients or consumers, but citizens. Moreover, the emphasis is on the quality of the delivered services. The effectiveness of public administration is not linked to control or incentives, but respect to the ideals of public service. Leadership and partnership come in place of executive management and

entrepreneurial principles. The purpose of public administration is not in governing or steering, but serving.

The ideas and practices of the new public service are not exclusively American. They have been debated and discussed in a wide range of locations around the world, from the Netherlands to Brazil, from Korea to Italy, from Sweden to China.

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**PHILOSOPHICAL GROUNDS
OF POSTMODERN PUBLIC ADMINISTRATION**

Charles Fox and Hugh Miller argue that the traditional (orthodox) public administration is surviving a crisis and needs to be replaced by a new model (postmodern one). Researchers state that their main task is to formulate and content the new structure of public administration, which, firstly, should have the contingent perception of public institutions, since the latter arise as recursive practices, and secondly, it should assert state rationality not as institutionally burdened unity, and as a powerful technique that functions in order to care about the population.

The search for the philosophical grounds of postmodern public administration leads to the following conclusions. Contingent perception of public institutions is based on the ideas of social construction by P. Berger and T. Luckmann. And understanding of state rationality as a technique of power, functioning for the purpose of population supervision and custody, is borrowed by scientists from M. Foucault.

The most important component of social everyday relationships, the quintessence is the people perception of one another in face-to-face situation, when special communication is conducted between individuals. This communication is "absorbing", interpreting, and exchanging various information, which goes from the external system of expressiveness of the other person (facial expressions, gestures, etc.), and – from his/her statements. Knowledge of the everyday world is the basis for constructing a dynamic social reality. It makes society a product of mankind, acts as a source from which society grows as an objective reality, and a person is formed as a product of society.

The latest power technologies were formed gradually and unforeseen in various spheres of social life. One of the most important technologies was "disciplinary power". The discipline, forming "cells", "places" and "sequences", creates a complicated disciplinary space, which, at the same time, is architectural, functional and hierarchical.

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**POLITICAL MECHANISMS OF FORMATION AND USE
OF HUMAN CAPACITY IN THE PUBLIC ADMINISTRATION SYSTEM:
CONCEPTUALIZATION OF THE EXPERIENCE**

The purpose of the article is to reveal the content of political mechanisms for the formation and use of human potential in the system of public administration, analysis and conceptualization of experience in Ukraine.

The author described the political mechanisms of the formation of human potential in the system of public administration and identified the following features: 1) human potential can not be reduced to a simple sum of personal qualities; 2) external conditions are important for the formation of human potential; 3) when changes in external conditions reveal individual properties and features of human potential; 4) the properties of human potential determine the possibility of social development in the future.

Political mechanisms of formation and use of human potential in the system of public administration have the following features: 1) complexity; 2) the method of fastening and use; 3) unification of various organizational formations; 4) realization of citizens initiative; voluntary activity of the individual; legally significant action (which has legal consequences).

The author suggests a model in which the political mechanisms of human potential formation in the system of public administration are considered through its components, such as substantiation of theoretical principles, possibilities of providing practical direction, resource support, system monitoring, analysis, control.

The obtained results allow us to affirm that the development of the methodology of the conceptualization of the experience of political mechanisms of formation and use of human potential in the system of public administration allows to reveal the features of the components of the content of human potential, to substantiate the factors and priority directions of its development, to make a choice of the most effective mechanisms for the formation and use of human potential in the system of state management.

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IMPROVING THE MECHANISMS OF THE DEVELOPMENT OF THE INFORMATION ECONOMY IN UKRAINE

Development of modern Information and Communication Technologies and increase in the amount of information are the main determinants of modern economics. Since the intellectual services and high-tech products are the main products of information economy, information and knowledge are now the most valuable. Developed countries are aware of the need for new approaches to their development and realize the benefits of the information economy. They direct significant financial investment in research and development, including the funds of businesses.

The system of economic management in Ukraine is in the process of change now. On the one hand, this requires improving the mechanism of state governance in economics in general, and in information economy in particular. Fundamentally new approaches to the forms and methods of management need to be developed. On the other hand, organizational and economic structure of entities in the field of information economy in the context of globalization and innovative development no longer meets current objective needs of Ukrainian society. There is a need to create an effective public information support.

Now in Ukraine the market of information products and services is under formation. The main components of the market of information products are the following: technical and technological (modern information equipment, powerful computers, advanced computer network and corresponding information processing technology, that enables operation in the global computer network Internet, search for information, customers, products, technology of hypertext environment, e-mail); regulatory (legislative background, regulating information market); organizational (elements of state regulation for cooperation between producers and distributors of information products and services).

Mechanisms of development of the information economy in Ukraine should be viewed as mechanisms of state governance (practical measures, tools, instruments, incentives from the state) and private mechanisms (competition and partnership).

Conclusions of the research. The implementation of state policy of development of the information economy in the context of Ukraine's integration into world markets, global society, creating conditions for deepening and expanding relations with the world and European information space actualizes the necessity for scientific and analytical support of these processes and improving the mechanisms for implementing of the state policies to manage the development of the information economy.

Required: common principles and common rules of interaction of information activities. The balance of government regulation and self-regulation of markets information. Terms secure information interaction of the state, citizens and organizations. The same right of access to public information resources. Legal equality. The balance of interests of the state and the international community. Keeping information sovereignty of Ukraine. The fight against piracy in the field of information technology.

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STATE FUNDING OF POLITICAL PARTIES AS A MECHANISM FOR STIMULATING THE DEVELOPMENT OF THE PARTY SYSTEM

Public funding of political parties is an effective tool in the fight against political corruption and in providing parties with the necessary resources for statutory activities and development. The experience of developed democratic countries should be taken into account in Ukraine in order to solve existing problems and prevent them in the future, which will strengthen party competition, internal party democracy, ensure the proper implementation of the function of political parties as a binding function. The experience of state funding of political parties in developed democracies, in particular, in European countries, is successful. The efficiency and effectiveness of the system of financing political parties do not depend on the existence of a special law on financing. It is noted that such social relations can be regulated as separate legislative acts, as well as in the form of a system of provisions in various laws – constitutions, party laws, electoral legislation, and anti-corruption laws.

State financing of political parties is one of the effective tools in the fight against political corruption and provision of parties with the necessary resources for statutory activities and their development. We draw attention to the European practice of state financing of the activities of political parties, which have a high rating and those that only nominate candidates for elections. This can guarantee equality of opportunity for various political forces. So, public funding must be determined in proportion to the political support that the party has received. At the same time, the author is convinced that excessive dependence on state financing may lead to a weakening of ties between parties and their electorate. In the European experience state and private funding of political parties is allocated. Public financing takes place both by statutory activities and by campaign expenditures. It is direct (subsidizing) and indirect (benefits on

a legislative basis). It is established that the state support of political parties in European countries ranges from more than 20% to 85% of the total budget of parties. We are convinced that the experience of developed democracies should be taken into account in Ukraine with the aim of solving existing problems and preventing them in the future, which will strengthen party competition, internal party democracy, and ensure the proper realization of the function of political parties as a connecting link between civil society and the state.

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THE COMMUNICATIVE POTENTIAL OF THE ELECTRONIC MOVEMENT OF DOCUMENTS

The automation of work with documents is firmly associated with the reform of public administration in Ukraine. The impetus for a radical recovery of the relevant changes was provided by the approval of the Model Instruction for the Documentation of Administrative Information in Electronic Form and the Organization of Work with Electronic Documents in Records Management, Electronic Inter-agency Exchange by Cabinet of Ministers of Ukraine in early 2018. At the same time, in practice the electronic movement of documents leads to the emergence of a number of features in communication which unfolds among employers of state bodies. This is a more representative nature of the resolutions and, in general, a more meaningful role of the viewpoint of the Other, broadening the idea of redaction, the possibility of avoiding subordination, etc. In turn, a number of media-related correlations is established: a screen / a paper, a computer / a phone, a non-automatic preparation of a document / a mechanical generation of a document. In fact, the image of the pleasant electronic cottage, outlined by Alvin Toffler, acquires the maximum of dynamism and dependence on the play in such work with writings as well as the electronic word in the conception of Richard Lanham. The purpose of the proposed research is to consider the main features of the communicative process that arise between users of the system of the electronic movement of documents in a state body and to suggest the ways to optimize this interaction.

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NUDGE STRATEGIES VERSUS POLITICAL MANIPULATION TECHNOLOGIES

Activation of the electoral process in Ukraine actualizes the problem of the manipulative technologies usage. At the same time, scientific results in behavioral economics, social psychology contribute to the emergence of new methods that could be used not only in public administration programs, but also in manipulating political consciousness and behavior. In 1970s the concept of bounded rationality was developed. It is about the impact on the automatic thinking system. One of the new ways of influencing is nudging. Nudging through the creation of the choice architecture, taking into account cognitive mistakes and heuristics, forms the context of decision-making. At the same time, the main purpose of nudging is the best (optimal) choice in favor of the person, made his own, not limited and imposed. The agent or initiator helps an individual to make such a choice among possible alternatives using nudges built into the information architecture.

Nudge strategies are used in public administration. Nudging is unnoticed, but rather effective tool for influencing people's behavior, and therefore, can become a means of political manipulation that is not controlled. The counterargument is the following: manipulation is the hidden usage of other people in someone's interests, and the goal of nudging is a common good in general, as well as individual one, and necessarily includes the possibility of free choice. Therefore, to prevent the abuse of state intervention by incompetent governments, nudge technologies should be open and public. The tools of control are transparency and publicity. The fundamental value is the freedom of choice, because freedom is "the best defense against the bad choice architecture". Despite in most cases, these methods are not hidden, the influence of some nudges is invisible. Political behavior of citizens could be exposed to external and unconscious incentives. The state choice architects could have both appropriate powers and tools for manipulative influence (this is dangerous in the modern Ukrainian political reality). Possible abuses in the sphere of choice architecture and the usage of nudge technologies poses a threat to such a value as the freedom of choice.

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REFORMING THE STAFFING OF THE EDUCATION SYSTEM AS A PRIORITY OF THE STATE PERSONNEL POLICY OF UKRAINE

In today's conditions of reforming the Ukrainian educational sphere development of human potential becomes of special significance. This is a necessary condition and factor of a qualitatively different personnel policy. The improvement of the regulatory framework for the development of the civil service of Ukraine is proposed. It is proposed to consider the issue of providing civil servants with a status as a civil servant. It is necessary to improve the structure of personnel management in the field of education at all levels. It is necessary to carry out the analysis and formation of the professional personnel "core" in the field of education of Ukraine; organization of a continuous system of professional development of pedagogical workers; an objective assessment of the results of professional service activities in the field of education, the formation and development of a personnel reserve, the development and implementation of anti-corruption mechanisms in the management system, the improvement of the system of stimulation and motivation in the context of the formation of a stable staffing in the field of education; use of modern personnel technologies. It is argued that this is also an integral part of the state's strategy for the formation and rational use of the human potential of society. It is shown that the structure of the state personnel policy in the field of education, as well as the structure of the state personnel policy in general, is based on the principles, includes entities, objects, mechanisms of formation and implementation. The basic principles of state personnel policy in the field of education are social justice, complexity, and consistency of its implementation; balance of public interests and interests of certain social groups; professionalism; balance of representation of experienced and young workers with regard to gender equality; responsibility of the state for creation of preconditions for realization of vital interests of the person, realization by citizens of the right to education and labor; mutual respect between the individual and the state, employee and employer; partnership between the state and the non-governmental sector; continuity of training. In addition, according to the author, as the principles of state personnel policy in the field of education, it is proposed to consider the rules based on foreign and domestic experience, which are the basis of the activity of the subjects on the formation and implementation of personnel policy of the state – the bodies of state power and local self-government, departments, institutions, organizations, enterprises in the field of education.

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MEASURES TO IMPROVE THE COOPERATION BETWEEN THE STATE AND THE SELF-GOVERNING ORGANIZATIONS

Ukraine is going through a gradual and complicated process of establishing cooperation between the non-governmental and the state sectors, which is a prerequisite for the development of civil society. At the same time there are still certain issues that need to be addressed promptly. They are: lack of an established civil society tradition, manifested in the low level of public consciousness, impudent treatment of NGO's by the representatives of the government, unwillingness and inability to work with the public, inability of ordinary citizens to identify their problems and participate in the creation of the solution and the state sector being unadjusted for working with communities (flawed legislation, lack of experience).

As for the practical activities of the state and society in Ukraine it is necessary to take a number of measures here.

In the economic domain: to develop a system for the economic cooperation between the state, business and the self-governing organizations sector, facilitate the transformation of the NGO's into fully functional economic actors.

In the social domain: consistently implement the basic principle of an effective social policy – advancing the population, i.e. creating basic opportunities for the population, such as an opportunity to get an education, to support a family, to start own business and at the same time imposing on citizens an obligation to return this debt in one way or another. In addition, plan the employment of NGO's as contractors in implementing state social programs at different levels.

In the legal domain: correct the current legislation on NGO's, in order to create conditions suitable for their participation in the solution of social issues, to legally formalize the rules that govern the support of the NGO's by the state on equal and fair competition bases and to ensure the transparency of their activities. It is also important to grant NGO's free access to information of socio-economic nature, which does not contain any state or commercial secrets.

In the political domain: perceive the non-governmental self-governing organization as the most important form of political socialization of various social groups and categories, as a compatible executor of social programs and to review their role in the implementation of the social policy, gradually foregoing the principle of state bodies monopolizing the social services do-

main. Moreover, it makes sense to expand the practice of social partnership of the parties through equal participation of specialists from various sectors of society in the reform of the economic sectors, to develop forms and mechanisms of citizen participation in state decision-making process and public control over the activities of the authorities.

In the human resources police and the training system for public service managers: more actively engage members of the NGO's, possessing relevant professional experience, in the public service, stimulate leaders and active members of NGO's monetarily and morally.

In the informational propaganda domain: create an attractive image of self-governing organizations and their initiatives via mass media, include courses in civil and legal education into the curriculums of educational institutions.

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KEY ASPECTS OF THE FORMATION OF THE STATE SOCIAL PROTECTION

The study of the evolution of the content of state social policy has shown that its development is subordinated to a certain socio-economic laws, under which they mean "objectively existing ones necessary recurring relationships between phenomenon and processes of social life that stem from their intrinsic nature and express their progressive development stories; well-known correctness, regularity of the sequence or coexistence social phenomena, is stipulated by one or several laws". Idea the determinism of the development of society, deeply penetrated into the public the consciousness of the era, the emergence of capitalism, played a progressive role in development of social sciences. First method is direct production goods and provision services state-owned n enterprises (state). This method has sense use only in areas related to production and consumption clean public goods and services, where purely marketable methods apply impossible (eg national security).

The second method – stacking contracts with private n organizations for the organization their activities in the social sphere. In order to increase efficiency using the method of the state to conduct tenders, contests etc., in order to choose most Suitable counter party. Thus, state social right policy implemented through three main forms: legal, financial and production. Each form includes a combination of methods and tools, a combination whose is determined by national model state-owned social policy. By criteria (conceptual that apply methods and tools, peculiarities (mode) of

financing social programs) two major ones are highlighted types of social models politics: liberal (European, Anglo-Saxon, East Asian) and egalitarian views (Scandinavian, Soviet models) which combined by the appropriate ones parameters in three types social policy – institutional (Anglo-Saxon and East Asian model); program (there is a European model) and structural (Scandinavian, Soviet model).

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**THE FEATURES OF DEVELOPING EDUCATIONAL PhD PROGRAM
IN PUBLIC ADMINISTRATION**

In my report I will elaborate the idea of revealing the main stages of the development of the educational and scientific program of training specialists of PhD (Doctor of Philosophy) level in the field of Public Administration, on the example of the organizational work of State Governance Department of Taras Shevchenko National University of Kyiv. This idea was published in the Scientific Bulletin of National Mining University (Volume 2, 2018) in cooperation with Oleg Batrymenko.

In the current report, I will share the further results of implementation in the educational process of Taras Shevchenko National University of Kyiv:

- The educational and scientific program of training specialists of level III of higher education (Doctor of Philosophy) in speciality 281 "Public Management and Administration" on the competence-based approach.
- Disciplinary model of training curriculum for the mentioned above specialists as well as specific curriculum for postgraduate students in the given speciality.
- The program of the academic discipline "System analysis in Public Management and Administration", which is one of the key discipline in the methodology of training postgraduate students.

Also, in my report, I will evaluate in terms of outcomes:

- The development of the philosophical component by including philosophical disciplines in the program of training civil servants. Namely, the development and implementation of the discipline "Philosophy of Science and Innovation".
- Focus on political science training for civil servants. Development and implementation of training courses: "Geopolitical challenges of the present",

"Features of the interaction of political and administrative positions in the system of public management and administration", "Foreign practice of decentralization of public authority at the local level", "Democratization of mechanisms of public management and administration in Ukraine".

- Implementation of interdisciplinary knowledge in training civil servants in postgraduate study in the training course "Innovative Technologies in Public Management and Administration".

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**PROJECT MANAGEMENT IN PUBLIC ADMINISTRATION:
PRECONDITIONS, STAGES AND PROBLEMS OF IMPLEMENTATION**

Project management is an innovative tool for organizing the steering activity of state bodies, borrowed from the business environment and intended to replace outdated means of a command-administrative model, or to create a proper competition with a functional approach. The main reasons for appealing to project management in public sector are: complication of the society structure and public relations; previously used management methods effectiveness decreasing; inefficient usage of human resources and ineffective division of responsibilities; ineffectiveness of the principles of unanimity and unlimited authority of the chief.

Instead, project management offers analysis of deviations from the planned result and making the necessary adjustments, increasing the efficiency of work and quality of work, making informed management decisions, analyzing the level of risks and minimizing risks and failures, simplifying the process of distribution of functions. Project management methodology includes such stages, as problem analysis, project concept development, detailed project presentation, project implementation, development, completion, usage of project results, liquidation.

The application of the project management methodology reveals many prospects for effective public administration, but there is a list of reasons, why its implementation sometimes is impossible. Firstly, administrative environment could not be ready for certain changes and innovations. Among the problems that arise with the introduction of project management, there is an imperfection of the accounting system. In addition, there could be unwillingness of personnel to reorient quickly to a new type of activity, perhaps, to use new software, etc. Lack of knowledge and skills in project management, absence of effective regulatory framework also could cause failures in public administration project management.

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**DECENTRALIZATION REFORM:
THE RISKS OF FURTHER IMPLEMENTATION**

The decentralization reform in Ukraine began in 2014, became one of the most significant reforms for our country. Its global goal was to strengthen local government, allocate it with sufficient powers and resources.

However, it should be noted that, since 2014, the quality of the local government system in Ukraine has improved significantly, there are still a number of risks that need to be taken into account in further developing and refining the concept of decentralization reform.

The most important risks associated with:

1) the process of reviewing the boundaries of administrative and territorial units; The main areas of risk include the lack of legislative mechanisms for implementation of administrative and territorial reform and the possibility of resistance of political elites, the public or political associations representing the interests of minorities.

2) implementation of financial decentralization; Here the main risks are the imbalance of the budget system of the country and the disproportion in the economic situation of the regions

3) decrease in the level of control over the activities of local government bodies; The risk is the weakness of civil society institutes in small cities, which could lead to an increase in violations of Ukrainian legislation in the process of the activities of local government bodies.

4) decrease in the quality and legitimacy of decisions of local government bodies; The main risk: insufficient staff skills in local government bodies.

5) the possibility of claims of regions to legal personality in relation to those political issues and interests, for which the local position is contrary to the national one. So, strong local government is a strong state, and its success depends on taking into account these risks in process of developing a strategy for the further implementation of the decentralization reform.

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**ANTI-CORRUPTION POLICY OF UKRAINE:
DIRECTIONS OF ACTIVITIES**

In the world ranking "Corruption Perception Index" Ukraine improved its performance in 2018 somewhat. Its result – 32 points and 120 place among

180 countries. Thus, Ukraine received 2 more points and climbed 10 places (the result for 2017 is 30 points, 130 place). Most of the recommendations proposed by Transparency International Ukraine have been ignored by the authorities, in particular, the role of the public in the process of checking candidates for judges has not increased, and not improved the quality of work of the National Anti-Corruption Bureau of Ukraine. Pressure on activists and journalists has not ceased. A terrible example of this trend was the murder of Yekaterina Gandzyuk.

Transparency International Ukraine has developed recommendations for the Ukrainian authorities for 2019, in particular, restart of National Agency for Prevention of Corruption, introduce proper automatic verification of declarations and monitoring the level of declarants, ensure the effective operation of the registry of beneficiaries, continue public procurement reform, corporatise and privatize state-owned enterprises, strengthen control of the finances of political parties. It also proposes a number of measures in the field of punishing corruption, in particular: changing the way the judicial authorities are formed, returning confidence to the Anti-Corruption Prosecutor's Office, strengthening the authority of the National Anti-Corruption Bureau of Ukraine and depriving the Security Service of Ukraine and the National Police of authority in the fight against economic crime.

Can the Prosecutor General's Office fight against corruption in the higher echelons of power if they are not able to overcome the mutual responsibility and conspiracy of deputies: "Do not give out ours" Let us recall the electronic declarations (2016) of the authorities, who overwhelmingly could not explain their millions and billions. And where does such income come from? "In a rich country," Confucius liked to say, "it's embarrassing to be poor, and in a poor country, it's embarrassing to be rich." Moreover, humiliated people lose their taste for high values. Therefore, only by demonstrating the political will to reform, striving to make decisions that are supported by society, the implementation of modern anti-corruption policy will be an example of Ukraine's ability as an independent country to overcome such serious challenges as corruption and the establishment of democratic principles in the state.

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RELIGION-STATE RELATIONS IN MODERN UKRAINE

Religion and state have always been in close relationship. This tradition originates in ancient world and carries for ages. From time to time, from paganism to monotheism the impact of policy reflects in the way of life of religious authorities. No political structure will be successful if it ignores the

deepest beliefs of its citizens, but at the same time no religion will get favorable conditions if its doctrine is against state interests.

Religious life in the Independent Ukraine is characterized by its apparent dynamic rebirth after many years of Soviet anti-religious legislations. However Ukraine claims itself as a secular state which declares the separation of state and religion and guarantees the freedom of consciousness and religion, in fact the political dependence of Church is large. Orthodox Christianity is the dominant confession so that it appears in the center of state-religion issues.

Nowadays the most common issue became the Tomos of Autocephaly. On the one hand, it is a great opportunity for Ukraine to assert its religious independence of Russian Federation, recognized as state-aggressor, that has been exercising ideological influence on adapts of Ukrainian Orthodox Church. On the other hand, it is the fact of direct interference of the state in the internal affairs of the Church that leads to aggravation of confrontation ether between Church and state, or between Christians.

Religion is a delicate issue that requires a great attention, pervasive vision and wise policy of the state and government. The Ukrainian state officials have to be aware of intricacies of current religious situation in order to do all their best for the welfare and prosperity of the country.

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HISTORICAL TRANSFORMATION OF THE STATE SERVICE PRINCIPLES IN UKRAINE

Historians and publicists count almost 27 years of existence of Ukrainian modern state. However, the society still meets the problems of sustainability of the state service. These problems are connected with rapid changes of legislation on public service and rules and procedures of the state service. Nevertheless, we should study more Ukrainian historical background which shows a wide variety of tools for building up strong and sustainable state service. The principles of the public administration were putted on track since times of Kyiv Rus. They were developed within Russian Kingdom of Danilo Halytskyi dynasty and transformed thorough Lithuanian – Russian Kingdom, in the State of Zaporozhian Host of Bogdan Khmelnitskyi ("Viysko Zaporizhzhke"), in Ukrainian Peoples Republic (1918) and in Ukrainian State of the period of Ukrainian Revolution (1917-1921).

For instance, the State of Zaporozhian Host of Bogdan Khmelnitskyi ("Viysko Zaporizhzhke") presented a unique stage of the governing development. Long-term existence of Hetman's State in inappropriate international relations proves the resiliency of the created governing system in the

state. Been besieged by the monarchies from all sides the young Ukrainian state (the State of Bogdan Khmelnytskyi) had no monarch dynasty. To survive in those circumstances, Ukrainian State could create a sustainable state governing structure, which differ from existing in that period examples.

We can agree that the modern principles of the system of state service are based on the approach created in Ukrainian State of 17th century. We can find proofs of the connection of the grounds of the Law of Ukraine "On state service" from December, 10, 2015 to the Ukrainian State of 17th century. We can define patriotism among the basic principles of the modern state service in Ukraine, which can be compared with those, existed in Ukrainian State of 17th century.

In the Monarchy State patriotism was meant as a loyalty to monarch and subordinate to him. That is why patriotism was supposed to be a serve to the Monarch and execution of all his orders. Conversely, a state servant of the Cossack State entrusted his hopes not with concrete Monarchs, as Hetman was not a Monarch. In the Middle Ages state servant in Ukraine connected his prosperity with the territory of his community's land where his family lived. This principle explains some resistance and separatism of Cossacks leaders during the end of 18th Century. At this period of time, Cossacks leaders resisted often to the state interests and Hetman.

Also, a distinctive principle existed in Ukrainian State of the Middle Ages – elections of the Cossacks leaders: colonels, military commanders, and senior representatives. They were elected by the Cossacks based on the professional approach and their public standing.

To conclude, we may say that mentioned above principles of selection of state service leaders and patriotism existed in Ukrainian State of 17th century. They gave rise to the modern principles of state service in Ukraine described. Those approaches may be envisaged by the legislative norms on professionalism and pre-selection of the state servants. To promote good-governance and sustainability, it enhances legitimacy, trust and authority of the state service in the society.

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PRIORITY DIRECTIONS FOR IMPROVING THE PUBLIC SERVICES SYSTEM IN UKRAINE

The development and improvement of public services is one of the important factors in public administration efficiency increasing. The developed countries of the world came to this conclusion in the course of complicated processes of state development. Domestic public reforms have the same goal. The focus on services delivery to citizens becomes the basis for struc-

tural and functional changes in public administration, that is, its modernization. According to the modern paradigm of public administration the state is not an executor of tasks, it has the duty to ensure the fulfillment of these tasks by the authorized institutions.

Priority tasks for improving the quality of public services deals with the three components of the public services system:

- public services provider;
- public services consumer;
- process of public services delivery.

Changes in public services subject activity include ensuring a competitive salary, motivating employees to achieve the result rather than formal compliance, formation of a client-oriented attitude to citizens.

The tasks about public services object deal with the formation of a new consumer culture of the population, which is associated with the citizen's participation in the process of assessing the quality of services.

Changes in the organizational component include the creation of convenient and affordable conditions for obtaining public services by the public, ensuring the access to all necessary open information, establishing an electronic system for services delivery, mobile services delivery centers, establishing a mechanism for informing and advising citizens on issues of public services, etc.

The main mechanisms for modernizing public administration are:

- development of interaction of public bodies and civil society institutions on the basis of political system democratization;
- improvement of the interaction of the authorities through decentralization of management activities and the growth of independence of the grass-roots management units;
- development of public-private partnership on the basis of equal relations and socially significant projects.

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UKRAINIAN APPROACH ON FUNDING POLITICAL PARTIES AS A PART OF A NEW GOOD-GOVERNANCE POLICY

In the last years Ukraine provided many important steps to enable visa-free regime with European Union and meet requirements of the EU-Ukraine Association Agreement on good-governance and anti-corruption. One of the

most important measures in the scope of European standards that Ukraine declared to provide was establishing of political parties' state funding.

Beginning of political parties' budgetary support by adoption of the Law of Ukraine "On the amendments to some legal acts on prevention and resistance to political corruption" #731-VIII from October 8, 2015, started a civic society supervising of politicians, MPs and politically imposed persons. Entered into force in September 2016, the Law #731-VIII has enabled disclosure of all Ukrainian political parties' finances by publishing their financial reports every three months and control of financial compliance legislative rules by the National Agency on Corruption Prevention.

Instead, parliamentary parties received quarterly state funding, which is shared proportionally between the parliamentary parties. Under the legislative provisions, the year lump sum of the state funds calculated under the following formula: 0.01% of the minimal salary across the country multiplied to the number of voters participated in the last parliamentary elections. Also, a bonus is provided to those political parties, who meet the gender quota and involved not less than 30% of one gender to the Parliament. For instance, 54.4 Million Euro used for supporting political parties in Ukraine in 2016-2019. Also, about 19 million EURO will be allocated by the State Budget of Ukraine for political parties funding in 2019.

It is agreed, that the launching of the state funding for political parties increased such good-governance criteria, as accountability and integrity. There is no argue, that party funding reduces the reliance on big money interests. The provisions of Ukrainian law prohibit one person to donate more than 100,000 Euro pro Year. Since there have been many legislative attempts to make party funding more transparent, there is no doubt that big business donations result in excessive influence or undermine the democratic process.

We can agree that there are many argue in Ukraine, that it is wrong for the state morally and also practically in times of cutting down budgetary expenses to support political parties. In the last years, the legislation makes donations by legal end foreign entities more difficult than ever. On the back of those complexities, state funding becomes a tool for combating the growing influence of big money interests.

We may assume that state funding has many benefits, such as reducing the influence of big money interests and increasing accountability, integrity and pluralism. Nonetheless, the applicability and scope of such funding system in Ukraine still not visible yet. Many citizens and social groups in Ukraine still disagree that their taxes are being used to support parties they did not vote. It has been said, that with proper and strict regulations, parties funded by their own supports are the best option.

There is no doubt, that reforms are needed, both of formal regulations and the way they are implemented. As governing practice shows currently,

changes may always take a time, and political actors may be forced to introduce the necessary reforms.

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INFORMATION POLICY OF STATE AUTHORITIES IN THE SYSTEM OF REGULATION OF SOCIAL AND POLITICAL RELATIONS

The state acts as the most influential subject of information and communication space, because it is the most powerful producer of mass information in society. It has the most advanced system of institutions that seek to establish common rules for information exchange in society. Scientists singled out four models of state behavior in the information and communication space: state policy, information campaigns, one-time information actions and actions in the post-factorial regime. They differ in mechanisms of organization of political communication, institutional design and technology of communication support. Because of increasing role of information in the life of modern society, today the highest level of development and civilization can be achieved only by that state, which will have the most qualitative information at its disposal, will assimilate, process it faster, and will more effectively use it for achievement of general social goals. Consequently, information is the main social capital, blurring the foundation of economic, political and other types of social activity, is the basis of progress for modern society

The information policy of public authorities can be defined as the deliberate activity of the system of state (public) authorities in harmonizing and satisfying the interests of the individual, society and the state in the information and communication space (information sphere of public life), the competence and powers of which are determined by the current legislation in this area. State policy should be normative; it must be documented in the form of a certain legal act, but better law. It should be constantly evolving and improving, and government agencies must continuously monitor and analyze the information sphere and make appropriate adjustments.

In developed countries special institutions are created that are responsible for the use of information technology in the state, carry out risk analysis in this area, explore investment opportunities and capital investments in it. In addition, the structure of the public authorities includes a special council of key information officers, which makes recommendations and proposals on improving the state's activities in the information sphere, improving the coordination of the work of administrative and media structures, reducing the cost of information technology, productivity growth in the information sphere.

Section 15
"WAR AND PEACE STUDIES"

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**CHARACTERISTICS OF RUSSIA'S CONFLICT
WITH UKRAINE AND GEORGIA**

The topic will discuss the field of social science – War and Peace studies in the context of Russian actions in Georgia and Ukraine. Our intended scope analyzes violent and nonviolent approaches as well as the structural mechanisms of ongoing conflicts in the region. The subject will be examined in terms of both peace and military studies. General perspectives of our reasoning will include: political science, international relations, traditional and hybrid warfare, sociology, social psychology, history, economics, culture, religion and other ways of analysis based on the specifications of each region.

Our main purpose is to investigate whole spectrum of circumstances, peculiarities, strategies and tactics of every side involved in the events that led us to current situation. We will cover each constituent part of this structure by discussing the role of direct participants in the conflicts, as well as the involvement of the international society. Doing so we are expecting results that will lead us to better understanding of our region's major problems, getting to know the certain specifications of dispute areas better and determining general approaches towards the issues Georgia and Ukraine are facing together. This will help us to maximally prevent further escalation of the situation, cooperate with each other and with the international society more effectively in order to achieve the most optimal solutions.

We strongly believe that dealing with these matters will teach us a number of ways preventing this kind of unique and not yet properly examined types of challenges.

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**THE HYBRID WAR CONTEXT FOR MYTHOLOGEMIC DRIFT
OF REALITY AND COUNTER-REALITY PRACTICAL CONCEPTS**

The mythologeme-triggered communicative distortions rooted in mass-media distribution of generalized stereotypes of the Other, as well as the mechanisms for overcoming the mythologemes, have emerged in the Ukrainian context of the hybrid war. The transformation from reality to counter-reality has been considered in terms of norm-oriented actions of an individual (with the focus of sameness and wholeness of self-concept connected to reality), as opposed to the projected and split identity of the actors engaged in civic and political discourses and textually involved in creating practical concepts. Intentional ignoring or exploiting in other ways the counter-real mythologemes of Unity and Split by means of constructive and destructive ignoring can be evaluated according to the effect on the communicative actors, through the social reality-forming legal texts that produce the basis for further evaluation of otherness and define the status of both social and political actors. For instance, the normative changes resulting from the practical concepts being introduced into the legislative field can be viewed through the problem of internally displaced persons (IDPs) in Ukraine, them having been overcoming both physical, legal and psychological transposition from We-group to Other- or even Alien-groups, and in some cases – to We-group again, as a result of conflict mythologemes drift in the hybrid war situation.

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WAR AND SECURITY IN THE GENDER DIMENSION

In my report, I will first focus on gender equality in a modern society and in peaceful, everyday life, especially during the Second World War, and explore the specific experience of women's participation in such a complex process as war.

The war is called a set of measures aimed at invading other people's resources, that is, a complex socio-political phenomenon associated with the resolution of contradictions between states, with the use of weapons of mass destruction. Obviously, the word "struggle" is meant by a male character, as

a fight, a fight where each participant tries to become a winner, is increasingly inherent in men.

Consequently, it is stereotyped that war is exclusively masculine, although this is not the case at all. The purpose of the report is a theoretical and methodological approach to the disclosure of women's potential precisely in the conditions of war, the provision of statistical data on the participation of women in hostilities.

Historically, it has been proven that women participated in wars in large numbers and in many respects did not yield to their skills and experience for men. Hundreds of women who won and received banners are no worse than men, being snipers, explorers, nurses, etc., remains forgotten, uninvited, in the shadows.

That is why I want to convey to the scientific community the little-known issues of women's participation in hostilities and the features of being in captivity, the gender dimensions of the female experience of the Soviet underground, the discrimination of forced labor, the issue of violence against women during the war, the tragedy of staying in the occupied territories. But outline the problems of post-war representations of the women's experience of the war.

On the facts of the recorded events during the Second World War, it is observed that the mission of women and their participation in military processes was very significant and an integral part of a democratic state. The evolution of the influence of the war on the individual life and place of a woman in society is traced.

It is proved that the influence of the war on the female gender has a huge impact. On the one hand, women physically and mentally became stronger, and adapted to civilian life. On the other hand, there is a gender balance in the education system, in the labor market, women have won their rights, acquired personal freedom, become more self-confident, become competitive, and so on.

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AN INFLUENCE OF MODERN "HYBRID" WAR ON THE UKRAINIAN MENTALITY

The topicality of the research is a need for philosophical understanding of the information and "hybrid war" influence, military intervention by Russia on the consciousness and mentality of Ukrainians. During extraordinary headline-making social events, historically-formed mentality traits of a certain nation can be clearly observed. Actualized latent (hidden) traits can be found out and investigated, and how the nation responds to the social challenges of existing

valuable metamorphoses and transformations is analyzed. The research presents consequences of the information and hybrid war influence on Ukrainians worldview and their behavior, on the "soul of the Ukrainian nation", its mentality, the change of ideological guidance and value orientations of people. It is clarified which mentality features are foregrounded logically and predictably, and which ones are unexpected, and their consequences.

It is proved that, on the one hand, the Russian military aggression and the hybrid war consolidated the Ukrainian society, became a powerful stimulus to the national self-awareness and dignity awakening.

Latent (hidden) features such as fearlessness and a desire to achieve the goal, despite the risks for life were actualized instead of submissiveness and fear of government, which were formed predominantly in Soviet times. Traditional Ukrainian deliberateness has transformed into a rapid goal-oriented self-organization and an effective cooperation by the community. On the other hand, it revealed a number of negative features of the Ukrainian mentality: adaptation, societal alienation and predominance of personal interests over national ones, impulsiveness and excessive emotionality, inconsistency of strategic planning, etc.

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MECHANISMS OF INDIVIDUAL AND SOCIAL CONSCIOUSNESS MANIPULATION IN THE SPACE OF MODERN COMMUNICATIONS

Intensive development of mankind in the direction not only the technology of being, but also the complications of various spheres of social being causes interest in the problems of the functioning of public consciousness study. Interest in problems in question is closely connected with destructive manifestations of individual and social consciousness manipulation, which until now are actively used by both state and non-state institutions. It is precisely these practices that once caused totalitarian regimes formation and development, and the regimes became the culprits for mass repression and social cataclysms in the twentieth century.

The key factor of individual and social consciousness manipulative practices is the actualization of some social feelings and oppression of others. In such conditions in a person's mind there is a transfer of subjective attitude to certain social processes and phenomena from the sphere of world perception to the sphere of world outlook. The core mechanisms of distortion of the individual and social consciousness in this case are the mechanisms of affirmation, repetition and infection. It should be noted that these mechanisms are not

only the basis of manipulative practices, in the broadest sense they are the basis for the retransmission and assimilation of knowledge and beliefs.

The mechanism of affirmation is implemented by means of introduction of certain information in the communicative space. However, if this information is used once only, it is likely to be lost. Therefore, the assertion mechanism is dialectically associated with the phenomenon of repetition. A vivid fact of the effective usage of affirmation-repetition mechanisms is the end of all speeches in the Senate of Roman political figure Katon the Elder who said, "Carthage must be destroyed". Instead, the mechanism of infection as a factor in manipulating human consciousness and imposing them of another's will based on the phenomenon of suggestion, within which a person or social community can be put into a state, when the ability to realize themselves as subjects of volitional activity is lost. At the same time, it is precisely because of the phenomena of conscious or unconscious infection and repetition of certain examples of social and cultural experience people of one era, country, religious tradition, who never interacted with each other, demonstrate considerable similarity in ideas, concepts and other results of activity.

Individual and social consciousness manipulation attributives are leveling of conscious subject of social activity, the domination of unconscious irrational factors of social activity, direction of desires, aspirations, feelings and ideas to achieve the goals of the subject of suggestion and manipulation, the desire to put into practice these desires as soon as possible.

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POLICY OF RECONCILIATION AS A PREVENTION OF INTER-ETHNIC CONFLICTS

The issue of reconciliation between nations has gained new significance after the Second World War, when there was a need to find an understanding between the participants in the events. The issue of reconciliation is being solved both at the institutional level through such organizations as the Council of Europe, the Organization for Security and Cooperation in Europe, the European Union, and the implementation of a number of initiatives that can be called "reconciliation policy", targeted actions aimed in particular at search for a compromise interpretation of historical events. We will mention several authors who are engaged in "Politics of memory". Paul Connerton in the work "How Societies Remember" notes that if memories of the past of society differ, then members of this society cannot have either a shared experience (something) or representations (about something). Jörn Rüsen in the work "New Ways of Historical Think-

ing" suggests that negative historical events should be interpreted in a way to become a driving force for new content. Anne Bazin in the book "Europe and its painful past" (authors of the compilation – Georges Mink and Laure Neumayer in collaboration with Pascal Bonnard) notes that the purpose of memory work is not to find out the truth, but to provide a narrative that could help bring together different interested parties.

I would also like to note that the policy of reconciliation for inter-ethnic understanding and possible conflict prevention in the future may be based in particular on compromise reading of historical events and the "conscious creation of our own history", that is, the introduction of measures that consolidate nation.

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WAR AS THE OPTIC MOD OF GLOBAL CULTURAL INDUSTRY

The researcher is devoted to the consideration of optic mod and its historical application in context of cultural practices in Ukraine. The difference between classical culture industry and global culture industry formulated by British researcher Scott Lash is the basis of our analysis. It is also taking into account his distinguishing a high culture model of Enlightenment in contrast to a cultural industry. Everyone has its own specificity in the constructing of cultural practices within the organizational dominance of social institutions. In describing the features of each historical form of cultural practices, an attempt has been made to outline their specificity in the Ukrainian cultural space.

Each historical type of cultural practices organization (high culture, the classical culture industry, global industry of culture) has its own ways of being involved in political technology, its mediators, and the modes of vision. The early Modern form of the material culture production was balanced by the normality of social institutions and their disciplinary practices. Its textual mode of vision served the cultural practices of the implementation of the national state. The classical culture industry on the basis of commodification ensures the penetration of the principle of identity in the sphere of cultural practices. Vision mode of the spectacle is the basis of the visual culture at the stage of its industrialization. The global culture industry carries out immanent power such as working from within. There is a global mediation of things. De-differentiation of the principles of reflexivity and spectacle creates a new mode of vision as the transparency of the Internet-space. Total war becomes basic plot of organization and optic mod of media-communication.

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**THE EVOLUTION OF WAR:
FROM BATTLES BODIES TO BODILESS OPERATIONS**

War is rather archaic way of earning, self-imposition of ideology, the destruction of identifications and so on. However, unfortunately, this method is effective. Wars continue to exist, even contrary to the developed civilization, by the diverse and much more attractive forms of human interactions. Wars are changing in the modern civilized period of human history – they are hybrid.

Continuous technological advances, including the means to destroy people, infrastructure coins evolutionary path of war – from direct bodily contact to the entire incorporeal attacks. Man is timid creature who does not want to die, injured, maimed in direct contact fights, so always invent ways of remote murder. Technologization led to a reappraisal of the value of body a warrior, which, in the realities of the modern army, allows a significant part of the troops to have a poor trained in many physical parameters and this will not be a catastrophic one. Obviously, only underdeveloped countries will continue to rely on general-level physical training in the army. High-tech armed forces can afford the selectivity of physical training bodies (for example, Special Forces) of fighters. Underdeveloped countries cannot go in this way, and it does not always mean their loss.

NATO Standards on Army Physical Training are not so much combat readiness of the body, but a combat body tone. However, any servicemen (from a soldier to a general) is subject to release if his physical fitness does not meet the requirements. NATO created the conditions and the whole system of material incentives to physical perfection, where the body is not a mean but a goal that can achieve victory.

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**THE EUROPEAN UNION AS THE PERSPECTIVE
OF THE PERPETUAL PEACE PROJECT BY IMMANUEL KANT**

Today's conflict on the East of Ukraine raises the problem of war and peace in the world and its establishment by the political and military unions again. We propose the EU as a perspective of the perpetual peace project by the German philosopher – Immanuel Kant. Immanuel Kant considers that one of the main problems of war is that states may feud with each other

while behaving as egoistic individuals. We have state's power over citizens but there is no power over the other states that would limit their self-will.

The statesmen are against creation of the superstate just because it threatens their authority.

However, the need for establishing the perpetual peace is more important than the selfishness of the individuals. Mostly similar to the described idea of that mechanism is the EU. First of all, it has its own state institutions such as: the European trial, the European Parliament, banking system, currency, army (NATO), market and cultural values. Even the process of forming that superstate is similar to what Immanuel Kant said that all the countries would join that union step by step. Human's egoism would be that force to unite people because of mutual benefits. It would be the trading union at first creating better opportunities for people to exchange goods. That happened to the EU in 1951.

The EU proclaims the main values (freedom, dignity...) trying to provide its diplomacy on the principal of "win-win" strategy (the diplomacy model of Harward). Today we have several political and military blocks which makes it difficult to unite all the countries around a single center. The EU is not that perpetual peace made in reality. It shows the progressing tendency for uniting.

Section 16
"PHILOSOPHY OF COSMOLOGY"

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"PHILOSOPHY OF COMMON CASE" VERSUS SECULAR HUMANISM

The tendency of modern globalization is the movement towards ideologically-free polyphonic social forms, which requires strengthening the humanistic value orientations in mankind's cultural development.

The aim of the research is to contrast the humanistic views of the cosmic thinker M. Fedorov with the key principles of secular humanism intensively developing nowadays. The aim dictates the following tasks: – to determine the place of humanistic ideas in M. Fedorov's heritage; – to analyze the principles of secular humanism; – to show the relevance of the ideas of M. Fedorov for the modern humanistic tradition. Research methods are: – a comparative method to identify and compare the characteristic features of secular humanism and the active-evolutionary doctrine of M. Fedorov; – historical and cultural method is applied to restore the ideas of M. Fedorov through the prism of secular humanism; – principle of additionality is used to outline the meaningful provisions of the Humanist Manifestos that reflect the normative-value system of modern time.

M. Fedorov argues that evolutionary process should be directed by human reason and morality. The basis for the convergence of secular humanism and active Christianity of M. Fedorov is the theme of regulating natural processes based on the progress of science and technology at the consciously creative stage of the mankind's evolution. Causing mortality by the spontaneity of the previous course of evolution, the thinker defends the idea of the immanent resurrection of all human generations as the ultimate and most important goal of the mankind's existence. To M. Fedorov's thought the search for immortality is the object of comprehensive scientific inquiry and the greatest reason for unification of people of the Earth. Achieving immortality for individuals alive today and future generations and resurrection of all people who ever lived are two inseparable goals, according to M. Fedorov.

Active-evolutionary approach to the problem of death and immortality of man of M. Fedorov is in tune with the modern scientific quest, but it does not coincide with the main direction of secular humanism, which proves the feasibility of population decline.

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A HUMAN BEING: GOING DIGITAL

The world is changing rapidly, but not a human being. The last one can be named a unique self-developing system, which is quite complex. Optional self-forming due to own choices with the knowledge-and-experience help is still lead to make mistakes and be dissatisfied with results.

Contemporary challenges for human beings introduce a variety of conceptual difficulties. Among them, there is a lack of clear goals, uncertainty about own value system forming, uncontrollable thoughts and deeds, etc., but the problematic one is decision making. It is natural to achieve an equilibrium between emotions (what do I want?) and intellect (why do I need this?).

A human being is going digital. On the one hand, there are only two opposite variants to choose like in binary system. Life simplifications bring in no chances to humans because of smartless. No need to construct anything understandable only to a Creator. Save the time of others!

On the other hand, 'digital' is a social demand, so a human being is opened for intellectual intragaming, which can be entertaining and evolving. If a human being has a capability to non-standard decisions, there is no need to prevent it.

The term 'digital' is taken from computer science, but in philosophy means something anthropo-close or human-based: 1) the norms to standardize the behavior, 2) the simple answers ('yes', 'no') to any question, 3) the typical deeds in each situation, etc. Generally, 'digital' is a parameter of life simplification. Therefore, before bringing to life a simplicity, it should be realized as a phenomenon in both ways – as the best one and as the worst one.

Thus, going digital can be not only constructive to a human being because of opportunities, but also destructive to him/her as a result of decisiveness.

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CONCEPTUAL DESIGNATION OF THE HUMAN COSMOPLANETARY PHENOMENON

By asserting itself in the world, a person is constantly searching for opportunities to take root in it. The universe opens boundless horizons before

it, but they must be understood, mastered, appropriated. This is what determines the constant spiritual exploration, measurements of infinity, polyphonic silence voiced by means of philosophy.

In theoretical explanations of the appearance of human, there are more and more people who, first of all, connect human existence with space. In antiquity and the Middle Ages, man was determined by the fact that he belonged to the general structure of the space. Thus, for example, the problem of all neoplaton anthropology, starting with Plato and Proclus, was the ratio of the human mind to the world mind. The famous medieval thinker Ibn Gebirol expressed confidence in the identity of human and the universe. In Ukrainian philosophical thought, the idea of human cosmic origin is essentially traditional. It is most vividly expressed by Hryhori Skovoroda. The relationship between macro- and microcosmos is constantly being clarified on the pages of his works.

Thus, there's a lot of evidence of human cosmic origin and cosmic connections. By space in this case, we mean the universe, what is beyond it, including the latter as part of it. This world of space is represented by science as a set of galaxies, star clusters, processes of transformation of one material state into another. And only the ability of an individual to assert himself under any conditions makes a human being a real beginning of human existence. It is potentially contained in the cosmic origin of man, but it is realized by him in the personal space between and non-existence.

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SOME CATEGORICAL STRUCTURES OF MODERN COSMOLOGY

The necessary and general relations of reality, which philosophical ontology explores, express its general concepts – categories. With the help of categories and their compositions [1], the worldview significance of new knowledge is realized, which specific sciences about their subject areas produce. The advancement of such sciences as cosmology, beyond the macroscopic world of human being, opens up new relationships that require their own understanding in terms of philosophical categories [2]. Connections between the categories form categorical structures that manifest themselves during the methodological analysis of the content of specific knowledge systems. The separation of the categories and their structures contributes to the consciousness of the worldview value of scientific knowledge, that is, the explication of new aspects in human relation to the Universe.

The categorical structures that are conceptualized by modern cosmology, in particular, include:

- Interaction-system-element (eg. star-gravity-galaxy);

- Single-multiple-integer (observable Universe-hypothetical parallel universes-Multiverse). The Multiverse appears simultaneously as a multitude of different universes (potentiality), as well as in the form of a particular world order or world (actuality) [2, p.218];
- Order-time-disorder (singularity-entropy-disorder). In the Universe, due to increasing entropy since the moment of singularity (order), disorder grows (second law of thermodynamics);
- External-object-internal. One of the most important problems of modern cosmology is the problem of dark matter (DM) and dark energy (DE). We know how DM (object) manifests itself in interaction with visible matter (external), but its structure (internal) is unknown today. The same situation with DE.

With the development of relativistic cosmology and the theory of elementary particles, philosophical categories with the help of which cosmological knowledge is realized acquire new meanings, new interrelations, and require a more detailed worldview-philosophical analysis. Because "The Universe – as astronomer Fred Hoyle said – is a challenge for all of us!".

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METAPHYSICAL ASPECTS OF THE ANTHROPIC COSMOLOGICAL PRINCIPLE AND PHILOSOPHY OF COSMISM

This study focuses on the metaphysical aspects of cosmological and philosophical discussions of Cosmos interpreted as a "human-sized" world system in the context of the "strong" anthropic principle. The philosophical analysis is carried out on the basis of the materialist approach and the principles of dialectics. The tasks of this studying are to investigate philosophical-ontological and moral-ethical aspects of the role of man and consciousness in the development of matter.

The notion of the "expediency" in the anthropic understanding of the world is argued not to be correlated with the anthropocentrism and idealistic teleology. The idea of the "highest purpose" of the existence of mankind is rationally removed by understanding of the self-organization and self-

ordering processes in evolution of the Universe and the universal interconnections of all material systems. At the same time, the naturalistic views of evolutionists about the nature of consciousness and man are criticized. We do not agree with the reducing of consciousness to the cerebral material activity, on the one hand, and of the consciousness hypostatization, its ontologization, on the other.

This studying argued that the essence of intelligent life revealed through the presence of conscious goal-setting and the freedom from natural determinism in its development. Moral and ethical imperatives of human activity in its earthly and cosmic purpose are also analyzed. We believe that the development of an anthropic understanding of the world and a holistic vision of the world drive science to the adoption of humanitarian concepts of man, consciousness, goals and purposefulness of intelligent life and so on. The human life is determined not only by scientific and technical activity, but also by a moral one in a broad sense. The development of science and technology within the immoral social and political landmarks can ruinously affect both human affairs on Earth and space activity.

Section 17
"FUTURE STUDIES"

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CULTURAL PARAMETERS OF SUPPLEMENTED REALITY

The present reminds a dream: a virtual reality at a distance of a few clicks. There are wisdom of millennia, fantasy worlds, and the embodiment of the most secret desires and means of delighting everyday needs. Is everything so idyllic?

The development pace of sphere is impressive: the global gaming market brings more than 100 billion dollars a year, Nobel laureates receive a lower financial reward than the winners of the Dota 2 and China recognizes cybersport profession. It's hard to recognize a problem when it gives huge profit. Business has hardly reacted to WHO's decision (May 2019th election), which calls the dependence on video games an illness, separating gaming (potentially dangerous for mental and physical health) and gaming disorder (dependence which leads to an asociality).

Hikikomori carry out the apparent embodiment of the problem. More than 700 000 Japanese are called. They chose the path of complete self-isolation spending years with computers. The possibility not to make decisions, anonymity, fantasy and a good "base" allow replacing the unwanted reality. Despite the active intervention of the government, the problem is spreading. "Worlds" are losing their "hermetically sealed" and it's scary to even imagine the effects of the development of supplemented reality technologies.

At the same time a new battlefield emerges from the remnants of hope for the Internet to promote peace, freedom and truth. Hacker attacks turn into purposeful acts that "virtually" cause extremely real losses, increasing the cost of cybersecurity. Every step on the Internet leaves a "track" and the illusiveness of the privacy disappear. China is a classic sample of this changings: the social rating system combines the face recognition system. The "Gold Shield" would be worthy of Orwell's Big Brother. The technologies have deal even with the religion.

The Buddhism preaching robot represents this fact. It waits for believers in the city of Kyoto. The expression "Deus ex machina" becomes a reality. This is a world of new crimes, problems and challenges. This text is not a manifest of the Luddites. It appeals to stop and think for a moment. We are not Gods, but we can create a stone which we cannot lift yet. Is it a good idea?

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AN IDEA OF CONSCIOUS EVOLUTION IN HISTORICAL RESEARCHES OF SRI AUROBINDO AND N. BERDYAEV

The history constructions of Sri Aurobindo are interesting because in them he examines an individual evolution and universal evolution from the sociological and psychological point of view. In his works a thinker proclaims the idea of a principle changing of mental-historical paradigms, which, from his point of view, begin in the first half of 20th age, the end of the dominating tendency of the last centuries, tendency which coincided with the absolute prevailing of Europe on a world arena, that Aurobindo named Age of Individualism and Reason. Sri Aurobindo describes this tendency for Europe as beginning of Age of Protestantism, Age of Reason, Age of Rebellling, Progress, Freedom. Arrival of next, Subjective Age for Sri Aurobindo is unavoidable related to awakening of East for which internal subjective vision was always actual. N. Berdyaev in "Fate of Russia" also writes about awakening of asleep Asia, about prospects of this process. He also is in sort opened to the specific of east spiritual experience. But for Berdyaev Europe is not local civilization which finished the cycle of development and which only on condition of meeting with Asia can regenerate. Europe for him is foremost the Christian World, he believes in immanent possibilities of spiritual revival of Europe and Christian World. Sri Aurobindo writes about the offensive of Subjective Age, when the human soul wakes up and goes out on the first plan not only in a person but also in whole society. He describes the different signs of offensive of subjective Age – the revolutionary re-erecting in the spheres of religion, philosophy, sciences, arts and societies, the awakening of East, the new, vitalistic tendencies in literature and art.

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HOW ARTIFICIAL INTELLIGENCE WILL CHANGE THE PHILOSOPHY OF HUMAN RESOURCE MANAGEMENT

Artificial intelligence (AI) is being implemented in most areas of our lives. Human resources are currently lagging behind and use AI technology only in 22% of organizations, as Deloitte points out. [Tim Lemke. The Future of HR, Big on Artificial Intelligence // HR Certification Institute, Virginia, April 11, 2018.]

AI can help us to view updating employee information, automatize repetitive, low-value tasks, provide necessary data and train team. For example, instead of asking the same information that is constantly asked by managers in this field (volumes, turnover, labor hours, convenient schedule, desired salary, etc.), the introduction of chatbot is a more positive solution in terms of the effectiveness of human resources.

Moreover, cognitive computing may be useful in hiring, because the computer can more accurately assess the skills and the probability that a person is well suited to work and is looking for it at all. "In the never-ending war for talent, companies will look to find innovative ways to attract top talent. Technologies... will help distinguish companies from one another," notices Kate Guarino, director of human resources operations for Pegasystems. [Dom Nicastro. 7 Ways Artificial Intelligence is Reinventing Human Resources // CMSWire, San Francisco, March 12, 2018.] Already today, bots are often used to send out job invitations, messages about basic information about a company.

The technology also could count how many personnel need company, as well as offer a better strategy for distributing human resources and motivating employees. Since artificial intelligence is more objective, it can much more accurately assess the true value and results of an employee.

The future is technology and soon we will see a more modern philosophy of human resource management.

WORKSHOPS

SYNERGETIC VIEW ON SOCIAL TENSION

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INTEGRATIVE CONCEPTION OF SOCIAL TENSION IN THE PARADIGM OF COMPLEXITY

The submission proposes an integrative concept of social tension (ST). Actualization of the problem is justified by the blurriness in the field of existing definitions of social tension, the presence of many satellite concepts (conflict, war, struggle, protest, opposition, anomie, etc.) with uncertain status in relation to ST, as well as uncertainty with an understanding of how the manifestations of social tension at the macro, meso and micro levels of social reality are interrelated.

On the basis of the complexity theory, the practical paradigme (P. Burdieu), the network approach (B. Lautur), and the proposed concept of "social fabric", the conceptual framework was formed, with which the basic conceptual scheme was constructed. The latter is a three-phase dynamic model of social change, where social tension acts as the main parameter of phase transitions between qualitatively different states of society. These are the following states: 1) stability; 2) structural-adaptive instability; 3) destructive instability. It is substantiated that the dominant behavioral response to the growth of ST and the dominant way to get out of the situation in each of the denoted social phases will be different: 1) stability – biographical, 2) constructive-adaptive instability – local constructive joint collective actions; 3) destructive instability – massive destructive collective actions, protests, conflicts, revolutions.

Within the framework of the proposed model, social tension gets its interpretation at each of the levels of social reality: macro – the disruption of social fabric; meso – the destruction of established practices of network interactions; micro – habitual crisis, crisis of emotional states.

The nonlinearity and ambiguous vectors of possible phase transitions between social states are indicated, and the crucial importance of ST management during the transition of the system from one state to another is shown. It is noted that monitoring changes in everyday practices of net-

work interactions and the corresponding emotional states of members of society is a key element in the development of adequate managerial solutions. Key words: social tension (ST), complexity theory, social fabric, network interactions practices, habitual crisis, phase system transitions, management of social tension.

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**THE CULTURAL VALUES OF HIGHER EDUCATION
FOR THE SUSTAINABLE DEVELOPMENT AS A BACKGROUND
FOR OVERCOMING SOCIAL TENSION**

I consider the reason for most kinds of social tension to be a discrepancy in goals and values, and it is the major point of synergetic perspective to consider such a discrepancy as not antagonism (as in, say, class struggle in society) but as a dialectical contradiction that exposes the immanent anomaly in the current state of social relations – and a potential engine for social development. Whether such a development would take a form of a sustainable synergy or of a violent conflict – that depends rather not on the nature of a specific tension but on the cultural and educational background of the actors in question. That's why, in my opinion, in order to provide for a social sustainable development, we have to rely on education and on cultural values that the sides of a tension have in common, alongside with analyzing the main reason for their disagreement. In turn, that leads us to considering human-dimensionality under post-non-classical methodology as the means for constructing a hierarchy of social values where the common good does hold precedence against the relatively minor discrepancies, including national, ethnic, linguistic, ideological et al. I argue that the key for achieving such harmony is to define global strategies of higher education that could be based on humanist values enabling the unity in plurality under the age of globalization and personalization.

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INTERCULTURAL DIALOG AND SOCIAL COHESION DEVELOPMENT VS. SOCIAL TENSION

Fast growing societal challenges and various types of social conflicts are signs of social tension according to many researches of this phenomena, which is used in the analysis of the process of disintegration (Orru, 1983). Social tension is a tendency to disequilibrium in the balance of exchange between two or more components of the social system (T. Parsons, 1972). These parameters could be referred to social consciousness and social emotions (Smelser, 1994). Synergetic approach claims that two independent parameters define the behavior of complex nonlinear system. Their dynamic balance could be the driver of its sustainable development. Emotional competence of individuals and social cohesion of society to be the signs of this dynamic balance. Obviously, the effective intercultural communications (based on emotional competence) are key factors of social cohesion and civil society's sustainable development accordingly. It means the important demand to the society – common values platform for dialog, for social cohesion. In the education and other sphere of social innovations the significant space should be occupied by values as a driver of human behavior, impacting opinions, deeds and performance of an individual.

Value-based approach will lead to the social and economy community development. Accordingly, the educational dimension should be changed that to enhance the social cohesion processes for better communities strengthening. Practices of intercultural dialog will help to reduce inequality even between of members of one culture. These techniques will help to avoid the social exclusion of vulnerable groups (internally displaced persons, migrants, poorest social clusters representatives etc.). Social cohesion development will solve other problems of social tension: separation of society, resistance to innovations and reforms, slow integration processes etc.

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HOLISTIC THINKING AS A WAY OF UNDERSTANDING COMPLEX SYSTEMS

Simplification as a methodology of scientific research, based on the program of reductionism, has led to an understanding of reality as the sum of parts that obey natural laws. Knowledge of such laws allowed people to act

with hope for success, interfere with nature and society. Detailing scientific knowledge contributed to specialization and solving some practical problems. The picture of reality as separate fragments that are studied by different sciences is confirmed. Reductionist thinking in the scientific knowledge of the world had led to fragmentary knowledge. As a result, the understanding of the world as a whole has been lost. The consequence of human actions based on the principles of classical rationalism and reductionism have resulted in global crises. Activist approach to nature has revealed its limits.

Global problems have proven to the people that the "humanity-nature" system is very complex and holistic. The need to study the complexity of integrity caused the search for new thinking and new methodologies. A perspective methodology for the studying of complex systems with nonlinear behavior is synergetics. The laws of the behavior of such a complex system are the laws of self-organization. Nonlinear behavior means that in certain situation, at the point of bifurcation, it is impossible to predict the future state of the system. Therefore, the danger of unrestricted human intervention in nature – in further crises and catastrophes.

Synergetics contributes to the formation of holistic thinking, which aims to include fragments in the picture of reality as a complex integrity and the search for links between them. Synergetics represents a new scientific picture of the complexity of the whole.

THE WAR AS A PROBLEM OF THE WORLD: THEORY, PRACTICE AND CULTURAL CONTEXTS

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HOW A LOGICAL MODEL STRENGTHENS DIGITAL SECURITY

This paper shows how Boolean Logic is fundamental in the domain of Cryptography and error-correcting code. It studies Boole's original Logic model created by George Boole in 1847 that revealed to be essential in the operating of many cryptographic systems that satisfy some necessary security criteria in a typical digital communication.

Cryptography and Error Correcting Code theory has largely benefited from the development of Boolean Logic, particularly because the original messages, the keys, and any data transformation are treated by the cryptographic methods as Boolean functions. For example, a composition of non-linear Boolean functions is used in cryptographic transformations of both stream and block

ciphers. In fact, the S-boxes (for Substitution-box), parts of substitution algorithms of block ciphers, are simply vectorial Boolean functions.

In addition, Boolean operations such as the exclusive OR (XOR) are largely applied in many encryption algorithms. For example BLAKE and chacha20 algorithms use generally the addition-rotation-XOR (ARX). On the other hand, several properties of Boolean functions are exploited in cryptography to make its methods more secure. For example, the Correlation Immunity, the resilience, and the Nonlinearity using the distance of the Boolean functions' truth tables are widely considered.

Finally, two of the most important principles in cryptography also introduced by C. Shannon, the confusion and the diffusion, are directly related to the complexity level of the operating Boolean functions. Practically, some Boolean functions' characteristics related to the confusion and diffusion concepts are used in quantifying the resistance degree in a cryptosystem when facing a variety of known attacks.

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THE SOCIAL-CULTURAL AND LEGAL CONTRADICTIONS OF THE FORCED/INNER/PROTRACTED DISPLACEMENT RESULTING FROM THE ARMED CONFLICT: THE UKRAINIAN CONTEXT

The practical concepts concerning, in particular, Ukraine as the community facing the hybrid war threat, have been adopted and transformed, them being an important aspect for responsibility distribution and otherness contours clarification. One of the most illustrative spheres of these liquid ever-changing practical concepts formation is correlated with the definitions of actors, territories and the status of the displacement. Despite the fact that there have been a certain conceptual drift from the concept of forced displacement to the one of inner displacement, as fixed in the legislation, the concept becomes vague and manipulation-vulnerable, as the situation influences the otherness status of the significant group of internally displaced persons (IDPs). Thus, counter-reality of the Unity mythologeme is not evident in the situation of the current conflict as there is the group of the motivated choice of migration direction, for instance, the choice of migration direction between Ukraine and the Russian Federation, in the hybrid war. Whereas the Unity criteria of linguistic and cultural homogeneity, it being popular in political discourse, cannot be met to the full extent, the pro-Ukrainian choice is still considered declarative in the cases of inner dis-

placement. The mythologeme of Other-Alien shift taking place in interactions between host communities and IDPs reflects deeper dimensions than expected rural/industrial regions population misunderstanding, therefore leading to the protracted displacement risks outlined in the international case studies and bulletins on Ukraine.

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HYBRID WAR IN UKRAINE

In 2014, on the territory of modern Ukraine, after an event of a series that caused armed conflicts, which subsequently grow into an armed confrontation between Ukraine and the Russian Federation. In the media this conflict will be called "Hybrid war". However, in the war classification, this term never appeared. Then some scientific researchers (Oleg Kryshchuk, Valentin Trohymchuk, Olga Kalinovska, Daryna Fedenko – in the book "The Undeclared War") will be called this conflict is "undeclared war".

This conflict is specific to the fact that this is an open form of "hybrid war" with the participation of illegal armed groups and not recognized at the official level of participation of regular troops of the Russian Federation. It is worth understanding that it is not a usual armed conflict – this is the war for the consciousness of citizens and people. It consists of undermining the state's defense capability, incitement internal struggle, information struggle and struggle on world political arena. Actually, this is an "unannounced war" that is not worth it underestimate it, because it can easily grow into a real war with the involvement of regular troops. The state is compelled to respond to such aggression by increasing the number of troops in regular army units, increase the defense budget, the change of state interests for the protection of the population and sovereignty, be at constantly in anticipation of possible aggression and be in the state of war.

This form of "hybrid war" is the evolution of war. This is a modern war. This is the result inaction of law and UN against the aggressors. Through the last 50 years it adapted for rule of war and international law and all chance to become new destructive war in Europe.

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DECENTRALIZATION OF POWER IN THE CONTEXT OF HOSTILITIES IN EASTERN UKRAINE

This paper is devoted to the coverage of the power decentralization processes and the local self-government reform, which began in Ukraine in 2014 and continue up to now. The conditions of their progress during the Operation of the United Forces in Donetsk and Luhansk regions, where they made attempts to use the laws of peacetime in the conditions of military actions, are analyzed.

Investigation of specific properties of local self-government reform in the East of our country allows to identify a number of problems that require not only monitoring but also solution. It was clarified that despite the fact that the authorities should guarantee the full safety of citizens during the local elections in settlements near the line of separation, military-civilian administrations that perform the functions of public administration in the zone of the operation of the united forces do not have enough power and mechanisms for the consolidation of territorial communities.

The fact that this question was discussed by the participants of the international conference on peace and security in the Middle East, organized in February 2019 by Warsaw and Washington, proved its topicality. Thus, Mike Pence emphasized that no danger is more apparent than the ghost of aggression from the East, noting that Moscow wants to divide the territory and destabilize its spheres of influence through its oil and gas resources, new nuclear arsenals and interference in electoral processes in other countries. During the meeting with the US Secretary of State, the role of the NATO for Security in Europe was discussed, as well as the head of the Polish diplomacy, Jatsek Chaputovych, emphasized that we should counteract the threats of nuclear weapons, terrorism and cyber attacks, and emphasized the importance of democratic values protection. Taking into account the experience of Poland, which in recent years managed to establish multi-format cooperation with the United States, Ukraine should also improve its relations with Washington for the containment of Russian aggression, which in its turn will contribute to addressing the concerns of power decentralization and reformation of local self-government in the East of our country and in the temporarily occupied Crimea.

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CHERNOBYL AND SOVIET DOWNFALL

As Moscow's grip on the Soviet Union weakened throughout the 1980's, pivotal events occurred within and outside Ukraine that contributed to the collapse of the Soviet Union and newly independent nations. Events such as the Chernobyl disaster in Ukraine, the failing military campaign in Afghanistan, and a stagnate economy helped push the union to its breaking point. This presentation explains how Chernobyl was a symbolic event in Ukrainian history that supports Ukraine's Imperial Oppressor Master Narrative which is repeated throughout its history. The Chernobyl disaster follows a victimization story line while succeeding events, i.e., the Declaration of Independence, Orange Revolution, and Euromaidan Revolution follow a revolutionary story line. All the events are part of the Imperial Oppressor Master Narrative that has been part of Ukraine's history for centuries and are an important factor of the country's current national identity. Since the collapse of Kyivan Rus due to the Mongol invasion in 1240, the Ukrainian people have been occupied by foreign imperial powers leading to multiple revolutions and brutal crackdowns, most traumatically during the occupations by Nazi Germany and the Soviet Union. By understanding how major events and stories are retold from the Ukrainian perspective, foreign policy decision makers can better understand Ukraine's history in relation to their own country's history, as well as spotting disinformation and/or counter narratives currently propagandized by the Russian government.

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MODERN CHRISTIAN UNDERSTANDING OF THE CONCEPT "WAR"

The concept "war" is analyzed in this paper through the prism of the Christian doctrine, where it is considered in the opposition to "peace". The war is interpreted as evil and sin, while peace – as an existential necessity and the purpose of social life. It has been established that war is a state of society that restricts human rights, negatively affects its spirituality. The expediency of studying this concept from the standpoint of Christianity is

proved, on the one hand, it is dominant in worldview transformations of a modern human, and on the other – in the modern world it can be used in conflict situations.

The peculiarities of understanding this concept in modern Christianity, while it is considered through the prism of ethical categories of good, evil, justice and responsibility are revealed. The importance of understanding the concept "war" from the point of view of morality, in particular the Christian one, is substantiated, because humanity has technical and technological possibilities that can be destroyed in a short time, therefore, without changing the value orientations, the search for alternative ways of resolving conflicts is impossible. Christian ethics focuses on the immoral nature of the war.

The special role of religious leaders is considered. They should realize that the dogmas of faith do not change, but transform the socio-historical conditions and a human, so these transformations should be considered. Religious leaders must make every effort to overcome conflicts in peaceful ways, because the war in all its manifestations is a defeat of peace, and their main task is peacekeeping.

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THE FACE OF THE WAR OF THE POST-INDUSTRIAL ERA: NEW PRACTICES WITH UNCHANGED GOALS

Historically, the war was considered by mankind as a terrible extraordinary event, divine retribution, standing in the mass consciousness, along with the plague, drought and earthquake. Indeed, it is practically impossible to get used to a war that violently erases the two main biological and existential guidelines – self-preservation and reproduction.

At the same time, at all times, the war was eagerly used by politicians as an effective tool to achieve a decisive advantage over the opponent. Moreover, in certain periods of the gloomy Middle Ages in Europe, military pressure was considered almost the main means of diplomacy.

The aim of the study is to reveal the new aspects of the war that have become characteristic of the post-industrial era, as well as the tasks facing the modern war with the state's political elite.

Methods: retrospective, comparative analysis, interactionism, deductive. Presenting main material. The present war has a number of significant distinctions in comparison with the practices of the past: Convection method of fighting. Although the "hybrid" war as a definition and strategy is known since

2005 [1; 2], its full real-time content carries for the opponent a series of unexpected threats: a sharp increase in social tension and riots, the intensity of cyber-attacks of infrastructure, sabotage of the orders of the center, etc.

– In the above-mentioned processes, decisive force is the aggressive, permanent propaganda using the capabilities of the entire spectrum of the media.

– "Network" character of modern military conflict. Global tasks in the post-industrial era are solved not by the maximum tension of all forces of the strategic center, but by the painstaking system work of the network of local performers.

– Widespread use of non-systemic military forces – private companies and local armed and trained collaborators. It brings savings in human resources, a significant propaganda effect and a quality "smoke curtain" for the media and overseas observers. The most clearly defined tactic in the XXI century has manifested itself in the Russian-Ukrainian conflict in Donbass.

There are other non-military factors of the modern convection war, the most effective of which are diplomatic, informational and economic. They are aimed at neutralizing the international reaction and possible sanctions by the international community.

Conclusions. At the same time, we emphasize that the goals of the war, as thousands of years ago, remain unchanged. The main political and military task for today – the infliction of a strategic defeat to the enemy, the destruction of its plans and directions. However, compared with past practices, the modern integrated approach to solving this problem is somewhat different. The share of informational, cybernetic, ideological, and economic components has increased significantly with the active involvement of compact special forces and local quasi military units.

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WAR AND MILITARIZATION AS AN ART SUBJECT

Important social phenomena are reflected in art. The exhibition-series "Armed and Dangerous", which highlights the problem of the militarization of the modern world is a striking example. Curators: Mykola Ridny & Kateryna Filyk. Participants: Petro Armianovsky, Stanislav Bitiutsky, Elias Parvulesko, Oksana Kazmina, Alina Kleitman, Valentyna Petrova, Sashko Protiag, Daniil Revkovsky, Mykola Ridny, Filipp Sotnichenko, Ganna Sherbina, Fantastic Little Splash. The exhibition has two components: aes-

thetic and political. Aesthetic is that this exhibition is a striking example of the intersection of video art and mass cinema. Art critic Boris Gross states that in the traditional museum, the visitor has full control over the time of observing. With the appearance in the museum of moving images, the museum foundations inevitably shaken. These images themselves begin to dictate the viewer's time of observing. The political component is that the exhibition is devoted to the current issue of today – the problem of the militarization of society, the strengthening of the cult of weapons and the growth of the level of aggression in society. The subject of analysis of artists is the problem of violence as a problem of the modern world. In the context of the exhibition, more attention is paid to its manifestation in ultraright movements. As the artists point out, people underestimate the importance of symbols, but the signs themselves are the basis of constructing identity. According to the artists, the militarization of society is due to an armed conflict in the East of Ukraine. We cannot oppose this aggression with the same aggressive response. One of the answer options is art and this show in particular. The artist, Oksana Kazmin, emphasizes that the exhibition is not aimed at criticizing militarization, but only examining this issue from different sides, examining this process in dynamics. Other aspects of violence are also the focus of attention of artists: crime, domestic violence. The similar theme has the project "Revolutionize". "Revolution" is an international project-research that brings together artistic and museum institutions from Ukraine and the Netherlands. Artists by means of art will analyze the events of the revolution as a social phenomenon.

As a conclusion, we can say that today the theme of war and militarization is relevant and one that finds expression in art.

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NEGOTIATION REVOLUTION: RESHAPING THE UNDERSTANDING OF WINNERS AND LOSERS

As the first human societies felt the urgent need to communicate with each other, diplomacy was born. Tribes decided that it would be better to negotiate to create rules. The earliest diplomats were a response to a need for a mechanism to transfer messages between different societies and cultures. Some people believed that messengers were sacred and inviolable.

While negotiation as a decision-making process has become crucial for human story, never has it been so important for the survival of us. In the process of negotiations common question always stays: who is going to win and who is going to lose. If one side doesn't sacrifice the part of its interests, the negotiation is not supposed to end. The idea that both sides can benefit seems totally strange to many of us. But today, in everyone-

leads system, each person wants to make decision himself/herself instead of accepting others dictating it. However, as people are to defend their interests and differences, learning and using negotiation skills, become central to our cohabitation.

As the "Negotiation Revolution" unfolds, my intention is to present theoretical explanation how negotiations can change the relations between groups and individuals as well as to set examples of successful negotiations in international relations and politics. I would like to emphasize how important is it to believe in mutual benefits for all. We have to rethink in different context, reshape the understanding of negotiations and start thinking that gain of the other side can also be the best mean for achieving our own goals.

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**WORLD WAR II PERIOD PROPAGANDA AS A PROBLEM
OF POLITICAL ANALYSIS**

Political communications as a characteristic of the political regime. Although World War II ended a long time ago, the propaganda posters of those times are still of interest as a material for modern designers and as documents of the period. However, the most important thing is that looking at a propaganda poster, one can quite clearly imagine the main directions of propaganda policy and the political system of the state where it was created.

The fundamental difference between an American poster and a German or Soviet poster is that the level of motivation is immediately felt, but not immediately realized. There are at least two reasons for this: first of all, in a state that is not totalitarian, power does not affect citizens so rudely as it can do it under the conditions of dictatorship. It is also important that in the USA, the market economy country, by that time the school of commercial advertising had reached a high level with huge experience of the psychological effects. Posters of Germany and the USSR bear clear signs of ideological coercion and do not affect at all some aspects of life. For example, neither Germans nor Soviet citizens had in the past such level of well-being, the loss of which would be sensitive for them. Therefore, it was useless to talk to them about the danger of losing material well-being.

But for the Americans, this topic was relevant – only a few years have passed since the country recovered from the Great Depression. The well-being of citizens began to grow, and the threat of losing it again was frightening. While on Soviet and German political advertising posters of home front workers express familiarity with existing deprivations and readiness for new ones, the civilian characters of American posters are quite safe. Unlike the Soviet and German propagandists, Americans not only did not hesitate to depict the high standard of living of their characters but sometimes even purposely emphasized it.

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LOVE AS A BATTLE AND WAR: AMBIGUITY OF THE CONCEPT

The concept of the discourse of love as a discourse of war is a multidimensional and interdisciplinary subject for the studies. First of all, it is connected with mythology, namely, with the figure of the god Eros in the ancient tradition, who is the son of goddess of love Aphrodite and the god of war Ares and has bow and arrows as his main weapon. Therefore, the feelings that loving experienced were described through complex metaphorical and mythological schemes, namely the "arrow of love" or "love spear/sting" [See: Il. II 94, Od. I 279; XXIV 413]. At the same time, this idea we can see in the ancient philosophical tradition. In this context of which one can recall allusions regarding it in the works of Gorgias [82 B11a DK], Plato [Soph.222e], Porfiry [De abst. 35.1], the hymns of Proclus. It is also worth noting that one of the most ancient novels known to us, "Theagenes and Chariclea" of Heliodorus (III century), also tells about the "love battles" and "sweet defeat" of the one who "falls to the feet of the unrestrained pressure of Eros".

This ancient idea did not disappear in the shadow of the centuries, but it also appears in the patristic (Gregory of Nyssa) and scholasticism (Richard of Saint-Victor, Bonaventura). This concept has received special shades and renaissance within the framework of the courtly love, when the battle of love is not like other battles, where a terrible war rages and rages on and on, because love is acquired only by the power of affection and threatens only with tender words. Within the functioning of the existence of this culture of love, it was believed that arrows and blows of love were grace, and meeting with it was a great gift. Thus, it can be concluded that the explication of love as a war is multi-vector and includes both mythological, and philosophical and cultural aspects.

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MILITARISM VS PACIFISM. THE DISCUSSION WITHIN GERMAN IDEALISM

The conference report touches upon the main points of the major discussion on the issues of war and peace between the representatives of German Idealism at the beginning of 19th century. The report mainly focuses on the positions of Immanuel Kant and Georg Wilhelm Friedrich Hegel. Kant and Hegel both considered the war to be the natural consequence of the eternal human competition ruled by the obsessive desire of owning. Nevertheless, the conclusions they made and the political projects they developed were absolutely different. The former claimed that war is the greatest threat for the sustainable development of the mankind and insisted on the establishment of worldwide and perpetual peace. In his writing, specially devoted to this topic, he proposes the draft of perpetual peace agreement which must be accepted by all the states all around the world. The latter, in his numerous political writings stated that war appears to be the historical necessity as well as the only possible way to establish the national unity and the worldwide balance. He provides the political leaders with the instruction to start the war from time to time in order to keep the statehood fit.

Nowadays, mentioned ideas and possible solutions must be reconsidered for the sake of better understanding of the nature of military conflicts and for effective search for the ways to resolve the existing ones.

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