



TARAS SHEVCHENKO NATIONAL UNIVERSITY OF KYIV

POLISH-UKRAINIAN CENTRE FOR HUMANITIES STUDIES

UNIVERSITY OF ZIELONA GÓRA

UNIVERSITY OF WROCŁAW

INTERNATIONAL SOCIETY OF PHILOSOPHY AND COSMOLOGY

THE DAYS OF SCIENCE OF THE FACULTY OF PHILOSOPHY – 2021

INTERNATIONAL SCIENTIFIC CONFERENCE

April 21-22, 2021

ABSTRACTS

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*Printed according to resolution of Scientific Council
of the Taras Shevchenko National University of Kyiv Faculty of Philosophy
(Minutes of meeting № 10 from March 29, 2021)*

«The Days of Science of the Faculty of Philosophy – 2020», International Scientific Conference (2021 ; Kyiv). International Scientific Conference «The Days of Science of the Faculty of Philosophy – 2021», April 21-22, 2021: [Abstracts] / Ed.board: A.Konverskyi [and other]. – Kyiv: Publishing center «Kyiv University», 2021. – 502 p.

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Publishing centre «Kyiv University», 2021

Section 1

«HISTORY OF PHILOSOPHY»

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FREEDOM AND RESPONSIBILITY AS THE BASIS OF POLITICS IN THE CONCEPT OF HANNAH ARENDT

One of the hallmarks of Hannah Arendt's work is her attempt to return the concept of «freedom» to politics. She considers most of the traditional philosophical views on the matter problematic since they distorted the very idea of freedom by considering it a spiritual phenomenon.

Meanwhile, the very idea of Freedom eventually comes from human experience in the first place, it's tied up to basic everyday problems of human society.

Firstly, Arendt highlights that the concept of freedom firstly appeared in the Greek polis. In the time of Herodotus, the polis meant a form of political organization in which there was no domination of some citizens over others.

While recognizing the impact that the concept of internal, non-political freedom has had on the tradition of thought, Arendt argues that men would know nothing about inner freedom if they had not first experienced the state of being free as a tangible reality of life. She criticizes traditional philosophical interpretation for understanding freedom as a product of will and thought, but not as an attribute of the action. Arendt equates freedom to act and is stating that humans are free as long as they act, freedom does not exist before or after the action, because to be free means to act.

Action, according to Arendt, is the highest category of human existence. It is an action that transforms a human into Aristotelian «bios politikos» to express oneself, speaking in public, and thus assert one's identity. Action is the highest point of implementation of Vita Activa, which means establishing rules of existence together with other free and responsible people.

According to Hannah Arendt, freedom is not only necessary for the existence of a «bios politikos», but is also inextricably linked to responsibility: they are interdependent phenomena, that is, one is not possible without the other.

Freedom is linked to responsibility directly by the human ability to think. The presence of human freedom determines their ability to act independently, while thinking is a means of evaluating this act.

Like other influential authors of the twentieth century, Hannah Arendt believes that responsibility is always kind of «payment» for freedom, which sometimes leads people to avoid it. She emphasizes that one of the basic conditions of human existence is to create power. And power here is the capacity to act freely in the concert for a public-political purpose. So freedom is the ability to act and influence the political space, while thinking is responsible for forming a person's judgments and conscious actions.

Arendt concludes that everyone is responsible for how they use an innate ability to think and act independently. Thus, thinking reveals the interdependence of freedom and responsibility. Where there is no room for action as a political self-affirmation of men, their existence as free and responsible beings – the realization of the *Vita Activa* – we inevitably face the loss of the humanity.

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THE ROLE OF PROPRICEPTION IN THE PERCEPTION EXPERIENCE

For a long time in cognitive philosophy the term proprioception was one of the most ambiguous and unexplored denominations. The concept of proprioception arised in philosophical discussions in the early XX century when famous physiologist Charles Sherrington started to make the first investigations in discovering the so-called 6th sense – the proprioception.

The term itself refers to the unconscious sense that gives a person information about where his limbs are located. The proprioception is responsible for a vestibular system and automatic position of the body in space. In other words, when our attention is

concentrated on the concrete process, for example answering the phone call, we can simultaneously do other stuff, for instance walking down the street. At the moment we don't need to concentrate our mind on walking, we do this automatically, predominantly with the help of proprioception.

Proprioception sense is crucial for perception capabilities of the individual because with its help the person can situate and constitute his body in the external world. The embodied perception makes it possible to configure the cognition states with bodily action. It creates the representationalist images of the exteroceptive impulses. According to enactivism theory, a person's cognition and external world are autopoietic systems, both define each other's constitution (Varela F., Thompson E. and E. Rosch (1991) *The Embodied Mind: Cognitive Science and Human Experience*. Cambridge, MA: MIT Press, p. 308). But can we consider the correspondence and relation between the proprioception and perception taking into consideration the fact that both terms postulate the necessity of emergent interrelation between them? This question is left to be solved and leaves room for deeper investigation on the cross-disciplinary field.

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METOPHILOSOPHY VS HISTORY OF PHILOSOPHY

The current situation in the philosophical community testifies to the renewed interest in the issue of the content of the subject of philosophy, its self-identification at a new level. On the one hand, at present there is still no consensus on the question of what philosophy studies, what is its subject. Thus, the Aristotelian definition of philosophy is, in essence, the definition of the philosophy of Aristotle himself. But to what extent is the teaching of Aristotle (or any other philosopher) an authentic expression of the historically changing content, subject matter, essence of philosophy? As the history of philosophy testifies, almost all philosophers were convinced that their teaching was the true expression of the unchanging essence of philosophy. Each new philosophical system

contains the conviction that it has solved problems that were beyond the reach of its predecessors.

This is explained by the fact that the subject of both the history of philosophy and metaphilosophy is philosophy. One could, of course, argue that these disciplines discuss the subject in different ways: the history of philosophy makes it possible to understand what philosophy once was, and metaphilosophy clarifies what it is now or what it should be. In addition, the historian of philosophy is concerned with specific philosophers rather than philosophy as such, not with the idea of philosophy, in contrast to the metaphilosopher. But a metaphilosopher, in any case, cannot do without empirical material, even if he talks about philosophy in a normative way. And the history of philosophy just supplies such material that helps to see behind the particulars of philosophical theories some essential features that a metaphilosopher needs to reason about what it should be - philosophy.

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APPLICATION OF JASPERS'S BIOGRAPHICAL APPROACH IN PATHOGRAPHIES

Pathography is a genre that interprets life and works of significant people like artists, scientists, philosophers, activists or politicians through the prism of their diseases. The pathography became widespread at the turn of the 19th and 20th centuries. Using diagnostic categories, pathographers sought to determine the disease of their hero as accurately as possible. Over time, pathography gave way to the genre of psychobiography. Sigmund Freud's analysis of Leonardo da Vinci (*Eine Kindheitserinnerung des Leonardo da Vinci*, 1910) is considered to be the first psychobiography (Syrotkina, 2008, p. 17). In this work, Freud gives a psychoanalytic biography of Leonardo da Vinci. Although pathography and psychobiography are relatively old genres, they are not outdated; this type of psycho-biographical study of human personality remains relevant to this day, as evidenced by the release of new works (see Claude-Hélène Mayer & Zoltan Kovary, 2019). In

relation to pathographies, some works by Karl Jaspers deserve special attention.

Jaspers's *General Psychopathology* (*Allgemeine Psychopathologie*) was first published in 1913. This book was written during his psychiatric period (Vlasova, 2013, p. 20), but in this work Jaspers lays down the principles of the biographical approach, which he then develops in his pathographies. According to Menzhulin (2010b), in «*General Psychopathology*» Jaspers outlined his own, distinctive from Freud's, strategy for studying the psychobiographical components of personality (p. 28). Jaspers (1973) writes that the psychic life of everyone forms (*Jedes Seelenleben*) a temporal whole (*ist ein Ganzes als Zeitgestalt*) (p. 563). For that reason, a biography always concerns a single and unique human life and sees it embedded in an all-embracing set of temporal connections: biological, psychological and cultural (*geistig*) (Jaspers, 1973, p. 564). Jaspers took an approach to examining patients from the perspective of Husserl's phenomenology. Also, using Dilthey's terminology, he identified two methods that link life experience and the development of mental disorders – explanation (*Erklären*) and understanding (*Verstehen*) (Jaspers, 1973, p. 255, p. 23).

Notwithstanding the efforts of understanding and the best result in collecting the necessary material for the biography (autobiographies, diaries, letters, etc.), the maximum that the researcher can hope to achieve is an empirical biography. Jaspers (1973) believed that a biography of absolute value would allow for the picture of the essential individual in the entirety of his metaphysical Being as it encompasses and carries him along (*im Ganzen des ihn umschließenden und tragenden metaphysischen Seins*) (p. 565). Therefore, for Jaspers there is always some unknowability. Life derives from a source which lies far beyond our human existence as it grows empirically objective and far beyond our general consciousness and culture. This source of our nature eludes empirical investigation (Jaspers, 1973, p. 635). Jaspers comes close to philosophy. According to Kapusta (2014), *General Psychopathology* was «not only embedded in discussions going on in the field of psychiatry of that time, but also referred to issues of debate in European science and philosophy» (p. 170).

In such pathographies as Strindberg and Van Gogh (*Strindberg und van Gogh. Versuch einer pathographischen Analyse unter vergleichender Heranziehung von Swedenborg und Hölderlin*) and Nietzsche (*Nietzsche. Einführung in das Verständnis seines*

Philosophierens) Jaspers, as a psychiatrist, was very attentive to his «patients». But as a philosopher he leaved space for the unknown. Through detailed research of the lives of characters of his pathographies, the historical time in which they were formed and a study of their mental state, Jaspers was able to choose the safest way to present the personalities he studied. He did not reduce the work of artists and philosophers to their mental illness. On the contrary, he managed to overcome both reductionism and compartmentalizm (Menzhulin, 2010b, p. 192).

Pathographers are often criticized for the same things. They either only «promote psychiatry» (Syrotkina, 2000, p. 116), or aim to explain creativity as a consequence of an illness (Syrotkina, 2008, p. 230). Jaspers was also accused of the latter, as he was sure that Strindberg's mental illness had affected the content of his works. Consequently, Jaspers reduces the work to a symptom (Syrotkina, 2008, p. 231). Such a statement can be found, but Jaspers does not absolutize it at all. Instead, he explains Strindberg's work by addressing his peculiar worldview: skepticism and «playful testing of everything» (Skepsis und spielerisches Probieren von allem) (Jaspers, 1926, p. 74). The schizophrenic process has essentially only brought Strindberg new material, not new ideas. Jaspers tries to trace the coexistence of the disease in the process and the development of creativity. In fact, Jaspers is under no circumstances trying to diagnose Strindberg. He only notes that he had a «process»: psychologically inexplicable, heterogeneous, but empirically interconnected phenomena whose development over a number of years takes a certain form, that began in the 1880s and lasted until 1886 (Jaspers, 1926, p. 63).

Modern psychobiographers suppose that «the greatest danger in the use of theory is the temptation to force the subject to fit a theoretical concept, much as Procrustes made his victims fit his bed» (James William Anderson & William L. Dunlop, 2019, p. 180). Jaspers (1973) also thought about it, and was sure that the structure of a biographical case-record should not be designed in accordance with any preconceived schema (vorausgesetztem Schema), but should arise from the material itself (aus dem Material entgegenkommen) (p. 571). It seems that many of the statement expressed in General Psychopathology are still relevant for psychobiographers and pathographers and therefore need to be revised.

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TWO CONSIDERATIONS ON WESTPHAL'S INTERPRETATION OF HEGEL'S CONCEPT OF EXPERIENCE

In the last 30 years academic study in Hegel's philosophy has finally become a full-fledged research area in contemporary history of philosophy. Moreover, it has shown a tendency (it is, indeed, the characteristic feature of its new stage of development) to abandon the context of barely connected local research centers and finally get globalized. Let us here just point out some editions that prove the mentioned tendency to be true: (Bykova, Westphal, 2020), (Moyar 2017), (Baser, 2008), (for more details on how this tendency affects modern studies see my review on (Bykova, Westphal, 2020): (Davidenko 2021). Yet however globalized a research area may be, particular reserchers still are influenced by the specific features (scope, assumptions, accents in interpretation etc.) of their own local intellectual background. That explains the peculiarities of the growing discussions among scholars of Hegel's philosophy on the key concepts and interpretations of the most crucial topics of this philosophy.

As the format of theses supposes my investigation to be as concise as possible, its aim may be only a rather modest one: to overlook the possible influence of a researcher's local intellectual context on his study in history of philosophy by briefly investigating Kenneth Westphal's interpretation of Hegel's concept of experience of consciousness (*Erfahrung des Bewußtseins*) in (Westphal, 2003). Sure, such an investigation demands a serious study which cannot be carried out here. Accordingly, our goal here is only to point out some considerations on the instances of possible influence of analytic epistemology (which we see as one of the most important intellectual backgrounds for Westphal at least in the book mentioned) on Westphal's interpretation of Hegel's concept of experience.

According to Westphal, the aim of «Phenomenology of spirit» is to justify a theory of genuine knowledge via demonstrating a series of forms of consciousness (variable manifestations of our actual cognitive capacities and the objects we reach through those

capacities) and careful gradual criticizing of each due to their inner inconsistency (Westphal, 2003: 8). The Phenomenology therefore is seen as a skeptical enterprise aimed at justifying and ascertaining the true and legitimate knowledge in both theoretical and practical aspects (Westphal 2003: 35).

The concept of experience is seen here as a ground of such a justification: «Considering each form of consciousness' conceptions in their use in concreto allows Hegel's phenomenological method to consider the experience generated by each form of consciousness. Each form of consciousness generates its experience by using its lead conceptions to grasp and grapple with its purported objects. Because each form of consciousness' experience is structured both by its lead conceptions and by the objects regarding which each form of consciousness uses those conceptions, if those conceptions do not correspond to their objects, then they also do not correspond to the experience a form of consciousness has of its object, or of itself. The critical point of Hegel's method is to exploit these discrepancies in order to develop the most sophisticated version of each form of consciousness, and to determine whether the most sophisticated version of a form of consciousness is ultimately adequate to its intended domain» (Westphal, 2003: 10).

Moreover, he adds that: «Hegel's point is that the character and content of our experience-what is for us-is a function both of our conceptions and of the objects or events themselves that we grasp with our conceptions. ... Consequently, Hegel's criterion of justification (of forms of consciousness) is rooted in knowledge and the world themselves, and yet does not require us to «get outside our conceptual schemes,» as it is (too often) said, in order to assess or to justify our accounts of knowledge and the world» (Westphal, 2003: 75). Worth noting that the last feature of Hegel's concept of experience mentioned is crucial for Dulceit's examination of Hegel's theory of reference in the light of discussion in analytic philosophy on the problems of reference theories (Dulceit, 2006: 159) (this work itself may be regarded as one of the clearest examples of combining both study and actualization in contemporary research in history of philosophy).

Now we may finally introduce the two considerations on Westphal's interpretation of Hegel's concept of experience mentioned in the title of this theses. First, Westphal rarely addresses the aspect of historicity of experience: he prefers rather to examine it solely as a concept than to address it also as a matter of historical

development of human cognitive capacities. That brings us to the second, and most important consideration: Westphal tends (yet not totally) to leave aside the problematic relation between concepts of consciousness and the spirit in Hegel's philosophy regarding it as problem of individual and collective aspects of knowledge. Thus (even though the rest of his analysis is truly brilliant) he slightly disregards the romantic in its origin (Forster, 2019: 54) concept of spirit and the following problem of parallelism between ontogenesis and phylogenesis of forms of knowledge in Hegel's philosophy. I believe the reasons that underlie such interpretative decisions can be traced to the specific features of Westphal's analytical background, yet certain verification and clarification of this assumption demands further examination.

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CONCERNING FAIR INTRODUCTION TO PRAGMATISM OF WILLIAM JAMES

It is common to represent the pragmatism of William James in many introductory and encyclopedic sources somewhere along the lines of «Truth is what useful, or brings satisfaction». Though not false per se, such statements are rarely followed by necessary explanations or nuances (especially in Ukraine, where James is hardly ever studied), which leaves James' doctrine overly simplified at best and misunderstood at worst. James himself faced many such misunderstandings and questionable criticism right after publishing his work «Pragmatism», which rather accessible style and unguarded language proved to be especially vulnerable. This left pragmatism on the whole with bad reputation for the next decades (Misak, C. (2018). The pragmatist theory of truth. In M. Glanzberg (Ed.), The Oxford Handbook of Truth. Oxford: Oxford University Press, p. 291), since James was one of its biggest popularizers.

James attributed a lot of this criticism to his critics' picking on his words, rather than trying to accept the spirit of his discourse (James, W. (1909). The meaning of truth, a sequel to «Pragmatism.» New York: Longmans, Green, and Co., p. 181). This seems to remain an obstacle in assessing James' doctrine even to this day: he is called a relativist and a decided anti-realist by one author, other point out his conflicting accounts on this matter, third calls him thoroughly ambivalent towards realism; his stance on unverifiable truths is interpreted as a betrayal of his previous account, or just overlooked; he is said to be confusing a theory of knowledge or true ideas with the theory of truth, or that he does so deliberately. These and many other evaluations seem to lack acknowledging James' distinct pragmatic attitudes towards realism, truths etc.

Trying to give a proper representation (that goes beyond traditional cliches) of James' philosophy, which is not well-known in Ukraine, it would be only fair to begin doing so in spirit of H.-G. Gadamer's «good will» (or «hermeneutics of trust»). That means, unlike in claims mentioned previously, to suppose that James wasn't

confused, didn't gave conflicting accounts, and to try to understand his views as a consistent whole, rather than focusing on standalone passages. Instead of looking for weak spots we should aim to grasp the spirit of his pragmatism, and thus have a better understanding of his works.

This way we should be able to take into account James' nuanced attitudes towards realism and truth (through his empiricism, verificationism, incorporation of correspondence and coherence theories, everyday uses of truths on «credit system», and limited value of «Truth» as an abstraction), and to recognize the merits of his doctrine (such as clarifying the meaning of truth's correspondence with reality, non-definitiveness and refinability of his theory) and why some consider it truly revolutionary. Of course, this is only the first step in studying James' philosophy, yet necessary prior to engaging with discussions around it.

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CONCEPTUAL ANALYSIS METHOD IN THE HISTORICAL AND PHILOSOPHICAL STUDY OF INDIAN SPIRITUAL HERITAGE

The popularization of the great Indian sages' heritage is mostly carried out by those who perceive it as a source of argumentation and substantiation of a real «living» tradition, which often seems more religious than philosophical and has a purely practical purpose. Indeed, the goal of most searches, whether rational or mystical, which became the basis of the philosophical and religious heritage of Indian sages is liberation from saṃsāra, so, at first glance, the main criterion of verity should be the success of its achievement and not a measure of rational argumentativeness. Because of this, modern preachers of Indian practices and traditions are completely free from any disciplinary restrictions, in particular, what lexicon to use. Due to this fact, there are numerous in terms of scientific balance errors and simplifications in translations and explanations of the most prominent written sources of Indian philosophy.

This common in the modern world approach is a reflection of the characteristics inherent in the philosophical culture of India and is

obviously essential for the way of presenting ancient Indian texts and popularizing their content through loose translation. At the same time, first, it is difficult to recognize as unquestionable the assertion of the invariance of the meaning of the terms by which India's intellectual discourse has been practiced for thousands of years; secondly, the loose translation of the written heritage of Indian thinkers is a de facto reduction and corresponding distortion of its content, because untranslatability is a completely natural phenomenon for close and related languages, so its study is a necessary component of scientifically balanced and reasoned translation.

The work with untranslatability in the lexicons of different philosophical cultures can be carried out in two mutually agreed directions. The first is an analytical disclosure of the content and meaning of a certain original term in the text of philosophical sources and its lexicography, the second is to use the conceptual analysis method, which in historico-philosophical research is possible upon condition of recognition of universal concepts, which can be expressed in different languages with the means of different lexical-semantic paradigms represented by original untranslatable terminology. In the first of the above we get the opportunity to find out the different, original and unique, and the second can be a tool for determining the most common in the histories of different philosophies.

Without the recognition of a certain core basis, which, among other things, can be defined as a system of universal metacultural and metahistorical philosophical concepts, the implementation of comparative research in the history of philosophy is not sufficiently substantiated and does not meet the requirements of scientific researches. It is clear that the question of determining the content of such a basis is debatable and open. As a general guide, the method of conceptual analysis is the subject of analysis of modern linguistics, and this scientific field demonstrates significant achievements in its development. The most close and optimal for historico-philosophical research is the linguocognitive interpretation of the concept as a very common unit in the picture of the world, which can be represented by more than one lexical representative.

The study of Indian philosophy by seeking the closest possible equivalents of the lexicon of «western» thinkers in the works of South Asian sages is quite popular, but the guidance of finding only one term that will ensure a successful «translation» is quite

vulnerable. As its productive alternative we can recognize a holistic analysis and elucidation of the etymology of all lexical items that express a particular philosophical concept in order to clarify the specifics of its original meaning in a particular philosophical culture. Thus, the conceptual analysis method, which is actively being developed in linguistics, culturology and ethics, can become the basis of comparative research in historical and philosophical oriental studies, which will meet the criteria of a balanced and reasoned scientific methodology.

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THE CONNECTION OF JOHN LOCKE WITH CHRISTIAN RELIGION COMMUNITIES OF 17-TH CENTURY

There a lot of different sources including letters, some references in philosophical texts, prove John Locke's communications with religion groups of that time. Obviously that connections influenced on author's outlook and reflected on his philosophical works. During the exile in Holland English thinker made acquaintance with some protestant theologians he had frequent discussions with. The evidence of John Locke's involvement in avant-garde intellectual and theological circles can be found in his correspondence with contemporary Dutch thinkers. We can assume that one of the reasons why John Locke chose the Netherlands to live in exile was a more tolerant society.

Philip van Limborch, one of the famous remonstrant of the time, was familiar to John Locke. He advocated for free worship and tolerance for any denominations. By the way, Philip van Limborch was a remonstrant pastor in Gouda and a teacher of theology in Amsterdam. His work «Theologia Christiana» was written in 1686, during the stay of an English philosopher in Holland. At the end of his work, Philipp van Limborch draws attention to the issue of tolerance. His ideas often resonate with John Locke's views on the problem of religious tolerance. By the way, John Locke's «Letter Concerning Toleration» was written anonymously and dedicated to his Dutch friend, who published the work. Since the writing of both works had

done almost at the same time, and the ideas were constantly discussed by thinkers (as evidenced by the materials of correspondence), the texts can be found much in common. Kara Barr says that John Locke's views are very similar to the ideas of Colleagues (Kara Barr. *In Search of Truth Alone: John Locke's Exile in Holland*, 2009). John Locke's thoughts about the equality of all denominations and the recognition of religious freedom for everyone is similar to the views of remonstrants in general and colleagues in particular that every Christian can be saved by his faith. Both of these positions include free will and a right of anybody to choose their own way to worship and to be responsible for a salvation and eternal life by himself.

In «An Essay Concerning Human Understanding» (book IV, chapter XIX) English philosopher mentioned enthusiasts (we assume he meant Quakers) and criticized them for their views of innate light which helps some people to understand better than others the laws of God. According to John Locke it's a wrong position because it couldn't be verified. Peter Anstey gives an example of an active communications of John Locke with Quakers during that time when he wrote the chapter «On Enthusiasm» (Peter Anstey, *Locke, the Quakers and Enthusiasm*, 2018). One of such person was a writer Ann Docwra. They corresponded on different topic, even including medical prescriptions. In addition, John Locke was acquainted with famous Quaker William Penn he studied with in Christ Church College. They were a familiar friend for a long time and obviously thanks to William Penn John Locke met another famous Quakers, including Benjamin Furly.

Also, John Locke had many friends among Latitudinians. Damaris Masham influenced on his interests in this religion movement. They formed a community named as Great Tew Circle in Oxford. The members of this Circle were theologians and philosophers which John Locke was familiar with.

In conclusion I have to say that close connections with different religions groups played an important role in philosophical ideas of tolerance.

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THE CONCEPT OF LOVE IN PLATO'S «SYMPOSIUM»

Plato's Symposium is the treasure of the world's literature of all times. The relevance of the ideas about love we can see there is huge. Most of the people still want to understand the power and mystery of that process. We must have recourse to the ancient knowledge base about «philia» and «eros» including Plato's works to learn and reconceptualize the history of «eratosophy». We can get help from Socrates, who is the most enlightened and sophisticated in the art of love, and his friends. In the dialogue a few Greek thinkers tell each other their opinions about the nature of love (Eros) that can be as a response to beauty, a cosmic force, a motive for social action and as a means of ethical education, and god Eros, who bores the feeling of love. The most important part of this is the Diotima's speech. No one knows exactly if she was a real historical character or she was a fictional one just to guide the wise men to the path of truth with her questions and opinions. She spoke of the concept of a ladder of love, from sexual pleasures to the sight of pure beauty. Can we go straight to the level of higher spiritual love without going through the bottom steps? What is a spiritual and physical pregnancy? How can lovers achieve the greatest harmony? Does Eros always prefer unshared love? To these and other questions we will try to answer.

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**«PAVLOV'S DOG» IN THE CONDITIONS OF TOTALITARIANISM
(ACCORDING TO H. ARENDT) AND THE POST-TOTALITARIAN
AGENDA IN THE CONTEXT OF DARK VITALISM**

Pavlov's dog is an example of man as a puppet in a classical totalitarian society (H. Arendt). This is an example of a person who has lost value, moral and other guidelines, turned into the «naked life» of J. Agamben. The man was killed, he turned into a non-human – his own-other – an animal (and an abnormal animal). The concentration camp, the GULAG are tools for turning people into zombies, meekly submitting to the internalized ideology of an imposed image of oneself as an extra person, as someone who must be destroyed and dehumanized in the face of death.

Transformation of oneself into a non-human, into one's other is, as it were, a transformation with the inclusion of something else, not only at the level of a physiological body, but also at the level of a civil, political body – this means dealing with oneself alienated, alienated from yourself, to deal with a split person.

To become another part of oneself means to cease to be the previous one. This is a Vandermeer, but only a political, civil transformation together with a bodily transformation, where the body is now a function in which the corresponding algorithms are embedded.

Vandermeer's trilogy demonstrates the physiological, emotional, sensual and transformation of a rational person, who, as if, at the same time does not lose his human qualities, which are familiar to others. Outwardly, practically nothing betrays such a person. But internally, he feels changes in himself, irreversible changes, as in the case of the «silicone brain», when you are less and less and you are waiting for you to completely dissolve.

As in the world of viruses, in the world of «dark vitalism», the empirical-sensualistic agenda of human nature is being transformed, where viruses can turn off the senses one by one, introducing new algorithms of human perception, and possible new feelings and new abilities that alter human nature beyond recognition, to the point of

being unrecognizable by oneself, are realized as new algorithms that have captured biomaterial for rooting and developing oneself.

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INTERNALISM AND SEMANTIC EXTERNALISM: TWO APPROACHES TO THE PROBLEM OF LANGUAGE ACQUISITION IN N. CHOMSKY'S PHILOSOPHY

The opposition of two approaches to understanding the nature of the human process of learning speech skills ranks an important place in American philosophy of language. These two approaches are internalism and externalism. The internalism presupposes the presence of a certain internal characteristic of speech or innate structure, which allows you to learn the language during the first year of life quickly and efficiently. The main representative of language internalism is N. Chomsky. The focus of his research is the inner language of man. At the beginning of his linguistic research he made a division of the process of language acquisition into the internal structure that determines the perception of language, and the social, external aspect of language acquisition. He mentioned these two aspects of language perception as I-language 'I' as internal and individual, and e-language, where 'e' means external. Both aspects, according to N. Chomsky, are important for understanding the linguistic perception of man. However, external, social factors influencing language acquisition are so diverse and relative that they are very difficult to differentiate as an object of scientific research. Unlike the internal structure of linguistic perception that is universal regardless of national languages, and is amenable to scientific research. N. Chomsky criticized all kinds of externalism. The externalism, in turn, is divided into linguistic and semantic externalism. Another well-known American philosopher, H. Putnam, championed the semantic externalism. He stands on the position that everybody learns to speak just as everybody learns to do anything else and there is no inborn specifically human skills according to this position. The process of language acquisition is determined by social environment and the most important is that the

meaning is not in our head. To prove his point he introduced a thought experiment, which for the first glance confirms semantic externalism but at a closer look doesn't solve a contradiction with language internalism.

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JOHN URRY'S PHILOSOPHY OF MOBILITY: FROM SYSTEM TO Paradigm

John Urry's work has traditionally been studied from the point of view of the social sciences, however the subject matter of his research is an important factor influencing modern philosophy. At the end of the last century, the formation of a mobile paradigm began, which has extended not only to the social sciences but also to the humanities. Therefore, the topic of the study is the system of mobility of John Urry, which includes 12 main components: from the physical movement of objects and subjects in space to virtual communication and information interaction. Automobility, its impact on the modern information society and relationship with general environmental and climate change on the planet is considered as a separate subtype of mobility.

The first part of the study features the phenomenon of the so-called «mobile turn», which is implemented in the social sciences. Thanks to him, scientists are beginning to consider the objects of study (society, for example) as those that are in a dynamic rather than a static state. The mobile turn serves as a modern tool for a new understanding of economic, political and social events in the world.

For Urry any movement is a social process, but mobility is not a separate phenomenon of movement. In a modern sense, mobility is a universal, paradigmatic concept of global and local «change for change».

The second part of the paper emphasizes on an important element of Urry's mobility system — physical mobility, which includes both human movement (from travel to emigration) and movement of objects (from goods to military equipment). In this regard, there is a

special interest in studying the mobility of movements, trends and ideas in the information society.

Since the last century, sociology as a science has made first attempts to study mobile processes. Urry believes that the sociology of mobility claims to be a kind of paradigm for further scientific research. And there is some truth — the sociology of mobility, which is based on Kuhn's idea and formed in the heyday of poststructuralism, is gradually becoming a new paradigm in science. The idea of mobility is related to the ideas of Toffler and Castells, Deleuze and Simmel. Urry considers social interaction through the prism of Bourdieu's network capital, which makes it possible to consider the paradigm of mobility also from the point of view of social philosophy.

Despite the fact that Urry was a sociologist — his research is of an applied philosophical nature and needs modern methods of philosophical research. The mobility paradigm introduces a new approach to the development of the idea of motion research and the changes it has made in general. John Urry's mobility system includes many components, which are interconnected: objects, subjects, social roles, common objects, and so on. Each individual movement is part of a more general, three-dimensional system of mobility.

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TRANSCENDENTAL NOTIONS IN EARLY EDMUND HUSSERL AND NEO KANTIANISM OF PAUL NATORP

Edmund Husserl started his phenomenological doctrine without explicitly stating the transcendental role of Ego or any other transcendental notions. However, in his later years after the «transcendental turn» he gave a lot of attention to role of pure Ego and its according nature (Husserl, 2014). Still this conception changes later in his last works devoted to genetic phenomenology. This particular presentation views the more early concepts of empiric and transcendental phenomenology.

It is always important to define terminology especially when theorizing about two different philosophies. In what follows, there will

be both analogies, similarities and differences, even contradictions. The term «perceiver» is a neutral term that describes Kant's subject and Husserl subject (Ego). From the point of view of modern philosophy, the best term would be probably «agent» but it does not fit in the context of history of philosophy that well.

Kant and Kantian philosophy's influence on Husserl and phenomenology is evident. Kant actually introduced the new notion of «transcendental» into philosophy (Kant, 2008). Transcendental notion is a notion that is beyond any possible experience but is in a tight connection with experience while defining its forms. Thus, according to critical philosophy, space and time are transcendental ideas, mathematical and geometrical notions in particular are transcendental. However, of course, there are many differences between transcendental philosophy of Kant and phenomenology.

Phenomenology centers on Ego or rather pure transcendental Ego as there are different psychological notions of «I» in this philosophy. Earlier empirical version of a doctrine centers on psychological features of a perceiver enclosing to psychological understanding of «I».

In Kant's philosophy, transcendental notions constitute even such ideas as space and time as was mentioned before. Husserl came to this understanding of Ego in a different path than Immanuel Kant did. «Res extensa» is still important for first phenomenological philosopher as well as continuity of time. Nevertheless, notion of experience and unity of experience is that which defines time and space for Husserl and not separate transcendental ideas.

Is there a fixed structure of a psychological perceiver as a transcendental philosophy claims or there are different modes of experience as purely empirical phenomenology claims? In addition, even transcendental phenomenological Ego is not the same as pictured by Kant. Pure Ego in phenomenology is still more about experience and disposition towards experience.

It is even more interesting to view the analogies between transcendental in phenomenology and later neo kantian philosophy. It is a well-known fact that this philosophical tradition profoundly influenced Husserl in his early years. In Germany of 19th century, it was a dominant philosophy as Kant and critical philosophy were previously. This philosophy is a development of critical tradition. Their new understanding of the role of perceiving entity had its implications for Husserl's philosophy.

Neo Kantianism introduced the notion of value for the first place among the transcendental notions. Values are transcendental and they constitute perceiver as an entity. It is hard to imagine for a philosopher raised in the tradition of Descartes and Locke that values may be more important than perceiving and abstract ideas for constituting the personality or that values are not abstract ideas and are not that dependent on perceiver (or rather perceiver is dependent on them).

In the usual understanding, culture produces values. Culture and cultural world are viewed in neo Kantian philosophy and at Paul Natorp's works in particular. Nevertheless, transcendental contradicts this cultural concept. Values may explicate themselves in experience but they are prior as they define the structure of experience.

Do values have the same place in transcendental phenomenology of Edmund Husserl? The answer to that question is probably «no». However, Husserl's approach to the problem of experience seems to imply serious historical influence. Experience is not naked space and abstract notions of mind and emotional context define time, the continuity of time as well. Culture and cultural world become center for Husserl's interest much later, during the «genetic» period.

What about Natorp? Paul Natorp is less famous than some of his colleagues but there are some of his ideas that are very interesting in the context of a given view. He claims that transcendental ideas are border points which human mind follows but never reaches (Natorp, 2006). This gives place both for cultural and transcendental nature of values in phenomenological framework.

There evident historical influences between neo Kantianism and phenomenology and there is a lot of space for interesting analogies between these two philosophies.

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METHODS OF COGNITION IN THE TRADITION OF KASHMIR SHAIVISM IN VIJNANA BHAIRAVA TANTRA

In Kashmir Shaivism, which emerged in the 8-9th centuries on the territory of the modern state of Kashmir, in India, there are two basic texts that give an idea of what tantra is. Vasugupta's Shiva Sutras, dating back from the 8th to the 9th centuries, is a text of philosophical understanding of the experience of Kashmir practitioners. In Vijnana Bhairava tantra dating back from the 5th to the 6th centuries the techniques, which are used in tantra and play the role of methods of accumulating mystical experience, are collected. Vijnana Bhairava tantra indicates that the techniques of achieving mystical experience were systematized and reproduced in practice.

The text declares the achievement of condition of Bhairava through cognition (vijnana). It is a state of development through going beyond yourself and the expansion of new experience.

The text includes 112 meditations. The methods proposed by Vijnana Bhairava tantra are grouped according to the types of work with the senses and the spheres of human cognition, they are rather delicate towards the human mind. The text confirms that in the period of being written a considerable experience had been accumulated. The selected practices were in the spirit of tradition ensuring a long-term process of the cognition in the life of practitioners.

That is why the acquaintance with the applied tantra and its philosophical comprehension in the tradition of Kashmir Shaivism should be started with a collection of tantric methods of Vijnana Bhairava tantra Kamalakar Mishra. Kashmir Shaivism. The Central Philosophy of Tantrism. – Rudra Press Delhi 1999.- 473.

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HAS THE «END OF HISTORY» COME?

In the 21st century, the question of the «end of history» is still relevant and provokes large-scale discussions and debates on the subject.

Throughout the existence of all mankind, we can trace a rather interesting pattern. It is that society, whatever it may be, most people will believe that there is both a beginning and an end to all things. The linear type of explanation of history is not only the first form of understanding the concept of history, but also the most receptive and accessible to most society, which in turn displays «linearity» to the level of universal paradigm. Moreover, the doctrine of «end of history» can be interpreted in a variety of ways, ranging from the apogee of human development, the state of transition from one form of existence to another and ending with the complete decline of humanity.

If we take modernity, we can find several interpretations of the concept of the «end of history». Interestingly, the first mention of this concept was in ancient times and developed during almost the entire existence of mankind, ending in the 21st century. Currently, it is possible to derive at least 2-3 types of interpretation of the concept of «end of history» and each of them will be different from each other.

In general, the formulation and problem of the «end of history» and its interpretation have very deep social roots. This is expressed in the fact that people want to know more about this process, to delve into the existing problem, try to find solutions to the most pressing worldviews and socio-philosophical issues. This thesis can confirm that the study and development of the theme of «the end of history» is very relevant today.

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MENTIONS OF PLATO IN AMERICAN PURITAN PHILOSOPHY

During the first English colonies in America, Puritan thinkers, who were often graduates of English universities, based their principles on the Ramian version of Platonism, with its criticism of Aristotelianism. Our information about how well the Puritan thinkers knew Plato and his philosophy is very fragmentary. We receive information about this either indirectly, or directly, through the presence of references in the text or quotations. If we give an example of circumstantial evidence, then a clear example is the meta-form of the ship as an image of the state in a Letter to the Town of Providence (1654/5) from Roger Williams (1603–1683). The Ship of State is a famous metaphor from Plato's Book VI of the Republic (488a–489d). «That ever I should speak or write a tittle, that tends to such an infinite liberty of conscience, is a mistake, and which I have ever disclaimed and abhorred. To prevent such mistakes, I shall at present only propose this case: There goes many a ship to sea, with many hundred souls in one ship, whose weal and woe is common, and is a true picture of a commonwealth, or a human combination or society... I further add, that I never denied, that notwithstanding this liberty, the commander of this ship ought to command the ship's course, yea, and also command that justice, peace and sobriety, be kept and practiced, both among the seamen and all the passengers» (Williams, R., Bartlett, J. Russell. (1874). *Letters of Roger Williams. 1632-1682: Now first collected.* Providence: Printed for the Narragansett club).

Another example of explicit knowledge and understanding of Plato's philosophy is in the book *Of Plymouth Plantation* (1651) by William Bradford (1590–1657). «The experience that was had in this commone course and condition, tried sundrie years, and that amongst godly and sober men, may well evince the vanitie of that conceit of Platos & other ancients, applauded by some of later times – that the taking away of property, and bringing in community into a common wealth, would make them happy and flourishing; as if they were wiser than God. For this comunitie (so farr as it was) was found

to breed much confusion and discontent, and retard much employment that would have been to their benefite and comforte. For the yong-men that were most able and fitte for labour and service did repine that they should spend their time and streingth to worke for other mens wives and children, with out any recompence» (Bradford, W., Davis, W. T. (1946). Bradford's history of Plymouth plantation, 1606-1646).

As a result, not only this evidence testifies to the interest of early American thinkers in the history of philosophy, and a more detailed analysis of references and reminiscences allows us to overestimate the essence of Puritan philosophy.

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THE ROLE OF YURIY DROHOBYCH IN THE FORMATION OF EUROPEAN UNIVERSITY EDUCATION

A lot of Ukrainians made invaluable contribution to the world culture, science, history, development and formation of university education. One of them was a Ukrainian scientist, philosopher of the Renaissance, professor of medicine at Jagiellonian University - Yuriy Drohobych. By birthname he was called Yuriy Mykhailovych Donat-Kotermak, but he was known as ... Giorgio da Leopoli. The philosopher was born in 1450 in the city of Drohobych. In 1469 Yuriy Kotermak entered the faculty of Free Arts at Jagiellonian University in Krakow. The first universities are known to have appeared in Europe in the 12-th century. Immediately after their founding Ukrainian young people appeared in auditoriums of medieval universities. Universities were in cities. They were Salerno and Montpellier, Bologna, Paris and others. These centres of learning quickly gained an international status and prestige. They enrolled students from all over Europe, including Ukrainians, who were educated as doctors, lawyers and theologian. At a medieval university students had certain democratic rights. Student guilds could elect and dismiss rectors and professors, they could fine a lecturer, if he began a lecture too late, did not follow his announced course and did not explain difficult places.

At Jagiellonian University Yuriy Drohobych received a Bachelor's Degree in 1470, and in 1473 a Master's Degree. In 1476 Drohobych had a Doctorate in Free Arts. Later Yuriy Drohobych travelled to Italy on foot to the oldest university in Europe, known as «the Learned Bologna» (Bologna La Dotta), or «the Fat» (Bologna La grassa). Dante Alighieri, Francesco Petrararch, Erasmus of Rotterdam, Albrecht Dürer and others studied at the University of Bologna. So, Drohobych finds himself in the unique environment of the Renaissance. At the University of Bologna Yuriy Drohobych improved his Latin, learned Greek, and continued his studies of natural philosophy. In 1478 he received his doctorate in philosophy, and in 1482 he became a PhD in medicine. That is to say, Yuriy Drohobych is the first well-known doctor of medicine in Ukraine. He lectures the junior students on astronomy. In March 1481 multilingual students nominated a single candidate for the position of rector at the University of Bologna – Magister Georgius Drohobich de Russia. Over five years in Bologna Drohobych gained incredible authority.

For nearly two years (1481-1482) he combined duties of a professor and a rector. Yuriy Drohobych entered the history of the oldest university in Europe (1119) under the name of «Giorgio da Leopoli». In 1483 Drohobych published in Rome a treatise «Prognostic Estimation of the year 1483». It became the first published book by a Ukrainian author. In 1486 Drohobych left Italy and returned to Krakow. He became a popular teacher among Krakow students. In 1492 he was elected as the Dean of the Department of Medicine at Jagiellonian University, and Copernicus attended his lectures in astrology and medicine. Thus, Drohobych contributed a lot to the formation of university education and science. Yuriy Drohobych and his numerous followers were the ones who created an intellectual niche, which helped to preserve, support and develop social-cultural and philosophical ideas. These ideas later formed the basis of the revival of Ukraine, which lasted until the seventeenth century.

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THALES AS A POLITICAL PHILOSOPHER: BETWEEN PRACTICE AND THEORY

Early ancient Greek philosophy, known primarily for searches and reflections on the nature and basis of the Universe. At the same time, according to the majority, they actually bypassed certain social, anthropological, or even political issues. Although, if we look in detail at the available sources about their lives and fragments, we can reveal the implicitly hidden reflections on politics. This applies to the first (according to Aristotelian tradition) philosopher – Thales of Miletus.

In fact, they seem to have played an active role in political decision-making both at home and abroad. After all, in the most complete edition of Thales's fragments to date (Thales (Traditio Praesocratica), 2014, de Gruyter) (almost 600) – there are about 10, which connection with political issues. We can see a contradiction in the testimonies of ancient thinkers.

In particular, in «Hippias the Great» we see that Plato denies the interference of the founder of the Miletus school in political affairs (Th.21). We find such an image in the texts of Aristotle (Eth.Nic. 1141b2–8; Polit.1259a5–19; Met..983b20–984a7). The early Greek thinker was either fascinated by reflections on the origin of being, or was not portrayed at all in such wise behavior.

At the same time, Plato's contemporary, the mathematician Eudoxus of Cnidus, mentions Thales in one of his letters, along with other thinkers who had a significant influence on political processes (Th.23). Much earlier than him, Herodotus gives specific examples:

«Cyrus had subjugated this Astyages, then, Cyrus' own mother's father, for the reason which I shall presently disclose. Having this reason to quarrel with Cyrus, Croesus sent to ask the oracles if he should march against the Persians; and when a deceptive answer came he thought it to be favorable to him, and so led his army into the Persian territory. When he came to the river Halys, he transported his army across it—by the bridges which were there then, as I maintain; but the general belief of the Greeks is that Thales

of Miletus got the army across. Starting from a point on the river upstream from the camp, he dug a deep semi-circular trench, so that the stream, turned from its ancient course, would flow in the trench to the rear of the camp and, passing it, would issue into its former bed, with the result that as soon as the river was thus divided into two, both channels could be forded. Some even say that the ancient channel dried up altogether. But I do not believe this; for in that case, how did they pass the river when they were returning?» (Hdt. 1,75).

J. Knight remarks on this passage: «We can see echoes of the manipulation of the natural landscape practiced by other Herodotean characters, particularly Cyrus, who uses a similar technique to ford the Euphrates during his campaign against the Babylonians. This behaviour is usually the hallmark of monarchs and empires stretching themselves beyond their natural limits. Thales role in this narrative then, can be associated with the Herodotean 'wise advisor', providing sound counsel to a powerful figure whose wider aims are ultimately beyond their reach» (Knight, J. (2018). Political philosophers, not political-philosophers. The early Milesian Philosophers: An archaeology of reception, <https://www.researchgate.net/publication/324594015>)

«When the Ionians, despite their evil plight, nonetheless assembled at the Panionion, Bias of Priene, I have learned, gave them very useful advice, and had they followed it they might have been the most prosperous of all Greeks: for he advised them to put out to sea and sail all together to Sardo and then found one city for all Ionians: thus, possessing the greatest island in the world and ruling others, they would be rid of slavery and have prosperity; but if they stayed in Ionia he could see (he said) no hope of freedom for them. for he advised them to put out to sea and sail all together to Sardo and then found one city for all Ionians: thus, possessing the greatest island in the world and ruling others, they would be rid of slavery and have prosperity; but if they stayed in Ionia he could see (he said) no hope of freedom for them». (Hdt. 1.170).

At the same time, here we see Thales as a follower of the federal form of existence of policies in Ionia, which can contribute to the effective and constructive coexistence and development of this geographical region. As we can see, this early ancient Greek thinker was known not only to the locals, but also outside Miletus and even Ionia. Accordingly, he was fully involved in socio-political processes. As a confirmation of this, two sentences of it are preserved:

- «(Concerning the constitution.) The Seven Sages on the constitution...Thales [said that the strongest constitution] is the one that has citizens that are neither too rich nor too poor» ([περί πολιτείας.] Τῶν ἑπτὰ σοφῶν Περί πολιτείας ... Ἐπειτα Θαλῆς τὴν μήτε πλουσίους ἄγαν μήτε πένητας ἔχουσιν πολίτας) (Anth.Pal.IV 1 134);

- «(Advice about kingship.) The Seven Sages. Next Bias said, «If he is the first to observe the laws of his country.» To this Thales declared that he considered a ruler happy if he died naturally in old» age ([ὑποθήκαι περὶ βασιλείας.] Τῶν ἑπτὰ σοφῶν. δεῦτερος δὲ Βίας εἶπεν, εἰ πρῶτος χρῶτο τοῖς νόμοις τῆς πατρίδος. ἐπὶ τούτῳ δὲ ὁ Θαλῆς ἔφησεν, εὐδαιμονίαν ἄρχοντος νομίζειν, εἰ τελευτήσει γηράσας κατὰ φύσιν) (Anth.Pal.IV 7 47).

Accordingly, he saw the importance of social equality between people in society as much as possible, and also opposed the violent, revolutionary change of government in a particular policy. In summary, we can assume that we adhere to the point of view of most ancient authors on the significant influence of Thales in the political activities of the ancient world, which manifested itself in the preserved fragments of his thoughts.

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FROM THE HISTORY OF THE FORMATION OF CZECH PHILOSOPHY (19TH - EARLY 20TH CENTURIES)

An active study of the philosophical thought of the Slavs began in the second half of the 19th century. The first attempt to study the philosophy of the Slavic peoples was made in «Fundamentals of Slavic philosophy» («Grundzüge der slavischen Philosophie», 1869) by Ukrainian researcher Klym Hankevych. It is one of the first generalizing writings in which the author singles out the features of Slavic philosophizing.

Studies of the history of Slavic philosophical thought got a boost in the 1920s and 1930s. The historical and philosophical works by Ukrainian scholars Ivan Mirchuk and Dmytro Chyzhevsky appeared at that time: they focused on the philosophy of the Slavic peoples in

the European intellectual context. «Fundamentals of Slavic Philosophy» by K. Hankevych became a pattern for D. Chizhevsky how to structure the introductory chapters of his work «Essays on the History of Philosophy in Ukraine» («Нариси з історії філософії на Україні», 1931).

Reflections on the current state and specifics of Czech philosophy can be found in the works by Gustav Zába and Ferdinand Pelikán. Both authors published articles on national philosophy in a book that is still considered a kind of standard in the history of philosophy – «Essays on the History of Philosophy» («Grundriss der Geschichte der Philosophie») by Friedrich Ueberweg.

The Russian translation of the third volume of the book, entitled «History of Modern Philosophy in a Brief Review» («История новой философии в сжатом очерке»), was printed twice: the first edition – in 1890, the second – in 1898-1899. It contained an appendix, prepared for the Russian edition, which consisted of three essays, namely «Philosophy of the Czechs», «Philosophy of the Poles», «Philosophy of the Russians». The author of the essay «Philosophy of the Czechs» Gustav Zába, philosopher, educator and translator, mentioned such prominent figures as Tomas Stitny ze Stitneho (Tomáš Štítný ze Štítného), Jan Hus, John Amos Comenius (Jan Amos Komenský) in his review. He also analyzed the peculiarities of Czech philosophical thought of the 19th century, which, after mastering the achievements of German idealism, gradually acquired independent significance.

The historian of philosophy Ferdinand Pelikán claimed that the youth of Czech philosophy primarily was connected with the interruptions of the previous philosophical tradition caused by the loss of statehood. The loss of political independence also led to the decline of the Czech language, which was completely pushed out of cultural and scientific use. Czech scientific philosophical literature, which appeared in the early 19th century, was written in German. Then the 19th century was a period of restoration of Czech philosophical thought and development of the contemporary Czech philosophical language.

F. Pelikán combined the study of the Czech philosophical tradition and understanding of the trends in philosophizing of that time – «Contemporary philosophy of the Slavs» («Současná filosofie u Slovanů», 1932), «Review of modern Czech philosophy» («Обзор новейшей чешской философии», 1925) etc. He popularized Czech philosophy: his works were published in Italian, German and Polish.

The original German edition of «Essays on the History of Philosophy» by F. Ueberweg contained the chapter «Slavic Philosophy in Bohemia» («Slawische Philosophie in Böhmen») written by Gustav Zába, and «Czech Philosophy» («Die tschechische Philosophie») written by Ferdinand Pelikán.

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TRANSLATION INVARIANTS OF HEGEL'S «SCIENCE OF LOGIC»

My report is devoted to the translation issue of the term «science» of Hegel's logic. The dictionary defines the German word «wissenschaft» as «science». This corresponds to the French translation as «La Science de la Logique», the English «Science of Logic» or the Italian «La Scienza della Logica». Therefore, those who compare the translations of the main languages of the European scientific community are more likely to agree with the correct use of the term «science» in Hegel's philosophy.

However, we can find such an interesting alternative in the Croatian language as «Znanost Logike», although there is also a notion «nauka». Boris Kalin, a Croatian philosopher, professor of philosophy in Zagreb, explains the difference between these concepts. «Science» is defined as the set of knowledge and methods related to the subject. «Nauka» is a knowledge of a narrower, special plan. In the case of Hegel's cycle of works, it should be mentioned that the German philosopher called logic the life-giving spirit of all sciences. Thus, «znanost» is an extremely accurate translation that preserves the essence of Hegel's logic by reconstructing the system of development from the abstract to the concrete, from «znanost» to «science».

If we try to further confirm the validity of the Croatian version of the translation, let's turn to the etymology of «wissenschaft». It goes back to the Latin lexeme «scientia» or «scire» («to know»). The term «science» in English (science), French (la science), Spanish (ciencia) and Italian (scienza) represent a calque of the Latin «scientia». However, the situation is completely different about the

term «science» in the Slavic language tradition. Assuming that part of Ukrainian researchers is influenced by the past Soviet tradition, i.e. the Russian-speaking one, in Dahl's dictionary science is primarily defined as «any craft» and is related to a practical skill, not mental activity. However, there is another word, knowledge as «въѣденіе» (cognition), which is undoubtedly much closer to philosophy and better conveys the meaning of Hegel's term of «wissenschaft».

Therefore, this report reveals the reasons for the need to rethink the correctness of the established translation of Hegel's «Science of Logic» and suggest an equivalent in the Slavic tradition.

Section 2

«THEORETICAL AND PRACTICAL PHILOSOPHY»

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HEIDEGGER'S «LEAP»: UNDERSTANDING BEING AS «PRIMAL INCEPTUALIZING» AND AS «PRIMORDIAL TRUTH»

Studying Heidegger's legacy, it may seem that his philosophical views have changed quite radically throughout his life, and we can even talk about some kind of «polarity» here. In particular, worth noting is Heidegger's frustration and even exasperation caused by the «failure» of the transcendental-phenomenological basis of his early philosophy, that was explicitly admitted in volumes 94-97 of his Gesamtausgabe.

But what was the point of moving to a completely different philosophical guideline? At first sight it may seem that Heidegger realized his own failure partly due to the misunderstanding of «Being and Time» by readers. However, the actual reasons are much deeper and touch on the following topics: Heidegger indirectly admits that the style of thinking in «Being and Time» is overloaded with the influence of transcendentalism and its terminology. As a scholar of Heidegger's legacy Richard Capobianco notes in his work: «Heidegger allows that his seeking after the «understanding of being» (Seinsverständnis) in «Being and Time» posed the core matter in an insufficient way, for it presented the «danger» of constructing «Being and Time» as proffering only another «idealism» (Capobianco 2017, 90). Heidegger acknowledged the limitations of his Daseinanalytik, and also admitted that in «Being and Time» he did not focus on the «temporality of the human being», but rather tried to attain to a thinking of the «temporality» of «Being itself». Conclusively, he confirmed that his further philosophical search could not continue in any way within neo-Kantian and Husserlian transcendentalism. The Daseinanalytik fell short of the aim of the Seinsfrage. In all transcendental approaches, Being is reduced to

either the object of thinking and representing or to the sum total of the cognitive conditions of the possibility for any object (of thinking and representing) coming before us. Both of these understandings Heidegger rejected as inappropriate. The most important point here is that the transcendental-phenomenological «a priori» can never attain to the ontological priority of «Being before all beings» (including human being as well).

Referring to Heidegger's later works, written between 1931-1938, we can see that the Being-question (Seinsfrage) there arises in a completely changed way: what is called a «leap» is turning from *Zeitlichkeit* in «Being and Time» to the *Temporalität* of Being itself. Those considerations led Heidegger to the problems of «primordial time» and «primordial space» in their coexistence. Thus, in addition to shifting his focus to the concept of *Temporalität*, he concentrates on the issue of the «truth» of Being itself (and not a «truth» as the disclosive activity of the human being) and on the clearing itself as Being itself (and not simply as the clearing activity of the human being). Returning to the Richard Capobianco's studies of Heidegger, we may see, that he paves the way to the leading themes of all Heidegger's later work, such as Being as «primal inceptionalization» (Being as *Ereignis* and as *Es gibt*) and Being as «primordial truth» (*physis* and *aletheia*) as the temporal-spatial unfolding/emerging/opening/clearing of all beings, including the human being (Capobianco 2017, 92). Considering the thesis structure of this work, our aim here was only to give a brief overview of some themes of the late stage of Heidegger's work for a further much more detailed research.

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OUR «BARE LIFE» AT THE CENTER OF THE COVERAGE

In the era of postmodern, it is especially difficult to trace the boundaries of personal life. It is even more difficult to maintain it under the influence of unauthorized government intervention, and the most difficult task remains to understand whether there is any gap between personal life and the life of a citizen. Is it possible to speak of a certain separateness in society, and why, in fact, attempts at rejection are already doomed to failure? This is just one of the possible aspects we can think about.

For the sake of the best it is reasonable to question the rationality of power, which often goes beyond the available use of its forces. Important social processes, along with the right to die, become the object of power. The understanding of human life, the individual as an absolute, as the highest goal, at least one's own should directly concern every person, the very right to decide to preserve or destroy belongs to all. In this case, the decisive place on the scales of responsibility is occupied by the state. Should it be so, or does a person give up this right at the beginning of life, which he/she may not have had?

«Homo Sacer» is a monument in the philosophy of biopolitics, with the help of which Giorgio Agamben (1942) gradually, starting from concepts of «bios» and «zoe» from ancient Greek society (Aristotle has these elements too), in detail examines each component of the theory of biopolitics. Modern society is in an absolute biopolitical environment, from transnational politics to the impossibility of birth.

Such concepts as «bios» (form or way of life) and «zoe» (biological fact of life) are like keys for «Homo Sacer». If we lose the difference between them, we come to the concept of «bare life», which now refers to the concept of life in which the pure biological fact of life («zoe») is given priority over the form of life («bios»). Accordingly, the guarantee of quality of life disappears. (Agamben, G. (1998). *Homo Sacer: Sovereign Power and Bare Life*. Stanford: Stanford University Press, p. 72).

Our most important thesis is that most areas of human activity work precisely with what Agamben calls «bare life». Agamben sees the connection between indistinguishability of «bios» and «zoe» with the problems of democracy, which contains an appropriate aporia, according to which a person tries to find his «good life» in democracy, in «bare life», which in its meaning reflects human enslavement from the very beginning. Then democracy acts as a totalitarian state of «society of the spectacle» (Debord, G. (1994). *The Society of the Spectacle*. New York: Zone Books, p. 64).

Modern politics sees no value other than «bare life», as a negative value for us, so it remains associated with Nazism, which has made «bare life» the highest political criterion.

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MOODS AND ATMOSPHERES: POTENTIALITY FOR CITY'S INVESTIGATION

Feelings, especially in the realm of sciences are often considered as opposed to reason and therefore as lacking any epistemic value. However, for the last ten-twenty years there happened certain twists in that belief. In certain fields of philosophy and culture studies, new methods and research that followed added value for something we can now call «emotional turn». The task of the following thesis is to demonstrate these new types of understanding of the role of feelings, their main representatives, and, as the foremost goal, to present two potentially useful concepts for investigations of cities which many sciences can apply in their research.

From the 20th century till today there were philosophers and sociologists who have opened and developed the discussion on two major modes of our world-experiencing: moods and atmospheres. Martin Heidegger, who was one of the first to conceptualize them and at the same time the one whose task was to defend feelings from devalorization, pointed to the initial emotional attunement of any existence.

The main points and characteristics of the conceptual frame of these modes of being-in are:

In every second of our existence we are emotionally attuned. We are always in a certain mood. Mood is our window to the world, it sets up what we may see, mention, feel and, as it comes, experience.

Mood can become rather powerfully affective and consequently influence our way of being-in-the-world. Overwhelming sorrow can take any tones and light from the world, make it dark and boring.

Every reasoning is accompanied with and made possible by specific attunement to the object of reasoning and to the overall context of it.

Mood is intersubjective, not subjective. It can be shared with and understood by others.

Atmospheres are the half-things of the world. We encounter them in our being-in-the-world in the interaction with the objects as they meet our intention. Our attunement meets half-things that can change the initial attunement.

We may be affectively seized by an atmosphere or we can sheerly perceive an atmosphere without affective involvement.

Moods and atmospheres are the emotions spread in space. One of the differences lies in the kinds of spaces that atmospheres and emotions take up.

Others, who deepend and who still works out these two modes of being-in, to name but a few, are Hermann Schmitz, Gerhard Boehme, Otto Friedrich Bollnow, Philipp Lersch, Thomas Fuchs and Jurgen Hasse. There is a certain line of thought that evolves and transforms through times but that can be of great value for other disciplines and scientists if we manage to share the methods of research and description of it and its main epistemological benefits.

Thus, by taking into account the initial attunement to the world, we can introduce feelings into the same realm as reason and initiate their cooperation. Sciences, especially anthropology, sociology, economics, urbanistics, architecture and their interdisciplinary projects may let feelings into their sphere of investigation on the new basis. They can investigate the appearance and development of atmospheres, their localization and the way they influence public opinion, the way they function in different cities and societies. There is so much to strengthen in these concepts and their possibilities, that could help us to solve problems with propaganda, hybrid wars, advertising and education.

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LIBERALISM IS NOTHING MORE THAN IDENTITY: RORTY'S BACKING TO PHILOSOPHICAL ABSOLUTISM

In the philosophy of pragmatism, there has always been an atypical approach to the creation of philosophy. Proponents of pragmatism believed that philosophical theory should be devoid of absolutism, i.e. the claim to completeness, ultimate truth (Bernstein, R. J. (1989). *Pragmatism, Pluralism and the Healing of Wounds. Proceedings and Addresses of the American Philosophical Association*, 63(3), p. 8. <https://doi.org/10.2307/3130079>). They thought of philosophy by analogy with experimental science, which constantly puts forward and tests hypotheses, trying to achieve the best possible explanation of things. This view was especially characteristic of Charles Sanders Pierce. Nevertheless, as science is often fascinated by the dream of discovering «true reality» and has a corresponding self-image, pragmatists such as William James and John Dewey considered it best to liken the philosophy to the craft. Like a scientist, a craftsman does not perceive oneself as the bearer of final knowledge, but tries to constantly improve one's skills. However, unlike the scientist, one is aware of the contextuality and specialization of knowledge. The knowledge of the craftsman does not cover all reality, does not penetrate into the very essence of things, as it is only designed to be useful for our practical life and to effectively coordinate the various aspects of our experience.

Therefore, in his social and political philosophy, Dewey attached central importance to the «experimental» method (Dewey, J. (1946) *The public and its problems: an essay in political inquiry*. Chicago: Gateway books, p. 202). For example, he was convinced that there was no purely theoretical way to determine which of the political cultures was the best: authoritarian, oligarchic, or democratic. We need to apply one or another model in a specific socio-historical context to learn its practical implications and to temporarily determine its usefulness. However, such an overlay should not be blind and accidental. We must first take into account the specifics of a particular context and only then find a possibly adequate model.

An interesting example of the author within this philosophical tradition is Richard Rorty. He went beyond the listed classics of pragmatism. For him, absolutism was contained not only in closed philosophical constructions, but in any theory in general. Therefore, its analogy for philosophy is fiction, especially poetry. Poetic works are nothing more than the products of our imagination, the ability to freely describe «reality».

Accordingly, in social and political philosophy, instead of the «experimental» method, Rorty defended the method of «redescription» (Rorty, R. (1989). *Contingency, Irony, and Solidarity*. Cambridge, UK: Cambridge University Press, p. 44). If we cannot rely on theory at all, because all theoretical substantiations are unreliable, then we are forced to focus on maximizing the involvement of our poetic and imaginary abilities. Only this can help us to improve the current socio-political situation. For example, if we are part of a liberal society, then liberalism is our identity. We cannot question this identity, because we do not have a meta-vocabulary on the basis of which we can distinguish its shortcomings from the advantages of other identities. We can only redescribe liberalism to make it more useful to our lives.

In my opinion, Rorty's main philosophical mistake is the renunciation of theory, which did not distance him from absolutism, but on the contrary brought it closer to it. After all, when Rorty abandoned the theory, he left us alone with such rigid elements of human nature as sentiments and identities. Although Rorty insisted on poetry instead of theory, this should be seen as a step back to romantic absolutism, as, unlike the pragmatic theorist, the pragmatic poet is not interested in experimental and intellectual improvement of experience, but in his exhausted imaginary change.

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THE ROLE OF MENTALITY IN A GLOBALIZED WORLD

Globalization is an objective process, that is characteristic of the modern world, of global economic, political and cultural integration and unification.

In the «Explanatory dictionary of basic philosophical terms» globalization is defined as the processes in modern society, which are manifesting themselves in the dissemination of technologies, practices, living standards, products, etc. in all or most countries of the world. These processes and hence globalization as a phenomenon, are primarily due to economic factors and interests, but affect all spheres of public life without exception (Petrushenko V. Explanatory dictionary of basic philosophical terms. Lviv, 2009, p. 40 (In Ukrainian)).

This is a multifaceted phenomenon of planetary scale, quite dynamic, contradictory and ambiguous. It is impossible to analyze and explain the whole complex of modern transformational changes in society and their consequences, limited to the study of only economic and political transformations. An important component of public life and social development is the spiritual one.

Universalization, relativization, fragmentation, etc. – these modern processes are «blurring» the unique and inimitable «face» of every nation.

Therefore, the problem of preserving national mentalities as unique combinations of special features of worldview, sets of characteristic reactions and specific features of world transformation of each nation as an integrity, which have been created over the centuries. They have an influence on the reactions and behavior of its representatives consciously and subconsciously (Hordiichuk O. Terminological issues of the concept of mentality in socio-philosophical discourse // Bulletin of Zhytomyr Ivan Franko State University. Philosophical Sciences, 2019, 2 (86), pp. 39–50 (In Ukrainian)).

It is appropriate to preserve and take into account mentality features of peoples, large social groups in the processes of modernization, informatization, technologicalization, etc. One of the main challenges facing each country today is to effectively modernize (a necessary prerequisite for successful integration into a globalized world) while preserving its identity and uniqueness, historical originality, and in some cases sacredness. The conceptual understanding of these tasks and their realization should be a consequential task of state power, the internal aspirations and tasks of each nation, and especially for the stratum of thinking people - scientific, cultural and artistic figures, civil society in general. As the Ukrainian researcher M. Yuriy notes in his work on the study of the socio-cultural world of Ukraine «mentality overcomes historical

epochs, preserves the genetic code of the nation, conveys to us the voice of the» spiritual universe «, helps to understand the essence of identity, culture, national traditions, social morality. Social cataclysms can significantly affect the forms of expression and even transform certain mental features of the nation» (Yuri M. F. Sociocultural world of Ukraine. K., 2008, p. 588. (In Ukrainian)).

At the present stage of human development, the unique features of the mentality of every nation are increasingly being replaced by universal constructs. It is difficult to predict the future of mental paradigms in the world, which is increasingly globalized. Desired productive ways of further spiritual progress of mankind are the combination of information and technological development with cultural progress, taking into account the constructive mentality features of peoples and the gradual displacement of destructive rudimentary traits. An important component is also the promotion of humanistic values and ideas, a reasonable and prudent attitude to natural resources, etc.

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A REASONABLE METHOD OF THINKING IN THE DIALOGUE «THE REPUBLIC» AND ITS IMPORTANCE FOR POLITICAL PHILOSOPHY

In his dialogue «The Republic», Plato laid the foundation for an abundant tradition of political philosophy, which, being continuously developed to this day, constantly turns to its original source. In it, Plato raises a number of interrelated topics: virtues, the good, the soul, the distribution of labor, upbringing and education, forms of government, etc., among which the central one is justice.

A lot of research studies have been carried out on each of these topics, and their results have significantly enriched modern philosophy and Platonic studies. In spite of such an extensive research base, it is extremely difficult to find studies of the method that Plato describes in The Republic, which he uses in the process of writing this dialogue, as well as the role of this method in political philosophy.

At the end of Book VI, Plato divides the entire cosmos into two sections - sensible (visible) and intelligible, each of them is divided into two more sections (Rep. 509d, e). Each of the four sections has its own way of knowing (from opinions to reason = opinion (δόξα) - thinking (διάνοια) - understanding (νοῦς)). The difference between the subject and the method of research is demonstrated by Plato immediately after this section at the beginning of Book VII in «The Myth of the Cave.» The beginning (starting point) of cognition in the myth is assimilation as a method, while the shadows of objects on the wall are the subject of apprehension. In the process of movement of the apprehender, he achieves apprehension (understanding) of the idea of good (sun), which can only be apprehended by the reason (reason, which is higher than 'ratio' and opinions Rep. 511d).

We can say that this (the ascent from opinions to apprehension) is the method of apprehending any subject, which Plato not only describes in «The Republic», but which he also uses to write his «The Republic». Plato moves from opinions about the subject of his research to a rational description of it, and then to a reasonable disclosure of its content (account).

In Book I and in the beginning of Book II of «The Republic», Plato begins his study of «justice» by considering the opinions which he subsequently collides with each other, destroying each of them, and without leading the interlocutors to apprehension of the subject of the study. The result of this maieutic phase is the realization of one's ignorance and the desire to further search for the 'veritas'.

In subsequent books II-VI (before the beginning of the explanation of the idea of good and the division of the cosmos), Plato demonstrates a rational way of apprehending justice, which is the method of using axioms (concepts that do not require proof) as a prerequisite. Through consideration of the relationship between the three types of polis, social strata, various virtues and types of soul, which Plato uses as prerequisites, he comes to the definition of justice. To him, 'Justice means minding one's own business and not meddling with other men's concerns.' (Rep. 433).

The next, reasonable level of knowledge - reason (dialectics), Plato describes in the three middle books of the dialogue - from the sixth (VI) to the eighth (VIII). In «The Republic», we learn that rational dialectical cognition reveals the essence of each thing (Rep. 534 b), without using anything sensible or scientifically axiomatic for this as a prerequisite for thinking. We find examples of dialectics in a one-to-many («one equals many») city-state (polis), where a single

polis consists of many citizens; or in the one-to-many virtue of justice, which is not, like other virtues, one of the parts of the soul but instead acts as the unity of three other basic virtues. That is, in «The Republic» Plato describes what dialectics is, how it works, gives some examples, and attempts to reveal the dialectical essence of the concept of justice. Hence, he comes to the same result as in the 'ratio', but at the same time using exclusively the dialectic of pure categories of the «existent oneness» (single and many).

So, the dialogue «The Republic» gave political philosophy not only the object represented by many research areas, but also revealed the research method, that is how to move from evaluating opinions about the subject of research to gaining apprehension (knowledge) about its essence. In this dialogue, the method becomes the subject, and the subject becomes the method (Plato uses the method to describe the method itself), which demonstrates the universal nature of apprehension (knowledge) about any subject, if one approaches dialectically to its disclosure. At the same time, Plato points out the exceptional importance of reasonable thinking in the process of formation and management of an «ideal» state (city-state). This idea was substantially developed by Fichte and Hegel in the 19th century, and was ignored by the political philosophy of the 20th century.

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NUSSBAUM'S CAPABILITY APPROACH: APPROPRIATENESS OF RELIGIOUS ONTOLOGY AND SOME REMARKS ABOUT PATERNALISM – PERFECTIONISM DEBATE

Nowadays, when we are talking about the capability approach (hereafter CA) it moves us around to the field of Human Development Index, economics, and truly humanistic questions. It is about measuring the quality of human life to improve existing public policies and reducing the disparities in property and wealth to promote human flourishing across the globe. Still, the basis for CA is taken rather from political and moral philosophy, than from economics. Nonetheless, it was developed as an alternative

approach for measuring human well-being different from Rawl's notion of primary goods, desire-satisfactionist utilitarianism, and GDP.

Nussbaum and Sen were the creators, and pioneers of the philosophical justification of the capability approach. Trying to save Rawls's vast system of procedures and thought experiments (original position, overlapping consensus, veil of ignorance, just basic structure, and two principles of justice) they changed Rawl's notion of social primary goods for basic capabilities list (universal for Nussbaum and relational for Sen) which should guarantee the minimum threshold level to define the society as just. That move was made to propose the more viable theory of justice. Though, the comprehensive universalistic version of Nussbaum's liberalism, which I will consider below, needs to be scrutinized and clarified in some places to protect it from misreadings.

This article has two goals. To show 1) the appropriateness of religious ontology for CA as it is (in § I) and 2) my vision of the nature of CA in the paternalism - perfectionism debate (in § II).

§ I. Appropriateness of religious ontology within Nussbaum's CA

1. Nussbaum's list of ten basic capabilities is universalistic. It means that theoretically, the bearer of every culture in the world can accept this list. Critics can object to the CA as a new form of western expansion. But they are mistaken. The crucial element for Nussbaum's CA is the process of deliberating within the particular culture and state and developing local interpretation of a universal list of basic capabilities. Hence, the main prescriptions of CA remain the same. When we talk about life as a capability that should be granted it is the same procedure to do everywhere, but the notion of dignity and freedom of speech and the way of their promotion differs from state to state. So, while the universal prescriptions stand, it is a challenge for every nation to put its definition for it, connecting it with its history and traditions through the process of deliberation.

2. But what does the process of deliberating mean in practice? To make it important for agents they should have the whole ontological picture behind them. Even though, the CA itself is trying not to promote the special kind of ontology it's doing so by its very structure. We should pay attention to the fact that CA requires an agent to have one's ontological picture to understand one's conception of the good. Nussbaum didn't put it explicitly, but implicitly ontology of CA is what deliberation will be about. Accordingly, we see here how CA can resolve the stumbling-blocks of the project of

transcendental pragmatics whose advocates refused to accept the fact that the whole body of transcendental pragmatics, its prescriptions, and procedures not just the arena for different views (different ontologies) to communicate but also an ontological picture of a certain kind. Without ontology, we feel like norms we agreed to follow don't mean anything for us, for our ontological pictures. The theory is detached from our practice. For a democratic society, such circumstances are dangerous and open the door for dangerous political projects.

3. To not fall into radical individualism or populism and save the essential for democracy political competition, we as the bearers of many identities can accept the ontologies of bigger social bodies to understand CA. As far as many people in the world are Christians we can try to promote a Christian perspective for CA based on Christian ontology. It will be valuable for a better understanding of CA among Christians in different states and valuable for deliberation in every particular state or community. Also, because the particular interpretation of CA doesn't belong to some privileged group or nation, we should see the Christian perspective (as well as every other perspective with its ontology behind it) of CA as a humanitarian public domain of all humankind. As far as the numbers of religious people will increase in the nearest future, more people will have a richer basis for their reflection and interpretation of CA. But people who prefer not to have any religion will not be deserted too. This topic is already discussed in the philosophical community, partly in the works of Deneulin and Zampini-Davies.

§ II. Nussbaum's CA within paternalism – perfectionism debates

1. Another ambiguity with the CA is accusations of paternalism. Using Khader's very detailed analysis of perfectionism - paternalism debate within political philosophy, which she uses to assert content-neutral freedom, we can see that Nussbaum's CA is not paternalistic at all, but we better call it limited perfectionism. The main idea of Nussbaum is to provide legitimacy for the promoting capabilities up to a threshold level. As far as in CA we have two normative commitments: 1) to treat all human beings as rational agents, 2) to adhere to a nonideal theoretical basis to oppose oppression and deprivation. Hence, in the case of Nussbaum's list, it is not paternalistic to say that person, who lives in a society where she should strive, has an inadequate way of life.

2. Likewise, Nussbaum's CA is a limited perfectionism, because it reduces the debate about the ability to engage in disvaluable

functionings by putting forward the necessity to provide different ways of achieving capabilities to cherish human life. Besides, we see that she holds to her commitment even on the level of international relations with her big respect for national sovereignty.

Conclusion. My aforementioned arguments showed why: 1) religious ontology is appropriated for CA; 2) CA is not a paternalistic, but rather a limited perfectionistic conception.

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QUEST AGAINST «CONVENTIONAL MEANINGS»: A BRIEF OVERVIEW OF DONALD DAVIDSON'S PHILOSOPHY OF LANGUAGE

How do we come to understand each other? One can intuit that we have to share something, like a linguistic convention, for being able to converse and make sense of each other's speech. Yet, this intuition is not as illuminating as one might think. Donald Davidson's approach to language is an effort to account for what theories stressing on linguistic convention cannot.

Evidently, to know a language is not to memorise the content of the relevant dictionaries and grammar textbooks. Rather, an appropriate theory of meaning presupposes that in order to know a language, one has to be able to understand a potential infinity of utterances in that language, given the basic components of a language (words) are of limited supply (Davidson, 1965; 1973). Apparently, speakers and hearers do not consult a theory of language while communicating; yet, their capacity to communicate and interpret each other is best described against a theory of some sort (Davidson, 1994, 113). In order to create a theory of meaning that allows for an infinity of sentences to be interpreted Davidson resorts to Alfred Tarski and his Convention T.

In Davidson's iteration, meanings obtain in the virtue of equivalence in truth conditions between two sentences in the biconditional (T-sentence) of the following shape:

s is T if and only if p;

where *s* stands for the description of compositional structure (sometimes referred to as 'name') of a sentence (object-language), and *p* for the sentence in a language under scrutiny interpreting it (meta-language) (Davidson, 1967, 23). An appropriate theory of meaning presupposes that in order to know a language, one has to be able to understand a potential infinity of utterances in that language, in virtue of the basic components of a language (words), which are of limited supply (Davidson, 1965; 1973). A proper theory of truth, as it yields the infinity of T-sentences and without the necessity to refer to any semantical notions beyond itself, would show how the meanings of finite parts inform the meaning of the infinite number of sentences a natural language «contains».

By finding truth-conditions for sentences of a language we, in fact, are able to supply meanings for the infinity of them: given that the formula at hand presupposes recursive application, we can eventually test truth-conditions, i.e. find meanings, for the infinity of sentences. «Holding something true» predates meaning, and propositional contents are discernible by the virtue of indicating this basic attitude.

Yet, how can the Tarski-like doctrine help me if I do not possess anything that can supply truth conditions in the known language for the one I want to learn? Davidson calls for the notion of radical interpretation. In short, we can «radically interpret» the speaker of an alien language by simply testing utterances of her language, without prior understanding thereof, against evidence available to us (Davidson, 1973). The basic, and the only attitude we can be more or less certain about, is the one of holding something true (Davidson, 1974(a), 144). And, with due persistence and luck, we can collect enough responses expressing this attitude (or the opposite one) towards the way we mimic native-speaker's linguistic responses about the shared world (Davidson, 1973, 136). We also have some restrictions to follow: we have no choice but to presuppose truthfulness of the majority of beliefs of our interlocutors, attributing them a sufficient degree of rationality in order to understand them (Davidson, 1973, 137; 1974(a), 153). Attribution of rationality to speakers and truthfulness to much of their beliefs, alongside projection of our minimal logical structure onto their language, is known under the name of the principle of charity (Davidson, 1967, 27).

This, one might object, does not deny the possibility to share a convention: despite the procedural, rather than definitive, account of

meaning, we can «form» a convention over time, don't we? Indeed, neither of the above considerations explicitly preclude this, but this is a peculiar breed of sharing Davidson had in mind according to which no language consists of shared conventions or antecedent regularities. What we know in advance, before conversing (say, the prior theory), is in no way shared, and the only thing we can share is the passing theory put in motion while conversing (Davidson, 1986, 106). Having the same language translates into being capable to converge on passing theories, with varying degrees of precision and success; while linguistic competence is described by the ability to prompt such theories (106). Whoever reads «Finnegan's Wake» will not presuppose the language Joyce used there is conventional. She would rather adjust what she knows about English language to the peculiar instance of interpretation. The same, in fact, takes place all the time in mundane instances of communication.

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IDENTITY FROM THE PERSPECTIVE OF ANTINOMIES

The idea of antithetical human nature and the concept of man as a bivalent creature are heuristic to reveal the problem of identity. The traditional antinomic splitting of anthropological features into one's own – another's, whole – part, human – inhuman, mortal – immortal, immanent – transcendent, freedom – necessity, good – evil, happiness – misfortune, etc. acquires a specific coloring in the Ukrainian realities.

For example, controversial nature of the classical opposition of freedom – necessity turns here the opposition of «will» as an expressive meaningful constant and depressingly deathly «bondage», and acquires tension of the binarism «freedom – death». The irresistible aspiration for freedom as «free will /arbitrariness» and at the same time – power, strength, powerful ability to acquire and maintain this freedom has long been embedded in the Ukrainian tradition and folk mentality. Many Ukrainian proverbs denote bondage as extremely unacceptable for Ukrainians.

Associatively extrapolating to the sacred for our culture binarism of happiness /destiny – grief, misfortune /sorrow (deprivation, misfortune), the opposition of will and death acquires a colorative antithesis of red and black that is significant for the Ukrainian people. For a long time, the use of both red and black colors was symbolic for Ukrainian mentality, in which black embodied death, grief, sadness and at the same time – courage, strength, like the dual red – symbolizing a love, happy fate, and also shed blood. «Will» as the only state acceptable to a person, the authentically own, native way of being turns into a spectrum of modulations of the anthropological attribute of «oneself» as a native oecumene, a truly familiar and

close space, opposed to the «alien» – land, people, language, custom, etc.

One of the traditional contraversive anthropological facets is the binary opposition of the feminine versus masculine. The idea of parity of both – male and female – cores is quite adequate, since in Ukraine the Cossacks was an embodiment of perfect masculinity, «chivalrous nature», similar to Western chivalry – with similar to chivalrous cult foundations (for example, the cult of the Mother of God and the cult of the Virgin Mary). After all, the ideology of the Cossacks demanded the convergence of the concepts of «nobleman» and «Cossack» as one who was «granted the liberties of a knightly people».

In the context of recent events in Ukraine, the image of Bereginya as not just a mother and wife, but a woman who takes social responsibility for the nation and society is quite popular in the media. Next to her warrior husband, a woman is a volunteer, whose image is very positive, since the role of such a guardian woman in the struggle for a better future for Ukraine is no less than that of a man-warrior. Despite this, according to the researchers, the artificially constructed, romantically retrospectiveist concept of Bereginya promotes a unified, repressive model of female identification.

Instead, controversial nature of the modes of life meaning, happiness, death disappears, losing expressive signs of confrontation and turning into a tense uniqueness of the constants of meaning of life, fate, finiteness of a person as a whole. The concept of happiness, extrapolating into the opposition of happiness /fate – disaster /sorrow (deprivation, misfortune), powerful for Ukrainian culture, is connotative with «will» (after all, «what kind of freedom is such a fate...»), on the one hand, and «underweight» – an evil fate, on the other hand. However, on the existential plane, the life-meaning ethical component of happiness loses its dramatic controversial vector: happiness with its internal semantic and moral modulations is a self-sufficient value.

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MAN IN THE CONDITIONS OF TEMPORALITY OF DIGITAL DEVELOPMENT

In the information age, digital technologies, artificial intelligence, and the digital economy have become a component of people's daily lives and a widespread phenomenon. Information and communication and digital technologies with their inherent temporality and universality are revolutionizing almost all segments of social infrastructure, including such basic ones as work, education, mass communications, trade, management, and leisure. They determine the main directions and rates of development of society, change its social structure, and most importantly, directly and indirectly affect the biological, social, mental and spiritual essence of man. At the same time, the digital age contains ontological, epistemological, moral and ideological uncertainty.

In a broad sense, digitalization is defined as the creation of new information-based systems, processes and structures that extend to all spheres of society, followed by the involvement of people in work and life in digital reality. It is the process of converting various physical or analog actions into digital information systems. The term «digitization», which was originally interpreted as a new way of storing information, today has received a new understanding, new meaning and development, which provides an innovative approach to solving complex multi-level information and communication tasks based on informatized entities. Digitization is considered as one of the defining trends that shape the future (Punchenko Oleg, Punchenko Natalia. Basic strategic technology of intellectual duality of humanity in information technology. Humanities studies: Collection of Scientific Papers. Zaporizhzhia: ZNU. 2019. 2 (79). 95–114).

At all levels of modern human life over the past few decades there have been dramatic changes. In this new reality, it is critical not only the emergence of a new information and communication field, which has radically changed the usual infrastructure of individual and social life, but also the explosive growth of the rate of change caused by the breakthrough development of digital technologies. If in the

pre-digital era radical changes in the technological environment and the resulting transformations in society were spread over time for at least several generations, giving people the opportunity to evolve, the current pace of technological modernization has accelerated so much that radical socio-technological changes occur many times during human life.

Another feature of the modern stage of development of information communications and cognitive technologies is that they have intervened «in the holy of holies», in the area that makes a person intelligent, and human society distinguishes from any other biological communities. The impressive speed of development of digital mobile devices, from seemingly incredible mobile phones to modern smartphones, which immediately became an integral attribute of human life and humanity, sets the trend for a possible merging of man with increasingly powerful intelligent machines. Mobility and proportionality, compliance with the human brain and sense organs makes these devices as if a continuation of man, which, on the one hand, repeatedly enhances his specific human qualities and abilities, and on the other - frees the human brain from its usual functions with unpredictable consequences with the ability to accumulate, analyze and transmit information. The speed with which this is happening suggests that we are witnessing another revolutionary process, which may result in a symbiosis of man and the intellectual machine, accompanied by profound transformations of society and possibly the individual (Shestakova I., Polanski S. Digital Civilization and Problems of Cultural Diversity: Political Actors or Infocommunication Technologies. *Advances in Social Science, Education and Humanities Research*. 2018. Vol. 289. pp. 412-417).

New computer technologies appear both as a prerequisite and as a consequence of new relationships at work and in production. Total digitalization and the progressive development of intelligent machines lead to the devaluation of human labor, changes in the quality and volume of the labor market, to the revision of ideas about the implementation of the profession as a core value. The temporality of the digital world makes real in the near future the prospect of reducing the vast field of mental labor to a very narrow sector, where only the highest forms of creativity will be in demand (basic science, top management, etc.). One of the reasons for this is the automation of many processes, the role of artificial intelligence, as a result of which professions based on repetitive actions will be at risk. Instead, it concerns the less creative industries, which is one of

the strategic reasons for strengthening their development (Schwab Klaus. The Fourth Industrial Revolution, Forming the Fourth Industrial Revolution. Kharkiv: Family Leisure Club, 2019. 426 p.).

Due to the ultra-rapid development of digital technologies, there is a fragmentation of different age groups due to the limited ability of people to adapt to the changing socio-technological environment. We can also talk about the presence of phobias in some employees, which are caused by an insufficient level of mastery of computer technology. Welcoming new trends (competencies, digital economy, industry 4.0, human capital, new types of work, etc.), it should be borne in mind that at the same time there were difficulties and problems, in particular: what to do with the old professions how to employ people who have not had time to receive appropriate training and knowledge, how to develop vocational education, improve the connection between education and business. We think that the next generations, born in the temporality of the permanent socio-technological revolution, will not be so prone to such fragmentation.

The personality traits of the modern digital generation are determined by the expansion of cognitive and epistemological spheres, which is accompanied by the development of new cultural competencies: the ability to think critically and the ability to learn throughout life. When talking about innovation, we should not forget about the risks they involve. In particular, it is artificial intelligence, security, ethical aspect, digital propaganda. Technology must always be accompanied by an appropriate coordinate system of values. Therefore, the connection between digital and humanitarian understanding of values and processes is very timely: why, how, what motivations. And this is what the humanities give us.

The victory of information over classical knowledge led to a decisive democratization of the intellectual sphere. These changes have particularly affected the ways in which knowledge is acquired and transmitted. If earlier knowledge was produced by scientific and pedagogical workers in the walls of university classrooms, then with the advent of the Internet, it ceased to be elitist, transformed into public. Today, more areas of knowledge are produced than knowledge itself, and the accumulation of knowledge becomes more important than their verification. Therefore, it is important to develop in young people the ability to think critically and the ability to learn throughout life.

It is impossible to meet the modern requirements of Industry 4.0 without fundamental reforms of the education system, the

organization of constant monitoring of changes in the labor market and taking into account the trends that are developing, including the field of non-standard forms of employment. In 2019, scientists at Oxford University predicted that in the next 10-20 years, almost half of jobs in the United States will be occupied by computers. According to experts, by 2030, as many as 53 professions may disappear or change significantly. Among them are the now popular in the Ukrainian labor market accountant, notary, lawyer, consultant, copywriter, proofreader, journalist and translator. However, these areas still receive a huge number of applications from entrants, including the results of last year's admission campaign. In the conditions of rapid change of professions, it became obvious that even during the years of study in a higher education institution, the demand for a particular specialty may change.

In response to the challenges of Industry 4.0, it is necessary to develop 4.0 universities capable of resolving many of the contradictions of the current trends in the digital world of the information society. A significant part of higher education institutions demonstrates a low degree of their readiness to work in Industry 4.0. Therefore, it is necessary to change education now to prepare people for the changes associated with the automation of processes: to focus on the development of soft skills, creative, cognitive and other skills. New professional competencies of the employee become a guarantee of his social dynamics. Given the fact that every year hundreds of professions simply cease to exist, and new ones appear, the importance of the set of such competencies that will be needed in the future in any field of activity is growing sharply. These universal competencies include teamwork, team communication, critical thinking, analytical and management skills.

The digitization process intensified significantly during the Covid-19 pandemic. Millions of people have become more active in using digital platforms. It is obvious that Covid-19 also became one of the stressors that significantly affected the inner world of people. Under such conditions, mental tension increases, the likelihood of affective states and cognitive impairments increases, people's adaptability to new environmental conditions decreases (Shchelkunova LA, Gusarova KK The COVID-19 epidemic and its impact on mental health; Electronic resource). - Access mode: <https://psy.media/epidemia-covid-19/>). Futurologists already predict that the habit of staying away from other people (even just in case) will enter our lives as firmly as the habit of constantly disinfecting hands. There is even

a new term - contactless future. In general, humanity was already moving towards it, but the pandemic only accelerated this process. Digital currencies instead of banknotes, contactless biometric systems instead of paper passes, robots instead of couriers, virtual ones instead of real trips and excursions, etc. It seems that the future has really come, and there will be less and less live contacts in it.

As digitalization is wedged into the moral and legal space of society, the ethical component must be included in the consideration of human innovation and technological activities. Against the background of digitalization of education, there is a real danger of reducing the number of disciplines of social and humanitarian profile, which can lead to technocratization of education, and then - society as a whole. Moral norms and laws, being the laws of human coexistence, should protect the individual and ethnic communities from such a threat to the future as «the subjectivity of human development» generated by high technology (Afanasenkov ID, Borisova VV Digital Economy and Social -ethical values. Proceedings of St. Petersburg State Economic University. 2018. No 5. S. 7–11). A person's ability to self-control and moral evaluation of their actions on the basis of understanding the responsibility for their activities, their actions are expressed in the form of awareness of the ethical significance of their actions. In the future, there will be an urgent need for people with a special view of things, for people who can critically evaluate the data collected using algorithms. Such skills are possessed by people with philosophical-humanitarian, systemic thinking.

Today, a new generation of young people has grown up - the digital generation, which has a predominantly technical structure of thinking, from which full-fledged humanistic and humanitarian elements are largely excluded. Therefore, the problem of forming a person's personality, which contains not only the requirements of modernization of concepts of education, but also the revision of fundamental ideas about human destiny and basic values, as their core idea of human self-realization in the profession at the next stage of digital technology and artificial intelligence may fail. We need to form new ideas, values that will help people adapt to the rapid changes in the state of digital civilization.

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CONCEPTUAL UNDERSTANDING AND MASTERY OF SKILLS: INTELLECTUALISM VS ANTI-INTELLECTUALISM

Intellectualism has different definitions, but in this thesis, we use that kind which assumes that understanding as an act of conceptualization is implemented in perception, action, and cooperation because they build upon the ability of judgment. Thus, concepts are grasped in judgments. Intellectualism is the establishment view in cognitive science which is provided, for example, by J. Stanley, T. Williamson, J.W. Krakauer. These authors insist that humans perform skillful act only if it flows from their knowledge of true propositions. Following Aristotle, they argue that skills (1) mastered by learning and practicing (2) require the rational control of the action. They illustrate it by the example of guitarists who can (3) voluntarily choose to play badly (Stanley, J. & Krakauer, J. W. (2013). Motor skill depends on knowledge of facts. *Frontiers in Human Neuroscience*, 7 (503)). But this definition of skills makes us exclude reading and speaking from the list of skills because we can voluntarily stop to see the meaning beyond the letters and hear the meaning beyond the sounds. Obviously, the researchers make these demands (1-3) in order not to fall into the trap of over-intellectualization (counterargument of anti-intellectualists) but they still do.

Anti-intellectualists insist that perception is not conceptual, because in this case it would be a mode of judgment and it is the mistake of over-intellectualization. As G. Evans writes, we can know that p but perceive f (e.g. the Müller-Lyer illusion). Also, we apprehend much more things than we have concepts (Evans, G. (1982). *The Varieties of Reference*. Oxford, UK: Oxford University Press).

H. Dreyfus, one of the critics of intellectualism, goes far and argues that for skillful action we do not need proposition knowledge, reasons, and verbal reports because a genuine master (Aristotle's *phronesis*) is engaged in the flow. Dreyfus gives an example of the blitz chess player who does not have time for reasoning. In fact, true

mastery requires not rule-following but rather absorbed coping (Dreyfus, H. (2013). The myth of the pervasiveness of the mental. In J. K. Schear (Ed.) *Mind, reason, and being- in-the-world: The McDowell-Dreyfus debate*. London, UK: Routledge).

What is wrong with anti-intellectualism? From our perspective, the application of rules is the activity that includes mastery and the flow; it also depends on the situation and context. Otherwise, we have to say that reasons and rules exist independently from a certain application — this is the real over-intellectualization. Furthermore, intellectualism and anti-intellectualism share the base presupposition that understanding can be realized only in the mode of judgment.

How can we overcome the aforementioned difficulties? We defend A. Noë's claim that there are at least three or four distinct modes of understanding — and suggest refusing the mode of judgment being the genuine mode of understanding. Instead of it, we offer to accept Noë's alternative to intellectualism — intellectual insight which is based on the view «of concepts as 'skills of access' or as techniques for enabling access» (Noë, A. (2015). *Concept Pluralism, Direct Perception, and the Fragility of Presence*. In T. Metzinger & J. M. Windt (Eds). *Open MIND*: 27(T). Frankfurt am Main: MIND Group, 2) to things and the world as a whole. This conception requires the new theory of perception as mastery of sensorimotor knowledge which is know-how and relies on MacDowell's theory of demonstrative concepts in order to avoid the counterarguments of anti-intellectualists.

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EDUCATION AS A SOCIAL PRACTICE

Social epistemology explores cognitive processes in dynamics. The most characteristic concept of this trend is social practice. Despite the fact that the definition of social practice is quite broad, for this area it is important in terms of the interaction of agents. Social epistemic practice should be evaluated in terms of its improvement of the truth of knowledge, then it is effective. This kind of mechanism can exist in various fields, including education. Given the specifics of

the educational picture of today, the philosophy of education should explore how to optimize the functioning of educational processes.

Social epistemologists offer their project (A. Goldman). The fundamental purpose of education is to promote cognition (to organize and transfer existing knowledge, to create stimulating environments to encourage learning). How to ensure this? First, do not despise interest and curiosity as an important factor in education. Second, to maintain a variety of methods (teaching tools and methods should serve as training to discover the truth on their own, not just to receive from a mentor). Third, multiculturalism (the diversity of societies should not be neglected in education). Fourth, the collaborative and cooperative nature of learning must be equally combined with individual learning.

Summarizing the experience of social epistemology, the field of education is a field that supports knowledge. Although knowledge is not the only value for a person, in education it dominates over other values. Philosophy and education intersect in such things as critical thinking, argumentation, the search for new knowledge. However, they differ, because philosophy explores the content of knowledge, and education teaches the mechanism of cognition.

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EMPATHY: PHILOSOPHICAL VS PSYCHOLOGICAL CONTEXT

This abstract addresses the problem of philosophical and psychological contexts of the Empathy phenomenon. Philosophical work on the concept of Empathy began long before psychology became interested in this concept. During time accents changed from aesthetics and phenomenology to psychology. *Einfühlung* as a concept was used by Theodor Lipps on the aesthetics area, however, it arose in the context of general (belonging to those days) epistemological issues of «other mind» (Debes 2015 p.294). According to Remy Debes (2015) this epistemological question was much more important than Edward Titchener's translation from *Einfühlung* to Empathy for usage in psychology. Whereas, such changed accents from epistemology to psychology simplified the

Lipps concept. In the process of translation, Titchener's distinction between «consciousness» and «mind» disappeared. Evidence in favor of the fact that the meaning of the concept has been simplified, according to Debes (2015), it is Titchener's statement in which «mind» is defined as the sum of mental processes then «consciousness» was identified with «mind», so the use of «consciousness» to denote something more than «mind» was rejected. In contrast to Titchener, Lipps's interpretation contains more powerful resources for philosophical research.

In the XX century the guidelines of behaviorism were the most influential. Within the context of behaviorism the meaning of the Empathy as a phenomenon was narrowed, hence the concept interpreted in this context of behavior. The resurgence of interest in empathy took place in the discussions of analytical philosophy on the problem of «other minds», namely in the discussions between Theory-Theory and Theory-Simulation within the Theory of Mind. The representatives of analytical philosophy in this discussion were interested in the epistemic access to the mental experience of other people. Empathy has taken a prominent place in attempts to explain and justify the folk psychology or human ability to interpret and predict the behavior of «other minds» as human beings.

Recently much of philosophy and psychology publications have been focused on the neuroscience methods. Consequently, psychology is known to actively use experiment. It is worth to mention the most significant experiments: Asch Conformity Experiments, Stanford prison experiment (Zimbardo), The Milgram experiment(s), The Libet Experiment (Neuroscience of free will). And with the advent of neuropsychology, psychological research becomes more biological. It should be also mentioned that new experiments in the neuropsychology area increasingly obtain data in an emotional sphere that of course applies to empathy.

To illustrate I would like to give some examples by a quote from Haidt Maibom paper, it is a description of discoveries in this area. The quote: «Famously, fMRI studies have found that empathic pain activates brain areas that overlap with the areas that are activated when the person feels pain or distress (for) herself (Singer et al. 2004, Cheng et al. 2007). It has also been found that disgust (Wicker et al. 2003, Jabbi, Bastiaansen, & Keysers 2008), fear (Gelder et al. 2004), anger (de Greck et al. 2012), anxiety (Prehn-Kristensen et al. 2009), pleasure (Jabbi, Swart, & Keysers 2007), embarrassment (Krach et al. 2011), and sadness (Harrison et al. 2006)» (Maibom

2017 p.29). Nevertheless, psychology is not only experimental and descriptive it depends on researcher interpretive abilities.

The difficulty of comparing data from psychology and neuroscience lies in the fact that each type of experiment is limited by its research paradigm. According to Cong Guo who has chosen definition combining different authors (Danziger, Prkachin, & Willer) definitions. Empathy was described as a «complex form of psychological inference that enables us to understand the personal experiences of another person through cognitive, evaluative and affective process» (Cong Guo 2017).

Since, the description mentioned above seems to be an understanding of empathy according to Karsten Stueber, who has been continuing discussion of analytical philosophy on the problem of «other mind» (Stueber 2006 p. 19). This is one of the possible options for developing this concept in the philosophical disciplines.

After all, philosophical and psychological interpretation of empathy at the expense of neuroscience achievements has much in common. Empathy may be determined as a cognition tool and a tool that allows us to coordinate our action (both good and bad) with the action of another person. Empathy in itself is not the same as sympathy and, which is actually stated in the APA Dictionary. The understanding of empathy as something unambiguously positive, something necessarily «good» (such conclusions are usually found in popular science publications and in everyday use) - hinders the study and correctness of everyday use.

To sum up, some assumptions have been presented: first, we demonstrate that the concept of empathy has been changing depending on contexts and major trends; secondly, philosophical reading has changed to psychological; thirdly, in the context of behaviorism empathy has become only an aspect of the human response; fourthly, when psychological methods and approaches have focused on fMRI data, empathy has been shifted to the biological field, that reduced its humanitarian component; fifthly, the transition to the «neuro» trend, which is being abused today, indicates an overestimation of expectations from scientific results. These expectations are expressed in the fact that the researchers seek to address psychological issues through neuroscience. Thus, such tendencies lead to the loss of important cultural and social components, and this is a question of «self» (moral subject), personality, values, social interaction, and education. Such issues should be studied not only from the standpoint of biology and

neuroscience, but also in the framework of approaches and methods of philosophical disciplines.

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INTER-, TRANS- AND METADISCIPLINARY RESEARCH: A CRITICAL PERSPECTIVE

The development of modern science demonstrates the tendency of active application of integrative approaches to the analysis of its objects, which appear as complex systems capable of self-organization. The complexity of the issues that are beginning to face scientific disciplines in the XXI century, indicates the limitations of the local disciplinary approach to their solution. This provoked the emergence of interdisciplinary research, which involves the interaction of different branches of scientific knowledge in the study of the same object of complex reality.

In contrast to interdisciplinarity, transdisciplinarity, according to I. Chernikova (Interdisciplinary and transdisciplinary methodologies and technologies of modern science, 2018), is characterized by the fact that the evolutionary-synergetic paradigm is the knowledge of a new type, unknown in the history of science before. Interdisciplinarity with its cooperation in many scientific fields (transfer of methods) is

no longer relevant. We begin to talk about transdisciplinarity as the transfer of entire cognitive schemes from one field to another.

«Evolutionary-synergetic paradigm, also called the paradigm of complexity, allows us to build a single picture of the world in which man is rooted in nature, the world and human existence are mutually appropriate, and therefore the construction of artificial nature and social institutions is carried out in a single network of interactions» (Interdisciplinary and transdisciplinary methodologies and technologies of modern science, 2018). Thus, we can say that together with different types of configuration of intersections of different disciplines, unique systems appear, which are characterized by openness and self-development.

The emergence of a holistic way of interpreting reality makes significant changes in modern science, characterized as «radical changes in the vision of nature», a paradigm shift, epistemological turn, a change in the vector of understanding science itself. In the structure of scientific knowledge, which until recently was purely disciplinary, metadisciplinarity appears alongside inter- and transdisciplinarity. Metadisciplinarity presupposes such a level of abstraction of the subject in relation to the studied object, on which there is a volitional desire to go beyond existing knowledge. It is an attempt to formulate certain hypotheses with a new meaning. The objective truth of such hypotheses can not be proved within the framework of scientific tradition based on established methodologies.

Despite the attempt to demarcate these concepts, inter-, trans- and metadisciplinarity do not have an unambiguously established definition, and this creates a confusion in their application, which repeatedly necessitates the definition of conceptual differences between them. One way to find a conceptual distinction between them is achieved through an applied, functional aspect. If interdisciplinarity is a purely scientific phenomenon, transdisciplinarity goes beyond the purely scientific through the field of natural and human knowledge to the practical-applied dimension, and metadisciplinarity implies the liberation from the tradition of sustainable deductive-inductive way of constructing a scientific picture of the world and the creation of a project science product based on imagination and intuition. However, such an attempt of demarcation still needs clarification and opens a new vector of progress for further methodological works.

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DIGNITY AS AUTONOMY: THE ANSWER TO RUTH MACKLIN

In 2003, the professor of medical ethics Ruth Macklin expressed a bold idea that the concept of dignity is completely useless, since it matches the value of the concept of autonomy. This remark would be valid, at least in the field of bioethics. Is the statement of R. Macklin reasonable? The answer can be given by considering the origins of the term dignity and the alternative definitions of it.

Firstly, we pay attention to the Judeo-Christian roots of dignity, its definition as something set apart or dedicated to God. Secondly, we can ask about the recipient of respect. It may be certain characteristics of the person, e.g., the ability to rational choice and self-control, but, primarily, it is the persons themselves. To understand which of them, the persons or their characteristics, actually have dignity, we should analyze the regions of dignity and refer to personal experience of dignity.

According to D. P. Sulmasy, we distinguish three regions of dignity: attributed, inflorescent and intrinsic. The first two of them the person gains and loses in social relations, but the third is inalienable. Our experience can testify to the existence of dignity of that three types. We feel humiliated when we find ourselves dependent or powerless, and this may be the reason for identifying dignity with autonomy. However, it is the fact that inner dignity is inalienable that makes us sensitive when we are deprived of other regions of dignity. Such a concept of dignity differs from autonomy and is not useless.

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**ANASTASIIA RUBAN HISTORICAL BACKGROUND OF THE
«LOGOTHERAPY»**

The term «logotherapy», which has also been called the Third Viennese School of Psychotherapy was firstly used by an Austrian psychotherapist Victor Frankl in 1926. According to Frankl, «logotherapy» is a form of existential therapy, conceived as «therapy through meaning» (Frankl, 1984, p. 103). It is the question of meaning, spirituality and significance that is central to Frankl's philosophy and therapeutic practice.

The way to the term, which we use today, was filled with intellectual, philosophical and methodological search as well as with influence of external circumstances. Frankl was born in 1905 in Vienna. Researchers note that interest in spiritual issues and meaning appeared in the early childhood of the future doctor. Leontiev writes that Frankl became interested in the correlation between human mortality, its impact on life and its meaning at the age of four, and the desire to become a doctor appeared even earlier, when he was only three years old (Leontiev, 2005, p. 119). From his school years, the father of «logotherapy» focused on nihilism and similar existential problems related to the meaning of life, the boundaries of rationality and the existence of God (Pytell, 2020, p. 5). While graduation from high school Frankl wrote a psychoanalytic essay on Schopenhauer and published in the International Journal of Psychoanalysis (Boeree, 2006, p. 4). Around the same time Frankl's correspondence with Sigmund Freud began. Being eighteen-year old young men, Frankl became captured by innovative psychoanalysis and had fully mastered the basic tenets of Freudian theory (Pytell, 2020, p.21), but Freud's dogmas did not give the answers to Frankl's existential questions and were rather nihilistic. So, continuing his search for meaning, Frankl attached to individual psychology of Alfred Adler, with whom they had much more in common than they did with Freud. They were both assimilated Jews, both started their intellectual journey with Freudian stoic individualism and met at the point of being attached to

communal socialism of Red Vienna. But Frankl did not stop here, he disagreed with the organic grounds of Adler's epistemology and became free from intellectual influences, getting closer to his own method, concept and philosophy – «logotherapy.»

«Logotherapy» appeared after overcoming Freud's and Adler's views, but what is more important, it gained the strong basis from existentialism, which became an answer to the horrifying and irrational reality of 20th century. Frankl often mentions the names of existentialists in his works, he usually refers to Kierkegaard, Heidegger, Nietzsche and Sartre, and claims that «logotherapy» is the result of an application of Max Scheler's concepts to psychotherapy (Frankl, 2014, p.15). At the same time, he often states that his work occupied the «border ground» between philosophy and psychology. That is why «logotherapy» is more than just a method or a type of therapy, it is a complex term, which has deep philosophical, psychological and individualistic roots. Individualistic roots would imply Frankl's experience in concentration camps, which had proven his theory and let him speak of «will to meaning» in contrast to Freudian «pleasure principle» and Adlerian «striving for superiority.»

To conclude, factors that impacted the emergence of term «logotherapy» could be reduced to individual intellectual predispositions of Frankl, his interaction with key psychoanalytic figures of 20th century, existential moods of this century and Frankl's being in concentration camps.

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THE MIND-BODY PROBLEM IN PHENOMENOLOGY AND PHILOSOPHY OF MIND

At first glance, phenomenology and philosophy of mind could serve as excellent tools for achieving a goal, for describing and conceptualizing consciousness. But at the fundamental methodological level, an obstacle made it impossible to combine these two approaches conceptually for a long time.

In the modern analytical tradition, the philosophy of mind developed from the idea that we can reproduce consciousness via special computer software. This thesis arose into a picture of the possibility of naturalization of consciousness. In this article, naturalization is seen through the lens of E. Husserl's naturalism definition: «Naturalism is a phenomenon that arose as a result of the discovery of nature - nature in the sense of the unity of space-time being according to the exact laws of nature.» (Husserl, E. 1965). A significant part of philosophical concepts of of consciousness were engaged in inscribing consciousness with a causal naturalistic picture of the world. Husserl sharply criticized naturalism, including the issue of consciousness: «Naturalized consciousness that is fundamentally not given by means of naturalistic methodology» (Husserl, E. 1965).

The transdisciplinary collaboration trend in modern science has bridged the gap between naturalism and phenomenology. It resulted in a project for the naturalization of phenomenology. It can be seen

as the discovery of phenomenology for analytical philosophers. Many philosophers began to interpret phenomenological concepts, which, in the light of the analytic tradition, sparkled with new colors. One clear concept that that is considered to be a result of work at the intersection of phenomenology and philosophy of mind is the concept of «The embodied mind.»

In today's world, where the naturalistic view of nature dominates, it turned out to be tricky to describe in terms of causality the Descartes' problem: in what way do we exist in such a way that we are present in the world with our own extended body, simultaneously with by the fact that we have a certain inner experience? In other words, how *res cogitas* and *res exstensa* interact? From the scientific point of view, this is the question of how consciousness is related to the body, and can we generally say that this problem at least to some extent takes place?

The philosophy of consciousness is replete with the ontological basis of human existence versions: the relationship between consciousness and body. There are many concepts for solving this mind-body problem. But, they are all based on similar principles. Philosophers either recognize the dualism of substances (Descartes) or do not recognize it and develop a monistic doctrine in which one of the substances dominates.

Professor Jonathan Westphal proposed a method to understand the essence of the psychophysical problem that includes four propositions:

1. The mind is a nonphysical thing.
2. The body is a physical thing.
3. The mind and the body interact.
4. Physical and nonphysical things cannot interact.

It is tough to deny any of these four propositions. However, they cannot consistently be held to be true together. At least one of them must be false, and the attempt to show the exact way this plays out is the work of developing a solution to the mind-body problem (Westphal 2016, p. 19).

Phenomenology brings to this discussion the concept of corporeality, with its particular understanding of the body. Husserl proposed the body's concept, which separated the body (*Körper*) and the living body (*Leib*). The living body in the idea of both Husserl and his followers and critics (Sartre, Merleau-Ponty) did not become redundant. In the phenomenological concept, the body does not look like something separate from consciousness and mind. The living

body is the condition for the possibility of consciousness, which determines its presence. Husserl uniquely describes the body. On the one hand, it is a physical object. On the other, it is a condition for being able to come into contact with the world (Husserl, E. 1965. p. 93).

«It is deeply implicated in our relation to the world, in our relation to others, and in our self-relation, and its analysis consequently proves crucial for our understanding of the mind–world relation, for our understanding of the relation between self and other, and for our understanding of the mind-body relation» (Gallagher, S., & Zahavi, D. 2008. p. 135).

«It is not as if the phenomenological way to 'overcome' dualism is by retaining the distinction between mind and body and then simply getting rid of the mind. Rather, the notion of embodiment, the notion of an embodied mind or a minded body, is meant to replace the ordinary notions of mind and body, both of which are derivations and abstractions.» (Gallagher, S., & Zahavi, D. 2008. p. 135).

The concept of embodied mind goes beyond those four theses, suggested by Jonathan Westphal. The body is identified with the mind. The phenomenological concept of corporeality also bypasses the expression «a ghost in a machine» known among philosophers of consciousness. The idea of the embodied mind opens up some new views of the mind-body problem and creates several problems that require further development.

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LANGUAGE AS A FACTOR IN THE FORMATION OF ETHNIC IDENTITY

The profound social transformation that has taken place in recent decades in Ukraine has led to significant scientific interest in the processes of self-identification and especially ethnic self-determination. The main factors influencing the formation of ethnic identity include: language, culture, religion, socio-political, psychological characteristics, national idea (Sabodukha, 2005, p. 437). However, undoubtedly, language plays a dominant role, because it is the formation of national consciousness as an individual and the nation as a whole.

It is traditionally believed that the scientific approach to the study of the problem of language and nation began to take shape in the second half of the XIX century. based on the works of the founders of social psychology W. Wundt, G. Steinthal, L. Lazarus and their concepts of «psychology of nations», as well as the hypothesis of linguistic relativity E. Sepir - L. Wharf and O. Potebnia's provisions on the ethnodifferential role of language. However, the «linguistic and cultural» principle of identification was formulated by ancient Greek thinkers (it was believed that a person who does not speak Greek is a barbarian), and in the Middle Ages the idea of «folk language» as the basis of national identity became widespread. Later, the question of the relationship between language and state became relevant in the XVIII century, when the founder of the German school of romantic, Herder identified nationalism with nationality and proclaimed the German people an ethnic language community (Doncov, 1997, p. 75).

One of the most complete and well-argued modern theories that consider the influence of language on the formation of identity is the theory of J. Fishman. According to her, language is closely related to identity in three ways: indexal (language is associated with a particular culture, it formulates expressions and expresses the interests, assessments and worldview of culture), symbolic (language represents certain national (ethnic) groups) and the

attitude of some to whole. According to the scientist, the same societies can use different logic regarding ethnolinguistic identity depending on the historical period of development of their nation. At the initial stage of formation, the idea of language as the natural basis of the nation is more characteristic of society than in the period after the modernization of society, when constructivist views prevail (Fishman, 2005, p. 116–117).

Language can be a bright marker of identity for some people and not for others. In some ethnic communities, the loss of any ethnic feature, including language, does not lead to assimilation, but causes a kind of «disturbance of ethnic identity, which seeks out other symbols of ethnic heritage» (Kozlovets, 2009, p. 454).

There are two main approaches to the role of language as an ethnoconsolidating and ethnodifferentiating feature of identity formation. According to the first approach, there is an immanent connection between language and ethnic identity. Language connects an individual's personal identity with a group identity. According to K. Liebkind, this is facilitated by the fact that, first, language is of great importance for the individual as a tool for the name, the name of himself and the world around him; secondly, the upbringing of a child depends on language interaction; thirdly, language is one of the most striking characteristics of an ethnic group (Kozlovets, 2009, p. 454).

Representatives of another approach argue that language is not an essential component of ethnic identity. They agree that language can be an important component of ethnic identity, but that identity can «survive» the loss of the group's primary language. Therefore, it is necessary to distinguish between concepts such as «language use», «language competence» and «language identity».

Thus, ethnic identity is a complex socio-cultural phenomenon that combines personal, social and cultural aspects. Language is an important factor in the process of realizing ethnic unity. Further study of the place, role and significance of the ethnic factor in the life of modern society, as experience shows, is important not only for theoretical but also practical reasons.

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POST-TRUTH POLITICS AND ITS ACTUALIZATION IN THE SOCIETY OF MODERN DEMOCRACY: PHILOSOPHICAL AND SOCIAL REASONS

In the last anniversary report of the Club of Rome published in 2018, it is argued that the systemic crisis of the capitalist system is reflected, among other things, in the crisis of modern democracy. The authors of the report talk about deterioration of cases with civil rights, free and fair elections, freedom of thought and press, freedom of assembly and separation of powers, strengthening authoritarianism, tyranny, religious factor in political life. Another element of destabilization democracy they call social media and the Internet, which, among other things, spread «post-truth.»

The goal of our investigation is to clarify the conceptual dimension of the concept of «post-truth», post-truth politics, and find its epistemological, axiological and ontological foundations.

In its most general form, the concept of post-truth captures the blurring and diffusion of ideas about truth in public democratic discourse. «Post-truth» reflects not only the characteristics of public consciousness, but also social behavior.

In the social aspect, post-truth is a type of reality, the appearance of which was caused by modern information processes, the democratic nature of social communication, the mediatization of politics and the politicization of the media. In this sense, post-truth politics a person recognizes and acts as an absolute self-sufficient being (voluntarism). This space is distinguished by high polyphony, mainly opposing and conflicting.

In the epistemological aspect, the development of the concept of post-truth speaks of attempts to rethink the type of relationship between man and society, the «correspondence» of human ideas about reality to reality itself. Not being a direct opposition to truth, post-truth, however, moves away from the classical concepts of truth and the position of epistemological realism with its assertions of the objective existence of a reality that can be identified. In the concept of post-truth, realism and objectivism give way to postmodern, phenomenology, post-positivist definitions, which mark the cultural subjectivity of knowledge, the narrative of historical reality, and methodological pluralism. In this context, post-truth is closely related to the values of tolerance, absolute democratic freedom, and emotional connotations.

In the aspect of political science discussions regarding the permitted measure of freedom to express one's ideas and views, considered as «one's own truth» and certainty, there are conflicting positions. Some argue that the «post-truth» is justified by the democratic rights of citizens to have their own political voice and freedom of thought. This voice is rational and must be taken into account, even if it is alternative to expert political thought. Others see post-truth as an alternative to expert opinion and the establishment. They consider it a form of intellectual delusion and a sign of ignorance of most people; therefore, they propose limiting civic participation in politics. In this sense, post-truth politics offers an alternative truth, the truth that has certain evidence and an ontological justification, but which diverges from the normatively accepted «truth», or turns out to be a real probability, but does not withstand further systemic evidence; or is a probability that in principle cannot be refuted through its projectivity and subjectivity.

In the political and economic aspects, the onset of the «post-truth era» is associated with the dominant left-wing neoliberal ideology (post-democracy) and the dehumanized logic of financial capital. In this reality, conflicting trends converge in the search for and realization of alternative freedom and the apologia of unfreedom.

In the cultural and historical aspect, post-truth illuminates the problem of growing anthropogenicity, the so-called «subjective factor» in history, and the special motility of the current historical and cultural foundations. In the modus of agnosticism and anti-historicism, post-truth politics is a historical case of destructive trophy-type freedom.

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FASHION AS AN OBJECT OF SOCIO-PHILOSOPHICAL RESEARCH: ISSUES AND HEURISTIC PERSPECTIVES

Fashion is one of the phenomena of everyday life, which is often used in the process of explaining modern society. The concept of fashion, despite the long historical tradition of study, in the variability of current time requires constant refinement and understanding. Along with this, there are several problematic and still unresolved issues regarding fashion as an object of scientific research.

First, the phenomenon of fashion, despite its tangible influence in modern society, continues to be ignored and not considered worthy of in-depth research. It was noted by J. Lypovetsky, according to whom the study of fashion is in a state of crisis, and its characteristics are mostly satirical (Lypovetsky G. *L'Empire de l'éphémère: la mode et son destin dans les sociétés modernes*, Gallimard, 1991, 345 p).

Secondly, fashion remains an object of study in the context of cultural and historical research, as well as from the standpoint of social criticism and consumer culture. Thus there is still a need for philosophical research in fashion as a social phenomenon. Studies of fashion demonstrate its influence on the socialization and interaction of social groups in social stratification (G. Simmel), status maintenance (T. Veblen), collective selection (H. Blumer),

deindividuation (J. Baudrillard), the polarization of social fields (P. Bourdieu), which influences the choice of fashionable things. However, the available results of the above research do not establish the reason for the process of collective selection of a particular fashion thing at a particular time and in a certain space. The question of the individual's attitude to the fashion thing, which he uses in the process of social interaction, is not fully disclosed in socio-philosophical studies of fashion. So, it does not give sufficient grounds to say that the process of social interaction in the context of fashion items can be reduced to the mechanism of collective copying. That is why the study of fashion in the socio-philosophical context requires a more detailed study of the role of active structures in the formation of fashion preferences, as well as analysis of fashion from the standpoint of its procedurally, which when considering types of social interactions can contribute to new conclusions.

Third, fashion is currently associated more with only a few areas of its embodiment. These are the areas that exist for the embellishment and aestheticization of our lives: human clothing and jewelry. However, the circle in which fashion covers the spheres of our everyday life is much wider. A modern person often shows his commitment and positive attitude to a much larger number of practices and parts of everyday life that can be important to a large number of people in a short time. The methods that a person uses to spend their leisure time, choosing a particular professional orientation, arranging a medium in which some objects arouse interest and affection - their choice may be due to the functioning of fashion.

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PHILOSOPHY IN TODAY SOCIETY: NOWHERE PLACE?

At all times, philosophy has been called to perform a worldview function, to offer a person the reliable guidelines for life, to determine life priorities. Fulfilling these tasks has been the ideal of many philosophers since Antiquity. In modern world, however, the prevailing position is that the world, even in the form in which we try to present it in an objective sense, is still always an interpreted by a

subject. This complicates the tasks of orientation in such a world, challenges the philosophical knowledge which turns to be a problem.

It seems philosophy seems to be a burdensome for:

- ordinary people who are almost absorbed by their everyday concerns;
- political figures who represent society, speak and act on its behalf;
- intellectuals, specialists, experts.

Each of these groups has its own reasons to be wary or even hostile towards philosophy.

The first group is characterized by subjectivism, the main position of which in all its modifications can be expressed in the colloquial phrase «If I am right, I am always right, therefore everything should be based on my estimation and vision!» This principle is a generator of errors and «pluralism» of opinions, the truth of each of few people think about. From their point of view, philosophers cannot be considered serious people, they deserve only ridicule. In philosophical optics, the deeds and efforts of people are absurd and trivial when, people are not just immersed in everyday life worries, but mired in them.

The political authorities, which express the will of society, personify the interests and good of society, consider philosophy inappropriate. In fact, philosophers have brought into culture understanding of the useful and the useless associated with common good and community style of living. The inexpediency of philosophy is dictated by the fact that it raises the problem of a just and dignified social order.

Finally, the third social group, which does not like philosophy and philosophers, are specialists, representatives of specific areas of knowledge and activity. Philosophy has always tried to form a holistic and consistent knowledge about the world. But it is impossible to obtain such knowledge on the basis of a simple summation of the knowledge of specific sciences. This procedure would give rise to more questions than answers, since as the study of individual areas and the integration of different sciences, new problems arise like an avalanche. They do not like philosophers for the reason that they, philosophers, are engaged in useless business, empty, wasted questions that cannot be applied anywhere.

The formation and development of the information age is determined by specific social and cultural contradictions. On the one hand, new technologies contribute to material progress, increase the

degree of transparency of society, provide many opportunities for human self-realization. At the same time, the modern information age is marked by the global nature of crisis phenomena and negative trends in the impact of information technology. Democratic institutions and democratic ideology itself are experiencing a crisis. Preserving the features of democracy the politics and government of democracies are increasingly covered by the control of privileged elites and wealthy groups. With access to and extensive use of information and communication technologies, privileged elites can concentrate the full range of media influence. All this gives reason to fear the implementation in the near future of totalitarian methods of influence and management.

Our modern life greatly narrows the role and place of philosophy in social life. Philosophical reflection makes it possible to represent an ideal image of society, based on the modern concept of rationality, which comes from the project of the Enlightenment: each person, in ruling his own society, should rely on his mind, without alienating his right for the benefit of another person. New philosophical concepts and new manifestations of real, practical democracy can be based on democracy of competence, democracy of participation, associative democracy, which provides for social self-government on the basis of individual communities and other forms of social order.

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DAVID HUME'S THEORY OF JUSTICE

The subject of justice occupies an important place in Hume's political and moral philosophy. In his «Treatise on Human Nature», he links justice to the moral category of sympathy as the source for doing justice. Thus, Hume sees justice primarily as a moral virtue, combining moral theory with political, and thus laying down his project of practical philosophy. This view is shared by some researchers of Hume's work. For example, David Gauthier confirms the relation of justice and morality in Hume's moral and political thought: «arrangements may be expected to be useful to each

person; therefore they are just. These arrangements may also be expected to have beneficial consequences; therefore they receive moral approval, and justice is a virtue» [Gauthier D. Hume, contractarian / David Gauthier // *Social justice From Hume to Walzer* edited by David Boucher and Paul Kelly – London and New York, Routledge 1998. – p.37]. However, in his later work, «An Enquiry concerning the principles of morals», Hume departs from the idea that justice is based on sympathy. From now on, Hume's attention is focused on the principle of utility as a foundation in the justification of justice. The value of justice is determined by public utility now.

Another important problem that arises on the subject of justice is the circumstances of justice. Hume tries to substantiate them to establish the limits of the application of justice. He turns to a thought experiment, examining the negative arguments for setting limits on the application of justice, demonstrating the conditions under which people will ignore the observance of the rules of justice because it would be pointless to follow them in certain circumstances. According to him, the observance of the rules of justice is impossible in some situations, such as excessive wealth, scarcity, war and emergencies, as well as when a person encounters extremely generous, or extremely cruel and greedy people, or when dealing with a class of rational beings with mental and physical disabilities, or with animals, or during the punishment of criminals. It would be pointless to demand justice in such situations. In all other cases, justice plays an important role. Circumstances and living conditions of people are extremely important in the requirements of justice. Hume's theory of justice is based primarily on his empirical methodology because for him justice is primarily related to the empirical conditions of human life. Hardin draws our attention to this point: «Hume demonstrates that any notion of justice we might be committed to cannot simply be abstract or inferred entirely from reason or idealized circumstances» [Hardin, R. *David Hume: Moral and political theorist*. Oxford: Oxford University Press. 2007, - p. 140]. Hume's anti-rationalistic attitude can be seen in his conception of justice. Hardin underlines this point: «Hume's empiricism and naturalism (and by his lights his Newtonian stance) on these factors are forcefully represented by his discussion of the empirical circumstances of justice» [Hardin, R. *David Hume: Moral and political theorist*. Oxford: Oxford University Press. 2007, - p. 139]. Justice based on human and social conditions indicates Hume's empirical methodology.

For Hume, justice is an artificial virtue, because it does not arise from human nature, but agreements between people and their education. Hume calls these agreements «rules of justice», the main motive for following and following which are the interests of the people. However, they do not take the form of unlimited selfishness, which would lead to the destruction of society, but act as limited rules or laws of justice. At this point, there are some problems and contradictions. On the one hand, the observance of the rules of justice is a moral obligation, and as a result, moral people act under the principle of public utility. However, on the other hand, Hume argues that justice is an artificial virtue, and at the same time he argues that it is moral and stems from a sense of duty. Nevertheless, since justice is not connected with a natural motive, a sense of responsibility cannot lead to justice. This contradiction is pointed out by some authors who believe that «although Hume uses an anti-empirical and anti-rationalist methodology, he also appeals to rationalist decisions» [Slote, M., & LeBar, M. Justice as a virtue. In E. N. Zalta (Ed.), *The Stanford encyclopedia of philosophy* (Spring 2016 Ed.)].

According to Hume, the principles of justice apply primarily to economic relations in society, protecting people's private property, exchanging property by consent and performing promises. Humean laws of justice are in line with the rules of property. As John Rawls observes, «Hume's principles of justice are, in effect, largely principles for the regulation of economic production and competition between the members of civil society, as they pursue their economic interests» [Rawls, J. *Lectures on the history of political philosophy*. S. Freeman (Ed.). Cambridge, Mass.: Harvard University Press, 2007. – pp. 178-179]. For that reason, the state acts as a tool to support the observance of the rules of justice, which organize the own interests of each person under the principle of public utility.

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THE CONCEPT OF DRAMATIC MAN IN PHILOSOPHY JÓZEF TISCHNER

The philosophical concept of Józef Tischner, generally, extent the resultant of several important perspectives present in the philosophy of the twentieth century. Methodologically, Tischner seems to be embedded in post-Husserl phenomenology. However, apart from a few dissertations, he is not orthodoxly attached to this method. He often follows Paul Ricoeur and his hermeneutic concepts of interpretation. Two other perspectives are marked by the axiological works of Max Scheler and the Emmanuel Levinas philosophy of dialogue. The concept of the philosophy of drama has its origins in Tischner's polemical approach to the concept of Dasein proposed by Martin Heidegger. For this reason, Tischner will elaborate on the dialogical concepts. The effect of many years of work was the *Philosophy of Drama*. A work that has nothing to do with aesthetics. For Tischner, man is a dramatic being through his ethical aspect of existence. Tischner introduces two variants in the dramatic concept of man: tragic and heroic. Using dramatic terminology, he creates the concept of a human existing in the field of values towards another human being. Tischner analyzes not only the dialogical dimension of good or evil but also the consequences of human praxis introducing these values into the world of human surroundings. Tischner's concept is both an attempt at philosophical thinking from the depth of the metaphor set by Ricoeur and the creation of a model of man based on thinking from the depths of the Bible and contemporary challenges.

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DELEUZIAN CONCEPT OF THE MOVEMENT-IMAGE AS A CONSTITUTIVE FEATURE OF CINEMATOGRAPHIC MATTER

The conceptualization of cinematography might be presented in, at least, two ways: the first way implies the question of what is happening on the screen while the second one stems from the inner language of a given film that meets the question of how something is organized in the cinematographic matter. It is important to take into account the qualitative character of the last question, which allows to retain an autonomous aesthetic value of the cinematography and to avoid conceptual stratification in relation to which cinema appears to be the reflection (after-thought in a sense) of human reality. The problem of stratification becomes well understood through the factual explanations with references to various discourses (for instance, Lacanian discourse of desire as a central mechanism for portraying the cinematographic matter as something that consists of actors and situations). The Deleuzian approach is responsible for answering the question of how cinematographic matter appears to be constituted. He offers the classification of signs called images, which are manifested with help of technical means, that is, frame, shot (discrete fragments of cinematographic reality), and montage (a linking structure that contributes to the existence of the Whole). Deleuze lays down the notion of movement-image, which is of some help in the context of overcoming space/time dualism. Movement-image comes into existence via the acentral plan, that is to say, the realm of possibilities. Center-formation, which is brought by the process of interpretation, determines the types of the movement-image – perception-image, affection-image, and action-image. Cinematographic matter manifests itself within the circulation of images.

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RELIGIOUS EXPERIENCE IN THE DIGITAL AGE

In 2020, the experience of banning visits to churches became possible again for the first time after the atheistic propaganda of the Soviet era. Thus, the broadcasts of divine services and confessions were transferred to the online format, which fully corresponded to the demands of the time. But at the same time, the question arose about the authenticity of such a religious experience and about the collision of stable Christian doctrines with the rapidly changing flow of information and the era of digitalization in general.

The point is that two fundamentally different types of being collide - one that transforms and transforms empiricism by its nature, and one that does not transform, but is able to transform only the spirit. We must not forget that the rapid development of digital technologies is superimposed on other trends in a secularized society. The World Wide Web makes a person informationally almost omnipotent and this gives access to a huge number of sources at once. But does he want to find the Bible now that it can be installed as an application on one of his gadgets?

Ontological-metaphysical fear arises from the fact that the intangibility of God is almost equated with the intangibility of digitalization. You cannot touch the Internet, you cannot imagine its face. However, the Internet always gives an instant answer. Whereas the religious experience of communicating with God implies that the answer must be waited for, it must be recognized, interpreted, and a lesson must be learned from the answer. Simply put, it is perceived as irresponsibility from an intangible object. And this is along with the fact that Google is ready to give us an instant answer to any question, and messengers allow you to communicate with people without pretending to be physically present in your life. Through the prism of simulacra and the evidence base of the omnipotence of the Internet, along with the impotence and doubtful existence of God, we observe a shift in values towards a cult, in the center of which is the already intangible God of digitalization. And in

contrast to the physical world, which God created, the virtual world, created by the God of digitalization, is acting.

Sins in the era of transformation also went online and transformed into cybercrime. In order to commit adultery, it is enough to start an intimate correspondence with another user, and in order to steal money, you do not need to climb into your wallet, you can simply find out the card number or password.

Digitalization made it possible to pray and confess online, but along with this it gave rise to addictions and temptations, a person himself erected his own paradise, from which he was once expelled, but he only got Sodom and Gomor. Pilgrimages have become virtual temple tours. Physical convenience, which had previously nothing to do with the exercise of faith among Christians, now enveloped from head to toe. The church, which the atheist camp so loves to accuse of blindness and deafness to the voice of the times, accepted the challenge and found a way out. Live streaming of worship services has become a powerful response that has undeniably supported many of the parishioners. Transferring the physical experience of being in the church into a «remote religious experience», the thesis that God is everywhere and God in my home already borders on the thesis of an indifferent nihilist who puts on the mask of a believer - «God is in my soul.» And in this game, in which faith is not always genuine, the arguments for God and the arguments for digitalization are pitted against. What experience will a child choose who has not held a Bible in their hands but knows very well how to use a tablet?

Rather, one can imagine that the majority of society will go on a «crusade» for the sake of the Internet. After all, if we assume that people suddenly lose the Internet, then hysteria, mass suicides will immediately begin, some people will lose the opportunity to earn money, the majority will have mental disorders. And in order to return this convenience, people will be ready to crucify Christ again, literally or figuratively. It is quite possible that the temples, which were once used in the USSR for economic needs, will now become premises for hosting the servers of Silicon Valley.

What are we really dealing with? With the substitution of concepts, with a new ideology that leaves not so many options to choose from. How do you prevent an exception from becoming the rule? - This is what Christianity is facing today. All this is happening against the background of the fact that the Age of Enlightenment brought with it demands for evidence and arguments. The proof from God must be a miracle. Whereas the evidential force of the

digitalization era is its fruits. The same gifts of God as life and a sense of happiness, incredible stories from life itself, are perceived as nothing but a coincidence, another theory of probability.

And atheism seems to us to be an outdated and harmless form of opposition to religiosity, since the cult led by the implicit God of digitalization poses more serious threats to humanity, which cannot rejoice at the black box in its hands.

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HUMAN IDENTITY AS TRANSCENDENT IN IMMANENT

Man is capable of transcendence, of going beyond his own experience. But what are these limits? What identifies his self - consciousness, corporeality? Do not change the states of consciousness affect the essence of man himself? Will attempts to create a super-powerful «artificial intelligence» eventually lead to the devaluation of human consciousness? Isn't the human self lost in post-corporeality? Will a person be able to keep his ego under the pressure of genetic engineering? The list of these and related issues can be expanded, but the articulated above is enough to understand that the challenges of today are thrown to man himself, the existence of his identity. and that human identity is a problem rather than a given. Therefore, these issues are a kind of methodological focus in which modern philosophical discussions are refracted.

Currently, there are two, at first glance, opposite approaches to human identity: transcendent and communicative. The first is based on the fact that human identity exists through transcendence through a series of constant changes, through going beyond one's own boundaries. The second emphasizes a person's identity through communication. However, these approaches do not contradict, but rather complement each other. The fact is that in contrast to modern tradition, modern philosophy, according to J. Habermas, leaves the field of classical philosophy of consciousness, and the place of the subject of knowledge, which makes everything the subject of his

reflection, replaces communication, which is home to intersubjectivity and «life world» of man. To paraphrase K. Jaspers, we can say that communication is transcendence. Therefore, the individual identity, which emphasizes the first approach, is complemented by a collective identity, which is the focus of the second approach, because to reveal the immanent essence of man can only be through his communication with other people.

Now, the binary opposition transcendent-immanent has expanded to a kind of triad: immanent-transcendent-transcendent-in-immanent (A. Renaut). In fact, in the series immanent - transcendent - transcendent-in-immanent open immanence I acquires identity in the direction of the Other.

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DISCOURSES OF URBAN IDENTITY

Today we can note the interest of philosophers to the city and townspeople. Increasingly, philosophers turn to the topic of the role of man in urban space and the role of the city in human life. But besides the division into «urban space» and «urban community», it is necessary to understand how these 2 objects are combined.

And here we are talking about urban identity. Urban identity can be viewed from different perspectives. These positions are expressed in a variety of discourses, which unite and form the multifaceted nature of such an identity.

The discourse of identity develops «in various directions of scientific knowledge» (Diaghileva, 2013). Discourses of urban identity have «their own sources of construction and replenishment ..., techniques and methods of deployment» (Golovneva, 2014).

Researchers offer such discourses of urban identity as mythological, religious, artistic, philosophical, political (Golovneva, 2014), discourse of power (Nikolaeva, Troitskaya, 2020), discourse of a «city dweller», and national-ethnic discourse (Musiezdov, 2009).

Within the framework of the mythological discourse, «myths and mythologemes» about the city, about the places of the city, about the inhabitants of the city are revealed. Speaking about religious

discourse, it is necessary to focus on the diversity and difference of religious trends and religious places of the city, on the ways of relating to religion. Within the framework of artistic discourse, we are talking about demonstrating the attitude of citizens to various creative manifestations, in which their city is given a place. Speaking of political discourse, the city is revealed as a field of political activity. And within the framework of philosophical discourse, one must proceed from the «understanding of the city» in synthesis with world social processes and modern urban transformations.

Besides, the discourse of the «inhabitant of this city» is realized through the formation of an idea (sensation) of oneself as an inhabitant of a particular (one's) city. The «national-ethnic discourse» is based on the search for one's «national roots».

Urban identity is a topic of interdisciplinary research. Today, there are various reasons for the formation, features and functions of urban identity, as well as there are various approaches to the perception of urban identity, including in discourse, but the results still require systematization and structuring.

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TWO APPROACHES TO UNDERSTANDING COMMUNICATION: N. LUHMAN AND E. JOSSE

The modern world is characterized by rapid change of information. There are many channels of information transmission: from text messages to video calls in Skype. The problem of communication became especially acute after World Health Organization (WHO) declared a pandemic due to the detection of the COVID-19 virus in most countries of the world. However, if 2019 ended with optimism for the next decade, the events of the first quarter of 2020 quickly changed the course of events. As geopolitical tensions escalated, fires devastated Australia and Covid-19 engulfed Asia, then Europe and the Americas, leading to a pandemic. Within a few weeks, the coronavirus had turned into a global crisis that changed everyday life beyond recognition. People were deprived of the opportunity to communicate face to face, which led to a violation of their intersubjective space. Therefore, today the problem of forming a new communicative environment, ensuring the effective exchange of information between members of society is quite relevant.

In these theses I represent a comparison of two approaches to understanding communication, namely the theory of the German social philosopher N. Luhmann as a non-classical approach to the essence of communication and the approach of the French researcher E. Josse, who analyzes communicative interaction as a process.

N. Luhmann develops the opposite (extrasubjective) understanding of communication. As the author himself notes: «Human relations and social life itself are impossible without communication» (Luhmann N. Incredibility of communication / N. Luhmann // Problems of theoretical sociology. - St. Petersburg, 2000. - Issue. 3. - С. 43–54, p. 43), but he argues that «only communication can communicate» (Luhmann N. What is communication? / N. Luhmann // Sociological Journal. - 1995. - №5. - P. 114–125., p. 114). Luhmann does not agree that communication funds a person

as a subject of communication. After all, in his theory, it is not the subjects that communicate, but society. Sharing the scientific views of neurobiologists Francisco Varela and Umberto Maturana on the nature of living and social systems, Luhmann applies in his works the biological concept of «autopoiesis». Therefore, the main systemic characteristic of communication, the researcher identifies its autopoietic nature, that is the ability to self-organization, to dynamic fractal (self-similar) structuring and restructuring. Communication is a constitutive procedural operation, during which society is produced and reproduced as a system and differs from the environment (Luhmann N. Society as a social system / N. Luhmann; trans. with him. A. Antonovsky. - M: Publishing House «Logos», 2004. - 232 p., p. 72). Because communication generates communication, it includes three components: information, messages, understandings, which are interconnected, interdependent and do not exist outside of communication.

The modern approach to the concept of communication focuses on the fact that communication - it primarily involves the exchange of information through conversation, correspondence or by any other means. However, the French researcher E. Josse emphasizes that communication has a dual nature (property). On the one hand, the act of communication reveals the understanding, thoughts and feelings of the participants, and on the other - captures their forms of response. In view of this, for communication it is necessary to have two defining skills: a) listen carefully, perceive and understand the addressed messages; b) reflect this understanding, conveying their ideas and feelings to the interlocutor. Such communicative competencies are an integral part of everyday life and are the basis for information exchange and the formation on this basis of their own cognitive information system (Josse, 2019 Josse, E. (2019)). Nancy: European University of Lorraine. Retrieved from https://www.academia.edu/40203501/Les_techniques_de_communication_dans_la_relation_daide_psychologique._Notions_de_base [in French].).

The researcher also raises the issue of trust between interlocutors. In a world where the priority of values is losing force and interests are beginning to dominate, the problem of trust is becoming unquestionably relevant, especially in the context of the transformational dynamics of society. Trust as a conscious choice in a situation of uncertainty is a mechanism for calculating prospects, illustrating the process of harmonizing the motives of activity with

normative cultural standards. The basic sign of trust is the focus on the Other and the need for the Other, emphasizing the issues of interdependence, co-responsibility, coordination of interests in the horizons of understanding and understanding. Trust, interpreted as a space of free and open communication, reflects the semantic layer that is extremely valuable in the modern world as a landmark of humanity, value openness and coherence. In addition, it is much easier for the person we trust to open up and talk about their feelings and emotions. According to the researcher, one of the characteristics of trust is the ability to reduce feelings of loneliness. And especially in times of «self-isolation» a large part of people have a feeling of uselessness. Currently, one of the channels of communication is SMS-messages or ZOOM conferences, but as research and practice show, virtual communication is not able to replace a face-to-face meeting. Another negative consequence of communicating over the Internet is a digital overdose, which can cause depression and anxiety, because a person loses real contact with others.

If we compare the two approaches to the study of the concept of «communication», we can conclude that any communication inevitably becomes a communication about communication as such. The meaning of this statement is most fully revealed in the fact that only after starting communication, we are immediately faced with the need to interpret it and cannot remain unanswered in communication. This circumstance makes philosophy, as I. Kant noted, an internal affair of public use of reason, and it makes communication always open to questions in which it itself, through its own reality, goals, self-knowledge, comes to new questions.

Section 3

«HISTORY AND PHILOSOPHY OF SCIENCE»

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CONCIOUSNESS. DO WE MEAN THE SAME?..

«Consciousness as a field of scientific research, a topic for philosophical reasoning and discussion, as well as a ground for reflection for 'mere mortals' like me, remains relevant to this day and will remain so until the emergence of an unambiguous and comprehensive definition (although, history shows that sometimes a scientific fact is just a matter of time).

As is known, the problem of consciousness has been a stumbling block among scientists and philosophers for many years. I merely would like to add my vision of the problem to this variety of judgments, theories and concepts.

After reading a number of articles about different theories of the nature of consciousness, I increasingly doubt that they are talking about the same thing. One gets the impression that either not identical concepts are described, or no theory covers the whole picture. But here's what I find the most paradoxical: in fact, we (humanity) created a term, a word, a concept, roughly speaking, poked our finger at some phenomenon and now we're desperately trying to explain how it works, still not understanding unequivocally what that 'it' is.

If we consider some already proven phenomenon with a clear definition, then we can trace the pattern that the definition of this phenomenon is so unambiguous since all people perceive it in the same way. Let's look upon pain, for instance. If different people were asked to describe the experience of pain, before the term itself appeared in language, using gestures, facial expressions and language constructions, an outside observer would most likely conclude that they are talking about the same thing. In case of consciousness, comparing different theories and descriptions, such

an outside observer hardly realized that one concept appears in speech.

Apart from that, it is not always clear to me why exactly one theory cannot exist simultaneously with another. Take the problem of understanding consciousness among philosophers and neuroscientists for example. Some philosophers argue that consciousness cannot simply be brought to the work of brain neurons as this theory does not take the influence of language and culture on the formation of consciousness into account. I personally do not see any inconsistencies in these two points of view, now that it's generally accepted as a fact that the structure of the brain influences the formation of personal experience, just as personal experience at the physical level can change the 'brain architecture'. Consequently, neural connections are only a physical reflection of the very influence of language and culture, because, among other things, under its influence, these same neural connections were formed.

Furthermore, whether this is a desperate philosophers' attempt to maintain their position in this discussion, or simply the manifestation of critical thinking by questioning the authority of scientists, makes them constantly reject the physical aspect of the issue and concentrate on the linguistic and cultural one. But I really don't understand what stops these two opponents from making even an attempt to unite.

On the top of that, I see no reason to suppose that at some point of time philosophy may die out under the pressure of rapidly developing science. After all, if philosophy is truly philosophizing, its extinction would mean the extinction of all kinds of intelligent beings capable of that process.

To understand what precisely I'm inclining my reasoning to, let's imagine the following picture and draw the analogy: suppose that we are in a two-dimensional space, where there is a square - consciousness and many points - different theories of consciousness. In this case, none of these points is capable of full understanding what the subject of their study is, since none of them is in the view position of the figure as a whole. Therefore, these points need to either rotate around the square - to match all viewing angles, or take such an advantageous and absolute position, that is, in the center of the square, which would allow them to go around all its edges and corners at once. Perhaps this is exactly what we lack for a complete understanding of consciousness...

Section 4

«UKRAINIAN PHILOSOPHY»

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THE PROBLEM OF NATIONAL SELF-DETERMINATION IN THE LEGACY OF VOLODYMYR VYNNYCHENKO

One of the main features of philosophical, cultural and socio-political research of the late XIX - early XX centuries, there was a desire to realize the individual in its national origins. It is at this time that Ukrainian philosophical culture reflects a new level of existence, consciousness and self-awareness of several generations. The issue of national identity, awareness and understanding of their peculiarities among other peoples, is becoming extremely relevant and popular at this time. We can say that it was Lesya Ukrainka who first turned to this problem, whose words from a letter to M. Dragomanov about perceiving herself and her people not as pupils of Russian or Western European culture, but as a separate nation, have already become historical and textbook: "... we rejected the name 'Ukrainophiles', and we are simply called Ukrainians, because we are so, except for any «philes...» [3,p.86].

The modern existence of the Ukrainian nation is deeply rooted in the spiritual world of the national past, its traditions and history. The appeal to the past is due to the desire to find and open ways to improve our present in the name of the future. In this aspect, it seems productive to address the problem of national existence, which, along with issues of social inequality, disharmony of life occupies an important place in the work of V. Vynnychenko. The problem of the national, painful for both V. Vynnychenko and his contemporaries, has not lost its relevance today. The consolidating principle of any society, including Ukraine, is a national identity, ie a person's identification with a certain

community, its symbols, values, history, territory, culture, political and economic interests.

Reflecting on the essence of national feeling, the writer defined him in the «Diary» as «consciousness belonging to a certain group that has preserved itself so far by a certain amount of means (customs, language, religion, morality...)» [2,p.39]. Describing the motives for the desire for national independence, V. Vynnychenko in the monumental work «Renaissance of the Nation» describes the national feeling as «a great, secret, unexplained force of the human mind, called the human language instinct for life» [1, p.72]. National consciousness and love for one's nation is an extra-class, non-partisan, non-age-old, non-gender phenomenon. The writer sees the basis of national feeling in the unexplained and even mystical because of his invincibility love for the Motherland, for the native land.

It should be noted that V. Vynnychenko raises the problem of national self-determination to an existential level. Yes, in the novel «I want!» (1915) reproduces the process of birth of national consciousness, which saves the protagonist from human dissatisfaction with the world, himself, frustration in life, sadness and suicide attempts. Overcoming the existential crisis caused by the loss of life's landmarks is made possible by returning to our own Ukrainian origins, which means the need to defend our humiliated, offended nation, which is growing into an important life value. National self-determination provides a real life perspective, fills life with meaning, and the protagonist begins the path to his Ukrainian identity.

Among the journalistic legacy of the thinker, many articles, programs, and candid letters directly touched on the painful national question, in particular the situation of the Ukrainian people in Russia. In journalistic intelligence «What is our strength?» (1915), «An Open Letter to Russian Readers» (1913), «Pterodactyls» (1916), «Not Honest with All» (1920) and others, Vynnychenko criticized the hostile attitude to Ukraine, the Ukrainian question on the part of Russia, the Russian presses.

Historical experience shows that universal totalitarianism in the XX-th century forced a person to make a painful existential choice – separation from his nationality and, as a consequence, obtaining absurd relief, or physical and psychological destruction.

Thus, a characteristic feature of philosophical, journalistic and literary work of V. Vynnychenko is a combination of existential

and national characteristics of the individual. The national determines the existential in man, determining its essence (existence). Existential, in turn, is closely intertwined with issues of national identification, self-determination of the individual. In search of the meaning of life, a person sooner or later faces this problem and is forced to make a choice, the guarantee of the truth of which is the well-known principle of V. Vynnychenko «Honesty with yourself».

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ABOUT THE ILLOGICAL FACTORS OF CONSTRUCTION OF SCIENTIFIC THEORY IN THE KIEV SCHOOL OF PHILOSOPHY

It is known that the characteristic feature of the Kiev school of philosophy is scientificity, systematic research of key concepts and categories for scientific research, development of the so-called «logic of scientific research». This «logic of scientific research» presupposes the understanding of science as logic in the sense that it comprehends the laws of motion of things in the form of thought and creates a certain method of comprehending its object; on the basis of scientific theories special methods of cognition of certain objects are created, and in this sense any science is considered as applied logic (Kopnin, P.V. (1973). Dialectics as logic and the theory of knowledge. Moscow, Russian SFSR: «Science»). In this «logic of scientific cognition», reality correlates with logical constructions according to the Marxist principle of reflection, that is, thinking is considered a correct reflection of being, and therefore there is

nothing in thinking that is not in reality. However, the Kiev school of philosophy, along with logical laws, recognizes the existence of those factors in the process of conducting scientific research, which are defined as illogical. For example, according to Pavel Kopnin, who is the founder of the Kiev school of philosophy, these illogical factors of scientific research play an important role in the process of constructing scientific theory.

In general, the construction of scientific theory is considered by Pavel Kopnin to be the goal of scientific research, and he calls facts a necessary precondition for its creation. The fact is defined by him as a form of human cognition, which has some degree of reliability (Kopnin, P.V. (1961). *Dialectics as logic*. Kiev, Ukraine: State Political Publishing House of the Ukrainian SSR). It is obvious that the search for new facts and their description should be purposeful and conscious (Копнин, 1962), that is, the goal must be set. Another representative of the Kiev school of philosophy, Oleksiy Yatsenko, points out that if goal-setting is considered not only as «ideal goal-setting in consciousness» but as «real goal-setting in extra-objective-sensory activity,» it becomes clear that goals arise not only from rational knowledge of reality, but also from the will, desires and feelings (Yatsenko, A.I. (1977). *Goal setting and ideals*. Kiev, Ukraine: Naukova Dumka, p. 17). Will, purposefulness, emotional disposition and, thus, conviction in one's rightness, according to Pavel Kopnin, includes faith. That is, through faith, knowledge acquires subjectivity, so faith is a mediator between knowledge and the results of its implementation in the theoretical construction (Kopnin, P.V. (1961). *Dialectics as logic*. Kiev, Ukraine: State Political Publishing House of the Ukrainian SSR).

In the process of constructing a scientific theory the scientific imagination is also important. The moment of imagination includes essentially a hypothesis. After all, any abstraction, because it reveals a certain property of the object, is in some sense an imagination. The scientific imagination arises from the need for a comprehensive reflection of the subject, knowledge of its properties and patterns and takes the form of assumptions in the hypothesis, and is often put forward intuitively. Although the purpose of the scientific imagination is to know the subject as it really is, but it is creative (Kopnin, P.V. (1961). *Dialectics as logic*. Kiev, Ukraine: State Political Publishing House of the Ukrainian SSR).

The concept of creativity, according to the representative of the Kiev school of philosophy Maria Zlotina, is the opposite not only of

«standard activity» but also of «chaotically arbitrary activity», i.e. that activity in which there are no standards at all: «... Creativity acts as a process of resolving the dialectical contradiction of freedom and necessity: creativity is a free activity governed by objective laws» (Zlotina, M.L. (2004). General laws of development and the principle of reflection. Kiev, Ukraine: Institute of Philosophy. G.S. Pans; Institute of Sophiology, p. 36-37). That is, creativity as an objective process necessarily combines freedom and necessity, so that reality becomes «not some abstract, but concrete necessity», which is determined by the essence and conditions of its development. Accordingly, the criteria of creativity are always specific: «Something new as a result of creativity is something new that belongs to the sphere of completely concrete essence» (Zlotina, M.L. (2004). General laws of development and the principle of reflection. Kiev, Ukraine: Institute of Philosophy. G.S. Pans; Institute of Sophiology, p. 36-37). The scientific imagination is also limited in its essence: it makes sense as long as it leads to knowledge of the real properties and patterns of the objective world, and as soon as it goes beyond this limit, it ceases to be a scientific imagination (Kopnin, P.V. (1962). Hypothesis and cognition of reality. Kiev, Ukraine: State Political Publishing House of the Ukrainian SSR). Thus, the imagination, along with faith, in science are not an end in themselves, but important means of construction and development of a reliable scientific theory.

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ON THE QUESTION OF THE STRATEGY OF UKRAINIAN CULTURAL POLICY

Culture is not a luxury that begins after basic needs have been met. Culture is not limited to such material heritage as museums and exhibition space, culture is about a way to preserve the human image and human face. The Culture is second nature, in the language of Hegel. Culture is a necessary component of state strategy. Culture is about values and norms, about human capital

and dialogue, about the social contract and the success story of the country.

And the sphere of culture is a window of opportunity for a meaningful cultural policy that promotes and confirms the status of subjectivity in the international arena. The sphere of culture is the basis for the formation of human personality and an indicator of the development of society. Based on the above values, we believe that the level of development of society depends on the development of culture, in the bosom of which should be formulated social contract.

It is important for us scientists to speak the language of facts, to be within the limits of conceptual certainty. Accordingly, before moving on to understanding culture as a component of humanitarian security, we must define the concept of the «culture». According to researchers, there are more than 600 of its definitions and interpretations. Such a wide variety of definitions is due to the fact that culture is relevant to almost every discipline in the humanities. Thus, within the encyclopedic vocabulary, culture is considered as an interdisciplinary discipline and defined in such sections of scientific knowledge as cultural anthropology, sociology, social psychology, the social sciences, politics and economics (according to the encyclopedia «Britannica» [The concept of «culture». - [Electronic resource]. - URL: <https://www.britannica.com/topic/culture>]), therefore, culture permeates all spheres of social life, because it is always about norms and values, about intellect and spirituality, about the formation of Man («self-made Person»). Among all the definitions, we bring to your attention the definition proposed at the World Conference on Cultural Policy held under the auspices of UNESCO (1982).

According to which, «culture is a set of characteristic material, spiritual, intellectual and emotional features of society, which includes not only different arts, but also lifestyle, basic rules of human existence, values, traditions and beliefs» (Popovych MV Essay on the history of culture of Ukraine. - K., 1998. - 728 p. - [Electronic resource]. - URL: <http://litopys.org.ua/popovych/narys.htm>, p. 3). Thus, culture covers the spheres of material and spiritual, intellectual principles, science, art and way of life. Culture forms a view of the world, a system of values and beliefs and contributes to the cultivation of personal beginnings in man.

Culture is about beliefs and practices that determine the way of thinking and models of interaction with the world, oneself and others.

Accordingly, «the subject of the theory and history of culture is a 'cultural man'«, ie a thinking person who improves in the process of his personal formation. Culture is the way of existence of homo sapiens in this world. We adapt to the natural environment and «complete» the world and ourselves through thinking, creativity, creativity. Thus, culture with its objectively reproduced «second nature», socially adapted personality («man is a social being endowed with reason», Aristotle), with its norms, values, beliefs give us the opportunity to exist meaningfully, implementing a life program. Such other socially significant spheres of our life as politics, economics, law-making are tools, a form that still needs to be filled with content, meanings and values, which are precisely focused in the field of culture.

Thus, the semantic definiteness of the concept of culture is not limited to its material achievements, art, etc., it covers issues of self-identity, values and norms that determine our existence. Back in 1919, Mykhailo Hrushevsky formulated the question «who are we and where are we going?», The answer to which acquires its full meaning in the concept of «national culture» of each country and nation. By «nation» we mean a community of people of different ethnic backgrounds, united by a cultural and political core, who are citizens of their state (within which they acquire their rights and freedoms), united by a national idea, a common social contract. « It is a political organization in the form of a state, united by a «social contract» and a «national idea.»

Understanding the concept of «nation», we must acquaint you with the figure of Vyacheslav Lypynsky and his concept of the Ukrainian political nation, based on the territorial principle. The essence of which is set out in the work «Letters to the brothers-farmers». We must unite around the «national idea», unite around the ideological constant, this idea became the starting point for Vyacheslav Lypynsky (1882-1931), a native of the Polish nobility, a student of Jagiellonian and Geneva universities, Ukrainian historian, sociologist, an ideologue of the conservative-monarchist direction of socio-political thought, who recognized himself as a Ukrainian. In «Letters to the Brothers-Farmers» (Lypynsky V. Letters to the brothers-farmers. On the idea and organization of Ukrainian monarchism. Written in 1919-1926 - [Electronic resource]. - URL: http://shron2.chtyvo.org.ua/Lypynskyi_Viacheslav/Lysty_do_Brativ-Khliborobiv_pro_ideiu_i_organizatsiiu_ukrainskoho_monarkhizmu.pdf], the researcher clearly stated the need to create a Ukrainian

political nation based on the territorial principle. If we lose statehood, territory, we will inevitably lose language. «The fate of the nation is determined by the leading strata» - the aristocracy, the elite, which is «an active minority, not a passive majority of the state and the nation» (Lypynsky V. Letters to the brothers-farmers. On the idea and organization of Ukrainian monarchism. Written in 1919-1926 - [Electronic resource]. - URL: http://shron2.chtyvo.org.ua/Lypynskyi_Viacheslav/Lysty_do_Brativ-Khliborobiv_pro_ideiu_i_organizatsiiu_ukrainskoho_monarkhizmu.pdf). The intelligentsia must formulate a «national idea.» Without this, a «nation», «cultural and national integrity» cannot be formed. Only their own state, built by the Ukrainian nation on its ethnographic territory, will save it from economic disintegration and bloody anarchy (Lipinsky V. Ham and Japheth. - L.: Postup, 1928. - 30 p. - [Electronic resource]. - URL:

http://shron1.chtyvo.org.ua/Lypynskyi_Viacheslav/Kham_i_Yafet.pdf). No one will build the Ukrainian State if we do not build it for ourselves, and no one will make a nation for us if we do not want to be a nation ourselves. As Mykhailo Hrushevsky rightly and sometimes prophetically pointed out, the Ukrainian people belong to the European family, but must refrain from borrowing any model of state development. We have to go our own way. This should be Ukraine's strategy. After all, nations are not born, but become through blood, culture, through the pain of conscious state formation. At one time M. Hrushevsky spoke about the most important duty - the duty to be a citizen, Ukrainians must show their «Spartan sense of duty» (Hrushevsky M., Who are the Ukrainians and what they want, 1917 - [Electronic resource]. - URL: http://shron2.chtyvo.org.ua/Hrushevskyi/Khto_taki_ukraintsi_i_choho_vony_khochut_zb.pdf). We must be worthy of the times in which we live.

We must cultivate respect for cultural heritage. Fight for the values of the civilized world. Learn to live by the rules. The ultimate beneficiary of such responsibility should be ourselves, not international organizations, missions, decisions. Nobody will do this work for us. We have to go this way on our own. We must realize that only culture opens to us the world of spiritual values, becomes a refuge in times of crisis, in times of uncertainty. For qualitative progress in the issues of humanitarian policy of Ukraine, it is necessary to unite the efforts of the political establishment, experts and the public environment.

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**PROBLEMS OF SPIRITUALITY IN THE PHILOSOPHY OF
STEPAN YARMUS**

The relevance of the study of spirituality of the Ukrainians is due to a new type of postmodern culture which is characterized by the lack of a single universal model and prediction of decline provided that certain ways of development are not found. The immediate task of philosophy is to prevent a man from losing his own cultural identity which is concentrated in the spirituality of people.

Among the scholars who studied the problems of spirituality of the Ukrainian people, it is worth mentioning Anatoliy Kolodny who in his scientific work «The World of Scientific Research of S. Yarmus» emphasized the special philosophical thinking of this scientist in the context of his anthropological views.

Stepan Onysymovych Yarmus (1925 - 2015) – a Ukrainian-Canadian philosopher, theologian and church figure, an author of significant scientific works, including monographs and articles on philosophical anthropology, theology and history of the Ukrainian Church. S. Yarmus studied, in particular, the issue of «spirituality and Christian values in the minds of the Ukrainians of mainland Ukraine and of the diaspora», guided by the statement of B. Spinoza «Non ridere, non lugere, neque detestari, sed intelligere».

Stepan Yarmus reveals the peculiarities of spirituality of the Ukrainians in his works «Spirituality of the Ukrainian people» and «Cordocentrism - the foundation of the Ukrainian spirituality and philosophy» in which he reflects on the issue of experience and faith of the Ukrainians in historical, religious and cultural aspects, highlights the role of paganism and Christianity in the Ukrainian philosophy of cordocentrism.

While analyzing the philosophy of S. Yarmus, it is necessary to distinguish the study of two phenomena: 1) the positive, according to the philosopher, phenomenon of «Byzantinization» as a special formation of the Ukrainian culture and 2) the negative phenomenon for the Ukrainian spirituality – «homo sovieticus». The philosopher

derives the concept of psychological and geographical foundations of the spiritual orientation of an ancient Ukrainian, expressed in the concepts of «Danube» and «iriy» (Yarmus, S. (1983) Dukhovist' ukrayins'koho narodu: korotkyy oriyentatsiynyy narys. [Spirituality of the Ukrainian people: a brief orientational survey]. URL: <https://diasporiana.org.ua/religiya/6487-yarmus-s-o-duhovist-ukrayinskogo-narodu/> [in Ukrainian]).

An important research topic in S. Yarmus's philosophy is the role of the Ukrainian identity in the formation of the diaspora in Canada. The scholar reveals the meaning of the spiritual life of emigrants as «populist radicalism» and «culturalism» as well as highlights the religious experience of Ukrainians in the context of philosophical anthropology.

S. Yarmus emphasizes the importance of preserving the spirituality of the Ukrainian people thanks to their historical experience. In his philosophy he covers the basic concept of «spirituality» as an activity of human spirit with the ideals of faith, hope, love and goodness, analyzes the problem of «loss of a Ukrainian man» (as defined by M. Shlemkevych) in modern culture (Shlemkevych, M. (1954) Zahublena ukrayins'ka lyudyna [The Lost Ukrainian Man]. URL: <https://diasporiana.org.ua/ideologiya/296-shlemkevich-m-zagublena-ukrayinska-lyudyna/> [in Ukrainian]).

Thus, the spirituality of the Ukrainian people is a rather complex phenomenon in philosophy that has a long history: pre-Christian times, the Princely period, the Cossacks, the activities of fraternities, Kyiv-Mohyla and Cyril-Methodius brothers, the contribution of modern figures, etc. The Ukrainian spirituality was created by strong-minded individuals (Yarmus, S. (1983) Dukhovist' ukrayins'koho narodu: korotkyy oriyentatsiynyy narys. [Spirituality of the Ukrainian people: a brief orientational survey]. URL: <https://diasporiana.org.ua/religiya/6487-yarmus-s-o-duhovist-ukrayinskogo-narodu/> [in Ukrainian]).

Our modern society abandons traditions, does not know what to do and where to look for spirituality. Today it is extremely important to protect a man from the so-called «robbery» and prevent the imposition of the idea of «three fraternal peoples» in order to preserve their unique spirituality without imposing the values of other cultures.

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PHILOSOPHICAL AND LEGAL THOUGHTS IN MODERN UKRAINE: OBJECTIVE AND SUBJECTIVE FACTORS

In the 90s of the 20th century, the philosophy of law in Ukraine revived as a full-fledged area of law research. Some jurists and philosophers of the Soviet era also engaged in the philosophical understanding of the law, but most of them did so, institutionally, within ideologically permissible limits. Soviet theory of law, as Western jurists aptly point out, is a «Soviet legal philosophy» that developed under the influence of Marxist-Leninist philosophy. Methodological pluralism of modern Ukrainian jurisprudence as a trend of its development and in general objective preconditions made possible the revival of the classical philosophical and legal approach in modern Ukraine.

Philosophical understanding of law in Ukraine is closely linked with the understanding and formation of Ukrainian statehood. The gradual democratization of society after Soviet Ukraine, liberation from the ideological yoke, the desire for independence, and later gained in the early 1990s, the statehood of Ukraine - these and other socio-political realities are reflected in law, in particular, in some legal documents full of philosophical and legal content. Thus, the concept of «independence of Ukraine», which, reflects the concept of «freedom» of the nation to express its state, in official documents is reflected in the definition of «state sovereignty of Ukraine» as «sovereignty, independence, completeness, and indivisibility of power within its territory.» (Declaration of State Sovereignty of Ukraine; July 16, 1990). In turn, «sovereignty» characterizes the ability of the state, exercising power, to have, create, and protect their rights, legislation. With this in mind, the Declaration enshrined the provision that Ukraine «ensures the supremacy of the Constitution and laws of the Republic on its territory.»

The processes of state formation and the formation of legal consciousness in Ukraine have necessitated recourse to science, including law. Derived from the foundations of the general theory of law, political and legal doctrines, political and legal concepts were

enshrined in state-building and legal documents. Thus, if the Constitution of the USSR of 1976 enshrined that in the USSR (later in the «State of Ukraine»), «all its bodies act based on legality», then the draft of a new constitution. Later the Constitution of Ukraine in 1996 enshrined that «Ukraine is a sovereign and independent, democratic, social, legal state», and that «the principle of the rule of law is recognized and operates in Ukraine.» The implementation of these and other provisions posed practical tasks and questions: what is the «rule of law», «human rights», what is the difference between the concepts of «rule of right» and «rule of law», and finally again what is «law»? It was natural, therefore, to turn to the philosophy of law, for which the problems of distinguishing and the relationship between right and law were objectively decisive.

The philosophy of law suddenly became practical and necessary. It is worth noting that in Ukraine it did not have to develop from scratch. The works of some modern and pre-revolutionary Ukrainian philosophers and jurists, modern Ukrainian jurists, and philosophers made it possible and necessary to turn to the philosophy of law to solve pressing problems of state formation in Ukraine, building Ukraine as a social state governed by the rule of law. In my opinion, the philosophy of law has never been so relevant in Ukraine, and as science has not had better than now, the ideological prerequisites for self-development. To date, questions of the dynamics and results of this process have come to the fore.

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TRENDS IN THE DYNAMICS OF VALUES IN MODERN UKRAINIAN SOCIETY

«The urgency of this presentation consists in the fact that modern Ukrainian society is in the process of transformation in which political and economic opportunities for society are developing. This in turn changes the motivation of people, and as a result, is the changing of values. New generations of Ukraine fall into a situation of collision of old and new rules and ways of life. This work aims to analyze why the traditional values that prevail in our society do not correlate with

Ukraine's Euro-Atlantic aspirations. Also, it may help to discover the phenomenon of modern revolutions, because values-based clashes serve as one of the causes of the outbreak of several revolutions with pro-democratic expectations.

A postmodern age is characterized by the coexistence of diverse cultural and philosophical systems and offset value transformation. Throughout Ukrainian society, the space for a growing part of the population gains increasing importance of freedom of expression and political participation. During the XXI century, a process of rethinking the fundamentals of the value system of a democratic culture with its values and rights has become the main vector of development for the whole European continent. So modern democratic systems have led and continue to lead to the transformed views and religious beliefs that affect fertility, gender roles, and sexual norms, and in turn, give rise to social requirements related to the democratization of institutions (Inglehart, R., Abramson, P.(1995). *Value Change in Global Perspective*, Ann Arbor, Michigan, USA: University of Michigan Press]. But this is not the only consequence. The change of values creates other social changes, thereby challenging many social systems.

I use published works on modernization theory, empirical materials of sociological institutions, and modern articles devoted to value-based, religious, and transformation themes as primary sources. Religious values were understood as a base part of the traditional values in published works. Also the analysis of different scientific approaches helped to conclude that values are transforming throughout the history of Ukraine. Each new stage of socio-economic development requires the expansion of existing cultural boundaries. Moreover, the researchers such as Marx, Weber, Bell, Huntington, and Inglehart mention that value changes occur in the same period with socio-economic transformation (Inglehart, R. (1997). *Modernization and Postmodernization*, Princeton, New Jersey, USA: Princeton University Press]. And in this presentation I will show the correlation between socio-economic aspects and values that Ukrainians prefer.

The paper proposes to use both general scientific and special sociological methods for the research of value change. It will be presented by a secondary analysis and statistical analysis of data. The empirical part is planned to be based on World Values Survey (World Values Survey. Retrieved from <https://www.worldvaluessurvey.org/wvs.jsp>). These reviews cover

the unusually wide range of values of variables. So, this source allows analyzing the public opinion in different countries which are in different political and socio-economic situations.

Thus, in this proposed review of value change in modern social theories, special attention is paid to the approach of Inglehart. It revealed the issue of measuring the dynamics of values, the movement towards post-materialistic values and democratic culture, but also with correlation to traditional values (Norris, P., Inglehart, R. (2005). *Sacred and Secular: Religion and Politics Worldwide*, Cambridge, United Kingdom: Cambridge University Press]. Consideration of these theories is based on aspects of their actualization according to the post-socialist realities.

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**KYIV PHILOSOPHICAL SCHOOL AS A SUBJECT OF
AUTOBIOGRAPHICAL RECONSTRUCTIONS OF ITS CREATORS
IN PROJECTS ON ORAL HISTORY OF PHILOSOPHY**

Kyiv philosophical school of the second half of the 20th century is one of the topical subjects of the historical and philosophical study of the history of a modern national Ukrainian philosophical tradition. It became a famous innovative academic project of directors of the Institute of Philosophy of the Academy of Sciences of the Ukrainian SSR P. Kopnin (1962-1968) and V. Shynkaruk (1968-2001), and also of a generation of Ukrainian philosophers of the sixties as one of the first domestic academic micromodels-prototypes of open society of the post-Stalin era. A very wide and controversial set of its definitions and characteristics suggests the need to study this phenomenon both as a scientific and a socio-cultural one using little-studied primary sources.

Among their list certainly stands out a number of the final autobiographical reconstructions of the well-known creators of this school, first of all the ones of academicians S. Krymskyi, M. Popovych, V. Horskyi and their colleague P. Yolon, which were received in independent Ukraine in T. Chaika's first domestic project on the oral history of philosophy, namely «The Philosophers' Oral

Histories». No less noticeable number of interviews, conducted by X. Zborovska, A. Khelufi and their fellows from the Student Society of Oral History of Philosophy of Taras Shevchenko National University of Kyiv from 2016 to the present, opened to us a new list of such reconstructions, first of all the ones of Y. Golovakha, Y. Stratii, M. Kashuba and S. Proleev.

Their analysis, as well as the examination of project on the oral history of philosophers of I. Golybovykh from Ilya Mechnikov National University of Odessa, allowed us to distinguish three regional-urban circles of spatial conditionality of all known oral memories of the Ukrainian SSR philosophers: 1. Central Ukrainian circle with the center in Kyiv, 2. Western Ukrainian circle with the center in Lviv, 3. South Ukrainian circle with the center in Odessa. The first two of them are decisive for the origin of the Kyiv philosophical school. The first one is represented by the four mentioned T. Chaika's interviews and two interviews of the said Student Society with Y. Golovakha and S. Proleev, which are mainly graduates of Kyiv State University and long-term employees of the recollected institute.

The second circle is represented by three interviews of the said Student Society and its colleagues from some Lviv universities with the graduates of the Lviv State University and employees of both Lviv institutions and the mentioned institute M. Kashuba and Y. Stratii. Almost all of these sources jointly revealed the conduct of their autobiographical narratives in three basic plans: 1. self-analysis of personal forming from childhood to adulthood in the circle of family and friends, 2. comprehension in detail of the educational and scientific process in the Ukrainian SSR and the role of themselves and their colleagues from Kyiv philosophical school in it, 3. assessment of the influence of socio-cultural contexts, in particular the socio-political situation in the Soviet Ukraine, the USSR and the world, in the second half of the 20th century.

A series of our studies on the history of this school, including articles «Personal Dimensions of the Kyiv Philosophical School and its Images through the Voices of Memory» (2020) and «Socio-Political Image of the Kyiv Philosophical School: from Internal Resistance to Open Attitude» (2020), shows that it was the leading ideological and organizational academic-institute capital's center of institutionalizing of the national Ukrainian philosophic tradition in the second half of the 20th century. It is significant that said prominent members of this school jointly covered in the inflorescence of their

personal visions of it not only scientific, but also socio-political, spiritual and international aspects of its image.

The Kyiv philosophical school contributed to the Ukrainian national revival and the establishment of the state independence of Ukraine, given the role of the Institute of Philosophy of the Academy of Sciences of the Ukrainian SSR as one of the few prototypes of modern civil society in the Soviet Ukraine with its: democracy, opposition to xenophobia, primarily to anti-Semitism and Ukrainophobia, resistance to official dogmatization of state ideology. This school conducted direct and indirect scientific dialogues with prominent scholars and scientific institutions of both the Eastern and Western blocs as participants in the global geopolitical confrontation or the Cold War and was the main center of such philosophical relations in the Ukrainian SSR in the 20th century.

The Kyiv philosophical school was one of the famous academic centers of the Ukrainian human rights movement. Well-known Ukrainian dissident philosophers V. Lisovyi and Y. Pronyuk, arrested employees of the repressed by the Soviet authorities in 1972 Department of History of Philosophy of Ukraine of the mentioned institute, were active distributors of samizdat and Soviet «prisoners of conscience». This school became the main successor of the demolished by the Stalinist regime «philosophical front of the Shot Reaissance and originally developed the European vector of its tragic scientific progress.

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THE METHODOLOGICAL PROBLEMS OF NATURAL SCIENCES IN THE INTERDISCIPLINARY RESEARCHES OF THE KYIV WORLDVIEW-EPISTEMOLOGICAL SCHOOL IN THE SOVIET PERIOD

The methodological problems of natural sciences in the interdisciplinary researches of the Kyiv worldview-epistemological school in the soviet period

The philosophical problems of natural sciences the active start study since the early 60`s of the twentieth century. It was period,

when representatives of the Kyiv worldview-epistemological school perfectly and thoroughly developing methodological issues related to science, among them: study of the relationship between the categories of dialectics in the process of identifying natural phenomena and the development of natural sciences (V. Lutai, V. Pavlov, V. Bosenko, M. Duchenko), attempts are made to express some questions of the marxist-leninist theory of reflection in matrix form (G. Vdovichenko, V. Perederii), epistemological principles of planning the development of natural sciences are studied (O. Shugailin, E. Garikov). In the soviet period the published a number of articles, in which the ideas of the historical approach to the analysis of scientific knowledge develop and are being develop the problems of methodological science, a considerable amount of material on the history of natural science is used.

In the 60's and 70's, scientists of the Kyiv school of philosophy M. Kovantsov, O. Kedrovskiy, S. Vsekhsviatskiy, V. Kolodiazhnyi, V. Shovkoplias and etc. work intensively on methodological problems of specific natural sciences, including modern physics, cybernetics, mathematics, cosmogony, biology, and psychology. During these years, ideas about the possibility of expressing important provisions of dialectical logic in mathematical form are actively developing (O. Shugailin), reveals the significance for modern natural science of such philosophical categories as imaginary relations, descriptions, problems of inexhaustibility of matter, the meaning of the concepts «biosphere» and «noosphere», the biogeochemical concept of «living matter» (N. Kostyuk), the correlation of functional and substrate research methods is considered (V. Lutai), discussion issues of motion problems and its forms are considered (M. Bulatov, V. Bosenko).

Also, scientists of the Kyiv School of Worldview and Epistemology, working intensively on the development of epistemological and logical problems of natural science, in particular, explore issues the form of natural science knowledge (I. Bychko, V. Pavlov), on the relationship between epistemology and ontology (V. Lutai), on the expression of dialectical logic in matrix form (O. Shugailin). Discussion issues of quantum mechanics, theories relativity, modern atomism, gravity, cybernetics are being developed (E. Zharikov, V. Lysychkin), the problems of modern biology and physiology of higher nervous activity (M. Logvin), related problems of biology and sociology (A. Horak), the problem «summary» in the

philosophy and biology (P. Bobrovsky), issues of neovitalism and mechanism (N. Kostyuk).

In general, the study of the problems of the theory of knowledge and methodology of science is experiencing a significant rise in the 60-70's. In this time the intensive study of such problems as modern genetics and some questions of methodology is conducted (T. Martynenko), the essence of life from some positions of the biophysical aspect of its coverage (N. Kostyuk), about the place of cybernetics in the system of sciences (V. Shovkoplias). Based on the relationship between philosophy and natural sciences, the definition of the subject of philosophy is given (P. Dishleviy, V. Lutay, O. Zhmudsky, G. Ivanov), the propose a new method systematization category of dialectic materialism, in which the importance is given to the data of physiology of higher nervous activity and some other natural sciences, the problems of psychophysiology of color are raised, (M. Vovchik-Blatikna, V. Budkov), the reflection of the singular and the general in perception is investigated (I. Gvozdyk), an attempt is made to philosophically analyze the problem of determining the subject of mathematics (P. Samorodnytsky), correlation of dynamic and statistical regularities in dialectical determinism (V. Perederiy), epistemological roots of misconceptions in biology are considered (O. Yatsenko, P. Gupalo).

In the early 70's to the forefront of the study of philosophical problems of natural science there is a great direction on a variety of branches: the discussion as method of scientific knowledge, category of causality and method of explanation (A. Sheiko, V. Pavlov), research of the history of the question of scientific prediction (K. Rudenko), philosophical aspects of the quasiclassical direction of higher energy physics (V. Kostev), philosophical substantiation of mathematical constructivism (V. Romanenko), the objective meaning of the concepts of descriptive geometry and her role in cognition (P. Dolynsky), the place and nature of contemplation in mathematics (V. Shevtsov), the distinction between logical-mathematical and empirical sciences (S. Vasiliev). The logical-methodological problems of application of the system-structural method in natural science (T. Pikashova, V. Kostyuk, I. Semenov, I. Voloshko, V. Ryzhko), philosophical problems of biology (N. Depenchuk, N. Goncharenko) are investigated, questions of methodology in the works of Ukrainian physiologists (I. Ogorodnik), the nature of scientific reflection as a basis for convergence of sociology and cybernetics (A. Górak), the question of the correlation of objective

and subjective in physical knowledge (L. Ozadovska), the problem of expediency in the concept neovitalism (T. Pikashova), the methodological significance of mental modeling in modern physics (V. Kostev), the relationship between the concepts of «law» and «principle» in the system of natural science knowledge (I. Ogorodnik).

Thus, we can say that scientific research did take place in Soviet Ukraine, as evidenced by the formation and development of the Kyiv worldview and epistemological school. And the scientific preferences, thematic advantages of the publications of scientists of this school, their scientific ideas and intelligence are very important for today's science.

Section 5

«LOGIC. THEORY OF ARGUMENTATION. RHETORIC»

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APPLYING MODES OF ARGUMENTATION ON FINANCIAL MARKETS

We can distinguish verbal, visual and sound modes among the structural components of multimodal argumentation. Interpretation of visual arguments depending on the context of use, as well as their support by verbal components can be demonstrated on the example of financial markets. An investor makes a decision depending on the interpretation of the technical information provided by stock exchange, which is also supported by verbal messages relevant at some time. The use of verbal and visual components can be seen on financial markets. Verbal arguments are presented as textual information provided by the exchange, while visual ones as graphs, images, visual structure (windows, tabs, etc.).

It is necessary to conduct two types of analysis – fundamental and technical –for successful transactions with financial assets. Fundamental analysis involves studying the characteristics of a particular asset, usually presented as text on project websites, social networks and professional forums. Its analysis is reduced to the study of verbal arguments that are put forward to support the thesis, their relationship and the schemes in which they are presented.

Technical analysis involves studying the behavior of the price of a particular asset for past periods (days, weeks, months, etc.) to predict the future rate. The tools of technical analysis are indicators presented on the stock exchange in the form of visual images, graphs and lines. All these tools help to assess the current situation, predict the future behavior of the asset and decide whether to open or close a position.

The use of both verbal and nonverbal arguments is embodied in various areas of human activity, including financial markets. The use

of more than one mode of argumentation at the same time contributes to more effective persuasion, which is the goal of the argumentative process.

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CONFRONTATION WITH EXTERNAL THREATS: IQ, EQ, SQ

Modern information and psychological influence increases the possibilities of manipulating consciousness and creates a number of threats to the individual. The information becomes a prerequisite and a necessary component of the actions of each subject in the political sphere and helps to achieve certain goals and influence on the system of human values. Thinking processes give a person the opportunity to develop. We should resist to external threats and be more independent in our types of intellect.

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BETWEEN LOGIC, PHILOSOPHY OF LANGUAGE AND HISTORY OF PHILOSOPHY: SOME CONSIDERATIONS ON MODERN STUDIES OF HEGELIAN THEORY OF REFERENCE

Nowadays we may have already noticed a relatively new trend in academic studies in history of philosophy. The trend I am referring to can be described as a mixture of the common doxographic study and actualization of the investigated philosophy in the light of ongoing discussions in philosophy. Such twofold approach became particularly popular among the scholars of modern philosophy and Hegel studies is not an exception from the general trend (Brandom 2019) (Bykova, Westphal 2020) (for more details on how this trend affects modern studies see my review on (Bykova, Westphal 2020): (Davidenko 2021)).

The aim of these theses is to perform a brief investigation into one of the clearest examples of how a modern study in history of philosophy can combine both doxographic, actualizing and interdisciplinary approaches by investigating Katharina Dulckeit's paper «Language, Objects, and the Missing Link: Toward a Hegelean Theory of Reference» (Dulckeit 2006). In this study author's main aim is to scrutinize Hegel's theory of reference in the light of the discussion in analytic philosophy (especially logicians, scholars in philosophy of language and epistemologists) between supporters of Description Theory of Reference, the Causal Theory of Reference, and theories of Direct Reference. By this investigation I would like to accomplish two goals: 1) demonstrate the particular example of a contemporary study in history of philosophy; 2) emphasize the potential fruitfulness of addressing the history of modern philosophy in contemporary studies and discussions in analytical philosophy of language and logic.

The paper starts with placing the problem of reference (classic, indeed, for philosophy of language) in a broader epistemological context. Dulckeit stresses that only a well-grounded theory of reference that makes to establish and clarify the crucial link between objects and words may prevent us from epistemological skepticism. After that three most popular sets of theories of reference are sketched out in this context. According to Dulckeit (Dulckeit 2006: 145) description theories of reference (exhibited here by Russell's one) implicitly entail the view that language is self-referential (as it is believed to determine reference with meaning that itself is a concept presented by virtue of words) and thus fail to establish a link between words and objects. Establishing a theory of a «genuine reference» (according to which words would refer to something outside the language itself) has become a goal for causal theories of reference (exhibited here primarily by Kripke's one). Kripke's and the like theories actually combine two theories: theories of reference borrowing and reference fixing or grounding (the last one actually aims to explain the way, in which the name links to an object). However, as Dulckeit claims, classical causal reference theorists never made it to actually explain the way of grounding a reference rather tending to simply state it as a fact. Due to the stated peculiarity of most classical causal theories, they remained problematic (just like description theories) in the most crucial point for any theory of reference: explaining the way of fixing a reference (as via explaining the conditions under which such fixing is possible,

they face the so-called qua-problem) (Dulckeit 2006: 152). In the course of following argumentation Dulckeit poses multiple arguments that stress what she thinks is the key problem for both description and causal theories of reference: they presuppose the initial link between words and objects instead of explaining it (each, as investigation shows, does it either with or without conceptual content involved, yet they both in the end remain problematic). Finally, by investigation of theories of direct reference she concludes that they also fail to the qua-problem and remain incomplete (Dulckeit 2006: 153-154).

Having examined those three kinds of theories of reference that arise in analytic philosophy of language and epistemology and quite persuasively shown their inner incompleteness Dulckeit comes to a conclusion that all of the problems those theories face are grounded in the basic assumptions of analytic philosophy. Those assumptions, she claims, generally are multiple dualisms, that result in the setups where the parties to the distinction (i. e. words and objects) become mutually exclusive (Dulckeit 2006: 155), and only having left those dualistic assumptions aside we may hope to create a complete and functional theory of reference. Dulckeit points that in order to make up a functional and complete theory of reference we should accept Hegelean notion of mediation. By adopting that concept, we would be able to take the particular object (as an individual one) not as an opposite to the concept (universal properties of an object), but as a first result from it (Dulckeit 2006: 159). Thus, we could establish a relation between the concept and the object avoiding the qua-problem while considering them as mutually determined and concrete. By means of that we may, Dulckeit claims, assure and establish the referential link by changing our basic view of the concept and object of experience to the one, according to which they would mediate each other (here Dulckeit clearly addresses Hegelean concept of an object of experience as opposed to object-as-it-is; the last is the type of an object discussed by the mentioned theorists) (Dulckeit 2006: 160).

To sum up, as I hope it was clearly shown here, Dulckeit's paper definitely presents a relatively new kind of study in history of philosophy that combines a study itself with actualization and brilliantly exhibits the potential fruitfulness of such an approach not only for actualizing the modern philosophy but also in the perspective of benefiting the ongoing discussions in philosophy.

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SOME ISSUES ON VIOLATION OF THE PRINCIPLE OF SUFFICIENT REASON FOR THE PURPOSE OF POLITICAL MANIPULATION

Nowadays there is a huge amount of information, that can be reliable and not reliable, true and false. The XXI century is characterized by the fact that in order of manipulate and gain benefits some social groups of people distort information, disrupting the laws of logic on purpose, particularly the Principle of sufficient reason for the purpose of manipulation.

The aim of our thesis is to show some historical facts of political manipulations, which have as their foundation the violation of the Principle of sufficient reason.

The originality of the work is in representation of manipulations committed violating one of the main rules of logic.

Assignments of the paper:

- A) Characterize the notion of the Principle of sufficient reason.
- B) Review the historic occasion of March 23, 2003 as an example of violating of the Principle of sufficient reason.
- C) Give an example of arguments, used in the course of USA presidential elections, 2020.

D) Draw conclusions concerning using of the violation of the Principle of sufficient reason for political manipulation.

The Principle of sufficient reason is presented as follows: «Only a statement that is sufficiently substantiated should be considered credible» [4]. The Principle of sufficient reason ensures the validity and credibility of our thinking. Thoughts must be internally intertwined, follow from each other, justify each other. The provision acquires logical force when sufficient reason for its reliability are given. An opinion is recognized as true only when it is proved. The Principle of sufficient reason prohibits the recognition of the truth of an opinion without evidence [5].

Politics (from Greek. *politike* - the art of governing the state) - relations that include subordination, domination, conflict and struggle between groups, classes, nations, population sections, stratum and individuals (domestic policy) and states (foreign policy) for the reason of conquest or achievement of power, its maintenance, organization and use [2]. The aim of politics is to fight for resources, but this competition does not necessarily involve physical influence, and the conquest of something can be done by the media. Manipulation with people is possible by misleading them, and it is able to use only by convincing them in absolute veracity of statement of the person who wishes to take possession of certain resources. In our opinion, this method of political struggle is completely illegal, so we believe that we need to do everything possible to ensure the providing of reliable information to people.

To cite an instance historical example, on March 20, 2003, an hour and a half after the 48-hour ultimatum launched by President Bush, US and Allied countries military action against Iraq began to overthrow Saddam Hussein's government. Following the end of hostilities, the head of the investigation in the Britain's involvement in the Iraq military campaign, former chief diplomat Sir John Chilcott released a long-awaited report on Wednesday (July 6th). In 2003 decision of USA to invade in Iraq was based on incorrect intelligence data and on «absolutely inadequate» planning [3].

Another example is the US elections in 2020. After counting the votes, it was determined that Joe Biden had won, but Donald Trump began to accuse his opponent on falsification in order to slander with a view to mislead people and raise public protests. Subsequently, the fact of falsifications was not confirmed, but the unrest in the crowd has already begun and has led to a negative impact on both sides of the conflict.

Thus, violating the Principle of sufficient reason is one of the methods of political influence. Analyzing the historical example of the US invasion in Iraq, we can see a clear example of political manipulation based on mistakes in human thinking, expressed by violation of the laws of logic. The presence of nuclear and chemical weapons in Iraq was one of the main reasons for the military operation. Weapons of mass destruction and evidence of a nuclear program in Iraq were not found. This is a concrete example of political manipulation based on the violation of the Principle of sufficient reason to seize power. It is believed that these actions were provoked in order to gain control over oil sources in Iraq. Also, the following historical fact confirms the method of struggle for power based on the violation of the logical law on the example of the presidential election in the United States in 2020. Since the fact of falsifications was not confirmed, there was a deliberate use of a violation of the Principle of sufficient reason to continue the political struggle. As a result, we can say that nowadays such violation is an effective method of the political manipulations, maybe not fair, but quite popular. Therefore, an important task is to convey to people the laws of logic in order to avoid unreasonable actions.

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THE HISTORICAL PERSPECTIVE OF THE LOGICAL SYNTAX

Analysis of the logical syntax by means of the history of logic is an extremely important and challenging task, which makes it possible to expand the expressive possibilities of the language of logical theory and to increase its cognitive resources.

The logical syntax studies the relationship between linguistic signs (names, expressions and their combinations) in a structure of the logical theory. It substantiates a rules for statement construction of the logical structure. The rules of the logical syntax is a way of statement formulation. Ignorance of these rules and inability to apply them in the practice of reasoning leads to a low logical culture of thinking, the manifestations of which are uncritical citational thinking, inability to create concepts, build and develop new scientific theories. These negative consequences have a destructive effect on the state of theory and theoretical thinking. For that reason, logical syntax plays an important role in the development of the language of theory.

From the nowadays perspective, we can distinguish two historical styles of logical syntax: the grammatical and the mathematical styles. The first one imitates the grammatical style of thought expression and the second one takes as a model it's mathematical style. Using the grammatical technique for sentence construction, a grammatical subject as a logical subject and a grammatical predicate as a logical predicate are combined into one whole – a statement of the subjective predicative structure that can be expressed in a two-member declarative sentence. The grammatical style of logical syntax involves constructing and reading thoughts from left to right or, in other words, from the grammatical subject to the grammatical predicate.

Applying the mathematical technique for sentence construction, the term as a logical subject and a predicate as a logical predicate are combined into a coherent statement, which is expressed by the term and the formula in the first-order logic. Instead of the grammatical perspective, the mathematical style of logical syntax

offers a slightly different perspective of thinking, which involves sentence construction from right to left – from the term as an argument to the predicate as the function.

Historical styles of logical syntax are concretized in its historical types. There are three historical types of logical syntax – the Aristotle's subjective predicative syntax, the Hegel's definitive specificative syntax and the Frege's propositional functional syntax. The Aristotle's subjective predicative syntax contains a model of a subject-predicate statement structure and the rules of its construction. The subject of the subject-predicate statement structure or SP-structure, is the result of connection the logical predicate with the subject of the statement as the logical subject in the way that imitates the grammatical style. G. Hegel's definitive specificative syntax, in turn, contains a model of assertion of a definitive specificative structure and a rules of its construction. The definitive specificative structure of the statement or DS-structure is the result of attribution the predicate as a general, special, or singular to subject of a statement as a general, special, or singular by imitating the grammatical style. As we can see, the grammatical style of the logical syntax functions in the context of both subject-predicate and definitive specificative types of the logical syntax.

G. Frege's propositional functional syntax contains the model of the propositional functional structure and the rules of its construction. The propositional functional statement structure or PF-structure is the result of attributing the function to an argument of the statement in the way that imitates the mathematical style. Therefore, the mathematical style of the logical syntax functions only in the context of propositional functional syntax.

It is possible to establish intelligent interaction between historical styles and types of logical syntax as its alternatives by constructing a modified subjective predicative syntax using the method of ascent from the abstract to the concrete. It can be realized by means of two related definitive specifications as consecutive stages of transition from the abstract to the concrete or, in other words, from the elementary grammatical form to the propositional function and then from the propositional function to the modified grammatical form.

In the modified subjective predicative syntax the simple subjective and predicative terms acquire the status of complex ones. Now their extended structure contains the propositional function, which is included in the elementary grammatical formula. The modified subjective predicative structure or MSP-structure is the result of

attribution the complex predicative term as the logical predicate and propositional function to the complex subjective term as the logical subject and the subjective term by imitating both grammatical and mathematical styles.

Modified subjective predicative syntax is the syntax of the logic of communication of historical logics as an informational interaction between the Aristotle's subjective predicative syntax and Frege's propositional functional syntax on the basis of Hegel's definitive specificative syntax. Therefore, it can provide some kind of communication between the logical theories of continental and analytical philosophy.

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THE CORRELATION OF SOCIOLOGY AND LOGIC

While studying logic as an important discipline in mastering the sociological field of knowledge, it is important and interesting to clarify the relationship between logic and sociology, as, in my opinion, it constitutes the part of understanding the science of logic and sociological knowledge.

Let us define the object and subject of logic.

The object of study of the science of logic as part of the philosophical understanding of the world is human thinking in unity with language (thought and speech activity), although human thinking is studied by other sciences - psychology, sociology, social psychology, artificial intelligence etc. [1].

«The subject of logic has always been and remains the language as a means of cognition and cognition itself, as it is carried out in language and by means of language ...» (A. Zinoviev).

Taking into account the variety of modern research of logic, we define the subject of the science of logic as follows: logic is a science of universal forms and laws of rational thinking, ways and kinds of reasoning, conditions for achieving their truth and construction of formal (symbolic) models of this arguments [1].

Logic makes extensive use of formalization and formalized languages [4];

Logic indicates which considerations (mental constructions) are correct and which ones are not.

Formal logic studies logical forms and formal as well as logical laws of thought construction [4];

Logical conclusions are of a necessary, objective, inevitable, obligatory nature [4].

Thinking and consciousness are a function of the brain and reflect the processes and phenomena of the objective world; this reflection is realised with the help of sensations, perceptions, ideas, memory, reasoning [4];

Thinking is an indirect and generalized reflection of reality, and it is represented in logical forms of concepts, judgments, inferences [4];

With the help of mental activity and thinking it is possible to comprehend such aspects of the real world, which cannot be revealed by only sensory forms of reflection of reality.

The criteria of truth are practice, experience, beauty, moral norms, logical consistency, usefulness, success, etc. Thought is expressed by sound, written or other signs, symbols of both natural and artificial language [4];

Let us consider the subject and object of sociology.

The object of sociology is social reality (society, social institutions, social communities, etc.), and the subject of sociology is the object considered through the prism of a certain concept, structure, system of views and so on.

The subject of sociology is the essential features and relationships of the object of research, cognition of which is necessary to solve theoretical and practical problems. The subject of research assumes the object, but does not coincide with it. The subject of the sociological research is determined by the properties of the object and the nature of the problems facing sociologists, the level of scientific knowledge and means of cognition inherent to them [5].

In the sociological field of knowledge even the sociology of thinking is distinguished. It studies thinking and its development over time.

Sociological thinking is a professional manifestation of social thinking, its special form determined by the professional and scientific activity of such a specialist as a sociologist [2].

Logical thinking is the comparison of opinions and their connection for appropriate conclusions [3].

A sociologist is not able to control sociological thinking without controlling logical thinking. Building relationships of cause and effect, involving hypotheses and turning them into theories, studying of a particular topic requires mastering of logic and patterns of logical thinking. Moreover, some scholars violating academic integrity may use sophism and paralogisms to mislead. In order to prevent such violations, manifestations of academic dishonesty, it is necessary, firstly, to know about them, understand their essence, and, secondly, to be able to prove their deceptiveness or ineligibility.

Logical knowledge is interdisciplinary. This fact allows us to conclude that logic and sociology have quite definite and obvious commonalities.

The compatible aspects of sociology and logic are to be summarized as follows:

1. Handling the concept of «thinking» and «reasoning».
2. Sociological thinking is based on the logical thinking, as the latter describes and explains the rational construction of relationships of cause and effect, the construction entrusted with the rational achievement of the sociological value of meanings.
3. Rational mastery of the sociological field of knowledge is possible only by mastering the laws of logical and correct thinking.
4. A sociologist cannot control sociological thinking without controlling logical thinking.

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EXPLORING SCIENTIFIC CONTROVERSY FROM AN ARGUMENTATIVE VIEW

Maurice A. Finocchiaro is one of the argumentation scholars who use the tools of informal logic for analysis and evaluation of scientific controversies. He presented the historical-textual and the meta-argumentation approaches, which were based on empirical investigations.

His first project is a type of empirical approaches which aim was the formulation of normative, evaluative, descriptive, analytical and explanatory principles. The second project is presented as an approach to logic and argumentation theory studied arguments such as pragmatic, comparative, empirical, historical, naturalist, and both normative and descriptive. It is close to Toulmin's idea of applied logic.

Finocchiaro in his works presents two types of database. The first involves the selection of some important texts of the past, containing interesting argumentation. For example, it includes Plato's Republic, Thomas Aquinas's Summa Theologica or Charles Darwin's Origin of Species. Also, Finocchiaro points out, that argumentation scholars could use works other than classic, for example, the collections of judicial opinions by the United States Supreme Court or the World Court in The Hague. Also, scholars should create a database consisting of reconstructed arguments from the selected texts. These can be the protagonist arguments as well as antagonist ones. The reconstructed arguments are a true database within Finocchiaro's historical and empirical approaches.

Based on such a vision of the database, in a collection of papers and books written over three decades, Finocchiaro examined some

famous texts which have been historically influential and have become classics and perennially interesting. There were John Stuart Mill's essay *On Liberty*, Mill's book *The Subjection of Women*, David Hume's *Dialogues concerning Natural Religion*, Galileo's *Dialogue on the Two Chief World Systems*, Ptolemaic and Copernican etc among them.

Finocchiaro's methodology is based on four principles. His position can be determined as historical-textual, dialectical, interpretative, and self-referential. The historical-textual principle means that scholar takes attention to a precise reconstruction of the arguments considered not only the select texts of the past, but the context in which they occur. The dialectical principle concerns the argumentative side of the controversies from some historical texts. The interpretative principle is related to Finocchiaro's theoretical views on arguments in scientific controversies.

The final methodological principle is self-referentiality. It refers to the intention to apply the above-mentioned methodological principles together.

According to the historical-textual approach, the first step of research is the reconstruction controversy in the texts of the past from different domains (philosophy, science, politics, jurisprudence etc), keeping in mind the relevant information about arguers involved in the dispute, historical context, and peculiarities of the controversy. Finally, scholars can receive the database of reconstructed arguments. The second step is the evaluation of the reconstructed arguments and the argumentative aspects of the controversy in general.

What evaluation methods does Finocchiaro propose? What techniques can argumentation scholars use for determining whether a particular instance of reconstructed argument is good or bad? As Finocchiaro states, there are six relevant methods, namely method of alternative conclusion, active evaluation, *ad hominem* argument, method of counterexample, principle of charity, and explanation of error in reasoning.

For example, the method of alternative conclusion could be used to show that a conclusion of an argument does not follow from its premises because another different conclusion follows instead. The term alternative conclusion means that this conclusion and the original one conflicts. Active evaluation is the procedure of testing inferential relationships among propositions within a reconstructed argument. *Ad hominem* argument is not meant the present-day

informal fallacy. It is meant in the 17th-century sense. Later, Finocchiaro proposed the method of meta-argumentation based on the updated principle of interpretation and evaluation. This method Finocchiaro used within his meta-argumentation approach.

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THE INTERCONNECTION BETWEEN LOGIC AND RHETORIC: THE SCIENTIFIC ASPECT

In the European context, logic and rhetoric as sciences and academic disciplines have a very long history. At the stage of formation of these disciplines, their connection was manifested primarily in the object of study, which was the argumentation in its various manifestations.

Within logic as a science from the very beginning, the logical form was singled out as the original abstraction, which largely determined the further success of formal logic. Rhetoric, in contrast to logic, did not initially clearly define the original abstraction, its development took place within two conceptual frameworks: modes of persuasion (logos, ethos and pathos) and sections of rhetoric that model oratory activity (invention, disposition, eloquence, memory, action).

In the current view, interest in logic and rhetoric as disciplines is primarily due to their applied aspect, as they focus on the development and improvement of communicative competencies that are important in various types of theoretical and practical activities (science, business, advertising, law, etc.). Therefore, various trainings on the development of skills of analysis and construction of good reasoning (informal logic) and preparation and presentation of persuasive speeches (rhetoric) are very popular.

The rapid development of logic, especially informal, and rhetoric in the applied aspect exacerbates the scientific aspect in the interaction of these sciences and disciplines. This aspect is manifested primarily in the question of the conceptual core of these disciplines. After all, in contrast to formal logic, in which the concept of logical form was fundamental, in informal logic other concepts and criteria of good reasoning come to the fore (for example, the

argument scheme, the structure of argumentation, etc.). In rhetoric, a single conceptual framework was absent throughout its development. At the current state, in the rapid development of information technology, artificial intelligence, online communication the scientific aspect of the interconnection between logic and rhetoric is important to establish those conceptual provisions that are the background for integrating the intension of these disciplines in the study of argumentation in both formal and informal constructions. Further development of the scientific aspect of the interconnection between logic and rhetoric will help build both a general theory of argumentation and in the issues of argumentative processes in various activities.

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THOUGHT EXPERIMENT AS ONE OF THE ARGUMENTS IN THE ANALYTICAL PHILOSOPHY OF CONSCIOUSNESS

The purpose of the article is to analyze one of the main arguments against Derek Perebum's «free will» and conduct a critical analysis of its components. The idea consists of 4 imaginary situations, from the most fantastic to the closest to reality. During the analysis and presentation of the considered problem, methodological bases of research became the theory of argumentation, heuristics, critical thinking, hermeneutic analysis. Interest in the study of the «theory of consciousness» has not abated for several decades. Each time a wave of discussions is rising, especially on the phenomenon of «freedom of will,» which is one aspect of this broad field. Since this problem is not studied deeply enough in our scientific community, I chose this author and his argument given the exciting and unconventional approach to this topic. The argument itself also focuses on one of the most common areas - compatibility, which combines determinism and free will. The «experiment» itself provides for changes in one (rarely - several) properties of our world so that we can trace the changes that will cause this modification. Such an act works with possible worlds, and the main criterion is the reachability of this changed world from our world. All 4 cases are

reduced to manipulation; each of them appeals to intuition at the expense of how much a person is morally responsible for their actions in connection with external influences. All 4 cases lead us to another argument, which can be formulated as follows: a decision-making agent can take responsibility if he has full control over his past and that there are no phenomena that can unpredictably affect decision-making.

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JUSTIFICATION BY PLAUSIBLE ARGUMENTS

Our goal is to present a tool for justifying decision-making under uncertainty. We will describe the conditions of accepting the conclusions of plausible arguments that are used for such decision-making. The peculiarity of plausible arguments is that applying the inference rules to their premises may not be the last step in justifying their conclusions, so in their acceptance. The result may depend on other arguments also.

Before applying inference rules, it is necessary to establish that premises are good. They are good in the sense that they have sufficient strength. The transition from the premises to the conclusion is successful if and only if it is determined by the inference rule that also has sufficient strength. Of course, the essential question is about the reason for assigning some initial strength to the premises and the inference rule. The strength of the premises is based on some evidence. And the strength of the rule of inference depends on its backing (Toulmin, 1964). And the final strengths of premises and inference rules of an argument depend on its interaction with other arguments.

To present a procedure of justification of conclusions, we will use specific semantics (Pollock, 2010). Its key concept is the degree of justification of premises and inference rules («inference-schemes»). This semantics contains the rules for calculating the degree of justification of the argument conclusion starting with assigning numerical values to the premises and inference rules.

All three components of the plausible argument - premises, inference rule, and conclusion - are defeasible. For example, a successful attack on an inference rule demonstrates that its application has exceptions. So we need additional semantic rules for calculating the degrees of justification of conclusions. The propose is to add functions that assign appropriate weights to premises and inference rules.

We hope that the presented tool of analysis and evaluation of plausible arguments shows how it is possible to think correctly and make decisions in conditions that cause doubt.

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WHAT CAN LOGIC GIVE TO COGNITIVE SCIENCE?

Logic is an important scientific domain every scientist need to study. The ability to deduce correctly and analyze the results is crucial for scientists in any field; otherwise, the outcomes can become subjective beliefs, and not objective conclusions. Moreover, the research work itself must be logically presented. Therefore, the ability to build logical arguments and defend them is very important for any scientist.

However, can Logic be more in help then just in study of inferences derived from the premises and argument construction? How can Logic improve and enrich a Cognitive domain? To answer this question let us see what logic have already done and what it can give in future.

Nowadays, the non-monotonic logics are widely used in AI technologies. The logic-based techniques are one of the most popular directions in robotics. They can be divided at Symbolic and Sub-symbolic approaches. The first one includes knowledge

representation (working with description and modal logics), reasoning (like fuzzy and non-monotonic logics) and verification theories. The second one pay more attention to neuro-symbolic computation, logical constraints and differentiable reasoning useful for machine learning (see Calegari, 2020).

Nevertheless, logic can do much more. On the one hand, Logic, as a normative science, offers its unique methodology. It can be used, for instance, in cognitive linguistics to help to analyze and synthesis the speech into the artificial language. The logical tree method is the most suitable for this kind of transformation, because it makes it easier to subordinate some words to others, and thus achieve hierarchical grouping. Moreover, it removes the ambiguity of natural language (see Schubert, 2014).

On the other hand, Logic can expand the thematic field of Cognitive Science. For example, logical systems can serve as models of one's logical competence, the study of which brings logical study closer to cognitive psychology. As it was shown by recent researches, logical competence precedes language competence, and is of great importance for human's cognitive abilities. For instance, children (aged from 3 to 5 years old) could themselves come without explanation, to the understanding of the disjunctive syllogism (see Mody, 2016). Therefore, it should be studied logic and cognitive science together.

To conclude, we may say that after all, logic can enrich cognitive research by (1) complementing the problematics of the field, and (2) providing its own methodology and techniques to elaborate the *modus operandi* that already take place in a cognitive research.

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SILENCE AS AN ARGUMENT IN JUSTIFYING THE LEGITIMACY OF MARRIAGE

Every time I turn to silence as an argument in my scientific research, I discover new aspects of it. In my works, I considered silence as an argument in legal argumentation, its role as a kind of deception in the mentioned argumentation, the relationship of volitional, metalinguistic, argumentative functions in legal argumentation, analyzed the logical aspect of the difficulty of interpreting the term «qualified silence of the legislator», analyzed the role of silence in the argumentative schemes of reasoning and action strategies of groups as social units. However, I am not the only one who is interested in the role of silence as an argument. The argumentative function of silence has been studied by many scholars, including J. Lange, D. Walton, C. Stephens, M. Duncan, M. Ephratt, T. McGrew, H. Khatchadourian, Z. Milstead, and others.

In these abstract, I want to share my thoughts on another, in my opinion, an important aspect of silence in the process of implementing its argumentative function. It is a question of silence as an argument in substantiation of the legitimacy of marriage or as a component of the ground of non-recognition of legitimacy of marriage in marriage ceremonies of certain traditions.

Recently, the media discussed an interview that the famous American presenter Oprah Winfrey gave to the Duke and Duchess of Sussex. «Rev Mark Edwards had called for clarity after claims made by the Duchess of Sussex in her interview with Oprah have caused confusion» (MailOnline // URL: <http://bit.do/fQn6P>). It was about that «Meghan told Oprah that 3 days before official ceremony, they married privately. But experts questioned legality of the claim saying witnesses had to be present». The fact is that a Church of England wedding is carried out in accordance with the rules set out in the «Guidebook for The Clergy» (2015). These strict rules require witnesses (at least two witnesses) to be present during the marriage ceremony. «Two or more witnesses must be present at the marriage. There is no restriction on the number of witnesses, nor is there an

age limit but they must be able to understand what is taking place and testify if necessary as to what they have seen and heard» (Guidebook for The Clergy, 2015. – P. 6). The public must have unrestricted access to the place where the marriage ceremony takes place to be able to raise reasonable objections to the marriage. As for Meghan's words in the mentioned interview with Oprah Winfrey, the above source said: «Prince Harry and Meghan Markle's 'garden wedding' was no more than a 'private conversation' with the Archbishop of Canterbury, a vicar who investigated the matter has claimed».

In the tradition of the considered marriage ceremony, the priest who is given the right to perform the rite asks everyone present on the ceremony if they have anything against the marriage. Those present may, through silence, announce their consent to the choice of the bride and groom.

From the point of view of logic, the structure of the reasoning of the inquirer, ie the priest at this ceremony, can be schematically presented in the form of a *modus ponens*. His reasoning is the following: «If in response to my question as to whether anyone has anything against this marriage, those who present at this wedding are silent, they agree with the choice of the bride and groom, that is, they have nothing against this marriage. Those who present at this wedding are silent in response to my question. So, they agree with the choice of the bride and groom (they have nothing against this marriage)». For the requesting party, ie the priest, silence is a reasonable basis for drawing a conclusion about the possibility of marriage (argument from silence). On the part of the guests of the ceremony, ie those who perform an act of silence as a confirmation of agreement with the choice of the bride and groom, silence is a way to express their position. In their reasoning about the situation of marriage in the tradition under consideration, there is an argument for silence.

Thus, the mandatory presence of witnesses during the marriage ceremony in the considered tradition entails the obligation to use silence as an argument in the reasoning of the participants in the ceremony. Such an argument is part of forming a conclusion about the validity of the marriage. Accordingly, the absence of witnesses at the marriage ceremony, and therefore not the use of silence as an argument by the participants in this ritual, ie one of the grounds for the possibility of marriage, implies the recognition of such a marriage as illegitimate.

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THE ROLE OF IMPLICATED SENSE IN PROPOSITIONS AND POSSIBILITIES OF THEIR ANALYSIS BY HUMAN AND COMPUTERS

Theoretical and methodological basis of the study. Research and difficulties of analysis of the category of implicitness

It can be determined that implicit is that which has not been formulated but has been assumed on the basis of one's personal experience and position, often even without full awareness. Implicit propositions are usually more difficult to identify, they require a certain self-awareness. In contrast, the explicit is what has been proclaimed and disseminated (Carston, 1999).

The derivation of meaning, which is implied, is correlated with the concept of implicitness, that is correlated, in turn, with the level of language, which leads to sufficient uncertainty and multiplicity of the object of implicitness. There are two types of implicit sense (meaning): the first is related to the concrete-contextual content, and the second — with the linguistic context of expression. If the contextual content is not firmly determined and is entirely determined by the individual characteristics of a particular act of communication, the general is directly related to the linguistic content of the proposition and is more deterministic.

The category of implicitness includes ellipse, presupposition, conversion, propositional attitude, implicature, etc. In general, the variety of types of the category of implicitness presents some difficulty for language analysis in terms of pragmatics.

Classical and modern research on implicit meanings in propositions

The representative of the analytical tradition of Frege in the nineteenth century considered the issue of the functioning of language from a new angle, was the first to distinguish the concepts of sign, sense, and reference and one of those who drew attention to

the implicit component in the logical analysis of propositions (Frege, 1948). Later in the twentieth century, Grice, developing his theory of implicatures, was able to distinguish between explicit and implicit context of expression, introduced the concept of implicature, which is currently one of the most widely used terms for implicitness, and was able to define the principles of communicative codex (Grice, 2004).

Finally, it should be noted that from the end of the XX - beginning of the XXI century there is a heated discussion of logicians, pragmatists, linguists on the status and interpretation of implicit propositions. There are three main approaches: Grice's «said» acts as a tool for communication; that «what is said» should disregard Grice's first property of implicitness, but neglect the second; that «what is said» has a minimalist semantic meaning with a pragmatically enriched sense. In addition, contextualists have also identified two types of pragmatic processes: «saturation» and «free enrichment», but the existence of a pragmatic process of «free enrichment» is questioned by a large number of semantics (King, Stanley, 2005).

Finally, the distinction between the implicit and the explicit by Grice is denied by some pragmatists (Levinson, 2000), and the context (physical, epistemic, linguistic, and social contexts) is recognized by linguists (McManis, D. Stollenwerk, Z. Zheng-Sheng, 1988) as one aspect of the situation. determines the meaning of the proposition.

Thus, the possibility of interpreting the propositions, the presence of explicit and implicit components is questioned: it can be argued or the classical distinction between the two components of the proposition: implicit and explicit (according to Grice); or the double implicit component of expression and the absence of an explicit component (as in Bach's theory, 2001), or the absence of any distinction between implicit and explicit (according to the approach of some neo-gricean pragmatics, including Levinson, 2000).

On the possibilities of analysis of implicit propositions by computers

There are many problems associated with language: ambiguity, lack of logical clarity, co-reference, the presence of deixis, synonyms. Language requires consciousness, and the human brain has a complex organization: perception, ability to learn and behave. Language has many mechanisms and a complex structure; it

consists of many interacting parts of the innate mechanism of learning. The main reason why we are generally able to use language is the feeling of «similarity» in consciousness, which directs children's generalizations, which is to analyze the language for the presence of nouns, verbs and syntactic groups. Without this internal computational work, which determines which sentence is similar to others, a person would not be able to make generalizations correctly: in a sense, each sentence is like nothing but a literal repetition of itself.

Steven Pinker argues that thought does not depend on the word and there is no scientific evidence that language significantly affects the way a speaker said (Pinker, 1994). The scientific basis for such a view of the connection between language and consciousness can be seen in the Sapir–Whorf hypothesis of linguistic conditioning, which states that people's thinking is determined by the categories that exist in their language. However, scientific studies to confirm this hypothesis have not shown much success.

To single out thought as material in the mind was a logical error of the ancient philosophers, but we see how Turing described a hypothetical machine that took elementary steps of thinking and had enough power to solve any problem that could power any computer where in essence, the machine uses an internal system of symbols and does not need a brain. In fact, this machine shows how the human brain thinks in «thought code» as opposed to human language, such as English.

Thus, according to the physical symbol system hypothesis, to think means to create new knowledge by reworking the old. For the fact of reasoning to happen, we need a processor, and not a homunculus, as ancient thinkers would say. People do not think in English, Chinese or language, but in the mind code, the language acts as knowledge of how to translate the mind code into verbal chains and vice versa.

Therefore, it is proposed to consider implicit propositions as a thought code that will be interpreted by intelligent systems, artificial intelligence through so-called «similarity», which can be likened to humans through big data and machine learning and through a large number of iterations, which imitates human language learning, and as a result, learning to form propositions and the introduction of implicit senses in propositions.

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Section 6

«ETHICS»

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THE PROBLEM OF PERSONALITY: KIERKEGAARDIAN IDEAS IN A CONTEMPORARY CONTEXT

Soren Kierkegaard, the remarkable danish philosopher of 19th century, in his depiction of the human personality described three stages of life: aesthetic, ethical and religious. The idea of aesthetic life and of the transition to ethical life seems to be interesting to analyze in contemporary context. Nowadays a man can't have a stable identity, he exists in a process of permanent identification. Philosophical and psychological theories don't regard personality anymore as a stable structure essence. Now it can be defined rather as the dynamic formation which doesn't have any particular structure, but being permanently shaped by the endless flow of various life experiences. There is also an idea, that a personality is just a myth, because all we have is a permanent flow of experience, external influence, which permanently shapes our selves. The rebellion against repressive cultural canons and the collapse of „grand narratives» lead us to the situation, in which freedom appears as the reservoir of uncertainty.

The psychological conflict of shattered personality, who follows spontaneous desires, is embodied in the aesthetic individual, described by Kierkegaard. Such aesthetic being means living in a moment and total inability to have any long-term relationships, goals, values, stable personal perspectives. It also means inability to make any strong choice living in the world of equal possibilities: all of them have the same value, so none of them is valuable at all. The main task of one's life in that case is to collect as much types of experience, as much impressions as possible. The aesthete is permanently searching for something new: he afraid of repetition, whatever in can be. Such way of life, sooner or later, according to

Kierkegaard, leads to despair, because the aesthete doesn't have a coherent personality.

The ethical stage hence is the way to solve the problem of personality integration. Kierkegaard describes ethical person as the one, who can make the main and fundamental choice: «the choice to choose», which means to exist in the world, full of good and bad things, as well as full of unequal possibilities. It means to place oneself in the world of values and senses and to take full personal responsibility for one's life, to love repetition and moral obligations, because they make life deeper and meaningful. And also they give the only possible kind of stability: the stability of one's choice and decision. So that's the way to structure one's personality.

The postmodern views on personal identity differ from the Kierkegaard's views. The Danish philosopher thought, that the personality is something, which is already given as a potentiality, which has to be actualized. Self is something, which doesn't exist yet (so I have to choose it with my free will by taking personal responsibility for such choice), but at the same time it already exists (because only in this case I can really choose it, not create or construct as something totally arbitrary). Although human's existence is a process, there is also some stability in one's personality. The processuality of existence means that in spiritual world there is no phenomena, which can be given once and for all, so there is a need to confirm goodness, faith and moral choice again and again.

Such ethical way of life is hard to imagine in the context of postmodern views, where we meet a fear of stable identity. Fluidity is the only way to live in the reality, where chaos is not a current problem to be solved, but a permanent condition. So being able to navigate in chaos means being able to flow, or to surf. This idea is connected with such terms as „fluid identity», „fluid personality», „polyphonic identity», «identity diffusion». Advertisement and marketing, media industry and the culture of consumption in general have a strong influence on one's self. Unprecedented popularity of psychology, spiritual and meditative practices, self-improvement trainings is the symptom which indicates a problem of personal instability.

And if freedom exists as the reservoir of uncertainty, this reservoir is filled with desires. Zygmunt Bauman noted, that in past the main accent of economics was made on „needs» of consumer: they seemed to be the most stable and predictable aspects of

people's life. But now we have something else, much more significant, than needs: dreams and desires. The concept of a „dream», which is connected to the image of ideal life and personality, can be considered as something, which is located at a distance: dreams can wait, they can't and even shouldn't be realized immediately. But desires can't wait, they appear here and now to be satisfied. Desires are impulsive and intensive, they draw you into a whirlpool. The flow of desires is endless, the culture of consumption, which produces desires, is a kind of autopoietic system, because it reproduces itself. That's why the way of life, offered by this culture, is similar to the aesthetic way of being in Kierkegaardian sense, and gives man an unlimited amount of possibilities, but can't help him to build an integral personality.

The questions, raised by our age, are the following: can we structure the chaos and should we do it, or should we just learn to live in it? How can the integrity of one's personality be achieved and can we say, that our epoch gives us a challenge to solve the problem of infantilism? Or maybe any kind of stability and integrity means now only vexatious loss of various possibilities?»

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INFORMATION ETHICS AS A MORAL REGULATOR OF THE MODERN INFORMATION SOCIETY

Active research on the issues of cyberspace has been conducted since the second half of the XXth century. These studies are becoming more intensive every year. Philosophers, sociologists, psychologists, culturologists, linguists and other scientists are interested in analyses of these issues because communication plays the fundamental role in our dynamic modern world. Modern telecommunication technologies and, first of all, the global Internet, are one of the most important factors in the development of the world community, which has a decisive influence on the social, political, economic and socio-cultural spheres. And the global pandemic COVID-19 since 2020 has brought these issues to the forefront of socio-humanitarian research.

The information space of the Internet, which has already become the main infrastructure of social communication at the local and global levels, is a relatively new cultural phenomenon. It is obvious that a clear and effective system of moral regulation in this area has not yet developed. This space provides a person with unprecedented opportunities in terms of personal freedom, challenging traditional moral attitudes. Of course, this raises many ethical issues, both general and applied, related to the spread of coercive and aggressive Internet advertising, pornography, violence, intrusion, privacy, and many other aspects.

Computer technologies are not neutral. They are filled with human, cultural and social values. These values can be predicted and taken into account, they can appear and evolve after many trials and errors. In our multicultural world conflicting value system can often arise. Future research needs to do as much as possible to create a broader and more promising concept of what it means to be human in the stream of transformations that exist today.

Thus, since in the modern information society there is a direct relationship between the intensity of technological development and the growth of crises in the field of moral values and spiritual culture, information ethics already makes a serious claim to the moral regulation of human behavior.

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UNIVERSITY EDUCATION IN THE TIME OF COVID-19: ETHICAL AND SOCIOLOGICAL IMPLICATIONS

People in masks, severe restrictions in the work of public transport, restaurants, hotels, closed borders – just a year ago it was impossible even to image such situation, which remind contemporary

anti-utopia of unknown author. Invisible virus dramatically changed the life of human civilization and showed how vulnerable we are in front of natural forces and powerful challenges, provided by them. This is also alarming message regarding necessity of re-evaluation of values – especially, regarding our attitudes to nature and other people.

Perhaps, the system of education in general and higher education in particular were among the main institutional victims of current pandemic situation. As UNESCO reported due to closing of different educational institutions, pandemic situation influenced 1198530172 persons, who studied at all educational levels in 153 countries (COVID-19 Impact on Education 2020). Salah-Eddine Kandri Rodi, head of educational unit of International Finance Corporation (IFC), claimed that current pandemic situation became a catalyst for expected for a long period revolution in higher education and its effects could be as crucial as the effects of industrial revolution (Kandri 2020).

Even the leading world-class universities currently face material losses. According to Professor François Furstenberg in the nearest 15 months his Johns Hopkins University losses 350 million American dollars. The University of Michigan expects the losses of 400 million American dollars during current academic year. According to analytical report of George Washington University, losses of hundreds million American dollars are expected (François Furstenberg 2020). According to research of QS Analytical Agency, pandemic situation leads to the increasing of investments in distance forms of education and substantially influence the willingness of students to study abroad (How COVID-19 is impacting prospective international students across the globe 2020).

Distance forms of education in current pandemic situation supported already existing tendency for their active implementation and becoming the dominant in the system of higher education. According to Analytical Agency HolonIQ in 2019 the budget of distance forms at global market of higher education was 36 billion American dollars from 2,2 trillion American dollars of general budget. They expected that in 2025 this amount will be increased up to 74 billion American dollars, although general budget of global higher education will be increased up to 2,5 trillion American dollars (\$74B Online Degree Market in 2025, Up from \$36B in 2019 2020). The announce of Cambridge University that all the lectures up to the summer of 2021 will be only in online form is the evidence that this

situation will last for a long period of time (Cambridge University: All lectures to be online-only until summer of 2021 2020).

Orientation of higher educational institutions on distance forms of teaching and learning needs radical changes of internal structure, system of material support and maintaining of the key functions of contemporary university. So, the evaluation of their resources and possibilities for active implementation of different forms of distance learning as far as their professional and material support are crucial for Ukrainian higher educational institutions.

We could identify two types of challenges, which Ukrainian higher educational institutions currently face with. These types of challenges could be called institutional and personal ones. Institutional challenges are connected with necessity of modernization of material, technical and technological possibilities of higher educational institutions for preparation and conducting effective distance forms of learning as far as ability to mobilize the faculty and staff to serve the demands of distance forms of education. As the recent history shows universities need some time for understanding the challenges of pandemic situation and for total restructuring of their work toward implementation of distance forms of education and evaluation of its results. This experience during the first weeks of quarantine became extremely useful for organization of educational processes at the end of semester and for organization of summer session. As a result, during fall 2020-2021 majority of universities were ready for distance education and different forms of blended learning.

Personal challenges could be divided into three groups. The first group is connected with the ability of faculty members to study new forms of organization of teaching processes at Skype, Zoom, Google Meet, Google Classroom, Moodle, etc, as far as the ability to organize effective collective work in the framework of distance education. One of the most complicated issues here is the lecture with students, whose cameras and microphones are turned off. Regarding microphones is it a type of necessity in order to avoid the noises, but the cameras provoked real problems. Numerous teachers mentioned that it is difficult to work without observing the audience, their reactions and feelings of emotional connections. Black screen with the camera and microphones, which are turned off, demotivate students for active participation in discussions during lecture and asking questions – these typical forms of interaction

during offline lectures. And here we could approach to the next group of challenges.

The second group of challenges is connected with the ability of students to maintain the new forms of work, where ability for self-organization and mobilization for study at home become crucial. The statistics show that during distance forms of education that the number of students, who did not attend the classes, did not do home tasks and individual tasks in time due to bad self-organization increased substantially.

The third group of challenges is connected with technical obstacles for teaching and learning. Bad Internet connection and its low speed are typical, unfortunately, for many regions of our country, except the capital and large cities. In some rural areas bad weather in spring leads not only to break of Internet connection, but also electricity for few days. Students often informed that they could not do their homework in time due to the absence of Internet connection.

The processes of online education need certain specific conditions, first of all quiet places for teaching and learning, where the teacher and students could effectively achieve their tasks. Before COVID-19 pandemic situation we could not expect that such elementary condition became a kind of luxury for a great number of people. Living conditions of numerous people, who involved in online education, are not satisfactory for effective teaching and learning, Internet connection outside the capital and large cities is not good enough for effective teaching and learning at the open air, and all these factors create substantial obstacles for both students and teachers.

We could underline here the problem of justice in pandemic situation, when it is impossible to provide equal access to quality education just at the beginning of educational process. It was unpredictable that participants of educational process will need to have their working places at their apartment, sharing this space with parents, younger sisters and brothers, neighbors and other people, who do not involve in online education and are distractive factor for its effectiveness. In private conversations students often mentioned that could not turn on their cameras because they were not alone. Also due to his reason they try to avoid participation in group discussions. We could recall numerous cases when students participated in online classes driving a car or doing something else. Is it possible to have quality education in such situations? This is an extremely actual question for us. Specially painful here is possibility

of students to buy personal quality gadget for effective distance learning – due to high level of financial inequality it is impossible for many of them. Unfortunately, all these questions are only the top of «iceberg of challenges» for Ukrainian higher education in COVID-19 pandemic situation.

Even the best Ukrainian universities have relatively low level of technical and technological support of distance education. According to popular international university ranking Webometrics (Ranking Web of Universities) (Ranking Web of Universities 2021), which evaluates the model of virtual presence of university (Kurbatov, 2013), the performance of Ukrainian universities is very modest. The last version of this ranking, which appeared in January, 2021 shows 316 Ukrainian higher educational institutions the best among which, National Taras Shevchenko University of Kyiv, has only 1164 place in the world (Ranking Web of Universities. Ukraine 2021). So, the virtual presence of Ukrainian universities at elite global level is almost invisible. It is obvious that society was not ready for quarantine restrictions, which in case of higher education were represented by different forms of distance education.

Although up to autumn 2020 the material and technical forms of support of distance education were improved and Ministry of Education and Science of Ukraine elaborated the system of methodical support of distance education, numerous ethical problems, which we identified, could not be solved so quickly. They demonstrate personal and socially determined challenges, which need to be a subject of deep understanding, willingness to improve the situation and ability to work effectively in such unusual context. Ethical and sociological problems of communication of teacher and students during and beyond the classes, ability of self-compulsion to study and adequate motivation for self-organization, providing support for social justice in relation to distance education in Ukraine – these and other issues need to be solved by educators, governmental and local authorities, representatives of civil society.

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MORAL FOUNDATIONS OF EDUCATION: NON-ECONOMIC GOALS OF THE UNIVERSITY

Current educational and scientific activity is one of the most important institutionalized branches of spiritual production that creates the common good. The common good finds its material embodiment in «educational services». They are a set of pedagogical, scientific, educational, organizational and administrative activities carried, which are out to meet the educational needs of individuals and society as a whole. Although each individual is educated individually, and the formation of a conscious educated personality is the primary effect of entering the educational process, there is a secondary social effect. It is the intellectual and cultural development of society as a whole. In this

way, educational institutions produce the necessary element of well-being and welfare for society.

The history of European universities shows that the classical university has always attempted to implement the idea of the common good - to train professionals who will contribute to the well-being of citizens (medieval university), development of science, education and moral development of individuals (Humboldt University).

Addressing discussions about the fate of the current university (Z. Bauman, L. Donskis, S. Miller, M. Nussbaum, etc.) makes it possible to identify the negative effects of the processes of commercialization and transformation of its organization into a business corporation: the loss of researcher autonomy by teachers; dependence of academic staff on market conditions; fragmentation of knowledge, threats to the decline of basic and human sciences; minimizing opportunities for the development of critical thinking, confrontation with authorities, cultivating the ability to value others and take personal responsibility. As a result, the goal of the institute of higher education - the education of citizens - is problematized. In this way, the current trends in the commercialization of universities, which occur under the slogan of utilitarian «common good», contain threats of «institutional evil».

Current universities as social institutions are designed to serve a variety of purposes, both instrumental and non-economic, which have intrinsic value. And such non-economic purposes are a self-sufficient benefit for people, who are involved in academic practice. That is why it is necessary to articulate more clearly the non-economic goals of the university and critically consider the problems that may hinder the mission of the university as an institution of higher education, which is to preserve, produce, transmit knowledge and educating of new members of society in the interests of society as a whole.

Educating of independent, critical and responsible citizens is also an expression of the common good, as a developed culture of citizenship is the key to the viability of democracy (M. Nussbaum) and a guarantee of prosperity in a society where diversity and freedom are valued as «non-dominance» (F. Pettit). This goal of a current university, first of all, is achieved due to the humanitarian component of education. More and more researchers in the social, behavioral and human sciences (psychologists, educators, neurophysiologists, economists, sociologists, philosophers) are

recording the fact that the humanities and culture in a broad sense carry out the moral transformation of students, as they provide a springboard to self-realization and development of intellectual abilities, encourage to go beyond their own private interests and become a citizen.

Therefore, the extremely important goal of universities and Humanities is to transform students into independent, critical and responsible citizens, able to resist manipulation and ready to live in a mode of mutual respect and mutual assistance, not to stigmatize and dominate others. It is the humanities and philosophy that allow us to learn to analyze problems, to reveal true facts, to study various arguments expressed in texts, to be able to see in them errors of argumentation, to put forward our arguments in defense of a certain position. Moreover, when graduates enter their extracurricular life, they will be ready to put into practice the skills and knowledge gained during academic debates and essay writing, term papers and dissertations. Therefore, the university should strengthen the pedagogical component in academic activities, to distribute teaching hours in favor of seminars in small academic groups, in which dialogic learning is possible in conditions of mutual respect and attention.

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FUTUROLOGICAL ASPECTS OF COVID-19

The situation around the Covid epidemic needs attention not only from doctors, but also from a wide range of humanities. After all, the epidemic is a problem, first of all, economic, political, socio-cultural. And even is a matter of conspiracy (Montagnier, 2020). It is worth knowing what competent specialists write about this. Klaus Schwab is a well-known economist and one of the founders of the World Economic Forum in Davos. Schwab is a consistent ideologue of globalism, a project that involves the destruction of nation-states, the unification of the world into a single space: culturally, politically and economically. In his works, he predicts a future in which state borders will be erased and differences between rich and poor

countries will disappear. It will be a planetary state with a single world government. Klaus Schwab is the author of «The Aftermath of Covid - 19: Pandemic» and «Covid-19: The Great Reset» (co-written with Thierry Malleret), published in 2020. He is also one of the creators of the Great reset concept, which has become the official agenda of the latest World Economic Forum. Reset is an attempt to cancel all previous history and build a qualitatively new world.

Schwab's book is important primarily as an ideological document, as a program, action plan. The scientist begins with the question: «Many ask if we can finally return to normal life? In short – we shall never. Life will never return to the broken (destroyed) state of normalcy that dominated the crisis, because the epidemic is a point of fundamental turn (inflexion) of our global trajectory» [Schwab, 2020]. So, the world as we knew it in early 2020 is no more. It is, as Schwab writes, «Dissolved in a pandemic.» We are stunned by the rapid and unexpected nature of change, with these changes of «second, third and fourth orders.» The changes taking place in the world have a cumulative effect and have unexpected and unpredictable consequences. Thus, a «new normality» is formed – different from the one we left behind.

Many of our old beliefs, ideas about what the world should be like, are crumbling. Young people will play an important role in this process of rejecting the old and establishing a new world order. According to the scientist, it is the catalyst for change. The main directions of these changes, aimed at creating a «new normality», will be climate change, the struggle for gender equality (the LGBT community and the dominance of sexual minorities will come to the fore), and the so-called «green energy».

According to Schwab, the economy of the new world will be governed by giant monopolies-corporations. «Everything in the future will be decided by unaccountable groups of experts, which should be backed by global corporations with social responsibility» [Schwab, 2020]. These words of Schwab are highly questionable, because at all times corporations were primarily concerned with profit, but not social responsibility. From our point of view, the fact that capitalism is trying to destroy the state, to privatize it, is in itself a worrying symptom. After all, a bad state is better than its absence, because here the individual has at least a theoretical opportunity to somehow influence the decision-making process. Whereas in a corporation, the organization of labor and management are so rigid that the average employee has very little space for maneuver to exercise

individual freedom. In my opinion, under conditions of TNC capital and financial power are transformed into political power, which has a total character.

But let's come back to Klaus Schwab's futurological predictions. According to the scientist, in the near future we will be able to observe how private property will die out, and its place will be taken by the «economy of participation». Cash will be completely eliminated, and digital currencies will be introduced instead. Green energy will displace hydrocarbon energy. Limits will be introduced on the consumption of water, electricity, some «environmentally hazardous» types of products (meat), industrial products (cars). And the most radical way to reduce the burden on the ecosystem will be to reduce demographic growth and even reduce the population. Here Schwab works in line with the paradigm of neo-Malthusianism and repeats the main theses of the report of the Club of Rome «Growth Limits» (1971). The main conceptual ideas are the same - limiting the consumption of the masses, population reduction, world supranational governance, in which the main role is played by «independent experts» (how independent they are, if they are behind the interests of the corporation - a debatable issue!).

Schwab also writes that robotics in all spheres of economy and social life will be completed very soon. «No industry, no enterprise will remain unaffected» [Schwab, 2020]. In the future, scientists plan to introduce an unconditional basic income for people who will be replaced by jobs, but subject to confirmation that the person is vaccinated. The digitalization of all spheres of the economy and society will continue. An effective system for controlling the behavior and movement of people will be established, including through face identification technology. Schwab writes directly about this: «To end the pandemic, you need to create a global network of digital control» [Schwab, 2020]. The new health care model will include regular testing, mandatory vaccinations, restrictions or penalties for those who evade disciplinary rules. Under the slogans of transhumanism, man will be perfected.

Summing up K. Schwab's thoughts, we can point out the main dangers that await humanity in the near future: overload of the health care system; the growing conflict between the United States and China; strengthening control over the population; introduction of online technologies and digitalization; acceleration of robotics and automation and as a consequence - unemployment. To my mind, a picture described by Schwab resembles much a neo-totalitarian

society, a «digital concentration camp». So these potential dangers threatening true democracy are to be discussed and analyzed.

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THE PROBLEM OF «I-OTHER» IN THE WORK OF MIRCHA ELIADE AS THE BASIS OF THE FORMATION OF TOLERANCE

Modern societies, in the form in which they exist today, have passed in their formation more than a century, under going changes not only in the development of government, social component, significant changes have occurred and the cultural life of each of the existing states, they are especially noticeable in the religious sphere of societies. Such events led to the development of various religious traditions, which not only opposed each other, but also borrowed the main from secular ideas, which led to competition not only with religion but also among themselves. People begin to behave accordingly: they discuss, oppose each other, and therefore begin to perceive people around them as the Other. The ideological opposition of the representatives of other traditions is the meaning of the problem «I-Other». As a result - negative disputes lead to the disappearance of tolerant relationships, absence of respect for each other and kindness to others.

Therefore, in modern realities it is extremely important to study the problem of «I-Other», namely: the need to study and determine the question - why the existence of different ideas (religious and secular) sometimes leads to conflicts and why they cause the disappearance of tolerance attitude towards each other. To reveal the essence of the problem «I-Other», we will analyze the scientific heritage of the Romanian and American philosopher, theologian and cultural philosopher Mircha Eliade. The scientist proceeds from the

understanding of this issue as a cultural component, namely - explores the opposition of religious consciousness to the secular. M. Eliade believed that the very correlation of these types of consciousness leads us to understanding these worldviews, understanding how they see the world around them. This will help us better understand the difference between these two worldviews.

As, religion human the trying to achieve another being, sacred, who given her to God or mythical Heroes. It is by becoming closer to holiness human acts and lives in the real world. «Religion human believes, what life to have the sacred sources, and what the human existence is realized all her potential opportunities in so far as it is religious, that is, involved in the real» (M. Eliade). While a non-religious person lives in the everyday world, for him the environment, which consists of things, events, people he meets, is just everyday life. However, as we already know, all these things, events, etc., occupy a special place in a person's life, they make him again and again, as for the first time, to experience pleasant emotions. However, as noted by M. Eliade, this feature of places or events, in its original nature does not come from God or the Founding Hero, who give rise to all things and have a sacred property, but on the contrary, have a spontaneous, unexpected beginning, which depends only on people.

The descendant of the worldly man is the religious man himself, so much of the existence of non-religious man includes the realm of the sacred, and therefore a number of actions of the worldly man are impulses that come from the secret nature of man himself, namely from the unconscious. However, that part of the inner nature which remains religious in the worldly man prevents him from finding himself in society and realizing himself, which motivates man to depart from the sacred.

The conclusion is that the existence of a secular human in the past was filled with religious content, which prompted him to become religious, but at some point of crisis or a certain rethinking of his life, such a religious person departs from the sacred sacraments and pays attention to more everyday, mundane things. and later became a worldly man. However, the contradictions between a religious and a secular person are that the life of a religious person is completely subject to sacred rituals, rules, sacraments that have a religious meaning, for homo religious ideas and actions of a secular person are incomprehensible, strange and may even carry some dangers, and therefore perceived as Others. The same can be said about the

perception of a non-religious person of religious ideas, that is, everything that has a religious meaning will be alien to the secular human, the Other. To solve the problem of «I-Other» M. Eliade proposed to recognize that perceiving the world differently, the secular man has the same history and origins as the religious man because it was originally also religious, which means that they have the same nature. Therefore, to avoid and overcome conflicts and disputes that arise from the collision of such different worldviews, first of all, we must not forget that we have the same nature, despite the fact that we share different views. And the more often we turn to the philosophy of tolerance, which carries the education of respect, freedom, respect for the freedom of others, helps to exist in a world where there is opposition «I-Other», only then can we achieve harmony and tolerance in human relations.

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ETHICS IN HIGHER EDUCATION TODAY: PROBLEMS OF STATUS AND CONTENT

Today's higher education system is focused on the formation of mainly instrumental competencies of future specialists, which directly and obviously determine / shape their competitiveness in the professional labor market and contribute to personal capitalization.

In the list of competencies presented at the World Economic Forum in Davos (2020), the vast majority of in-demand skills of the new workforce (critical thinking, managerial skills, ability to coordinate with others, negotiation skills, service orientation, developed emotional intelligence) have in its basis not technological, but humanitarian basis and requires the articulation of the value component in the educational process.

Ethics, as philosophical knowledge, is fundamental in the formation of the value orientation of the young specialist in the process of interaction with the Other and the world as a whole. Understanding the importance of the value component in the formation of a balanced configuration of competencies in the higher

education system should provide for the appropriate status and content of ethics as a discipline.

Revision of curricula in order to reduce the importance of the disciplines of the humanities (exclusion them from the list, or transfer to the status of «free choice») will, in our opinion, have long-term consequences, as it directly affects the architecture of the values of education and worldview principles of training a future specialist. The education system, similar to the mass production of high-quality professionals (*homo faber*), whose instrumental abilities are designed to meet the demand of consumer society, does not contribute to the formation of their understanding of purposeful dimensions of their own activities in a broad sense (not only professional). The dominance of instrumentalism in the educational sphere limits the formation of a full-existence person.

Trends in today's changes in education, focused primarily on practicality, adequacy to modern realities, and, by and large, on instrumentalism, as the ultimate goal of the educational process, lead to the abandonment of ethics as philosophical knowledge and refocus on professional ethics dealing with moral regulations of professional activity. Professional ethics is a relevant product in the market of educational services. It is expected to provide original instructions in difficult situations, a clear algorithm for solving specific practical problems, the latter contributes to depriving the specialist of the status of the subject of autonomous moral choice.

It can be assumed that the purpose of modern higher education - to provide quality training for future professionals competitive in the international labor market - obviously does not provide an ethical component as an effective means to achieve this goal.

In this context, in our opinion, the following issues are relevant. First, given the interdisciplinary nature of professional ethics, its teaching in higher education requires a balance in the competence of the teacher, as a necessary condition for professional teaching of professional ethics is not only a thorough theoretical level of philosophical content, but also a thorough knowledge of the specifics and features of professional activities, which is possible only due to their own practical experience. This raises the problem of staffing this discipline, which can be solved by combining the theoretical experience of a specialist in ethics and practical knowledge of a particular professional practice. This model of teaching professional ethics has been introduced for students of the Second level education at the Taras Shevchenko National University of Kyiv.

Second, about articulation of professional ethics in a master's degree and refusal of philosophical ethics in curricula of a bachelor's degree of non-philosophical specialties. The idea is promoted that ethics is possible today only in the version of professional / applied ethics, which has a direct way to real professional / life conflicts and deals with their solution. This belief is based on the fact that philosophical ethics, too detached from the problems of life, has become a completely scholastic science, has exhausted itself and must be transformed into some other likeness. The problems dealt with professional / applied ethics are feasible for it at the level of their identification, description, analysis, but its possibility to work out / substantiate strategies for their solution is doubtful. For example, the set of problems discussed in bioethics necessarily requires answers to questions about the essential foundations of human nature, the meaning of human life (euthanasia) and the degree of their freedom (suicide); legal ethics and ethics of law are rooted in the problem of nonviolence (one of the options for its concretization is the problem of the death penalty); ethics of science cannot avoid considering the problem of responsibility of the scientist, dangerous knowledge, freedom of scientific research; business ethics can not bypass the problem of justice, which is concretized in the problem of wealth and poverty, in the system of distribution of goods; ethics of information technology, thinking about the «digital dictatorship», the system of digital control and supervision, cannot ignore the problem of human freedom. As we can see, professional / applied ethics focuses on the issues of a much higher order - the problem of the essential dimensions of human nature, the meaning of being not only the individual but also humanity as a whole, and in general - the eternal dilemma of Good and Evil, which is the prerogative of philosophical ethics, which serves as a theoretical and methodological basis for professional / applied ethics.

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MCDONALDIZATION AS AN EMBODIMENT OF THE PHENOMENA OF INDIVIDUALIZATION AND MASSIFICATION IN MODERN SOCIETY

Today we all notice how much more complex and faster our modern world becomes. The phenomena of massification and individualization are quite deeply rooted in our society. Although, this terms are absolutely opposite in nature, but still we'll try to consider how they not only coexist, but as well constantly interact with each other.

The problem of the massification is represented here by H. Ortega and Gasset and his book «The Revolt of the Masses». He argues that, contrary to popular belief, it is the elite, not the masses, who spend their lives in service. Therefore, the crucial feature of nobility is not rights, not privileges, but responsibilities and requirements to oneself. He called this «noblesse oblige».»Perpetuum mobile» – an eternal movement in one place - is the main principle of masses. It is passivity, inertia and rigidity.

Today's society has given birth to a new type of a mass man who inherited a huge number of inventions and values from his ancestors. The biggest problem of that kind of person is that he can't even realize how much effort was put into their creation. H. Ortega and Gasset try to warn us that the masses have currently seized the place that was never assigned for them. This is a real «revolt of masses.» And the roots of this devil lie in awareness. Masses begin to underestimate their own ignorance, realizing through the establishment of liberal democracy, that it is no difference between them and prominent politicians or public figures. They begin to claim their own rights for power, public recognition and qualification without any understanding that they haven't got enough skills and knowledge for that kind of work.

And what do we have on the other side? - Quite opposite phenomenon of individualization of society. One of the most famous thinker who was deeply involved in this issue was the American researcher with Polish descent, S. Bauman. For him individualization represents liberation of man from the proposed, inherited and innate

belonging to a certain social role and is deeply connected with a feeling of losing control over the most important social processes and inventions. Besides, we all could easily notice the growing uncertainty and insecurity in our lives in the face of uncontrolled daily changes. It is the reason why lots of people have a strong desire to abandon the achievement of long-term goals in order to obtain immediate results.

Today, even the public interest has begun to degrade to the interest in the private lives of certain public figures. And that is, how at the state level the psychology of the mass person begins to influence and change the social system. And by the way, it is one of the reasons of appearing and formation the phenomenon of individualization. Person in the mass will still feel unique and special, because of the confidence that he knows everything for sure and does not recognize any authority over him. Therefore, the main problem of individualization is the destruction of collective values and connection with the Other, which has always been the basis of society.

In the end we need to turn our minds to another very interesting concept. It is McDonaldization. In my opinion, this phenomenon is a good example of the connection between those two notions. The term itself was introduced by George Ritzer. It represents the process by which the principles of fast food restaurants are becoming increasingly dominant over various spheres of society around the world. McDonaldization transforms many things that previously were available only as unique and expensive products, into everyday goods, making it accessible for the general population. There are four main principles of McDonaldization: efficiency, calculation, predictability and control. It is worth to remember that even places on the coasts, in forests with picturesque landscapes that are far from the hustle and bustle, still remain a real «loophole» from the shackles of the «iron cage» of rationalization, with their individuality and uniqueness, only until a significant number of people haven't learnt about the existence of such places. And that is when mass McDonaldization appears with its fitting everything under the one crown and making sure that these unique places are now accessible almost for everybody.

Therefore, now we see that the modern world constantly demands a man to be eternally ahead of oneself. Modernity is ambivalent and contains many contradictory points. That's why, we can say that we live in the age when everyone is trying to find order

within the midst of chaos or individuality in masses, where constant existence in the form of an unfinished project is our destiny, but not a choice.

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UNDERSTANDING THE PHENOMENON OF EVIL IN MODERN ETHICAL THEORIES

Over the past century, moral philosophy has taken a significant step towards realizing the real sense of the phenomenon of evil which is more complex and more insidious than it used to be perceived. With the development of human civilization, evil has transformed taking new forms that are directly related to the features of the modern world. Humanity witnessed unprecedented cases of massive, collective and, most importantly, organized atrocities, committed by the Nazi Germany and the Soviet Union. Therefore, the need in rethinking the ingrained ideas has emerged. New theories suggest that the moral compass of every person is not stable. Therefore, particular circumstances can force the most moral people, usually unconsciously, to become a part of the systems which have the intention of doing evil things or contributing to such actions. The terms for such theories vary from study to study, starting from banal evil, collective evil to institutional evil, etc.

One of the most essential works to consider is the book written by Lars Svendsen «The Philosophy of Evil», where the Norwegian philosopher gives a detailed typology of moral evil, which clearly demonstrates the variability of this phenomenon and its possibilities. He distinguishes four main types of evil, among which: demonic evil, instrumental evil, idealistic evil and stupid evil, emphasizing on the common aspect that all these types share – the disregard for human dignity. Our study focuses on the latter type, since it is the very one which has evolved drastically, providing modern society with a new form of dangerous power.

Hannah Arendt, a socio-political philosopher, was one of the first to draw attention to this topic. In her most famous work «Eichmann in Jerusalem: A Report on the Banality of Evil», Hannah Arendt tries to

analyze the act of Holocaust from the perspective of Adolf Eichmann, one of the major organizers of it. The philosopher concludes that Eichmann was rather an ordinary gray bureaucrat than a 'pathological monster' as he was usually described. Just like other gray bureaucrats he committed the crimes in such conditions where he hardly knew, felt or realized that he was doing something wrongly. Hannah Arendt puts forward the theory of the banal evil, according to which evil is created by ordinary people who follow the norms of their society and who conscientiously fulfill the obligations imposed on them by law.

According to the studies of the experimental psychology any person is capable of committing evil under certain conditions and influence of situational and systemic forces. A seminal research in this field was conducted by Philip Zimbardo, an American social psychologist, who thoroughly studied the mental transformations of the mentally-healthy people which happened under certain circumstances. He conducted a psychological experiment, which was precisely described in his work «The Lucifer Effect: Understanding How Good People Turn Evil». This experiment represents a person who is placed in the unusual circumstances where the well-established patterns of behavior do not work properly. The main issue is to find out how long this person can follow his moral compass if the situation calls for immoral acts. Philip Zimbardo's experiment helped him to consider such processes as deindividuation, dehumanization and loss the sense of responsibility.

The analysis of the abovementioned sources allows us to use a detailed approach to the consideration of modern moral issues of evil, understanding the theoretical basis and specific situations. The importance of the research in this field is determined by the relevance of the problem in the modern world and the need to outline practical recommendations which will help to keep person's identity and moral guidelines under the unconventional situation.

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TEMPTATION TO TOLERANCE

Today's world is involved into a global shift from individual states to a single contradictory community. There is nothing left for any people to do but convert into dependent, couplingend, because this unification takes place under the influence of objective reasons and affects everyone. At the same time, the modern world is moving in the direction of strengthening the individual, unique and private. The assertion of human rights and freedoms, liberalization of government, release of tradition, religious, philosophical, scientific, cultural paradigms - all this is in tune with the postmodern culture with its rejection of regulations, stereotypes of behavior and thinking. In the socio-cultural context of the cult of the individual, the private, there is a system of values being inevitably formed, within which the most important role is played by individual life guidelines. In a postmodern society defined as a set of autonomous individuals, tolerance is being actualized as a principle of communication with the Other.

The concept of «tolerance» emerged in France, with the entry into force of the so-called «Edict of Nantes» due to the compromise in the era of religious wars, which Catholics and Protestants were forced to agree. Having arisen on religious grounds, the problem of tolerance laid the foundation for all other freedoms achieved in civil society. Currently, the concept of «tolerance» is a fundamentally multidimensional concept, which facets (inter-ethnic, interfaith, gender, social, environmental, etc.) remain debatable, as tolerant and intolerant practices in various spheres of public life are interrelated.

In our study, we will define tolerance as a respectful attitude towards another person, without a conscious refusal to use force or methods of pressure against him. This concept is a key in the formation of the moral and ethical foundations of society.

The task of our research is to explicate the destructive dynamics of the socio-cultural process as an absolutization of the principle of tolerance for social life.

The issue of the status and significance of pluralism and tolerance has become particularly acute due to the fact that the globalization process predetermined the ideology of monoculturalism by exclusion while the ideology of multiculturalism (pluralism and tolerance) has been determined by the norm, thus the globalization process gives rise to a deep contradiction between monoculturalism and multiculturalism. The ideology of multiculturalism was officially proclaimed in 1971-1975 in Canada, Australia and Sweden. Further this ideology has become the basic one for the United States and most of the EU countries. The ubiquity of multiculturalism has provided «tolerance» with the status of absolute value. On this basis, any opinion has the right to life. This paradox was described by the philosopher Karl Popper in his book «The Open Society and Its Enemies». The thinker says that unlimited tolerance must lead to the end of tolerance. And he continues, that if we are infinitely tolerant to anything, even to the intolerant, if we are not ready to defend a tolerant society from the attacks of the intolerant, the tolerant will be defeated.

Agreeing with the conclusion of K. Popper, we can note that for the full development of society it is necessary to have a balance between suppression and freedom: societies with very narrow boundaries of tolerance are centripetal and approaching totalitarian models whereas societies with too wide boundaries of tolerance are close to centrifugality - anarchy and decay / degradation, since they lose the ability to give an «immunological response» to the «challenge of an extraneous body.»

The initial stage of centrifugal «expansion of boundaries» and the absolutization of the phenomena of «pluralism» and «tolerance» should be considered latent or decorated positioning them as values or virtues. In turn, the dominance of pluralism and tolerance, in our opinion, is both causal and argumentative in relation to the gradual degradation of social reality. Undoubtedly, one of the most striking manifestations of the degradation of the social sphere is the connivance of vice that is a dangerous socio-ontological deviation which is achieved as a result of the absolutization of «pluralism» and «tolerance» in gender relations. We can take as an example the federal law introduced in the United States on June 26, 2015 aimed at legalization of same-sex marriage throughout the country. Most of the states supported this law, believing that the law anyway does not contradict the US Constitution, but some conservative states (religious Texas, in particular) were outraged by this decision. The

governor of Texas, Greg Abbott, signed a decree according to which Texas officials have the right not to register same-sex marriages if it contradicts their religious beliefs. And they are right both from the moral and religious points. Thus, a contradiction arises in which Texas can be called intolerant in relation to the new norms in society dictated by the federal government, and the federal government is thus not tolerant in relation to the religious principles of the Catholic Church. In the modern world, the problem of discrimination of heterosexuals and of traditional family is becoming more and more actual.

The most important characteristic of a pluralistic culture is its fragmentation, which is also destructive in its deepest essence, since it stimulates the rupture of the spheres of public life, their ontological instability. The growing process of cultural fragmentation is particularly alarming. It determines the state of the economy, becomes a strategic resource for functioning of political structures and a fundamental basis for socialization. One gains the impression that we live in a «non-society» (A. Turen), since its components move centrifugally: each in its own direction is moving away from the rest. The rejection of monism and homogeneity in favor of plurality and variability of cultures, acting in relation to each other as fragments of a torn reality, rapidly destroying the society. This trend has intensified with the advent of the Internet era. There are no clear boundaries, no «taboos» for an individual who perceives and consumes a fragmented culture.

It can be concluded that unlimited tolerance leads to the disappearance of itself, since acceptance of intolerance leads to the widespread of the latter. Accordingly, the protection of tolerance is possible only if you are intolerant of those who promote intolerance. Hence, the temptation arises to justify violence as the primary way to defend tolerance.

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ETHICS OF ARTIFICIAL INTELLIGENCE

An integral part of modernity are technologies and digital devices that use more and more functions in the organization of people's lives and in business. Some technologies, such as nuclear power, automobiles, or plastics, have provoked ethical and political discussions and involved significant policy efforts to control the trajectory of these technologies, usually only after some harm has been done. In addition to such ethical issues, new technologies challenge modern norms and conceptual systems, which is of particular interest to philosophy.

Finally, once we understand technology in its context, we need to shape our societal response, including regulation and law. All of these features also exist in the case of new artificial intelligence (AI) and robotics technologies - plus an even more fundamental fear that they could end the era of human control on Earth. AI is one of the key technologies of the fourth scientific and technological revolution. Thanks to mass automation, AI unloads humanity of activity in various spheres of activity and causes economic, political and sociocultural consequences. There is more and more news in the media about the unethical use of AI and therefore there is a need to review and analyze the moral and ethical issues regarding the development and use of artificial intelligence.

The used research methods are conditioned by the complex approach to the analysis of technology of artificial intelligence: general scientific methods of the analysis and synthesis (allowed to trace forms of understanding and stages of development and implementation of technology of artificial intelligence in the modern world), phenomenological analysis (assertion of ontological status in modern ethics of ethics of artificial intelligence to expand modern ethical research). An important role in understanding the trends of these processes was played by the use of the benefits of an interdisciplinary approach, which contributed to the use of relevant achievements of mathematics, computer science, economics,

psychology, ethics in studying the benefits of implementation and reservations of artificial intelligence

The productive role and possibilities of moral and ethical regulation in the growing processes of development and use of artificial intelligence systems were studied on the basis of the conducted research.

The prospects of artificial intelligence as a field of research, practical use, illustrating the active increase in the number of scientific publications, scientific conferences, the emergence of research institutes and the AI market as one of the fastest growing industries due to increasing availability of new technologies, familiarity for consumers and round-the-clock generation and data transmission;

The scale of economic and sociocultural significance of artificial intelligence technology is studied: economic indicators show a dynamic growth of investment in the industry, intensification of AI penetration into production processes, automation and rapid adaptation of technologies for personal use; a significant aspect of the perception of AI is the anxiety and feeling of threat, which is associated with popular scenarios for the future evolution of AI, which are popularized mostly by science fiction.

The rapid development of software dictates the need to increase awareness and ethics not only of its creators, but also business.

- it is found that the nature of artificial intelligence systems, classified as intelligent, which opens opportunities for learning, forecasting and decision-making based on them and in some cases the implementation of specific actions, contains contradictory prospects for the possible development of further events. Learning machines to make autonomous decisions in real time increases the risk of losing certain controls. But an in-depth analysis of the potential outcomes for systems that create and teach can help with predictability. Therefore, the stages of forecasting and training of machines to manage different scenarios deserve special attention and need to be minimized in order to minimize unintended consequences and to program it in algorithms;

- it is determined that the potential influence of AI on the interaction between humans and machines is a stimulating factor for the emergence and development of a range of moral and ethical issues and the Ethics of Artificial Intelligence as integral elements of the system to prevent chaos;

- it is stated that in comparison with the stormy scientific discussions and investments in AI technology, the system of ethics and morality of AI is just under development and requires further procedures for asserting ontological status as an urgent problem for expanding modern ethical research.

The main debate about the morality or acceptability of the use of AI technology is as follows:

- Security, privacy and surveillance
- Behavior manipulation
- Transparency of algorithms
- Automation and employment
- Training AI as a moral agent

The close connection between business and science is quite clear in the field of AI. Shared responsibility, combined with a lack of knowledge about the long-term or broader technological implications for society, eliminates or blurs the sense of responsibility or attention to the moral significance of software developers. Economic incentives easily override adherence to ethical principles and values. Deviations from various codes of ethics, even at the level of integrating moral aspects into project guidelines, show its limited impact as a marketing strategy.

Thus, the study found that moral and ethical issues related to the development and use of artificial intelligence require the involvement of ethics experts and the general public to increase interest and awareness of the importance of these issues for each individual and humanity in general. This topic requires further study and unbiased coverage of as many facts and important issues as possible.

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PRESCRIPTIVE DIMENSION OF MORAL AND ETHICAL STATEMENTS IN THE CONTEMPORARY UNIVERSALIST METAETHICS

This work has met a significant number of harsh questions concerning the language of morality, methodological disclosure of which as metaethical research carries the weight of the entire study.

The simplest scheme should look like a division into three components. The first two are factual. This is a study of the «language of morality» with all its features and, secondly, the connection of prescriptive utterances with this form of language. The third and last component of the scheme is the methodology - a tool-review that is at least able to offer working solutions to dilemmas of such kind that will inevitably begin to arise all the time.

It is worth starting from the latter point, i.e., to provide optics for this work. It is proposed to use here the logical and linguistic apparatus of analytical philosophy as a completely adequate means for structuring scientific ideas of language and its functions, consequences, etc. It is the language that is vital here. Ignoring it will lead to a change in the main issue of the research and lead to direct contact with normative ethics, already suggesting the confirmed recognition for the existence of moral facts and moral knowledge.

However, if we aim to know the very essence of moral facts, the conditions of their existence or non-existence, then it is to be considered necessary to study exactly the «language of morality.» It will act as a certain knowledge-conditional instrument. Language is a necessity for the emergence of ethics in general, thanks to the communicative function of combining the interests of more than one acting party. It does remain vital, as such a necessity remains whether we recognize the objectivity of moral facts or not. If so, language is a practical tool for implementation and reflection on them in life. If we do not, then language can be just the source of several other moral concepts and hypotheses. This is the analytical approach's universality and prudence.

All the above was mostly affirmative in nature, which will be a bit harder call to mind after moving on to the main, crucial issues of the work.

What is a moral and ethical statement? The pressing thing in this question will not be to find out their direct definition, but rather to grasp their characteristics and qualities. This is all about the ability of moral utterances to function like all other features of the language and, perhaps, even somewhat broader than such.

Sub-dilemmas arise: can moral and ethical statements be purely descriptive? Ayer and other emotivists would answer in the negative: each such expression will contain a call to action and a certain axiological attitude to something specific. Can moral and ethical statements be just a prescription, a certain order, or a recommendation? Or, depending on the form of expression - both?

By supposing the possibility of the latter, it is to be proposed to pay special attention to the new problem that follows - an attempt to create a logical conclusion from common, descriptive utterances of a prescriptive kind, loaded with moral meaning. Nothing particularly complicated in wording the question does not appear at first. But this is not yet until a truth perplexity of this logical conclusion.

The problem for verification and foundation for substantiating the truth of moral and ethical statements of a prescriptive nature encounters one of the key concepts of the whole discipline of ethics, which is believed to have been first clearly articulated by Hume - it is the so-called «is-ought gap», the substantial distinction for descriptive facts and prescription notions. For Moore, it is their mixing in the argumentation and logical inference of each other that leads to the appearance of «naturalistic fallacy».

He proposes the utilitarian concept of Bentham as an example. The conditional statement «morally approved is the action that contributes to the greatest happiness of the people whose interests are involved» is a logically consistent statement and we can point to the appropriate action - «it is correct to act for the greatest happiness of these people.» However, to verify and affirm any truth of this statement, it is necessary to affirm the following proposition: «to do so is right because the greatest happiness is the right/good ending result for human actions». Now this statement, fundamental to the truth of previous statements, points out the natural state of things, that is, describes them as a direct fact, thus falling into a logical trap.

For this work, it is also crucial that «naturalistic fallacy» can play not only the role of an argument against one of the types of «moral grounding» that would claim universality but also vice versa (!) as an argument against moral relativism.

Let us formulate this as following, through the basic relativistic position: «There are no objectively existing universal moral facts in the world. We state this based on numerous observations of the diversity of moral systems around the world.» Such an argument becomes only the opposite example of falling into the same logical error as the previous one - «proof» of the absence of a universal proper through its logical inference from the existing.

This gap between the two «entities» or «language-worlds» needs special attention in this study. One of the potential ways to reconcile the «gap» can be seen in the works of modern metaethics and quasi-realistic approaches. By quasi-realism, we mean the conditionality of denoting the objectivity of the existence of moral

facts, moral knowledge, etc. The bottom line here then is the assertion that people can act in such a way that it is as if moral facts exist, as well as the facts of the existing world. Thus, the basic ontological nerve being removed, turning «naturalistic fallacy» into a kind of «social-language game». The extensive consideration will allow us to assert the undecidability of Hume's dilemma, and this will lead to the recognition of Moore's type of intuitionism. Simply being put - the fundamental impossibility for the universality Good-definition in general, stating it as «unanlysable notion».

Section 7

«AESTHETICS»

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AESTHETICS OF THE MASSES AND RELIGIOSITY: THE LOSS OF OLD GODS AND THE SEARCH FOR NEW ONES

Mass culture - what does it mean? Is it something real and representative, elitist, avant-garde or something meaningless, faceless, ugly? And how does it produce spiritual values? And does it produce? Undoubtedly, the fast development of technology and science change the world around us, the rhythm of human life, art, and its forms. It may seem to some people that in modern aesthetic theory and artistic practice the presence of marks on the sacred, holiness, and the canonicity caused by it is significantly less represented than in the art of previous epochs. Yes, if we are talking about classical types of canonicity. However, sacred impulses are not only about certain canons. If we look at the current examples of works of art more deeply, we can conclude that sacred symbols quite significantly permeate modern art. Consequently, the problem of the sacred, as well as its interpretation in art, retains its significance in the analysis of modern culture. But with transforms its manifestations. After all, contemporary art has no clear boundaries, so the aesthetic value of different ideas is perceived and evaluated differently by each person. In the report the author will investigate the value-controversial manifestations of Christian sacredness in mass aesthetics and the influence of culture on the formation of religious tendencies, as well as the means of their expression and symbolism; the most popular art trends and ways to use sacred images for religious and cultural analysis of their hidden meanings, study the impact of sacredness in its modern cultural expression on the formation of aesthetic values today. The researcher will consider not only typical examples of art that desecrate the sacred but also focus

on works that use sacred symbols precisely to realize their creative ideas (for example in works of Julian Schnabel, Robert Longo, Jean-Michel Basquiat, Thomas Lanigan-Schmidt, Tom Dilton, Kenneth Elton Kesey, Kurt Vonnegut, etc.) Emphasis will also be placed on those art forms that have themselves created new religious movements: Dudeism, Boconism, Howard Lovecraft's Chaos Mage, and so on. The author noted the preservation of the category of sacred as one of the main bases of creativity of contemporary artists. The study implemented interdisciplinary coordination of religious studies, philosophy of religion, culturology and aesthetics.

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THE UNIQUENESS OF DELEUZE'S FILM CONCEPT

Unlike many philosophers who did not consider cinema as a noteworthy topic, Gilles Deleuze proposed a concept of cinema in which cinema is seen as a phenomenon that demonstrates the current state of mankind in its civilizational achievements. Throughout his work, Deleuze draws on theses of Henri Bergson, set out in *L'Évolution créatrice* (1907) and *Matière et mémoire* (1896). Bergson shows a modern vision of ontology, and Deleuze bases his thoughts on Bergson's theses. Deleuze does not describe the history of cinema, or focuses on the dates, famous directors, and the technical development of film production as such. He uses cinema as an analogy to the creative revolution of mankind, and smooths it out as a full-fledged subject of philosophical consideration. That is why Deleuze uses the basic categories of human existence – time and movement. Deleuze demonstrates how films broadcast people's cultural experiences, movements and changes. Cinema is seen here as a phenomenon that helps us to reproduce and create a collective experience of perception. Deleuze urges us to unravel cinema not superficially, but paying attention to cinematic signs. It is through these cinematic signs that we can trace the «etymological and aesthetic attitudes» (Сычева, 2008, p. 235) of humanity. According to Deleuze, cinema has formed the imagery of human consciousness, with it we can see the process of formation of the

modern human world. The continuity of movement also plays an important role in Deleuze's concept – the idea that was inspired by Bergson is that it is incorrect to separate the past, present and future, as if they deny and do not include each other – they are rather complementary and flowing into each other. Deleuze considers this inseparability of movement, the inseparability of time, as a cinema adjacent to the human mind and mechanism of cinema. Memory, images, time and space unfold like a film, but unlike a film, this flow in the human mind unfolds naturally (and not in mechanical art), and thus – creates its own reality (Сычева, 2008, p. 236). This is the uniqueness of Deleuze's approach to cinema – not as an entertainment industry, or one of the art forms that has a certain historical development. Deleuze sees cinema as a phenomenon that demonstrates changes in people's culture and consciousness, because cinema usually meets people's demands.

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SIMULACRUM AS A PARADIGM OF POSTMODERNISM

The simulacrum as one of its key concepts deserves special attention in the aesthetics of postmodernism. The term «simulacrum» J. Baudrillard began to operate in 1980. It was during this period that the postmodernist stage in his work opened. However, his earlier works essentially prepared the transition to postmodernist positions. They were devoted to a kind of sociological psychoanalysis of the world of things and the society of consumption, not alienated from semiology, structuralism and neo-Marxism (Baudrillard was greatly influenced by the views of F. de Saussure, R. Barthes, G. Lukacs, G. Marcuse, A. Lefebvre). In the spirit of radical left-wing protest, Baudrillard criticizes consumer society's

aesthetics, clearly noting the fatigue of redundancy - both in consumption and in the production of things-objects that dominate the subject. He seems to repeat in a condensed form the transition: its artificial likeness, secondary nature, replaces the natural world.

The simulacrum is similar to makeup, which turns real facial features into an artificial aesthetic code model. Recombining traditional aesthetic codes on the principle of advertising, which constructs objects as mythologized novelties, simulacra provokes the design of art, bringing to the fore its secondary functions associated with creating a certain material environment, cultural aura. The transitional link between a real object and a simulacrum is kitsch - as a cliché depleted in content, a stereotype, a pseudo thing. Thus, if the basis of classical art is the unity of things - the image, then in mass culture from pseudo-things grows kitsch, in postmodernism - a simulacrum. The symbolic function of the object in traditional art has been replaced by autonomy and disintegration in the avant-garde (cubism, abstractionism), parody resurrection in Dadaism and Surrealism, and external rehabilitation art of the new reality and, finally, transformation into a postmodernist image.

Comparing traditional and postmodern aesthetics, Baudrillard concludes that they are fundamentally different. The foundation of classical aesthetics as a philosophy of beauty consists of imagery, the reflection of reality, deep essence, inner transcendence, hierarchy of values, the maximum of their qualitative differences, the subject is a source of creative imagination.

Postmodernism, as the aesthetics of the simulacrum, is distinguished by external «made», superficial construction of an opaque, self-sufficient artefact, devoid of reflective function, quantitative evaluation criteria, anti-hierarchy. At the heart of the aesthetics of postmodernism is the object, not the subject, the excess of the secondary, not the original's uniqueness.

The transition of aesthetics from the classical «principle of good», which is the basis of the subject's reflection of the object, to the postmodern «principle of evil», based on a hyperreal object-simulacrum, hypertrophies the hedonistic, playful essence of art. The variety of aesthetic emotions, feelings, perception of taste - are closed, leaving on the surface only narcissistic contemplation, devoid of ontological distance, total consumption [1, p. 65].

Describing the current state of the art, J. Baudrillard writes: «Art has disappeared» [2, p. 23]. There is no more basic rule, no

evaluation criterion, no pleasure. Today in the field of aesthetics, there is no gold standard for aesthetic judgments or pleasures.

The artistic world is a strange picture: as if there is a stagnation of art and inspiration, as if what has miraculously developed over the centuries suddenly became motionless, stunned by its image and number. In fact, in such chaos that prevails in art today, you can read a violation of the secret code of aesthetics. There is talk of dematerialization of art and minimal art, conceptual art, and anti-art. This aesthetic everywhere receives its material embodiment in the appropriate form. That is why art is forced to shrink, depicting its disappearance. It will soon cease to exist, giving way to a giant artificial art museum and unbridled advertising. From the time Duchamp painted a ruff for washing bottles, Andy Warhol decided to become a machine, the whole world was aestheticized, and the whole value of the world was aesthetically transformed [3, p. 23, 27].

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A QUESTION ABOUT THE POSSIBILITY OF POSTHUMAN AESTHETICS

The growing popularity of philosophical posthumanism entails the necessities of reflection on posthuman aesthetics. More and more often, critics and theorists try to describe the processes and phenomena in popular culture, contemporary art, and various forms of artistic practice from the perspective of posthumanism. The article tries to answer the question of whether posthuman aesthetics is possible at all, when the meeting of the main actors of the posthuman world, i.e. humans, posthumans, and nonhumans, is still in the realm of imagination. The more so as it seems that most

authors who engage in posthumanist reflection on culture and art fall into the transhumanist trap, i.e. the above-mentioned issues, in a strict transhumanist paradigm.

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CREATING EXPRESSIVE TOOLS OF THE ART WORLD: MODERN REALITIES

The renewal of modern society, in particular the overcoming of the modern crisis of identity, with great urgency has actualized the development of the scientific theory of creativity, its mechanisms, forms of representation and perception, as well as its very nature. Philosophical and aesthetic discourse, aesthetic practices, their theoretical tools are filled with new determinants that have the influence on the nature of the aesthetic worldview. To some extent, they are beyond the usual boundaries of artistic activity and the corresponding expressiveness and technology.

Modernity opens up great opportunities for placing different types and forms of worldview (although it should be noted that the unification and standardization of the modern forms of the sensory experience of world's humanization continues to dominate). In this situation, the problem of sustainable communication as a dialogue of mutually interested subjects of the artistic event arises. This problem concerns not only highly specialized interaction. It is connected with the issue of forming an individual culture of perception as a part of common cultural capital, transforming it into an individual tool of joint humanization of the world.

Artistic and aesthetic transformations of color, sound, plastic forms of fixation of personal and joint experiences of human subjectivity receive infinite possibilities. Modern art practices prove this. At the same time, artistic forms of self-expression and self-affirmation receive controversial representations. This complicates mutual understanding and the formation of common cultural capital. On the one hand, blurring the boundaries of art allows you to experiment with the potential of art. On the other hand, the focus on the unusual, with a claim to fundamental novelty, but interest to the

audience (preferably numerous), complicates both the formation of its own arsenal of authorial creative possibilities (authorial style, creative style and, consequently, true creative freedom) and the organization of the desired sustainable space of aesthetic and cultural space, in which there will be a constant demand for the work of such a particular author.

The space of artistic images is filled with a living stream of reality. As a result, not only its content, but also the structure changes. This, in turn, depends on individual changes in the general forms of work of the creative consciousness of contemporary artists, who find it very difficult to «grasp» modernity and express its new forms, to transfer non-artistic objects, processes, phenomena by artistic tools, objectify one's inner world, personal meanings of «being» in a specific sensual figurative form, in the language of a certain kind of art. The artistic approach to reality, the direction of the creative imagination is changing. The authors face the problem of a creative method in a different form by which the author can comprehend and artistically reproduce the contradictions of modernity that concern him, and create a new world of his own.

The active nature of creativity (both the author's and that the process of perception holds) involves the ability to associate life experiences (for the perceiving person - in particular, aesthetic and artistic impressions of the art work) with the images that are stored in memory. But the creative process is not limited to associating and combining images. The author's talent depends on the ability to «see» through the eyes of «all other people» (both past and present generations) directly, integrally. This is possible only if the work of his figurative thinking, imagination is organized and regulated by the universal forms from the beginning. These forms are the product of a long selection. At the same time, freedom of creativity implies a more or less obvious individual variation of these forms.

Modern aesthetic space has become an arena of struggling for the transformation of Strangers into Others. Therefore, it is not so much artistic (which also remains important), but rather aesthetic education, involvement of more subjects of aesthetic experience of different level and quality in the creation of expressive tools world's humanization (both as authors and as subjects of perception), the organization of joint platforms for their direct communication, the formation of a systemic state policy of sustainable aesthetic development of society, which would be aimed at the formation,

support and translation of the common spiritual and practical experience of its unique subjects.

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FEATURES OF THE DEVELOPMENT OF POETIC CINEMA IN 1970-80S

Poetic cinema is one of the national features of the development of cinema in Ukraine. The main features of this film are images of the spiritual world of man, the use of allegory, metaphors, folk symbols and allegories.

Poetic cinema in its manifestations addresses national and socio-cultural issues through a poetic style of presentation, using such means as parables and appeals to the origins of literary creativity, namely, hyperbole, parallels and metaphors.

Appeal to mythology is another important feature of poetic cinema. Myth becomes a prism through which a person re-evaluates his own world, trying to comprehend the driving forces of human history. The combination of specific events with mythological ones emphasizes their significance, timeless and universal character, at the same time helping to comprehend them in the value aspect, to single out the significant for a certain culture.

One of the sources of poetic cinema were fairy tales and folk theater. Another interesting feature of this trend was music, which often replaced words in movies.

If we talk about the general trends of development, it should be noted that the Ukrainian cinema of 1960-1970 was extremely innovative ideas, approaches and ways of implementing the film. Mykola Mashchenko, actors Ivan Mykolaychuk, Gnat Yura, Konstantin Stepankov, Mykola Hrynko, Bohdan Stupka.

Each director had his own peculiarity and individual qualities. Ukrainian researcher L. Bryukhovetska considered the works of Yuri Ilyenko - metaphorical, Volodymyr Denysenko - in the form of a parable, Leonid Osyka - as a tragedy, and Serhiy Paradzhanov - ethnographic. Artists in this direction tried to convey an individual and original vision of the world to the creative community and the public through the prism of cinema.

Speaking of the main postulates of this era, it should be noted that their formation was greatly influenced by the period of «thaw», as the background for many films was ethnography. The reproduction of certain forms of culture in cinema becomes significant as an attempt (consciously or unconsciously) to preserve these forms, at least as a sign of the national, and therefore - as a kind of resistance to unification.

As Anastasia Pashchenko notes in the article «Ukrainian poetic cinema as a model of national cinema», the origin and development of Ukrainian poetic cinema dates back to transition to poststructuralism (bearing in mind the specifics of the cultural situation in the USSR, should be taken into account Intercultural contacts, especially in the field of cinematography). An important characteristic of this period is the appearance of the voice of the «other», especially in the ethnic measurement.

The term paper expands the idea of the influence of cinema on public life, which is the basis of inter-artistic interaction, the connection of cinema with other arts: sculpture, painting, graphics.

It raises the question «Is pure art possible without politics?» Because it analyzes poetic cinema not only as a carrier of certain aesthetic values, but also as a forbidden product in the USSR.

It confirms the opinion that Ukrainian poetic cinema, which emerged during the democratic transformations of the 1960s, is an original phenomenon that has become the bearer of the Ukrainian worldview with a bright national color.

Section 8

«CULTURAL STUDIES»

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TO THE PROBLEM OF ONLINE FORMS OF PUBLIC-POLITICAL CITIZENS' PARTICIPATION

Historically, the public sphere has been the information-communication space in which civil society representatives could enter into the dialogue with the authorities on a wide range of issues. Even before the emergence of modern media the spread of socially significant information was possible in the space of literary salons. In the era of radio and television in the XX c. the expansion of the public sphere reflected the trends of mass democracy and consumer society, but was controlled by state and corporate government, which manifested itself in the commercialization and politicization of media resources. The digitization of the media and the rapid development of the information society at the beginning of the XXI century have allowed the public sphere to be embodied in a new dimension based on the Internet. At the present stage, the dialogue between government and society, mediated by digital media, is becoming increasingly relevant and important for social development, gradually shifting to the space of the digital public sphere. Moreover, digital media mediate the public in the broadest sense of the word, giving the public sphere a new meaning and a global scale that goes beyond sovereign state control.

The digital public sphere, due to its open and free nature, has long had net neutrality, but at the present stage has faced serious challenges related to the emergence of the most advanced tools in history to monitor and control the behavior of both producers and consumers of network content. At the level of individual states, the digital public sphere is prone to increasingly modern forms of control and censorship, ranging from technical blocking of domains to the direct government regulation. This state of affairs challenges the

definition of Slactivism as a self-soothing activity in support of a social problem that does not require any serious effort.

In the West, the term «slactivism» has been used for about 20 years to describe participation in various social initiatives, which does not require participant's complex efforts. Signing petitions, likes, reposts, statuses and changing avatars on social networks - all these have become examples of Slactivism, which have become widespread on the Internet. Online activity has much in common with traditional civic activity, but the cost of virtual participation is much lower than that of traditional activities such as strikes, protests, rallies or flash mobs.

A supporter of the social action is supposed only to «click» with the mouse, i.e. put a «like» - a note that he likes the publication. Social networks provide a quick and easy way to show support for an organization or initiative - the success of the project is evidenced by the number of such «likes». «Likes» on Facebook - a symbolic way to express their position and notify others, indirectly «inviting» to do the same.

Charitable Slactivism occupies a special place among the types of Slaktivism. There is no need to go anywhere for such «charity», so it is becoming increasingly popular with the population of the Network. Charitable slactivism sometimes acts as a side effect of consumption. Marketers have found that if the packaging of a product or its advertising campaign says that some of the company's proceeds will be donated to charity, people buy such products more actively, thus expressing support for this campaign.

It is believed that Slactivism replaces real action and rarely leads to a significant change in the situation, although this is the goal of any campaign. However, the events of the Arab Spring, which can be understood as a series of demonstrations, coups and democratic uprisings (in the case of Libya, Syria and Yemen), showed the power of Slactivism on the basis of new media. New media are represented by digital communication technologies based on satellite television, computers and mobile phones, evolving using the Internet and allowing more and more people to participate in social and political life, reducing the effectiveness of traditional media (newspapers, magazines, radio and television) as tools of public mobilization. These uprisings have been possible to a great extent by the spread of digital technologies among the population, and their management or coordination by numerous leaders or activists. It would not have

been possible without the constant reproduction of discontent at the level of common members of information networks.

Taking the sign of online petitions as one of the most striking forms of slactivism, it is also possible to note that the amount of information provided to slactivists by the petitioner, including socio-political issues, is often also limited. On the one hand, this circumstance may contribute to the impossibility of the actual initial involvement of the individual in a particular issue. On the other hand, this circumstance may push the individual to seek additional information, or Slactivism itself in this case may be a consequence of existing awareness.

In his study, K. Jones concludes that Slactivism may also push individuals to seek additional information on a topic, which in itself is a prerequisite for conscious involvement. The author also claims that the spread of social videos makes slactivists seek additional information on the subject of the videos, motivates individuals to further disseminate social videos, as this activity is based on so-called «noble goals». And such actions, in turn, can motivate individuals to real action, for example, donations.

In view of the above, it is possible to conclude that even symbolic involvement can lead to increased public awareness of socio-political issues, and the involvement of an individual «good cause» as a side effect could be seen as an argument against skepticism against this form of expression. political and civic activity.

In summary, we can say that Slactivism as a specific form of socio-political activity, despite the low level of real involvement and reduced level of critical thinking, is not always a manifestation of activity without further effect. This kind of activity, even without the real involvement and deep critical understanding of the goal, can have real offline consequences.»

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CREATIVITY FIELD OF YOUTUBE PLATFORM

Creative activity on YouTube platform is based on such practices as making or producing, sharing and collaboration.

Cambridge's vocabulary explains the meaning of making in a few aspects. First one describes making as the activity or a process of producing of something. In our terms we can explain its meaning through the idiom «to be making of somebody»- to give someone the qualities or experience they need in order to succeed what is demonstrated by creator of YouTube channel by who produces content for study and self-education of the customer, or, in our case, the viewer.

Sharing is a process when two or more people or things share a feeling, quality or experience. They both or all have the same feeling, quality or experience or to tell someone else about your thoughts, feelings, ideas etc.

The concept of creativity is «making is connecting». We can see examples or models of people's success on YouTube platform as creators when they share something that means a lot for customer, if we can say so about YouTube viewer, as a part of community that creator of the channel wanted to achieve.

Creativity is cultivating progress of economy, increases our knowledge and skills but also helps us to create something that can be used by hundreds of people or just ourselves for growing as a person and as part of concrete society. If we consider creativity on the YouTube platform as a component of the creative economy in the production and training we can see how it affects the way a person is involved in a particular subject or is passionate about a certain type of activity by watching YouTube videos or reading posts on Instagram.

YouTube platform gives a possibility to combine such practices as making, sharing and collaboration and performs the ideological, adaptive, regulatory, value, cognitive functions of culture.

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FEMINIST MOVEMENT IN MODERN CULTURE

The issue of feminism in modern culture is multifaceted due to the focus on the causes of discrimination against women (particularly in certain cultures). Previously feminist movement was just in the

pursuit of political and economic rights of women, it is this problem related to the impact of traditional attitudes that contributed to the creation of gender stereotypes, so-called «positive discrimination» as well as discrimination against women, not only in the political sphere, but also in other spheres of life of both society and the individual. Actually, in connection with the change of discourse in feminism, deepening it more in cultural layers, now talk about the third and even fourth wave of feminism.

If we talk about the issues raised by modern feminist movement, it is the problem of family violence, equal pay and labor, gender stereotypes, sexism, sexualization, sexual objectification (especially here emphasize visual practices that affect the perception of the female body), sexual violence and harassment. In addition, the specifics of the feminist movement vary in different cultures, as differences in traditions and cultural practices lead to different features of discrimination, and the specifics of a culture affect even the implementation of the feminist movement in them (in particular, we can say Islamic feminism as a separate trend in feminism). In addition, the discourse of the modern feminist movement reconsiders the attitude towards the female body in artistic practices, considers the reflection of women's practices in art, discovers the names of women in art history and history in general, and analyzes the reasons that hindered their creative self-realization.

Thus, the modern feminist movement not only violates the problems related to the disclosure causes of discrimination against women in various fields, venturing into the analysis of the impact of cultural practices and traditions, but also encourages women to active involvement in society, feminism helps to find its true identity through self-appeal, and also spreads the idea of mutual respect, which speaks of a humane view of woman in general.

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CULTURAL TURN AND THE WAR PHENOMENON: CROSS-SECTIONAL FEATURES

Considering the war in various aspects, I am paying attention to a special cluster of studies that re-described the connection between «the military» and «the cultural» in a new way. The cultural turn is a movement that began in the early 1970s among scholars in the humanities and social sciences. The culture became the focus of modern debate. The cultural turn (in terms of the phenomenon of war) changed into the concept «militarization of culture», which is in the service of states or national-state coalitions. Such a culturally militarized perspective differs in its form and style from «propaganda's culture», which has long been a major component of military and cultural studies. The fact that the «cultural turn» reaches the very core of the Western way of thinking is a very noticeable change in traditional military ideology. From the 1980s to the end of the XX century, western understanding of war based on the fact that at a time marked as the «Revolution in Military Affairs» (RMA). It is such a concept with high-tech and new weapons came first in the military hierarchy, and imaginary future conflicts considered as battles from the optical distance and away from face-to-face encounters and real physical threats. According to the provisions of the RMA, the technological advantage provides a quick victory, and above all, at a considerable distance from the enemy [Crenshaw M. *Terrorism, Legitimacy, and Power: The Consequences of Political Violence*. / M. Crenshaw. // Middletown: Wesleyan University Press. – 1983].

However, in the late 1990s, after peacekeeping missions in the Balkans, as well as a series of terrorist attacks on September 9, the above thesis became apparent and the troops reformatted into real «physical» confrontations. Also, the attitude to the war changed, after realizing that it had to occupy enemy territory for quite long periods and compete with enemies who were fundamentally different from their unconventional military approach and did not follow the so-called «general» rules of military confrontation. In this situation, the

concept of the primacy of technology and remote combat proved to be inappropriate, and it was at this stage that «culture» took a prominent place in the arsenal of military affairs. Lieutenant General David Petraeus developed a complex of «cultural awareness», which acted as an indicator for the army in the distinctive mental features of another culture. Also, effective counter-confrontations required an informed understanding of local culture, and thus, in terms similar to those traditionally used by war and cultural scholars, the new environment needed to be explored through cultural tools: the military had to study, internalize, and interpret the physical, personal and ideological environment in which the conflict takes place. In other words, to be able to read a hostile environment with the help of a variety of cultural tools.

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TRANSFORMATION OF THE PREMODERN: FROM ABSENT TOPOS TO THE TOPOGRAPHY

The article explores the spatial-visual dimension the historical differentiation of the absolute social space of Premodern as a topographic socialization of the syncretic sacred topos.

The study of the historical dynamics of Premodern - as a differentiation of the syncretic - requires the involvement of interdisciplinary approaches. The most expedient is the synthesis of methodological guidelines for spatial, practical and visual turns. On the other hand, the efficiency of studying such a syncretic object reveals the productivity of these approaches to post-modernization socio-cultural transformations, which S. Lesh considers as a process of dedifferentiation,

As one that is creating by the human practice, social space totally determines that practice. In its first historical forms as an absolute space it is carrying out by the practical hierophany of the sacred absent Topos in marked loci of practices. Due to the hierophany that loci and practices are founded as human in the rupture of biomorphic homogeneity.

Within the culture of hunting on the basis of audiotactile dominance, the space of representation is carried out and appeared by the common action of mutual devouring, as a direct intensification that forms the practice of the presence of the sacred. The space of representation is identified with this very practice.

The actualization of representation as an indirect realization of presence as a presentation is a visual aspect that realizes the sacred in constant active manifestation through the monument, which makes profane practice passively visible.

In the transition to the state of civilization in the unity of architecture and writing tactile experience transfer to the visual framework. It is a separation of the practice of presence and the representation of presence in space, but with preservation of ritual-filled audiotactile opacity of the space and social stratification.

The Greek use of the phonetic alphabet differentiates tactile and audible, monument and writing. It implements the presence of the sacred already as a sociality in the form of gathering a plurality of equals in their ability. It is the audible mode of presence.

The audible form of presence is visualized in the representation of the aGóra by the temple as the formation of an empty-visual space of realization, which complements the audible democratic capacity with transparency as an active visual ability, thus forming a space of representation of space.

The unity of these abilities, as the unity of Topology and Topography in the mutually formation of the Cosmos and the polis, in visual terms of spatial representation decomposes the opaque audiotactile Topos into a certain map of potentialities in both spatial and social dispositions. The implementation of topography is a simultaneous implementation of sociality, space and visibility.

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WHY DO WE ALL NEED TO BE COSMOPOLITAN TODAY?

As a species, we did well in small communities (in family, among friends). We knew how to be responsible for our loved ones. Nevertheless, as the philosopher Kwame Anthony Appiah argues, today we are aware that we are no longer responsible only for people in our immediate vicinity, with whom we share our place of residence, region or country, but for people from all around the world. The COV-19 pandemic, like no other phenomenon before, has shown us the scale of global flows and dependencies. We were able to solve problems locally, but now we have to deal with them globally. In one of his works on ethics, Appiah makes «cosmopolitanism» the leading category of analysis. What is «cosmopolitanism»? The term has its origins in Greek and means someone who feels belonging to the entire cosmos or universe. According to the Ghanaian, we need the idea of world citizenship more than ever before. Cultural, political or territorial divisions are not the most important nowadays. Of course, people are still different and there is nothing absolutely universal. However, care should be taken not only for those who are similar to us, but for every human being. Cosmopolitanism is the opposite of universalism that demands recognition of one truth which is principle for all. Cosmopolitans not only respect but also cultivate diversity. Caring for the safety and good of the public matters, one must also take care of the freedom of communities and individuals — their separate identity cannot be taken away. Therefore, the most important thing is global dialogue and exchange of views. Appiah is an anti-relativist, but from a pragmatic point of view he agrees with the fact that there may be many different solutions to the same questions. In our speech, we will consider whether it is possible to reconcile different value systems and cross all particularities (cultural, religious, political,

economic) to solve global problems such as pandemics, climate change, acid related to migration and refugee etc.

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CRISIS STATES OF THE 20TH CENTURY CULTURE IN PITIRIM SOROKIN'S CULTURE DYNAMICS CONCEPT

Culture as the axiological and semantic basis of the human community existence today can be called one that has been experiencing a crisis for more than a century and a half. A possible beginning on the way to understanding the essence of the crisis is the recognition of certain patterns' natural movement which continue to operate from the beginning of the twentieth century to the present, in order to predict possible options for resolving the crisis and ensure further sustainable development. Addressing the Pitirim Sorokin's socio-cultural dynamics concept will allow us to see the possibilities of analyzing the study of crisis phenomena in culture through the prism of socio-cultural fluctuations.

At the beginning of the twentieth century, a culturologist and sociologist Pitirim Sorokin defined his own understanding of the culture dynamics concept. He described three types of culture which exist in the format of variable interchange — ideational, sensate and idealistic cultures. Ideational culture acts as a carrier of mentality aimed at comprehending the supersensible metaphysical reality with the presence of the Divine Absolute in it. Ideational culture directs an individual to achieve his/her own spiritual development on the path to eternal existence by leveling the satisfaction of a human actual physical desires. Sensate culture is aimed at the maximum comprehension of physical reality by rejecting any of its metaphysical continuation. Human is focused on external self-improvement and transformation of the world and resources in accordance with his/her own needs. The idealistic type of culture is a logical combination of the above two types, where metaphysical values are realized through rational knowledge. In the idealistic type, the spiritual component precedes the materialist one.

The importance of Sorokin's idea lies in the mechanics and method of these culture types interchangeability. This is due to socio-cultural fluctuations — constant variations and deviations from the outdated norms of the dominant culture type. At a time when the dominant culture type is no longer able to support the sustainable mankind value development, the world order (as an open system) needs certain reorganization. It usually happens when the characteristics of a certain culture type become either too weak or excessive and the dominant culture type becomes «overripe». Fluctuation that has not changed in the system causes the crisis to deepen. In the case of such a deepening crisis, both culture and humanity fall into a bifurcation point, which can be conditionally defined as a point of the future paths split and non-return to the previous culture type.

The sensate materialist culture type, in which the world has existed for more than a century and a half, can obviously be called overripe. Pitirim Sorokin emphasized this in his works in the 1930s. Mass character and pipelining, caused by the nineteenth century industrialization, create a total unification of needs and desires, rejecting the self-worth of a unique creative personality. This definition of the overripe sensate type culture crisis led to socio-cultural fluctuations, which, without changing the dominant culture type, evolved into bifurcation points.

Bifurcation points are usually characterized by their acute crisis state, the previous system destruction, and chaos. However, each of these bifurcations is designed to radically change the path of the whole system in order to acquire the characteristics of a new culture type, which would lead to sustainable further development. From the last century we can distinguish such a bifurcation point as the World War I. This very bifurcation point had become the focus of all the overripe sensate culture characteristics: the domination over natural and human resources, the logic of permissiveness, the uncontrolled struggle for purely physical and real wealth. This bifurcation point had not become a transition to a new world order and culture type, but only opened a period of bifurcations, including the World War II with the subsequent collapse of most world empires. This period of bifurcation points continues to this day.

The three culture types and their unique characteristics, derived by Sorokin, still remain a concept which is conditioned by a personal life outlook and determined by life experience. Nevertheless, what we need to pay attention to is the principle of interchange cultures as

bases for the formation of values and meanings of certain historical periods, the ratio of socio-cultural fluctuations and bifurcation points, in one of which we are certainly at the moment.

It should be understood that bifurcation points, no matter how catastrophic they may be, are not intended to destroy culture or human society. Just as chaos is an integral part of harmony, bifurcation points are designed to change the trajectory of an existing system and allow it to choose a new path of development. This path can and even must experience certain fluctuations and bifurcations, but we can reduce the criticality and general trauma of their movement, and predict the direction of their further path in order to achieve improved and more developed forms of existence.

Thus, the Pitirim Sorokin's culture dynamics and socio-cultural fluctuations concept makes it possible to analyze the XX-XXI century culture crisis in terms of overripe sensate culture type, excessive characteristics of which are established in the modern world system and society. Socio-cultural fluctuations as variations and deviations from the dominant culture type did not change the path of the whole system, i.e. the transition to a new culture type. Thus they led to the appearance of bifurcation points - acute crises, including the World War I and World War II. Understanding the action patterns of socio-cultural fluctuations and bifurcations, it seems possible to predict the further development of mankind and adjust it.

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INFLUENCE OF LARGE-SCALE CRISES ON CHANGES IN JAPANESE CONSUMER CULTURE (ON CASES OF CRISES OF 1991 AND 2020 YEARS)

Japanese society of the 80th years of the last century was a good example of «Consumer Society» described in the works of many theorists of that time. After more than 30 years, the situation has changed, not least because of occurred global shocks and large disasters. The goal of the current research is to highlight the basic shifts in Japanese society and in its consumer behavior that took place due to the crises of 1991 and 2020 years. The urgency of the

problem consists in the need to predict subsequent shifts that may be caused by the continuous global COVID-19 pandemic.

The formation of a consumer society in Japan has deep roots. While conspicuous consumption was an estate prerogative in Japan before Meiji Restoration, the desire for individual consumption, consumption as accumulation, and the growing role of style groups in shaping consumer choice appeared as a consequence of significant urbanization during the Edo period of Japanese history [Gordon A. D. Consumption, consumerism, and Japanese modernity. Oxford Handbook of the History of Consumption, ed. Frank Trentmann, Oxford, UK: Oxford University Press, 2012. pp. 487-488]. However, all these phenomena experienced the highest growth rates after the defeat in World War II and the occupation of the country by American troops. The catalysts of this growth were the adoption of Western culture and consumer habits, the development of a market economy and capitalist relations, and the further sharp leap of the Japanese economy, known as the «Japanese economic miracle.»

The boom of industrialization, the opening of large companies, which quickly reached the international level, led to a rapid increase in the level of urbanization. During the following years, consumer behavior has been influenced by the conservative mindset of Japanese people, strict corporate culture, Japanese demographic crisis, and the formation of the aesthetic paradigm of «kawaii».

In terms of economic and cultural consequences, the biggest shocks in the last 50 years of Japanese history were the 1991 Japanese economic crisis and the ensuing Lost Decade, the 2008 global economic crisis, the 2011 Great East Japan Earthquake, and the 2020 COVID-19 pandemic. The closeness of last occurrences in time, as well as their overlap with the consequences of the first crisis, have led to changes in consumer behavior, social relations, Japanese identity, and attitude. In addition, it can be stated that all changes had an economic and ethical basis.

In the 2012th study of Japanese youth, American sociologist R. Goodman notes that comparing to the period of fixation on material goods and money in the 1970s and 1980s, since the 1990s, Japanese society «has been displaying a greater focus on personal and social development», which may gradually lead to «a better-balanced, more caring society and population» [Goodman R. Shifting landscapes: The social context of youth problems in an ageing

nation A sociology of Japanese youth: From returnees to NEETs. New York: Routledge, 2012. P.168].

This process may be explained by the impact of the economic crisis on a significant number of households where incomes have decreased or where one or more family members have lost their jobs. These processes have led to the increasing ties between remote family members, like it usually happened during huge earthquakes, as well as to the revision and awareness by citizens of their own costs, which has manifested itself in a change in consumer habits [Takezawa Y. The Great Hanshin-Awaji Earthquake and town-making towards multiculturalism. Multiculturalism in the New Japan: Crossing boundaries within. New York: Berghahn Books, 2008. P.36].

Specifically strong changes were observed in the demand for alcohol, electronics, luxury products, and cars. Between 1990 and 2000, Toyota, Sony, Panasonic, Sharp, and Toshiba saw a sharp drop in demand for their products among the population of Japan, which was the majority of consumers of these companies. The decline in demand was so massive that it affected the value of the companies themselves: in 1989, there were 32 Japanese companies in the world's 50 largest companies list by market capitalization, according to Bloomberg Businessweek Global 1000. By 2018 only Toyota remains in the Top 50.

The crisis of 1991, as well as several large-scale earthquakes of this period, strengthened Japanese collectivism and social ties between people, in 2020 there was a reverse process. Due to quarantine, the phenomenon of so-called «nomikai» (collective visits to entertainment venues with colleagues), which has been an important part of corporate culture for many years, almost disappeared. The most important feature for citizens became a social responsibility, which, according to the Japanese authorities, consists of maintaining social distance, refraining from visiting public places and reducing public contacts. This also has reduced the popularity of bars, clubs, karaoke, arcade centers and other similar establishments [Watanabe T., Omori Y. Online Consumption During the COVID-19 Crisis: Evidence from Japan. Working Papers on Central Bank Communication. Tokyo, 2020. vol. 023. P. 8].

At the same time, according to the data by the country's largest e-commerce platforms Amazon and Rakuten and to opinion polls by McKinsey & Company in November 2020, with a sharp decline in costs in almost all categories, there is growing popularity of products

positioned as «healthy food», home furniture, kids' goods and entertainment for the home [Chan K., Inoue M. Survey: Japanese consumer sentiment during the coronavirus crisis. McKinsey & Company, 2020. – URL: <https://www.mckinsey.com/business-functions/marketing-and-sales/our-insights/survey-japanese-consumer-sentiment-during-the-coronavirus-crisis>]. This may indicate an increase in contact with families during teleworking, and also about a new round of the atomization of Japanese society.

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NATURE AS THE HIGHEST VALUE OF EXISTENCE

With all diversity of modern political systems, socio-economic structures, they preserve unity, perhaps in the main thing: they remain consumer societies that deplete and pollute the habitat, the biosphere and form a techno genic man. Technology «creates» nature and human in its own image and likeness, transforming the last from a goal into means. The mechanical system of technology is called upon to subordinate and more and more intensively exploit the environment, and the resources of the biosphere which, as you know, are very limited, while the power and capabilities of technology are growing almost infinitely. So, modern technical civilization differs from the previous ones in that it has unique capabilities to destroy the biosphere in a matter of minutes (atomic war), or in several decades (continuation of ecological expansion). The need to find ways out of the global environmental crisis and the solution of environmental problems faced by humanity puts on the Agenda a significant reorientation of economic, political, social, scientific and

technical paradigms aimed at achieving utilitarian, pragmatic, consumer goals, on the values of environmental safety, such as spiritual and socio-cultural regulators of society. Humanity should immediately switch to new priorities and principles of organizing life on the basis of real, and not declared, harmonization of man, nature and society.

In the literature, among the priorities of the goal, the following classifications are usually distinguished: 1) the priority of society, the ideal state; 2) personality priority; 3) the priority of nature over society and the individual.

Regarding the first two types of qualifications, it should be noted that in one form or another such a system of priorities is very common. It originates from the ancient Greek thinker Plato, and a significant part of humanity had to experience it on themselves. It would seem - is not the good of the individual - not an abstract poster creation, and each individual - not the highest value? After all, it really exists, lives, rejoicing and suffering, thinking and loving, each of the people dies «personally». Any organization has meaning and justification only to the extent that they are able to reveal the possibilities and desire to make everyone's life brighter, more complete, worthy and happy. Such evidence is compelling. However, they have one weak link, one assumption that can become very dubious. They are imbued with adoration of a person as such, a consumer and a creator (for the sake of consumption) of material values. Nature, which created her as a bodily and spiritual being, has now been reduced to the position of an indifferent, senseless, spiritless «habitat». In this context, it appears as a dead cosmic body, on which there are crowds of living organisms in a numbed environment. Among them there are primitive ones, and there is a supreme being, called upon to conquer and consume everything that is available only to it with the help of technical devices, scientific developments, organizations. Everything in a person, everything for a person! Of course, this is the position of the conqueror. Was this incredible geological story created for this fleeting and pathetic consumer triumph? No, of course, all this was carried out and is being carried out by itself, irrespective of the person. But man himself is called upon to provide bodies and natural phenomena with meaning, to embrace them and master them first in his consciousness, and then in real activity. This is the essence of Homo sapiens. Only now the question arises: how and when all this can be realized, when the global ecological crisis is already spreading. Any

impact on the natural environment causes a response, which in most cases becomes unfavorable for humans. At the same time, diseases associated with environmental pollution are only the surface of the iceberg. In the long term, more significant impacts trigger the mechanism of natural selection for resistance to anthropogenic factors that slowly rearrange the gene pool of the human population.

Often, in the system of priorities, nature itself is recognized as the highest value of being. Each individual person, any society and all of humanity is considered one of the means of self-development of the biosphere, galaxy, space. The essence, meaning, significance of each person and all of humanity is determined by the degree of involvement in these or similar systems. It is easy to see that such priorities correspond to many, if not all, regional ideologies that recognize the power over man, the greatness of nature or the mind of the Almighty. This circumstance should not alarm us, or even more so grieve. Religious ideas, even the most fantastic ones, reflect in a peculiar form the experience of communication with nature of tens – hundreds of generations, different tribes and peoples. And if it becomes possible to combine it with the conclusions of scientific research, the experience of our technical civilization, it is reasonable to consider such a synthesis close to objective reality (although the traditions of retreating from it either into the illusory worlds of fantastic conjectures, or into the sterile scholasticism of scientific schematizations remain).

The strategy of interacting with nature, which was presented as an intelligent, animate partner, was determined by the culture of beliefs (religion), emotions (art) and considerations (philosophy). This made it possible to create not only material values, but also science. And when the symbiosis of science with technology showed its capabilities in «conquering nature», mastering its riches, the relationship between spiritual and material culture changed fundamentally. Now the production of material values has become an end in itself for the consumer society. Man began to view nature not as a more highly developed or at least equal partner, but as a set of dead and living bodies connected into a mechanical system. This is a cast, a soulless face – without soul, freedom, love, life, creation. The matter is complicated by the fundamental rejection of the idea of the spirituality of earthly nature, the universe in general, and the assertion of the primacy of material values over spiritual, the ideology of the direct producer of things over the ideology of the creator of ideas. Of course, there are various techniques and

technical means that allow you to reduce the harmful effects on the environment, to match the rate of pollution and destruction of the biosphere. But this alone is too little to radically change the situation. After all, not only nature, but also man himself, the human personality, the microcosm is transformed from the most spiritual value into an ordinary means of production.

The idea of nature's priority over the individual and society in various forms is present not only in religious systems, but also in some philosophical and scientific teachings. For example, A. Schweitzer proclaimed «the ethics of reverence for the living», and V. Vernadsky created the foundations of the «doctrine of the biosphere», a branch of life, which has the qualities of an organism, not a hardened mechanical system. And if the ethics of reverence for life, or, to put it mildly, the ethics of rational selfishness, really spreads in the coming years, then this could be the beginning of a new era. «From the gospels, written by people, go to the greatest Gospel of Nature» (M. Lomonosov). It is necessary to realize and confirm by the method of scientific evidence – as far as possible – the priority of nature, the biosphere, life before any priorities: as the primacy of the whole over its part. This does not concern a person with his needs, not humiliation of him (it is so humiliating to present her precisely as the dominant consumer of material goods). On the contrary, the awareness of belonging to the highest – on Earth and in the Cosmos – provides a perishable personal existence with meaning, purpose, justification.

Recognizing the primacy of nature in words, what should be done for this in practice? After all, it is known that no matter what bright ideals a person professes, they do not always cause correct solutions to, say, environmental problems. Thus, the civilization of the Christian Middle Ages in Europe was guided by the spiritual world of man, by high moral values, by the recognition of an omnipotent God, and this era ended with an extremely deep crisis of religious and philosophical ideas, moral foundations, as well as significant damage to nature. It is likely that the principle of environmental profitability should gain recognition and priority in the economy. Its essence is that any of our projects, branches of production, individual enterprises, technical systems, the national economy as a whole should be assessed, in particular, by the environmental changes that they bring to the environment. We need not only «economic» profit, calculated in money, but the real income of nature, or, in other words, the economy of nature. This means

learning in nature and the desire to continue and develop just her business. Any equipment and technology should be as environmentally friendly as possible. For the most dangerous and «dirty» industries, it is advisable to use underground mine cavities, caves, abandoned mine workings. Waste rock has to be processed profitably or laid in worked out cavities, etc.

How is it possible to forget about our own needs and serve nature when we need more and more energy, raw materials, water, materials, products, clothes?! And if you ask yourself a question differently: «Why do we need all these powerful streams of energy, super-high-speed modes of transport, super-powerful giant mechanisms, luxury cars and much, much more? Has all this made the life of a modern person cleaner, more worthy, more joyful? Hardly. Now a person works more for technology than the last - for it. If earlier technical systems could be considered an appendage of man, now it is mainly their appendage. This is a mandatory payment for goods and conveniences. Hence the lesson that, taking care of our own well-being and disregarding the needs and principles of life on earth, we have come to an ecological crisis. Apparently, the only way out of it: drastically change this principle. To care for the good of nature, which created and provided our lives, despite our own, mostly poor, optional, uncontrollably growing material needs. However, people are not high enough spiritually to care primarily about the «good» of nature. This requires a fairly high cultural potential, deep knowledge and beliefs. But this is not enough. It is necessary to free a person from the humiliating domination of his own products (government institutions, ideas, technology), from poor quality information. Only a free and strong man is able to submit to nature, diligently comprehending its wisdom. Almost all people are born just like that. It takes a lot of effort, a terrible distortion of life to turn them into stupid people, criminals, careerists, despots, grabbers, skimmers, «natives» of the people. Modern man is too stunned, suppressed by demagoguery, untruth, ideological censorship, politicization of culture, vulgarity, entertainment. And first of all human needs knowledge, beauty, mercy, all that is called spiritual values. Only they make human a smart person. And each of us is given by nature much more intelligence and talents than can be found in our fleeting life.

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PROSOCIAL ATTITUDES OF GENERATION Y, THEIR INVESTIGATION AND EXPLANATION (FROM AMERICAN POLLS)

Over the past decade, sociocultural surveys' of the Americans' mass attitudes and evaluations have shown the emergence of interesting trends. Since 2010, has been successively expanding the number of individuals who consider the public authority ought to accomplish more to take care of the nation's issues (from 11% rate focuses to 47%), and who need the authorities to find dynamic ways to improve individuals' lives (from 36% to 42%). In addition, there is an increase in the level of individuals who might like to have more services of government and higher taxes instead of the choices of fewer taxes and fewer duties, or no change to the current equilibrium (from 16 to 25). This indicates an ambiguous attitude on perceptions of government regulation of business. In the American view, an inclination for government dominance and regulation in economic life relates to the core tenets of socialism.

In this sense, academic and public writing has informed about the growing sympathy for socialism or democratic socialism, as represented by Benny Sanders, one of the top presidential candidates in the 2020 Democratic field.

So far, the sociologists view this position with restraint, showing a high level of inverse position that is favorable to pro-capitalist support (60%). They clarified that in the October 2019 poll, 39% of Americans said they have a positive opinion of socialism, while 57% view it negatively. Gallup originally posed this rating in 2010, and from that point, forward sure reactions about communism have been genuinely consistent, somewhere in the range of 35% and 39%. The current rate of seeing communism positively is like the 43% who prior told Gallup that «some form of socialism» would be useful for the U.S.

The most striking discoveries come from a closer look at a social group that supports orientations of Democratic Socialism. It turned out that these are young people, above all the generation of Millennials and Generation Z.

According to a new Victims of Communism Memorial Foundation study of in excess of 2000 Americans, 16 years and younger, these young people continue losing confidence in capitalism and embracing socialism. Half of the Millennials and 51% of Generation Z have a somewhat or very unfavorable view of capitalism. Meanwhile, the share of millennials who say they are «extremely likely» to choose in favor of a candidate who recognizes himself as a socialist doubled (70 %), among Age Z there are 64% of such.

What different dimensions, besides economic, do identify with the view of socialism? Socialism is likewise connected with the idea of «worker control.» Say, it is in this setting Bernie Sanders has proposed a project to give employees seats on company boards and give common workers ensured shares of stock. What all socialists have detested is the concentration of wealth and power among a small group of individuals. They don't uphold the class system where a few people work incredibly hard all their lives and end up with nothing, while others make money without wasting labor, but just simply by owning things.

Socialists believe that if you work for an organization, you should receive rewards when it succeeds, and you should have a say in how it's run. The youth perception of socialism is rather more popular, emotionally, and pragmatically oriented. According to sociology data: the greater part of respondents (53%) admitted that they feel how the national economy is opposed to them. A few sociologists straightforwardly name the reasons for accepting socialism among the youth group – they are the debt loads of the millennials. The national total educational loan obligation currently surpasses \$1.5 trillion. The average student-loan debt per graduating student in 2018 who took out credits is \$29,800. Student-loan obligation makes tense to such an extent that it explains the motivation of 13 percent of Americans in a survey conducted last year who said they decided not to have kids, and also delay or refrain from purchasing a house because they can't afford it.

The deterioration of welfare and personal satisfaction are the reasons why they want to get financial and social assurance from the state. So, Millennials and Gen Z'ers believe that the state must give medical services for all, free school, and a wide assortment of other

social advantages. They do support reducing economic inequality, extending the security net through Medicare-for-all and the Green New Deal, and taxing the rich.

Yet, beyond the pragmatic economic interest, the millennial age is driven by an enthusiastic appreciation of a sense of justice, equality, dignity, and freedom. They look at the destiny of migrants, the vagrants dozing at the foot of extravagance towers, individuals attempting to cover their medical bills on GoFundMe, and they are overwhelmed. They believe the intolerable can't be tolerated and therefore defend racial, gender, and material equality.

Thus, despite the abstract and inaccurate ideas of young people about socialism, they, in addition to pursuing their personal interests, do advocate such institutional changes that would take into account the interests of other people. They want to achieve help and support, better living conditions not only for themselves but also for all others. This mood and behavior are precisely what is pointed to as prosocial.

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THE CONCEPT OF PLASTICITY IN THE DIMENSION OF VISUAL COMMUNICATION IN CULTURE

The concept of plasticity is widely used in the field of performing arts (theater, choreography) and visual culture. In the context of performing practices «plasticity» is understood as a feature of the human body, so it concerns the possibility of using the body to reproduce a certain artistic image on the stage or to achieve an artistic task. Accordingly, in the theory of artwork and artistic image, «plasticity» is associated with the integrity, harmony, coherence of the components of the artwork. It deals with harmonious combination of statics and dynamics in composition and artistic images in the text [Academic explanatory dictionary of the Ukrainian language: in 11 volumes - Kyiv, 1970-1980. T.10.- P. 32]

The concept acquires a close meaning in the field of social and behavioral sciences, where it describes the nature of human behavior in society and the possibility of its change under the

influence of external points. Plasticity is considered as the potential of living beings, which provides the possibility of a balance between static and dynamic states, which allows us to investigate the phenomenon of plasticity in the context of developmental processes, both physical and mental [Lerner, R. On the Nature of Human Plasticity. Cambridge University Press, 1984. DOI:10.1017/CBO9780511666988]

In the science of culture, plasticity acts as a characteristic of culture and connected with the understanding of culture as a text, with the possibility of communication (translation of the text) by means of the body and artistic images. «Plasticity» in all its fullness of interpretations concerns corporeality, or the corporeal, natural principle. The application of the concept «plasticity» in relation to the human body gives an understanding of its ability to construct an artistic image, transmit information and provide communication through gestures, facial expressions and movements.

Human plasticity from an anthropological point of view has symbolic nature. K. Lévi-Strauss, analyzing the cultures of different tribes, their rites, traditions, concludes that there is a direct relationship between the plasticity of a man and the nature of his thinking. Representatives of the tribes, wearing a mask or coloring themselves in a certain way, begin to behave as dictated by the image they wear, that is, there is a maximum merger of the actor with his role. This merger is so strong that «to unite the individual and his character you just need to destroy the individual» [Lévi-Strauss K. Structural anthropology. - M: EKSMO-Press, 2001. -- P. 238.].

Thus, plasticity implies the ability to change their behavior in accordance with established images, patterns, dictated by the constant connections between different fields of life. In this way, the representatives of the tribes transmit the text that is the basis of their culture, and, in the case of masks, the translation occurs both through behavior, a set of gestures and movements, and through a plastic object.

Y. Lotman also sees in plasticity of a man a certain text, through which the process of communication happens. Spatial models created by culture are such forms of semiotic modeling that are built not on a verbal, but on an iconic basis. They are based on texts that are perceived by sight, and verbalization here have secondary role. «Such an image of the universe is easier to dance than to tell, to draw, to sculpture or to build than to logically explain» [Lotman Y.

Inside the thinking worlds. Man - text - semiosphere - history. M. : Languages of Russian culture, 1996. - 464 p.]. Such a spatial model of culture is human behavior, which varies according to the expectations of the cultural field of society, resulting in dramatization. Thus, in the context of Lotman's theory of human plasticity, we can speak of the possibility of human behavior to undergo modifications under conditions of stimulation by its cultural and social environment. Concerning these changes in human behavior, Y. Lotman reveals the phenomenon of dramatization, which consists in the assimilation of real life or its particular areas by theater. Theatricalization is forming in cultures that produce certain areas of ritualized behavior. If in its origins theatrical action goes back to the ritual, then in the further historical development there is often a reverse borrowing: the ritual absorbs the norms of the theater.

Thus, plasticity, in the variability of connotations, acts as a potential of creating an artistic image, transmitting signs by means of human body, the nature of developmental processes and a principle in the existence of culture. Plasticity in the context of the formation of the artistic image determines the separation of plastic arts as a separate group. In this way we see that plasticity is a phenomenon that acts as a mediator between the organic, body, natural and cultural, which manifests itself in human creativity and the nature of human activity in regard to changes in the artistic, cultural and social environment.

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GENDER TRANSFORMATIONS OF FASHION EVOLUTION

Fashion is an important sign system which makes intergroup and interpersonal communication possible due to being a characteristic means of involving one in social and cultural experience.

The transformational processes taking place in society are directly related to the transformation of culture and changes in fashion, as fashion is one of the structural elements of culture.

Consideration of the concept of gender allows scientists who study clothing and appearance to understand gender relations more

than as the relationship between men and women through the biological definition of «sex». Clothing chosen according to gender is more than a complement to role-playing games; power relations are inextricably linked. Otherwise, can a woman in pants be considered a man because of the historical understanding of the subject of clothing?

By studying the historical changes in the Western tradition of men's and women's clothing, it is possible to gain a deeper understanding of the changes in the social significance of clothing and its connection with gender. Over the centuries, some clear beliefs and division of clothing into men's and women's have been formed. For example, a dress, corset, skirt, heels are items of women's clothing, and pants, suits, shoes with flat soles are men's. For example, in the twentieth century, men adhered to a limited appearance - simple lines, neutral colors, clothes set, such as a ready-made suit and tie. Unlike women, as for them bright colors predominated, clothes with clear proportions of the «ideal body»: slim waist, wide hips and chest. The generally accepted norms of clothing had a negative impact on society. For example, men's clothing resembled a uniform, and any deviations from the norm became a sign of frivolity, the inability to compete healthily in the corporate system. For women, on the other hand, clothing emphasized the position of the «weak» sex, frivolity and unwillingness for «real» work.

With the emergence of social movements fighting for equal rights for men and women (feminism), the concept of gender is gradually transformed according to time, place, social class, race / ethnicity, sexuality, age and other variables. Feminism has challenged what is seen as gender-appropriate, with the political goal of changing the world and transforming gender relations so that women and men can realize their human potential.

In postmodernism, fashion begins its transformation from a symbolic unit that provides information about the medium to a means of communication that helps people realize their own human potential, encourages freedom of choice, self-identification and self-expression, reflected in the gradual leveling of both gender and other sociocultural clothes.

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MEMES. FROM EVERYDAY LIFE TO POLITICAL WARFARES

An internet meme is a concentrated emotion of a cultural moment that can be decoded subject to: knowledge of typical ways of constructing messages, possession of a complex of templates, interaction with interpretations, and most importantly - immersion in the context of a particular social group (where this meme operates). The more limited the access to the meaning of the message is, the narrower the meme audience, but at the same time the closer is the emotional connection within it.

Memes always lose their original sense during the constant transformation in the network. Memes can exist as images, videos, audio, text or as their combination. However, it is more common to them as a picture with an inscription. Probably it is due to the fact that images are read synchronously [1, p.18], namely, the fastest possible transfer of information is the purpose of the meme, where the inscription helps to direct the thoughts of the «reader» in a precise direction.

Humanity spends one million years on social networks every day [2]. And yes, in the network we mostly seek for entertainment [3]. The texts concede to the elements of visual culture. The reasons for the popularity of memes are: humorous nature, entertaining mode, anonymity, conciseness of the message, freedom of expression, availability of tools for creation and distribution, the ability to capture absolutely anything, clarity within the social group. Due to a combination of favorable factors, memes have become a regular part of everyday reflection.

The popularity of the phenomenon forced to look at the meme as a tool for conveying narratives with a pre-formed purpose, which was facilitated by the existing legal unsettlement of the phenomenon in the world [4]. Today, this tool is most effectively used in politics.

The most famous example of politics and memes combination are the elections in the USA, which are increasingly characterized as «a battle of the memes» [5]. The authors note the reasons for the popularity of the use of memes during the struggle for power:

«apparently nothing that can't be memed ... «Memes aren't inherently bad or good, but they do speak to a cultural moment» [6]; «Memes don't circulate because they're true. They circulate because they're funny.» [7]. That is, a political campaign can be embedded within the templates of the necessary emotional messages, which may have nothing to do with reality, and be spread within certain social groups by broadcasting the necessary slogans specifically for this audience. This phenomenon should be more correctly understood within the concept of post-truth [8].

Ukrainian social networks follow the tendency to politicize the discourse of memes. This is especially true for Facebook and Telegram, the first attempts to analyze the Ukrainian meme content of which were made recently [9]. Summary of articles: Channels specializing in political memes are characterized by often use of hate speech. Memes of negative emotional colour have more coverage than neutral ironic ones, the most popular are mockery of the faults of the authorities and President Zelensky, in the first place.

Conclusions: according to the analyzed information, the phenomenon of meme(creation-consumption) will soon develop more actively due to a combination of favorable factors: increasing the number of social network users, limited entertainment during the pandemic, social instability, technology development and their undercharge, creating new niches for humor, etc. This process will increase the impact of the phenomenon on most areas of our coexistence. Greater influence is greater interest that will arise among both business / political circles and academics. And we, by analyzing the works of our fellow colleagues through the prism of culturological approach, will deepen our understanding of the impact of memes from everyday life to political warfares.

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NEW MEDIA IN ART COMMUNITIES OF KHARKIV IN THE 2000S

The new times of Ukrainian independence and the need to be unprejudiced in terms of reacting to the Soviet reality became the main expressive means of the new Ukrainian style and the new age. Young artist groups simultaneously emerged in Kyiv (REP) and Kharkiv (SOSka). Their initial interactions, combined with inherent contradictions in attitude, were first characterized by confrontation.

Later, joint efforts were made which aimed at updating the whole context of contemporary Ukrainian art. In Kyiv, the young artists acted in opposition to the main directions of fine arts, while, in Kharkiv, critical photography in the style of the Kharkiv School and the use of photography as an action involving video and media arts,

with outrageous and sociocultural flavor, gave the country's cultural scene a more experimental and modernized nature.

Since 2003, Kharkiv's institutional (municipal) festival movements have been an attempt to engage the younger generation of artists in collaboration with experimental venues. They have worked in line with globalism aimed at entertainment in the artistic environment. During this period, the Kharkiv art environment gave a powerful renewal of dynamic mobile energy in the social movement. Young artists chose the method of performative art presentation and quick response to events in the form of social themes familiar to the aesthetics of the Kharkiv School of Photography. For the first time, vivid informal public statements that drew the attention of the entire art community and went beyond cities were created in the context of the Orange Revolution.

Conflict of artistic communities within one city was a noticeable phenomenon. However, based on these sentiments, there was a need and personal initiative of self-organized artists to create an alternative institution «SOSka», embodying a «leftist» ideology, and whose activities were aimed against the monopoly on art. «SOSka» was based on the experience of a very striking phenomenon of the post-Soviet period - the Rapid Response Group. This group existed from 1993 to 1996 and consisted of three well-known photographers: Boris Mikhailov, Sergey Bratkov, and Sergiy Solonsky, who were among the first to use actionism in Ukraine as a creative means of expression. This technique and aesthetics have widely influenced all the activities of young artists «SOSka».

Artists of the new generation already felt the impact of the accelerating pace and mobilization of socio-cultural life. Artistic «attack» in the form of photographic actions and performative practices, as well as rapid impact on the audience due to television news on Kharkiv channels — all these resonated with the main traditions of the Rapid Response Group and were means of a rapid artistic expression, which was a necessary method to get out of the marginal environment of the 2000s.

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AN EXPERIENCE OF DISEASE AND TREATMENT IN CULTURAL PRACTICES OF MYTHOLOGIZATION

In humanitarian research there is a noticeable constant increase of interest to ordinary, everyday and familiar. The culture of everyday life is the entire aggregate experience of cultural subject, actualized in the situation «here and now». The most important thing for the culture of everyday life is the concept of cultural practices that constitute it. Self-identification, lifestyle formation and behavior specification in private and public spaces occurs on the basis of cultural practices. Being a significant component of cultural practices, therapeutic practices undergo transformation in accordance with the changing picture of the world and the dominant narrative of culture. S. Chebanov offers five ideal types of medical practices: 1) medicine; 2) social hygiene; 3) healing; 4) Homo sapiens veterinary medicine; 5) traditional medicine. [Чебанов С. В. Лечебные практики: типология и современная ситуация: https://www.rpri.ru/materials/chebanov1.htm#_ftn1].

The idea of diseases from a semiological point of view is interpreted by Doctor of psychological sciences O. Tkhostov in the work «Disease as a semiotic system», noting that diseases can be considered as mythological constructions [Тхостов А. Ш. Болезнь как семиотическая система: <http://yanko.lib.ru/books/betweenall/thostov-bolezn-kak-semiotic-sistema.htm>]. Ideas about diseases significantly depending on cultures and epochs, but as soon as a particular sensation is considered more general, above the primary semiotic system, there is a transition to the realm of myth. The myth of disease distorts the natural side of bodily sensation, not destroying it, but curtailing it, alienating it. The bodily sensation is always ready to become a sign for myth, it becomes a symptom taken for a natural given, making the transition to the realm of mythological invisible.

In this logic, a myth is an open, changeable, unstable system that constantly captures everything new that appears in the public consciousness. The learned myth is able to complete the reality that

reinforces it itself, finding the missing signifier for the already finished signifier. Like myth, diseases are loosely structured and open area of assumptions, expectations, and prejudices to constant influence. At the same time, the use of practices that are devoid of expediency, representing only certain semiotic relationships, can lead to a subjective, and sometimes objective improvement in the condition of patients.

Illness and death are the oldest and most common subject of myths. The disease appears in myths as something foreign, introduced, because the disease opposes a normal healthy state as something that is not peculiar to a person and does not depend on him. The eternal life and health of the first people in the myths ceased when they violated the divine laws and committed sin. Illness and death were sent by higher forces as punishment: the biblical Adam and Eve, the Indian Brahma, who created Death to save the world from overpopulation. The disease is conceived as an unmanageable, independently active phenomenon. It is alienated by objectifying the human body and makes the body's functions unmanageable. In the normal state, the body is completely guided by the subject and is realized only at the level of boundaries, while the disease manifests the body as an alien, unruly, extraneous, independent object, the origin of which requires an explanation corresponding to the existing picture of the world.

Diseases that do not have obvious visual signs (diseases of internal organs, mental disorders) were explained irrationally. The causes of such diseases were considered to be the action of evil spirits, witchcraft, penetration into the body of anthropomorphic and zoomorphic creatures. It is believed that higher forces can send both illness and recovery, which a person must beg for or exchange. Divine power can change the course of events, break the causal relationship and create a «miracle». A «miracle» is a rare event, it goes beyond reality, beyond the law of causality. In this logic, ritual as a symbolic action materializes irrational relationships, allowing the material and ideal to interact according to the laws of other causality.

The experience of health, disease, and treatment is culturally determined and ethnospecific, unfolding, structuring, and interpreting within a specific cultural text. The nature of the experience of a disease is always determined by the choice of a certain attitude to it and the way it is interpreted. Among the main ideas about the causes of the disease, the following can be distinguished: 1) the disease as a living being that can penetrate the body and cause a

painful condition. Symbolic methods of healing medicine and shamanism are used against this nature of the disease: spells, prayers, and magical rituals. 2) illness as a punishment for sins, as the highest sanction, as the realization of the Divine Will, as a test. It is typical, for example, for the Christian Worldview. There is a parallelism of the ideas of suffering for sins and Christ's atonement for the sins of humanity.

The experience of illness and treatment is included in the mythological space and is carried out according to its laws. So, there is a generalization (mandatory naming of the disease), an explanation of the whole through its part (the symptom acts as a description of the disease), a myth as a fragment of reality (to name the name of the disease means to start treatment). In this logic, the cause of illness is a violation of peace and order in human existence.

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DECEPTION IN THE CULTURE OF COMMUNICATION: BINARY ANALYSIS

The phenomenon of deception permeates mankind's whole organizational system. It engages in every human activity ranging from creative to social. The majority of studies dealing with the phenomenon of deception are based on its moral-ethical and psychological components. Consequently, deception and lies are treated as identical concepts both having negative moral connotation. Feldman's study showed that tendency to deceive is inherent in all people as social beings, while both selfish and altruistic intentions of the deceiver can be reasons for deception. Defining deception as a necessary element of socialization process involves identification of complex social constructs and cultural practices. The semantic field of deception includes a variety of concepts that can be distinguished according to functional factor.

Considering deception quasi-space through the prism of culture reveals important elements of everyday and sacred communication. Using the binary oppositions method by Claude Levy-Strauss, we can outline the deep layer of culture, which is important for the

formation of human. Accordingly, we define the following binarities: «Deception vs Lie,» «Truth vs Falsehood,» «Compliments vs Fawning», «Promise vs Idle talk», «Trickstery vs Insidiousness», «Gossips vs Slander», «Illusion vs Invention».

Each binary opposition to the semantic field of deception implies a certain sphere of cultural functioning. This duality is determined by the value and communicative approach, that is, the measure of importance and usefulness for communicative activity of people. Consequently, the whole class of phenomena of deception in culture can be divided according to the principle of useful-harmful. Techniques of deception are manifested in communicative acts of individuals and creative activity of artists. The results of this study showed that the phenomenon of deception in culture is a rather complex construct, which needs to be considered in a complex way. At the same time, the identity problem of the individual remains unclear. After all, if deception is a prominent place in culture, then without it it is impossible to identify yourself. The problem of deception in culture requires the revision and introduction to the discourse of the concept of virtue, which was created by deception and accompanied him in art.

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TV SERIES AS A CULTURAL PRACTICE OF THE POSTMODERN: THE BLACK MIRROR AS A VISION OF DYSTOPIAN FUTURE

The TV series acts as a cultural practice of the Postmodern, carried out in the framework of de-differentiation of production and consumption of cultural products by the cultural industry. The cultural industry organizes everyday culture by creating a cultural product ready to be both co-consumed and co-produced by all actors in the field.

Discretion, interactivity, affectivity are the characteristics of the TV series, which are revealed in the Postmodern through online practices of broadcasting and viewing. Under such circumstances,

TV series are implemented into daily life through methods of commodification and commercialization.

The Postmodern TV dystopia acts as one of the modes of utopian thinking and a characteristic of a work of art that depicts an imaginary society whose vices serve as a warning to morality or politics. Dystopia is a utopia that serves as an ideal device for a single conformist social group, thus separating all others from the good and, usually, in a Postmodern context, from the financial benefit that could act as a cultural benefit in the capitalist reality.

As an art form, dystopia arises in response to the socio-cultural crises of the 20th century. In its national versions, American Postmodern TV dystopia is emphatically external and proceeds from the premise of returning to the patterns of mass culture through elements of simplification and naive emotional positivity and intelligibility. British Postmodern TV dystopia is much more implicit in the plot (and worldview) and treats the social not so much ironically as critically. The Black Mirror provides fruitful material for studying the differences between two dystopian images.

The affective intensity of The Black Mirror is postulated through a set of traditionally unpleasant emotions that provoke a strong reaction from the audience and encourage ethical reassessment by individual self-reflection, rather than pointing to a moral pattern. The category of 'hysterical sublime', which reflects the digital paranoia of the modern subject about his own future in the development of technology, is thus displaced from the traumatic experience of the subject's consciousness to the cultural product he consumes. The ambivalence of pleasure and disgust creates the preconditions for catharsis as purification by fear and compassion within the framework of ethical deprivation of delusion and a high degree of identifying oneself with the author's idea.

The active role of the viewer of the series is not only in the interactivity of the series as an art form but also in the internalized philosophizing about the portrayed. As the dystopian plots of The Black Mirror are tied to real and existent technologies and ideologies, which are viewed from different angles in the format of hyperbolized aspects, the viewer is encouraged to self-reflection. Its implementation takes place in interactive interaction with the authors of the series, who, in turn, use 'Easter eggs' as an active form of play and coding of secret knowledge about the cultural product. In this case, if the first type of reflexivity is an internal characteristic of the art form, then the second is not mandatory but can work as an

additional layer of the relationship between consumption and production.

Summing up, it is worth noting that *The Black Mirror* is a certain indicator and response to the socio-cultural conditions that indicate a crisis of the Postmodern. The dystopian nature of plot decisions lies in the fact that around one element of the structure (technological production) a new core hierarchical system of values and interactions is formed -- such an approach can be called modern at nature because it is implemented through discursive and disciplinary control practices. Having positive consequences for the differentiated subject realizing himself according to the only true offered anthropological model, such decision causes big problems for all subjects which find themselves on the margins. That eliminates the possibility of error, which is one of the most fundamental characteristics of humans, and thus the TV series plays the role of dystopia and causes emotions of horror and rejection. Such affectivity leads the subject to an understanding of his own flexible system of values and identities and allows him to model his moral choice in the multivariate development of modern sociocultural conditions.

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ADVERTISING AS A MYTH

Nowadays, many scientists share the opinion, that advertising is a myth-making activity. Some authors refer to the fact that products that are functionally no different from others, advertisements makes them more desirable and popular.

So, we can talk about advertising as a modern form of myth. Not only objective information about the product, but also advertising plots, images, slogans, colors and their combinations, fonts, the form of appeal to the buyer, etc., becoming fashionable, force millions of people consciously or unconsciously to reproduce them in a real life, behavior, social norms and cultural traditions. The way of life of people is the part of culture that is influenced by both static and dynamic advertising, and the social institution of advertising is a

mediator in the processes of social exchange between individuals and groups of urban agglomeration and stimulates their further development.

One measure of the impact of advertising is the individual level of perception. It's about how advertising can be involved in the formation of personal consciousness, the formation of individual culture, individual worldview, its perception. In this context, we are interested in the works of A. Mol «Sociodynamics of Culture» and M. McLuhan «Understanding the Media». At the individual level, advertising is one of the sources of formation of «mosaic culture», namely the «knowledge screen» of an individual as a component of this «mosaic culture».

We can talk about advertising as a form of game. In general, researchers find elements of the comic in advertising. Any advertisement, if you put it in a new environment, becomes ridiculous. We can also say that today, according to Baudrillard, products lose its sense: only its obscene and empty form remains. And advertising is an illustration of this saturated and empty form.

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THE IMPACT OF THE CORONAVIRUS PANDEMIC ON THE SOCIO-CULTURAL SPACE OF UKRAINE

The coronavirus pandemic changed the usual structuring of the socio-cultural space. The pandemic has forced countries around the world to reconsider their usual view of social interaction and holding mass events. This situation also affected the cultural and religious spheres. State power came into conflict with religious institutions. Religious institutions were divided over the response to the quarantine measures: support was combined with neutrality and calls to ignore government orders. The realization of the spiritual and religious rights and freedoms guaranteed by the Constitution and the Declaration of Human Rights has been called into question. Therefore, determining the impact of the coronavirus pandemic and the religious sphere and spiritual and cultural life is currently relevant.

The field of leisure was one of the first to suffer from quarantine measures. Sports competitions, concerts, performances have been cancelled en masse since March 2020. The easing of restrictions has had a positive effect on culture. However, a return to lockdown in the fall again put theatres and cinemas at risk. So how devastating was the impact of the coronavirus on socio-cultural space, culture and religion? Culture is a broad concept. Yes, culture is a human way of life that opposes nature. There is another, narrower definition of culture: leisure, art, entertainment, leisure. Such activities, respectively, provide theatres, cinemas, operas, galleries and more. Lockdowns, which are widely declared states (and in Ukraine as well), have led to the closure of cultural institutions. International bus stop and coronavirus «iron curtain» - the reason for the cancellation of touring and «freezing» of concert activities [2].

The worst thing about the socio-cultural space is uncertainty. The closure of cultural centres, theatres and film studios meant that employees of these institutions go on indefinite leave. Not all cultural institutions could afford to pay their employees. People lost their jobs en masse. Mostly giants managed to survive. Small and powerful private centres closed, often with no hope of returning to business. Pessimistic forecasts forced experts to predict the end of theatres and movies in the old - classical - format. Assumptions about the form of the existence of culture in the «new reality» were widely heard [3].

The first step taken by cultural institutions after the announcement of lockdowns is to reduce concert programs and postpone events. Uncertainty and the continuation of quarantine have forced cultural figures to look for new - alternative - forms for their activities. Virtual technologies came to the aid of theatregoers, opera performers and gallery owners [2]. Museums allowed people to take virtual walks in temporarily closed halls. Gallerists invited the public to visit online exhibitions. Museum staff were afraid to receive visitors, not wanting to get infected. The problem was that tickets for the events had already sold out. Buyers wanted to get their money back, and this, in turn, would cause a protracted financial crisis in the field of culture. Therefore, most of the events were not cancelled, but officially postponed - mostly in the fall.

In the spring, according to the International Council of Museums, 95% of the world's museums closed. Locally in each region, 85% of museum institutions were affected by restrictive measures [1]. International tourist tours, school and university excursions have

stopped. Economic losses from quarantine measures are calculated based on surveys. Such surveys cover mainly European and North American regions. The museums located in tourist centres suffered the most. There, the level of income fell by 80% [1]. This means that cultural institutions lost hundreds of thousands of dollars a week due to quarantine. Museums, which depend on the number of tickets sold, are under threat of complete closure. Rural and district museums will not open after the pandemic - about 30% of institutions will lose the ability to recover. UNESCO warns that even after the lifting of quarantine measures, the number of visitors to museums will not be the same as before [1]. At the risk of bankruptcy, museums are looking for alternative forms of activity. Museum closures are a threat to culture and the economy.

Quarantine is a period of active efforts to transfer cultural activities to the online environment. Actors and musicians performed in front of computer screens - in empty halls and for invisible audiences. Online broadcasts have helped theatres survive the crisis. At least in part. Digital platforms have not only helped to connect cultural figures with the public. Virtual technologies have become an aid to the performers themselves. The actors rehearsed using online platforms. Theater directors tried to unite the artists at least virtually [3]. How do the creative figures themselves react to the current situation in the theatrical environment? The theatre in its usual form does not exist today. The actors emphasize that the probable alternative is the transition of the theatre to digital space. Digital analogues of «live» performances are planned to be broadcast via the Internet in the future. However, such events will not replace the direct impact of art on the viewer. Dropping cultural events out of the routine, experts hope, will help people realize the value of art.

The COVID-19 pandemic has put society in need of rethinking the old guidelines of socio-cultural and religious-spiritual life. In the field of religion, the pandemic and the consequences of quarantine have affected in particular the functioning of religious institutions [2]. Biopower, which Michel Foucault wrote about, led to a ban on mass events [3]. Therefore, it is pertinent to note that the coronavirus pandemic and the religious sphere found themselves in conflict.

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**UNDERSTANDING THE PROBLEMS OF URBAN LIFE:
TRADITIONS AND MODERNITY**

The study of urban problems is an important area of understanding the complex realities of urban life, associated with the widespread processes of accelerated urbanization, social polarization and differentiation between rich and poor, competition between cities and efforts to solve them. This tradition has its own history and certain stages that are formed in accordance with the socio-cultural development of the late twentieth - early twenty-first century.

Social relations in cities were analyzed by K. Marx, F. Engels, G. Simmel, F. Tonnies, and M. Weber and other researchers. They drew attention to the formation of a special urban type of relationship as opposed to relations in small settlements. Their analysis focuses on the transformations caused by the formation of an industrial capitalist society, the change of cities on the waves of industrialization and urbanization. Complex patterns of enlargement of a large city with its numerous external relations, contracts and contractual relations with the growth of internal hostility are recorded.

Gradually the scientific interest in the specified social phenomena grows, the corresponding methods and directions of research of city problems are made out. At the turn of the century, intelligence from

the University of Chicago became particularly prominent. In particular, the leader of the Chicago School of Sociology of the early twentieth century. R. Park perceives the city as a laboratory in which the scientist collects empirical material and develops recommendations that promote sustainable development.

Many of R. Park's ideas were continued in the works of his student Louis Wirth. He defines the city as «a relatively large, dense and permanent settlement of socially heterogeneous individuals.» It is these independent quantities — size, density, and heterogeneity — that create the special way of life that L. Wirth calls urbanism. This definition of the city is still the most common in modern urban planning, as it emphasizes the features that contribute to the formation of a specific type of social relations, uncharacteristic of small settlements.

The American sociologist notes the changing role of the city in human life: «The city is increasingly becoming not just a place where modern man lives and works, but also a stimulating and regulating center of economic, political and cultural life, which draws into its orbit the most remote communities in a single space different territories, peoples and activities.

Distinctive features of the urban way of life L. Wirth calls the replacement of primary contacts by secondary ones, weakening of family ties, declining social significance of the family, disappearance of the neighborhood and undermining the traditional basis of social solidarity, causing new social problems and isolation: the nature and utilitarian tone of interpersonal ties in the city find institutional expression in the multiplication of specialized tasks, the most developed form of which we see in the professions. The analysis conducted by the representatives of the Chicago school R. Park, E. Burgess, L. Wirth, shows an attempt to understand the social processes that they record in the new «large, dense and heterogeneous city.» Assessing these explorations, the modern American researcher Saskia Sassen emphasizes that Chicago was not only a laboratory of R. Park and E. Burgess, but also a heuristic space that allowed us to understand the dynamics of industrial-capitalist societies.

The end of the twentieth century marked a new stage of urban research, which required new analytical perspectives. Cities concentrate not only the skills and energy of people, but also the exponentially growing number of relationships between them, which leads to an increase in social and urban complexity. This allows us to

characterize modern cities as qualitatively different from previous ones, «completely new social worlds of human experience.» Saskia Sassen notes that the direction of the movement of modern societies goes from the municipal to the nation-state. Now there is a reverse process. The city again becomes a kind of «strategic lens» for the study of basic microsocial transformations. Thus, globalization returns from nation-states to cities, which are again seen as the main forms of social life and the main economic and political centers of the modern world. According to the researcher, today the city itself is becoming a strategic place to understand the main trends that «reconfigure the social order.»

Urban research has contributed to the understanding of globalization as a multilevel space of network interdependencies and interscale articulations. Space is seen as a social process not only of «deterritorialization» but also of «reterritorialization»; cities are analyzed as nodes in global networks; a special place is given to changing the spaces of state power and city government.

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PERFORMANCE AND SOCIAL ACTING IN ART-FEMINIST PRACTICES

With the expansion of feminist research in the 1970s, the image of women in the «old media» as a projection of male desire prompted the search for someone to create a social order for it. According to Lacan's theory, a person's personality is constructed from borrowed images in the intersubjective world through mimesis. The media, as part of the capitalist industry, supplies images for such borrowing, but the essence of the endless production of images is that they embody unrealizable desires. The philosophical positions of Gilles Deleuze, Roland Barthes, and Jean Baudrillard fully covered the alienation of human from his essence in the process of identification with the determinants obtained from the media. Laura Malvi, a feminist critic of cinema in «Visual Satisfaction and Narrative Cinema», shows how and with whom we can observe in life and in the visual arts, directly related to hierarchies of subordination in society. This is a direct indication of how the vision system has worked over the centuries: status men endowed with power and knowledge have admired, objectified, and perpetuated less status women who are open to the gaze of others. According to her, in the films of Stenberg and Hitchcock, a woman is the bearer of meaning. Malvi rejects the possibility of visual pleasure in women, although later followers discover it. However, female subjectivity is still threatened. Analyzed by Malvi, King Vidor's «Duel in the Sun» successfully reflects the essence of the problem: the inability and at the same time the heroine's desire to achieve a stable gender identity correlates with the multiple point of view of a constantly shifting female viewer.

Art-feminism artists have used performative forms to address the issue of gender identity and female subjectivity, as they have seen the body as a necessary source for finding oneself through its connection to social activity. An ethical, socially-oriented turn in modern society is an appropriate response to fatigue from postmodern cynicism and leads to a problematic mixing of two

different discourses - atomic identity and the desire for collective forms of production. Art about women uses various creative approaches, for example 1) desexualization, 2) rediscovery of one's own body, 3) denial of one's own body, 4) ironic fluctuations between roles. Caroli Schneemann's body art with anti-taboo bodily manifestations («Eye Body» (1963, «Interior Scroll» (1975)), performances by Judy Chicago, Miriam Shapiro, their motives of sphericity and identity as a source fundamental for the genre is the work of Marina Abramovich «Rhythm 0» (1974), where she put herself under the control of any public action for 6 hours.

With the beginning of the new cultural revolution of the 1960s, performance as an activity strategy of affective bodily manifestations aimed at constructing any identity through social acting. This method is an alternative to the previous mimetic method of identification and avoids the principles of simulation, because the public window for dialogue here is open and neutral. For fluidity, the postmodern theme of gender uncertainty is a sign of the cultural epoch, the creativity of identifications is a sign of the projectiveness and ideals of metamodernism. Fatigue from postmodern criticism and deconstruction can be traced not only to the leading philosophers of postmodernism, but also to art, which was characterized by destructive and ironic creative intention. Since the late 80's J.-F. Lyotard argues for the gradual decline of postmodern lifestyle. The approach to the study of society as a social drama was developed by the sociologist E. Hoffman («social role»), which is interesting given the art of performance as a well-thought-out joint action. Hoffmann was a supporter of the dramaturgical approach to interaction at the level of microsociology and performative interpretation of theater. Performative actions performed by the subject on the social scene and based on the management of impressions, are designed to develop or consolidate it in the chosen social role. Today, the construction of the subject can be carried out with the help of prosumeric creative practices in personal blogs. There, the individual inhabits the global cultural industry within his private space.

Performing arts was the main trend in feminist art and in addition to criticizing phallogentrism also illustrated the nomadic nature of gender identities, the search for a specific female experience. Art-feminism of the 70-80s of the twentieth century, performances as part of the art of joint action were at the same time a variant of the subject's presentation in society. But here we can see that the dynamics of social acting in interactive art moves as follows 1)

performance - attracting the viewer through shock, outrage, satire, undermining of identities; 2) performance - an invitation to the process of reproduction of lifestyles and patterns of action; 3) performance, participatory art, aesthetics of joint action - creating conditions for communication between representatives of different social groups - gender, gender, profession, etc. among themselves and with the environment, government, etc. as an art object; 4) participatory art, aesthetics of joint action - creation of places of interaction, forms of cooperation (coworking, workshop, discussions); 5) post-participatory art, creative collaborationism - creative socially useful projects, creative interventions in the work of social institutions and the dispute with them - as an object. In the late 1990s, the art of participatory art as a critical understanding of romantic projects and social interventions grew among feminists. That is why the metamodern principle of oscillation between roles, between art as a goal and as a method, has a place in the search for identity today. The «Women on the Waves» group, led by R.Gompertz, in 2001 provided abortions in neutral waters near countries where they were banned.

Thus, art-feminism artists moved from living the process of creating art and simple fixations of identities due to differences, adjusting to the context - to the dialogue of identities, the construction of local communities and social reality. Performance here appears as a place to create alternative human relationships

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PERFORMATIVITY AS REALIZATION OF CULTURAL SENSE

The concepts of «performativity» and «performance» are now frequently found in scientific discourse of various specifications. In addition to the scientific dimension, these concepts are also gradually seeping into the public space of various social groups, and are becoming a tool for expressing the idea of an action as a medium of culture.

In fact, in the modern interpretation, the definition of performance is able to cover any action where performers (subjects, actors) and

spectators (or listeners, observers) are present, as well as roles and scenarios are outlined. A common feature of the whole array of events that can be viewed through the prism of a performative approach is the realization of a certain cultural meaning (for example, a certain message) through action and the implementation of the «scenario». For example, Elin Diamond notes that a performance is an event in which culture communicates itself in a complex way [Performance and Cultural Politics. Ed. by E. Diamond. New York, London: Routledge, 1996, P. 6].

In the context of performance studies, performance is not just about «performing something», as in the everyday use of this term; it is about «presenting yourself and / or your community» in a broad sense: music, theater, dance, etiquette, ceremonies, public behavior — with a particularly relevant symbolic dimension of these practices. In modern culture, a number of these social events can be supplemented by such practices as commemorative events, public events, carnivals, city holidays, etc.

The cultural meaning of performativity is illustrated by the example of rituals: religious, civil, calendar, life cycle. In rituals and ritualizations a person represents himself: a person's attitude to himself, to others and to the world is expressed in ritual stagings and compositions. Rituals are socially important forms of performative practices. They exist primarily through the staging and presentation of the participants' bodies. The mechanism of performance is that the event creates a sense of belonging and collectivity in the participants and also exerts an influence that goes far beyond the time-space coordinates of this performance.

Thus, speech, images and rhythms, cultural spaces and the order of time are embodied through the staging of ritual actions. The body becomes a cultural memory. It incorporates norms and values, schemes and strategies. Through the performance body constructs its relationship to the world, to others and to itself. Ritual is realized as the performative bodily presentation of a culturally marked action. Thus, performative practices may have different forms, but their content is always the realization of cultural sense.

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TRANSFORMATIONAL PROCESSES IN MODERN ART MANAGEMENT

The COVID-19 pandemic has affected all aspects of human activity, including the cultural and creative industries. The art sector was hit hardest by the crisis, as cultural events and institutions such as galleries, theaters, exhibitions and concert halls, art fairs and auctions were tied to the public format, which was suspended for periods of quarantine. Independent subjects of creative activity - artists, writers, actors - were left without the opportunity to sell their products and services, and state cultural institutions were deprived of funding. These and other negative consequences of the pandemic have led to changes in the practices, formats and mechanisms of art management. But we must not forget about the fact that «Innovative strategic projects are the most important component of activities in the art business to maintain their competitiveness in the art market» [Gorshenina E.V., Zhurba E.S. Innovative strategic projects in art business: conceptual framework. Journal of Economic Research. 2017. P.4.].

The art management transformations can be conditionally divided into 2 categories according to the criterion of novelty: category 1 - forms of activity that have arisen independently of the coronavirus crisis, category 2 - mechanisms for adapting offline activities to online reality.

First category include:

- online galleries;
- online marketplaces;
- 3D models of expositions.

Second category:

- broadcasts;
- viewing rooms;
- Zoom lectures and discussions;
- videos of excursions, lectures;
- isolation events;

- multi-format practices (for example, the «Woven network» residence: Zoom lectures, online exhibitions, maintaining social networks as a communication diary and creating a thematic website).

A change in the functionality and role of some media platforms have also become a peculiarity of modern digitalization in the cultural sphere. In the new realities, the site of a non-core institution can become an Internet platform for a gallery exposition (the case of the Ukrainian Institute - exhibition «We Have Everybody At Home»). Using the logic of transformation proposed by the researcher of art economics Boris Groys, «Any innovation is both a sacrifice and an expansion... and they create an internal tension, which is the true attraction of any innovation» [Boris Groys. On the New. An Attempt at Cultural Economy. Garage. 2015. P. 102.], we can say that digital forms of cultural management win in the struggle for audience expansion and new markets (innovation as «expansion») but losing an authenticity of aesthetic experience and financial stability (like «sacrifice»).

Assessing effectiveness and success of new formats, we can conclude that online events will not become the dominant form of art institutions activity, but at the same time they will not disappear. Most presentations, lectures, concerts and performances are available online, so this practice will remain, since it allows institutions to expand the audience, attract those consumers who do not have the opportunity to find time to physically attend events. It is also a way of archiving and optimizing their own activities.

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HOW COMPUTER GAMES ARE HELPING CULTURE SURVIVE THE PANDEMIC

COVID-19 pandemic is the most serious challenge for the world culture in the 21st century. Cultural industries (cinemas, theatres, museums) have become critically dependent from the governmental aid, mass cultural events disappeared as a phenomenon. Most of the population became distanced from the cultural goods because of the forced lockdown of the establishments and distanced from the

community – from the society, their own family, friends, and colleagues. Therefore, the relevance is to explore alternatives to traditional institutions, alternatives that do not depend on a special space and physical presence. Computer games appear to be the most perspective branch of the cultural industry. The game industry is demonstrating it – its positive role in the ongoing crisis is bigger than it appears.

According to the data of the research and consulting organization International DFC Intelligence, the amount of people on Earth who play and buy computer games was 3,1 billion, or 30% of the population of the planet. Among them, 4-5 million, according to the Ukrainian Professional Esports Association, are Ukrainians. According to the sociological study conducted by the NielsenIQ Agency, an average Ukrainian gamer is 31 years old, 65% of them are married. The number of men and women is almost the same – 51% against 49%. 56% of Ukrainians answered that they started to play games more often during the pandemic, spending 6,4 hours a week on computer games on average. In doing so, the absolute majority plays the relatively-free online games such as World of Tanks. Most Ukrainians answered that they play to relax (73%), waste some time (57%), escape from the reality (50%). 37% of Ukrainians believe that they play games to spend quality time with their friends.

American statistics give other numbers. According to the data of ESA, the American association of software and computer games developers, 214 million of Americans play computer games, 65% play games with other people – mostly with friends (42%). The answer to the question «What positive effect do computer games have on your life» for most Americans was that computer games develop mental capacity, relax and help dealing with stress (79%), help to solve problems (63%) and stay in touch with friends (55%).

These numbers not only demonstrate cultural differences between Ukrainian and American games communities, but also what will Ukraine probably come to. Every year the number of Ukrainians who play computer games increases by 15-20%, even not taking the pandemic into account. We observe that the most popular games for our fellow countrymen are online games where they interact with other people, act in the teams with them, and for majority of them the game is a mean of staying in touch with people who are precious to them. The game helps to deal with stress, and not only gamers think so – various research confirms it.

It is getting more and more clear that computer games are not only an escape from reality, but also a mean to preserve the part of this reality, to preserve knowledge of humanity. Many researchers such as Jane McGonigal demonstrate the perspectives of gamification for the study process. For example, some biology teachers used Minecraft to give the kids knowledge in DNA or human anatomy. In one of the Russian universities the professor used Minecraft differently, he held online classes on the game server with his students and he noted that the new format increases the motivation of the students. While the conventional class in Zoom creates distance between the lecturer and the audience, in the virtual reality of a game the lecturer and the audience exist in an active interaction. Also, the games such as «Kingdom Come: Deliverance» and «Civilization V» were used for learning.

However, computer games are not only useful for educational purposes. The games themselves have cultural value. Computer games were recognized as a separate form of art in the USA, they have their own nomination in the separate section of the British Academy of Films and Television Arts, they are gifted to each other by the international leaders as a sample of the national culture. While playing, the player not only entertains, but also assimilates the cultural code which makes them the part of a mass culture, enriching them as a personality. When we play «Stalker», we most probably will think on ordering a tour to Chernobyl. When we play «The Witcher», we most probably will become interested in Andrzej Sapkowski.

Under the pandemics, computer games play an important role in dealing with a cultural crisis. They give what the traditional cultural industries cannot give now – community, access to cultural heritage and, of course, the relaxation. We underestimate the computer games not only when we utilize the positive effects, but also in the context of dealing with negative ones – for example, game addiction. Only the humanity will decide whether it will use all the benefits of this technology or will be caught on the trap of negative psychological effects.

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THE SPECIFICS OF MUSIC VIDEOS IN THE POST-TELEVISION ERA

The Internet and television gave considerable impulse to the development of music videos. Its name comes from the word «clip», which has a variety of meanings, for example «cut», «break». This term very precisely defines the essence of the new phenomenon. The clip is a rich combination of «cuts» of the contemporary world, which the author arbitrarily expresses in a certain image. This image bends to his will and imagination with music, which brings additional aspects of perception. Until now, there is no complete theory of modern music video, but a large number of researchers analyze music videos from the postmodern cultural theory point of view. One of the most interesting branches of such research is the selection of two main stages in the history of music videos: television and post-television.

With the beginning of the Internet era, television has lost absolute ownership over music videos. The Internet is becoming the main environment for music videos. From now music videos create new narrative forms autonomously.

In the post-television era, distribution sources for music videos are increasing. It leads to the growth of audiovisual competition and budget cuts for the production of music videos. Projects with a small budget are crowding out commercial projects. While in the age of television the picture of music videos tended to a certain ideal, in our time the priority in music videos is not «ideality», but authenticity. The production of music videos has reached a technological peak. Digital effects are becoming increasingly difficult to distinguish from reality, image manipulation has improved considerably. The audience is becoming more competent. In the post-television era, the music video adapts to new media that offer new formats, for example, mobile devices and tablets. As screen size decreases and audiovisual consumption is transformed, music videos tend to use techniques that enhance interactivity and viewer engagement. Therefore, the changes also concern the aesthetic aspect of the

music video, because it has to fight for the viewer's attention along with other videos.

In the post-television era, such aspects as color, musical microrhythms, production, narratives and structure of the video, type of performance, intertextuality, etc. are changing. The music video is becoming one of the central formats of the renewed audiovisual sphere. It adapts to different digital distribution channels and becomes capable of hybridizing with other formats. A characteristic feature of this time is the convergence in the digital audiovisual language of all audiovisual practices, and their design in certain formats. Audiovisual processes and relationships are updating.

Musicians continue to produce music content first, and visual content after that, but the balance is changing. There is a growing tendency to use all possible video formats. The music industry is going through the turn to a video format. Manifestations of this turn can be seen, for example, in the variety of visual productions around the music composition, including various video formats (teaser, promo, etc.) and amateur productions (fan version of the video, lyrics video, etc.), which are created around the official music video.

F. Furtai identifies types of trends by aesthetic and semantic characteristics in music videos of the post-television era: mythological (mythological plots, plots of certain religions, the tendency to realism and hyperrealism), futuristic (for example, the image of the machine world or space fiction, the use of experimental advances in computer technology), culturological (combination of artifacts of different cultures and epochs, different forms of visual reality), existential (less common, involves the use of quotations and references), animation (use of cartoons), dancing (lack of plot logic due to its dance content). Such components do not necessarily determine the plot side of music videos.

Thus, music videos in the post-television era are characterized by changes in every aspect. Cultural researchers consider these characteristics mainly separately from each other, which indicates the need for a complete culturological analysis of music videos, which will include consideration of each element of the music video and their interaction. From the text of the musical composition, musical rhythm and other musical details, along with the specificities of shooting, editing, colors, etc., to the trend, logical meaning, aesthetic characteristics and cultural context.

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**ON THE ISSUE OF APPLIED CULTUROLOGY IN THE CONTEXT
OF SOCIOCULTURAL DESIGN PRACTICES**

Nowadays one needs discussions and scientific research not only in the context of theoretical problems of culture, especially in the latest conditions of the assertion of modern ways of organizing life. Quite urgent today is the definition of ways and means of human inclusion in culture, the development of skills and abilities of cultural activities, the formation of individual foundations of moral, aesthetic, economic, political, legal and environmental culture, communication culture, management culture, creative culture. Which in turn raises the question of the urgency of applied culturology today, because the obvious facts of modern sociocultural development indicate the processes of formation, transformation and unification of personal relationships with society, the search for new means of cultural adaptation in conditions of information civilization and destruction of traditional values, preservation of cultures memory and identity. In this situation, the task of applied culturology is to develop and implement technologies for the inclusion of person in culture, which contribute to the preservation and development of traditional cultural values and landmarks. Each culture presupposes the preservation of previous experience (Yu. Lotman), genetic memory, continuity of moral, intellectual, spiritual life of man, society and humanity as a whole. But no less important is another process - the inclusion of person in the world of civilization, the assimilation of the values of culture, which are represented by a particular region / country. Symbols of culture come from the depths and are transmitted, preserving the memory of previous meanings (Yu. Lotman).

Applied culturology, meeting the requirements of social practice, takes responsibility for the disclosure, development and implementation of technologies for the formation of the cultural environment, enrichment of spiritual interests and needs of the individual, development of creative potential and preservation of values. Applied culturology turns to the analysis of the mechanisms of preservation of cultural heritage and the problems of formation of personality, which are included in the processes of cultural creation, solving practical and pragmatic problems.

What is especially relevant for modern Ukraine in the context of the revival of heredity and kinship of generations, cultural memory, identity and the restoration of broken and lost ties. An inexhaustible source of cultural creativity and values is folk culture and art, which produces symbols, providing reproduction and renewal of the meaning of life in the formation of empathy and identity, communication links between past and present. We find the reflection of mechanisms and ways of including the individual in the cultural environment in modern sociocultural practices: advertising, ethnic design, ethnominimalism, ethnoart, graphic and landscape design.

The ornamentality of folk art, as a system of symbols and emotional color have an impact on the processes of self-identification. After all, in the process of interaction of the individual with folk (national) art, there is a strengthening of emotional connection with previous generations (C. Jung), immersing in the depths of traditional norms and values that encourage to feel, learn, preserve and transmit - revealing themselves and inner intentions of the individual in the context of sociocultural activities.

Symbols-amulets of decorative and applied art's ornament, presented, for example, in embroidery, utensils, various decorations, depict elements of symbolism of ancient beliefs, cults and find expression in modern graphic products and design, inspiring modern designers to new interpretations, combining existing creative solutions with deep spiritual values of culture. Unsurpassed examples of the embroidery art, embodying a special system of worldview, transferred important sociocultural practices of coexistence in the modern world. For example, embroidery became the inspiration for the creation of a unique collection of furniture «Ukrainian patterns» (Ya. Halant, 2012); furniture of the author's collection (M. Servetnyk, 2010); ethnoart of V. Yakusha, «Faina» collection - cabinet and upholstered furniture; ethnodesigners M.

Samoriz and H. Haidamaka; Oksana and Uliana Zachkevych; S. Boichuk and creative projects of the «Gushka» studio) and others, who on the basis of ornamentation, coloring, decor of ethnic motives and traditional folk handicraft techniques help to preserve, involving the modern generation, their culture and traditions. A striking example is the revival of the symbol-talisman «Tree of Life», which is reflected not only in modern embroidery, but also in the design work of the first Ukrainian organic cosmetics «Brun'ka» (Yu. Hutsuliak's Studio of graphic design), in logo and corporate identity of Slovak company «Yukka» (designer D. Podoltseva (2017)), as well as in various areas of modern ethnic design.

Evidence of creating a special cultural environment, which is to recreate the authenticity and connection with their own past by returning to symbolism, creation, development, preservation and translation of cultural values is the use of traditional ornament in landscaping and creating a special «Ukrainian parterre» with its symbols, coloring, forms and motives, philosophy. For example, a composition in the Memorial park of the Dniprovsky district of Kyiv, which embodied the ornaments of unique XII century authentic frescoes of Mykhailivskyi Golden-Domed Cathedral; Flower clock in Independence Square (2010, Kyiv) etc.

Thus, modern sociocultural practices use technologies, mechanisms, ways to include people in sociocultural activities through knowledge of the history of the native land, traditional culture, customs, beliefs, legends, visuality, promoting self-determination, self-identification, acquiring spiritual and value significance.

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AXIOLOGICAL CONTEXT OF INFORMATION

The usage of computers, modern methods of receiving, processing, transferring, storing and using information turned out to be the basis for using such a term as «informatization». This is a global social process of production and widespread use of information as a public resource that provides the intensification of the economy, the acceleration of the country's scientific and technological progress, the processes of democratization and intellectualization of society. The essence of informatization is to increase the efficiency of activities in all types of human life through the dissemination and implementation of new information and knowledge in industry, agriculture, science and education, management and culture, politics and everyday life. One of the main tasks of informatization is the production, distribution, transformation and use of social information.

The solution of this task leads to the deepest social-structural and spiritual-cultural innovations in society. So, in a broader philosophical sense, informatization is a type of social activity focused on the creation of an information civilization.

The recognition of the explosive growth of cultural meanings leads many researchers to assert that humanity has entered the information society. They make attempts to evaluate this development in quantitative terms, but simply indicate how obvious it is that there are much more signs and information today than in previous eras. First of all, the concepts of postmodern authors who

study the information society within the framework of text and hypertext, simulacrum and Reese, hyperreality and pastiche, meaning, sign and other categories of postmodern discourse proper have such a descriptive character. In our opinion, the information society is a society in which information, knowledge and information and communication technologies are turning into the main productive force and a source of epochal shifts in all spheres of social life.

Expanding the issue of conceptual approaches and models of the information society, it should be noted that a significant contribution to the formation of concepts dedicated to the current and future stage of development of human civilization was made, first of all, by D. Bell, I. Masuda, T. Umehao, Hayashi, E. Toffler, M. Castells and others.

Discussing the question of the value determinants of the development of the modern information society, it is necessary to determine whether the culture takes on specific forms in the information society. A feature of the modern understanding of culture is that culture is a system of supra-biological programs of human activity, behavior and communication, a system that is a necessary condition for the reproduction and change of social life in all its main manifestations. The principle of coevolution, based in biology, gradually acquires the status of a general scientific category, and is actively used in information theory. In relation to society - it emphasizes the synergistic, interactive, systemic and holistic nature of the culture of the society. If earlier the sphere of culture was often viewed as something autonomous (in Bella, in particular, the principle of isolation, disunity of «three» spheres – economy, social life, culture) is encountered, now it is perceived as the only reality in which the objective and subjective (practice and its theoretical reflection) are intertwined, merged into a single entity – the «human world», the cultural space of its life created by humanity.

The quintessence of the changes that the information society brings about is the transformation of culture. This applies, first of all, to technological culture, which determines the technological foundations of people's way of life. One of the most striking features of this culture is its distance. An inevitable consequence of this is a radical change in the social life of a person.

Another feature is that a specific «information subculture» appears in the structure of the information society culture, which is the basic subsystem of information culture. The information subculture is a value system of information culture, which manifests

itself in specific skills in the use of technical devices (personal computer, computer networks, etc.), in the ability to use information technologies, which include software products from different sources, in the ability to work with information of different levels and the like. Information culture significantly changes public space, transforming it into a kind of «cyberspace».

The peculiarity of culture's content of the information society, in contrast to the traditional understanding of culture, formed in the XIX-XX centuries, is manifested in a clear distinction between the emotional and informational elements of culture. Today we are close to the definition of specialists who take into account information culture as one of the facets of human culture or the information component of human culture as a whole. Information culture of the individual is one of the components of the general culture of a person; it is a dynamic unity of the worldview, information technology, communicative and intellectual and creative components; a set of information worldview and a system of knowledge and skills that provide purposeful independent activity to optimally meet individual information needs using both traditional and new information technologies.

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CULTURAL IDENTITY AS A COMPONENT OF MODERN SEARCH FOR IDENTITY

Cultural identity is a diverse concept that has been a major area of interest for many scholars, researchers, and practitioners for decades. Back in 1996, in the introduction to 'Questions of Cultural Identity' notable British scholar Stuart Hall commented on the 'discursive explosion' around the notion of identity.

Along with some other scholars, Rogers Brubaker and Frederick Cooper argue that the concept of identity is overused to the extent that it has lost all its power as an analytical category. It is noted that identity, which is used not only as a 'category of analysis', but also as a 'category of practice', carries a wide range of unnecessary connotations that significantly limit its theoretical applicability.

Another difficulty with use of the term 'identity' is suggested by Paul Ricoeur, who has made an important distinction between two kinds of identity derived from two different Latin words — 'idem' (identity as sameness) and 'ipse' (identity as selfhood).

Although the concept of cultural identity has been approached from different perspectives, all of them fall under two main theoretical frameworks. The first one (essentialist) suggests that cultural identity consists of an authentic inner core, that emerges at an early age and unfolds during the course of life, but basically remaining the same. In other words, essentialists link cultural identity to belonging to a certain culture which is perceived as an essence within an individual or group. The second one (constructivist) implies that cultural identity is of a fluid nature and transformed continuously in relation to the ways individuals are represented or addressed in the cultural systems they are surrounded by. Although both essentialist and constructivist frameworks are present in contemporary social sciences, a distinct shift towards the latter one can be traced in identity discourses during the past decades.

As rightly suggested by Zigmunt Bauman, considering the realities of the globalizing world instead of speaking of identities it is more appropriate to shift the focus of our attention to identification, «a never-ending, always incomplete, unfinished and open-ended activity in which we all, by necessity or by choice, are engaged.»

In the era of globalization with its rapid advances in communication and information technologies the concept of cultural identity turned out to be more problematic and complex than ever before. Since the advances in communication and information technologies are able to affect the ways people interact in both virtual and real spaces, it is widely acknowledged that the manner in which cultural identities are formed and maintained is constantly changing as well. A culture of 'real virtuality', as Manuel Castells puts it, is constructed by a pervasive, inter-connected, and diversified media systems, where individuals may go beyond their physical community and form multiple identities by experiencing a diverse range of cultural beliefs and behaviors from across the globe. The virtual interactive space alters traditional concept of cultural identity by shaping it in terms of fluidity and multiplicity.

Although some scholars are concerned with the ability of globalization to diminish the importance of real sociocultural localities which, as they state, may result in complete homogenization and hybridization of local cultures, others (Manuel Castells, John

Tomlinson) suggest quite the opposite, namely the reinforcement and multiplication of existing cultural identities.

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INVESTIGATION OF THE ICON IN THE CONTEXT OF THE METAPHYSICS OF E.N.TRUBETSKOY

The «discovery» of the icon was the impetus for a comprehensive study of this cultural and historical phenomenon, which until then was considered only part of the Christian Orthodox cult. It appeared thanks to the first public exhibition of Old Russian icon painting of the 14th - 17th centuries from various private and public gatherings (1913). Under the impression of the exhibition, the philosopher and publicist Prince E.N.Trubetskoy writes his famous triptych, *Three Essays on the Russian Icon* (1915-1918). For the first time in the history of the study of the icon, he considers it to be a synthetic phenomenon that is both a cult attribute, a work of art and a kind of philosophical substance connecting the ideal and material worlds.

In *Three Essays* Prince E.N.Trubetskoy conducts research and comprehension of the Orthodox icon from the standpoint of Russian Platonism. At first sight these works may seem like a cultural analysis, but in fact it expresses the author's philosophical position and views on ontology, epistemology, language of symbols and colors necessary for understanding the meaning of icon painting as a phenomenon of Orthodox culture. First appeared in the early twentieth century, this comprehensive examination of the icon was a revolutionary coup in the study of this artistic phenomenon.

The innovation of the E.N.Trubetskoy's research methods becomes even more obvious if we compare it with the directions that already existed by that time in the study of the icon, each of which considered it in any one foreshortening.

Representatives of the scientific approach, F.I.Buslaev, N.V.Pokrovsky and D.A.Rovinsky, studied the ancient iconography from the archeological point of view, tracing the connection between a particular historical period and the icons that were created at that

time. The icon was of exceptional historical interest to scientists. They were rather skeptical to its artistic merits.

The «discovery» of the icon at the beginning of the twentieth century showed to public the ancient icons preserved and carefully restored by collectors and restorers from the later layers of paint. Visitors of the exhibition saw in it a beautiful, but long-forgotten art. This event was the impetus to the emergence of another direction in the icon's study - the art critic, which treated it exclusively from the aesthetic side. Art critics considered the religious component of the icon to be something of a «prehistory» for the creation of a work of art, although they highly appreciated its artistic qualities.

The fact that the thinker in his works explores the philosophical basis of the icon is reflected in the title of the first of three essays, «Speculation in colors», that is the philosophical reflection on the icon. Therefore, he calls the icon painters «spirit-bearers».

Analyzing the ideas of Plato, the philosopher comes to the conclusion that it is possible to achieve an ideal existence only if the soul is freed from the «physical bonds». E.N.Trubetskoy uses this idea to create his dualistic system about the coexistence and interaction of the material and ideal worlds, which he projects on the ancient iconography.

Impossibility of achieving an ideal being in material life, however, does not interfere with the striving for the Absolute. In cult painting this finds expression in violations of proportions and deformations of figures, in their elongation, representing an irresistible desire to approach the Higher Good.

The consequence of this deformation of images depicted on the icon's faces is that they look emaciated, and this leads to the thought of their ascetic way of life. An asceticism, as a form of voluntary abandonment of the material world, is a symbol of the approach of man to the Absolute.

Also there is a lack of dynamic images in the iconic faces. This feature E.N.Trubetskoy explains by the fact that the depicted saint is immovable when he is filled with superhuman, Divine content. Another feature of icon painting is the combination of external static with inner dynamics, perceived as «movement of the spirit».

The symbol of the saints depicted on the icons is the seal of humility and sorrow on their faces, which indicates that they realize the impossibility of attaining the Highest Good in terrestrial life and about comprehending the truth that not everyone will be able to achieve it after the death.

E.N.Trubetskoy examines the Unity of Humanity under the auspices of the Christian church, which is expressed in the temple architecture and iconography. That is why he begins his essays with the tale of the temple in which he sees inner conciliar association that must defeat the chaotic division and enmity of the world and humanity.

E.N.Trubetskoy examines the idea of sophistry on the example of the icon «Sophia the Wisdom of God». Its characters symbolically bow before sitting on the throne St. Sophia as their individual life is subject to the general council plan.

In subsequent reflections, E.N.Trubetskoy comes to the conclusion that such purely artistic categories as color and light in the icon bear a symbolic and semantic load, since they are called upon to reveal its ideological content.

The color in the icon is a symbol of universal joy over the coming transfiguration of mankind. Considering the icon as a work of art, engendered by Orthodox culture, which can not be examined from the point of view of the rules and traditions of classical painting, E.N.Trubetskoy finds in it a deep philosophical content with the idea of two worlds. The icon is a kind of border between the earth and Heaven. The desire to achieve an ideal existence in the higher world by mankind is embodied in symbolic signs depicted on the icon: deformations of figures, asceticism of faces, a combination of their external static with inner dynamics, simultaneous presence of sorrow and joy, generalization of the external appearance of saints (as opposed to portrait), ideas of unity and sophistry, as well as in a special semantic content of color and light.

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CULTURAL ANALYTICS AS A RESEARCH TOOL

The sphere of culture is a dynamic system that is permanently changing. Due to the fact that these changes occur constantly, it is necessary to monitor how the various sectors of culture and creative industries are modified. Among those areas of significant interest are the following: visual, audio, audiovisual arts and practices, design and fashion, performing arts. In addition, in recent years the problem of studying the peculiarities of the development of cultural heritage, cultural and creative industries have become apparent. In order to highlight trends and current issues in the above-mentioned sectors of culture, it is appropriate to involve cultural analytics as a tool for data analysis and possible further development of those areas that are problematic.

Cultural analytics is a comprehensive approach based on the achievements of various disciplines - art history, history, sociology and cultural studies. The analysis of different cultural practices should be based on the examination of a certain existing problem. This process is carried out through the collection of information, which is often statistical in nature and its further interpretation.

At present, the American system has formed a field of Cultural Analytics, initiated by Lev Manovich, which provides a large-scale computerized collection of visual information, which should be used to create an array of data not only about the arts but also everyday practices. In the future, this base may become the basis for further research. However, the collection of information itself is not identical to its interpretation. Therefore, even «manual» data collection may be sufficient to create analytical surveys, which can serve in the future to create ideas about cultural phenomena and trends in their development. Expertise differs from other types of consulting in that it is necessary when development trends are completely unclear, and a specialist is required to creatively design scenarios for the development of many processes and events. «It includes not only an accurate assessment of the impact of certain factors and their possible interactions with each other, but also an understanding of

what factors generally require consideration» [Expertise in the modern world: from knowledge to activity / Ed. G.V. Ivanchenko, D.A. Leontyev. - M.: Smysl, 2006, p.45-46].

Thus, the creation of intelligence in the field of culture is inextricably linked with the application of an interdisciplinary approach, when not only objective information is provided, but also it is subject to interpretation by experts and specialists in this humanitarian field.

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**SYMBOLIC VISUALIZATIONS OF ANCIENT OLBIA IN THE ART
PROJECTS OF VLADIMIR AND TATIANA BAKHTOV**

Among the many connoisseurs and researchers of such a cultural phenomenon as ancient Olbia, a special place is occupied by the creative activity of Vladimir and Tatiana Bakhtov. The family of Ukrainian artists Volodymyr and Tetyana Bakhtov lives near the Olvia Nature Reserve in the Mykolayiv region of Ukraine, in the territory of ancient civilization. In their creative activity, the artists artistically rethink and reconstruct the ancient cultural heritage that existed in the Northern Black Sea region for almost one thousand years.

Volodymyr Bakhtov is a well-known Ukrainian contemporary artist, graphic artist, photographer, master of historical reconstruction in technique of heliography and master of land art (performances in the natural landscape). He is also called as «artist of space». Volodymyr Bakhtov is Honored Artist of Ukraine and he is member of the International Association «Constellation of Graphs». Also, he is a researcher of the archaeological landscapes of the ancient Greek city of Olbia. Volodymyr Bakhtov's wife and co-creator – Tatiana Bakhtova is an Ukrainian painter and graphic artist. Member of National the Union of Artists of Ukraine since 1988.

Their vision of their contribution to the process of mastering the ancient cultural heritage on the territory of modern Ukraine is confirmed by a number of talented, creative art events. Exploring the archeological landscapes of ancient Greek Olbia, with the help of

author's techniques, artists perform, symbolic artistic and historical reconstructions. Among them, the project «Reconstruction of space», which consists of two complementary art events: heliographic reproduction of architectural structures and the performative spectacle «terra-theater», attracts the most attention.

Volodymyr Bakhtov's unique author's invention is an «artistic reconstruction» in the heliography technique, which consists in photo-fixation of spatial painting by fire of the lost objects of ancient architecture. The term «heliography» comes from the ancient Greek «ἥλιος» - «sun, light» and from Ital. «Graffito» - «images, inscriptions».

By using burning torch land art artist reproduces the outlines of ancient buildings: temples, altars, public buildings, residential areas and ships in those locations where previously there were these cultural monuments. «The artist gets a photo where the path of the fire source is transformed into lines, which are similar to the silhouettes of ancient architectural structures» (Alla Miroshnichenko, 2019). The result of this work are photographs of «fiery construction» that show up in the locations of destroyed architectural and sacred buildings. The performance takes place in the surrounding area of Olbia, which is also a projection of the ancient space in the northern Black Sea coast. The main goal is to create a symbolic artistic version of the lost space of ancient Greek cities (Olbia, Borisfenid, Chersonesos, the city of the Bosphorus of Kimmer) in the southern regions of modern Ukraine, which have survived to this day only in ruins.

Quite symbolic is the fact that as a «graphic tool» chosen one of the four ancient elements – fire, rather than modern electrical devices. This performance is a sacred-symbolic three-dimensional construction of architectural objects in a specific location in the technique of heliography. The artist recreates temples and buildings in the places where they were located in the ancient city, those objects of architecture seem to be «are being completed» by lines of fire over the remains of the foundations. According to Svitlana Stoian, Ph.D., a specialist in cultural studies, a researcher of symbolism in the arts, «this performative action becomes a real mystery, which reveals the dual function of the symbol – on the one hand to open, and on the other - to hide the mysterious meanings. As in many other cases, we are not able to see the whole phenomenon at once, grasping with its rather limited physical capabilities only a particular fragment of reality, not even guessing

that behind it emerges «a large picture» of the many meanings and senses...» (Svitlana Stoian, 2018).

It can be argued that Ukrainian artist Volodymyr Bakhtov as a master of land art with his wife and co-creator Tatiana Bakhtova work not only with the physical space of archaeological areas in southern Ukraine, but also with its «ideological field»: philosophical, mythological, ethical, aesthetic. The artist in his own creative activity synthesizes the ideas of Antiquity, which include lots of symbolic images and codes. The master «...appears as a mediator between the world, which no longer exists, and modernity, which tries to go beyond rational perception and join with the wisdom of the past...» (Svitlana Stoian, 2018).

This phenomenon of researching and symbolic reconstruction of Ancient heritage on southern Ukraine makes it possible to comprehend both the material and spiritual components of the cultural heritage of our state. This certainly forms the worldview of our generation and its place in history.

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**TOLERANCE AS A BASIC PRINCIPLE OF SOCIAL
COEXISTENCE IN THE «POST» AGE**

In the process of integration of Ukrainian society into the European community, the issue of dissemination, confession and observance by citizens of basic European values is being actualized concerning protection of human dignity, freedom, equality, rule of law, respect for rights, freedoms, human and citizen's honor and dignity (including minority rights), gender equality, non-discrimination, etc.

Today, these values and norms are defined by a number of international documents in the field of protection of human rights and freedoms, which for most countries are the basic guidelines of national legislation. Despite the fact that the active work of the international community in the direction of human rights protection began in the middle of the last century, and a system of appropriate mechanisms has been developed nowadays, there are manifestations of religious, racial, gender, sexual orientation and other forms of discrimination in some countries, including Ukraine. Therefore, we can state that the main problem of modern society is a low level of tolerance for the «Other».

In our opinion, the most thorough study of tolerance was carried out by V. Lektorskyi, who distinguished the following types: 1) tolerance as indifference; 2) tolerance as the impossibility of mutual understanding; 3) tolerance as indulgence; 4) tolerance as an extension of one's own experience and critical dialogue. The first type of tolerance is based on apathy to the results of activities,

thoughts and beliefs of the Other. The second type - actualizes respect for the Other and misunderstanding / inability to interact with him at the same time. The third type - involves tact, correctness, delicacy in statements about the Other. The fourth type of tolerance focuses on respect for the opinion of the Other in combination with the instruction on mutual change of positions during critical dialogue (Lektorsky, 2001).

In the native philosophical encyclopedic dictionary, tolerance is defined as a friendly or at least restrained attitude to individual and group differences (religious, ethnic, cultural, civilizational). The ideological basis of tolerance is the appreciation of diversity - natural, individual, social, cultural. The limits of permissible tolerance depend on the social norms that operate in society, but within the existing social norms more tolerant and less tolerant variants of personal and group behavior are possible. (Philosophical Encyclopedic Dictionary, 2002).

The main international legal document that substantiates the principle of tolerance as a basic value of European states is the «Declaration of Principles of Tolerance», where tolerance is defined as respect, perception and understanding of the rich diversity of world's cultures, forms of self-expression and self-discovery. (UNESCO Declaration of Principles of Tolerance, 1995). Based on its provisions, the leading European states have begun a policy of deploying real mechanisms for introducing tolerance towards members of various minorities, including the LGBT community.

These justifications give grounds to state that tolerance cannot be perceived as an outdated value or a shaky consensus. It is fundamental in the context of globalization and multiculturalism, acting as a universal mediator in the discourse of different societies, communities, minorities and individuals.

At the same time, it should be noted that today a wide range of various provocations and manipulations unfold around the problem of tolerance. Most often, this category is identified with such concepts as patience and understanding and its definition as the absolute acceptance of everything, including what is contrary to inner beliefs. Of course, this understanding is wrong, because a person who perceives absolutely everything is helpless and can take cruelty, aggression, injustice as the norm. The essence of tolerance is the ability to treat others with respect, regardless of: race, nation, religion, language, gender, sex, sexual orientation, political views and so on.

Another manipulation is the promotion of tolerance through gender ideology, which from the very beginning is destructive and based on deception, or lobbying for exaggerated forms of strengthening the legal status of sexual minorities. In our opinion, such manipulations harm both the representatives of sexual minorities, forming an aggressive attitude towards them in the majority, and are unacceptable for the society, as they devalue the institution of the traditional family, certain religious values, established moral norms and, in fact, the right of the majority to be unwilling to observe the promotion of same-sex sexual relations.

Thus, there is a need to cultivate in modern society, in Ukraine in particular, the policy of tolerance and mutual respect through civil society institutions, education, legal means, socio-political events, cultural events etc. The basic principle of such a policy should be an understanding of tolerance as an art of living with other people and other ideas.

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CULTURAL DEMOCRACY: MODERN ISSUES AND POSSIBILITIES

Cultural pluralism is becoming a modern trend within all cultural and artistic sectors. We are not talking here about the differentiation between «high» and «low» art, but about cultural democracy. It is based on the reflection and promotion of those art forms that are formed in accordance with the demands and interests of different

people from all over the world. Democratization itself implies equal access to cultural goods and the expansion of opportunities for creative co-creation process. An individual as an artist and an individual as an active participant in cultural and artistic life shapes in the cultural ecosystem.

Culture and democracy are the first values to be mentioned in the publication of the international network CAE (Culture Action Europe) on world cultural values. «Cultural participation offers exposure to multiple viewpoints, experiences, and ideas beyond those of their immediate social circle. As a result of this, cultural participation contributes to greater tolerance, openness and respect for others, and the reinforcement of democratic principles and values» [CAE: Official website. «The Value and Values of Culture»

https://cultureactioneurope.org/knowledge/the-value-and-values-of-culture/cae_the-value-and-values-of-culture_executive-summary/P.1].

The pandemic era has also influenced the development of new spaces to expand access to cultural events. Huge Vilnius airport has been transformed into an open-air cinema, encouraging drivers to attend screenings of the Vilnius International Film Festival. The Social Distancing Festival was also a bright case, which marked the beginning of the promotion of social responsibility and at the same time the promotion of artists' creativity with the help of the online concerts.

The European Commission, in turn, has launched a huge promotional campaign «Europe's Culture - close to you», which aims to encourage Europeans to find and share cultural routes near their homes. Thus, the restrictions imposed on movement in connection with the pandemic, on the contrary, expanded people's knowledge of neighboring areas, the discovery of local cultural sights and, as a result, made them cultural tourists.

No less important issue in cultural democracy are museums to become a center of digitalization. The Metropolitan Museum of Art in New York created interactive videos of its exhibitions in 360 ° format and posted them for free on YouTube. Portals such as: Google Arts & Culture, MIMO: Musical Instrument Museums Online (64,000+ instruments), Wikimedia Commons, Europeana (50,000,000 European works of art, books, music) came into sight, even well-known NASA has opened its own online library NASA Image & Video Library.

At the same time, cultural democracy raised the issue of ageism. As an example, Creative Ireland has allocated approximately half a million euros for a program called «The Creativity in Older Age Program», aimed at supporting the social well-being of the elderly. The annual festival held by the National Arts Council (NAC) in Singapore focused its online program on celebrating the development of creativity in the old age. The purpose of such events was to acquaint everyone with the possibilities of quick access to various arts, including online theatre performances and concerts. In addition, it affected the rehabilitation of people after the coronavirus crisis.

It is worth noting that democratization and digitalization, in turn, have created new barriers to accessing information and knowledge. UNESCO emphasized that the obstacle nowadays is the so-called «digital divide» - the lack of high-speed communications in certain regions of the world. «According to the UN's International Telecommunications Union, before the COVID-19 outbreak only 47% of the population of developing countries used the Internet - compared to 86% of the population of developed countries». [UNESCO: Official website. <https://en.unesco.org/news/universities-tackle-impact-covid-19-disadvantaged-students>]. The question of the quality of cultural and artistic works also arises in times of the increasment of the content, and the need for the formation of cultural expertise as an institution emerges.

Section 9

«RELIGIOUS STUDIES»

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UKRAINIAN ORTHODOXY: TEMPORARY CONTEXT

The current state of Ukrainian Orthodoxy in the context of recent changes on the religious map of Ukraine is analyzed here. The possibility of overcoming interconfessional confrontation and the state's task of resolving religious conflicts by means of lawmaking and adherence to the principle of equality in relations with all denominations is being explored.

Ukraine is a multi-religious state. This fact itself should have served as a safeguard against religious conflicts. However, today the interchurch relations in Ukrainian Orthodoxy are tense. The idea of a single local church and receiving the Tomos of autocephaly from the Ecumenical Patriarch in 2019 did not integrate the Orthodox denominations of Ukraine. Quite the opposite, it intensified the schism, having formed two mutually opposing camps.

Relations between the Ukrainian Orthodox Church, on the one hand, and the Orthodox Church of Ukraine, on the other, make tensions in the religious environment and in the whole society. This often result in violent confrontations on the ground over the right to own religious buildings and church property. The situation is complicated by the lack of inter-church dialogue and the desire of denominations to monopolize the influence on the religious life of Ukrainians.

The state-confessional relations in Ukraine are regulated by the Constitution and the Law of Ukraine «On freedom of conscience and activity of religious organizations», adopted in 1991. During the decades of development of civil society, the situation has been changing essentially and the changes require an acception of a new law according to current demands.

According to the Ukrainian legislation, the institute of the Church is separated from the state. But the state is responsible of providing equality of all the religious organizations and keeping to the principle of freedom of conscience. At the same time, a dominance of one particular confession and an its exclusive support by the state structures is inadmissible, because such a policy might lead to an establishment of a «state» church.

But the reality is that the state of Ukraine is massively restricting the rights and freedoms of believers, discriminates and persecutes for religious beliefs, violates of the principle of equality of all churches and religious organizations. At the same time, the government is avoiding resolving these issues, the justice system being ineffective, which ultimately contributes to the growth of radicalism in relation to certain confessions.

The urgency of these problems is growing, and their solutions depend on how quickly the model of relations between the church and the state will be renovated. Taking into account the negative consequences of the politicization of religion, the state must assume the functions of an impartial mediator (moderator) of the inter-church dialogue. It is inadmissible to manage religious processes artificially and use them in order to achieve some political goals.

The church and the state, as sovereign institutions, must cooperate in terms of partnership for the interests of Ukrainian society and contribute to consolidation of the nation.

A further research on the topic is relevant and promising. The current interconfessional situation in Ukraine is quite dynamic and causes turbulence not only in our own country, but also in the worldwide Orthodoxy.

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THE RECEPTIONS OF THE MODERNISTIC IDEAS IN THE PHILOSOPHICAL AND THEOLOGICAL TRADITIONS OF EASTERN EUROPE AND THE RUSSIAN EMPIRE

Modernist crisis of Roman Catholic Church in the late XIX - early XX century demonstrates the implementation methods and ways of

dialogue of the religious tradition with modern challenges. Modernist theologians proclaimed the need of the Catholic Church to review the key theological, historical and social issues. In my presentation I'll demonstrate the connections between West European and East European thinkers, to overview the receptions of the modernistic ideas in the philosophical and theological traditions of Eastern Europe and the Russian Empire, that is of particular interest, because scholars have just started to investigate this topic.

The chronological and geographical borders of my research are the end of the XIX - early XX century and the territories of Poland, Russian Empire and Ukraine.

This topic was investigated unevenly by scholars. The most examined is the Polish experience of the modernistic search. Among the most important researchers are Artur Żywiełek, Tomasz Lewandowski, Janusz Pasterski, Michał Rogalski, Magdalena Gawlik. The connections between Ukrainian and Russian thinkers with Catholic modernists are unexplored, there are just some works where this issues were observed (Liliana Hentosh, Yury Avakumov , Irina Vorontsova, Dmitry Golovushkin).

There were no original Catholic modernistic conceptions in these countries. Polish and Ukrainian scholars and priests just reflected some modernistic ideas in their own systems and the Russian thinkers tried to react on these concepts and implement some of them in Orthodox concepts.

Generalized statements about the receptions of Catholic modernism in Poland can be found in the thought of Marian Zdziechowski and Stanisław Brzozowski, two Polish philosophers from the turn of the 19th and 20th centuries.

Speaking about the Russian Empire in the early twentieth century in the intellectual surroundings there were common eschatological hopes and desires for cultural, religious, church and social renewal of the society. And some philosophers discussed this topic with West and East European modernists, firstly in the form of correspondence between the Russian religious and cultural leaders and Marian Zdziechowski. Active correspondence was conducted in 1907-1911 and was initiated by Grigori Trubezkoi, he offered the Polish professor to write an article for the Moscow Weekly. By that time Marian Zdziechowski was a famous researcher due to his works related to the history and psychology of the Slavic peoples. It was the start of fruitful cooperation between Catholic modernists and Orthodox thinkers.

At the beginning of the XX century the thinkers pointed to the similarity of their ideas (S. Troitsky¹¹ and V. Sokolov). For example, S. Troitsky wrote that in the Russian Orthodox Church and Catholic Church had the signs of religious awakening, desire for the synthesis of faith and civilization and related reforms of the church.

However, the fundamental difference is that modernism fought mainly against scholasticism, against its perception as a dogma, and had a theoretical nature, but

Orthodoxy never put the progress of human wisdom at the same level with the divine truth and defended the implementation of this truth in life, having more practical directions. The adoption of the concept of evolution or changes united both.

The supporters of the idea of reform and changes in the Church (G.Trubezkoi, S. Bulgakov, N. Berdyaev, D. Filosofov) needed the dialogue with Catholics. Besides the dogmatic and canonical issues the topic of relations between state, church and society was also one of the central in the discourse of Orthodox and Catholic modernist thinkers. However, due to socio-political and cultural features and differences in the development of Russia and Western Europe in the early XX century the views on this issue were different.

We can conclude that the Vatican modernist crisis resonated on Ukrainian territory later after the World War I and primary in the West (in Galicia). Ukrainian Greek-Catholic bishops and most of the clergy between the wars were involved in modernist-traditionalist debates. Central to this debate was the question of the future of the GCC. Metropolitan Archbishop of the Ukrainian Greek Catholic Church Andrey Sheptytsky (1901-1944) presented positions of renewal and gradual reforming of the Church. The bishops who guarded the traditions were Hrygoryi Khomyshyn and Josaphat Kotsylovsky. As traditionalists they didn't want to review or even reflect on many issues that have arisen as a result of social and political transformations.

Researchers distinguish several major issues that unite Catholic and Orthodox modernists in the early twentieth century 1) awareness of reforming the church structures, initiated by changes in society; 2) the relationship between religious issues and political relations; 3) the influence of the church on society; 4) the desire to understand the causes of church crisis.

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**JOHN ZIZIOULAS' SUBSTANTIONALIST RELATIONAL
CONCEPT OF KOINŌNIA**

According to J. Zizioulas, the highest reality of God is not in His essence, but in the personhood: what God is in relation to somebody else. Personality is not quality added to being, but the constituent of being, its constituting principle. Personhood should not be understood as personality, that is, as a complex of natural, psychological or moral qualities that a person as an individual possesses to some extent or which he «contains» in himself. It implies that a person is not a static unit, but interacts with other people. The point is that if we isolate «I» from «You,» then not only otherness, but also the very personal being are lost. The «I» simply cannot exist without the other. This is actually the difference between personhood and personality.

Personhood as a mode of human existence implies the «openness to being,» and even more, the ecstasy of being, that is the movement to communication,» [Йоанн (Зизиулас), *Общение и инаковость. Новые очерки о личности и церкви*, pp. 274-275] which leads to overcoming the boundaries of loneliness and gaining personal freedom. Personhood, in its essence, is the overcoming by the individual of his partiality, the acquisition by a person of catholicity in the sense of a holistic indivisible being. What compels a particular human being to be himself—and therefore to be a whole—is in the long run communication, freedom and love.» [Ibid., p. 277]. In this way, the person, being ecstatic, becomes hypostatic, acquiring the personhood in all its entirety.

J. Zizioulas attests to the «fundamental differences» that distinguish his teaching from the «Eucharistic Ecclesiology» of N. Afanasiev. Among them is the sacramentalization of Being as Communication theology, criticized by the author. It is the projection of the mysteries of the Church onto the sacramental categories carried out by N. Afanasiev, [Йоанн (Зізіулас). *Буття як спілкування*.

Дослідження особистісності і Церкви, р. 23] which, according to J. Zizioulas, significantly limit the ability to understand the meaning of the communion, leveling its life dimension.

In what ways does J. Zizioulas propose to resolve the contradictions of Eucharistic theology? Structurally, he attempted to do it by offering a «third solution,» aiming at combining community «localism» and Eucharistic «universalism,» [Ibid., pp. 23-24] which would be acceptable for both of these systems. In simple words, complementing the Eucharistic Theology with the Ecclesiology of Communication from the standpoint of J. Zizioulas's methodology of overcoming «localism,» it is possible due to the expansion of koinonia «optics.»

J. Zizioulas sufficiently explains the supplement of the principle of substance with the principle of relativity by appealing to the heritage of the Cappadocian Fathers. Naturally, in doing so he relies on their koinonian ideas, linking the internally hypostatic unity with communication relationships. In particular, when appealing to the ideas of Basil the Great, he emphasizes: «Instead of talking about the oneness of God in the aspect of His unique nature, he (i.e. Basil the Great) considers it necessary to speak about it (oneness) in the aspect of communication of Persons... This does not mean that Persons have an ontological priority over the one Divine nature, but that one Divine nature coincides with the communion of the Three Persons» [Ibid., p. 134]. That is, the unity of the God Trinity is constituted by the sacramental «how»—communication. More specifically, communication is the essence of God's being in His inner-hypostatic relationships and His relationships with the world.

The Metropolitan of Pergamon in his teaching strengthens the relational dimension of the Eucharist by interpreting it not only as thanksgiving—the actual communicative fact, but also by establishing and transmitting, not what was legitimized and 'carved,» but «what was 'transmitted'... through life, death and resurrection» [Ibid., p. 21]. He thus captures an important point: the sacrifice of Christ, historical and eschatological, became known to us through the Scripture and Tradition, which are the word of God 'carved' in the written form. It became such for Christians because it had been transmitted, delivered to them. In this sense, J. Zizioulas continues: «The Eucharist is not a 'sacrament,' something parallel to the Divine Word: it is the eschatologization of the historical word, the voice of the historical Christ, the voice of the Holy Scriptures... The Eucharist is... the word that becomes flesh, the resurrected Body of the Logos.»

[Ibid., p. 22]. It is not Christ-centered, but triadologically he suggests that in the Eucharist its members can consume the very life of the Holy Trinity; in other words, realize the true human being as the image of the very being of God, which becomes such in communication.

The most significant, in our opinion, is also the following—the interpretation of the mystery of sacraments by J. Zizioulas from the standpoint of the gift of otherness, which is really new in Orthodox Theology. In fact, the idea of otherness is manifested in his Eucharist paradigm, which is based on the primacy of God as the absolute Different, the one who, through his inner being, proves that the otherness is absolute. If God is absolutely different in relation to man, then the acceptance of the Gifts is an attachment to that otherness through the communion. Let us clarify, by the otherness the notable theologian understands not only the Creator's otherness, but also the otherness of another person, who must be also accepted in the same way as the otherness of God.

The consequence of the essential existential interpretation of koinonia is that this weakens the sacramental semantics of this concept and, on the contrary, substantially «expands» the scope of its use through transposing it into all dimensions of being: transcendental, personal, ecclesiastical, liturgical, and social. If, according to N. Afanasiev, the divine liturgy is the «center» of koinonia, J. Zizioulas insists that there is no being outside the koinonia communion at all, it is an ontocategory, relevant to all spheres of being: the being of God, who is communion; being of open and free persons; ecclesial being etc.

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LEGAL REGULATION OF SANITARY AND ANTI-EPIDEMIC REGIME IN RELIGIOUS INSTITUTIONS

Ukraine does not have a sufficiently developed legal framework that should regulate and control the sanitary and anti-epidemic regime in religious institutions. This important issue was raised in the media back in 2004 [Вороной, А. (2004). Релігія та... гігієна.

Available at: <https://m.day.kyiv.ua/uk/article/poshta-dnya/religiya-ta-gigiiena>]. The need to prepare and supervise the implementation of sanitary legislation in religious buildings by the relevant authorities is equally important. Meanwhile, Ukrainian researchers, in particular V. Tytarenko, I. Bogachevska, note that «within each religion there remain separate groups of believers who place religious rites above epidemiological safety standards» [Tytarenko, V. and Bogachevska, I. (2021). Religious «Covid Fundamentalism» in Eastern and Central Europe: Challenges and Lessons. Occasional Papers on Religion in Eastern Europe, 41(1), p. 33].

The situation is deteriorating under the current pandemic of coronavirus disease 2019 (COVID-19), and the urgency of the problem is gaining new scale.

Among the representatives of the Ukrainian Orthodox Church «quarantine measures were openly ignored» during the current pandemic [ib. p. 40], while scientists emphasize that the spread of SARS-CoV-2 at group meetings during church events is possible [James, A. et al. (2020). High COVID-19 Attack Rate Among Attendees at Events at a Church - Arkansas, March 2020. Morbidity and Mortality Weekly Report, 69(20), p. 632].

In this regard, it should be taken into consideration that the Ukrainian Orthodox Church is often perceived as being in close contact with the Russian Orthodox Church and is thus its «branch» [Kraliuk P. et al. (2020). Religious Organizations under Quarantine: Ukrainian Realities. Occasional Papers on Religion in Eastern Europe, 40(7), p. 59].

It should be noted that according to leading domestic theologians (V. Tytarenko, I. Bogachevska), the leadership of the Russian Orthodox Church initiated and maintained such sentiments among its believers, which accelerated the spread of coronavirus infection among members of the ROC [above, p. 39]. It is well known that a significant proportion of «institutional religions» have a clear vertical of structural governance. That is why, «first of the fundamentally significant factors in shaping believers' behavior is the position of religious leaders along the entire vertical of religious power. The leaders form believers' mass consciousness, their position on the pandemic, and behavior under quarantine conditions» [ib. p. 35].

It should be taken in mind that in Ukraine there are also groups of believers who either deny the reality of coronavirus infection in general, or are convinced in the «omnipotence of their faith» because «God's protection is more powerful than the virus» [ib. pp.

33-34]. People sometimes decide that «their faith gives them the right to ignore orders from secular authorities or to adhere to them selectively because they are primarily «Under the jurisdiction of God» [ib. p. 33].

At the same time, such a position may harm the health of other citizens, which is unacceptable, as human life and health are recognized in Ukraine as the highest social values under Article 3 of the Constitution of Ukraine. The examples given in the publication of Tytarenko and Bogachevska, to whose work we have already referred, clearly show that members of religious communities, and their special spiritual authorities, must be aware of all the responsibility for actions that may have negative consequences in the security sphere, in the broadest sense of the word.

Researchers from Wenzhou, China, note that fomites (objects contaminated with an infectious agent) may be the cause of the widespread of SARS-CoV-2 [Cai, J. et al. (2020). Indirect Virus Transmission in Cluster of COVID-19 Cases, Wenzhou, China, 2020. *Emerging Infectious Diseases*, 26(6), p. 1345]. Other researchers also believe that fomites can significantly affect the process of virus transmission [Riddell, S. et al. (2020). The effect of temperature on persistence of SARS-CoV-2 on common surfaces. *Virology Journal*, 17(145). Available at: <https://doi.org/10.1186/s12985-020-01418-7>]. Among the published research results it was noted that «with initial viral loads broadly equivalent to the highest titres excreted by infectious patients, viable virus was isolated for up to 28 days at 20 °C from common surfaces such as glass» [ibid] which is widely used in religious buildings to protect objects of worship and with which the believers come into direct contact (for example, during the kissing of icons). The above conclusions of the researchers can confirm what we said earlier: the spread of the disease can also occur through contact between believers and objects of worship [Карацуба, О. (2020). Коронавірусна епідемія та релігійна безпека: деякі аспекти вірусологічної експертизи. В: Шості Танчерівські читання «Релігійна безпека в Україні під час коронавірусної пандемії». Київ, Україна, 27 жовтня 2020. с. 71].

The question of the spread of diseases that may have airborne, fecal-oral, contact mechanisms of infection transmission remains relevant.

For example, «transmission of tuberculosis infection may occur in any closed environment, including a church» [Dutt, A. K. et al. (1995). Outbreak of Tuberculosis in a Church. *Chest*, 107(2), p. 447].

Public Health Center of the MOH of Ukraine reported that «according to the Center for Medical Statistics of the MOH of Ukraine, in Ukraine in 2020 the number of newly registered TB diseases, including its recurrence, was 17,593, or 42.2 per 100,000 population».

Other alarming statistics are already on a more global scale. Thus, «in 2018, the most affected countries - the countries with the highest incidence rate of the disease - were Democratic Republic of the Congo (DRC), Liberia, Madagascar, Somalia and Ukraine» - WHO notification is dated December 5, 2019. «Very young children are at greatest risk from measles infections, with potential complications including pneumonia and encephalitis (a swelling of the brain), as well as lifelong disability - permanent brain damage, blindness or hearing loss» - reminded there too. Such reports raise questions about the safety of various religious activities if they do not take into account sanitary rules (for example, the use of a spoon by children during communion). And indeed, COVID-19 «has identified pain points» «between the state and religious organizations» [above, p. 40].

Considering all the above, in our opinion, the issue of control over compliance with sanitary legislation in religious buildings and awareness of the need for such control is extremely important.

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THE MENTAL INTUITION OF VEDIC PRAMONOTHEISM IN THE PHILOSOPHY OF V. SOLOVYOV

V. Solovyov in his early work «Mythological process in ancient paganism» postulates that the religion of the Indian Vedas occupies a middle position between monotheism and polytheism and he raises the question - whether the Vedic religion is a monotheism, produced gradually and synthetically from the original polytheism or disintegration of the primary religious consciousness into a plurality of forms. If the first idea is true and the Vedic religion only goes from polytheism to monotheism, he reasoned, then such monotheism should prevail in the next period, which would change the Vedic

period. Solovyov thus resorted to the method of historical extrapolation. This extrapolation vividly characterizes the peculiarities of the thinking of Solovyov and many thinkers of the 19th century (Fichte, Schelling, Hegel, Danilevsky, even Marx) - all have a view of the unity of logical and historical processes and the belief in the irreversibility of logically guessed processes. If the religion of the Vedas is the middle link in the development that goes further to Brahmanical polytheism, then the previous period must necessarily be monotheism. So it turns out, states Solovyov, that in the post-Vedic era in all Aryan peoples we find the complete domination of a certain material polytheism, and this statement is quite sufficient for a philosopher.

Such extrapolation forces the thinker to resolutely join the theory of primitive pramontheism of M. Muller, but this conclusion is in full accordance with the existential, poetic and even mystical experience of Solovyov.

Apparently, all the above-mentioned Germanic and Slavic thinkers of the 19th century (including, again, even the left-Hegelian Marx) could not help but move in line with the traditional two-thousand-year-old historiosophical Christian model, which is known to be characterized by such features as universalism, teleology, providentialism and eschatology. Solovyov was one of the thinkers, who most of all in the 19th century used the possibilities of this extrapolation model in their works - the logical transition from historical descriptions to the vision of the future is a key technique for many of his works, from «The philosophical principles of the Integral Knowledge» to «Justification of Good». In the 20th century, Teilhard de Chardin, Aurobindo, Berdyaev, D. Andreev, and partly Spengler moved in the same direction of the combination of historical and logical.

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**THE PROBLEM OF AUTOCEPHALY OF UNRECOGNIZED
CHURCHES: THE CONTEXT OF THE XXI CENTURY**

The process of autocephaly and the formation of a clear system of the Ecumenical Orthodox Church is a dynamic phenomenon. Today we state its incompleteness. Theoretically, it cannot be accomplished, because political and geopolitical transformations in one way or another lead to changes in church boundaries, narrowing / expanding the «canonical territory», restructuring the spheres of church influence. The collapse of empires in the late twentieth century, which led to the independence of the new nation-states, prompted their inhabitants to legitimately raise the question of their own church independence. In addition, some churches, such as the Macedonian and Ukrainian, have a significant history and heritage, and therefore rightly claim autocephalous status. A number of Orthodox churches, such as the Macedonian, Montenegrin, Belarusian, and Abkhazian, are awaiting recognition, which would be easiest to do by agreeing on a clear algorithm for declaring a newly independent church.

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**FEMINIST THEOLOGY AS CRITIQUE AND RENEWAL OF
CHRISTIAN THEOLOGY**

Feminist theology began its existence as a reaction to the exclusion of women and their problems from traditional Christian theology. It is worth noting that in this case, feminism should be considered and understood in its broadest context. That is, as a certain «social movement, the main purpose of which is equality between women and men» as overcoming hierarchies, inequalities

[Lorbel J. Gender inequality. Feminist Theories and Politics. 4th Edition. New York and Oxford; Oxford University Press, 2010, p.1]. It is an analysis of that society in all its aspects. In turn, theology is seen here as a reflection on the nature of God and his influence on the whole world. Feminist theologians believe that in Judeo-Christian theological thought all interpretations were made by men. And, therefore, God also began to consider as a man. Accordingly, patriarchy becomes the social norm of life, and the cultural tradition becomes androcentric. As a result, human subjectivity is reduced to a single masculine norm, which is translated as universal objectivity. It is these moments that are criticized by religious feminists.

It should be noted that researchers in the field of feminist theology distinguish between patriarchal and feminist theology. By patriarchal theology is also meant theology, which limits the full participation of women in it. So, it needs to be critically re-evaluated, and the Scriptures need to be rethought, cleansed of androcentric impurities.

Like other areas of liberation theology, feminist theology seeks to provoke processes of transformation and change in a patriarchal society and religious institutions. That is about «practical application» of ideas. «This type of change in the language of theology is called «metanoia» and means a turn, a movement in the opposite direction, a transition from dualism to relativity, from separation to reciprocity» [Lisa Isherwood and Dorothea McEwan. Introducing Feminist Theology. Sheffield Academic Press; 2nd edition, 1994, p.11]

Researchers claim that in traditional theology, women were understood and perceived as certain types: virgin, sinner, or mother. These were considered role models, but not real women. In fact, women's real-life experiences and background - are not considered. In other hand, feminist theology emphasizes the use of real-life experience as the source of theology itself [Margaret D. Kamitsuka. Feminist Theology and the Challenge of Difference. Oxford University Press, 2007, pp. 5-13]. According to feminist theologians, this can overcome the above-mentioned dualism and patriarchy and initiate qualitative changes towards an inclusive practice of reflection. At the same time, in feminist theology, one way to unite Christian communities is to create new models of the church. It is a model supported by liberation theology, a «doing theology» community that is developed in feminist theology as the «women's church». Well-known researcher Mary Hunt defines this concept as surprisingly important, characterizing it as a global ecumenical movement consisting of local feminist basic communities of justice.

Another important point is that feminist theologians uniformly use gender-inclusive language in reference to God. Therefore, all feminist theological works that use this hermeneutic principle are in the field of liberal theology and try to correlate the Christian tradition with the experience of modern feminist themes. The central theme of such works is the female experience, which is a hermeneutic lens through which the Holy Scriptures are interpreted and new postulates, liturgical practices, etc. are formed. All this is aimed at liberation from all possible forms of oppression. As social, economic, environmental, and not just from oppression, which affects women.

Therefore, according to feminist theologians and researchers like Mary Daly, Rosemary Radford Ruether, Elizabeth A. Johnson, See Sheila Greeve Davaney, Delores S. Williams, etc., it is necessary to develop strategies to promote new research, the feminist method, and the egalitarian model of the church. These strategies include understanding how old mechanisms of distancing have been used in churches between women and men; doubts about the role of women in society and the church; obtaining unbiased information on obstacles to the development of women in all spheres of life; destruction of sexist structures in the church; research of women's history; creation of new liturgies, rituals, both in teaching and research; theological reflections in the context of women's real-life; support for the oppressed; introduction of new values.

So, it becomes clear that feminist theology recognizes one of its tasks to overcome dichotomies and to introduce an understanding of pluralism that enables the peaceful and equal coexistence of all human beings. We have explored that feminist theology is involved in a dual-task: it criticizes patriarchal theology and thus complements traditional theology to improve its understanding.

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**KNIGHTS OF COLUMBUS ORDER: FOUNDATION,
CONTEMPORARY STATUS AND ACTIVITY ON THE LAND OF
UKRAINE**

The religious organizations playing an active role in the life of the church and the laity, helping with a new problem of humanity – the pandemic – are on the scope of interest. The Order of the Knights of Columbus is one of the largest volunteer organizations. Once it was created as a local one and included 27 members. In the course of its activities, the Order has enlarged the amount of its members to more than 14,000 Councils and 1,800,000 members, having gained worldwide recognition and appreciation from Pope Francis for «treating the persecuted brothers and sisters as their fellow creatures and for contributing to overcoming the globalization of indifference.» [Access mode: <http://kmc.media/2020/02/10/papa-dolyariv-kolumba-znak-bozhoyi-lyubovi-dlya-peresliduvanykh-i-skytalciv.html>]. The Order of the Knights of Columbus has been still following its own traditions, which were accepted many years ago.

The Order of the Knights of Columbus is quite a young organization, which has been founded in the city of New Haven and has been functioning for 139 years. The Order was founded by a Roman Catholic priest Michael J. McGivney, who was beatified at St. Joseph's Cathedral in Hartford, Connecticut in June 31, 2020 for his «willingness to preach the Holy Gospel and for a generous care of his brothers and sisters» that «made him an outstanding witness of Christian solidarity and brotherly help». [Access mode: http://news.ugcc.ua/ru/news/osnovatelya_ritsarey_kolumba_ottsa_maykla_makgivni_beatifitsirovali_91310.html].

The circumstances of the Order's foundation determined the main direction of its functioning for many years. At the end of the XIX century, in Connecticut, anti-Catholic infusions were widespread, the number of fraternal charitable communities grew, however, there were prejudices against other nationalities, unemployment, lack of social security, and the early loss of breadwinners due to difficult and

often dangerous working conditions [Access mode: <https://lytsarikolumba.com/o-maiki-makgivni/>].

Michael J. McGivney, assistant pastor of St. Mary's Church in New Haven, addressed the issue. He gathered a group of male parishioners and created a secular organization. The goals of the organization were to strengthen faith, help each other in case of illness and help the family in case of death, strengthen the institution of the family, etc. The organization sought to support the Catholic priesthood and serve the Church and society. [<https://lytsarikolumba.com/o-maiki-makgivni/>].

The Order later formulated the basic principles that are still followed: charity, unity, brotherhood and patriotism. [Access mode: http://www.rkc.lviv.ua/category_2.php?cat_2=62&lang=1].

Christopher Columbus was chosen as the patron of the Order, for he symbolized fidelity to the country and the faith, confirming the importance of the Catholic religion. The organization received corporate status on March 29, 1882. This date is celebrated in the life of the Knights as the Day of the Founder of the Order of the Knights of Columbus.

Further activities of the Order of the Knights of Columbus are determined by the conditions of wartime. The organization provided recreation facilities and social and religious services to all servicemen, regardless of religion. After the war, the Order continued its charitable activities, focusing on military education and employment. In addition, in the 1920s, the Knights of the Order fought defamation.

In the 1930s, the Order was actively involved in the anti-communist program: its members gave lectures, held rallies, and printed and distributed Pope Pius XI's encyclical on the subject. At the 1944 convention, the Order established a \$1 million trust fund for the children of its members who died or became disabled during World War II. After the end of the war in 1945, the Order drew attention to the growing threats of communism and fascism. [<http://www.kofc.org/en/who-we-are/our-history/index.html>].

Members of the Order have made significant contributions to the development of the Catholic Church in America. In 1953, the Knights of Columbus put forward initiatives in Catholic education: support for Catholic schools, scholarships for Catholic seminaries and universities, and the establishment of the North American campus of the Pontifical Institute for John Paul II of marriage and the family

studies. [Access mode: [\[http://www.kofc.org/en/who-we-are/our-history/index.html\]](http://www.kofc.org/en/who-we-are/our-history/index.html)].

The Knights of Columbus are represented in the United States, Canada, Mexico, the Dominican Republic, Puerto Rico, Panama, the Bahamas and the Virgin Islands, Cuba, Guatemala, Guam, Saipan, Poland, Lithuania, Ukraine, France, as well as the Philippines and South Korea.

The Order of the Knights of Columbus appeared in Ukraine in 2005. The contemporary head of the UGCC, Cardinal Lubomyr Husar, invited the Knights to Ukraine. This initiative was later supported by the head of the UGCC, His Beatitude Sviatoslav Shevchuk, and Metropolitan Mechyslav Mokshytsky by the Roman Catholic Church in Ukraine.

The Order achieved the most active growth in Ukraine in 2013-2016: in 2013 the Order had 2 Councils, and in 2016 their number increased to 16. According to 2019 data on the official website «Knights of Columbus National Council in Ukraine», 33 Councils and 5 Communities of the Order of the Knights of Columbus functioned in Ukraine. In 2021, the number of Councils has increased to 35. The Order has the largest number in Kyiv, Lviv and Ternopil. Councils also are in Khmelnytsky, Poltava and other cities. [Access mode: <https://lytsarikolumba.com/lokalni-rady/>].

The activities of the Knights of Columbus during 2020-2021 include assisting the city authorities with the distribution of protective masks among citizens, transfer of medical equipment to children's hospitals, supporting families, orphanages, active participation in Pro-Life campaigns, military rehabilitation and assistance to IDPs from Donbass and Crimea. This activity is carried out through the Ukrainian Council of Knights of Columbus Charitable Foundation. The programs of the Order include: «Faith», «Community», «Family» and «Life». [Access mode: <https://lytsarikolumba.com/category/prohramy/>].

The Order's contribution to the spiritual, psychological and material well-being of the population, numerous actions and activities aimed at protecting and strengthening traditional family values, quarantine assistance and active activities throughout its existence demonstrates the example of a strong organization with unshakable positions about supporting the laity in the most difficult times. Thus, the Order serves as a strong support for the Catholic Church and helps to spread its position, brings faith and hope, as well as the support needed at all times.

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SYMBOLISM AND ICONOGRAPHY OF THE EARLY CHRISTIANITY

Interest in symbolic thinking as a method of reality constructing has been permanent since the pre-historic ages. Nowadays, the symbolic interpretation of religious texts by attempting to penetrate into the internal immanent logic of religion, reflected in hermeneutic symbols, is gaining more and more relevance. The specific features of the language of religion and religious symbolism are still poorly understood and require further comprehensive research, especially in terms of religious studies. The abstract presents a review of the main Early Christian symbols, their genesis, history and theological semantics.

The essence of a symbolic image is that «a visible image gives but a hint of a higher abstract idea, which can be reached merely by thinking.» Thus, «not the whole thought of the artist passes into the presented object, but only a side of it, whilst the other one is given to the reasoning of the observer» [С. ф. Покровский Н. В. Символические формы агнца в древнехристианском искусстве / Н. В. Покровский. // Азбука веры. – Access mode: https://azbyka.ru/otechnik/Nikolaj_Pokrovskij/simvolicheskie-formy-agntsa-v-drevne-hristianskom-iskusstve/].

In the religious discourse, a symbol is a sign wherein people saw a manifestation of the deity's will. It might be any character wherein the doctrine or the properties of Deity are encoded.

Thus, the early Christian symbol is a reflection of a sacred object, expressed in a specific material form, with a certain meaning obvious for a certain group. [С. ф. Покровский Н. В. Символические формы агнца в древнехристианском искусстве / Н. В. Покровский. // Азбука веры. – Access mode: https://azbyka.ru/otechnik/Nikolaj_Pokrovskij/simvolicheskie-formy-agntsa-v-drevne-hristianskom-iskusstve/].

A dogmatic status of the icon was postulated as a result of the rejection of of iconoclastic doctrine. The 7th Ecumenical Council

approved painting icons because the Incarnated Logos was identical to other people (except for sin), so the icon depicted the human nature of Jesus Christ. Moreover, according to the Tradition, the very first icon was not painted by an artist, but was miraculously created by God. Thus, the Lord Himself set a precedent canonizing the icon.

The liturgical word and icons during the liturgy represent a single whole, complementing each other. Icons represent theology and doctrine along with the literacy.

The cross of Jesus Christ have several forms, namely: a) the Latin cross (*crux ordinaria*; *crux immissa*) †; b) Anthony's Cross (*Tau Cross*, *crux commissa*) T; c) Andrew's Cross (*Crux decussata*) X; d) «*Chrim* or *chrysmon* – a monogram of the word Christ ... which consists of two initial Greek letters of the word ΧΡΙΣΤΟΣ ... superimposed on each other» [Аксенов И. В. Смысл древнехристианских символов, изображенных вокруг Свято-Ильинского храма / И. В. Аксенов. // НА ГОРЕ.ru. – Выборг. – Access mode: http://www.na-gore.ru/articles/symbols_hram.htm]; e) Anchor (*Crux dissimulata*: Hidden Cross); d) Ankh (Coptic cross, Egyptian cross, *crux ansata*).

The Fish symbol: the acronym of the ancient Greek word ἰχθύς (fish), which stands for Ἰησοῦς Χριστός, Θεοῦ Υἱός, Σωτήρ, i. e. Jesus Christ, Son of God, Savior. Saint Augustine ... compared Jesus Christ to a fish given to Christians for food, speaking of the Eucharist. [Q. v. Augustinus Beatus. *Confessionum libri tredecim* / Augustinus Beatus, liber 13, cap. 23. // *Documenta Catholica Omnia*. – 2006. – Access mode: https://www.documentacatholicaomnia.eu/03d/0354-0430,_Augustinus,_Confessionum_Libri_Tredecim,_LT.pdf],

The symbol of Orant. The word Orant comes from the Latin *orans*, i. e. praying. «The image of Oranta symbolizes either the crucifixion of the Lord or the martyrdom for Christ.» «Looking at this image itself, the ancient Christians saw in it first of all Jesus Christ, the Son of God, crucified for all of us on the Cross» [Серафим (Панкратов), архимандрит. Тайна Оранты / архимандрит Серафим (Панкратов). // Богослов.Ru: научный богословский портал. – 2018. – Access mode: <https://bogoslov.ru/article/5953667>].

The Good Shepherd and the Lamb: a gospel metaphor. (Q. v. John 10:11-15; Luke 15:4-6; Matthew 15:24). In the Old Testament, the sacrificial lamb was to symbolize Christ (q. v. Isa. 53:7; cf. 1 Pet. 1:18-19).

The halo symbol: its meaning is dialectical: it «reveals God and at the same time covers Him» [Овчинников А. Н. Символика христианского искусства / А. Н. Овчинников. // Православное издательство «Родник». – М.: 1999. – 519 с. – С. 10].

Jesus Christ was frequently painted in the image of Moses, because as God held the Old Testament with the people of Israel by Moses, so Christ held the New Testament with all those who believed in Him.

The image of a banquet. «The early fathers of the Church saw the Eucharist itself as a heavenly feast, the second coming of Christ, His appearance among men» [Aquilina M. Signs and Mysteries: Revealing Ancient Christian Symbols / M. Aquilina. // Our Sunday Visitor Publishing division. Our Sunday Visitor, inc. – Huntington, Indiana 46750: 2008. – 188 p.; p. 130 – 136].

The image of a dove is one of the most widely used in the Bible. In particular, this image is «mentioned more than fifty times in the Gospels.» «In Christian art, the dove is used as a symbol of the Holy Spirit» [Глубоковский Н. Н. Голубь / Н. Н. Глубоковский. // Православная Богословская Энциклопедия. – 1903. – Access mode: <http://www.biblioteka3.ru/biblioteka/pravoslavnaia-bogoslovskaja-jenciklopedija/tom-4/golub.html>].

The symbol of the ark «is taken from the First Epistle of Peter, which offers the story of Noah as a sign of baptism» [Aquilina M. Signs and Mysteries: Revealing Ancient Christian Symbols / M. Aquilina. // Our Sunday Visitor Publishing division. Our Sunday Visitor, inc. – Huntington, Indiana 46750: 2008. – 188 p. P. 164].

The vine. In the New Testament the vine is «the image of Christ, the only source of life for man, which He gives through the sacrament» [Луковникова Е. Древнехристианская изобразительная символика / Е. Луковникова. // Православие.Ru. – 2015 – №5. – Access mode:

<http://www.pravoslavie.ru/archiv/simvolika/simvol.htm>].

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RELIGIOUS AND CULTURAL RELATIVISM AND THE UNIVERSALISM OF HUMAN RIGHTS: IS A COMPROMISE POSSIBLE?

In the conditions of global transformations occurring in the modern world, the problem of coexistence or, perhaps, conversely, confrontation of universal and local (including religious) values and approaches to human rights issues, is actualized. The supporters of relativism argue that linking of human rights concepts to a particular religious and cultural background is most effective because it is based on better understanding of the essential characteristics of a particular religious tradition, which, in its turn, unites people in communities on the basis of the norms and values sanctified by divine authority. The supporters of universalism, on the other hand, emphasize that «a more homogenous and uniform approach to the protection of human rights is more effective» [Shongwe, M. N. Cultural and Religious Relativism as Opposition to the Aims of International Human Rights Law: Revisiting the Universalism vs. Regionalism Debate. Retrieved from <https://ssrn.com/abstract=2802078>, p. 1]. The modern religious and cultural studies of human rights issues show the ambiguity of existing approaches and the lack of research consensus concerning the most effective one.

The position of religious and cultural relativism differs significantly from the concept of the universality of human rights. It consists in a statement that human values are far from being universal, and thus vary considerably depending on different religious and cultural perspectives. The term «culture» in this case is usually used in a broad context and includes local traditions and customs, political and religious ideologies and practices. Some members of the international community use the tools of cultural relativism to justify, interpret and exercise human rights within certain communities, countries and regions. This means that human rights can be interpreted differently within different cultural, ethnic and religious

traditions. According to this view, human rights are relative rather than universal.

As for a universalist approach to human rights, from a normative view, it is irrelevant to certain local communities and is a reflection of common ideals shared by all countries of the world. The system of universal human rights seeks to create a kind of normative guide to the generally accepted standards of humanity and dignity, which must be respected by all states and for the observance of which they must be responsible. The rise of regionalism and religious particularism, on the other hand, causes the fragmentation of the system of international human rights. Here, regional systems of human rights treaties, systems of religious laws and values become the basis of norms and standards in the field of human rights that reflect existing cultural and religious differences being sometimes a kind of opposition to the universal human rights system shown in different international documents adopted in the 20th-21st centuries.

In our opinion, universalism and relativism should not be seen only as adversaries. Instead, an approach of reconciliation leading to a new kind of universalism that recognizes and considers different religious and cultural approaches to international human rights standards should be argued. Substantially different laws, such as Muslim Sharia law, must be adapted and modified to meet universal human rights values. In this regard, criminal acts based on religious beliefs and other religious factors that violate human rights must be prohibited by all national laws and cannot be justified by appropriate systems of religious values and norms consecrated by them.

There is an urgent need to find ways to overcome the contradiction between universalism and relativism. A possible option is to try to integrate universal values into the body of relevant religious and cultural traditions, socio-political systems, etc., which uphold values that do not correspond to the generally accepted universal list of human rights. On the other hand, it is also important to enrich universal human rights standards with certain unique religious and cultural values. We must «value religious differences as well as preserve the concern for fellow humans regardless of religion...» [Badse, Ch., Swank, R. Religion and Human Rights: Universalism, Cultural relativism, and Integration. The Danish-American Dialogue On Human Rights: Summer 1997. Retrieved from <http://badse.dk/Religion%20and%20Human%20Rights%20-%20DAD.pdf>, p. 6]. The universal doctrine of human rights should not be rejected on the basis of cultural and religious relativism. «The

importance of developing a common understanding of human rights must not be underestimated, especially in the light of the present trend toward internationalization and globalization» [Ibidem]. At the same time, regionalism in human rights should not be denied, but rather should be carefully studied in order to find ways to build bridges between different civilizations and value systems. Every religious tradition has its «own» idea of what it means to be a good person. «The question as to how much the concepts of humanity in the different religious traditions have in common must be taken up and this study must be supplemented with interreligious dialogue, in which others are approached with understanding while the hard questions are not avoided» [Human Rights and Religious Values: An Uneasy Relationship? Abdullah A. An-na'im, Jerald D. Gort, Henry Jansen and Hendrik M. Vroom (Eds.). Amsterdam: Brill, Rodopi, 1995, p. 40]. Ultimately, the result of dialogue and, on the other hand, confrontation between religious traditions in a pluralistic culture may be that they learn from each other's criticism and assimilate the valuable ideas of others into their own traditions.

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MYTH AS A WAY OF SELF-IDENTIFICATION IN THE MODERN WORLD

Today, we are seeing a real revival of interest in myth. But this interest exists at some new level, still unknown to us. Scattered concepts from the field of religious studies took to the streets and mediated our minds. We can no longer leave them only in books and scientific articles. The turn towards individualism, sincerity and living and reflecting on one's own experience open up a new side of the view of myth. The turn towards individualism, sincerity and living and reflection of one's own experience opens up a new side of the view of myth, human experiences and what the individual is trying to construct and make sacred.

The experience of the thinkers of the past gave us tools in the form of theories and analysis: such directions as symbolic anthropology, phenomenology of religion, deconstruction,

hermeneutics, the writings of postmodernists have opened the way for us. Today, our goal as researchers in the field of religion is to use this data and evaluate the practical side of life. Reality challenges force us to respond. These answers may not be what we expected. Differentiation in the field of knowledge and institutions has collapsed in the modern world. Religion, like other manifestations of social life, are linked together. We can no longer ignore our inner experiences, our own myth, which we build and impose on reality. Researchers in the field of religion must turn their gaze from local group experiences to individual experience and its resistance to external factors. In a world full of information that can no longer be assessed using formal logic or language games, a person clings to the only opportunity for self-identification - the attitude of the self to past experience, to external factors. In short, we are building a myth that allows us to say our word in a stream, to live ourselves every time, again and again as a unit.

Today, the concept of myth is discredited by totalitarian regimes, media wars, political movements and pseudoscientific theories. We perceive the myth as something fabulous and unreal. Thanks to the above directions, the impression was formed about the myth as something artificial. But this substitution of concepts has nothing to do with the universal principles of being, which are reflected in the unique experience of the individual, and cannot be described only in words, only in categories. Sacralized inner living carries a clue and we must get it.

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THE CONCEPT OF «ICONOLOGICAL THINKING» IN THE INTERPRETATION OF G. POMERANTS

«Iconological» is not only a category of art studies or semiotic research. Even before the design of the icon concept and its theological justification, attempts were made to look inside the iconological language. First of all, it is necessary to point out the most crucial interconnection between the icon and theological formula of incarnation. As a result of the iconoclastic controversies,

the already existing main intuition of Christianity becomes crystal clear: absolutely transcendent and unattainable God becomes not only visible and knowable, but also manifests Himself as living and co-experiencing. The icon becomes a proof (and a consequence) of this experience: it is possible to portray God insofar as He incarnated and became man. The deepest intimacy becomes not only possible, but also hurtful. Such combination of the extremely distant and the closest possible can be considered as a manifestation of the «iconic».

Grigory Pomerants also uses interpretation of the icon as a specific sign type in his theoretical developments. The fundamental difference between an icon and an idol Pomerants defines as the ability not to confuse sensual likeness with what it embodies. Hence the hypostasis principle in Trinitarian constructions: in each hypostasis the whole God (the whole Trinity) is integrally contained, but at the same time all hypostasis are different. However, he does not stop only at describing specifically the phenomenon of the icon as a sign. Pomerants tries to define rather the principle and process of possible communication with the Divine — iconological thinking [Pomerants, G. (1995). *Iconological thinking as a system and dialogue of semiotic systems. Getting out of Trance* (pp. 338-345). Moscow: Yurist / (In Russian)]. Accordingly, Pomerants moves from considering the icon phenomenon to studying organization and functioning of iconological language.

What are the main peculiarities of iconological thinking? It does not reduce the mystery and does not claim to explain it or have power over it. We can say, in particular, that it differs from mythological thinking, not overwhelming the truth, and from philosophical thinking — it does not pretend to have comprehensive knowledge of it. Since the truth is personal, iconological thinking is targeted at a relationship. This is explained by the fact that, despite its thorough Hellenic philosophy basis, iconological thinking does not exclude mythopoetic. Pomerants believes that such dialogue of conceptually accurate and mythopoetic is characteristic of Christianity.

In addition, he defines that the iconological structure has a corresponding restoration to the «aesthetics of behavior.» Here he touches, moreover, the problems of strictly regulated morality and freedom as Law and Grace. The artistic ideal of behavior in the iconological system is Christ Himself. And the principle of following a living and unique Personality here prevails over strictly regulated

prescriptions or theoretical constructions. Consequently, the aesthetic fascination with the Personality and the desire to relate to it can evoke ethical behavior in response. Thus, G. Pomerants also attempts to translate the theory of the icon into the anthropological plane.

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RELIGIOUS PILGRIMAGE TOURISM AS A PRESENTATION OF HOLINESS

The phenomenon of the holiness is usually considered in various aspects in the religious studies, in particular, in the axiological, in the psychological, in the phenomenological. For instance, the category of «holy place» with sacred features, associated with some superhuman force in the phenomenological approach, whereas in theology, holiness is the fulfillment of hope, faith, the filling of love for God in His Spirit. Holy places have appeared where a particle of God or the divine has visited, and people from all over the world flock to receive grace, healing, etc.

The location of a holy place is the result of a test of this power, or is the attribution of a place of extraordinary character.

It should be emphasized that this does not mean that the holy place is necessarily different in other physics. The essence of the holy place is characterized by the different meaning and secular behavior of the way to accept it as part of space. From the religious point of view, the basis of holy places is hierophany. The statement of a place as a holy place is often associated with miraculous experience. In addition, the belief in the miraculousness of holy places, in their characteristic proximity to the world of power, the divine or God is the reason for offering sacrifices and gifts.

The most important property of a sacred place is its openness to the whole world. Energy threads from all over the world intersect here. Incidentally, the popularity depends on their history, arrangement, type, form of religious worship, geographical location, the conditions of transport links to areas, the ease of accommodation and catering. At the same time, the most important are still the

religious factors and forms of clergy, often associated with a skillful marketing strategy and a system of trade in religious objects.

Pilgrimage is an individual or group trip of believers for the worship of sacred places, which has the sacred significance of a religion. For example, in Christianity it is a visit to the Holy Land, in Muslim Religion - Hajj, in Hinduism - Kora, etc.

Here believers can pray, ask for help, healing, and perform certain rituals. Sacred places are perceived as such only because the events that took place here still affect us, continuing to create the reality we belong to. In the sacred place one can experience the feeling of belonging to the sacred time - eternity.

It is worth mentioning the pilgrimage in Ukraine. There are many holy places you can visit, such as: Kyivo-Pecherska Lavra, St. Sophia Cathedral, Small basilica of the Mother of God of Zarvanytsia, Pochaiv Lavra and others. Pilgrimage is always relevant and available, there is also a possibility to book tours. Although some restrictions are possible due to the COVID-19 infection, this does not prevent people from visiting the shrine.

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THE IMPACT OF THE CORONAVIRUS PANDEMIC ON THE RELIGIOUS FREEDOMS

Freedom of religion is a special qualitative definition of human existence, reflecting the subject's ability for free self-determination in the spiritual sphere, as well as the possibility of his creative and responsible self-realization based on value-based choice.

Freedom of conscience and freedom of religion is fundamental universal values and are inalienable attributes of a democratic society. That is why the issue of ensuring the constitutional guarantees of human rights, freedom of thought, and religion belongs to one of the leading places in state policy.

The coronavirus pandemic, shaking today's civilization and changing interstate and interpersonal relations, introduced unprecedented restrictive measures and, restricting the constitutional human right to freedom of religion and movement, reformatted its

activities into information space. Undoubtedly, these changes, reflecting on religious security, proved to be catalysts for several problems inherent in the religious sphere of Ukraine. The COVID-19 pandemic affected religion in a variety of ways, including the abolition of religious services, the closure of Sunday schools, and the abolition of pilgrimage. Many churches, synagogues, mosques, and temples offered online worship during the pandemic. Meanwhile, religious organizations tried to participate in overcoming the pandemic.

Quarantine restrictions have exacerbated internal conflicts within religious communities. Religious leaders could not agree on how key religious holidays should be celebrated (eg, Easter, Christmas). It is worth examining the question: does the encroachment on the key rights and freedoms of the population provoke protests, and those, in turn, - the deterioration of the epidemic situation in the country? The online format of worship, in this case, does not provide the main functions of such events: the oneness of people, socialization, a sense of complicity - all this is necessary based on human nature and features, the basic tenets of culture.

All the above measures have significantly exacerbated the already relevant and acute problem of Ukraine - the lack of spiritual integrity. Today we can only predict the consequences of such restrictions for the spiritual life of people. Yes, we should not forget that religion plays a significant compensatory and psychoanalytic role in people's lives. At present, these functions of religion have been diminished.

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RUSSIAN ORTHODOX CHURCH DURING WORLD WAR II

At the beginning of World War II, most of the functioning temples were located in the conquered territories that were annexed to the Soviet Union during 1939-40. Hitler's sudden attack was a surprise to Stalin, so he did not announce it to his people. The first who did that was Metropolitan Serhii of Moscow (Strahorodsky): «Fascist robbers attacked our homeland... repeating the times of Batu, German

knights, Charles of Sweden, Napoleon. But not for the first time protection of the sacred lands of our homeland». [Popova O.V, The relationship between Church and State in the USSR: Traditions and experience, p. 226]

However, the other side of the clergy, as well as some anti-Soviet emigrants, supported the German occupiers, as the Reich ideologues, though not immediately, relied on the help of the faithful and church communities of the «Tikhonov» organization: «in the course of the war in the East, prayerfully supporting selfless fighters against the atheists and is always ready to help this struggle to the best of its ability» [Odintsov M.I. The state and religious organizations in the USSR on the eve and during the Great Patriotic War of 1941-1945]

In April 1942, Hitler, among his associates, set out his vision of religious policy: the forcible fragmentation of churches, the ban on the creation of any religious centralized bodies, the formation of «puppet» religious centers, and the use of the clergy for political purposes. The occupying authorities supported the hierarchs in the Baltics, Ukraine, and Belarus who opposed the Moscow Patriarchate in order to prevent the unification of all Orthodox parishes under Metropolitan Serhii (Strahorodsky), who was evacuated to Ulyanovsk. From the very first days of the occupation, the «Orthodox Mission in the Liberated Areas of Russia,» known as the Pskov Orthodox Mission, began operating. It was ensured by Metropolitan Serhii (Voskresensky) of Lithuania and Vilnius, who refused to evacuate and cooperated with the German occupiers, creating the Baltic Exarchate, with its center in Pskov.

Stalin did not trust Serhii (Strahorodsky), fearing that he would follow the example of the Metropolitan of Lithuania and Vilnius. Realizing the vigilance of the authorities, Serhii took several steps, with which in the second message he condemns the clergy who had embarked on the same path as the occupying authorities. In June 1942, he also supported the guerrilla war.

Authorities had to make concessions - the metropolitan's messages were not blocked, and in Moscow and other cities it was allowed to walk near the church during Easter - for the first time since 1925 ban. Metropolitan Alexei of Leningrad (Symansky) was allowed to stay in Leningrad, where he managed to lift the spirits of the locals. It was he who initiated the fundraising for the defense of the country, according to which a special bank account was opened

with Stalin's own permission, and at the same time, the church became a legal entity.

The main changes took place after Stalin's meeting with three metropolitans (Serhii of Moscow, Alexei of Leningrad, and Nikolai of Kyiv) in September 1943. They discussed the patriotic work of the church, established the Holy Synod, and condemned collaborators who were excommunicated from the church. Another compromise between the church and the authorities was the creation of the

Council for the Affairs of the Orthodox Church, according to which the church expanded its activities, and the authorities received its support and closely monitored it.

The first real local council took place on February 4, 1945. The authority and influence of the church grew so much that Stalin had to agree to this council, which elected a new patriarch - Alexei (Simansky) and approved the Regulations on the management of the Russian Orthodox Church.

The position and policy of the Russian Orthodox Church during the war were conditioned by the traditions developed in the process of forming the church as an institution. It has always been under the control of the secular authorities. It always failed in attempts to fight them. Despite conformism, no matter who was in power, it always had to admit its obedience. From the first days of the war, the Orthodox Church, which operated in Soviet-controlled territory, took a patriotic stance, choosing the right tone in its relations with the authorities, and thus raising its authority in the international arena and contributing to the Victory.

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SOCIO-HISTORICAL CONDITIONS OF DYNAMICS IN RELATION TO FAMILY VALUES IN THE CATHOLIC CHURCH: FROM THE FIRST WORLD WAR TO THE SECOND VATICAN COUNCIL

There are many conditions of dynamics in relation to family values. Several can be named: globalization movements, secularization movements, scientific and technological progress and many others. But this work will address two such conditions: the

influence of feminist movements and the development of contraceptives.

Two brutal and protracted world wars could not but leave an imprint in the lives of believers, and it also affected ordinary gender roles. The absence of men forced women to try on their roles as well - they not only took care of their children and raised them on their own, but also began to occupy traditionally male positions; after the war, some remained as the head of the family, some had to take care of their war-crippled men, and some, despite the return of men to their families, could not reject and completely forget about their independence. It was a necessary and inevitable step in the realities of that time, which led to the emergence of a new generation of women - emancipated women, independent women. The rise of feminist movements supported this generation and led to the confirmation of their rights and opportunities.

Tikhonova VA notes that in the 60s the second wave of the feminist movement began, which was characterized by the struggle for recognition of women as an equal subject of culture and the establishment of legal and social equality with men. The same influenced the development of sexual revolutions with the demand to admit women as equal partners in this relationship.

Radical feminism has gradually spread in capitalist countries. Its supporters saw the main cause of gender inequality in reproductive function, in motherhood, in raising children, which requires sitting at home and hinders personal development.

Due to the struggle of women for their rights in religion, the position of women in the Catholic Church slowly began to change. However, Catholicism, like Christianity in general, remains male religion.

The Pastoral Constitution on the Church, approved by the Second Vatican Council in the modern world, noted the existence of contradictions in families caused, among other things, by the formation of «new social relations between men and women». It was noted that a woman has the right to her social opportunities. It is unacceptable for a woman to be «denied the right to choose a husband freely, to embrace a state of life or to acquire an education or cultural benefits equal to those recognized for men». However, the upbringing of a child must be carried out by the mother – «family care of the mother, which is needed especially by younger children, and they need to provide it without neglecting the legal social development of women».

The development of contraceptives has caused a certain wave of changes in society, and, of course, affected the lives of believers. The development of safe abortions should also be included in this wave. People began to understand the possibilities of a sexual life that does not lead to pregnancy and this opportunity was very attractive. Of course, the church could not help but react to such movements in society, because if abortion, as murder, had already been condemned before, they could not even think about easy access to contraceptives formerly - the church had to say its word.

Pope Pius XI, in his Encyclical *Casti Connubii*, declared that there's no moral problems because of the conjugal relationship at a time when «a new life cannot be born», and condemned all methods of birth control except periodic abstinence as a «grave sin». He asserted that «amongst the blessings of marriage, the child holds the first place». Abortion was considered a very serious crime.

But abstinence was not the best option, society needed other approaches. In 1930, Catholic doctor Johannes Smalders proposed contraception according to the «rhythm method», which is based on the dependence of ovulation periods on the menstrual cycle. In the mid-1930s, the German Catholic priest Wilhelm Hillebrand began using a method based on basal body temperature. Both methods entered the lives of Catholic families over the following decades.

In 1951, Pope Pius XII confirmed the possibility of using both of these methods. He noted that despite the fact that «the primary function of matrimony is the procreation of offspring» – «serious motives, such as those which not rarely arise from medical, eugenic, economic and social so-called «indications», may exempt husband and wife from the obligatory, positive debt for a long period or even for the entire period of matrimonial life.»

It should be noted that among the doctors who contributed to the development and dissemination of the ideas of natural birth control were not only Catholic doctors, but also real clergy.

In the 1950s, the Billings created a new method - the ovulation method or the cervical method. This method was supported by the World Health Organization and approved by the Catholic Church.

The Second Vatican Council accepted the dual purposes of sexual relations - to procreate and to express love. The pastoral constitution on the Church in the modern world reaffirmed the prohibition of abortion – «whatever is opposed to life itself, such as any type of murder, genocide, abortion ... all these things and others of their like are infamies indeed. They are supreme dishonor to the

Creator»; «abortion and infanticide are unspeakable crimes». The Council also expressed hope that scientific progress would make great strides in developing new natural methods of birth control.

As we can see, family values, as well as the problem of contraception and abortion, have been and remain very relevant issues in the Catholic Church, which remains steadfast in relation to them to this day.

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RELIGIOUS SECURITY: CHALLENGES AND THREATS IN THE CONTEXT OF THE CORONAVIRUS PANDEMIC

The outbreak of the infectious disease COVID-19 has shown how vulnerable modern technological civilization is. Literally a few weeks after the World Health Organization announced a pandemic (March 2020), we fully felt not only the fragility of current social structures but also made sure that pandemic threats questioned the authority of religion and religious leaders. Moreover, the experience of countering the current outbreak of coronavirus infection showed that, in fact, none of the countries was actually ready for an appropriate response to the pandemic, for possible risks in the field of religious security.

In general, security in the field of religion can be investigated at the individual level in such «sections»: cognitive and emotional (confessional beliefs), identification (awareness of one's belonging to a particular confession), normative-value and behavioral (cult practices). Moreover, an expert assessment of the situation with religious risks in Ukraine, an assessment of the state policy in the field of religion and security, as well as an assessment of the main religious influences are important.

Religious organizations and their hierarchs reacted differently to the quarantine measures in Ukraine. Accordingly, all religious organizations in Ukraine had to adapt to the new rules and conditions of their liturgical practice. Moreover, the dialogue at the state-church level took place immediately after the start of quarantine. The overwhelming majority of religious leaders called for

consolidating efforts to support the population amid the spread of the coronavirus disease. The pandemic has completely reformatted the activities of religious organizations, creating new forms of communication practices. Therefore, among the scientists, theologians, the public in general, a discussion arose regarding the possible introduction of Internet sacraments. Human health would be ensured in this case.

As a result of the discussions, the reaction of confessions to the corresponding prohibitions during the coronavirus pandemic in ritual and cult practice is quite polyvariate - from understanding and assisting the authorities to manifesting disobedience and deliberate violation of the quarantine regime. Among religious movements like Al-Qaeda, Islamic State, COVID-19 is even seen as an additional weapon against the infidels [Islamic State and Al-Qaeda called the coronavirus a «warrior» of Allah. URL: https://risu.org.ua/ua/index/all_news/community/terrorism/79639].

Some strange events were also observed in the regions of Ukraine. For example, in early March, when the spread of the coronavirus in Ukraine had already begun, some confessions organized a march against the coronavirus.

However, the restrictions imposed on visiting religious institutions, to some extent, neutralized the significance of religious practices. Therefore, not so much religion and a pandemic entered the conflict sphere as religious activity, the constitutional human right to freedom of religion and quarantine measures. The religious sphere, nevertheless, found a point of intersection between the implementation of its activities and the situation of quarantine and pandemic restrictions: assistance in the distribution of medicines, assistance to the state authorities in implementing epidemic measures, promoting of epidemic safety (including a revision of the rules of behaviour in the temple) and volunteering (such as purchasing medicines).

Undoubtedly, religious organizations are faced with a dilemma - either to obey the decisions of the authorities of a particular country or to go against it - and thereby expose themselves and others to danger. However, the majority of leaders of religious organizations called on believers to comply with restrictive measures established by the authorities. But some believers in a number of countries did not submit to quarantine measures, arguing their position either by religious beliefs or by apocalyptic sentiments.

Therefore, when defining the content of religious security, the following aspects must be taken into account: firstly, it is the protection, preservation and dissemination of those practices that spiritually develop and improve a modern person, form in him a human-centered consciousness, responsible for himself, the state, humanity, the whole world. ; secondly, it is ensuring the stable functioning and original development of the «religion-person-state» system, which can be both constructive and destructive; thirdly, it is a person's assessment of the situation in the system «efficiency-economy-humanity».

Thus, first, the pandemic has encouraged religious organizations to acquire new adaptive forms of cult practices; second, the approaches to social service, the role of the priest in this process have changed; third, in pandemic conditions, the question arose about performing sacraments and rituals, filling them with new content; fourth, there is an urgent need for effective communication at the interfaith level and between government bodies and religious organizations; fifth, the coronavirus pandemic has influenced on the process of modernizing religious communication practices.

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LIFE PRIORITIES OF VALENTIN FELIXOVICH VOYNO-YASENETSKY (ARCHBISHOP LUKE OF SIMFEROPOL AND THE CRIMEA): THE MISSION OF A SCIENTIST AND RELIGIOUS FIGURE

In today's complex polyphony of ideas, a powerful catalyst of which was the coronavirus pandemic, the life situations of those individuals who, by their lives and their spiritual guidelines, are a model to follow. It is not surprising that it is the figure of the outstanding scientist-surgeon and at the same time the Orthodox archbishop of Saint Luke the Blessed Surgeon (Valentin Felixovich Voyno-Yasenetsky) that shows that life's vicissitudes only tempered him. They contributed to the construction of that portrait of a thinker whose life is the unfolding of the life history of a talented scientist,

philosophical and religious thinker with its extremely complex autobiographical narrative.

The life of V. Voyno-Yasenetsky is associated with Kyiv. He studied at the 2nd Kyiv Gymnasium (graduated in 1896). Also, Voyno-Yasenetsky graduated from the Kyiv Art School, then studied painting in Munich. Eventually, Valentin entered the medical faculty of Saint Vladimir Royal University of Kyiv (1898-1903). However, the skills of an artist and a sculptor were subsequently useful in surgical activities. At the University, he astonished students and professors with his principled disregard for careers and personal interests. In his second year, Valentin was trained to become a professor of anatomy. But after graduating from the university, he announced that he would be ... a zemstvo doctor. With the beginning of the Russian-Japanese war of 1904-1905, he moved for the Far East as part of the Kyiv Red Cross Hospital. He operated a lot, headed the surgical department at the evacuation hospital in Chita (now Russia).

From 1905 to 1916 he worked in rural and city hospitals in Simbirsk, and then in Kursk, Saratov, Poltava and other provinces. Wherever V. Voyno-Yasenetsky worked, he was always engaged in the arrangement of regional medical institutions. In 1921 he ordained a deacon, a week later - a presbyter. At the same time, he began his priestly service in Holy Assumption Cathedral Church in Tashkent.

In 1923 he took monastic vows under the name Luke (Luke is an apostle, a doctor and artist who painted the first icons of the Mother of God). The same year he was ordained to the episcopal rank. Voyno-Yasenetsky was convicted three times. However, having gone through the conveyor of interrogations and torture, he never gave up. He went on a hunger strike in protest, but refused to sign the fabricated charges against him. He spent 11 years in exile and prisons (rehabilitated from all charges in 2000). Surprisingly - a political prisoner who went through exile, prison and torture and ... became a laureate of the Stalin Prize (1946). An ophthalmologist who saved hundreds of people from blindness and lost his sight at the end of his life. An ingenious doctor and a talented religious preacher. [Luka voyno yasenetsky results of people. A doctor from God: the life path of Archbishop Luke (Voyno-Yasenetsky). Testimonies of Healings. URL: <https://moskva-loft.ru/en/luka-voyno-yaseneckii-rezultaty-lyudei-vrach-ot-boga-zhiznennyi-put.html>]

The spiritual and existential experience of Valentin Voyno-Yasenetsky is not only a component of his life situation but also a constant path of spiritual search. This authorizes a kind of principle

of constant openness to the assertion of the absolutely valuable. In general, the life of each person moves in the context of the opposition «finiteness-infinity». Therefore, it is also problematized along the lines of an endless series of questions. The question, taking a person out of the state of a given being, introduces it into the context of life-meaning questions, where the bridges «I» and «Other» are combined, «drawing» a unique human world. This man's involvement with the Eternal only confirms the incompleteness of his spiritual journey. Moreover, V. Voyno-Yasenetsky regarded spirituality as the process of self-construction of a person, in which, on the one hand, soulfulness is directly connected with the inner world of a person, and on the other, it has the status of God-acceptance. It is in this manifestation spirituality raises the dignity of the individual, his moral qualities, introduces meaning and values into the life. Without denying the expediency of scientific knowledge, Voyno-Yasenetsky still preferred religion, noting that, in fact, religion is communion with God (reunification). Moreover, religion is a direct and specific experience, a person's experience of dialogue, most clearly manifested in prayer. [Святитель Лука (Войно-Ясенецкий) Наука и религия URL: https://azbyka.ru/otechnik/Luka_Vojno-Jasenetskij/nauka-i-religija/].

The preaching activity of Archbishop Luke of Simferopol and the Crimea was distinguished by a humanistic orientation. Its semantic range is quite diverse: from advice and instructions to the problems of the meaning of life, morality, the interaction between man and the world, science and religion. Even blindness did not prevent Archbishop Luke to conduct services in the temple. He constantly preached in the temple and quite accurately fulfilled all the prescriptions of the service, even the believers could not guess about his blindness. Managing the Simferopol diocese, he received and consulted patients, amazing local doctors with the accuracy of diagnoses and the effectiveness of medical prescriptions. According to the testimony, the authority of the doctor-priest Luke was so high that the patients received hope simply by touching his vestments during the service.

Thus, Valentin Felixovich Voyno-Yasenetsky devoted his whole life to serving the Man, the man who suffered from physical or mental ailments. When, in his youth, the future archbishop was struck by the words of Jesus Christ, which he said to his disciples: «The harvest is plentiful but the workers are few.» (Matthew 9:37, New International Version (NIV)). Therefore, V. Voyno-Yasenetsky tried to accomplish

as much as possible in his medical practice and religious activity, testifying his humanity and holiness.

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CONVERGENT PROCESSES IN MODERN RELIGIOUS LIFE

New religious movements continue to form in modern society, so there can be no complete theory about the reasons for their emergence, spread, and extinction. Religion issues are a constant subject of philosophical and religious studies in the modern world. The following issues are analyzed: crisis phenomena in modern religious life, politicization of religion, global problems of current times in their religious interpretation and resolution, interfaith relations in the world, the issue of Christian ecumenism, the nature of civil religion, etc. These issues are discussed with the angle of comprehending the processes taking place in religious life in many scientific works focusing on the current situation of specific religions that are directly related to religion in the modern world in general as well as in Ukraine in particular. However, even in the aggregate of these works, not all new processes are covered as, firstly, in our opinion, this is generally impossible in the case of an incomplete phenomenon, and, secondly, the definition of some processes is controversial in world religious studies.

In comparative religious studies, the concept of «convergence» is often used. The concept was first introduced by Heinrich Frick, who considered the comparison of religions to be the starting point of their analysis and study. By «convergence», he meant only the analysis of the existing parallels in the development of different religions [Frick H. *Vergleichende Religionwissenschaft* / H. Frick. – Berlin und Leipzig, Walter de Gruyter and Co., 1928. – p. 134]. Currently, the term «convergence» can be used to describe and classify the main trends and processes that formed or got a new momentum and development in religious life in the second half of the twentieth century. In our opinion, today they include following: acceleration, actualization of social doctrines, Americanization,

charismatization, consumerism, ecumenism, egosynthesis, exoterization, feminization, fundamentalism, globalization, inclusivity, individualization, postmodernism, privatization, revivalism, scientism, secularization, syncretism, tolerance, and virtualization.

The terminology used to describe the new religious movement corresponds to the concept of «convergent processes in modern religious life» and enables a better representation of human society, primarily, in its uniformity and striving for unity. At the same time, it also implies an alternative: «divergence» processes in religion and society as a whole. Although the presence of factors hindering the convergence of religions is not new, the concept of «divergence» in the religious environment should also be further studied.

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RELIGION ORGANIZATION OF UKRAINE DURING PANDEMICS: BETWEEN CHALLENGE AND THREAT

If we see world experience, that we can observe two options were presented to solve this problem in conditions of full or partial quarantine for the population:

- a complete refusal from any public gatherings, including services in temples;
- partial restriction on attending services with an emphasis on the fact that churches cannot refuse services altogether, since it would be contrary to their nature and mission (Lunkin R., 2020, p.6).

1. Most faith-based organizations have chosen the second strategy. Confirmation of this, we can see from the survey of believers (Razumkov-centre, 2020, Features of religious and church-religious self-determination of citizens of Ukraine: trends of 2000-2020. (information materials), URL: https://razumkov.org.ua/uploads/article/2020_religiya.pdf) and recommendations of the All-Ukrainian Council of Churches and Religious Organizations, which were adopted connection with the introduction of quarantine in Ukraine from March 12 to April 3, 2020 in order to prevent the spread of coronavirus:

- Treat with understanding and personal responsibility the implemented measures they have in order to prevent the spread of this viral disease, its localization and rapid recovery of those who have already fallen ill;
- Avoid extremes: do not succumb to panic, but do not ignore the danger;
- Treat yourself and others with a sense of responsibility. If you have symptoms

SARS or have recently arrived from countries with high levels of coronavirus, please spend at least two weeks (coronavirus incubation period) at home, avoiding crowded places, and seek medical attention;

- Follow the recommendations of experts on the rules of special hygiene currently defined and behavior among groups of people;
- Show love, understanding, tolerance, compassion and help to those struggling with manifestations of the disease (Razumkov-centre, 2020, Features of religious and church-religious self-determination of citizens of Ukraine: trends of 2000-2020. (information materials), URL: https://razumkov.org.ua/uploads/article/2020_religiya.pdf).

If we talk about the situation in Eastern Europe in general, we can note that the relationship between the authorities and religious organizations during COVID19 is more diverse and ambiguous. This is due to the decisions of the authorities of this or that country, especially if we talk about Belarus. At the same time, we can talk about more confrontation and conflicts (latent or overt) in this region of the world. There is a difference in the basis of these conflicts. In Catholic countries, the protest was linked to memories of the recent atheistic past when churches were closed. In Orthodox countries (for example, Ukraine and Greece), this manifested itself in a possible transformation of the (sometimes radical) form of participation in the sacraments, especially in relation to the Eucharist (Rudenko S., and Turenko V., 2021, Specifics of State-Religious Relationships During Covid-19: Eastern Europe vs Western Europe, Occasional Papers on Religion in Eastern Europe: Vol. 41: Iss. 1 , Article 3. URL: <https://digitalcommons.georgefox.edu/ree/vol41/iss1/3>).

To ensure that quarantine restrictions do not interfere observance of the principle of freedom of conscience and realization of needs believers, a broadcast of religious services was organized on the Internet. 13% of respondents took part in these services (from 39% of Westerners to 4–5% of residents of other regions, from 56% of

UGCC believers to 6% of «People who identify themselves as Christians» and «People who identify themselves as Orthodox» (Razumkov-centre, 2020, Features of religious and church-religious self-determination of citizens of Ukraine: trends of 2000-2020. (information materials), URL: https://razumkov.org.ua/uploads/article/2020_religiya.pdf).

Based on these data, it is not surprising that among the Orthodox of Ukraine, as the country's leading religious confession, a discussion arose about the possible transformation of the form of sacraments.

It is interesting to note that this discussion arose in the Orthodox environment. Catholics, despite the fact that a number of countries where the majority of citizens profess Catholicism, suffered a COVID-19, did not reflect on options for participation in the sacraments. Here we can conclude that for them it is not a matter of religious (in) security, because there are really few parishioners who constantly participate in worship, and therefore how to change the form of the sacraments – it was not in the center of their attention. This is especially true of Ukraine, where they rank second among the country's population, because:

- Roman Catholic Church (RCC) in Ukraine, on March 17 it published an appeal to the bishops about the activities during the pandemic. In addition to the recommendations for social distancing and sanitation, the RCC proposed limiting participation of believers in worship services;

- 2. On March 24, recommendations were published for the Greek Catholic clergy to conduct liturgical practices during the quarantine. These included: to create an opportunity for people to participate in live worship services through social networks (Kraliuk P., Bogdanovskiy I. and Yakunina K. 2020, Religious Organizations under Quarantine: Ukrainian Realities, Occasional Papers on Religion in Eastern Europe: Vol. 40: Iss. 7, Article 5, URL: <https://digitalcommons.georgefox.edu/ree/vol40/iss7/5>)

Thus, in contrast to the Ukrainian situation, we can note that in a number of countries and religious traditions one could observe disobedience both to the decisions of the state authorities and to the top leadership of a particular denomination. In particular, we can note the massive religious events held in Pakistan and India, as well as in a number of European (in particular, the Balkan) countries, incl. and in Ukraine. Of course, here you need to clarify what are the reasons for disobedience. If in the case of India and Pakistan, the

reason is called the religious beliefs of the supporters of Hinduism, then in the case of the Christian faithful, the reason for this is the apocalyptic mood and disbelief in the existence of the epidemic itself.

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THE RELIGIOUS AND POLITICAL ACTIVITY OF LEMKOS IN THE UNITED STATES OF AMERICA

The life of Lemkos in their homeland was complicated, and a variety of issues tended to divide the community. Such heritage, for better and for worse, would leave its indelible mark on the lives of those Lemkos who settled in the United States. Lemkos were divided into Orthodox and Greek Catholic and it was strictly related to politics. Therefore Lemkos' religion and political attitude should be considered together.

Lemkos, who began to arrive in North America prior to any migrations of other Greek Catholics from Galicia, consequently played a key role in the establishment of the parish system under the jurisdiction of the Galician Greek Catholic priests. These parishes eventually formed the basis for the creation of the Ukrainian Catholic Church in the United States. The first Orthodox parishes in the US were created by immigrants of various nationalities (with a large participation of Lemkos). With the influx of an increasing population and the subsequent establishment of the parish Orthodox organized themselves according to ethnic origin or language used.

Lemkos played significant role in establishing Orthodox and Greek Catholic Church in the United States and it is important to research their beginnings in the United States and current situation.

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OCU AND UOC DURING A CORONAVIRUS PANDEMIC: A COMPARATIVE ANALYSIS

The coronavirus pandemic has affected the full existence of the whole world in various spheres of public life, including and the functioning of religious organizations. Ukraine and its key denominations, the OCU (Orthodox Church of Ukraine) and the UOC (Ukrainian Orthodox Church), are no exception.

The OCU did not keep separate statistics on priests who fell ill or died of coronavirus. «We don't have statistics on whether any of the priests have been diagnosed with COVID-19, we don't see any feedback from the regions, whether there are any infections,» Kostiantyn Moskalyuk, a spokesman for the PCU, told DW, but remarked: For example, all the clergy have been tested and have not been diagnosed with the infection. «According to him, the church went online during the quarantine period. According to Moskalyuk, the number of views of online broadcasts of religious services has recently increased [<https://www.dw.com/uk/церква-й-пандемія-в-україні-побоюються-наслідків-великодніх-свят/a-53336800>].

Thus, «religious organizations in the crisis situation of the fight against coronavirus were able to sacrifice the most important — public worship, which is the basis of believers' lives in any confession and religion. For the majority, this refusal was a test of strength since the absence of joint prayers in person is the disunity of members of religious communities, the termination of individual parishes' activities, and the deprivation of part of their income» [Turenko, V. and Zaporozhets V. (2020) *State-Religious Relations during a Coronavirus Pandemic: Collisions of Religious Security*. Ukrainian Policymaker, Volume 7, 76-82. <https://doi.org/10.29202/up/7/9>].

This could be observed in the UOC as well. In addition to broadcasting services, this religious organization has prepared premises for the possible reception of patients with coronavirus «in the event of a critical deterioration in the situation, in which medical institutions will not be able to hospitalize all infected.» Temples of the UOC-MP will be open for visits. In addition, all dioceses of the UOC-

MP were blessed to participate in activities to counter the spread of coronavirus. The priority area is the purchase, sewing and free distribution of medical masks.

However, if we talk about differences, then in the UOC it was more and more often possible to observe dissidents of Covid, which was manifested in the holding of mass religious events. For example, in Vinnitsa in early March 2020, when the coronavirus has already begun to spread across Ukraine, the Moscow Patriarchate organized a procession against the coronavirus, which brought together several thousand people.

If we proceed from sociological research, then we see this as a result of polls of supporters of these religious organizations. In particular, among believers of both denominations there was an uneven number of people who agreed with the statements below:

- During a pandemic, temples and houses of worship should be opened so that people can pray for their health and the health of others – OCU 15,4%, UOC 18,6%.
- Temples and houses of worship should not be opened during a coronavirus pandemic, as it is dangerous – OCU 30,1% , UOC20,4%;
- Temples and houses of worship during a coronavirus pandemic should operate only with restrictions and strict adherence to all sanitary rules – OCU 49,7%, UOC55,1% (Razumkov-centre, 2020, Features of religious and church-religious self-determination of citizens of Ukraine: trends of 2000-2020. (information materials), URL: https://razumkov.org.ua/uploads/article/2020_religiya.pdf).

Hence, we see that the two main religious denominations have reacted differently to the coronavirus pandemic in Ukraine. The reaction to it was different both among the higher clergy and among the priests and laity.

Section 10

«PHILOSOPHY OF EDUCATION»

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SUBSTANTIATION AND IMPLEMENTATION OF THE AUTONOMY OF GENERAL SECONDARY EDUCATION INSTITUTIONS

The Ministry of Education and Science of Ukraine has introduced amendments to the Laws «On Education» and «On General Secondary Education», stimulating schools to self-development. These incentives are expressed in granting full autonomy to general secondary education institutions: educational, personnel and financial.

The Law of Ukraine «On Education» (Article 1) defines the autonomy of educational institutions as the right of the subject of educational activity to self-government, which consists in its independence, independence and responsibility in making decisions regarding academic (educational), organizational, financial, personnel and other issues of activities carried out in the manner and within the limits prescribed by law.

Education management is based on the laws and principles of management science. Educational management in Ukraine is developing, needs philosophical justification and highly qualified managers, who are now preparing for the specialization «Management of educational institutions». The professional level of heads of educational institutions is especially important and relevant in the period of reforming the education system. «It is the effectiveness of management processes that determines the success and results of activities, both in the short and long term.» [Автономія як шлях до ефективного менеджменту школи. Методичні рекомендації. / Сеїтосманов А, Фасоля О., Мархлєвські В. – К., 2019. – 47с., с.4].

Autonomization of the educational institution involves the transfer of management powers from the owner / founder to the educational

institution and responsibility for the results of activities. Therefore, it requires a high level of professionalism and psychological readiness from the head of the educational institution.

The autonomy of a general secondary education institution is the independent performance of its own basic, auxiliary and related tasks.

The main task is to provide educational services for primary, basic secondary and specialized secondary education, so the primary is academic autonomy. Which provides for the consideration and approval of the curriculum of the educational institution and curricula by the pedagogical council of the educational institution.

Organizational autonomy of a general secondary education institution is necessary for the quality provision of educational services. It identifies strategic and operational measures through which the institution's development strategy, educational program and educational trajectories of students are implemented.

An auxiliary task is the selection of human resources and determining the structure of the educational institution. Therefore, an important place belongs to personnel autonomy, which gives the right to quickly and impartially address the problems of staffing and management.

The accompanying task is to materially support for the achievement of the goals and mission of the educational institution, which provides for its financial autonomy.

The financial autonomy of a general secondary education institution involves cooperation with the owner / founder, the local government in the financial matter, considering the budget of the educational institution and its needs. The school manages the funds allocated for its specific needs, according to the approved budget. The local self-government body announces a competition to establish a Board of Trustees, which includes representatives of the united territorial community, parents, businessmen, celebrities and others. The regulations on the Board of Trustees have been developed and only need to be approved. The founder of the school approves the composition of the Board of Trustees, which becomes the «auditor» of the proper use of allocated funds. Transparent financial reporting of the educational institution is also a necessary condition.

Financial autonomy gives the educational institution the opportunity to: become capable; use all financial opportunities allowed by the current Ukrainian legislation; stop constantly

«patching holes». You can also effectively use fundraising, a system of finding sources of funding (this art is worth learning).

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THE IDEALISM IN THE ALFRED SCHUTZ'S CONCEPT OF KNOWLEDGE: THE PHENOMENON OF IRRELEVANT GENERAL KNOWLEDGE

Information in the social stock exists in the one of two categories of knowledge, which are called «general» and «special» knowledge in the «Structures of life. But what is «general» knowledge in essence — generally relevant information? Then what determines the relevance? What defines knowledge as «general» or as «special»? Schutz points out that repetition of a certain experience constitutes a stock of «special» knowledge, which can become «general.» And also knowledge returns to the category of «special» if it have lost the practical relevance. For Schutz «special» knowledge becomes «general» when applied in the practice of solving advanced problems of the current era and society, or, I would paraphrase this concise, becomes intersubjectively relevant.

It is now clear that there are two fundamentally different principles for constituting a social stock of knowledge. «Generally relevant» is knowledge that is constituted as a result of coining relevancies. But it should be noted that this knowledge can enter the «general» stock only if it is disseminated.

But not only relevant knowledge can be widespread...

History shows that social institutions are able not only to disseminate information, but also to position it as generally relevant knowledge. The history of mankind has repeatedly proved that information is disseminated regardless of its truth, not to mention the relevance of knowledge.

Letters of the alphabet, literary works, historical events, the names of the capitals of African countries, the valence of chemical elements — a dump of general knowledge, created by general education institutions for public access. And authoritative public institutions unknowingly unload information there with a great delay

— and dispose anything even later. Schutz considers the phenomenon of knowledge dissemination to be always conditioned by relevance, and the phenomenon of irrelevant common knowledge in Schutz's concept is impossible at all. Then Schutz's concept of «general» knowledge is not descriptive but prescriptive. As the history of society has shown many times, that widespread knowledge is often not necessarily relevant to the general public.

And this leads me to speculate that Schutz did not consider irrelevant knowledge to be knowledge at all.

Certain institutions may prevent the transformation of the special knowledge into general or make it impossible at all. This prompts Schutz to problematize the following questions: what transformations have been taking place? What's going on with the meaning of knowledge? And how to differentiate all the versions of the 'general knowledge'?

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HIGHER EDUCATION AS A TOOL OF PEACEBUILDING IN UKRAINIAN SOCIETY: PHILOSOPHICAL ANALYSIS

The work is an example of philosophical research in which higher education is considered in a pragmatic dimension – as a field for training highly qualified personnel and, given its humanistic role, as an environment of society members' moral and intellectual development. Scholars and educators are seen as agents of peace, shaping citizens' national identities based on values such as human orientation, tolerance, solidarity, peace, democracy, and wholly representing nonviolent ways to resolve all kinds of conflicts in their professional activity.

There are some critical issues on the agenda of modern Ukrainian society, without finding adequate answers. It is challenging to imagine the further gradual development of its citizens' well-being and well-being. One such issue is determining the strategic role of higher education for conflict and post-conflict types of societies, which will form a certain conceptual model of the university of the 21st century according to current demands in local and global

perspectives. Obviously, despite the existing academic freedom and independence, public universities must move in the common direction of human and social development, comprehensive prevention of violence, complementing each other's powers, and not act on the principle of social isolation. Moreover, finding the correct answer to strategic change requires an analysis of higher education in an axiological context, considering the university as an environment for generating and retransmitting knowledge in science and education, respectively, as a space for disseminating certain types of values.

It would be extremely inappropriate to treat Ukrainian higher education as a kind of «factory of professions» or even worse – a «factory of diplomas». Unlike vocational education institutions, the quality of a university's educational services is measured by the availability of teaching and the fruitfulness of research work, the implementation of worldview, and value function. If in Soviet times basic science was mainly the prerogative of the National Academy of Sciences and other individual institutions, and domestic universities were required to train future employees of various industries, now this state of affairs is not acceptable. Naturally, the unity of education and science is considered a fundamental principle of any prestigious university in Europe and the world. As for the implementation of university communities' worldview and value function, its content should not be confused with the spread of indoctrination practices, namely the ideological polishing of public consciousness in the educational process.

It is another matter when higher education as a social institution is based on humanistic values: anthropocentrism, tolerance, solidarity, peace, democracy, which educate enterprising and critical citizens, rather than the passive and oppressed masses of the population. This is the strategic goal of higher education as a tool for peacebuilding because peace is the absence of war and outright violence and the existence of the necessary mechanisms to ensure social justice within society. Because of this, real and stable peace can be exclusively voluntary, achieved as a result of collective understanding, rethinking of individual priorities, and not as a consequence of unilateral coercion and threats.

By caring for the development of the army, it is possible to ensure territorial borders' integrity. Simultaneously, the inviolability of peace provides adequate material support for educational and scientific fields that suffer from funding on a residual basis. However, it is

essential not only the size of the educational subvention. There is also a specific strategic goal – raising teachers' social status, improving the work of higher education institutions, including pedagogical universities, which lay the foundations of the future, forming a collective consciousness, the national identity of Ukrainians.

Thus, Ukrainian government officials need to rethink higher education's role in realizing the state's urgent needs in peacebuilding and shaping the society of mutual understanding. Having studied the specifics of the hybrid war on the part of the Russian Federation's political leadership against Ukraine as an independent state, it becomes clear that in this situation, the most dangerous are enemies who are not on the front line, but those in the immediate vicinity. We mean oligarchic clans, corrupt officials, fanatics-patriots, and socially irresponsible citizens, which have a toxic influence on the Ukrainian mentality. It is possible to change the negative state of affairs for the better due to the scientific and pedagogical elite of Ukraine. Still, qualitative changes can be expected when teachers and scientists become theoretically and practically prestigious, which guarantees proper social protection of workers.

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BUILD WHAT YOU THINK. PHILOSOPHICAL EDUCATION USING THE LEGO-LOGOS METHOD

LEGO bricks have an enormous educational potential. The lecture analyzes the possibility of using the bricks in teaching philosophy. As a case in point, it describes the LEGO-LOGOS project, a method where the bricks have been successfully used in opening students to philosophical ideas. The project makes use of play (in this case with the LEGO bricks) to introduce students to philosophy and philosophizing. It tackles one of the biggest obstacles in teaching this subject, that is the resistance of students to formulate and express their thoughts as the method allows for a free and creative expression of ideas and interpretations. The lecture describes the structure of the classes where the method is to be used and provides an analysis of educational and philosophical

assumptions of LEGO-LOGOS also touching on the possibility of using the method as a tool in the school setting and beyond.

Section 11

«PHILOSOPHY AND METHODOLOGY OF SCIENCE»

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TRANSDISCIPLINARITY AS A FEATURE OF CONTEMPORANEITY

Ontological shift of planetary scale is happening now. Versatility and complexity on this process demands a conjunction of theoretic knowledge and arrangement of scientific as well as non-scientific communities. The necessity of implicit connection by philosophy arises in order to be able to create new forms of comprehension of various contexts in a global world and its complexity. Issues caused by COVID-19 have got a huge amount of complexity and require worldview changes. Studying the objects complexity and subjects reflection to itself, reflections on subject and object of research, readiness for conceptual discourse based on ability to be conscious of self-ignorance to object, ability to break paradigm rules. All this very-well reflects the existence of transdisciplinary research project, which emerged based on discovery and consciousness of a complex problem related to COVID-19. In order to solve this issue various scientific paradigms and fields, as well as social institutions are being involved. Meaning collective knowledge subject arises in context of historical time and open dialog, which is recognised in the meta-context of various interdisciplinary communicative practices. Solution process and formation of collective subject simultaneously creates a field of primary connections and creates discourse contexts, which brings it closer to philosophical worldview.

We are dealing with new knowledge formation based various practices, new holistic human perception. Various world standards for medical care for those who experiences COVID-19 gradually evolve over time, though we're still missing unity within views on how to take care of those patients. This is due to various reasons:

researchers expertise levels, clinical trials quality, disciplinary perception of complex objects. Therefore, studying the the phenomenon complexity, rethinking categories and concepts of human being, plus health and scientific knowledge in general - are all important as a mission of the philosophy of transdisciplinarity.

Objects complexity creates the infrastructure of society, scientific research process, public relations, socio-cultural matrix as a whole. The complexity of present problems with transdisciplinary nature tends to be philosophical, as it includes the multivariate contexts and components. The problem is polycontextual, which allows the unity of science, because of its ability maintain unity in interrogative terms. In terms of generating answers, the problem presents many contexts, which are formed by the boundaries of answers.

Traditional thinking proves incapable to tackle interconnections of complexity and it's multi-layer structure, which proves the need of new ideas, new methods and new metaphors. World should be perceived through its complexity.

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METHODOLOGICAL CONTENT OF THE WORD «INDIVISIBLE» IN THE CONTEXT OF THE PHENOMENON OF COMPLEXITY (humanitarian context)

Based on the thesis that the change of philosophical ideas of scientists initiates innovative changes in science (a modification of the well-known idea of Thomas Kuhn is used here), I'm asking methodologists to pay attention to changes in the humanities because of the effect of the concept of complexity. In particular, the term «atomization» is widely used today.

Combining the idea of indivisibility with complexity, which is an admitted characteristic of the studied phenomenon, I'm drawing your attention to the general definitions of Being. In other words, I'm talking about an ontology.

If we connect the concept of «indivisible» (the Greek word «atom» is traditionally used) with the concept of «existence», then we learn that if we divide existence, we always get the non-existence

of the chosen existence. In this case, let me express the version that Leucippus and Democritus were talking about defining the boundaries of being and non-being, but not about something else. Recognizing that the indivisible is such a complex whole that if we separate something in it we will get the non-existence of this whole, we enter the realm of the ontology of complexity as a definite concept.

Applying this concept in the field of humanities, for example, in philosophical anthropology, we find that the individual as the owner of an infinite number of properties cannot be determined in any other way than its atomization. That is, by defining a local set of characteristics that represent a person as a whole that is significantly different from another person, our consciousness receives the existence of this human. Attempting to add something superfluous to this whole, or to take something away from it, will only lead to the non-existence of human as an existence distinct from others.

For example, the attempt to inscribe in the atom of Ukrainian existence elements that are alien to Ukrainians, initiates a chain reaction of the destruction of being (physicists use the term «nuclear explosion»), non-being.

It is important to point out that the concept of «indivisible» and the concept of «whole» are identical in content, but they are different in application. In terms of content in relation to the indivisible you can use the concept of debugging, which does not apply to the whole. Thus, atomization on the basis of an agreement defines a sovereign who is capable of a positive relationship with the Other and is able to perform his part of the agreement (another sovereign). Therefore the essence through atomization forms a whole in which integrity is an attribute of the essence.

Essence as indivisible is an attribute of human as sovereign. For example, in the ability to trust (distrust), separating which from the individual we destroy a person.

In conclusion, I must say that philosophy in this interpretation appears as an instrument of human sovereignty by freeing it from superfluous entities.

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UNDERSTANDING THE NONLINEARITY OF PERSONALITY IN THE EDUCATIONAL PROCESS

The idea of considering the nonlinearity of individuals in relation to the «teacher-student» is due to the transition of science from classical to post-classical stages of its development. Paradigmatic shifts that require semantic explication of the «teacher-student» relationship in a certain discourse are associated with a synergetic research program and the formation of complex and nonlinear styles of scientific thinking.

An important problem is the rethinking of the term «personality» of the components of the relationship «teacher-student» as those that are nonlinear in themselves and interact in a nonlinear way. In this case, we can talk about the teacher and the student as active subjects of the educational process, which are capable of self-organization, self-development, self-regulation, self-analysis and self-realization, both in relation to «teacher-student» and separately from each other in terms of distance learning. Interestingly, the active subject is able to regulate, organize the life manifestations of other individuals, to influence their self-organization and self-development, but here we mean the influence of the active subject on the passive.

The individual is obliged to stop being a passive observer and to show himself as an active subject, aware of the instability, according to which even small fluctuations make open and unpredictable scenarios / situations / events. In this case, we understand that the subject can only choose from a set of possibilities and / or possible scenarios for the development of a phenomenon, event, etc., the most desirable or priority scenario, which, in turn, will open the next new set of unforeseen events and scenarios. . That is, in the period of instability, it is chance to choose the further development of events and it is the individual who is capable of such a choice. Therefore, it can be said that a person who is capable of self-development and is in a state of «necessity» and «chance», with the help of nonlinear thinking inherent in it, is able to distinguish these dialectical opposite

categories and distinguish nonlinear relationship of instability and balance.

The use of a synergetic approach to the interpretation of the nonlinearity of personalities of each of the components of the «teacher-student» relationship involves identifying their activity, dialogue, independence, creativity, initiative and identifying their will to choose a strategy for the educational process. In addition, we can talk about the style of teaching and communication that the teacher chooses, based on their personal orientations, and which will affect the atmosphere of the «teacher-student» relationship. Conversely, the style of communication that the student chooses in relation to the teacher is an independent choice based on their own experiences and considerations.

Thus, it can be argued that the teacher and student are nonlinear individuals with a complex nonlinear thinking style of the teacher-student relationship, ie, are active actors capable of self-organization, self-development, self-regulation, self-analysis, self-realization, creativity, activity, choice of behavior and communication with each other, etc.

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**SELF-ORGANIZATION OF THE PSYCHODIMENSIONALITY OF
SOCIAL REALITY» IN THE ASPECT OF SOCIAL PHILOSOPHY**

Abstract: For the first time in the Ukrainian social and philosophical thought a comprehensive study of self-organization in the social and humanitarian sphere was carried out in the works of the Ukrainian Philosophical and Scientific School of the late XX - the beginning of the XXI century (Ukrainian Synergetic School); the philosophical and methodological interconnection of scientific

research into the phenomenon and the process of self-organization by a group of Ukrainian philosophers and humanitarians (sociologists, psychologists, educators, cultural scientists) in the social and humanitarian sphere based on synergetics; the heuristic potential of the theory of self-organization in modern social studies of social reality and man has been revealed, which allowed for the introduction of a new concept of «psycho-dimensionality of social reality» into scientific circulation. The expediency of applying the concept of «evolution of the concept of self- organization in social and humanitarian studies» and the application of the theory of self-organization to study the development of Ukrainian society in the period of social changes are substantiated.

A new transdisciplinary knowledge development project is considered, in which a synergistic vision occupies one of the significant places. Based on the generalization of theoretical knowledge on the problem, it has been established that a synergetic has emerged as the basic foundation for the integration and transformation of ways of knowing, which is already implementing a project of a transdisciplinary approach to reality. One of the central problems of social synergetics is the problem of self-organization of complex social systems in conditions of instability, dynamics of self-organization processes, social transformations as theoretical forecasting and self-management of social systems. The leading categories of social synergetics – the categories of social order and social chaos – are characterized.

Keywords: self-organization, self-organization of society, synergetics, social order, psychosynergetics, psychosynergetic paradigm, transformative education, bifurcation.

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SOME ASPECTS OF THE ISSUE OF THEORIZING OF GEOLOGY

The issue of theorizing of science remains one of the most difficult in the methodology of scientific knowledge. This is due to a number of reasons, while the most important of those are a rather

high level of abstractness of theoretical knowledge, its complex internal structure and extremely complex connections with empirical knowledge.

Interest in theoretical issues of geology is not accidental. It is caused both by the internal logic of development of science, the increase of theoretical sections within the latter, and the need for a deeper and more complete study of natural objects and processes, in particular, the development and expansion of Ukraine's mineral resource base, search for new resources in its subsoil etc. Given this, special attention and relevance is given to the expansion of research, generalization of all accumulated geological material, its consideration through the prism of ideals and norms of modern theoretical science.

The geological theories are of the great importance for solving practical problems of modern geology. Thus, the improvement and creation of geological theories is one of the main tasks of research geologists and methodologists of this science. The main tasks of successful solution of these problems are both the improvement of the methodology of geological observations and the application of exact sciences.

Modern geological science is characterized by the presence of many generalizations, empirical laws. Due to the weak study of the Earth and the extreme complexity of geological processes, the role of theory in geology is played by empirical generalizations and qualitative hypothetical constructions. In this regard, V.S. Stiopin noted that many geological theories should be regarded only as separate theoretical schemes, as an intermediate stage in the construction of theories, and that future fundamental geological theory will have to include them as separate cases of its manifestation.

To date, in geology, there are attempts to develop the foundations of rigorous theories, formalized language, a proposed program for building theoretical geology. There are very few special studies of how geological theories should be constructed or are being constructed. Studies by V.V. Gruza, V.A. Zharikov, L.I. Ivashevskiy, S.A. Moroz, V.I. Onoprienko and others are dedicated to these problems.

One of the most important criteria for evaluating geological theories is their practical confirmation, primarily by the results of observations. But these data cannot be the only criterion for

verification, as they constitute a necessary but insufficient condition of truth. This criterion applies mainly to phenomenological theories.

At the same time, the analysis of geological and methodological bases of creation of general and particular geological theories, system-structural and historical-genetic approaches on the way of theorizing of this science, etc., remains out of the attention of professional geologists and methodologists of this science. The focus of geological knowledge on the cognition of temporal characteristics and relationships of complex geological objects, which, first of all, define geology as a historical science of the Earth, its crust, the biosphere as a whole, is insufficiently understood.

Theorizing geology can occur in several ways. For modern science, one of the characteristics is the formulation of a theory that combines facts that were previously explained on the basis of various, unrelated theories, ie in the form of systematization of theories, which is based on a fundamentally new means of describing objects of science. The essence of this approach is to put forward some very general principles and to build on their basis a system of theoretical propositions that describe the facts of observations not only because they are the basis of the theoretical system, but also as a consequence.

In our opinion, the principles of actualism, historicism, objectivity of choice and the principle of return can serve as such methodological principles of constructing a fundamental geological theory, that can perform the function of systematizing the whole body of knowledge of this science.

These initial principles are extremely general methodological principles, which are selected in such a way as to ensure good convergence of the consequences of theories and relationships that are established experimentally.

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INTRODUCTION TO PHILIPPA FOOT'S DILEMMAS ON MEDICAL ETHICS

Medical ethics is a branch of applied ethics that is deeply connected with the philosophy of medicine. Medical ethics mainly focuses on the moral issues of medicine. It also deals with the problems of euthanasia, abortion, clinical trials, health care and well-being.

There are many approaches or moral theories inside applied ethics. They give moral reasons for medic's actions, especially in difficult or controversial situations. Among the numerous contemporary ethical theories, the theory of realism by English philosopher Philippa Foot takes a particular place. Her theory of moral realism has been formed under the influence of Aristotle and Tomas Aquinas' ethics. «Moral» in this conception means those things that concern human goodness and badness. The meaning of «moral realism» is the same as moral objectivism. The main characteristic of this kind of ethics is the conception of natural goodness. Goodness and badness have universal and objective status for human nature. For example, good is what makes us healthy and bad is what brings us disease. In morality, goodness and badness are represented in virtues and vices. «Virtues, after all, are intelligent dispositions to take certain things as reasons for action and vices are defects of the will" [Voorhoeve, 2009, p. 100]. According to Aristotle, it is rational to be virtuous. For example, virtue of courage saves us in dangerous or stressful situations, it is important for our living. That is why it is rational to be courageous. In the other way, practical rationality is necessary for us because it allows us to make the correct choice in private and social life. The theory of natural virtues forms the concept of objective moral judgments. According to this theory, we describe moral situations and give evaluative judgments simultaneously.

What is important in this type of ethics: result or intention of our actions? According to Philippa Foot, our moral intentions are more

important than the results of our actions. Virtues arise only if we have good intentions of our actions even if we do not have the planned result, or we receive a bad outcome. Strictly speaking, in Aquinas's ethics, moral action is an intention and Philippa Foot continues to develop this definition in the sphere of medical ethics.

In 1967, she formulated the Trolley problem in the article «The Problem of Abortion and the Doctrine of the Double Effect» as a method to check «moral intuitions regarding the doctrine of double effect, Kantian principles and utilitarianism» [Andrade, 2019, p. 44]. Trolley problem is not a case for discussion, it is a modelling of moral dilemmas that we can find in medical ethics.

Imagine the situation that one of our patients is seriously ill, and we can help him if we give him five pills. We make a decision to do it, but suddenly five new patients with the same but lighter form of this disease come to our clinic. It is enough to give one pill to each of them for their full recovery. What should we do? We face a difficult choice: to save one life or five [Foot Ph., 1967]. Many ethical theories give an answer to save five lives. However, they differ in the type of argumentation for their decision. For example, some ethical theories claim that we have to choose the lesser evil: let one die and save five. Philippa Foot offers her explanation of this dilemma. Using Aristotle's principle of teleology, she notes we have two main duties in our practical rationality, and it is very important to make a difference between them. This is about positive and negative duties. «Foot's reasoning [...] that there is a significant difference between omissions and actions, and this corresponds with negative duties vs. positive duties» [Andrade, 2019, p. 5]. She emphasizes that telos (aim) of positive duty is to save five lives. Omission (not giving help in dilemmas) is non-moral too, but in this dilemma it will be better to let one die, but save five lives. It is our positive duty. Philippa Foot notes if we have a situation in which for saving five persons we need to kill one we must not do it. It will be an unethical action, because killing in its essence is the badness [Aristotle, 2002]. Telos (aim) of medicine is non-maleficence.

We must clearly distinguish where to apply positive or negative duties. In such a way, we develop right practical rationality.

Negative duty use in the case of the Trolley problem. We have not any chance to help or save all lives in situations of such types. The Faulty trolley runs over five persons or one person. Certainly, a very popular explanation is «killing one is not better than letting five personas die, but killing one is indeed better than killing five» [ibid].

Philippa Foot does not agree with this position. She emphasizes, we cannot put an unmoral goal to kill and follow it. It is correct to say, that our goal is not to harm the majority of people. In both alternatives, we are doing the same, but with different intentions.

The primary source of Foot's dilemmas is Tomas Aquinas conception of double effect. Doctor Angelicus wrote in his «Summa theologiae» (part II-II, q.64), that action aimed at the good is permissible, even if one of its consequences is negative, because these negative consequences are not the instruments or goal of our actions.

Theory of moral judgments demonstrates the importance of practical rationality in hard situations. It proposes two principles or duties: help to the majority of people and do not harm to the most people relying on Aristotle's and Thomas Aquinas practical ethics.

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POST NON-CLASSICAL SYNTHESIS SCIENTIFIC KNOWLEDGE ABOUT ALIVE

In modern scientific discourse, alive is represented as complex holistic systems that are self-organizing and self-developing. Their research requires interdisciplinary approaches and transdisciplinary strategies, taking into account the value regulations of research and practice. This creates the conditions for a new – post non-classical synthesis of knowledge about alive.

Reflecting on how it is carried out in biology, I rely on the ideas of Professor Irina Dobronravova about the possibility of a new synthesis of knowledge and the peculiarities of its implementation within the post non-classical type of scientific rationality. First, that the knowledge synthesized within such limits substantiates the partial knowledge of complex systems, which was obtained earlier in the form of previous theoretical generalizations. Post non-classical theories of complex systems can be descriptive, because predicting the behavior of nonlinear systems is problematic. Secondly, the synthesis of knowledge in post non-classical practices – the creation of modern technical and technological systems. They, as fundamentally complex systems, are formed as a self-organized whole, and not constructed from separate parts.

Modern biology is in the post non-classical stage. Previous theories and concepts of biological systems have presented some aspects of the existence of these systems. These are essential dimensions, such as evolutionary theory, a systems approach, but the theory of alive as a complex system that is self-organizing and self-developing, including social and civilizational forms of living, has not been created. Thus, we can assume that such a synthesis will be carried out by the post non-classical theory of alive.

We can also assume its descriptive nature. Classical theories of biology – cell theory and the theory of evolution have been criticized by mathematicians and physicists for their «descriptive» nature, for the inconsistency of these theories with classical standards of theories: these biological theories are not strict deductive constructions and do not perform predictive function. If we talk about the modern theory of alive, created on the methodological basis of synergetics, then no prediction is required, because it is fundamentally impossible – in particular at the bifurcation point. Thus, the modern theory of alive can be descriptive.

Post non-classical synthesis of knowledge about alive involves the inclusion of value principles. The study of biological systems is a field of science where moral principles can play the role of permits or prohibitions of research. Not only scientific knowledge but also moral requirements guide the study of living things. Thus, the axiological plays a methodological role.

Post non-classical synthesis is also a synthesis of knowledge in modern technologies. Modern biotechnology is a striking example of transdisciplinary synthesis – the synthesis of knowledge carried out

in the creation of biotechnology as complex whole, which included in another complex system – NBIC-technological system.

The field of biotechnology is a transdisciplinary field, includes interdisciplinary research and practices socio-civilizational influences. The peculiarity in particular is that such technologies, in contrast to traditional technologies, arise directly in the field of basic research and are inseparable from them.

Thus, the post non-classical synthesis of knowledge about alive is a modern trend, a multidimensional representation of the living world, including people.

Section 12

«HISTORY AND THEORY OF POLITICS»

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THE USE OF CYBERNETICS IN POLITICAL THEORY

It is now well established that multidisciplinary approach is one of the most efficient in a modern scientific discourse. However, the influence of technical disciplines on political sciences has remained unclear. Especially regarding cybernetics: it have emerged as powerful platforms for the further scientific investigations.

Actually, «cybernetic approach» becomes more and more popular among scholars. It touches not only technical subjects, but also have a significant impact on social sciences. According to the last articles in this multidisciplinary methodological field, Norbert Wiener`s movement not only saturates humanities, but also creates a base for further researches, which are going to emphasize role of informational technologies in social systems.

For example, in their essay S. Geroulanos and L. Weatherby suggested that cybernetics produced political conceptions and, as a result, new forms of political consciousness, as well as it offered frameworks for structuralists thoughts [Geroulanos, S., & Weatherby, L. (2020). Cybernetics and the human science]. Other scholars decide not to write about cybernetics as a discipline or science but rely on its fundamental categories as potential for humanities. [Panagia, D. (2021). On the possibilities of a political theory of algorithms. *Political Theory*, 49(1), 109-133.], [Bucher, T. (2018). If... then: Algorithmic power and politics. Oxford University Press.], [Swann, T. (2020). *Anarchist Cybernetics: Control and Communication in Radical Politics*. Policy Press], [Timcke, S. (2021). *Algorithms and the End of Politics: How Technology Shapes 21st-Century American Life*. Policy Press].

But the question is how can we understand cybernetics in political context?

First of all, as a kind of view or type of scientific interpretation, which based on such keywords as «systems», «governance», «information» and «algorithms». According to this approach, we can identify any political research, which operates with combination of mentioned keywords, as a «both political and cybernetic research». We can also draw analogies between these two sciences, comparing similar concepts, or just borrow some categorical apparatus (as we can see at the literature given above).

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**A FEW WORDS ABOUT THE CAPACITY OF «POPULISM»
(BASED ON JAN-WERNER MÜLLER'S BOOK «WHAT IS
POPULISM?»)**

«A specter is haunting Europe - the specter of populism» [1, p. 12; 2]

The purpose of my theses below is a sincere desire to draw readers' attention to such a phenomenon as «populism». The modern German political philosopher Jan-Werner Müller actually reported on the «state of health» of this phenomenon in the 21st century with scientific work «What is populism?».

By the term «populism», the author doesn't understand a permanent phenomenon of doctrinal meaning, but only «... a set of provisions in which the internal logic is viewed (translated from rus.)» [1, p. 15]. It logically follows that absolutely everyone can be / become a populist: left - right, opposition or government (more below).

However, to really clarify the portrait of a populist, we must first focus on two high-profile indicators: the position of the «anti-establishment» (often representing «resentmental» social groups antagonistic to elites), anti-pluralism (emphasizes the striking need to unite the people, paradoxically dividing them into like-minded and «wrong»).

In the event of gaining power, such an incumbent will always conduct its rhetoric with a palpable taste of holism, and yet the idealistic unification of the people is completely unfavorable to him -

in this case he remains unable to «... demonstrate what a «real people» is and how powerful it is» [1, c. 5], which finally undermines his fundamental policy of «... moralization of political conflict» [1, p. 41]. Together, this will allow Jan-Werner Müller to take as the main idea of populism «... a moralized form of anti-pluralism» [1, p. 25].

It is worth remembering that the most favorable environment for its existence (albeit latent) is representative democracy, and therefore populism is its freak with «unpredictable ugliness» (U. Eco):

«Populism is a drunken guest... But when drunk, he can tell the whole truth about liberal democracy, which has forgotten that it is based on the ideal of people's sovereignty» [1, p. 13]

However, there are at least four essential features (according to Mueller) that distinguish the populist type of government from others. This is where the government's attempts to monopolize the state apparatus, corruption, clientelism, raids on civil society and pluralism find their place...

In conclusion, the political phenomenon of populism covered by Jan-Werner Müller, in addition to its «truthfulness» in relation to the democratic regime, is also able to shed a ray of light on the stratum of people who are insufficiently represented in the government.

So, without a doubt, populism is a malignant tumor on the state body that is mortally threatening and needs to be removed, at the same time it points to intra-social cataclysms that are raging in society and need an immediate solution.

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LEFT-WING AND RIGHT-WING POPULISM IN MODERN DEMOCRACIES

Left-wing and right-wing populism in modern democracies

It is noted that populism emerged in the late XIX century as a social movement, ideology, and nature of the political activity, and since then has firmly taken its place in the minds of the masses, acquiring new features and intensifying in critical periods of certain countries' history. The main factors contributing to the success of populist forces include, in particular, the inefficiency of the institutions of indirect democracy and the tendency towards ideological deradicalization.

Since the actualization of the populist movement topic in political science, there have been made attempts to systematize the features of this phenomenon. Although a systematic approach to this issue has not yet been developed, we can identify generalized features inherent in populists. Against the background of the general derationalization of political life, there is a tendency to the growing influence of emotions on people's (particularly, voters) decision-making. In turn, this situation stimulates the transformation of politics into marketing.

We emphasize that «populist consciousness is a special democratic component of political culture, which reflects the desire of the general public to effective and direct participation in the political process» (Demyanenko, 2017). Populist leaders often use the technique of associating themselves with «small» honest people whose interests have not been heard. They offer simple solutions to complex problems, communicating with the audience in a language understood by voters. An equally important technique, widely used by populist leaders in all parts of the world, is to impose a worldview of opposition to corrupt elites and to systematically disseminate conspiracy theories. Such actions have a significant potential to discredit the government. It is this phenomenon that poses perhaps the greatest threat to modern liberal democracies.

Historically, right-wing populists have emphasized the importance of common ethnicity and common background, while left-wing populists have often divided people into classes, excluding those with wealth and power (Inglehart & Norris, 2016). Moreover, the political decisions that need to be made often go beyond the traditional division between the «left» and the «right». For example, in today's world, many countries have problems with growing inequality between rich and poor. Thus, the third definition entered the public discussion - ordinary (simple) people who, unlike cultural elites, do not have refined aristocratic manners and habits. Left-wing populism, at the same time, is a political ideology that combines the rhetoric and themes of the left with that of populism. It usually concentrates anti-elitist feelings, opposition to the hegemonic system, and seeks to unify a voice in the name of the «common people» (Albertazzi & McDonnell, 2008).

Populist leaders and movements have never had such tangible support and power as they do now. From Hungary to Brazil, from the United States to Indonesia, populists are gaining more and more power and influence in almost every corner of the world. But reality cannot be denied: populism does not solve complex problems, but rather pushes democratic societies into the turmoil of endless conflict. Populist movements can undoubtedly be catalysts for change in society. However, most often with a negative sign. After all, a force that is destructive by nature cannot contribute to constructive social decisions.

Liberal democracies are not strong enough, they are extremely sensitive to such challenges and constantly need to strengthen their institutions in response to new threats. But liberal democracy has more potential for development than any other political form. It is characterized by a strong synergistic resource and a significant power of self-correction. A strong parliament and a developed civil society remain an effective counterweight to populism.

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HYBRIDITY OF MODERN-DAY UKRAINIAN PARLIAMENTARISM: REASONS AND CONSEQUENCES

Throughout the years of state-building, the Verkhovna Rada of Ukraine has demonstrated the hybrid nature of the political system, combining elements of authoritarianism and democracy. The Ukrainian parliament only formally performs the functions of representation of public interests and lawmaking.

The objective reasons for the hybridity of the parliament include the regulatory vacuum, functioning in the nationwide social, political and economic crisis which leads to constant transformation of the legislative norms regulating parliamentarism, inefficient party and electoral systems. The subjective factors comprise substitution of public interests by interests of narrow groups, struggle for power, presidents' political influence on the legislature, transferring responsibility for political failures to the legislature, populism as a technique of governance.

As a result, despite constant changes in the legislation that regulates the activities of the supreme legislative body, the peculiar features of Ukrainian parliamentarism, as well as at the previous stages, are its instability (dissolution of parliament, change of constitutional status, coalition collapse), low legitimacy, situational parliamentary structuring (inter-factional transitions, substitution of coalition members), inefficient legislative decisions (adoption of contradictory laws inconsistent with political practice, political values and other legislative norms) and inadequate personnel policies (patronage, appointment of «close» people), turning it into an instrument of struggle for power between clientelist groups and a trumpet of populist appeals.

Taking into account the above mentioned facts, the efficiency of parliamentarism as an institution of democracy depends not only on

legislative regulation and formalization of parliamentary procedures, but also on their implementation in political practice by institutionalizing relationships in the system of supreme governmental bodies and within the legislature, developing mechanisms for open agreements and co-operation between different political forces. In our opinion, an effective method of ensuring stability in the parliament is broad involvement of public experts and social interest groups in drafting bills where their conclusions will be taken into account not only formally but also substantively. The bicameral structure of the parliament also seems appropriate in ensuring normative conservatism. Informal complementary mechanisms of parliamentary interaction, in particular coalition agreements and factional discipline, should become an important element in democratization of parliamentarism.

Also, optimization in the functioning of parliamentarism as an institution of democracy is possible only in the context of further institutional development of the political system in Ukraine and its individual components, including political parties, elections, distinct separation of powers between the supreme governmental bodies, establishing a constructive relationship between the President and the Parliament.

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MEDIATIZATION AND ITS INFLUENCE ON DEMOCRACY

Today, political communication is not simply mediated. Modern media are the main source of information about the surrounding reality, especially in a digital environment with its high speed of transmission and dissemination of information. A special role in political discourse belongs to the media discourse, which is the main channel for political communication. Thus, it is possible to talk about the tendency to merge political discourse with media discourse.

Since the media are the main channel for the embodiment of political discourse and at the same time active interpreters of the meaning of the topics covered, it is important to note the characteristics that make them subjects of political space. The media

are transformed into subjects if there is a political resource (media influence ratings); the presence of an authoritative author or editorial position on a particular issue, the implementation of which forms a certain trend in the coverage of a particular topic; high readability among people, which is significant in a particular issue or topic [Sulina O.V. (2014) Political media discourse as an element of discourse space. Voronezh State University Bulletin, 1, 217–222].

Mediatization as a leading trend in modern political discourse became widespread in the 1980s and was associated with the growing popularity of television. The development of information and communication technologies at the end of the 21st century led to the emergence of new forms of interaction between the media and politics, and most importantly – the interaction of political and media fields. In the 21st century, the advent of the Internet has provided unlimited opportunities for multimedia communication and deepened the interpenetration of media and political fields.

Mediatization of political discourse can be defined as a long-term, universal, dynamic process, which consists in increasing power of the media on political processes and political actors (social, institutional, functional).

In defining the mediatization of political discourse, it is important to avoid some misunderstandings. It should not be considered as a single-vector linear process and exogenous force. When media institutions achieve a certain level of autonomy from political actors, the degree of mediatization will depend not only on the institutional framework, but also on various contextual and situational factors relevant to a particular process. Thus, in some countries there may be processes of increasing or decreasing the degree of mediatization at different stages of development. The increase or decrease in the degree of mediatization also depends on the time frame studied.

The degree of mediatization may vary not only in different times or different countries, but also in different media and different political actors within the country [Strömbäck J., Esser F. (2014). Making sense of the mediatization of politics. Journalism Practice, 245–257]. Since the mediatization of politics is shaped by the practices, the tactical and strategic interests and needs of different media and different political actors within certain institutional frameworks, it should not be seen as an exogenous factor that affects all actors equally.

Both political logic and the logic of the media should be seen as multidimensional concepts that are partly situational and dynamic.

These characteristics will help to avoid technological determinism and recognize the multidimensionality of politics and the media. However, we should not forget that they are different and fixed in different spheres of society, and therefore, there is a constant tension between them [Strömbäck J., Esser F. (2014). Making sense of the mediatization of politics. *Journalism Practice*, 245–257].

The media play an important role in combining events in remote arenas of political life and making people aware of what is important or of interest to them. However, when political logic becomes the logic of the media, democracy can be threatened or distorted.

In the search for explanations for the possible crisis of democracy, the media act as one of the potential reasons. Mediatized political discourse can have negative consequences for democracies for a number of reasons:

- It may perpetuate communicative injustice, that is to exclude certain social groups that are considered alien from the national dialogue.
- It may contribute to relegate the main long-term problems to the background or to pay non-constant attention to them due to the desire of mediatized actors to participate in solving more short-term and immediate problems.
- It may limit citizens' awareness of possible problem solving and their ability to make informed choices.
- Political decisions and results may not be sufficiently scrutinized and evaluated, depending on the arrangements between politicians and journalists.
- Mediatization may break the level of accountability that is supposed to operate in a democracy [Blumler, J. (2014). Mediatization and democracy. In *Mediatization of politics* (pp. 31–41). Palgrave Macmillan].

However, some scholars see the possibility of mediatization as a cure for the likely crisis of democracy. E-democracy, e-participation and e-government are e-words that symbolize an optimistic vision of media development [Kersting, N. (2012). *The Future of Electronic Democracy*. *Electronic Democracy*, 11–54].

The concept of rethinking the idea of democratic representation was proposed by Stephen Coleman. He proposed the concept of «digitally-mediated representation». The author noted that relations between citizens and politicians can be improved by three elements: by enabling a more expansive and interactive form of accountability, by accommodating pluralistic network of representation and by the

creating new spaces of public self-representation [Coleman, S. (2005). New Mediation and Direct Representation: Reconceptualizing Representation in the Digital Age. *New Media & Society*, 7, 177–198].

It is important to consider the concept of mediatization both in general and in the context of politics as a non-standardized concept. Whether mediatization has positive or negative consequences may depend not only on regulatory perspectives. It may also depend on which aspect is at the forefront of the analysis or on the degree of mediatization.

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EQUALITY IN THE POLITICAL CONCEPT OF JEAN-JACQUES ROUSSEAU

In the works of Jean-Jacques Rousseau three types of inequality are distinguished namely political, physical and property. Political inequality means inequality between different segments of the population and the dependence of some people on others. Physical inequality arises from nature and limits one person from another by physical performance. And the last property inequality shows the poverty of one social stratum in relation to the rich elite. The inequality has arisen on certain basis. J.-J. Rousseau saw the causes of inequality in the nascence of private property and in the fact this inequality is public.

Egalitarianism is the ideal of J.-J. Rousseau. The sovereignty of the people is possible only when it is based on complete equality. Rousseau justified the demand not only for legal but also for social equality. Violation of a social contract is legalized and covered by a declaration of equality before the law. Private property is the main cause of property inequality, and hence political inequality!

Thus, the issue of equality is one of the main in the political concept of J.-J. Rousseau. Among the greatest social problems Rousseau distinguished social inequality, which, in his opinion, always breeds evil.

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THE DOCTRINE OF «HISTORIC» AND «HISTORY-LESS» PEOPLES BY OTTO BAUER

Among the currents, the conceptual primacy in the study of national issues undoubtedly belongs to the representatives of Austro-Marxism. This trend was formed in the early twentieth century among the Austrian Social Democrats. In contrast to the classics of Marxism and the Russian Marxists (Lenin, Trotsky, and Stalin), the representatives of Austro-Marxism advocated the evolutionary path of building a socialist society. The most important role in shaping the ethno-political concept of Austro-Marxism belongs to Otto Bauer (1882-1938). O. Bauer's main creative work on the national question is set out in his monograph on his doctoral dissertation «The National Question and Social Democracy».

An important component of the ethno-political concept of Austro-Marxism was the doctrine of «historic» and «history-less» peoples. The views of the Austro-Marxists, in particular Bauer, in this matter differed radically from the interpretation of Hegel and Engels. The key criterion for the division of peoples into «historic» and «history-less», according to Hegel, there is the presence of their own state, the ability to form a state. The world-historical significance of a certain nation indicated not only its ability to form a state, but also its place and role in world history. «History-less» peoples will never be able to go down in history, to become «historical», to have their own mission in the world-historical process. History in the interpretation of Hegel seems to freeze, and with its entry into its arena of European states reaches a static state.

Engels creatively combined Hegel's approach and the doctrine of the world communist revolution. The starting point of his views was a critique of the application of the «principle of nationality» to all nations in Europe. According to one of the founders of Marxism, peoples are divided into «great historical» nations and nationalities. Among the European peoples, the «great historical» nations include Italy, Poland, Germany, Hungary, France, Spain, England, and the Scandinavian peoples. A separate line is Imperial Russia as «the

owner of a huge amount of stolen property, Which on the day of reckoning she will have to return». [Engel's. F. Kakoe delo rabochemu klasu do Pol'shy'? Marks K. Engel's F. Sochy`neny`ya. T. 16. Moskva, 1960. p. 160] The «great historical» nations have a «vital force», they are progressive, they have pan-European significance, and through the development of their own working class they will be at the forefront of the world revolution. On the other hand, nationalities are unviable, they do not have the energy to live on their own, they cannot claim independence and their own state. As well as Hegel, Engels considered the division into «historic» nations and «history-less» nationalities to be static and unchanging – nationalities simply will not have time to become full-fledged nations and will be ground in the crucible of the world revolution, which will mean the end of history.

Such a static interpretation of the problem of «history-less» peoples, according to Bauer, is wrong, it is denied by the history of the second half of the nineteenth century, including the processes of national revival in the Czechs, Estonians, Latvians, Ukrainians and more. The classic of Austro-Marxism sought to significantly clarify the interpretation of the «historic» or «history-less» of nations: «Accordingly, we call nations «history-less» only in the sense that , did not know cultural evolution». [Bauer Otto. Nacy`onal`nyj vopros y` socy`al-demokraty`ya. Sankt-Peterburg, 1909. p. 198.] Such nations were not full-fledged nations of class society. The «history-less» of the people is not the final verdict of history, but only a statement the fact of the absence of their own elite, the ruling classes at a certain stage of development and formation of their own culture. The bright instrument of such a people were the Czechs, whose representatives of the ruling classes belonged to the German cultural community, while all the others were an ethnic mass consisting of oppressed classes. The absence of their own upper classes does not allow in the era of class society to create their own culture. The oppressed classes are not subjects of politics, they do not participate in public life.

One of the consequences of the onset of capitalism was the awakening of many «history-less» nations, the formation of the intelligentsia in them, which became the carrier and formative factor of national culture. She was the first to begin the struggle for the national school and language in the courts and governing bodies. Under the influence of this struggle, the national culture begins to form and the social structure of the community changes. In the

Marxist tradition, Bauer deduced the regularity of the relationship between capitalist modernization and the processes of nation-building: «The smaller the part of the nation involved in agriculture, the more the nation is engulfed in the process of industrialization and feels the influence of capitalism, the higher the level of national development it reaches». [Bauer Otto. Nacy`onal`nyj vopros y`socyl-demokraty`ya. Sankt-Peterburg, 1909. p. 248.]

At the same time, not all nations in the age of capitalism will be able to move into the category of «historic». The Austrian researcher was rather skeptical about the possibility of transforming the Jews into a «historic» nation. A natural consequence of emancipation Jews in Europe will be their dissolution among other nations. Under the influence of capitalism, the Jews are not so much reviving as losing their special culture, and their bourgeoisie and intelligentsia are rapidly assimilating. Thus, the Jewish national revival in Europe is unlikely to have any prospects.

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POWER DELEGITIMATION IN THE AGE OF POSTMODERNISM

Postmodern era is characterized by a large number of changes that have significantly affected the political system of society. First of all, it is worth talking about the prevailing total distrust of the government and government institutions, which was a logical consequence of a number of crises, transformations, conflicts and catastrophes of the past decades, which exposed the weakness of those entitled to power.

A necessary condition for the functioning of any democratic state is the legitimacy of power, its recognition and support by the majority of the population. The level of power's legitimacy is needed for the functioning of a democratic state, because it is always based on the voluntary transfer of power and its further recognition [Zasiyaeva A. (2013) Legitimacy as a necessary element of democracy vol. 2, available at: <https://mgimo.ru/upload/iblock/2ce/2ce7daccec9ee15b77cea343aa0f8127.pdf> (accessed 20 December 2020)]. But postmodernism is

characterized by presence in the public consciousness and information space of a negative image of government and politics and rejection of the concept of «patience for the sake of the future» and the transition to the dominance of consumer society. This lead to a deepening «crisis of legitimacy», which negatively affects the stability of the political system. Today, there can be no fully legitimate government, and this factor always remains dynamic. The level of legitimacy is closely linked to economic factors, which is a key factor in a postmodern society that is recognized by a consumer society. Accordingly, we are talking about the disappearance of legitimacy in its pure form.

Today, legitimacy is becoming more complex due to the growing number of factors that can influence it, the growing blurring of the criteria by which it can be assessed, and the growing criticism of recognized rational principles of power by postmodernists. Thus, the concept of Max Weber, which for a long time was the basis of the whole theory of legitimacy, is now considered obsolete and not suitable for use in practice. More and more states and regimes build their power on multi-element legitimacy, which does not allow us to talk about any of its «pure» types [Heyden P. (2003) Authority in Editor Taylor V., Winqvist C.E. (Ed.), Encyclopedia of Postmodernism, «Fundamentals», 503 p.].

At the same time, there is no specific norm or truth that leads to the dominance of points of influence and results in a war of all against all. Which further fuels a person's total distrust of politics and deepens the crisis of legitimacy.

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THE INFLUENCE OF GIUSEPPE MAZZINI'S POLITICAL CONCEPTS OF COSMOPOLITICISM ON THE EUROPEAN INTELLECTUAL TRADITION

Giuseppe Mazzini is one of the most influential intellectual figures of the Italian Risorgimento, one of the modern Italian nation's spiritual fathers. Mazzini is no less an iconic figure in Italian unification than Giuseppe Garibaldi and Alessandro Gavazzi. Along with Vincenzo Gioberti and Antonio Rosmini-Serbaty, he is one of the most brilliant Italian thinkers of the 19th century. Simultaneously, in his time, Mazzini was perceived as a European scale figure, which could be compared in his intellectual influence with such figures as John Stuart Mill, Karl Marx, and Alexis de Tocqueville.

The Italian philosopher's most fundamental call was to change the existing European political system based on two main principles: democracy and national self-determination. These calls sounded rather radical at a time when the vast majority of continental Europe was ruled by absolutist monarchies and multinational empires such as the Habsburgs, the Romanovs, or the Ottomans.

Mazzini believed that only a nation-state could ensure participation in the democratic political process and civic education under his time's historical conditions. One of the essential early Mazzini was the article «From Young Italy Workers to Compatriots,» where the thinker developed a universal motto of the republican movement: «Freedom in everything and for all. Equality in rights and responsibilities, both social and political. The association of all peoples, all free people, in the mission of progress encompasses all Mankind. «This thesis can be considered a cornerstone of the future of international relations for Mazzini. of human beings that make up a nation.» In the same place, the philosopher notes that many individuals are not a nation as long as a single law, common principles do not govern it and until common fraternal ties bind it. - is a word that denotes unity: the unity of principles, goals, and rights «, - concludes Mazzini [2]. According to the thinker, this is the type of public relations, leading many I Jews to a homogeneous unity.

Otherwise, there is not a nation, but a crowd, a gathering place of barbarians, united for a time by the task of conquest, plunder, and robbery. The nation systematically pursues all its individuals' common goals to improve and develop all kinds of socially significant activities. For him, the «nation» was only a necessary initial step for the future international «brotherhood» of all Mankind.

Mazzini notes that it is challenging for his contemporaries to codify the idea of cosmopolitanism. Its cosmopolitanism includes «the brotherhood of all, the destruction of all barriers that divide people and impose opposing interests on them.» The problem of this political concept is the concentration on individuality isolated from reality. The author tries to transfer the ultimate goal of developing the idea to his country, i.e., his people, who conclude a social contract on a favorable basis, which brings a cosmopolitan worldview [1].

Mazzini was sincerely convinced that cosmopolitan ideals and national sentiments should complement each other. The thinker foresaw the growth of «aggressive nationalism,» so he believed that this could not happen if introducing a system of «sentimental education.» He was not a nationalist but rather a republican patriot. The obligatory condition for the existence of such an «association of equals» would ensure the nation's actual political participation should be the Constitution [3]. Like some of his contemporaries, Mazzini believed that one day European countries would unite to create a «United States of Europe.» According to Mazzini, peoples liberated from monarchs' tyranny must show a natural desire for an interethnic association, which will express the desire of nations to live in peace and harmony with each other to develop systematically. In addition to a political association similar in its fundamental principles to the modern European Union, Mazzini proposes the creation of a single European Court of Justice, which could make legally sound decisions in the event of international disputes. It should be noted that the very idea of the United States of Europe was proposed not by Mazzini but by another Italian democrat, Carlo Cattaneo, the leader of the Milan uprising of 1848. Still, it was Mazzini who took concrete political action to achieve this goal.

We can call this concept of international relations the cosmopolitanism of nations, which contains the belief in the universal principles of Freedom, emancipation, and equality, which should be implemented in the association of independent democracies [4]. Although he did not deny the forcible spread of democratic principles in the fight against foreign occupation and despotic regimes, in the

future, democracies should become «natural allies» engaged in mutually beneficial cooperation. Under such conditions, a «permanent peace» was to be established, which once again demonstrates the connection with Kant's concept of eternal peace and its further development.

Thus, based on the above, we can say that Mazzini was a pioneer of the progressive brand of liberal internationalism. There is evidence that his works contributed to the formation of political views of many prominent patriotic and anti-colonial movements, such as Woodrow Wilson, Sun Yat-sen, Jawaharlal Nehru, Gandhi. On the way to the Paris Peace Conference, Woodrow Wilson visited Genoa, where he saw the monument to Giuseppe Mazzini. In Versailles, he was guided by the principles laid down by this great Italian.

The current foreign policy of the European Union and the internal political structure of this supranational entity, which presupposes the preservation of European countries' sovereignty, are essential factors that testify to the great legacy left by the outstanding philosopher to the great family of the peoples of the Old World. It again requires us to pay special attention to studying the Italian nation's spiritual father's theoretical achievements to solve the complex dilemmas of civilizational identity.

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THE ISSUE OF REPUBLICANISM IN COMMONWEALTH MONARCHIES

Quite often the monarchy is called a traditional, sometimes even archaic, or rudimentary form of government. This is indicated by the numbers – from 193 UN member states only 43 of them are monarchies (and the Vatican City). And their number continues to decline. If in the twentieth century this process was rapid, associated with the collapse of empires, decolonization, and revolutions, in the twenty-first century it has slowed down. First, it is conditioned by the political transformation of the institution of monarchy. Monarchies are becoming more flexible in responding to the political challenges of a globalized world.

Currently, the abolition of monarchy last case occurred in 2008. Then, during the revolution, the monarchy of Nepal was overthrown. In 2021, Barbados is expected to be the first country in a long time to move to a republican form of government. Barbados is one of the so-called Commonwealth monarchies or Commonwealth realms – specific monarchies in which the head of state is nominally the monarch of Great Britain, but in fact these powers are exercised by the governor-general appointed by him.

In fact, the next wave of reductions in the number of monarchies is to be expected in connection with the transition of several Commonwealth countries to a republican form of government. In addition to Barbados, the idea of abolishing the monarchy is strong in Australia, Canada, New Zealand, Saint Vincent and the Grenadines, Tuvalu, Jamaica. And in Australia, Saint Vincent and the Grenadines and Tuvalu, referendums were held on the abolition of the monarchy. In 1999, 2009 and 2008, respectively. But voters in each of these countries rejected the idea of transition to a republic.

The republican movement in Commonwealth realms arose long ago. Depending on the country, we can outline the conditional period of the 1970s. The reason for this is the perception of the monarchy as a remnant of colonialism. Especially in such a specific format, when the British monarch is the nominal head of state and is far

overseas. That is, the institution of monarchy has no local roots here and is perceived as a form of covert influence. This is the driving force of republicanism in several Commonwealth countries. Paradoxically, they make no practical sense in abolishing the institution of monarchy.

The governor-general, who represents the interests of the British monarch, is usually appointed by the latter on the recommendation of the Prime Minister of a particular Commonwealth country. He also exercises his powers exclusively within the framework of the head's of government recommendations. The transition to a republic in this case will not cause any significant changes. Since all, without exception, of the Commonwealth monarchy are parliamentary, the transition is most likely to take place in a parliamentary republic. For example, this has been the case in Mauritius, Trinidad and Tobago, and Malta. As is well known, in a parliamentary republic, the president is endowed with rather small powers and, as a rule, is elected by parliament. Therefore, supporters of republicanism do not receive fundamentally new opportunities.

The question of abolishing the institution of monarchy in several Commonwealth countries really lies in a purely symbolic field. Its periodic updating should be linked to the electoral context. But at the same time with tectonic changes that can await both several Commonwealth countries and the institution of monarchy in a whole world. The death of Elizabeth II, a symbol of the Commonwealth, will reinforce republican ideas. Earlier, Australian, and Canadian officials said that after Elizabeth II, both countries will hold referendums on the transition to a republican form of government. It is necessary to understand that in this case the domino effect can work, and the example of Australia, Canada or New Zealand can be picked up by such countries as Antigua and Barbuda, Solomon Islands, etc.

The institution of monarchy in the Commonwealth is truly the weakest link in the world's monarchial system. And its sudden disappearance could rekindle discussions about the expediency of a monarchy, for example, in Belgium and Spain. It is obvious that under the current conditions this transition process of Commonwealth monarchies to the republics cannot be stopped. Barbados' intentions confirm this. But the level of its suddenness and mass can affect other monarchies. Therefore, it is important for Great Britain, to maintain its influence, to level the republican movement as such, which does not fundamentally change anything for Commonwealth realms. This is an ideal variant. Another option is

directing the transition to a republic in these states gradually. Then it will not look like the collapse of the institution of monarchy in the Commonwealth.

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MODERN DEMOCRACY: AN EVOLUTIONARY APPROACH

The third wave of democratization in the 1970 transformed existing formal political structures in much of the developing world, but democratization processes are not linear, as only a limited number of countries in transition have succeeded in establishing consolidated and functioning democratic regimes. .

Political analyst N. Bermeo argues that forms of democratic the retreat from democracy backsliding and classic through coups and election day, have declined since the end of the Cold War. Recent forms of retreat cause the weakening of democratic institutions from within. These forms are especially effective when they are legitimized through the same institutions [1].

Since 2001, there have been more autocracies than democracies in the world, and as a result, the „third wave of autocratization» is accelerating and deepening apart transition to autocratization, rollback of democracy may well as from lead to authoritarian regression, revolutions and hybrid modes when they enter the political gray zones [2].

The reasons for the retreat from democracy : populism economic inequality and social discontent, personalism, pandemic COVID-19 on policy.

Pandemic backsliding is a specific type of democratic backsliding relating to national crises. It occurs when leaders impose authoritarian rules during states of national emergency that are either disproportionate to the severity of the crisis or remain in place after the situation has improved. It has taken place in several countries during the coronavirus pandemic.

So, P.Norris of the Harvard Kennedy school and University of Sydney says that two «double strength» is the greatest threat to western liberal democracies sporadic and occasional terrorist attacks

on domestic territory, undermining the sense of security and rising populist authoritarian forces parasitizing on these fears». Norris defines populism as «a style of governing with three defining features»: a rhetorical emphasis on the idea that legitimate political power is based on popular sovereignty and majority rule; disapproval and challenge the legitimacy of the recognized bearers of political, cultural and economic power; leadership by dissident outsiders who declare on behalf of vox populi and serve the common people [3].

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THE FEATURES OF US PRESIDENTIAL ELECTION

The features of the institute of the presidency are determined by the form of government, the established political and legal traditions, the political situation, the distribution of social forces in the state and the method of electing the head of state.

The President of the United States is elected together with the Vice President for four years on the basis of general indirect elections in a non-parliamentary manner. No person may be elected President of the United States more than twice. Amendment XXII of the Constitution prohibits the election of the same person as president more than twice [The Constitution of the United States of America signed on September 17, 1787. URL: <https://www.concordia.edu.ua/wp-content/uploads/2019/06/0-6.-The-Constitution-of-the-United-States.pdf>].

The elections of the President of the United States begin with primaries - a preliminary (primary) election, during which members of the Democratic and Republican parties, registered as voters, at party meetings and congresses elect presidential candidates [Shliakhtun P. P. The constitutional law: a dictionary of terms. Kyiv: Lybid, 2005., p. 406]. One of the several candidates from the party is elected. Primaries are open and closed. Open primaries provide that any voter can come to the polling station and choose one from several candidates. Closed primaries require the voter to prove that he or she belongs to the party in which the primaries are being held. Some states do not hold primaries, but caucuses are closed party meetings in which a presidential candidate is elected. According to the results of primaries and caucuses from the states, delegates are sent to party congresses, where the only party candidates for president are finally determined.

US law governing the election of the head of state proclaims the right of every citizen who enjoys full political rights to stand for election. However, there are certain restrictions imposed by law. Thus, according to Section 1 of Article II of the US Constitution of 1787, a presidential candidate must be: a citizen of the state by birth, not younger than 35 years, live in the country for 14 years [The constitutions of foreign states: a textbook / comp. prof. V.V. Maklakov. Moscow: Walters Clover, 2010., p. 359]. These constitutional requirements formally allow many millions of people to run for President of the United States. But political practice has developed special criteria for presidential candidates, which significantly narrows the range of potential contenders for this high public office. The well-known American political scientist T. Cronin, based on the generalization of the American experience of the presidency in the twentieth century, made an attempt to create an ideal type of candidate for President of the United States. The researcher notes that, as a rule, the candidates for President of the United States were middle-aged white men, Protestants, lawyers from large states. Exceptions are not ignored, as in the twentieth century only two presidents came from medium-sized states. However, about half of the presidents were lawyers who sat in Congress or held official positions in cities or counties. As T. Cronin rightly points out, presidential candidates are almost always selected from a small group of professional politicians who were once governors or vice-presidents, that is, in fact there is a certain circle of people (no more than 50) who are constantly «at hand» in each

given year of presidential election (governors of large states, prominent senators under the age of 65, and a number of recent governors or vice presidents who know how to «present themselves» in the media) [Cronin Th. The State of Presidency. Boston, 1980., p. 306].

The President of the United States is elected by a board of electors. Such a board is formed by general and direct elections, which take place on the first Tuesday after the first Monday in November of a leap year. Voters vote for voter lists from political parties. Elected persons are determined by a majority system of relative majority. In each state that is a constituency, as many voters are elected as there are seats in Congress. In total, 538 voters are elected across the country: 435 - by the number of members of the House of Representatives; 100 - by the number of members of the Senate; 3 - from the District of Columbia.

The Board of Electors does not meet in full. On a statutory day, the first Monday after the second Wednesday in December of the same year, voters gather in state capitals and vote for presidential candidates who have been nominated by parties to vote for voters. From the states, certified voting results are sent to the speaker of the Senate of the Federal Congress, who announces them at a joint meeting of the chambers of Congress on January 3 next year. The candidate for president (and the corresponding candidate for vice president) who received an absolute majority of votes, ie at least 270 votes, is considered elected. If none of the candidates receives an absolute majority of the vote, the president is elected by the House of Representatives and the vice president by the Senate from among the three candidates who received the most votes (this is very rare). Votes are cast by state, with each state having one vote. The mediation of the US presidential election is formal, as the positions of voters are rigidly determined by their party affiliation and the results of the presidential election are actually determined and made known on the day of the general election.

Thus, the President of the United States is elected by universal suffrage in a non-parliamentary manner. He is endowed with broad powers in all spheres of state activity. The President of the United States is the head of state and head of the executive branch.

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THE RELEVANCE OF REPLACING REALITY BY VIRTUAL MANIPULATION IN THE MODERN WORLD

My report will be devoted to the synthesis of real and virtual worlds, through the analysis of U. Eco's manipulative principle «politics - spectacle» in the media space. To maintain a constant public interest, mass-media are rife with loud statements, turning into a simulacrum. Electronic space affects the way an object manifests itself. Originally, the material that was shown to people on screens was primarily for entertainment. To this day, this encourages people to look for an element of performance in the events that they perceive through the screens of gadgets. J. Baudrillard notes that now media information has nothing in common with real facts. A carnival nature of media covers different areas of social organization. Consequently, politics transforms into spectacle or gladiatorial games.

Media have long become an integral part of political influence (V.Churchill's radio speeches serve as a notable example), but now the media are not playing by political rules, but by politics plays by rules of media.

The ability to create an analytical model, based on the assessment of demand, preferences, etc., makes society easily predictable and manageable. One of the brightest examples of manipulation, according to J.Baudrillard, is a public opinion as a product of editing. A.Schopenhauer in the work «Eristic Dialectic: The Art of Winning an Argument» describes the manipulative trick called «argument to authority», when someone can use such a broad category as «public opinion», which, just like water, can be poured into a vessel of any shape. Those who do not want to think on their own find a way not to bother themselves and just follow the majority.

Therefore, this report reveals the examples of manipulation that project a virtual performance into reality.

Section 13
«APPLIED POLITICAL SCIENCE»

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**ANNEXATION AND OCCUPATION - AS REGIMES USED BY THE
RUSSIAN FEDERATION IN THE MILITARY-POLITICAL
CONFLICT AGAINST UKRAINE**

Modern military-political conflicts have their own specifics, their own forms of manifestation, more and more new types of weapons are used, which allows for the most effective defeat of the enemy and reduction of direct losses among civilians. A new paradigm of military combat is being created that prioritizes the disorganization of the management of the state rather than the confrontation of armies on the battlefield, destroying the economy and transport, depriving the enemy's military forces of the quiet infrastructure and, therefore, of the ability to conduct military combat.

As for the military-political conflict that the Russian Federation launched against Ukraine, it is marked by the fact that Russia annexed Crimea and occupied the separate territory the territory of eastern Ukraine, in violation of all international norms and legal provisions. The occupation regime on the part of the Russian Federation is taking more and more varied forms and methods, ignoring any warnings of the international democratic community to cease the occupation activities in Ukraine and the Crimea.

The annexation by the Russian Federation of the Autonomous Republic of Crimea and the city of Sevastopol is in fact an armed aggression by Russia aimed at the forcible unlawful rejection of the Crimean Autonomy and Sevastopol from Ukraine, as well as their accession to the Russian Federation as separate entities. Annexation (Latin *annexio* - annexation) is the forcible annexation by a state of all or part of the territory of another state unilaterally. Under international law, annexation is a type of aggression and entails international legal responsibility. Violent annexation of Crimea is not

recognized by the Ukrainian state, the UN General Assembly, the European Parliament, as well as contrary to the decision of the Venice Commission, which is interpreted by the Russian authorities as «return of Crimea to Russia».

In the opinion of the majority of experts, the military conflict that is taking place in Ukraine can be characterized not only as a hybrid conflict, The majority of experts believe that Ukraine's situation can be characterized not only as a hybrid, asymmetric war of the Russian Federation against Ukraine, but also as a war of occupation in violation of all international norms and legal provisions. The occupation regime on the part of the Russian Federation is taking more and more varied forms and methods, ignoring any warnings of the international democratic community to cease the occupation activities in the area of Ukraine.

The military-political conflict in the East of Ukraine significantly aggravated existing problems of both social-political, economic and natural-environmental nature in the region. The social consequences of the military conflict are the most difficult and affect all citizens of Ukraine without exception. War directly threatens people's lives and health, destroys normal living conditions, deprives them of property and sources of income, increases the number of conflicts, impairs access to education and health care systems, and leads to forced migration.

The unprecedented behavior of the great nuclear-weapon state, which refuses to abide by international law and its own commitments and completely overrules the state cordons, has opened the «Pandora's Box» and caused a crushing blow to the entire world order established after the Second World War.

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POPULISM IN MODERN POLITICAL REGIMES

The phenomenon of populism has recently become especially important for different political systems. There is an extremely high concentration of its features in the events that these systems face. These are the results of referendums in the Netherlands to support

the Association Agreement between Ukraine and the EU and Britain's withdrawal from the EU, and Donald Trump's victory in the United States, and Marine Le Pen's campaign rhetoric in France, and much more [8]. These examples demonstrate relevance from a practical point of view. And the wide spread of populism also proves the relevance of its analysis in scientific research.

The phenomenon of populism in the modern sense is characterized quite ambiguously and multidimensionally. An important mission in the formation of ideas about populism was played by the ideas of liberalism, namely: 1) the ideas of freedom (at the level of the individual – citizen – community), the works of F. Bacon, T. Hobbes, J. Locke); 2) the right (as an opportunity to ensure the equality of all citizens and the fulfillment of their obligations); 3) justice (as an economic distribution system, which includes power relations and affects the social status of all citizens); 4) the idea of equality (as a system of opportunities and demands) [5].

In the modern scientific literature, such authors as S. Mygal, D. Vydrin, O. Nechosina, O. Yarosh, I. Pobochy, T. Rad and others have substantiated the term «populism». Separate scientific researches of applied populist technologies were conducted by Ukrainian scientists L. Kochubey, S. Odarych, V. Poltorak, M. Tomenko, V. Bebyk. The ideas of populism in Ukrainian political thought were also studied by M. Demyanenko and M. Rozumny. Some aspects of the phenomenon of populism were covered in O. Stogova and M. Strikha [1].

The variety of approaches to the interpretation of this concept is associated with many factors, primarily with the specifics of its historical development. The appearance of the term «populism» (Latin *populus* – people) is generally identified with the emergence in the second half of the XIX century. in the US mass farming movement. Although the manifestations of populism can be traced back to the time of the Roman Empire, it became the object of scientific research only at the beginning of the last century.

In the everyday sense, populism has acquired a mostly negative meaning and is perceived as something like demagoguery or manipulation of consciousness [7].

If we group definitions by certain species, populism can be defined as:

1) the ideological current that reflects the mass moods, aspirations of the people;

2) a political movement that seeks to gain power for the good of all people, resulting from the reaction of social elements to rapid economic, social, political and cultural changes in order to restore (or adapt) simple traditional forms and values;

3) a certain type of ideology that supports the idea of a strong state with the direct participation of the people in public administration and at the same time takes into account national social traditions and their specific interests;

4) the type of behavior of politicians, the tendency to gain popularity, to determine their socio-political activities, using simple, understandable to the population arguments and suggestions;

5) a set of slogans and actions, as well as forms, methods and technologies used by politicians to gain and deepen support from the masses.

The role of populism has intensified in Europe since the second half of the twentieth century. A well-known researcher of this phenomenon, P. Taggart formulated several factors that contributed to the emergence of populism at the forefront of political life:

1. The formation of «right-wing populism», which manifested itself in the ideologies and activities of the extreme «right-wing» parties that promote anti-immigrant ideas.

2. The collapse of communist regimes in Central and Eastern Europe in the 1990s, which contributed to the marginalization of society and the spread of populist mobilization in those countries.

3. The emergence of signs of a crisis of legitimacy in many liberal democracies. This, in turn, was caused by the crisis of classical parliamentary political parties and the spread of distrust of politicians and elites.

4. The development of European integration, and an even larger process of globalization, which leads to the formation of new forms of policy, new challenges and new aspects of institutional instability [8, p. 65–66].

These factors have retained and even strengthened their importance in the XXI century. According to Ukrainian researcher A. Romaniuk, such processes as:

- Shifting the focus in democratic development from protecting the rights of the majority to guaranteeing the rights of the minority;
- Development and strengthening of forms of direct democracy and mass media, which corresponds to the ideological rhetoric of populism;

- Actualization in opposition to the globalism of appeals to national values and the denial of universal criteria for the development of public life;

- Complicating and bureaucratizing the decision-making process and the political process in general within European nation states.

All of the above leads to non-transparency of government activities, complicates the understanding of the «ordinary citizen» of the essence of the political process, promotes the formation of suspicion and, consequently, leads to interest in «simple, clear» policy [4].

It is important to emphasize that populism – both as a set of political principles and as a significant political movement – was the product of a democratic society (or at least the democratic intentions of individual figures or groups of society, such as public intellectuals or intellectuals). In its early forms, it was the result of the honest intentions and efforts of politicians or other public figures to help ordinary people, sometimes offering perhaps not entirely adequate, simplified methods.

Modern populism as a political trend of the XXI century, rapidly acquires the features of «aggressive expansion», which proves the «political success» of populists in the United States, Eastern and Western Europe, Latin America, Australia, the Arab world, Africa – it significantly changes the landscape of global political provoking or deepening the «erosion» of democracy [10].

Paradoxically, the socio-political reality of the XXI century, on the one hand, has created «comfortable conditions» for modern democracies (modernization of democratic institutions, the latest forms of «democratic transactions», democratic educational projects, etc.); on the other hand, «unfavorable conditions» to which, in addition to globalization challenges, political and socio-economic crises, terrorism, and military conflicts, the phenomenon of modern populism can also be included. Accordingly, special attention needs to be paid to the analysis of the determinants of modern populism, which can be represented as follows:

- 1) representative democracy;
- 2) socio-economic crisis;
- 3) a charismatic leader.

In democratic societies, populism is becoming a powerful trend under certain conditions. Its attractiveness (and aggression) grows rapidly in times of crisis of democracy, because then it serves as a

surrogate for some important democratic qualities lost in the old democracies and not yet acquired by new and weaker democratic regimes [3].

Democracy requires a sense of «our government.» If it is absent, the alienation of ordinary citizens from the elite increases. Modern populism is the result of this growing gap between the promises and the reality of a democratic society.

In established democracies, there were problems with the «overripe» representative system, which failed to respond in time to the challenges of the information age and the decline of class-oriented ideological policy, resulting in an increase in the influence of populists. Populism here is both a consequence and a symptom of the crisis of democracy.

In transitional societies, on the other hand, there are other reasons for populists to come to power. They show an underdeveloped, immature democracy with a number of pathologies, which, on the one hand, cause frustration among the population in the actions of moderate politicians, and on the other - raise people's expectations for a rapid and radical change in the situation with radical populists.

Populist politicians of the «globalization era» openly speculate on «socially acute issues» - poverty, unemployment, terrorism, wars, migrants, etc., provoking radical sentiments in the minds of modern man [6].

It is becoming clear that there is a correlation between «modern populism» and «erosions of democracy» as key risks in modern world politics. In the reality of the XXI century, even states with «stable democratic immunity» (USA, Western Europe) are not protected from the «virus» of modern populism, which leads to the emergence or deepening of «erosions of democracy.» However, it seems obvious that «modern populism» is a «product of the globalization era», and its specific features are due to the «new normality» - the «new reality» inherent in the new society [3].

Modern populism is also characterized by eclecticism and parasitism, in addition to hypertrophied emotionality and irrationality, and is characterized by the mechanical borrowing of popular slogans from other political ideologies. The «liana of populism» especially likes to revolve around the ideas of «social justice» and «national patriotism.»

Of course, it should be borne in mind that the prospects for the development and perception of populism in different countries look

different. Thus, the higher the level of democracy, the less chance there is for the victory of populist politicians, as this is hindered by the maturity and experience of civil society, education, a significant middle class, information openness, and so on. Another «safeguard» for harmful manipulation of public opinion during the election was the strengthening of cybersecurity.

In societies of the transitional type, citizens subconsciously tend to solve existing problems quickly and are not inclined to participate in this process on a daily basis. Therefore, they are more loyal to politicians who promise a better life today. In addition, in such countries there are no powerful «left» parties that actualize social problems and issues of general justice in their programs and activities, so their place is actively taken by populists, for whom social justice is not an ideology but a means of gaining power [2].

The information age with wide manipulative possibilities of mass media, expansion of consumer sentiments of the population, which extends to politics, creates fertile conditions for successful populist activity, but still the current rise of populism around the world can not be explained only by these technological and cultural factors. The reasons for this surge in populism are more complex and involve many socio-economic and political factors [5]. The unsatisfactory state of liberal democracy should also be emphasized: not only neoliberal ideology and politics, but also outdated, often anarchic and dysfunctional institutional mechanisms of representative democracy in general. Their current state is often characterized by terms such as «crisis of liberal democracy», «deficit of democracy» or as a stage of «post-democracy». These characteristics point to the deeper roots and fundamental reasons for the rapid spread of populism in the West, as well as in Southern, Central and Eastern Europe.

Meanwhile, class politics and mass ideological parties are declining for structural reasons. In recent decades, there has been a transition to a new policy model: from a party-oriented ideological model to a «valence» model of so-called competent voting.

In summary, we can identify the reasons for the change in the nature of political processes that have led to the current surge of populism in political systems of different regime orientation:

- Increasing the «separation» of political elites from the people in the context of economic globalization and the dominance of neoliberal individualist approaches to social problems;
- Lack of a sense of «our government» in democracies;

- Distrust of the population to the government, growth of anti-system sentiments;
- «Erosion of democracy», which is manifested in reduced tolerance, contempt for the opposition, neglect of freedom of speech, undermining the official institutions of democracy, the devaluation of informal values that underlie it;
- Endless promises of politicians, emphasis on acute social problems;
- Blurring the line between established parties that do not keep their promises and new actors who are just beginning to aspire to high political positions and express their bold, populist assurances;
- The fact that modern politicians look at politics as a sport and compete to win, not to solve problems;
- Too critical position of the media;
- Excessive mediation of political space: there are too many pragmatic, even cynical mediators working between people and political actors; their activities are aimed at meeting their own needs and requests of their customers, not the people;
- Decline of classical political parties together with ideologically justified division of the political spectrum into «right» and «left» political forces. In particular, the weakening of the positions of the «left» political forces, which also strengthens the sense of demarcation between the top and bottom layers of the socio-political pyramid;
- Cessation of the existence or weakening of the mechanism of «political swing» - an alternative coming to power of political parties, opposing each other, representing the interests of different social groups and classes, which smoothed the conflict between the interests of rulers and people.
- New information opportunities used in manipulative technologies.

A study of the history of the emergence and development of the term and phenomenon of populism shows that from the emergence of the definition of populism in the XIX century in the United States to the present - the term has come a long way and transformed many new features [9].

After examining the ideological, social and other factors influencing populism, and identifying the characteristics of populists to whom they appeal in their rhetoric and actions, we can conclude that they are common today and among democracies, and among

authoritarian, and among «Young» democracies, and even among the established [2].

It is becoming clear that there is a correlation between «modern populism» and «erosions of democracy» as key risks in modern world politics. In the reality of the XXI century, even states with «stable democratic immunity» (USA, Western Europe) are not protected from the «virus» of modern populism, which leads to the emergence or deepening of «erosions of democracy.»

However, only established democracies have the opportunity to confront it as a dangerous political phenomenon that can destabilize the system. Because the higher the level of democracy, the less likely it is for populist politicians to win, as this is hampered by the maturity and experience of civil society, the education of the population, the presence of a significant middle class, information openness, and so on. Another «safeguard» for harmful manipulation of public opinion during the election was the strengthening of cybersecurity. All this clearly demonstrates that in the presence of established democratic practices, society can successfully resist populism [4].

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**DELIBERATIVE DEMOCRACY AS A CHALLENGE OF CIVIL
SOCIETY**

Modern political science focuses on finding effective mechanisms to implement the basic democratic principle – people. In the second half of the twentieth century Scientists have detected a number of concepts of democracy of «participant» type, namely the concept of advisory (deliberative) democracy, which is designed to complement the representative system with the tools of direct interaction of citizens, as well as their unions with state authorities.

Deliberation fueled as a certain slowness and leisurely, weighing and learning the causes of «for» and «against» choice, besides, it's quite careful discussion and expertise [Dictionary. Retrieved from <https://www.merriam-webster.com/dictionary/deliberation>]. Based on political science, an important ingredient appeared Democratic theory – «deliberative democracy». The predecessor of the deliberative democracy model is John Dewey, who interpreted democracy not only as dominating the majority position, but drew attention to the ways to achieve power by the majority. In accordance with its principles, the importance and importance of public discussions and debates in which different social communities find agreement among themselves.

Confronted by a leading democratic practice where voting fueled an important and core element of democratic processes (electoral democracy), deliberative democracy supporters assure that true legitimacy of public decisions can arise only through their prior comprehensive discussion, openness, and tolerance for another opinion, readiness adjust the original position if «better arguments» are found during the discussion than those adopted earlier [Kravchenko Yu. F. (2003) Problema deliberytyvnoi demokratii. Visnyk Kharkivskoho natsionalnoho universytetu vnutrishnikh sprav. Vyp. 24. Retrieved from http://nbuv.gov.ua/UJRN/VKhnus_2003_24_26].

In accordance with the basic principles and regulations of deliberative democracy, the widest participation of all interested people in solving those or those socially significant issues. Open public discourse fueled as a necessarily universal procedure that directs all important power decisions and actions. It seems that the special regime of existence of power in society, the main condition of which is permanent, open, public dialogue. This dialogue talks publicly about issues, resulting in it as one of the key institutions of democratic governance, overall power in society, and making all community-important decisions.

For deliberative democracy, there is a combination of elements of representative and direct democracy and democracy of participation. Deliberative democracy is not opposed to traditional democratic institutions, besides not replacing representative institutions, as well as direct expression of citizens.

Although the Ukrainian law does not use the term «deliberative democracy», the existing municipal legal regulation creates an appropriate regulatory framework for the implementation and use of relevant social practices. Tools of deliberative democracy are quite important in implementing decentralization policies, the main element of which uniting territorial communities on a voluntary basis.

The link between the internal processes that occur within civil society and the process of transformation of the political system is obvious. On the one hand, the acquisition of new qualitative signs of civil society institutions has an impact on the overall process of democratization of the political system. On the other hand, the democratic transformation of the political system opens up new borders and opportunities for rapid development and institutionalization of civil society [Matiichyk A. V. (2016) Samoorhanizatsiia hromadianskoho suspilstva yak chynnyk

demokratychnoi modernizatsii politychnoi systemy Ukrainy. Retrieved from https://www.lnu.edu.ua/wp-content/uploads/2017/01/dis_matiychyk.pdf].

So deliberative democracy can solve the crisis of modern democracy in two ways: first, citizen participation in governance is being expanded, appropriate format of discussion on socially significant issues and procedures for impacting decisions by state institutions and local governments. As a result, it overcomes the illegal concentration of power in the hands of politicians and returns the true meaning of democracy. Secondly, a well-organized discussion democratic discourse could be an anti-poison against manipulative public communication technologies. These mechanisms, thanks to their characteristics, have a significant impact on the development of civil society.

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EU-UKRAINE ASSOCIATION AGREEMENT REVISION: STEP FORWARD OR BACKWARDS?

EU-Ukraine Association agreement was signed on March 2014 (political part) and on June 2014 (economical part). In accordance with the established procedure, the agreement entered into force on September 1, 2017. Five years later, after its implementation the Association should be revised. Ukraine scheduled it on 2021.

The Ukraine's agreement implementation success is a very uneven. On the one hand Ukraine demonstrates the high level of the commitments fulfillment in the fields of political dialogue, national security and defense (89%); justice, liberties and human rights (85%); humanitarian policy (84%). On the other hand there are dubious achievements in spheres of financial cooperation and fighting against corruption (24%); transport and infrastructure (35%); and financial sector (36%).

Association revision is a very important indicator of EU-Ukraine cooperation perspective. Lately, EU institutions' messages to Ukraine authorities were very ambiguous. The European Parliament in its resolution strongly criticizes the low association implementation

resultativeness and soci-political and economic situation in the state in general.

The EU Commissioner for Neighbourhood and Enlargement Oliver Varhelui supports the idea that the EU-Ukraine Association Agreement revision isn't timely now. However, it is significant that Europe is ready to discuss Ukraine's proposal.

EU-Ukraine Association Agreement revision depends on several factors:

- Political factors. The Association Agreement was signed between European Union and Ukraine under the condition of Ukrainians increased attention to the European integration processes, the Revolution of Dignity, the escalation of the conflict in Donbass and the annexation of Crimea by the Russian Federation. At that time, the agreement was a symbol of European support to Ukraine. But now situation is changed and Europe won't be so propitious to Ukraine;

- Economic factors. The European Union continues lobbying for favorable issues: the free timber export, some aspects of the free land market functioning, and so on;

- COVID-factors. Confronting the pandemic threat is one of the main issues on the European agenda. EU institutions try to save the European principles' and values' viability and not to lose the Schengen Area (as a common space of existence). As a result, these negatively affect the systemic nature of the EU's foreign policy: 1) the issue of expanding borders; 2) cooperation with associate members; 3) support of associated states etc.

The review of EU-Ukraine Association Agreement is a test of Ukrainian authorities' ability to work in the new conditions and to defend the national interests in relations with international partners. Ukrainian government should carefully elaborate arguments in favor the agreement updating. Ukraine needs to save the achievements of political part of agreement and enlarge on economic cooperation opportunities. By the way, Ukrainian authorities should consolidate pro-Ukrainian EU-member states to simplify the process of Association Agreement revision. The balance of Ukraine's and the EU countries' interests must be ensured, taking into account the economic and resource capacity of the parties.

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ISSUE OF THE IMPACT OF DECENTRALIZATION OF POWER ON THE CONSIDERATION BY COMMERCIAL COURTS OF DISPUTES CONCERNING THE EXTENSION OF THE LAND LEASE AGREEMENT

Decentralization of power is the latest factor in the political movement, however, it does not affect relations related to the lease of communal land, as well as the consideration by commercial courts of disputes concerning the extension of the land lease agreement.

Whereas the Law of Ukraine «On Land Lease», in particular, Article 33 stipulates that a lessee who intends to exercise the preemptive right to enter into a land lease agreement for a new term must notify the landlord before the expiration of the land lease agreement, established by this agreement, but not later than one month before the expiration of the land lease agreement.

That is, the legislator has set a deadline by which the tenant is obliged to notify the intention to exercise the preemptive right to enter into a land lease agreement for a new term: no later than one month before the expiration of the land lease agreement.

This norm also stipulates that the application may be made within the term specified in the contract, however, in any case not later than one month before the expiration of the term of the land lease agreement.

However, the question arises whether the right to extend (conclude for a new term) the contract is subject to judicial protection, if the tenant made such a statement long before the expiration of the contract and not within the period prescribed by the contract.

Thus, in accordance with parts 1, 6, 9 of Art. 93 of the Land Code of Ukraine, the right to lease land - is based on the contract term paid possession and use of land required by the lessee to conduct

business and other activities. The leased land plot or its part may, with the consent of the lessor, be transferred by the lessee to the possession and use of another person (sublease). Relations related to land lease are regulated by law.

According to Art. 13 of the Law of Ukraine «On Land Lease», a land lease agreement is an agreement under which the landlord is obliged to transfer the land plot to the tenant for possession and use for a certain period, and the tenant is obliged to use the land plot in accordance with the contract and requirements land legislation.

Article 14 of the Law stipulates that a land lease agreement is concluded in writing and may be notarized at the request of one of the parties. The standard form of the land lease agreement is approved by the Cabinet of Ministers of Ukraine.

According to the prescriptions of Part 2 of Art. 4 of the Law, landlords of land plots in communal ownership are village, settlement, city councils within the powers defined by law.

According to Art. 8 of the Law of Ukraine «On Voluntary Association of Territorial Communities» in case of unification of all territorial communities of one district into one united territorial community all property of common property of territorial communities of such district is communal property of the united territorial community, and related to such property rights and responsibilities belong to the united territorial community from the date of taking office by the village, settlement, city council elected by such united territorial community.

That is, neither the Law nor the Model Agreement defines the initial term from which the lessee may apply for a new term of the contract. At the same time, there are no reservations or restrictions in this regard.

From the above it can be concluded that if the tenant applied to the landlord (united territorial community) with a request to renew (conclude for a new term) the land lease agreement at any time, but not later than one month before the expiration of the land lease agreement, attaching a draft supplementary agreement, and the landlord (united territorial community) violated the deadline for consideration of the application (one month), the tenant has legal grounds to protect his right in court and such a right is exercised by filing a lawsuit for recognition of an additional agreement to the lease on the extension of its term of imprisonment. Therefore, we conclude that the decentralization of power does not affect the relations related to the lease of communal land, as well as the consideration

by commercial courts of disputes concerning the extension of the land lease agreement.

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DELIBERATIVE DEMOCRACY DURING COVID-19 PERIOD

Due to world pandemic and COVID-19 times, we were forced by staying at home for some time. This time period brought us a lot of challenges like how we will get back from the lockdown, how to reanimate medium and small business enterprises, how to deal with political issues that became into new formats; how to handle the economic crisis, etc.

«Involve» organization is the UK public participation charity that takes care about development and support of new ways on involving people in the policy decision-making. While coronavirus changing and affecting the world, «Involve» conducted already three network meetings, where they considered questions related to planning and running deliberative processes online, as well as other wider implications for deliberative democracy we should take into account.

Since the main purpose of the deliberative democracy is to put people in the heart of decision making, the following key aspects we should follow-up:

- 1) Put the most efforts in regards of variety citizens inclusion in online deliberative democracy processes;
- 2) Keep engaged civil society online;
- 3) Permanently maintain standard rules of conducting deliberative processes in order not to revert to the typical qualitative researches.

Meanwhile, Machael Neblo – a well-known professor of political science and director of the Institute for Democratic Engagement Accountability at the Ohio State University, is continuing testing his online idea of «deliberative town halls» with focus on public health messages. The primarily idea of the deliberative town halls was to conduct online discussion among representatives and randomly selected electors. Such halls are considering for the designated

discussion of a single issue in details, avoiding scripted talking points.

Using of such practices confirms that the world is on the transformational stage and we should keep get along with new online tools of engagement and integration, in particular, using such as post-its, flip-charts for zoom, etc.

Pandemic situation also influenced on the format of the 3rd Citizen Engagement and Deliberative Democracy Festival that was held online dated 6-12 December, 2021. EU policy, as well as President Ursula von der Leyen' political priority established at «a new push for European democracy» with a commitment to «strengthen the links between people, nations and institutions». In this regards, this festival is considering as a timely key moment for the European Commission to continue advancing the talk (about mainstreaming citizen engagement and deliberation in policy matters in the Commission).

To summarize, we should emphasize that our world is rapidly changing and the challenges around the COVID-19 pandemic, climate change and digitalization have shown us that we must find new solutions and comprehensive approaches in supporting the extensive participatory and deliberative democratic initiative.

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**POLITICAL VIOLENCE: CONCEPTUAL AND CATEGORY
ASPECT**

Given the logic of the formation and action of political violence that occurs during a political conflict, which in turn is caused by opposing political interests, I suppose it appropriate to consider the conceptual and categorical component of the study through the following parallel: «political interest» - «political conflict» - «political violence». This terminological triad is the main axis and support for the study of the scientific foundations of political violence. It is necessary to revise some author's approaches to their interpretation.

Political interest can be defined as the attitude of a person, social group to any political influences, processes, political activities, based on their worldview principles, beliefs, guidelines, is an internal source of political behavior that encourages people to set political goals and implement specific political actions aimed at achieving them (Radchenko, L. 2012. Political interests: concepts, functions, typology. State and Law, Vol. 56: 602).

According to K. Starostenko, political interests act as a basis for theoretical and practical activities in the field of politics, serve the formation of relevant political and legal systems, economies, relations in society and interstate relations (Starostenko, K. 2010. Political interests in the context of political diversity in the Russian Federation. Bulletin of I. Kant Baltic Federal University. Series: Humanities and Social Sciences, Vol. 6: 1).

From all the above mentioned definitions, a clear summary is formed that the political interest is caused by socio-political needs, is formalized in a specific political goal, is a motivation for political action, is multi-subject (mainly interest groups) and in case of difficulties in the implementation (confrontation of different political interests) can lead to political conflict.

I. Fedirko interprets political conflict as a clash, confrontation of political actors due to the opposite of their political interests, values, goals and intentions, as a kind and result of conflict behavior of parties (groups, states, individuals) seeking redistribution of power and resources (Fedirko, I. 2005. Socio-political conflicts as an object of study. Philosophy. Politology, Vol. 73–75: 63).

H. Zhekalo defines political conflict as one of the types of social conflict, which is characterized by a clash of opposing goals and aspirations, which are confronted about power, power relations in the political environment and affect the interests of a large number of people (Zhekalo, H. 2015. The nature and essence of the political conflict. Grani, Vol. 3 (119): 46).

Thus, a political conflict is a clash of socio-political actors due to the confrontation of their political interests. The unfolding of political conflict in the research literature is usually called political struggle. Despite type variability, political conflict has two main modes of implementation: peaceful and aggressive. Peaceful deployment involves the tolerant treatment of subjects, the negotiation and the search for a compromise solution to the conflict. An aggressive way means a tough stance of each of the subjects of confrontation,

refusal of constructive dialogue, struggle for the ultimate goal at any cost. In fact, within the latter method, political violence is often used.

A. Kugai proposes the following definition of political violence: suppression or coercive restriction of free will of a social subject, due to the actions of social forces, which seek political power, exercise it, assert a certain socio-political ideal (Kugai, A. The nature of political violence and its role in the modern world. Synopsis: 13).

S. Kuzina understands political violence as a way of institutionalization of social relations, in which some individuals or groups of people by various means of external coercion and manipulation subordinate the consciousness, will, abilities, productive forces, property and freedom of others to seize power, its maintenance and functioning (Kuzina, S. Political Violence: Nature, Manifestation and Dynamics in a Globalizing World. Synopsis: 3).

Thus, political violence is the physical and / or psychological pressure of one political actor (actors) on another (others) in order to realize one's own political will in the form of achieving a specific political goal, which can be both idealistic and materialistic.

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**COMPENSATORY GOVERNANCE» AS A NEW TYPE OF
MANAGEMENT IN THE COVID-ERA**

On March 11, 2020, the World Health Organization announced the beginning of the COVID-19 pandemic. At the time of the pandemic proclamation, more than 118 thousand cases of the disease in the world were confirmed, nowadays – there are 128,421,931 (of which 2,807,094 are fatal). And at the moment there's no end in sight of the global epidemic process (COVID-19 Dashboard by the Center for Systems Science and Engineering (CSSE) at Johns Hopkins University (JHU), 2021).

There is no doubt that the coronavirus pandemic has radically changed the citizens' lives in all countries of the world. First of all, we are talking about changes in the field of rights, freedoms and duties of a man and a citizen. Due to the introduction of various «severity» quarantine restrictions, lockdowns and others mechanisms of

coronavirus infection restrictions, the rights and freedoms of citizens were significantly limited. Restriction of the rights and freedoms of a man and a citizen during pandemic, paradoxically, is a problem not only of countries with stable democratic traditions and practices, but also for states with authoritarian and totalitarian political regimes. Undoubtedly, this problem has become more sensitive for the states of the first group.

Such step was caused, on the one hand, by the unpreparedness of national governments of the vast majority of states to respond in a time and adequate manner to the new global threat, on the other – the ineffectiveness of modern governance models. The «fast food» of the modern public administration system can propose (in the vast essence) only two systematic tools in confrontation with COVID-19: 1) human activity restrictions (in the form of quarantine) and 2) massive infusion of financial resources in all spheres of in of human life (like the «crutch» to the current system of public administration). This eventually led to a decline in GDP growth and an increase in the external debt of the vast majority of the states.

Regardless of the functional characteristics of the organization of state power, the pandemic has become a kind of tool for verifying modern management models. And the main question is who will be the first to propose a new competitive model of government management in the global turbulence conditions.

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THE POLITICAL MODEL OF SINGAPORE AS AN EXAMPLE OF NON-WESTERN DEMOCRACY

The breakthrough of Singapore from the third world countries to the number of the most developed countries in the world, accomplished in a very short period of time, cannot but arouse admiration. At the moment, the political and economic model of Singapore is of great interest to Fiji and Sri Lanka, which are related to Singapore's multinationality, insular position, and common colonial past. China is looking in Singapore for ideas for its future political transformation.

A study by Knight Frank and Citi Private Wealth found that Singapore ranks first in the world in terms of GDP per capita. It is assumed that this position will be held until 2050. The state of Singapore begins its history in 1965 after leaving the Malay Federation. At that time, Singapore faced many problems, ranging from ethnic conflicts to an underdeveloped economy. To improve their situation, the population of the island made a deal with the state: economic prosperity and social security in exchange for limiting their rights. The authoritarian style of government guaranteed stability in the economy, stability of the political system, resolution of interethnic conflicts, and social order. Until now, these phenomena persist. For example, according to one of the international ratings of political stability, Singapore has 9.5 points out of the maximum 10 possible [Lührmann, Anna, and Staffan I. Lindberg. «A Third Wave of Autocratization is Here: What is New About It?» *Democratization* 26 (2019): 1095–1113].

Singapore, located at the crossroads of seas and continents, bears the imprints of many cultures. The Singapore Constitution absorbed the traditions of English parliamentarianism. It is a parliamentary republic. The President performs representative functions, has the right to veto the adoption of legislative acts, the dissolution of parliament and a number of other decisions. Parliament is unicameral. The executive power belongs to the Cabinet of Ministers headed by the Prime Minister. The 1965

Constitution has survived with some amendments to this day. The mechanism for making changes to it is very strict. If it is necessary to amend the constitution, the consent of more than 2/3 of the votes of parliament is required. If the changes concern fundamental rights and freedoms or the foundations of the state, then it is necessary to hold a popular referendum and get more than 2/3 of the votes of Singaporeans. Thus, the inviolability of the political system remains.

Although Singapore follows the UK parliamentary democracy model, the island's political system is effectively a one-party «democracy». The People's Action Party has never received less than 60% of the vote in an election.

The legitimacy of the ruling party is ensured by colossal economic successes. This factor is one of the most important. The course, conducted by the People's Action Party for about half a century, has led the country to brilliant achievements in science, economics, and social policy. Economic success is explained using the so-called «Asian values» concept. It is believed that the culture and traditions associated with Confucianism, the cult of labor, allowed Singapore to achieve economic prosperity [Glasius, Marlies. «What Authoritarianism is ... and is not: A Practice Perspective.» *International Affairs* 94 (2018): 515–533].

More than 50% of the population belongs to the middle class, that is, they have an income above \$ 5,000 per month and are well educated.

The phenomenon of the city-state is also manifested here: there is no political niche for new parties, the circle of political decision-making is very narrow. The ruling party has made significant progress in the fight against corruption. All decisions made by the government are as transparent as possible.

The great political weight of the People's Action Party and its special practical attitude to solving problems make Singaporeans of Chinese origin believe that only this party can defend their interests, and the Malays think that it alone can suppress the chauvinism of the Chinese diaspora.

Due to the reasons stated above, Singapore manages to pursue policies that in other countries would cause discontent and resistance of the population: admitting a large number of migrants, exclusively paid medicine, fighting the economic recession by reducing or eliminating taxation from company owners. Government decisions are based on economic expediency and are not the result of political struggle. We can say that this political system is the most

effective for the people of Singapore [Bell D.A. Beyond Liberal Democracy. Political Thinking for an East Asian Context. Princeton: Princeton University Press (2006), p. 153-179].

In the words of Francis Fukuyama, the soft authoritarianism of countries like Singapore is a potential rival to liberal democracy. The model of soft authoritarianism becomes even more attractive for Asian countries if we take into account the experience of the Philippines and Indonesia, which embraced Western democratic attitudes and became mired in political squabbles, while Singapore, skillfully combining authoritarian methods of government with a free market, became a first world country.

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LEGALISATION OF GAMBLING IN UKRAINE AS A SOCIAL AND POLITICAL PROBLEM

Firstly, presidential elections have influenced the discourse around the issue of gambling and its subsequent ban in 2009. The Then-Prime Minister Yulia Tymoshenko has championed a swift campaign for the law on gambling ban, that was initiated after disastrous case of fire that took place in Dnipropetrovsk's slot machine hall 'Metro Jackpot' on 7th of May, 2009, resulting in 9 people dead and 11 seriously wounded. Days after Ministry of Finance of Ukraine temporarily suspended the licenses of all gambling operators in the country until the comprehensive check [1]. Then it took an unusually swift period of time for the Parliament to approve the final version of legislative ban on gambling business, which took form of law № 1334-VI on Ban of Gambling Business Ukraine [2]. This law was swift, but rather uncontested exercise for Ukrainian political system as first it was signed by the President Yushchenko, but then unsuccessfully vetoed due to "inconsistences and the loss of more than 200 000 working places" [3], and finally became binding in June 23, 2020 [4]. The Explanatory note on the law has stated that "the cities with population of 500 000 people have 5% rate of gambling addiction, while no less then 75% of all slot

parlors are students and school children, and every 4th of those who lost in a game think about a suicide" [ibid].

Thus, negative social consequences were discursively stated by conservative political forces (authors of the Law were MPs Grigory Smitiukh (Part of Regions) and Valery Pysarenko (Block of Yulia Tymoshenko)) against rational economic consideration and a call to revise preexisting regulations – the counter bid of liberal political axis (mostly by Block Our Ukraine – People's Self Defence, Block of Lytvyn and others) championed by President Yushchenko.

As a matter of fact, this ban has seriously influenced electoral ratings of future presidential candidates: while Yanukovich and Tymoshenko were two main conservative leaders of the upcoming presidential race (19,5% and 18% respectively), their closest liberal counterpart Yatseniuk had twice as less support (9,6%), and acting president Yushchenko got only 1,2% of supporters according to the Kyiv International Institute of Sociology report that was undertaken right after the Law on gambling ban was voted by the Parliament – May 21-31, 2009 [5]. This fact points to understanding that gambling ban was used as a technology of maximizing electoral support and takeover of undecided electorate from liberal milieu. By being effective at first measure (KIIS report came just on time) – it also predestined the gambling business in Ukraine to become a clandestine pariah, the object of populist political manipulations privatized mainly by Yulia Tymoshenko [6], and an easy way to gain electoral support -- not just for coming years, but for over a decade.

Second very important (geo)political aspect of gambling ban Ukraine was due to conceptual choice of Russian Federation to impose a ban on gambling in its territory with the exemption of 4 special gambling zones [7]. Since 2006 on Russia distinguished oneself from liberally minded world against gambling: it banning it, partially dismissed economic rationality behind gambling, and thus became illiberal territory for gambling. It is stated that in the next 2,5 years about 32 billions of USD have shifted from Russian gambling market to Ukrainian [8], and offered a safe haven for those companies that couldn't operate neither in Russia due to the ban, nor in Belarus due to harsh law enforcement and tax oversight. Thus, The Then-Prime Minister Tymoshenko and supporting policy makers also had geopolitical considerations in mind while banning this type of business.

Thirdly, there are political preconditions for legalization of gambling business Ukraine that took place in 2020 [9]. President

Zelensky has won a landslide victory with the promise of unshadowing the economy and anticorruption, which is why, following pure economic considerations, he took the initiative to open two large markets that were remaining in shadow: land and gambling. While both reforms proved to be very problematic for public perception, they also were central to political programs of both Yulia Tymoshenko and Zelensky – two rivals. Thus, legalization was a result of political process that was championed by political force that came with ‘rationalizing’ assignment from Ukrainians, and manifested itself as opposite to one of the main opposition political forces.

As to the social angle of the problem, gambling can be approached between two main models: as the unknown phenomena that poses a threat to society (or religious belief) and should be controlled by effective ban; or as a part of an economy that can be effectively managed by the government, including overcoming negative social effects. By implementing the law on gambling, Ukrainian policymakers have laid the foundation for social policy in this area, too. This includes both creating additional resources for the financing of social needs connected to gambling and creating the framework for social security in areas exposed to possible negative effects of gambling: age of access to gambling set as 21 y.o., identification of player, registry of gambling addicts, restrictions on advertisement and marketing, restrictions on location of gambling venue and so on.

All in all, legalization of gambling in Ukraine poses unique example of an issue that in just 12 years went through the full cycle of possible understanding by any western society – from neglect of an early market to swift and full ban due to political considerations of then-acting political elite – and to rationalizing the area due to economic considerations. While social angle of the problem is an important part of it, the political one seems to be an overarching for Ukrainian politics: apart from demonstrating the will of the government to manage the industry, impose control on it, extract taxes and revenues – the problem also showed the importance of unshadowing the economy, decreasing corruption and crime.

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Section 14

«PUBLIC ADMINISTRATION»

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PROBLEMS OF IMPLEMENTATION OF THE PREFECT'S INSTITUTE IN UKRAINE

During the recent events in Ukraine, in order to strengthen the constitutional and legal foundations of local self-government and increase the efficiency of the local self-government system, which will provide optimal conditions for human rights and freedoms at the community, district, region, the President of Ukraine reformed decentralization. to the Verkhovna Rada of Ukraine of the new draft Law «On Amendments to the Constitution of Ukraine (concerning decentralization of power in Ukraine)» 2598 of December 13, 2019.

The relevance of this topic is as follows: the process of decentralization reform in Ukraine is important for people, first of all, to get effective results from the changes proposed by the President, but some developed provisions of the Constitution of Ukraine contain contradictions and raise many questions. reforms need to be improved.

Thus, one of the steps of the reform was the introduction of the institution of prefect, the main purpose of which was to create effective supervision over the constitutionality and legality of decisions of local governments. However, the provisions contained in Bill №2598 governing the status of the prefect have a number of shortcomings. First, both the President and the prefect have the right to suspend acts of local governments in case of their inconsistency with the Constitution and laws of Ukraine, while there is no specification in which cases these acts are suspended by the President and in which by the prefect. Giving such powers to both entities without specifying the conditions can lead to the usurpation of power. It is known that after reading the text of the Bill, some city, town, village and heads of united territorial communities, as well as

experts on decentralization of power and local self-government appealed to the President of Ukraine to significantly revise the bill. The initiators of the appeal believe that the «institution of» prefects «proposed in this form is an instrument of political pressure on local government by the President and his office.

Secondly, there is no distinction between the status of the prefect of the region and the prefect of the district, as a result of which there may be a problem in the distribution of supervision and control over acts of local self-government and separately from acts of local self-government.

The attempt to introduce the institution of prefect is not entirely new for Ukraine, because back in 2015 during the reign of former President of Ukraine Poroshenko, to monitor compliance with the Constitution and laws, this institute was introduced in the draft law «On Amendments to the Constitution of Ukraine») «№ 2217a dated 01.07.2015, the proposed changes in this draft Law were in line with European and international standards, the comments and conclusions of the Venice Commission were taken into account. As this law also had many critical remarks from experts, members of the public on the lack of form and procedure for the prefects to exercise their supervisory powers, there was a need to create a special profile law to address this issue. Thus, on August 26, 2015, the working group prepared a draft Law «On Prefects», which defined the organization, powers and procedures of prefects. The project also proposed options for the prefect's authority to oversee local government acts. In accordance with paragraph 8 of Article 18 of this project, «the prefect supervises the acts of local governments:

- regulatory nature - in full;
- individual character - only in the presence of relevant complaints of legal entities and individuals.

In item 9 of Article 18 of the Project the following variant was offered, - the prefect by the order stops in whole or in part:

1) validity of acts of local self-government authorities of individual character - not later than on the 7th day after receipt of the relevant complaint of legal entities or individuals;

2) the effect of acts of local self-government authorities of a normative nature - not later than on the 30th day after the entry into force of the relevant act [4].

It is important that the Representative of the state has no right to cancel or change the acts of local governments. This right is granted exclusively to the court.

In contrast to the French experience, the Draft Law «On Amendments to the Constitution of Ukraine (concerning the decentralization of power in Ukraine)» of №2598 of 13 December 2019 provides that in accordance with paragraph 4 of Art. 119 of this Draft, the Prefect submits to the President of Ukraine a motion to suspend an act adopted by the council, community leader, district, regional council that does not comply with the Constitution of Ukraine and threatens to violate state sovereignty, territorial integrity or national security [1]. At the same time, part 2 of Article 144 states that «the effect of acts of authorities and officials of local self-government on the grounds of their inconsistency with the Constitution or laws of Ukraine is stopped by the prefect with a simultaneous appeal to the court» [1]. That is, there is a discrepancy under which conditions the prefect applies to the court and when he submits a petition to the President of Ukraine. However, in the light of the French experience, the President should not interfere in the competence of the prefects at all, as this could lead to increased pressure on local governments.

Therefore, given the above, it is necessary at the legislative level: first, to differentiate the status of prefects of oblasts and prefects of districts in order to determine their separate powers at the oblast and district levels, including powers to suspend local government acts.

Secondly, to exclude item 4 of Art. 119 of the Draft Law «On Amendments to the Constitution of Ukraine (on decentralization of power in Ukraine)» 2598 of December 13, 2019, and give this power only to the prefect as it is provided for in Part 2 of Article 144 of the Draft Law.

Third, it is necessary to develop a special profile law that would specify the organization, powers and procedures of the prefects.

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DIGITALIZATION AS A BASIS FOR SUCCESSFUL DECENTRALIZATION OF POWER

After the local elections on October 25, 2020, the reform of the administrative-territorial system is considered to be virtually

complete. On July 17, 2020, the Verkhovna Rada of Ukraine adopted a resolution «On the formation and liquidation of districts», reducing the number of districts from 490 to 136. The exceptions were Donetsk and Luhansk regions. However, the completion of the territorial division was actually completed artificially. That is why this reform cannot be considered fully completed and successful. It needs further refinement, which should be based on our national characteristics and relevant foreign experience.

Digitalization process could significantly strengthen the results of decentralization reform, reducing the existing problems, through the introduction of new technologies in the provision of administrative services, and stimulate innovation and economic development of regions, attracting the attention of business and potential investors. However, technical development, in turn, faces a number of difficulties. In addition to the insufficient financial and technical base, the issue of staffing needs special attention. Effective implementation of digitalization necessitates the development of new competencies, which, unfortunately, are currently available to only a small percentage of professionals.

Digitalization today is one of the most effective factors in reducing the gap between access to modern rural and urban opportunities. Thus, in the conditions of total urbanization and «backwardness» of all services available in villages and settlements, decentralization and digitalization create an excellent basis for the revival of rural areas and, in the long run, the agricultural sector of Ukraine. In the future, we can talk about the prospects for economic development of rural areas, a partial solution to the problem of aging of the rural population and urban overpopulation through active deurbanization. However, this requires effective implementation of reforms and their further support, which cannot be done in the absence of qualified personnel.

Nowadays, there is a growing need to fill local governments and local authorities with managerial people who are endowed with the appropriate skills and can work effectively with the updated tools offered by digitalization. One of the «litmus tests» of the success of decentralization is the availability of public services for OTG residents. Accordingly, the introduction of electronic provision of most public services, which was formed and is currently developing in the framework of digitalization, directly affects the quality of decentralization reform. The main problem here is the personnel

issue, because such a combination of reform and technical progress necessitates a number of competencies.

So, today we can talk about the presence of significant prospects for regional development, local self-government and the unloading of central government, which is possible provided that a number of shortcomings of the existing system are corrected.

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CAREER OF THE STAFF AFTER HIS SELECTION FOR THE CIVIL SERVICE

During analyzing the system of public administration and ways to improve its efficiency, it is necessary to pay attention to the selection of staff for positions within it, as the main tool for sending people to this system, who actually provide its work. However, it should be understood that the selection of relevant personnel does not end in full immediately after their appointment to positions, there are certain related processes that are implemented in general, even after this limit. One such category is the career of staff after their recruitment to the civil service.

First of all, when considering this issue, there is a need to establish clear boundaries for the career of personnel in positions in public administration as a term.

It is should be to pay attention to the existence of any career of the staff, including the career of the staff in positions in public administration in the form of many varieties. When beginning an analysis of this area, the focus of research should immediately be on the types of professional and job careers. The first is quite possible to determine due to the tendency to increase specialization and the degree of professional knowledge and skills of a particular employee. Also, this should lead to an increase in the level of irreplaceability and recognition of the employee within the professional boundaries of any organization, including the state administration. However, if a professional career actually demonstrates a qualitative growth of certain staff, then the job is defined through a quantitative one. Transformations of the status of a certain person in the pyramid of

positions both in the manifestation of promotions «vertically» and in the manifestation of changes in activity at the same level «horizontally» - these are the characteristics of the job type of career in public administration.

Speed careers are determined by the variation in career growth with great intensity. Its duration is about 2-3 times shorter than a normal career. This is reflected in the rapid movement of a certain employee up the ranks of the hierarchy of positions, the average term of retention for one position here is not 3-5 years as in the previous version, and 1-3. In most cases, passing through a high-speed career in public administration structures for its existence and functioning in an effective state is typical for either highly competent employees with special qualities and talents, or for employees with shadow connections within them according to destructive development trends. structures. Of particular interest in the space of analysis of career types of personnel in civil service positions after his selection, there is the landing career selected within the classification by the duration

A slow career is manifested in a very long-term consolidation of a person only in a certain civil service position, on average 1.5 - 2 times more than the term of a normal career, but maybe more.

If it is possible to implement a career, it is advisable to separate potential and real career. The classification of a career into typical, stable, and intermittent is based on the introduction of the criterion of the nature of implementation. And the corresponding variations to some extent correlated with the list of career positions in positions within all organizations and public administration institutions in terms of duration. The corresponding sequence is unfolded as follows:

- awareness of the value of professional experience as the most important national heritage, as the most valuable capital of any organization.

- high status of the personnel service of the organization. This is especially necessary now in state and municipal authorities, as their status does not correspond to the scope of tasks and responsibilities.

- creation of a system of public control over the use of professional experience of civil and municipal employees, a mechanism for protecting society from unprofessionalism in public administration. Society has the right to know who is on its behalf and whom it is hiring for itself (society).

- creating an optimal career environment and career space.

Thus, The presence of a well-thought-out and scientifically sound job structure of public authorities is a necessary condition and the most important factor in the implementation of career management technology. Finally, it should be noted that it is important in this process to focus on taking into account and meeting the diverse needs of relevant employees.

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**ACTUAL QUESTIONS OF REFORMING THE OMBUDSMAN
INSTITUTION IN UKRAINE**

The institution of the Ombudsman in Ukraine was formed on the basis of Western European democratic values of the rule of law and has been functioning since 1998.

The main function of the institute of Parliament Commissioner of Ukraine for Human Rights is to control the activities of executive and other public authorities in respect of human and civil rights and freedoms. The status and basic principles of the Ukrainian Ombudsman's activity are enshrined in the Constitution of Ukraine and the Law of Ukraine «On the Parliament Commissioner for Human Rights».

Ombudsman's institutions in Ukraine are characterized by a «strong» model. This is determined by the following: the Parliament Commissioner for Human Rights under Art. 55, 85, 101 of the Constitution of Ukraine is endowed with a special status; it is an independent body from other bodies of state power and local self-government bodies and institutions; at the national level, the Ombudsman exists as the sole human rights authority; it has broad jurisdiction that extends to all authorities (state and local governments); the Commissioner has broad powers (in particular, initiation of proceedings and inspections for violations of human and civil rights and freedoms, providing recommendations in relevant submissions to eliminate identified violations of human rights and freedoms by public authorities, local governments and other institutions and officials, etc.); citizens have open and unlimited

access to the Commissioner for appeals; the form of the Commissioner activity in the exercising his rights is flexible.

However, compared to world experience, the powers of the Commissioner in Ukraine are quite limited. In this regard, it is necessary to improve the state policy in the field of human and civil rights protection by strengthening the role of the Ukrainian Ombudsman. In particular, it is necessary to improve the legal and organizational framework of the Ukrainian Ombudsman in order to expand his competencies.

In order to achieve greater efficiency in ensuring the protection of human and civil rights and freedoms in the activities of the Parliament of Ukraine Commissioner for Human Rights, the following is important: increasing the attention to determining the qualification requirements for the Ombudsman and his representatives; clear division of competencies between the Commissioner and specialized Ombudsmen; strengthening cooperation between the Ukrainian Ombudsman institution and civil society.

In the world practice, there are examples of functioning of the Ombudsman institution, when the latter is endowed with broader powers and scope of competence. In particular, the Swedish Ombudsman, whose institution has existed since 1809, can exercise a control over the human rights respect in public authorities and administration, courts, the armed forces and even officials of state-owned enterprises to the extent that they carry out state-power functions. The competences of the Swedish Ombudsman include the right of legislative initiative; the right to initiate disciplinary proceedings against persons who do not comply with its requirements as well as to impose fines; as an emergency prosecutor to prosecute officials for improper performance of their duties, etc.

In 2017 the reforms in human rights sphere were initiated in Ukraine in order to strengthen the powers and competencies of the Commissioner. Thus, the Secretariat of the Commissioner of the Parliament of Ukraine launched the EU funded project «Implementation of European Best Practice to Strengthen the Institutional Capacity of the Secretariat of the Commissioner of the Parliament of Ukraine for Human Rights to Protect Human Rights and Freedoms», with the participation of Lithuania and Australia. The need to facilitate and create more effective mechanisms for the Ombudsman to respond to human rights violations was considered.

At present, in the context of the Ombudsman's exercise of his powers, it is important to create conditions for ensuring his maximum access to respond to violations of human and civil rights and freedoms. It initiates proposals for additional delimitation of competencies in terms of judicial protection.

It should be noted that an important function of the Ombudsman is to ensure the mediation process. However, today the role of the Commissioner in Ukraine as a mediator is insufficiently regulated, so it is carried out on a voluntary basis as informal.

Accordingly, the current task is to legislate this role of the Commissioner in order to provide the mandatory status of the Ombudsman's participation in the mediation process and agreements for the conflicting parties approved by him. That is, the Commissioner should be empowered to act officially as a mediator. In this regard, it is necessary to initiate amendments to the Law of Ukraine «On the Parliament Commissioner for Human Rights» in terms of strengthening his competencies as a mediator and the adoption of the Law of Ukraine «On Mediation» (note that the bill No. 3504 was submitted to the Parliament of Ukraine on 19.05.2020, and it was adopted only in the first reading on 15.07.2020).

It would also be necessary to strengthen the role of the Commissioner in the process of monitoring the observance of human and civil rights and freedoms, if he could initiate the commencement of proceedings, but not only due to the statements of individuals or their representatives.

As a result, we emphasize that the role and competencies of the Parliament Commissioner for Human Rights need to be strengthened. This requires the introduction of a number of standards and norms, which will give more powers to Ukrainian Ombudsman. Here it is appropriate to borrow the positive experience of foreign countries and listen to the recommendations of the European Union. However, of course, the implementation of foreign experience should take into account the own experience, national traditions and culture, as well as to be in accordance with the requirements of the domestic legislation.

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INCLUSION AS AN INNOVATIVE MEANS OF INCREASING THE COMPETENCIES OF PUBLIC SECTOR PERSONNEL

The active development of the theory of public administration (new public management, good governance, service approach, new public service, etc.) has a positive effect on improving the application area: in particular, new personnel policy mechanisms are developed and applied to enhance the competencies of civil servants. New public management intensifies the competitive conditions of the public environment, good governance generates parity relations of public sector with the third and business ones, service approach increases the importance of citizens' interests against the interests of public organization, new public service focuses on mission, not steering. Despite the special ideological connotations, all above mentioned scientific approaches have a common denominator - inclusion, which acts as a kind of psychological motive for a more socially active and responsible position. I would like to detail the mechanism of inclusion as an innovative means of improving the quality of professional activity of officials.

Inclusion means expanding the range of powers of a civil servant (his/her functionality is not restricted to a limited list of options prescribed in the job description), permanent increase of interdisciplinary knowledge, participation in the public decision-

making, rather than blind execution of assignments from above. As a result, the level of his/her responsibility increases, and a reasonable scheme of performance audit is introduced. In addition, a logical scheme of accountability «agent - principal» is formed, where the first role belongs to a civil servant, and the second one can belong, for example, to a representative of the legislature or an average citizen as well.

Inclusion allows a civil servant to feel his/ her social significance and demand and can be one of the effective triggers of quality activity along with financial incentives.

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THEORETICAL SOURCES OF THE NEW CIVIL SERVICE CONCEPT

Janet and Robert Denhardt's concept proposes principles of public administration organization such as serving citizens, not customers; search for public rather than individual interests; valuing citizenship above entrepreneurship; strategic thinking and democratic activity; recognition of the complexity of the accountability aspect; service, not steering; recognition of people's value, not just the productivity of a public agency [Denhardt, R., Denhardt, J. (2007). *The new public service: serving, not steering*. New York].

Relevant principles suggest that one of the key theoretical sources of the analyzed concept is the critique of the new public management (NPM) as a general scientific trend of the late twentieth century, which brought together many researchers and their theories. The position that the concept of a new public service is based on the negation of the NPM, was substantiated by me in previous works [Gandziuk, K. (2020). *New Public Service Against New Public Management*. The Days of Science of the Faculty of Philosophy: International Scientific Conference. 22-23 April, Kyiv].

However, an objective search for the ideological origins of Janet and Robert Denhardt's concept requires a broader approach, which allows us to find the theoretical roots of the researched scientific

construct, at least in a few other scientific approaches - participatory democracy, postmodernism and deliberative democracy.

Within the concept of the new civil service, citizens are considered as active participants in public life. They should monitor the activities of governmental organizations, being effective representatives of civil society, that not only control the implementation of public decisions, but also are actively involved in their development.

Today decision-making and management of social structures are complicated by the dominance of symbolism over the feelings and thinking processes of the individual. Accordingly, the symbolic world constructs reality and new contexts of socially significant events. That is why contemporary public administration should be based on dialogue and mutual understanding in the interpretation of the same symbols, events or phenomena. The postmodern public should solve problems through discourse.

Discursive practices (deliberations) allow each member of the community to express his/her own position (to be heard), to learn the position of others (which may contradict his/her views, but with proper reasoning to find understanding) and reach agreement by developing a public decision based on common interest rather than desire of simple majority.

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**STRATEGIC MANAGEMENT IN PUBLIC SECTOR: P. NUTT AND
R. BACKOFF'S VISION**

P. Nutt and R. Backoff were among the first scholars in the field of public administration, who in the late twentieth century raised the question of the importance of strategy in the activities of public sector organizations. Scientists are convinced that routine tasks that are not subject to a single goal are meaningless. The activity of a public agency should consist of a number of deeds that are logically interconnected and focused on the overall mission of the public structure. Strategy is needed to form the direction, coherence and

purpose of the organization. It is developed by defining plans, schemes, structures, positions and perspectives [Nutt, P., & Backoff, R. (1992). *Strategic Management of Public and Third Sector Organisations*. San Francisco, CA: Jossey-Bass Publisher].

The strategic approach to the public organization necessarily takes into account both the internal context and the external environment. This logic helps to define clear goals and objectives, accumulates attention to the long-term prospects of the public organization in the future. The role of strategy increases in view of the permanent complexity of the external environment and problematic prediction of the future challenges.

Researchers rely on the general theoretical context of the late twentieth century in the United States - a new public management: for them, the market becomes a new way of deploying power, and actors (performers and consumers) seek to provide / receive high quality public services with optimal input and output. Strategic management can be a formula for success in these marketing interactions.

For P. Nutt and R. Backoff, leader and leadership have a special meaning in strategic management. Scientists look at emergency situations in which leaders offer strategic solutions to overcome them. In this case, the scenario of leadership behavior can lead to both positive and negative management actions [Nutt, P., & Backoff, R. (1995). *Strategy for Public and Third Sector Organizations*. *Journal of Public Administration Research and Theory*, 5 (2), 189-211].

Strategic management in the public sector faces greater challenges than strategic management in business. On the one hand, this is due to the complexity of organizing the performance audit process, on the other hand, to finding real incentives that guide civil servants in their activities. In addition, there are also legal restrictions on the internal processes of the public organization.

Thanks to the scientific efforts of P. Nutt and R. Backoff it became clear that strategic management was not the prerogative of the private sector. The activities of public organizations could and should be based on strategic planning, which is impossible without defining the purpose of the public institution, its short-term and long-term goals.

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THE IMPROVEMENT OF ORGANISATION AND FUNCTIONING OF SELF GOVERNING IN UKRAINE IN CONDITIONS OF DECENTRALISATION OF POWER

Decentralisation as an important process of reforming and implementation and creating institutions of territorial power is not only transfer the authorities on the lower level from central to institutions of public power and overdrive authorities during it to local institutions of selfgoverning.

In wide context decentralisation should be considered not only as a mechanism of transfer of power from the centre to the locals, but as an opportunity of activating the civil society (creating political, financial, administrative infrastructure) by the state itself in the way of transfer not only authorities, but financial resources, the right to dispose on the paid money on at its discretion and own responsibility [1, p. 144-150].

Without reforming of local self government executive power it is impossible to realise the process of decentralisation, providing fair functions, social-cultural development of communities [2, c. 30–35].

Now actual as never before is the problem of transfer power to the locals and separation of the authorities among different levels of executive power. Administrative territorial organising of public executive power in Ukraine forsee on basic level of coexistence of two key subjects of state power.

The reform of decentralisation which forsee changes and approaches to the system of functioning of local self government consists in necessity at first turn to define authorities of the institutions of power of local level, which will created on the basis of new administrative territorial system where community will be basic region. The next stage forsee defining authorities on the level of regional and subregional level on the basis and principles, which includes subsidiary with the considering the factor that these institutions it is necessary to realise authorities of different levels of management. In this case there is necessity the improvements of realising control and supervision by the inhabitants of the

communities by functioning of managing apparatus of proper institutions of power

The important aspect of forming ubiquity of state management and realising principle of ubiquity visibility and transparency are the institutions of self organisation of population, inhabitants who live in borders of the village and surrounding villages may initiate creating of the institutions of self organisation of population [3]. The result which is awaited from reforming of local selfgoverning in Ukraine has to foresee strengthening organisation legal, increasing organisation of management the institutions of local self government, increasing the material ability of united communities the institutions of local selfgoverning where the main aspect of their activity will be keeping to the principles of European Charter of local selfgoverning. The access to all segments of population to quality administrative services and rise of quality of their provision.

The realization by the population the control of keeping by the local institutions to the law and the principles foresaw by the concept of reforming of selfgoverning, ability of creating by the citizens independently to decide the questions which are connected with functioning of proper institutions. Implementation of mechanism, connected with wide involving the population to taking management decisions.

According to abovementioned you may conclude that implementation of modern progressive system of public management is possible only through holding decentralisation of power. Nowadays actually too centralised system of management in Ukraine this task is quite complicated, because it is not only foresees ground changes of management system. That's why special meaning obtains working out and usage necessary organisation and proper legal mechanism of providing process of decentralisation.

Optimal joining of elements of these mechanism not only will provide forming of only and holistic organizational legal basis as a starting ground of public management, but it will create preconditions for its dynamic changes, depending on condition and type of the process of forming and development the system of public management in Ukraine.

That's why for successful reorganization and functioning of the institutes of selfgoverning it is necessary to define territorial basis on which the institutions of executive power and the institutions of local self government will act and according to the resource basis:

- state from its side has to provide conditions for institutions of local power necessary mechanism for realising own and delegated authorities (financial, organizational).

- separating authorities among different levels of executive state power on this basic level.

- it is important to stress on necessity of implementation of state control to accordance to the Constitution and law of Ukraine as for decisions of institutions of councils of different levels and quality services

- grounding of cooperation and areas of responsibility among different institutions of power on basic from one side and forming institutions of public society from the other [4 p.185-187].

So, the result of decentralisation and reforming of local selfgoverning has to become, first of all widening of transfer of the authorities to the locals and the awareness of the inhabitants of the essential rights to using of the authorities, the final result of reforming of the local self government will be improving of life of the Ukrainian citizens, the building modern, effective, competitive state

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**EXPERIENCE IN IMPLEMENTING EHEALTH TECHNOLOGIES
ON THE EXAMPLE OF ESTONIA**

eHealth is a system that provides work with medical data in electronic form. This includes the storage of this data and their transfer to those who need it, as well as the development of technologies based on this: e-learning, telemedicine, mobile medicine (m-health) and more. EHealth is developing differently in different countries.

Estonia is the first country in the world to decide ten years ago to centrally create an e-medicine component such as the Medical Data Registry and Electronic Health Records (EHRs), by definition and in essence EHRs are in line with our national eHealth. The term EHR is also used in the scientific literature to define an electronic patient card. The healthcare system in Estonia is revolutionary thanks to innovative electronic solutions. Everyone in Estonia who has visited a doctor has an Identified Electronic Card. The health information it contains is kept protected and at the same time accessible to authorized persons. The mechanism of such operation is a powerful tool for physicians that allows them to easily access patient records from a single electronic file, physicians can read test results as they are entered, including image files such as x-rays even from remote hospitals.

Blockchain technology is used to ensure the integrity of the EHRs system. For example, in an emergency, a physician may use a patient's identification code to read time-critical information, such as blood type, allergy, recent treatment, current treatment, or pregnancy. The system also collects data for national statistics, so the ministry can track health trends, track epidemics and make sure its health resources are spent wisely. Patients have access to their own records, as well as to their minor children and the people who gave them access. By visiting the e-patient portal with an electronic identification card, the patient can view doctor's visits and current

prescriptions, as well as check which doctors had access to their files.

Using the latest digital technologies, the medical industry in the world is changing not only technologically but also strategically, not only becoming more accessible by reducing the distance between patient and doctor in space, time, but also mentally - communication between doctor and patient is gaining more trusting (personal) features and two-way process by increasing communication channels and improving the quality of two-way interaction.

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**IMPLEMENTATION OF THE EXPERIENCE OF THE WORLD'S
LEADING COUNTRIES IN THE CONTEXT FURTHER EFFECTIVE
FUNCTIONING OF SOCIAL PROTECTION IN UKRAINE**

Since Ukraine's independence, issues and problems related to public administration of social protection have been at the forefront of relations with the EU. These relations were based on a common vision of stability, security and prosperity of both parties, which can be achieved through coordinated cooperation and interaction.

The official definition of the vectors of integration in the direction of our study of the Ukrainian state in relation to the standards of this intergovernmental association made it possible to adopt such documents as:

- EU Common Position on Ukraine (1994);
- Partnership and Cooperation Agreement between Ukraine and the European Communities and their Member States (1994),
- Joint EU Strategy for Ukraine (1999),
- EU-Ukraine Action Plan (2005),
- Joint Declaration of the countries participating in the Prague Summit on the Eastern Partnership (2009),
- Ukraine-EU Association Agenda (2009),
- EU declarations and documents and other decisions of the EU Council.

These documents aimed to create the basis for mutually beneficial cultural, scientific, technical and socio-economic

cooperation of the EU with our country. It will also be important to note that this bilateral cooperation has worked even more since 1995, when the Scandinavian countries such as Finland and Sweden joined the intergovernmental association, as well as the spread of ideals, which are based on close interaction between employment policy. and socio-economic policy.

The foundation of the new European social policy is the concepts of market economy, which has a social orientation, as well as those that create conditions for the development of the welfare state. The content of the idea of socially oriented policy, which is based on the concept of welfare state. In particular, we can name the following:

- the state assumes responsibility for the level of welfare of its citizens;
- social support for each member of society;
- the functioning of civil society institutions, especially the institution of social dialogue;
- effective exercise of social rights of citizens;
- ensuring the full existence of the social protection system in the country.

An important contribution to the essence of EU social policy is made by the concept, which aims to build a market economy, based on social orientation. It is in it that social policy acquires an investment character, not only in the sphere of expenditures, and the goal of economic policy is precisely the employment of the population.

This vector helped to expand the desire of this intergovernmental association for the institutional and ideological support of public administration of social protection in general, and in particular for employment, namely the introduction of the method of open coordination of social policy. In this context, the adoption of the Partnership and Cooperation Agreement between Ukraine and the EU (PCA), which entered into force on March 1, 1998 and became the basis for the adaptation of our country's public administration in the area under study to EU standards.

Similar to such agreements proposed by this intergovernmental European organization in relation to other countries of the former USSR, the agreement concluded with our state helped to ensure the legal framework for the formation of a social sphere in independent Ukraine and outlined the key principles of public administration of social protection: the rights of persons belonging to national minorities, ensuring the functioning of leading labor standards,

ensuring equal treatment and children's rights, implementing regional and international human rights standards, and combating bullying, degrading and inhumane behavior and freedom of expression.

Implementation and monitoring of the implementation of the resolution is carried out by specially created institutions. In particular, we can name the Committee on Cooperation between Ukraine and the EU, the Council on Cooperation between Ukraine and the EU, as well as various subcommittees of the Committee on Cooperation between the EU and our country.

It is also pertinent to mention another document, namely the Strategy for Ukraine's Integration into the European Union, which aims to promote the development of public administration of social protection in Ukrainian society and the adaptation of basic criteria and principles to EU standards. It was approved on June 11, 1998 by the President of Ukraine Leonid Kuchma. It declared the strategy of Ukrainian European integration, which became the basis for the implementation of effective vectors of its implementation, especially with regard to the adaptation of the domestic system of public management of social protection to the social conditions and development of EU member states. Therefore, it was logical that a year later, in 2000, within the Strategy of social and economic development for the next 5 years, it was proved the feasibility of terminating the vectors of the domestic economy for sustainable development, as well as combining economic growth with strong and active social policy. with the policy of structural transformations.

An important milestone in the implementation of the EU experience in the context of the effective functioning of social protection in Ukraine was the ratification by our country on September 14, 2006 of the European Social Charter. The main principles of this document are aimed at promoting the protection of such social rights of the people of a country as:

- the right to safe, fair and healthy working conditions;
- the right to work;
- the right to conclude collective agreements and establish organizations;
- the right to health and social security;
- the right to fair remuneration;
- the right of adolescents and children to protection;
- the right to medical and social assistance;
- the right of the family to economic and social protection, in particular as regards adolescents and children;

- the right of women and men to equal treatment on employment and equal opportunities;
- the right to protection of working migrants and their families, etc.

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PROJECT MANAGEMENT IN PUBLIC ADMINISTRATION: PRACTICES OF DEVELOPED DEMOCRACIES

Developed democracies have stepped up public administration based on project approach since 1990s, continuing the permanent development of new areas of project management, which include: the usage of project management in public administration in the framework of interstate projects; development of international certification programs for project managers; unification in the field of public administration based on project management in conjunction with the processes of globalization; standardization in the field of project management; introduction of modern information and telecommunication technologies in the field of public administration on the basis of project management; improvement of project management techniques; optimization of the work of the project personnel, coupled with the detailing of role attitudes on the basis of developments in the field of social and psychological research.

In France, there is a Department for State Modernization, accountable in its activities to the Government of France and regulated by the regulatory legal acts of the Government of France. The main activity of this Department is aimed at developing and introducing into the public administration system various projects to modernize the socio-economic space with the coordination of the work of the involved public institutions.

The Public Project Management Center of the Ministry of Finance actively operates in Singapore. Its basic functionality is to help government agencies identify the goals and risks of projects. In addition, this center accumulates knowledge about the best project practices in the world, comparing its activities with them.

In Canada, project work has been organized for the development of the country's natural resources as part of the activities of the Office of Large Government Projects Management. The main task of the Office is permanent control by the state over the process of developing natural resources and the implementation of various projects with state participation in this area.

In the UK, many government agencies implement various projects, including infrastructure ones, using the practice of public-private partnerships, which simultaneously stimulate the development of small and medium-sized businesses in the country.

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FRANCIS FUKUYAMA ON CORRUPTION IN PUBLIC ADMINISTRATION

Modern geopolitical challenges pose new challenges for the Ukrainian establishment, representatives of civil society and the expert and scientific community in the context of creating an effective model of public administration. The functionality of this model largely depends on the balance of the public administration system, on minimizing the influence of corruption-generating factors. The problem of fighting corruption is one of the main priorities both internationally and nationally. All countries of the world today are experiencing a certain degree of concern about what rating they will have on the «Transparency International» scale. This concern stems from both the comparison of ranking results with other countries and the growing impact of the Corruption Perceptions Index (CPI) on the behavior of international investors.

Today, the scientific potential of the American philosopher Francis Fukuyama is acquiring special relevance. In his work «State-Building: Governance and World Order in the 21st Century,» he builds up the concept of a strong state and the main components of the mechanism for its implementation in practice. The researcher states that building a strong state is one of the most important problems of the world community since the weakness and destruction of states is the source of many serious world problems:

from poverty to AIDS, drugs and terrorism. Strength in this sense includes «the ability to formulate and implement policies and create laws; administer efficiently and with a minimum of red tape; control fraud, corruption and bribery; maintain a high level of transparency and accountability of government agencies; and, most importantly, to implement the laws» [Фукуяма, Ф. Сильное государство: Управление и мировой порядок в XXI веке. Москва: АСТ: МОСКВА: ХРАНИТЕЛЬ, 2006. С. 25].

Developing the concept of a strong state, F. Fukuyama emphasizes that its components are both strategic political directions and a high level of transparency and responsibility of government institutions as a condition for preventing corruption and bribery. Transparency allows organizations and the public to make informed policy decisions, increases government accountability and reduces corruption. Transparency is also critical to the economy: it improves resource allocation, efficiency and development prospects.

F. Fukuyama draws attention to the level of trust in the institutions of public authority. The thinker emphasizes that «the most enthusiastic adherents of the information age, rejoicing at the collapse of all kinds of hierarchies and authorities, forget about one fundamental thing - about trust and common ethical standards, on which are based any hierarchy and any authority» [Фукуяма Ф. Доверие: социальные добродетели и путь к процветанию: Пер. с англ. / Ф. Фукуяма. М.: ООО «Издательство АСТ»: ЗАО НПП «Ермак», 2004. С. 21]. It is a trust that influences, on the one hand, the effectiveness of public administration decisions, and on the other hand, it prevents corruption. As Fukuyama emphasizes, trust is social capital. It is a significant potential of a society or its part, which arises as a result of trust between its members. However, trust is directly related to belief, which can be a guideline, stimulus, attitude or motive. In this sense, belief unfolds as confidence, serving as the basis of trust as an intrinsic value in the context of the «I-Other». Thus, trust expands the existential foundations of a person, acting as a meaning-forming factor in life attitudes.

Francis Fukuyama raises the question of one of the basic and most difficult transformations that any political system must carry out - the transition to impersonality. This is a very difficult task. After all, society is based on interpersonal relationships, friendships. However, the public administration system and the political system as a whole will never be effective in fighting corruption if they do not «go» beyond the boundaries of family and friendships.

F. Fukuyama has been to Ukraine many times. He monitors the formation of civil society, the democratic transformations that are taking place in Ukraine. However, the Ukrainians have failed to overcome corruption. Fukuyama notes: «Basically, corruption has a political connotation. People resort to corruption through the use of their own position, and they try to use this position for their own enrichment. I would not like to go into giving any specific names. Corruption is a very widespread phenomenon in Ukraine, there are a lot of corrupt people in politics» [В українській політиці надто багато корумпованих людей – американський політолог. URL: <https://www.unian.ua/politics/10100417-v-ukrajinskiy-politici-nadto-bagato-korumpovanih-lyudey-amerikanskiy-politolog.html>].

It is dishonesty, in fact, that is the algorithm of actions that contradicts other attitudes that produce meanings, certain values as the basis of a respectable culture in the system of public administration and society as a whole. However, such conditions must be created under which a person could understand that virtuous, in fact, is more profitable, more prestigious.

Therefore, in this context, moral and value priorities are more effective than purely functional algorithms. We believe that it is the program for the formation of a respectable culture of society, contributing to the program of investment in social capital, that minimizes and ultimately makes impossible corruption.

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EXPERT-ANALYTICAL SUPPORT FOR THE IMPLEMENTATION OF STATE POLICY

The correct implementation of a logical and correct policy, coordinated with the interests of the population and the general course of the state, by a body with the corresponding powers of authority is the key to the successful and healthy functioning of the state. [3, Dunn W. Public Policy Analysis: An Introduction. 2nd ed., 1994]

Implementation of state policy is the implementation and monitoring of state policy, which provides a set of measures for the implementation of adopted state decisions and state programs.

Undoubtedly, expert-analytical support of public policy is one of its most important aspects, however, before considering the main aspects and features of expert-analytical support of public policy implementation, it is worth investigating the concept of «public policy» for the sake of providing the most accurate relevant conclusions, because first of all it is necessary to figure out how to correctly interpret the object of support, namely - public policy. [4, Gorbatenko V. P. Political Forecasting: Theory, Methodology, Practice]

Among scientists there are quite a variety of approaches to the definition of public policy, predetermined by different approaches to the understanding, perception and cognition of this concept. Traditionally, politics is defined by the art of management of state formations. It is worth noting that public policy is always conditioned by the economic situation of social groups that represent its population. Politics is aimed at the realization of public needs and interests.

Thus, public policy is a set of actions of a certain direction by the state power, endowed with appropriate legal, financial and political powers for the sake of solving certain tasks, problems or a set of problems. [6, Valevskiy O.L. State policy in Ukraine: methodology of analysis, strategy, implementation mechanisms, 2001]

As for the expert-analytical support of the implementation of public policy, we should note historically formed inseparable connection between the implementation of public policy and its direct expert-analytical support.

The first manifestations of analytical processes of ensuring character in public policy can be observed since the times of proto-power formations, when the concept of a specialized administrative apparatus began to form. At the initial stage, such processes could be observed on the simple analysis of past mistakes, but later, in parallel with the gradual complication of social processes and the development of society as a whole, more structurally complex and functionally superficial formations began to be formed. On the background of this thesis, we can remember the appearance of such «posts» as an adviser. The mentioned persons were really endowed with the corresponding specialized powers, had a number of privileges in a society and were directly close to the state

management of that time and actually were peculiar prototypes of modern political advisers - bearers of political and managerial knowledge necessary for acceptance of political decisions. [2, Birkland T.. An Introduction to the Policy Process: Theories, Concepts, and Models of Public Policy Making, 2001]

At the same time, the first ideas about the systematization and ordering of political processes and managerial decision-making began to take shape. The first relevant political ordering can be observed in ancient times, when the order of managerial decision-making was systematized.

Using these examples, we can conclude that public policy and its analytics have always walked in parallel, together with the development of society, its formation, the transition to more relevant social formations, the actualization of social processes to the environment and the political climate. The preparation of any managerial decision needs a thorough analysis of past mistakes, social needs and the coordination of such a decision with the state course. [3, Dunn, W. Public Policy Analysis: An Introduction, 2nd ed., 1994]

The peculiarity of expert-analytical support of the implementation of management decisions is that it covers absolutely all stages of making a management decision - from the previous idea to implementation and even to the process of implementation of the decision, as well as the consequences of the decision. [7, Vedung E. Evaluation of Public Policies and Programs, 2003]

Moreover, expert-analytical support of the implementation of public policy sets the course for the management decision, because the initial idea may significantly differ from the decision taken precisely because at the planning stage of the marked decision it is compared with the existing conditions, public sentiments, processes in world politics, it is due to historically formed and logically justified a kind of symbiosis of analytics and public policy.

At the same time, it is worth noting that the implementation of expert-analytical support of the implementation of public policy is based on the main public interests and needs, state interests and strategic plan, according to which the state is guided.

In general, the state policy itself is based in a systematized and abbreviated form on the basic social and universal values, the rights and interests of national groups, minorities, social classes, groups, their protection is the main goal of any state. [5, Jenkins W. Policy Analysis, 1978]

Also, it is impossible not to add that an important element in the implementation of state policy and the viability of the state as a whole is the national strategy, formed by the subject of power on the basis of the above needs, interests and values. To this category we can also include the global political guidelines, what the world society strives for.

Therefore, an extremely important role in the life of the state is played by monitoring the reaction of society to the decisions made by the power apparatus. Further decisions, further strategy, further political course of the state and, in general, the fate of the state depends on it. Consequently, expert-analytical support of the process of implementation of state policy should be built on democratic principles and values of society. The implementation of such support is also based on the following theoretical and methodological fundamental bases of the algorithm:

- the stage of identifying and structuring the problem;
- the stage of providing a prediction of possible consequences;
- the stage of providing observations of a recommendatory nature;
- monitoring the situation then to, under and after the decision is made

- the analysis and evaluation phase.

At the fourth stage, the subject of power collegially carries out an appropriate sequence of actions, ensured and pidkrirleny of the expert-analytical institution

- formation of the previous idea of the future decision;
- formation of the target orientation of the future decision;
- negotiating the text of the future decision;
- suggestions for improvement of the future decision
- implementation of the decision.

At the present stage, we should note the need for a more detailed elaboration and determination of the powers of bodies and institutions that provide expert-analytical support for the implementation of public policy. Also, accordingly, we can note the lack of detailed legislative regulation of expert and analytical support by specialized legislative acts in Ukraine. For the sake of the most correct and effective implementation of expert and analytical support of state policy implementation in the future, we may note the extreme need to codify the relevant legal norms for the sake of filling the relevant legislative gaps in the field of noted provision of state policy implementation. [1, Analysis of state policy and decision-making by

the Parliament of Ukraine in the implementation of constitutional functions, 2010]

Thus, given all the above features and facts, we can summarize the following thesis: extremely close relationship of state policy and expert-analytical support of its implementation plays a defining role in the formation of state policy, identification of current problems and formation of actual goals and objectives of state policy, thanks to expert-analytical support the maintenance of the political course of the state, its future. Expert-analytical support of public policy actually forms the basis for the formation of public policy as a whole.

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**MAIN PRIORITIES OF IMPROVING THE EFFICIENCY OF CIVIL
SOCIETY INTERACTION WITH PUBLIC AUTHORITIES**

Actualization of the interaction of civil society institutions and the state is one of the determining factors of the democratic development of the state. This is because civil society cannot exist without freedom and the rule of law, and the existence of diverse associations of citizens is an integral part of any democratic society.

This National Strategy for the Promotion of Civil Society in Ukraine for 2016-2020 highlights the main problems of civil society development in Ukraine. Among them, in particular, the imperfection of current legislation, which creates artificial barriers to the implementation of public initiatives, the formation and operation of certain types of civil society organizations, consideration of public proposals by public authorities, local governments, and insufficient harmonization of Ukrainian legislation with legislation of the European Union.

The consequence of the unresolved nature of these and other problems in the development of civil society has been that in Ukraine so far:

- there is no effective public control over the activities of public authorities, local governments;
- the practice of involving the public in the formation and implementation of state policy and addressing issues of local importance is insufficient;
- most civil society organizations do not have access to state financial support due to its limited scope, non-application of transparent tender procedures and unjustified benefits to certain types of civil society organizations.

In view of this, in the specified Strategy, which is based on the principles:

- priority of human and civil rights and freedoms;
- rule of law;
- transparency, openness and mutual responsibility of state authorities, local governments and civil society organizations;
- political impartiality and non-discrimination against all types of civil society organizations;
- ensuring constructive cooperation between public authorities, local governments and civil society organizations;
- promoting public involvement in the processes of formation and implementation of state and regional policy, addressing issues of local importance.

Such strategic directions of civil society development are defined as:

- creation of favorable conditions for the formation and institutional development of civil society organizations;
- ensuring effective procedures for public participation in the formation and implementation of state and regional policy, addressing issues of local importance.

Within each direction a number of corresponding tasks are defined.

Thus, in order to create favorable conditions for the formation and institutional development of civil society organizations, it is provided, in particular:

- reduction of deadlines and simplification of registration procedures for civil society organizations and expansion of powers for the participation of public organizations in addressing issues of local importance;
- development with the participation of the public of priorities and common criteria for providing financial support from the budget for the implementation of programs (projects, activities) developed by civil society organizations and aimed at implementing state, regional policy objectives, determining medium- and long-term indicators of such financial support;
- creating a favorable tax environment for legal and natural persons providing charitable assistance and natural persons receiving charitable assistance, taking into account EU best practices.

Equally important are the tasks, the implementation of which is provided in line with other strategic directions of civil society

development, in particular those whose implementation aims to ensure effective procedures for public participation in the formation and implementation of state and regional policy, addressing local issues. In this case it is a question of necessity of standardization at the legislative level:

- the procedure for conducting public consultations by executive authorities and local self-government authorities on draft regulations during their development, establishing an exhaustive list of cases when such consultations are not held, and a mechanism to prevent violations of the requirements for such consultations;

- the procedure for initiating and conducting local referendums, as well as initiating, holding general meetings (conferences) of members of the territorial community at the place of residence and implementing their decisions;

- guarantees for the exercise of the right to peaceful assembly with the establishment of an exhaustive list of grounds for restricting peaceful assembly;

- the obligation to approve in each territorial community its statute, which determines, in particular, the procedures for organizing public hearings, local initiatives and the implementation of other forms of participatory democracy;

- promoting the introduction of public consultations with the public at the level of local self-government authorities, public examination of their activities and the activities of their executive authorities, officials, utilities, organizations and institutions;

- promoting the introduction of mandatory public consultations in the process of drafting the State Budget of Ukraine and local budgets.

It is assumed that the implementation, monitoring and evaluation of the implementation of the Strategy should be ensured by the joint efforts of public authorities, local governments and the public.

For example, it is considered appropriate to entrust the executive authorities with the functions of ensuring the implementation of the Strategy to the structural units responsible for interaction with the public. In addition, the Cabinet of Ministers of Ukraine must annually approve the action plan for the implementation of the Strategy based on the results of public discussion and ensure its implementation on the basis of openness and transparency, as well as report to the President of Ukraine on its implementation.

Thus, Ukraine has taken some steps to create a legal framework that would meet the requirements of democratic development of the

country in the context of creating conditions for the development of democratic institutions that would ensure the active participation of citizens in public administration. At present, in general, the organizational and legal framework for citizen participation in public administration has been created. This is evidenced by their constitutional rights, ensuring their access to public information, national suffrage, identified priorities and objectives for improving the interaction of civil society with public authorities.

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UKRAINIAN PUBLIC INFORMATION AND COMMUNICATION SPACE: FEATURES AND KEY PROBLEMS

Formation of the information and communication space in the public sector of Ukraine began with the moment of gaining independence by our state. After all, the previous experience of organizing the communication of the state with society had a Soviet meaning and was not particularly unique in technological approaches and ideological tasks. The key source of constructing the information and communication space since 1991 has been the information policy of the state. However, due to the permanent replacement of the ruling elite (political one at the legislative and executive branches) on the basis of regular and irregular elections, the vector of internal and external communication of the state has also undergone constant changes, sometimes radically opposite (from supporting the Eastern direction of the partnership and pro-Soviet symbolism to Western orientations towards the European Union, NATO and other non-governmental international structures and the insertion of traditional and modern pro-Western values).

The objectivity of the study requires precision in terminology, so I consider it more appropriate to define the public administration sector as the primary area of formation of information and communication space in Ukraine, at least until the 2000s, because until then the monopoly on information narratives belonged to the state, while public space should provide more or less equal principles in information and communication interactions of the

public, civil and private sectors. The stage of formation of the public information and communication space can be related to the period of active formation of civil society institutions, which began during the Orange Revolution and reached its peak during the Revolution of Dignity.

The features of the modern public information and communication space in Ukraine include:

- catch-up modernization;
- technological orientation;
- pro-European vector of development;
- improving of the regulatory framework for the functioning of the field;
- inter-sectoral cooperation strengthening;
- strengthening the information component of national security;
- digitalization of administrative processes, etc.

Among the crucial problems in the information and communication sphere there are: lack of a single public strategy for further development of the space; asynchrony in actions of different public agencies; insufficient level of control by civil society; insufficient funding for digitization processes; pressure of administrative resources on communication channels; low level of public education of citizens; public distrust of the media; slow pace of e-democracy development, etc.

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THE EFFICIENCY OF THE GOVERNMENT SERVICE SYSTEM AS A FACTOR OF SUSTAINABLE DEVELOPMENT OF SOCIETY

A key aspect of improving the efficiency of government workers, as shown by theory and international practice, is the creation of an objective and comprehensive system of indicators that reflect the performance of duties and the degree of achievement of goals to focus on the main priorities of government. In many developed countries, «performance indicators» are widely used for these purposes. (Ivzhenko I. Methodology of performance management as

a tool for organizing the work of local governments, Kyiv, 2019, 157 p.)

In modern conditions, the effective functioning of the government service is impossible without the active participation of government workers in achieving the goals and objectives of public authorities. The effectiveness of civil servants depends not least on their interest in quality performance of official duties, the ability to show initiative and apply professional skills and knowledge, and of course on the level of their responsibility.

As international experience shows, the introduction of payment systems, solely by results and depending on the feedback of citizens, for government workers can be a major trigger for improving the efficiency of the government service as a whole, as well as increasing responsibility for unprofitable decisions. In reality, it is not possible to reveal the existing potential of a particular employee, based, in turn, solely on self-examination: whether questioning or testing of the employee, or the conclusion of immediate superiors, as this ultimately creates subjectivity in evaluation and selection. (Baranov V. World experience of building an effective system of remuneration of labor at the enterprise, Scientific works of Kirovograd National Technical University. Economic Sciences, vol. 20, part I, 2011, <https://core.ac.uk/download/pdf/55294229.pdf>.)

Remuneration is one of the main tools for expressing and influencing the efficiency of a government workers, because it affects the satisfaction of his needs in terms of solving society problems. Wages in EU member states are a form of direct compensation, which consists of the following components: work efficiency, experience, level of training, availability of special skills and additional efforts, however, the responsibility of officials to the law and the people is proportional. (Baskakova U., Gavriyuk V., Kachanova P., Usatiy G. Liability for acts of corruption, the legal basis for compensation for damages caused by their commission: teaching method. materials, Kyiv, NAPA, 2013, 108 p.)

Human resource management involves, above all, an open communication channel as a management link with subordinates, and tripartite interaction, where the main actor - a consumer of public services - society. (Yesennikov K. Political trust as a factor in shaping the competitiveness of the state: Master of Public Administration, Kyiv, 2020, 108 p.)

Social dialogue is an essential attribute of government service development, according to European researchers. In turn, the best

reward for a successful «social dialogue» and professional and efficient service is usually the salary of an official, but there is a deeper and more important element without which any government structure cannot last long, and it is a long-term perspective, where Citizens 'trust in government structures works, and it can both contribute to their strengthening and consolidation, and destroy any structure to the ground, because it is the level of citizens' trust in government and government structures that affects the stability of government and sustainable development of the state. (Dzyana G., Dzyany R. Establishing communication between government and society in the period of reforms, Theory and Practice of Public Administration 2 (57) / 2017, 2017, <http://www.kbuapa.kharkov.ua/e-book/tpdu/2017-2/doc/1/02.pdf>.)

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**SOME CONCEPT ISSUES OF AMENDING THE CONSTITUTION
OF UKRAINE**

In the current conditions of political and legal transformations in Ukraine and further European integration processes, the problems of reforming the judiciary in general and the Constitutional Court of Ukraine in particular are relevant. The achievements of scholars are of great importance for the establishment of doctrinal foundations and a direct impetus for active changes in the functioning of the institute of constitutional complaint in Ukraine.

The science of constitutional law significantly underestimates the diversity of functional areas of the institute of constitutional complaint, the diversity of its theoretical and applied significance in the formation and development of modern constitutionalism. A special functional area of the institute of constitutional complaint is the importance of the latter as an instrument of personal influence on the legal system and public policy, which determines the exclusive role of the constitutional complaint.

Constitutional justice bodies play an important role in ensuring human rights in democratic countries, but the effectiveness of these

institutions in the field of human rights depends on the legal instruments that a person can use to protect their rights and freedoms. A prominent place among the guarantees of constitutional and legal protection in the countries of stable democracies is given to the institution of constitutional complaint, however, until recently the citizens of Ukraine could not use such a tool. The Law of Ukraine of June 2, 2016 «On Amendments to the Constitution of Ukraine» (on justice) expands the list of legal remedies to provide citizens with direct access to constitutional justice through the introduction of the institution of individual constitutional complaint, but questions remain about the functional purpose of the constitutional complaint and its place in the legal mechanism of protection of human rights and freedoms. This, as well as the high practical significance of the outlined problems, determine the relevance of the issues raised.

The introduction of the institution of a constitutional complaint in Ukraine is one of the key achievements of the constitutional reform, as a result of which guarantees for the protection of human rights and freedoms have been strengthened. Pursuant to Article 55 of the Law of Ukraine «On the Constitutional Court of Ukraine», a constitutional complaint is a written petition to the Court to review the compliance of the Constitution of Ukraine (constitutionality) with the law of Ukraine (its separate provisions) applied in the final court decision. the right to a constitutional complaint. Not only natural persons but also legal entities of private law have the opportunity to exercise the right to file a constitutional complaint with the Constitutional Court of Ukraine.

As of the end of 2018, the Constitutional Court of Ukraine received 1,164 constitutional complaints, which testifies to the relevance and importance of this mechanism for the protection of fundamental human rights and its active use by citizens. However, it should be noted that most of the constitutional complaints were returned to the applicants as not meeting the requirements of the Law of Ukraine «On the Constitutional Court of Ukraine». In particular, 361 complaints were distributed among the judges of the Court and only 30 of them were initiated.

During the period from January 1 to December 31, 2018, the Constitutional Court of Ukraine received 690 constitutional complaints, in respect of which the Secretariat of the Constitutional Court of Ukraine conducted a preliminary check for compliance with the requirements of the Law.

Of the 690 constitutional complaints received by the Court during 2018 (as of December 31, 2018), only 264 (38%) constitutional complaints in form met the requirements of the Law and were distributed among judges of the Court in the manner prescribed by the Rules of Court, and 426 (62%) of constitutional complaints were returned (with appropriate explanations and an indication of the possibility of re-appeal in compliance with the requirements of the Law) to the subjects of the right to a constitutional complaint as those that did not meet the requirements of the Law.

For comparison: of the 356 constitutional complaints received by the Constitutional Court of Ukraine since the entry into force of the Law (August 3, 2017) in 2017, only 83 (23%) constitutional complaints in form met the requirements of the Law, and 273 (77%) complaints was returned to the petitioners.

An analysis of the constitutional complaints received by the Court during 2018 makes it possible to identify typical mistakes made by petitioners when filing and filing complaints.

Therefore, unresolved issues put on the agenda the need for scientific and theoretical developments in the field of organizing the effective work of the Constitutional Court of Ukraine, in particular, to create a doctrinal-conceptual model for reviewing individual constitutional complaints.

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ADMINISTRATIVE EFFICIENCY AS A FACTOR IN IMPROVING PUBLIC ADMINISTRATION

The content of the definitions of the efficiency of government is analyzed. Administrative efficiency is considered in the context of the subject field of public administration science. The methods and models of research of competitiveness of countries are presented. It is shown that competitiveness as an analytical tool provides an opportunity to study the efficiency of public administration. Administrative efficiency is a factor in increasing the competitiveness of the country. It is noted that the task of administrative efficiency as an indicator is a reflection of the understanding of the activities of

institutions, which depends on the efficiency and behavior of both public and private participants. This is the legal and administrative framework within which individuals, firms, and governments interact with one another. It determines the quality of state institutions (Wilson, 1887). Through this tool, the country affects the competitiveness of the country, the growth of the economy, and the welfare of society. Ineffective state governance is not only a widespread phenomenon, which is associated with high costs for society but rather often due to the lack of accepted models of efficiency analysis, it leads to irresponsibility.

Therefore, the introduction and dissemination in the practice of research, analysis, and advising on the achievements of the scientific theory of public administration, in particular, the results of in-depth research on competitiveness, not only economic indicators but also the assessment of the implications of socio-political and managerial phenomena and processes that are important for the stable development, will promote the occupation of the leading place scientific management (management) independent of political ideology (Goodnow, 1900). It is noted that today matrix methods play an important role in the strategic analysis of politics. However, they all need complete and reliable information regarding the state of the state policy segment, strengths, and weaknesses. In this regard, the construction of matrices should be accompanied by constant work on the collection of information, which in our time is not implemented on a systematic basis.

In the national scientific thought, the most common approaches to understanding the effectiveness of state administration, as the general social efficiency of state administration, as the effectiveness of the organization and functioning of state administration actors, as well as the effectiveness of the activities of management bodies and officials, have been formed, but the principles, criteria and performance factors are rather blurred, unbalanced, do not contain clear, meaningful markers, but at the same time may not always be fully reflecting the qualitative results of activities of the state administration body. Effectiveness of state administration and administrative efficiency are not identical, but in the content and approaches taken to build models of research on the effectiveness of public institutions and the implementation of state policies, often these boundaries are missing or are not clearly seen. The task of administrative efficiency as an indicator is to reflect an understanding of the activities of institutions, which depends on the effectiveness

and behavior of both public and private actors (Shulga, 2016). This is the legal and administrative framework within which individuals, firms and governments interact with one another. It determines the quality of state institutions. Through this tool, the country affects the competitiveness of the country, the growth of the economy and the welfare of society. Ineffective state governance is not only a widespread phenomenon, which is associated with high costs for society, but rather often due to the lack of accepted models of efficiency analysis, it leads to irresponsibility. Therefore, the introduction and dissemination in the practice of research, analysis and advising on the achievements of the scientific theory of state administration, in particular, the results of in-depth research on competitiveness, not only economic indicators, but also the assessment of the implications of socio-political and managerial phenomena and processes that are important for the stable development, will contribute to the occupation of the leading place of scientific administration (management), independent of political ideology. Prospects for further research are the development of tools for evaluating administrative efficiency.

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Section 15

«PHILOSOPHY OF COSMOLOGY»

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HEIDEGGER'S READING OF HERACLITUS: A THERAPY SUGGESTION?

1. The «chain of events» that occurred in the previous year has opened a frame for heated discussions under the label «global crisis». The crisis rhetoric quite naturally leads to the «problem-solution» thinking, all of which should obviously also be global in character. Crisis, a Greek word, always belonged to the realm of political and originally denoted «judgment». A pragmatic, praxis-orientated measures: identify a problem, make a diagnosis (judgment) and suggest a solution.

2. Among the possible diagnoses the most interesting are those that try to develop a «new ontology» by rethinking the way we look at life. Andreas Weber, an eco-philosopher, says that the «core belief of Western Culture» is that of egocentrism, which roots in the way the western thinkers objectify the 'Nature' (Weber, 2020). Instead of viewing the world as a dead matter, Weber suggests, we should implement another way of thinking, namely the animalistic or «indigenous» one, where every «external» thing is in fact a living being, the existence of which does not exclude, but actually depend on you (and vice versa). For, the author insists, if we are to continue with our «western» approach another disaster may tear us humans apart.

3. Nearly a century ago Martin Heidegger published his «Sein und Zeit» (Being and Time), where he first stressed the importance of reposing and rethinking the question about «das Sein überhaupt» («Being in general»). Through the next few decades, he continued to pose that same question, deeply convinced that «the Being» as such is being continuously overlooked by the western world, determined by the pre-eminence of a few thousand-year-old metaphysics. It is

therefore worth to present Heidegger's diagnosis and a possible «therapy» one may derive from his reading of Heraclitus, a presocratic philosopher.

4. Almost the only thing, Heidegger argues, that is still actually present (gegenwärtig) for us from the Ancient Greek thought is logic (Heidegger, 1994, p. 199). That logic is, as he puts it, «the metaphysics of λόγος» (Heidegger, 1994, p. 271) in the sense that it determines the essence of λόγος by judging about it. The judging (das Urteilen) is the basis of metaphysical thinking, which Heidegger defines as a presupposition of scientific thought, that, in turn, is from its very beginning determined by the idea of technique or «τέχνη». Both τέχνη and ἐπιστήμη (science) are considered by him to be one and the same thing, namely a «metaphysical» approach to the world, a determination of it by means of judgment and «logic».

5. Heidegger maintains, there also exists another «logic», particularly that of the «pre-platonics», which is pre-metaphysical (vor-metaphysisch) (Heidegger, 1994, p. 277). He claims that Heraclitus' λόγος is not a «word» or a «statement», but Being itself (das Sein). Heraclitus does not «state» anything about λόγος, but «listens» to him and «lets» λόγος talk through himself.

6. λόγος, as Heidegger repeatedly stresses, is no language, no substance, no «essence». Heraclitus, according to this view, does not intend to «define» λόγος, as he sees in it the very beingness, the very «nature» of existence. Nature, insists Heidegger, overlaps with the «ψυχή», the «λόγος der Seele» (λόγος of the soul), which is only to be understood in connection with ζωή (living) and φύσις, (Heidegger, 1994, p. 298) where the last one is a Being of living beings, which unites all in one. («ἐν πάντα εἶναι»)

7. Such a view of «Nature», of Being, that Heidegger sees in λόγος of Heraclitus is an opposite to that of «substance» or «entity». He even uses the middle German verb «wesen» when he talks about λόγος as an essence (das Wesen) of Being to empathize its «unsteadiness». Yet as long as one remains within the modern «rationality» one tends to always lean towards concepts, towards determination and a terminus (boundary), of which Heidegger himself is quite aware (Heidegger, 1994, p. 299). The «liveliness» of images, which he sees in Heraclitus, is that «original» connection of thinking to being that allows to experience the whole of Being in its existential manifestation, which hides itself (κρύπτεσθαι) (Diels, 2021, p. 101) both from an inattentive listener as well as from the metaphysical termination.

8. It is now clearer why such a «logic» or an «ontology» (in Weber's terms) is very lucrative. For, most importantly, it allows to break out of the «subject-object» perspective, with its «ichhaft» (selfness) and monad-like identity. It is exactly that «I-am-because-of-you» maxim, that Weber puts forward as an ethical ground of reciprocity between all living beings. And it is also a way to «reanimate» the language from its technicality and «Bildlosigkeit» (imagelessness). But precisely this imagelessness allows such modern phenomena as informational technology, «meta-irony» and pornography to coexist, so that the dismissal of at least one of them may lead to a crisis that even Weber's animistic practices would hardly prevent. A slightly more moderate therapy suggestion would be to follow the advice of Heidegger and to ask, while obviously being historically limited by a present intellectual «modus operandi», «in which questions thenceforth the Being itself in its questionable Truth first riches and changes the thinking itself?» (Heidegger, 1994, p. 296). And, in case Heidegger is right in his conviction that the early thinkers could have thought through and throughout the modernity, then we should let their thinking exist through us.

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DECISIVENESS: FROM A HUMAN BEING TO A HUMAN- INTEGRATED SYSTEM

Decision making is a complex of trials and errors. It is often named a burden because of uncertain results which are not visualized from the starting point of the situation. 'Being decisive' corresponds to 'bringing ideas alive' or/and 'making changes'. The main part of these ideas are valuable to mankind because of human responsibility. If we are responsible, we're still humans.

A human being (or HB) is distinguished from a human-integrated system (or HIS). The first one is formed as a bio-social element, so is named a self-developing. And the last one is created by a human being and an AI, so is named a co-developing.

Decisiveness is quite problematic in both versions (HB and HIS) due to the norms variety. On the one hand, existing norms are changeable, so we need to re-form them situationally. On the other hand, there can be no norms, so we ought to create them. HB decisions should be justified by other human beings. HIS decisions ought to be justified only by a host (or human being into whom AI is integrated).

Should we have fewer problems with HIS decisiveness rather than with HB decisiveness? The inquiry is still in progress.

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IF THE UNIVERSE IS A SIMULATION, ARE OUR LIVES FAKE?

This universe is full of mysteries and whether it is a simulation is one of them. It works by certain unbreakable rules, matter is possibly made of «pixels» and all the live beings are basically are coded with quadruple code called «DNA». That is why many people including

me, consider a possibility for the Universe to be a very complex simulation. However, even if it is so, are our lives a meaningless fake? I am trying to find an answer to this particular question.

Section 16

«CHINESE-EUROPEAN STUDIES»

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AN ISSUE OF COLONIAL POLICY IN CHINESE-EUROPEAN CULTURAL INTERACTION

In March 2019 in Strasbourg, at a meeting of the European Commission measures in relations with the People's Republic of China were presented (EU-China Strategic Outlook, 2019). The European Commission, developing new approaches to cooperation with China, took into account that today Beijing is building up its economic power and becoming an influential force in the system of international relations. Therefore, Europe sees both opportunities and challenges in developing relations with China. The impressive trade turnover and investment activity are gradually leading to the fact that Europe and China are becoming strategic partners. However, one should not forget that building a strategic partnership is possible if mutual understanding is reached. One of the main conditions for this achievement is cultural interaction.

Among the many issues that can lead to misunderstanding, we can highlight the following: the concept of identity, the concept of sustainability, environmental policies, the concept of war & peace, vision of the future and colonial policies and studies.

The last one is especially important. The reason for this is the growing influence of China in the international arena due to the Belt and Road Initiative, which causes a lot of controversy between China and the Euro-Atlantic countries. The BRI is a global development initiative in the areas of economics, infrastructure, culture and education, proposed by the Chinese government in the 2010s. So, in the preamble of «Building the Belt and Road: Concept, Practice and China's Contribution» is stated, that «The initiative is a Chinese program whose goal is to maintain an open world economic system, and achieve diversified, independent, balanced, and sustainable

development, and also a Chinese proposal intended to advance regional cooperation, strengthen communications between civilizations, and safeguard world peace and stability.» (Building the Belt and Road, 2017)

Despite this, some geopolitical analysts and Western governments have raised concerns that this initiative is a new form of neo-colonialism and is an attempt to build up China's geopolitical and economic power, using the policy of «debt traps» as its foreign policy economic model. Contrary to these claims, China is not forcing countries to accept bad projects or incur debts through pressure or deception about project viability. Furthermore, based on publicly available evidence, China is not dispensing preferential loans to ensnare countries in a so-called «debt trap». For example, in May 2014, an agreement was signed between the governments of Kenya and China on the joint construction of the Mombasa-Nairobi railway. The highway linking the port of Mombasa in eastern Kenya with the capital of this country was commissioned at the end of May 2017. The Exim Bank of China provided a loan for 90 percent of the project cost, which amounted to USD 3.6 billion. The railway has become the largest infrastructure project in Kenya since independence. Thanks to the implementation of the project, about 25 thousands workplaces were created in Kenya.(Hou Liqiang, 2015)

It is possible to assume that the source of misunderstanding between China and European countries is the difference between Western and Chinese concepts of development. The Western concept of development is inextricably linked with the idea of using other people's resources for their own promotion. The inter-European wars, as well as the history of European colonialism spanning vast areas of Asia, Africa and America, and the large-scale slave trade, confirm this notion that Europeans use other people's resources for development. Thus, the Europeans view China's growth-oriented policies through their own prism: China's development will lead to the exploitation of external resources, primarily neighboring states, and then spread across the Euro-Atlantic region.(Poghosyan, 2018)

This understanding of colonialism was reflected not only in European colonial doctrines, but also in Western European philosophy. It is determined that the theoretical concepts of the authors of the liberal political and legal direction J. S. Mill, Charles Louis de Montesquieu and I. Kant on the problems associated with colonialism, are united by their characteristic consideration of peoples colonized by Europeans as backward, in a period of social

minority. The immature state of the societies of the East, according to this logic, set before the European states the task of giving the respective peoples the best government in accordance with their morals and inclinations, which meant the need for despotic rule and the justification of violence. Earlier liberal legal views, characteristic of J. Locke and Emer de Vattel, assumed an even more severe attitude towards non-Europeans - non-recognition of any rights for them at all, considering them as criminals who violated certain natural laws given by God or nature.

Such an understanding of the concept of development is not reflected in traditional Chinese philosophy. The basis for the philosophical justification of BRI can be considered the teachings of Confucius on harmony and uniformity. The bottom line is to achieve harmony even in the presence of many disagreements and differences between the parties. Also, the mistake in reaching mutual understanding lies in the fact that the parties essentially have the same ideas and views, but there is no harmony between them. uniformity is not harmony. Since harmony is mutual understanding of people at the level of inner consciousness, as opposed to uniformity, nothing more than a superficial similarity. According to this concept, harmony is the main goal to which humanity must in its civilizational development. (Zhang Wentao, 2019)

It is the above differences that contribute to the formulation of the problem in matters of colonial policy between China and Europe and makes it difficult to achieve mutual understanding at this stage.

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A BRIEF OUTLINE OF THE PHILOSOPHICAL FOUNDATIONS OF THE BELT AND ROAD INITIATIVE

The Belt and Road initiative in the 21st century is a continuation of the ancient Silk Road. In ancient times, the Silk Road was the «Road of Goodwill», «Road of Prosperity», and «Road of Civilization». Under the background of the new era, the Belt and Road initiative has surpassed the connotation of the traditional Silk Road as China's most important national strategy in the medium and long term. This paper will focus on the philosophical foundations of the Belt and Road Initiative.

The Belt and Road initiative is not only an important innovation in China's ideological discourse, but also a «new strategy, new project, and new practice» in China's diplomatic strategy and global governance. Philosophy-based analysis framework can effectively clarify its ideological context, value orientation and practical orientation: historically, human emancipation constitutes the value orientation and practical significance of the Belt and Road initiative; ontologically, the Belt and Road initiative is a contemporary interpretation and Chinese discourse of the «community of free people», which is of great significance for dispelling the charm of the «false community» and building a «true community». According to Marxism, the human beings lives in a world where everything is interconnected with each other, and nothing is isolated. With the advancement of human world, their fate is strongly interconnected

with each other. [Liu, S. (2019) The Philosophic Interpretation of a Community of Shared Future for Mankind from the Perspective of the Marxist Philosophy. Open Access Library Journal, 6, 1-5. doi: 10.4236/oalib.1105541.]. Getting rid of the zero-sum game international pattern and the atomized individual state, and shaping human society into a community of shared destiny that «we share weal and woe, win-win cooperation» is an important condition for resolving the polarization of the international society and realizing global justice. From the axiological point of view, the Belt and Road initiative takes global justice as its fundamental value pursuit, which transcends Western «liberal cosmopolitanism» and creates principles and rules of justice and the support of justice mechanisms for the «ideal justice philosophy» towards «real justice vision». On the one hand, the realization of global justice is the basis for maintaining the «symbiosis, coexistence, sharing, and common progress» of mankind. Therefore, global justice is the economic foundation for building a community with a shared future for mankind. On the other hand, human liberation must be built on the basis of global distributive justice and fair global governance. The continuous development of discourse space and strategic design plays an important role in enhancing China's international discourse power and ideological international leadership.

The philosophies embedded in the Belt and Road initiative show unity: human liberation is the core theme and ultimate pursuit of the Belt and Road initiative, the community with a shared future for mankind is the structure and path of the the Belt and Road initiative, and global justice is the basic value and practical orientation of the Belt and Road initiative.

The Belt and Road initiative has opened up the Chinese road of human liberation, the Chinese model of the human development community, and the Chinese logic of global justice on the theoretical discourse and practical path. The strategic conception and long-term layout of the Belt and Road initiative contain extremely profound philosophical logic, and the inheritance and development of Marx's philosophy of liberation, community philosophy, and justice theory are the core philosophical thinking embedded in it. Chinese communists stress theoretical innovation, keeping pace with times, seeking truth from facts and analyzing specific problems in a case-by-case manner. They combine Marxist's general theory with China's reality and constantly promote theoretical innovation in practice, which is the source of vitality of the theory of Marxism. At the same

time, the Belt and Road initiative has inherited and promoted China's traditional philosophical wisdom for thousands of years, including the international application of the Silk Road spirit and the demonstration of China's great power in the era.

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LAOZI'S POLITICAL IDEAS IN «TAO TE CHING»

«Tao Te Ching» is a work that contains profound philosophical ideas about man, society and the world, which both relate to public administration and acquire a political dimension. The authorship of «Tao Te Ching» is in most cases attributed to Laozi (6th-century BC), although there is discussion about this as well as about the time of writing the «Tao Te Ching» (6-3th-century BC). In this regard, more than 80 versions of the text are known, which gave impetus to the emergence to different versions of their translation into foreign languages, a large number of their interpretations, comments and researches, the number of which is constantly growing along with interest in the work. Nowadays, «Tao Te Ching» is very popular in China and overseas. For the purposes of this research, we assume that «Tao» translates as «Way», «Te» – «Virtue», «Ching» – «Canonical text».

Let us try to single out the main political ideas in the work «Tao Te Ching». As follows from the text, the ruler of the state must be wise. Evidence of the ruler's wisdom is his adherence to the «Way» (Tao). The concept of «Way» in «Tao Te Ching» appears as an integrative category, which can be defined as natural order of things in the world with closely connected elements. With regard to public administration, the concept of «Way» can be disclosed and analyzed through the power of a wise ruler in the state, who:

- does not try to control his subordinates;
- focuses on the «sages of the past»;
- deeply understands the essence of things;
- does not move in space without a purpose;
- is modest;
- does not seek to make the world better than it is now;

- avoids the use of weapons and violent means in governing the state;
- allows things to happen the way they do;
- makes every effort to ensure that taxes are not excessive;
- tries not to interfere excessively in public affairs, but instead seeks to trust people so that they trust him.

So the ruler who is on the «Way» adheres to the principle of «inaction» (wu wei, «doing nothing») which means «effortless action».

Laozi offers criteria for assessing the quality of public administration based on how people perceive the ruler. These criteria are in fact correlated with the theory of the legitimacy of power and the institutional approach in modern political science. Laozi says about this:

«Regarding the highest rulers, those below only know of their existence;

As for lesser ones, they love and praise them;

As for even lesser ones, they fear them;

As for the least ones, they mock them.

When trustworthiness is lacking, then there is lack of trust».

(Laozi. Daodejing / Laozi; translated with notes by Edmund Ryden; with an introduction by Benjamin Penny. Oxford: Oxford University Press, 2008, p. 37)

At the same time, we can distinguish the following criteria, which indicate that the ruler lost the «Way»:

- rich speculators thrive in society;
- money is spent on weapons, not medicine;
- the upper social strata are irresponsible and indifferent.

«Tao Te Ching» clearly expresses the idea of continuity in the development of political institutions, namely, when a new ruler came – he needed to be told about the «Way». When the ruler follows the «Way» it is a means of harmonizing relations in society and cultivating the practices of good governance. Harmony in society according to «Tao Te Ching» is also achieved when the powers of state institutions are regulated and its limits are defined.

Implementation of the principle of political responsibility is also an important component when the ruler is on the «Way»: the ruler must do what he is obliged to do – and, if necessary, he needs step down from power.

«Tao Te Ching» contains theses that enter into a dialogue with Confucius' ideas concerning society and government. For example,

Laozi offers a different interpretation of the category of «filial piety» than Confucius, when he says that «filial piety» is highest when there is no peace in a family. This dialogue on the essence of things and the principles of public administration began during the lifetime of Laozi and Confucius, formed the foundations of the development of Chinese civilization and was further spread around the world. Moss Roberts notes in this regard:

«The Dao De Jing is the philosophical counterpart—the rival and the complement—to the Analects of Confucius. These two classics are the foundational works of their respective traditions, Daoism and Confucianism, which may be said to constitute the yin and yang of Chinese culture».

(Laozi. Dao De Jing: The Book of the Way / Translation and commentary by Moss Roberts. Berkeley and Los Angeles, California: University of California Press, 2001, p. 3)

Laozi's political ideas are set out in the work of «Tao Te Ching», which originated and spread in the intellectual circles of ancient China, later became widely known in the world and continue to have a significant impact on the development of modern political philosophy in the XXI century.

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**THE UNDERSTANDING OF THE OTHER IN WESTERN AND
CHINESE PHILOSOPHY**

In my report, I will release and substantiate the project on comparative research of understanding of the Otherness in Western and Chinese philosophy. This project is designed within the Belt and Road Initiative's general framework, one of the strategic goals of which is to strengthen cultural exchanges and links between different civilizations in the fields of Science, Education and Culture for promoting peace and sustainable development.

The project aims to carry out comparative research of ways of understanding the Other (Otherness) in Western and Chinese cultures on the material of the most influenced philosophical

traditions in Western philosophy (German Idealism, Phenomenology, American Anthropology) and Chinese philosophy (Marxism with Chinese characteristics) as well as the local philosophical traditions. The project's primary goal is to support sustainable intercultural communication and in-depth mutual understanding between Chinese and Western civilizations by investigating the understanding of the Otherness in both philosophical traditions. The study would help overcome existing prejudices in interpreting the Belt and Road Initiative by Western experts and reinforcing the productive scientific, educational, and cultural cooperation between China and Western countries. The project intends to reveal the mutual influence between Western and Chinese philosophical traditions to highlight the benefits of the dialogue and cooperation between Chinese and Western philosophers.

The project embraces the following objectives:

- To carry out comparative research on cultural identity in Chinese and Western civilizations, to reveal the cultural principles and mechanisms of understanding the Otherness in Chinese and Western civilizations.
- To research the main conceptions of understanding the Other and Otherness in Western philosophy (J.G.Fichte, E.Husserl, B.Wandelfels, C.Geertz) concerning the needs of the Belt and Road Initiative implementation.
- To investigate the main concepts of understanding the Other in general Chinese philosophical tradition (Marxism with Chinese characteristics) and Guangdong Province local intellectual culture (Pan Maoming, Yang Yunsong, Lady Xian cultures).
- To study the philosophical achievements and the most significant cultural practices of the Guangdong Province (Pan Maoming, Yang Yunsong, Lady Xian cultures) to represent them to the Western scholars.
- To develop practical recommendations concerning scientific, educational and cultural cooperation between Guangdong Province and Regional governments of Ukraine, Poland, Germany, Slovakia and other European countries.
- To promote the contemporary Chinese philosophy, the cultural ideas and benefits of the Belt and Road Initiative amid European scholars and experts.

Special section 17
**«PUBLIC ADMINISTRATION FOR SUSTAINABLE
DEVELOPMENT, ECOLOGICAL INNOVATION AND
SECURED SOCIETY»**

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**ORGANIZATIONAL CULTURE IN THE PUBLIC SECTOR IN IRAQI
KURDISTAN**

Organizational culture is a key issue for many firms and scholars alike. Therefore, the objective of the study was to enable accurate identification and characterization of the organizational culture in the public sector organizations in Iraqi Kurdistan Region (IKR). To address the research questions, a descriptive survey targeting two large public sector organizations in IKR was conducted via a self-administered questionnaire. The Organizational Culture Assessment Instrument (OCAI), a generic but validated research tool used to assess organizational culture, developed by Cameron and Quinn (Quinn, R., & Cameron, K., 1999) has been adopted. The tool is based on Quinn and Cameron's Competing Values Framework Model which comprises of four parameters: internal focus and integration vs. external focus and differentiation, and stability and control vs. flexibility and discretion. Based on these parameters, the framework breaks organizational cultures into four distinct quadrants or cultural types: The Clan Culture, the Adhocracy Culture, the Market Culture, and the Hierarchy Culture. The questionnaire was translated into Kurdish for easy comprehension, and the responses translated back to English. The cases used in this study comprised of two public sector organizations. The questionnaire was administered to the senior-most manager in each organization. The data collected was then analyzed and graphically presented by assembling common variables into descriptive categories. The

results represent the perception of current and what respondents consider as the preferred state in terms of organizational culture.

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SECURITY AND COVID-19: HUMAN DIMENSION

In the context of Covid-19, it is important not to miss the human dimension of what is happening, the emerging human model (concept). Socio-economic, political and other aspects can be presented as background. However, as far as I am concerned, we always forget that any security order is always a certain model (concept) of a person or «human capacity» (Petrov, 2005).

The informational accompaniment of the coronavirus story contains several persistently repetitive topics, persistently imposed on the public consciousness, which, altogether, outline a new order of human security. Namely:

1. Self-isolation topic. This is a literal physical isolation, which implies voluntary «self-imprisonment». The emphasis is not on restricting contact, but precisely on isolation, the waiver of which brings a person into contact with physically tangible coercive measures returning him/her to «self-exile.» That is, from the beginning, it turns out that self-isolation was not intended to be voluntary. This is evidenced by the call to avoid «crowded places» as

potentially dangerous. However, what is really being pushed through here is the thesis that the potential danger to a person is another person as a carrier of who knows what (now it's a virus). (A strange premise, that we are all are «potentially infected.») Hence the construction of a social route, «home - work - pharmacy - home,» which is yet mildly suggested to an average person. This matrix of movement is something a person has to get used to. It can be traced. No deviations and no unnecessary movements, not even physical ones!

2. A variation on the theme is a call to keep «social distancing». But! «Social distancing» is not measured in meters, but means the absence (and prevention of the formation) of empathy for members of the other social groups. You distance yourself and remain unconcerned. No unnecessary emotional states other than fear. A variation is the topic of pets as potential sources of infection, which comes up from time to time in the media space. However, the comments of experts somehow remain on the periphery of reports on this topic, are not protruding.

3. Mask sacralization. The mask is proclaimed as a symbol of our responsibility. Again, no expert opinion is presented on the subject. So it is not about the mask, but about some kind of an identifier (including the obedience) that everyone has to get used to. A moment of stigma. «But everyone wore masks then! - Chedi Daan wondered. They did. Those who occasionally tried to live without a mask were considered madmen, saints, or the so-called fools, the then term for non-aggressive people with defective thinking» (Efremov, 1990:37). Today's version is for unconscious people who do not understand, are unconscious, etc.

4. Absolutization of «distance learning», which can only be auxiliary! A person cannot learn the world by sitting at home, staring into the monitor screen (where there is an intimidating spectacle and no (!) positive contexts in terms of fighting the coronavirus. It is incidental?) In addition to being a tool to control the mental component of human capacity (you cannot form the ability to cognize and understand remotely – Ray Bradbury's «Fahrenheit 451» (Bradbury, 2008) is an excellent example of this), it is also a fuse to form the ability to coordinate joint activities, the ability not just to listen and hear others. First of all, it is the ability to act together, that is, to co-organize with others (for children – through cooperative play on the playground). Why do we need this with distance learning? You can just turn off the computer.

5. Human capacity is reduced to the physical movements associated with survival (existence as an organism threatened by a virus!). Appealing to Abraham Maslow's (Maslow, 1999) first basic need is a convincing argument. Mental and emotional-sensual movements are discarded for uselessness (they simply have no place in the «home - work - pharmacy - home» algorithm). Perfect biological robots! The element of control, of course, is cashless payments (in some stores at the entrance they already require not only a mask, but also a «card»), which are very easy to block in the case one or the other of them is not needed. And a strange concern for the health of the nation. Not a word about immunity, prevention, healthy lifestyle, or other diseases. It used to be that movement was life, and mobility in a physical space was a sign of modernity. Now movement is synonymous with danger, life is «stay at home,» and mobility has become virtual. Beds for gamers are here to stay.

Undoubtedly, these are not all elements of a new behavior model, which peeks out as the norm. Something will be tweaked, something added along the way. However, the first step toward its «crystallization» has already been taken via a brutal, lightning-fast and escalating information attack, so that there is no time to think and understand. Based on the *modus operandi*, one can judge the purpose for which it is aimed. «Beliefs cannot be eradicated quickly without a state of mass shock, in which case there is a fairly complete mental degradation. Mild cases are hysteria, a pathological sense of fear. Severe cases – Insanity and suicide» (Asimov, 1992:301). The output is the elimination of those forms of activity that imply joint and dividing activity (a basic human characteristic, according to M. Petrov (Petrov, 2005)) as the construction of social relations. And, accordingly, the affirmation of a security model that presupposes keeping a person within the bounds of basic (what is to be considered as such?) needs and abilities (!), which, moreover, can be constantly compressed under the pretext of fighting a new Alien. We can't help recalling Jacques Attali's «A Brief History of the Future» (Attali, 2014), with its conclusion: «Collective action will be impossible»? Yuval Harari's question about what counts as «universal basic provision» in «21 Lessons for the 21st Century» (Harari, 2019)? And, of course, «Covid-19: The Great Reset» by Klaus Schwab (Schwab 2021)?

But first, two concepts of security, detailed by Deborah Stone in «The Paradox of Politics» (Stone, 2000). At the heart of the security problem, Stone (2000:76) argues, is the concept of need, and

therefore «there is a certain set of recurring strategies that can be used to expand or reduce the demands related to the need». And these arguments are related to such questions as whether the assessment of needs take into account only the material use of resources or also their symbolic meaning; whether the needs should be measured on the basis of a fixed or relative norm; what should be considered an urgent human need (existence or development); whether only current needs should be satisfied or the future ones should be anticipated, too; whether the needs of people only as individuals or also their needs in the human relationship should be provided (Stone, 2000:85). Has Covid-19 not become a moment of truth in answering these questions, and thus a moment of truth in choosing an appropriate concept of human security for the future?

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Special section 18
**«THE MODERN STATUS AND PROBLEMS OF POLITICS
AND POLICY IN HUMANITARIAN SCIENCES»**

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**BELIEF ALLIANCE AS A NEW INSTRUMENT OF POLITICAL
INFLUENCE**

In early 2020, US Secretary of State Mike Pompeo, during his speech in Washington, announced the creation of the International Religious Freedom Alliance (IRFA). At the same time, IRFA, like many other institutions and foundations focused on the Department of State, the Agency for International Development and the Congress Commission on International Religious Freedom (USCIRF), along with human rights activities, is actively involved in socio-political issues and acts as a «dual-purpose structure.»

Ewelina U. Ochab. U.S. Launches The First-Ever International Religious Freedom Alliance// Forbes. URL: <https://www.forbes.com/sites/ewelinaochab/2020/02/06/us-launches-the-first-ever-international-religious-freedom-alliance/#3988410540e6>

The main tasks of the international alliance, as conceived by the representatives of the Congress and the US Department of State, are the provision of religious pluralism with any tools, formation and support of non-religious organizations and public associations anywhere in the world. In addition, the American side, together with its partners, is focused on establishing social contracts that allow for public control and the development of socio-political systems and societies, based on the principles of democracy and international law.

Declaration of Principles for the International Religious Freedom Alliance. URL: <https://www.state.gov/declaration-of-principles-for-the-international-religious-freedom-alliance/>

In particular, US Secretary of State Mike Pompeo noted that in the modern world many people are forced to hide their spiritual and religious views, both because of the immaturity of civil society and because of the will of certain political regimes. In this regard, the United States proposes to regard the restriction of religious freedoms as terrorism, and the practicing states of this kind as terrorist.

Secretary of State Michael R. Pompeo keynote address at the Ministerial to Advance Religious Freedom

URL: <https://si.usembassy.gov/secretary-of-state-michael-r-pompeo-keynote-address-at-the-ministerial-to-advance-religious-freedom/>

The main structure of the alliance, along with the USA, Great Britain, Austria, the Netherlands and Israel, includes such states as Albania, Bosnia and Herzegovina, Bulgaria, Brazil, Hungary, Gambia, Greece, Georgia, Colombia, Kosovo, Latvia, Lithuania, Malta, Poland, Czech Republic, Senegal, Slovakia, Slovenia, Togo, Ukraine, Croatia, Estonia. In addition, after the adoption in February 2020 of the Declaration of Principles of the International Alliance for Freedom of Religion, over 6.5 thousand public organizations, associations and foundations associated themselves with the alliance from more than 140 countries.

Returning to the speeches of the US Secretary of State Mike Pompeo, it should be noted that the American side considers the International Alliance of Religious Freedoms as the main instrument of the State Department in functional quarrels affecting issues of culture and religion. During the February meetings, representatives of the Congress Commission on International Religious Freedom noted the infringement of the rights of believers of all faiths in communist China, Muslims in Myanmar, Yazidis in Iraq, Hindus in Pakistan.

US Names & Shames Pakistan For Persecuting Hindus, 'all-weather Friend' China Also Flayed

URL: <https://www.republicworld.com/india-news/general-news/us-secretary-of-state-exposes-paks-religious-persecution.html>

At the same time, the IRFA data will be used for current reviews of socio-political systems in the interests of the US Department of State and the UN, since it meets the criteria of the international principles of freedom of religion or belief (FoRB) and the International Covenant on Civil and Political Rights (ICCPR), which is an integral part of the Universal Declaration of Human Rights;

and the Declaration on the Elimination of All Forms of Intolerance and of Discrimination Based on Religion or Belief.

Thus, the International Alliance of Religious Freedoms receives a conditional *carte blanche* to carry out its activities already as an international structure associated with the UN, while having all the opportunities to influence and coordinate public associations and NGOs, along with USAID, and therefore indirectly influence dynamics of extremist elements. And the participation of IRFA in the formation of the current USCIRF reviews on the state of the rights and freedoms of religious minorities makes it possible to form informational reasons for influencing political systems.

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VIOLATION OF THE PRINCIPLE OF SUFFICIENT REASON FOR THE PURPOSE OF POLITICAL MANIPULATION

The article deals with historical facts where political manipulation has been used by violating the law with sufficient justification. The author considers it necessary to make people aware of the importance of studying the laws of logic in order to avoid abusive acts in the interests of others.

Keywords: the law of probable cause, political manipulation, credibility of allegations.»

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HUMANITARIAN STRATEGIES FOR THE CONSOLIDATION OF UKRAINIAN SOCIETY

Responding to external calls and threats, including constant blackmail, economic blockade and military aggression Russia and Ukraine have demonstrated the ability to resist effectively and

maintain state independence. Certainly, however, that the degree of success depends on Ukraine's ability to withstand external influences as a single cohesive whole, which, unfortunately, we do not observe. And therefore, the search for the foundations, ways and mechanisms of consolidation of Ukrainian society is the key to its very existence, and further successful development. Focusing on humanitarian priorities involves putting the public at the center being a citizen with his right to freedom, dignity and honor. The same citizen appears and the greatest social value as the creator of the state, which is called to protect and safeguard his interests. There are also basic moral and ethical and spiritual and practical regulations of interpersonal relationships, which allow the search for social consensus and agreement. Information and communication opportunities play a special role formation of a single space of mutual understanding, communication and acceptance solutions. There must be more responsibility and justice legal but also existential dimension, and finding compromises should be the way to go to concerted action at all levels and branches of government. Formed civil society must, on the one hand, avoid temptations to take over uncharacteristic political functions, and on the other - to fully exercise their human-centered activities to protect the rights and freedoms of every member of society.

Quite common in political thought, and among the propagandists from the aggressor country - the dominant, there is a view that Ukraine is incapable on its own overcome existing threats and dangers and that this requires effective external organizers. This becomes clear from the context of the works of modern globalists with their appeal to the universal system and interdependence, the emphasis is on positive experiences and creative help from Western countries. In this case such interaction is a kind of catalyst for its own model of sustainable (sustainable) development, the ideology of which is also in line with modern globalism. Thus, the emphasis is placed on self-organizing opportunities of the Ukrainian people, on its ability - time-tested - in a difficult hour to unite and joint efforts do your part. That is why it is necessary to look for effective humanitarian ones organizing nuclei, which will become catalysts for unification processes.

The nature and focus of Ukrainian humanitarian policy is significant external destabilizing factors have an impact, primarily on the part of the Russian Federation. It uses a variety of tools and directions of such influence, in particular information, political,

diplomatic, cultural, economic and military, which carried out by pressure, blackmail, encouragement, bribery and outright coercion. The objects of such influence are governmental, managerial and professional structures, certain party or oligarchic interest groups, formation and civil society organizations, various social, ethnic and territorial communities, etc. The main thing the goal is to preserve the total control over Ukraine and its transformation into part of the new imperial geopolitical space of Russia. The leading ideologues are nostalgic reductions in the Soviet past and affirmation of values and priorities of the «Russian world» as it were only acceptable for Ukrainian society. Coordinated external efforts create a certain virtual phantom reality, which is presented as really existing, real and the only possible. The Ukrainian is similarly constructed and zombie the community, according to the aggressor, in its own life choices and should be guided to an externally imposed behavior matrix and actions.

The destructive influence of the external, the foreign occurs in two interrelated dimensions: diachronic and synchronous. The first, or historical, measurement is aimed at assertion and preservation of the Ukrainian past as an integral part of the Russian, in particular Soviet, system, which is in this representation is mythologized and idealized and appears as the world desired, dreamed of and meaningful life, as such, only in which the full existence of man is possible.

The synchronous or actual plane of existence of communities has its concentrate creation of a common phantom identity of the representatives of the «Russian world», leveling of Ukrainian self-sufficiency, denial of the ontological fact itself existence of Ukrainians. Screwed in, implanted in a similar way in the mass consciousness of Ukrainian society such stereotypes become peculiar manipulative regulators of consciousness of those citizens of Ukraine who are not share national, national values and constitutional norms of life and become convenient material for separatist sentiments and movements.

Research of the significance and role of humanitarian priorities in the consolidation of Ukrainian society in social and value dimensions can contribute to further scientific research in this direction, be used as a theoretical and methodological component in the development of state social development programs, legislative acts, cultural projects, appropriate adjustment of educational programs in secondary schools and higher education. At the ideological level duly represented in the media, the findings will contribute to the formation

of values and beliefs of mutual respect and understanding, the ability to find consensus in difficult situations. Undoubtedly, bitter experience of Ukrainian society, when in conditions of war it is necessary to strive unity and mutual support cannot leave the citizens of others indifferent countries, especially those where they are observed similar events.

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HYBRID WAR OF RUSSIA AGAINST UKRAINE

Ukraine, as any country in the world has a strong need for an effective system to counter information challenges and attacks. It continues to be one of the actual questions during all post-Soviet period of Ukrainian history. It is not so much the aim of reforms in our country, as the precondition of their successful implementation.

The Russian state in the early twentieth century. worked out on the territory of Ukraine methods and principles of hybrid wars. Propagandistic methods of information war and sence of communistic ideology for success in war actions were used during information war for success in war actions. Big part in victory and creation of communistic order is played by activity of «fifth column» that halped assistance of Russian forces promotion and encouraged success in war campaign. Newertheless, Central Council, Ukrainian state of Pavlo Skoropadsky and UNR Dyrectory realized attempts for descreasion political-propagandistic, financial and cultural communistic pressure. The key slogan of counteraction and uniting of Ukrainian population duputees of Ukrainian governments in 1917 – 1921 supposed Ukrainian national idea.

Nowadays, some countries consider the informational war as an effective tool for foreign policy implementation. Development of mass media encouraged rising hybrid war as political phenomenon in contemporary period. In the context of modern humanitarian situation in Ukraine an important step in formation of information security is the study and taking into the account the achievements of the experience of foreign countries of the modern time.

There is a special interest in the experience gained in similar international situations. Particularly, this is Russian-Georgian conflict of 2008, namely its information component. The scientists mostly consider, that the information confrontation in this conflict, despite the apparent military and technical superiority of the Russian Federation, remains behind the Georgian side. A prerequisite for conducting an effective information war of 2008 against the Russian Federation was the implementation of reforms in the early twenty-first century, the strengthening of freedom of speech and the formation of a media system in the country. An effective source of success in information campaign of Georgian side was the effective work of media, which had a systematic character, although it was not deprived of subjective assessments. Similar to Ukrainian realities Russian attempts to show Georgia as an aggressor were not successful, and even more Georgian media, together with foreign journalists, managed to show the occupation of the Russian Federation.

«Georgian lessons» of informational war should be considered as and important groundwork for the development of the information security strategy of Ukraine. Evidently, their analysis should be systematic and unprejudiced, should take into consideration all achievements and mistakes of the performers, above all, to give the opportunity of objective and adequate forecast of new humanitarian challenges.

The Russian-Georgian war actually became the «first prototype» of the offensive in eastern Ukraine, which unfortunately could not be recognized in time. However, today in the conditions of military conflict it is necessary to use all resources and achievements of world experience.

Ideological paradigms of hybrid war of Russian Federation on Donbas and Crimea anection conditioned by existence of Russian world propaganda. Unfortunately, information influence of V. Putin's ideology for society is detailed and planed. Hybrid war from international law view is absolutely outside any international norms and conventions.

The language issue has become one of the key elements of Russia's hybrid war since the first years of Ukraine's independence. Most political forces tried to use it, playing the «language card» primarily in the election race. Meanwhile, the ethnolinguistic situation in Donbass did not require rapid surges and no less pronounced outflows, but daily, constructive, persistent work. Unfortunately, non-

compliance with the constitutional status of the Ukrainian language is a reality today.

«Imperial» and Soviet orbits, the militarization of the country is the driving force of modern Russia, for which all post-Soviet countries that are moving in the direction of sovereignty and democratic development must be ready. Therefore, today, the information security strategy in Ukraine is in demand and relevant.

Thus, the hybrid wars of 1917-1921 and at the present stage between Russia and Ukraine were a competition for control over the consciousness of the population by manipulating information and propaganda slogans. The dictatorship of the proletariat and the modifying ideology of the Russian measure were intended to create the conditions for justifying the annexation of Crimea and the war in the Donbas, which created the conditions of society. The peculiarities of hybrid wars were the preservation of diplomatic relations in the context of hostilities, the actions of governments against separatists, the spread of ideas about cultural values, financial and economic policy and the use of the religious factor in politics.

During the war years at the present stage, despite the growth of social activity and cultural achievements, the Ukrainian government, unfortunately, failed to resist the Russian Federation without territorial and human losses. But with the support of some Western countries, Ukraine has been able to secure the sovereignty of the rest of its territory.

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THE WORLD AFTER COVID-19 AS A PROBLEM OF PERSONAL FREEDOM IN LONG-TERM CRISIS CONDITIONS: THE LIMIT PROTECTION OF COLLECTIVE SECURITY AND GUARANTEE OF CIVIL RIGHTS

The study is devoted to the problem of the relationship between the directive to ensure common security and the simultaneous restriction of civil rights in the world. Since a whole year has passed since the beginning of quarantine restrictions, we can objectively

speak and refer to a number of statistics published by countries at the end of last year - beginning of this year. Legal conflicts accompanied not only Ukraine, but were mass character. Various forms of anti-lockdown protests took place in many countries around the world, primarily due to the forced restriction of economic activity in them in order to reduce the pandemic consequences. No matter what, we are interested in the degree of activity of civil society, because the spread of the virus can be seen as a conditional marker of the real state of affairs in some countries. That is, as an indicator that became available to us under harsh conditions, but may have given an understanding of previously unknown things.

Special interest is the phenomenon of reconciliation of society before government measures, even in cases where there was no special meaning in restrictive actions and exaggerated sanctions as such. The attention is focused on the study of this phenomenon and concludes its own hypotheses and predictions about the real state of civil society in different countries. It is possible that most of our authoritative ratings and scales do not take into account the factors that can be noticed and described only during force majeure situations. In particular, the article devotes a place to possible new indicators that should be taken into account when compiling tables and diagrams. It is possible that current events will be able to open our eyes to things we have recently not noticed or refused to acknowledge. Analytics, discussion and the adoption of other arguments will diverse picture of the world, due to the ration of the spread of the crown of the viral pandemic.

In addition, attention is paid to the actions to some governments and the specific implications of their decisions for societies. Based on a broad and diverse practice, it is possible to make relevant conclusions and provide expert advice on the further activities of central authorities. I think that these proposals will be relevant after the completion of numerous quarantine restrictions, although there will be enough time for these. Although the outlined issues will remain in the focus of scientific discussions for a long time to come, some steps in trying to put the current experience into practice can have a positive effect on the work of the national government. The main task in the work is determined by the applied aspect of the analysis, as the relevance of the selected topic is at the highest level. I am convinced that the conducted research will be able to facilitate further research when more empirical material and additional analytical works will be available.

Finally, the article focuses on the political philosophy, namely the problem of individual freedom, even in critical conditions. Since the consequences of the past year are ambivalent, the question arises about the real data: would the situation be changed by even tougher measures, or is it possible that in the context of liberalization of the situation, the overall picture has not changed dramatically? And although we will hardly ever get an answer to the last question, it will be interesting to consider the analysis of different views on the eternal problem of freedom under the new conditions as fundamental in our time. Does the government have the right to set personal priorities, give under threat the quality of the education system, or harm the national economy in exchange for a benefit from hypothetical fewer infected people per day? This question is still relevant.

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POLITICAL RELIGION OR MYTHOLOGIZATION OF POLITICS? THEORETICAL AND PRACTICAL INQUIRY INTO PECULIARITIES UKRAINIAN POLITICAL AND SOCIAL REALITY

The events of the Maidan protests and Eurorevolution (or Revolution of Dignity) at the end of 2013-2014 created a special meta-narrative in the definitions of Lyotard (Semedov, p. 82), which not only offered his exclusive vision of the past moments in history, but an appropriate ideological framework for the future development of the state. The report makes an attempt to comprehend the history of the formed set of mythologemes, which have been successfully entrenched at the level of government and within the framework of the ideology and activities of particular influence groups. Also, the report raises the question of the vectors of the theoretical substantiation of this narrative as a political religion, as an ideology and as a public religion.

Saying «narrative» we mean a number of symbolic ideas that were formed during the Maidan process and in the post-Maidan period and gained status of unquestioningly true. These ideas represent the following meanings:

1. Maidan is a revolution of dignity and a reflection of the civilizational choice of the majority of Ukrainians. This is an uncompromising and unanimous movement towards the West as a symbol of Progress and Sufficiency in all respects.

2. The protesters are the intelligentsia, representatives of civil society, who are aware of their extremely important role. Those, who are against the Maidan, are against progress, the traitors, passive observers, unworthy citizens.

3. The events of the Maidan have made an unbearable contribution to the development of the country. His merits cannot be disputed.

4. Pro-Western orientation (accession to the EU) is not a temporary decision, but a logical, centuries-old end to the struggle to return to the European family of nations, which will make Ukraine successful.

Based on the works of D. Shestopalets and O. Baysha, we deduce these ideas as inconsistent with the real state of affairs for a number of reasons. First, they largely have a religious justification from those participants in the events who are religious representatives (Shestopalets, p. 3). Second, the ideas are too simplistic and generalized (Ibid, p. 21). In spite of their positive intentions, they are populist and lack the real economic and political reformation (Baysha 2021, p. 85). Thirdly, due to the mythologization of what is happening and the creation of an invisible moral line of «good and bad». Baysha also emphasizes on the special mythological constructions (Baysha 2015). The sacralization of incidents and the creation of symbols from them formed a special moral imperative, the falsity of which is beyond doubt. Also, this process made possible for the new «intellectual elites» to conquer public power and authority, enabled the establishment of the previously oppositional power as a new ruling one.

In the post-Maidan period, a special role was played by the discourse of the 5th Ukrainian president Petro Poroshenko's policy on the final approval of the created metanarrative. Unambiguously condemning the role of the police and ignoring the deaths among the police, the political elites reinforced the above-mentioned myths. Thus, the Heavenly Hundred became the actual Saints, whose merits «cannot be questioned».

In addition, the national factor is involved in the new meta-narrative. By opposing Russia, whose undoubted support for the militants cannot be disputed, the idea of opposing everything that is

directly and indirectly connected with Russia is being activated. However, criticism stems from the absolutization of situations, the dehumanization of not particular individuals, but the entire nation, who in the majority do not influence the policy of the state, and many even condemn them.

The Autocephalous Church of Ukraine became one of the key moments of the new ideology. The question of the church was boosted artificially, being politically biased. Linguistic and ecclesiastical phenomena are becoming issues of national security and the conditions for the correct, pro-Western development of Ukraine.

The elections of 2019 became an indicator of the falsity of the set course, which was not a reflection of the choice of Ukrainians, but the formation of a special symbolic space with an external «Enemy», a kind «European partners» and internal enemies, who do not accept the formed reality. Victory of fresh political approach undermined some myths.

After the 2019 elections, there was a certain decline in the promotion of constructed mythologemes, as it was envisaged by the choice of the majority of voters. However, the following years were accompanied with a slow and gradual strengthening of the former rhetoric. The strengthening and development of mythologemes is complemented by anti-constitutional and illegal actions of the state, which lead to the destruction of national security and general stability.

Based on the study of empirical data of the current discourse of Ukrainian politics and society, we conclude: the current form of the following complex of myths cannot be designated as a civil or public religion, in terms of its classical interpretation by R. N. Bella (Bella, pp. 1, 8), or as in the works of K. Hovorun (Hovorun, pp. 39-41), Kalenychenko (Kalenychenko, pp. 34-35). Also, we do not define it as a political religion, since it does not have a complex structure of religion, although initially it borrowed its mechanisms of sacralization of the created metanarrative. Now we are dealing with a poorly reasoned ideological complex of mythologemes. These mythologemes are not only unsubstantiated and meaningless as a potentially successful state idea, but also as a national idea as such. We note the absence of a consolidated mass, misunderstanding of the future development strategy of the state, the marginalization of previous mythologemes and the absence of new ones.

In conclusion, we emphasize on the importance of searching for one's own state idea outside the national-linguistic definition, on the basis of a positive public religion of assistance and active patriotism.

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THREATENS FOR EFFECTIVENESS OF DEMOCRACY FROM CURRENT EMERGENCY CONDITIONS

Democracy is claimed as the best political regime in the world nowadays. There are many democratic countries in the world, for example 75 of 169 according to Democracy index. What is the base of such triumph of democracy? Is it value-based priority and perfection? Such position doesn't correspond to position of scientific

analyze in my opinion. There is infinity of political organizational types that based their claims to domination on value-based perfection during human history. And they lost. So it is obvious that joining of democracy to this range is restriction of its real perfection compared to them. According to results of my analyze this perfection is based on the best technical effectiveness of democracy as political regime. It is effectiveness of democratic organization for political community at whole and for every its individual members independently of their values. And it is base for the most effective conviction to support of democracy to people outside of support of some values. It is the best argument to support and promotion of democracy for many influential people with wide range of valuables, for example strong supporters of liberal valuables as John Stuart Mill and their strong opponents as Joseph Schumpeter or Winston Churchill. However, this base of democracy as well as another bases of modern world are shaken in the periods of world emergency. And current period is one of such dangerous periods. And survival of democracy in different countries and world at whole depends firstly from maintenance of effectiveness as prior base of its perfection according to results of my analyze.

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GENDER-SENSITIVE MODELS OF WELFARE STATE DEVELOPMENT

The welfare state emerges at the end of the nineteenth century as a consequence of lasting evolutionary development of the state as a social institution. In the second half of the twentieth century state support for vulnerable categories of citizens becomes a common practice as states begin to acknowledge their responsibility for guaranteeing a minimum level of welfare to all citizens. Social politics at this time mostly are patriarchal in nature and are addressed to traditional families with male breadwinner at the head. This approach has been heavily criticized since 70's-80's, when the question was raised to build a gender-equal society.

Today, the welfare state of the industrial type is experiencing deep transformations due to the global changes in the labor market and the changes in the social structure of society which logically follow. One of the important reasons of post-industrial transformations of the welfare state is the destruction of the gender order which was the basis of the traditional social structure. New forms of family and the modified role and place of women in the labor market and social relations caused the emergence of new social risks that were not answered by increased social protection and support in the second half of the twentieth century. States whose social optics are aimed at a family headed by a man obviously need to develop new general solutions that would become a better alternative to the traditional model of social support for the family – the «family salary» model.

Feminist researchers also emphasize that the welfare state as such could happen only thanks to the free care work, which is the responsibility of a woman. Therefore, any modern approaches to the transformation of the welfare state must bear in mind this basic assertion. American Professor Nancy Fraser, taking this into account, offers her feminist vision of a post-industrial welfare state, which should be based on gender equality. The scientist analyzes two models that to some extent are already being implemented in different countries - «the universal breadwinner model» and «the caregiver parity model». The first model assumes that a gender-equal society could only be built through the universalization of the role of a breadwinner. The other model outlines the prospect of equating the role of a caregiver with the role of a breadwinner.

These perspectives differ significantly in how they respond to issues that are fundamental to ensuring gender equality: which institutions - family, market, civil society, the state - are responsible for care work? According to «the universal breadwinner model» care work is transferred to the market and the state, while according to «the caregiver parity model» it is transferred to family and community support. In both cases, a woman should have a possibility of realization outside of home. But in contrast to the first model, which sees the solution to the problem in universalizing the breadwinner's role through support of women's employment, the second model suggests enabling women to provide for themselves and their families either through care work or by combining it with part-time employment. «The goal», says Nancy Fraser, «is not to make women's lives similar to those of men, but to «make the

difference unharmful» [Pislya simejnoyi zarplaty` : genderna rivnist` i social`na derzhava. Obraz, tilo, poryadok. Genderni doslidzhennya v mizhdy`scy`plinarnomu spektri. Ky`yiv: Meduza. 2014. P. 217]. Both scenarios require comprehensive reforms of the organization of labor in order to provide equal opportunities for men and women in the workplace and to provide flexible opportunities to combine care work with part-time employment. In addition, in both cases the state is responsible for generous financial support in the form of social infrastructure and payment for care work.

A significant achievement of both options is that they allow reasonably good solutions to problems of poverty and exploitation of women, but do not give an equally successful answer in an effort to equalize respect, income and time for leisure nor in overcoming marginalization and androcentrism. The limited prospect of these two ways requires to look for a third one, capable of eliminating the shortcomings of both of the former. According to N. Fraser, a way to universalize «the caregiver parity model» may become such a mental alternative. That is, it is necessary to seek not only the approximation of female behavioral model to male one, but also vice versa, to bring male behavioral model closer to female model.

Since neither of the two proposed scenarios is self-sufficient, the third one is intended to combine the best features from both and thus contribute to ensuring sustainable conditions for the functioning of a «woman friendly» state». «The caregiver parity model» incorporates both active involvement of women in the labor market (including management) and intensive involvement of men in care work. Thus, meaning of the ancient maxim – «the world is man's home, whereas home is the woman's world» – should lose its power as the establishment of female behavioral model as common for both sexes acquires the status of a new social norm. Adoption of this norm will testify to the constitution of a «nomadic» subject, capable of overcoming the stereotypical boundaries of sexually differentiated roles of breadwinner and caregiver.

Special section 19
**«STUDENT VOICE: FAMILIAR ESSAYS AND ENQUIRIES
IN THE HISTORY OF PHILOSOPHY»**

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SOCIAL PERCEPTION OF WOMEN OF THE 19TH CENTURY

I have chosen a small work by Emma Goldman «The Traffic in Women» because I am going to devote my thesis to how and at what times the place of women in society was considered. Many authors wrote about this, in particular men, but it seems to me that only a woman will be able to fully describe the state in which she really was. Only a woman can tell without embellishment how she was treated and how she endured it.

I would like to note that the 19th-20th centuries were the time when more and more women appeared in the philosophical arena, but few of them were able to achieve fame and maintain their popularity and relevance to our times. Furthermore, I would like to correct this sad misunderstanding and highlight in my thesis the names of those who, by some chance, were not so famous, but who fully viewed the woman, her life, position, duties, and feelings. After all, the views of eminent philosophers are already known, and who would dare to talk about their less famous colleagues if not me?

As Napoleon I Bonaparte said: «Prostitutes are a necessity. Otherwise, men would have attacked decent women on the streets». From this fairly well-known maxim it is clear that women were treated, to put it mildly, not very respectfully and rather served not as full-fledged members of society, but as a tool for satisfying men's needs, even the vilest ones. From time immemorial, for some reason, there was such a one-sided tendency that men boasted of their «brave deeds» in conquering girls' hearts and bodies, but if a woman allowed herself such «primordially male liberties», she was not at all supported by those around her and did not hear the envious

and encouraging exclamations of her comrades but received the stigma of a shameless hooker. «Society considers the sex experiences of a man as attributes of his general development, while similar experiences in the life of a woman are looked upon as a terrible calamity, a loss of honor and of all that is good and noble in a human being» [2].

Sad as it may be an article written in 1911 by Emma Goldman may well be suitable for describing modern reality in a somewhat exaggerated form. Indeed, even now, in the 21st century, there are still cases of outright sexism, when a woman, in order to achieve success and recognition in a particular profession, has to prove that she can work on an equal basis with men. Fortunately, such everyday sexism is rather a rare phenomenon, which reflects only the remnants of the past and poor upbringing.

Goldman's other statement may be more relevant and applicable to our reality: «Banger (the author of the book *Crime and Economic Conditions*) goes further; he maintains that the act of prostitution is 'intrinsically equal to that of a man or woman who contracts a marriage for economic reasons'» [2]. And further: «The wife who married for money, compared with the prostitute,» says Havelock Ellis, «is the true scab. She is paid less, gives much more in return in labor and care, and is absolutely bound to her master. The prostitute never signs away the right over her own person, she retains her freedom and personal rights, nor is she always compelled to submit to man's embrace» [2]. This statement is equally true both for the 19th century, in which Goldman was born, and for the 21st century, in which we have to live, only the meaning has changed a little.

Previously, such «economic» marriages were a lifeline for the fairer sex, who simply could not find a normal job and were forced to work for a penny and hardly live up to the next salary. Out of despair, they were ready to «sell» their honor and pride «for a piece of bread». Now, there are similar cases too, but more often everything happens differently - girls are already pushed into this kind of prostitution, not by a hopeless situation, but by a certain stereotype that society instilled in them and had a detrimental effect on their consciousness - girls do not believe in the prospect of their successful professional development and choose for themselves an easier way - instead of developing their own personality, they use the achievements of others. In fact, they are distinguished from an ordinary prostitute only by the presence of one permanent «client» and a stamp in the passport. «...marriage for monetary

considerations is perfectly legitimate, sanctified by law and public opinion, while any other union is condemned and repudiated. Yet a prostitute, if properly defined, means nothing else than 'any person for whom sexual relationships are subordinated to gain'» [2].

In conclusion, I can say that I leave it to you to make your own conclusions about everything you read above.

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ONLINE ERGO SUM: AN INTROSPECTIVE MEDITATION

An essay on the experience of teaching philosophy online is based on St. Augustine's method of introspection. The subject of this introspection is a lecture as a phenomenological event. The narrative is based on the idea of comparing the perception of real and virtual space in the process of teaching in the classroom and online. The two-dimensional screen as a horizon of virtual lifeworld is considered in the context of visual and auditory perception. The time of the event is interpreted from the standpoint of the meditative concept of Augustine Aurelius as duration and sequence. The example of poetry as an expression of a sequence of time is applied by analogy

to a lecture as a sequence of expression of meanings. The subjective perception of time in the process of switching attention from the surrounding reality (in which the lecturer is) to the virtual reality of the screen (which concentrates the gazes of all participants) is considered. «I-Other» dialectics and the construction of the self in the process of online and offline lecturing are described.

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ORAL HISTORY OF PHILOSOPHY AS A NEW METHOD OF HISTORY OF PHILOSOPHY

Historian of philosophy works with different kinds of texts to understand better some point of philosophical system of any thinker. The Ukrainian philosopher Sergiy Yosypenko divided philosophical sources into three groups [Sergiy Yosypenko, An oral history of philosophy as a source of research of history of philosophy, *Philosophical Thought*, 4, 2019, p. 7]. The core of any research is original texts of philosophers themselves; another one are archival materials and the last one is an additional texts which help to understand more integrally the philosophy of some author. It includes letters, diaries, memoirs etc. And sometimes it isn't enough.

I want to pay particularly attention to method of oral history of philosophy. It helps to know new details or to spread our knowledge about that topic we work on. The main instrument in such research is an interview. Thematic interviews are less about biographical information and focus on the intellectual biography and philosophical ideas of the thinker. Such kind of research gives an opportunity to know or clarify some questions which haven't been published or even written yet.

Such philosophical interviews, on the one hand, create conditions for philosophers to dialogue with each other, which is no less important for articulating and discussing current philosophical problems. On the other hand, there is an opportunity to clarify unclear points and, through well-chosen questions by the interviewer, create a field for new philosophical ideas that have not yet been expressed by the thinker.

Let's illustrate this method on John Locke's studies as an example. Thematic interviews have great potential in Lockean studies which is the main theme of my science interests. Due to the fact that in Ukraine these studies are not widespread enough and the available literature on the philosophy of John Locke is limited to a few authors, research on the oral history of philosophy may have fruitful ground. It is especially true for researching Lockean studies in Ukrainian philosophic context – as far as I know, we haven't had such complete issue on this topic yet. And another important problem concerns the role of religion in texts of John Locke in general and its influences on his philosophical ideas.

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TIME IN GEORG SIMMEL'S PHILOSOPHY: CHANGE OF FORMS IN INFINITE MODERNITY

There is a paper in Georg Simmel's philosophical legacy named «Problems of the Philosophy of History: An Etude on the Theory of Cognition», where the author considers the notions of the cyclical nature of history and historical law. Also Simmel reflects on the meaning and the purpose of history as a science in general in the same piece. As well as he states the idea of the regular replacement of life forms in his essays on the philosophy of culture: when the turbulent flow of life is actualized through an attempt to fit itself into a limited time form. Thus, time is the reflection of the regular replacement of forms.

The article reveals the role of time as a «form holder» and a «life holder». Namely as a necessary element of the formation of culture. The role of time in the historical context is also covered by Simmel - he often addresses the problem of the interaction of history with its context in his works. And later he refers to the problem of knowledge formation through the process of cognition.

Georg Simmel is usually regarded either a philosopher of culture or as a social studies philosopher due to his famous work «Social Differentiation»), but in reality Simmel's legacy covers even the issue of historical knowledge. Despite the essayistic way of narration,

Simmel considers issues in the way that is relevant to his era - it was he who provided the impetus to the study of similar concepts by futurists in the future. For example, Alvin Toffler reflects on the same concepts in «Future shock» and «The Third Wave». This article itself covers the interaction of time, history and historical knowledge.

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EXTERNALIST AND INTERNALIST METHODS OF HISTORICAL AND PHILOSOPHICAL PRESENTATION

In historical and philosophical science, there are two, at first glance, opposite methods of presenting research results. On the one hand, this is an externalist way of historical and philosophical presentation, which is based on external factors. These factors are issues of the author's language, socio-cultural contexts, periods, emphasis on biographical facts, etc. On the other hand, it is an internalistic way of historical and philosophical presentation; it is a description that comes from the internal factors of the emergence of philosophical thought. These factors are precisely the logic of the development of a philosophical idea and not the conditions for its emergence.

Taking into account the above, the historian of philosophy needs to maintain a balance of these two methods so that the history of philosophy, on the one hand, does not become the history of philosophers, an intellectual biography (the importance of which is not denied), and on the other hand, does not become an exclusively speculative theory, which is in the Epoché stage in relation to the conditions of its own emergence.

Special section 20
**«VISUAL STUDIES IN THE CONTEXT OF THE THEORY
AND HISTORY OF CULTURE»**

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**SPONTANEOUS GRAFFITI AND MURAL ART AS PART OF
URBAN SPACE**

Due to media and digitalization appeared a tendency of street art popularization. The result is the division into illegal, spontaneous and legal, custom street art – graffiti and public art (mural art). Moreover graffiti can be divided into subcultural (self-expression of marginalized sections of society) and post-graffiti (street drawings that focus on the viewer as a direct consumer).

Drawings of street artists-amateurs are mostly text or numerical inscriptions, advertisements, signatures – specific «tags». In that way author can self-identify, demonstrate his «I» or appropriate of the marked object. In addition, such «tags» can demonstrate artist's socio-political position. These inscriptions often lead to discussions about street art as a form of vandalism in the urban space. From this follows anonymity as a feature of postmodern street art. Although artists often «tag» their personalities, they do not gain popularity. In contrast, artists who create murals do not hide and monetize their own work.

In modern public art, the author's name often dominates his works. For example, the street artist Banksy, whose information is not known for sure, however, his recognizability and ambiguous paintings attract the attention of millions of people. The creator either becomes a famous and influential figure in postmodernism or does not have the title of «modern artist». Is this thesis correct? After all, popularity is not yet a sign of talent, the basis of which should be the author's style, technique, subject matter and meanings.

Some experts are convinced that street art and graffiti are separate trends in general. The particle «art» means something that makes sense, aesthetics, at the same time graffiti is empty inscriptions, drug advertising, obscene language etc. Nevertheless, maybe such forms are considering as a kind of transformation of urban art. Perhaps it is a specific work produced by a subculture for its own sake. Only members of this subculture can correctly identify the wall message. So graffiti should not be perceived as pure vandalism. It can be a manifestation of the interaction of social groups with the information space of the city.

Legal public art may have an advertising, dependence on the customer, a tendency to propaganda. Therefore, among street artists there is often an ambiguous attitude towards him. Graffiti attracts its freedom, uncontrollability and absence of genre boundaries. Jean Baudrillard claimed that murals did not have much in common with real graffiti. They can be an element of decor, beautify the urban space, however, it always will be a product of power. Spontaneous graffiti is a product of the citizens themselves. Muralist perceives the wall as an easel, but graffiti artist is not at all concerned about the architecture or the visual component.

The authorities currently are trying to fight and regulate the manifestations of spontaneous graffiti through thematic festivals, the development of public art, the granting of special areas for paintings by street artists. However, the control of subcultural graffiti may undermine its meanings, impulsiveness and spontaneity. Graffiti can be banned, but it is still impossible to avoid all the features of spontaneity and unregulated creativity of the city.

Art does not always must have an aesthetic component or deep meanings, vandalism should not be its antithesis. Weakening of the peak of muralization is predicted in the near future, as public art does not have such a codification as subcultural graffiti, which will appear under any conditions and periods. Free street art is an integral feature of urban reality, an important way for social groups to express themselves in the context of urban space. This is adrenaline, freedom and constant conflict between citizens and artists – the cultural norm of today.

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UKRAINIAN VERNACULAR LANDSCAPE AS THE OBJECT OF VISUAL CULTURE STUDIES

The city dwellers (with the specific history of Ukrainian cities, such as Kyiv, that have an eclectic architecture in the city center, transformed with the new high-rise buildings) have their values, tied to a specific urban landscape, which they usually remember from childhood and are not ready for its radical changing. Though usually talking about a city we mean a center historical area, which is the most popular for the dwellers and the tourists. But different social groups of people in the city have their different associations (visual first of all) with the area.

That is why there is a common narrative of urban vernacular areas evaluation and rating. Speaking about the vernacular urban space, we should compose the spiritual and utilitarian values of the people living there, the main purpose of which is the spatial identity. The priority relevance of interconnected consideration of territorial identification and migration issues is due to the lack of experience of the place as such without movement. To better understand the space of one's life, people should see it from the outside. It is the experience of travel, work voyages (migration) that is significant in forming initially objective ideas about your place of life. Only identified with the territory they live in and the territorial community, people get a need of fighting for this territory, its unique and genuine view, of struggling for the right to determine the boundaries of these territories.

A space preserved and transformed by the people, who live that and feel identified with it, can be called «a vernacular landscape». This term is actively used within social, cultural, urban studies and visual culture studies.

This context can be seen as crucial for the situation in Ukrainian cities, where indigenous livers coexist with those who came recently, bringing with them new values concerning the city and the region or

their absence. So, the vernacular regions of the cities of Ukraine are complex, eclectic and often grass-roots.

The vernacular landscape has to be interpreted only in the context of everyday: with the everyday human activities brought into the public urban spaces, that thus being transformed, sometimes in a good way and sometimes not. «In this view, the «urban vernacular landscapes» are embodied in visual data of artificial space and social data of urban neighborhoods. An opportunity that allows different city groups to adjust the spatial identity, means changing the paradigm of the native landscape from the «villages and suburbs» to the «world or global city»» [Asadpour, 2018, p. 10]. Designers have to deal with this situation and use the vernacular urban practices as the visual communication of the city dwellers.

It deserves paying huge attention because in Ukrainian cities there are a lot of cases of bringing the rural vernacular public space designing elements into the urban space, because a lot of urban dwellers in Ukraine came from the countryside and brought with them the special aesthetics and values.

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THE CULTURAL LANDSCAPE OF THE CITY IN THE DIMENSION OF POSTMODERN CULTURAL PRACTICES

The cultural landscape of the city is a defining criterion for the functioning of urban culture in the XXI century. Previously, this function was represented by commodity relations, and the cultural

life of the city unfolded at fairs and market squares (this is well seen in the planning of old European cities).

In the modern city, the movement is rationalized and has an ultimate goal (as with modern philosophy's guidelines are saturated with the philosophy of rationalization of both space and private life). In such conditions, the functioning of the cultural landscape of the city is impossible. Maximizing the speed of movement in the space of the city requires geometric alignment of its streets and non-linearity of traffic for the sake of traffic in the maze of premodern and postmodern city.

The postmodern city is an agglomeration, each part of which can provide sustainable cultural practices and the functioning of cultural and leisure infrastructure. The cultural landscape of the city becomes the basis of cultural life in the postmodern era, produces cultural practices that form the urban mythology.

The cultural landscape of the city is formed when a person can afford free movement in the urban space, independent of rational needs. In the second half of the 20th century, the organization of leisure became widespread. People are beginning to find ways to spend leisure time outside the home, and there is a need to organize and organize cultural and leisure practices in the public space of the city. Thus, there is a need to map the urban space, its organization by economic and social indicators.

The cultural landscape forms a field of cultural activities in which a person manifests his identity and declares himself as a member of a particular social group. In a city environment, the cultural landscape at the same time separates and unifies space and architectural objects; makes mapping of space facilitates orientation in many cultural strata. The level of development and availability of components of the cultural landscape affects the image (which can grow into mythology) and the perception of comfort in certain districts.

The cultural landscape of the city becomes what forms the «face» of the city, its identity, and attracts citizens to participate. And although the city is a space for the creation of any practices of civilizations, more differentiated forms of culture are carried out through individual locations of the city, rather than through its landscape as a whole.

We noticed that the postmodern city is characterized by mosaic, polycentric, multilayered. Such a city doesn't provide for the phenomenon of «sleeping districts», where there is no network of

cultural industries. The polycentrism of the cultural landscape of the city ensures the decentralization of urban space, erases the functional framework of the city.

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VISUAL CHOICE AS A CHOICE OF WORLDVIEW

The problem of visibility, as we know, was actualized by art history during the last third of the 20th century. It entered the subject field of philosophy together with the concept of «visual turn», born of the contemporary artistic and aesthetic analysis. Since then, the route from its initial philosophical legitimization to the modern work at the creation of proper philosophy of the visual has been passed over half a century.

The movement in this direction has actually started not with selection of concepts – visual, pictorial, iconic turn, etc., but since the visibility has been included into the attribution of postmodern culture, having revealed its essential inconsistency with simple linear analysis. Able to trace the historical and socio-cultural circumstances of the movement and the modern actualization of semantic-visual perception, this «horizontal vision» is not able to explain its pervasive presence in human development. It turned out that this analytical dissonance can be smoothed out by philosophy with its essential vision of the processes of human self-realization. Falling within the limits of philosophical expert possibilities, the visibility is considered in a series of common generic phenomena, the study of which provides the completeness of its understanding.

Visible, visual, vision... The latter is not expressed in a trivial interpretation as an image of the desired future, but as something specially offered for vision. In our opinion, modern cultural analytics lacks such an awareness of the vision, because it gives additional direction to the study of the visual, contributing to the clarification of the concepts affiliated with it.

The source of the knowledge, the channel of developing the world, visual aspects accompanied the self-development of man from the very beginning, acting as a constant challenge to its

essential forces. This has not changed today: everything available to the human eye mobilizes a person; at the same time, it represents a continuous challenge to the world, because it offers universal possibilities, while remaining unpredictable in their implementation. In this sense, the so-called «visual turn» did not come from outside, but is one of the turns of the human potential development in response to certain changes in the circumstances of human existence.

As for the movement from the visible to the visual, which is essentially a cluster of its cultural forms, it is backed up by a long, extremely intense and complex process of transforming physical visual contact with the environment into interaction with it as an object of human activity. However, when in its essential form a person does not cease to be fully open to the world, contact with its visual signs does not require the fullness of the worldview, leaving it only for the moments of high creative inspiration and experience of higher feelings. These losses, more and more obvious to researchers, correspond to the modern realities, the excessive pragmatization of life and spiritual imbalance and devastation. In this sense, the visual pictures of the world – the emanations of culture – in contrast to the visible, appealing to the fullness of the human essence, provide for a man's own selection of a particular visual object and, at the same time, the level of its internal, spiritual «tolerance».

Thus, in this process, the essential realization may be different depending on the personal spiritual request. This best demonstrates the choice of vision – something that is specifically designed for visual perception. In the space of culture, such proposals are many, moreover, they are a mandatory part of it as a channel of possible spiritual growth, and the choice that is made in this particular area, where there is always a movement of humanity assertion, can be different, from contemplative-hedonistic to worldview-searching. In the modern realities, there is a demarcation line between them that does not remove the question of the possibility of better prospects for humanity, which will be able to enjoy the life at the level of universals, as a significant component of the world order.

Such an opportunity exists today. It is not lost by those who are able to worry about the deficit of their spiritual content and seek its sources in the world around them. This explains the formation of certain trends in culture, which stand out for their uniqueness and specificity. Today, for example, such a trend is fashion for the East.

Acquiring all the new forms, it is, of course, not motivated only by a commitment to the exotic. Even in fashion, where appropriate, such an intention does not dominate. This was proved by Kenzo Takada, one of the outstanding masters of global fashion. Forming his style as a symbiosis of Eastern and Western cultures, he relied on the traditional Japanese worldview, based on the harmonization of human relations with the world. Kenzo's design vision, oversize, became the guide of his philosophy, expressed, in particular, in his famous saying: "The body needs space. Both physical and spiritual". It is the choice of those who, feeling spiritual hunger, seek the true personal freedom, which, according to Kenzo, should be the recognition of the absolute of nature and the simple joys of life. Thus, the choice of his proposed vision becomes a choice and the principle of seeing the world and the appropriate way of life.

This is not an obvious thing, despite the fact that we are dealing with the external side of perception. Let's consider, for example, the modern fashion for oriental gardens: the attempt to imitate their traditional forms – in particular, Chinese or Japanese – is motivated in different ways: love of exotics, often snobbish and therefore blind in some sense, or finding yourself and your way to others previously unpaved roads. The third option is not excluded, when under the influence of the circumstances of personal history, the first motivation is transformed into the second, heading for the universal universals. In the last two cases, the conscious choice of appropriate visual symbolism, its reproduction and constant decoding become a matter of personal worldview formation with predetermined spiritual regulations that can be transformed into life principles, fundamentally changing the model of existence.

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VISUAL STUDIES IN THE HISTORY OF PHILOSOPHY

The visual is the subject of Visual Studies, the discipline and the research field. The first fundamental historical and philosophical review of visual studies as a separate area is carried out by J. Elking in «Theorizing Visual Studies. Writing through the discipline» (2013).

Visual studies in a broad sense include any study of the visual, and in the narrow sense it is the field of humanities, which was formed in the United States in the late 1980s and 1990s due to the exponential growth of visual publications, the emergence of university courses on visual problems, and the formation of visual discourses in the American and British scientific communities. This discipline is quite a new field, but the visual was the subject of research from the very beginning of the history of Western philosophy. In ancient Greek philosophy, cognition was understood as a kind of contemplation, and the discovery of «being» was carried out with the help of sight. The idea of sight as the noblest sense, the philosophy of visual perception in its development from ancient Greek philosophy till nowadays, meditative investigation of the Christian contemplation, perspectivism of the Renaissance thinking, Modern optics, phenomenology of the sight, contemporary discussion on the gaze in its relation to the power and identity, visual metaphors of philosophy, and postmodern visual thinking are the cases of the visual discourses in the history of philosophy. These cases support an argument that visual studies can be seen as the discipline in the field of the history of philosophy.

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THE PROBLEM OF ART'S OBVIOUSNESS IN THE SITUATION OF «AESTHETIC BOOM»

The re-understanding problem of an artistic field place in a situation of total aestheticization of post-classical culture. It researches the measure of feeling's escalation and feeling's apathy in the process of art and historical dynamics of aesthetics as the science of genesis human feeling culture (including forms of «metaphysics of beauty» and «philosophy of art»). It is proved that in a situation of «aesthetic boom» art loses its pretension to be the exclusive form of purposeful activity and self-sufficient sphere of high culture. Expanding of the aesthetics' disciplinary field transforms in the forms of design, image-making, virtualization reality, the culture industry as a whole.

These strategies are techniques of the modeling of aesthetic parameters of the man. In this perspective great interest to educational and cultural vectors of the society' shaping, in particular to the problems of aesthetic education becomes clear. Extension of subject field of aesthetics involves the insertion of issues shaping culture.

Defining culture as a creative synthesis is the result of application of aesthetic sphere's a priori in the process of creating of human life world. Only such intensity of creativity can provide unity in the interaction of all abilities and needs, identifying their «primary substrate» (Kant). Culture can be completed (accomplished, perfect) only in human feelings, that is culture forming should be a holistic process in which a person may be approved without restrictions in every act of experiencing the world.

The integration of problem fields of Cultural Studies and aesthetics becomes clear. Last discipline from philosophy of art transforms itself into the aesthetics, that is, the science of genesis feeling culture. Determination of forming potential of culture is a priority task of our time.

Art was one of the main general cultural evidence of the Modern era. His claim to autonomy and a priori status of the principle of expediency was a consequence of the concentration of aesthetic activity in the art field. But in post-classical culture, art finds itself in a situation of «aesthetic boom» (V. Welsh), which radically expands the modern boundaries of the aesthetic disposition. The problems of understanding the specifics of the artistic field and aesthetic activity in various cultural contexts, as well as determining the foundations for the formation of the categorical apparatus of aesthetics (classical and non-classical) are basic in the work of both foreign and domestic theorists (T. Adorno, P. Bourdieu, G. Hegel, I. Kant, A. Kanarsky, W. Tatarkiewicz). The task of our research is to determine the role of art in the situation of total aestheticization of the forms of post-classical culture.

The post-classical situation is characterized by an «aesthetic boom,» a total aestheticization of all forms of culture: the life of art turns into the art of life. There is a claim that man as the «ideal of beauty» (I. Kant) again becomes the main goal of the civilization process in the unity of the spheres of production - consumption - pleasure. This does not mean the complete disappearance of the artistic sphere. However, the boundaries between the field of art and other cultural fields are relativized. The Apollo sphere claims to

synthesize not only separate types of art, but also captures other cultural forms into its own logic. However, in the total aestheticism of the cultural code, the specificity of art is also lost. Artistic creation becomes not a secret of genius, but a technology of the culture industry on an industrial scale. This is negatively assessed by the representatives of the workshop of the producers of art values. In this regard, J. Baudrillard writes about the disappearance of art as creativity and inspiration.

But a negative assessment of the process of relativization of the aesthetic sphere should not be absolutized. Such an unambiguous value judgment is possible only within the clear norms of classical rationality. Just as the reduction of the logic of aesthetic distancing was assessed negatively only by the dehumanized aesthetics of modernism. These tendencies testify to the democratization of the aesthetic sphere, which becomes the basis for the formation of the parameters of cultural creativity in general. It is in such conditions that cultural policy becomes one of the conscious strategies for shaping the image of society and life in general. Aesthetic factors are becoming the most effective means of their legitimation.

It turns out that any penetration into the «pre-epistemological reality» (V. Dilthey) is always inscribed in the existing cultural code, necessarily interpreted by a person. This situation is a derivative of the dissolution of a thing in the intensity of symbolic exchange. The relativization of a thing, which loses the substantive basis of its existence postulated by classical rationalism, lies precisely in the fact that it is absorbed by the intertext under conditions of total semiotization of culture. The violation of the constant binary opposition of the subject and the object first finds expression in the destruction of the monolithic nature of the subject, ends with the «death of the author» (R. Barthes) and, in the end, of the person (M. Foucault). The prospect of human development in ontogenetic and phylogenetic terms is that it again, to a certain extent, becomes the main goal of lifestyle creativity (design of clothes, body, environment, image making, virtualization of reality become techniques for modeling the aesthetic parameters of the person himself). In this perspective, a great interest in educational and cultural strategies for the formation of society is actualized, in particular, in the problems of aesthetic education as a strategy for the formation of cultural capital. The expansion of the subject field of aesthetics presupposes the inclusion of questions of the formation of culture in it. The integration of the problem fields of cultural studies and aesthetics becomes

clear. The last discipline from the philosophy of art is actually transformed into aesthetics, that is, the science of the formation of feeling culture. Determination and creation of the formative potential of culture is a priority task of our time. But this main goal of humanitarian technologies can be understood only in the logic of aesthetic activity.

It is the specificity of the actualization of the aesthetic in postclassical culture that clarifies the logic of the transformation of aesthetics from the «metaphysics of the beautiful» (G. Gadamer) into the «philosophy of art» and the science of the genesis of feeling culture. Art as an exclusive form of aesthetic self-sufficiency and a form of high culture loses its autonomy and problematizes its obviousness. It is no coincidence that his research is characterized by the localization of problems and the search for the foundations of institutionalization. But this does not call into question the ontological status of the aesthetic: the intensity of the aesthetic feeling becomes the main way of legitimizing the society of experience.

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NEW ART MEDIUM MANIFESTO: KHARKIV «VREMYA» GROUP

For unknown reasons, the mobilizations of the passionate Kharkiv locus precedes the changes in the (Ukrainian) society. The surges in the activity of this seismograph have their own chronology and names. Everyone remembers the Executed Revival of the First Capital (1919-1934), with its avant-garde art and physics, led by the hero of today's mass media Dau. The period of the 1970s-80s is attributed to the generally accepted trigger of «Kharkiv photography». At present, we cannot but note the actualization of the phenomenon in a series of expositions (particularly the Grynyov Foundation), which culminated in the work of the PinchukArtCenter curatorial group (B. Geldhof, A. Knock, M. Kiefer) «The Forbidden Image» (2019-2020). This exhibition extensively presented the works of the nonconformist «Vremya» group (1971), whose story is fundamental to the Kharkiv School of Photography (Borys Mykhailov,

Oleg Malyovany, Yuri Rupin, Eugene Pavlov, Alexander Suprun, Alexander Sitnichenko, Gennady Tubalev, Anatoly Makienko).

The explosive force, accumulated by the «Vremya» group in the public sphere was first materialized in the «overdue» action in the City House of Scientists in 1983. This was the first legal exhibition of the group, which received a great response. The real assimilation of the phenomenon was just about to begin, despite the fact that a «deaf glory» had accompanied the radical group since its founding in 1971. It was that exhibition, in the aura of scandal, that brought the group «Vremya» and its manifesto, the «theory of impact», into the public space of museum status.

An extraordinary event in the KHS gathered a huge audience. It became possible in that disintegration of Soviet society that followed the death of another leader. (Although the collapse after Brezhnev's death was incomparable with the post-Stalin's one, yet it later led to «perestroika»). At the exhibition, which turned out to be a compromise (and a mistake) in the policy of such a centralized institution as the KHS, photography appeared not as a verifying service, but as a powerful art medium noteworthy of the TATE halls, MoMA in New York and Paris (which was later confirmed by the event expositions of B. Mikhailov). This was the next step after the non-conformist actions of Vagrich Bakhchanyan and street exhibitions in Kharkov in the mid-1960s. In the halo of the public action, the «Vremya» group manifested photography as a new force of influence that could no longer be ignored.

This story contains Lotman's counterpoint of «culture and explosion». It reads in the limitation of the time available, in the shortness of the event itself, and in assigning the predicate of scandal and epatage to it. The stratagem of intervention on the territory of the House of Scientists contained all the key directions of the non-conformist group: a new poetics of Mykhailov's social landscapes and his superimpositions, which radically changed the mode of photography and, even wider, art itself; hyperreal collages of Suprun and Malyovany; reality, coarsened by the FDP method in the Makienko's images; the masculine challenge of the Pavlov's «Violin» and the Rupin's «Bath»; the coded irony of the Tubalev's pictures and the «nudity» of Sitnichenko's straight photography. By analyzing the exhibition's composition, it should be noted that the authors realized the deliberately provocative nature of their works, which were a violation of the written and unwritten norms of decency. They carried new criteria for the ridiculous and serious, established a

new «repertoire of symbols.» This, of course, was the occupation of the territory. Moreover, could one expect a peaceful resolution of the long-standing conflict, which some authors made public? A scandal, happened at the very center of science and culture, explained the hyperbolic scale, the density of meanings that were important for the general situation in culture and required for the radical changes in a chain reaction of the so-called «perestroika» events. But then, in 1983, it was the first deliberate and articulated manifestation of the strength of real power, which was represented by photography as a new, extremely relevant medium of social and artistic communications. It was the potential, generated by this exhibition that created the subcultural style, which was recognized and recorded in the annals of history as the «Kharkiv School of Photography».

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«SEMANTIC PARADISE»: AN ART PROJECT BY PETRO BEVZA

Presenting his new art project «Semantic Paradise», Petro Bevza as a true artist does not offer us to move within the limits of a strictly defined concept that would turn this aspiration into a purely philosophical «product.» Instead, he creates a certain «corridor» of visual hints in which he combines creative experiments of the metaphorical past with the reality of today's abstraction, reaching the level of dilution of form in the boundless expanses of the Spirit. Even his early artworks revolve around the subject of signs and symbols which creates a certain logical sequence unfolding the artist's «creative history». From the original state, from the ancient spirit in which the core codes of symbolical space of human culture had been born at the dawn of our civilization, he moves towards recognizable distinctness, partly figurativeness, although the Garden of Paths (which brings to mind J.L. Borges) gradually brings him to new dimensions, new principles of visualization. The language of signs and symbols which had been visualized and revealed its non-literal presence in the previous periods gives way to another, post-

figurative principle of defining one's own perception of the world in which symbolical meanings start to «speak» in the language of color.

And how accurate in this context is Borges' metaphor, his essay *The Garden of Forking Paths* – it appears to be a metaphor for the very essence of human existence! After all, the life of every one of us fluctuates within our chosen path, our own course of life among a huge «palette» of possible options and vectors which determine the further «scenario» of our fate. And these paths appear before us in a visualized form in Petro Bevza's project «Theodozii», as if outlining the problem of the artist's own choice, his reflections as to further vectors of creative development. This seems marvelously consonant with the concept of synergy which is extremely relevant in the context of modern philosophical and scientific research since it is the availability of choice between a great number of possible ways of functioning or system evolutions that makes it different from the previous, purely deterministic concepts where the cause-and-effect relationship clearly determined the scenarios of future development. A dot becomes a point of enormous, unlimited possibilities where any random circumstances can become crucial in the process of selecting the future course. It always implies the existence of alternative ways – multiple, sometimes unpredictable, random variations, the choice of which may resemble a lottery where losing or winning lies in the hands of capricious Fortune.

As if intuitively grasping the essence of synergetic principles, Petro Bevza creates one of the most iconic works of the new abstract cycle – «Challenges and Opportunities» – which seems to bring us to the point of bifurcation with its great range of variations of future development, with its uncertainty, tensivity and instability. The artist seems to visualize the present state of affairs where each one of us is faced with harsh «challenges» the response to which depends on a number of factors, often unpredictable but able to radically change the future not only of a single person but the whole humanity. After all, it is an incomprehensible and paradoxical fact that humans who for thousands of years considered themselves kings over nature, in a blink of an eye turned into extremely vulnerable beings whose life is totally dependent on an invisible virus whose unexpected intervention radically changed the course of human history. Randomness, unpredictability, and uncertainty have become constants of today's life, shaking our faith in undeniable human possibilities and scientific and technological advance. The current situation has very clearly demonstrated that humanity is

neither physically nor spiritually prepared for the global Challenges, for trials on a universal scale that bring about the complete reset of everyone's traditional and familiar way of life.

It's this spirit of uncertainty that becomes visible in Petro Bevza's abstract works encouraging each one to look for their own meanings the path to which is facilitated by semantic beacons in the form of artwork titles placed by the artist in the stormy ocean of his new creative stage. Just like Lem-Tarkovsky's *Solaris*, it comes into contact with little islands of our unconsciousness.

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VISUAL PRACTICES OF PREMODERN URBAN SPACE

The object of this abstract is the culturological concepts of the Premodern urban space and the practices of its visualization in the civilizations of Antiquity and the Middle Ages. For this perspective, analysis is based on the theory of American Sociologist R. Sennett, Erwin Panofsky's art criticism, and Henri Lefebvre's concept of absolute space.

The ancient Greek polis emerges as an ideal form of «culture of presence» (Hans Gumbrecht) and publicity, in which the city-state forms the cosmos experienced in the audio-visual practices for the citizens of the polis. The basic Greek forms of visual practices with social consolidating functions are banquet, Olympic games, and theater. The Greek polis is represented in this equality between actors and viewers. Roman spectacles in the form of gladiatorial fights are not a democratized action of actors and spectators anymore. Spectators watching this spectacle should be distracted from the contradictions of public life known in this historical period.

According to Richard Sennett, the city is a dichotomy of vill (architectural body of the city) and city (urban community). In the polis, the importance of the community of citizens dominates the architectural environment. While Antiquity had spectacles as the main leverage of community organization, its architectural forms remained a secondary instrument of space organizing. Whereas Gothic architecture became the central point of medieval space

organizing. The temple forms the locus of the sacred, the center around which the city is built. Gothic temple is an absolute visual embodiment of the divine in its symbolic forms, with elements of sculptural decoration as a symbolic rehabilitation of visual emphasis. Also, inside the church (internal function), it consolidates and democratizes the Christian community.

The article provides the comparison of antique architecture and Gothic as a new type of medieval building based on Henri Lefebvre's theory. According to Lefebvre, at the time of high Gothic architecture, a symbolic derivation of the Christian the sacred world upwards occurred (what was hidden within the logic of the previous imperial space). Hence, Gothic architecture could be considered as a specific way of space visualization of the medieval city.»

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VISUAL COMMUNICATION IN FASHION AND ITS AESTHETICS

Today, modern culture is one that is based on different visual forms. One of the visual practices that play an important role in today's culture is fashion. It is a phenomenon that can be interpreted in different ways. On the one hand, from the standpoint of such thinkers as G. Simmel, L. Svendsen and T. Veblen, fashion demonstrates social affiliation, extends not only to clothing, but also to all spheres of human life. «It is an imitation of this pattern and thus satisfies the needs of social support, leads the individual to the path that everyone is following, gives a general, which turns the behavior of the individual simply into an example. However, it equally satisfies the need for divergence, the tendency to differentiate, to change, to stand out from the general mass «[Simmel G. Fashion // Georg Simmel. Favorites: in 2 vols. Vol. 2: Contemplation of life. M., 1996. P. 268]. On the other hand, it is in fashion, which is the «extravaganza of code» (J. Baudrillard) contains the purely aesthetic component that emphasizes the ability to create fashion collections, challenging the time, which is focused on the economic feasibility of each step. «The aesthetics of restoration: fashion gets its frivolity from death, and modernity - from what has already been seen. In it is

the despair of the fact that nothing is eternal, and, conversely, the pleasure of knowing that on the verge of death, everything has a chance to re-live, because the whole world of reality has time to absorb fashion; it presses the living meaning with all the weight of the dead work of signs - and at the same time with remarkable forgetfulness, in their fantastically unrecognizable form «[Baudrillard J. Fashion, or the extravaganza of the code // Symbolic Exchange and Death. M., 2000. P. 170]. Fashion is a new form of play that allows you to enjoy the visual images of fashion collections, clearly aware of their close value to art and the lack of a utilitarian component.

There is a huge fashion industry created by fashion designers. In fact, clothing design has become an extremely popular trend. Designers such as Coco Chanel, Carl Lagerfeld, Christian Dior, Yves-Saint-Laurent, Giorgio Armani, Ralph Lauren, Roberto Cavalli, Alexander McQueen are known all over the world. Fashion shows of collections turn into stunning shows. These displays become the embodiment of ease of being, sometimes longing for times gone by, as well as new visual practices that have undeniable self-worth. The combination of music and lighting, which emphasize the aesthetic content of a certain fashion collection, sometimes turns into strange performances, absorbing the current trends in culture. It is worth mentioning at least the show of the collection of Russian fashion designer Yana Nedzvetskaya, which took place under water. The models moved on a small podium and then dived into the pool. Getting into the water, the dresses acquired amazing shapes, lightness. About 20-25 meters of silk were used for each dress. The show was demonstrated on the screen thanks to underwater cameras. And the most willing to watch live could be underwater in scuba diving and wetsuits. Such a bold idea was quite difficult to implement, but it best demonstrates the aesthetics of fashion, its artistic nature and attempts to reject economic feasibility.

Andre Tan, Oksana Mukha, Iryna Karavai, Viktor Anisimov, Lilia Pustovit, Oksana Karavanska, Oleksiy Zalevsky, Victoria Gres, Olena Dats are typical for the Ukrainian fashion industry, some representatives of which are already well known not only in Ukraine but also abroad, greater commitment to tradition. It is extremely important that, despite the variability of fashion, it can be based on certain constant models. For example, ethnic elements, such as embroidery, are often present in the fashion collections of Ukrainian fashion designers. In this way, their collections become messages to

the world, which contain a message about the uniqueness of the Ukrainian cultural heritage and broadcast it to everyone who is interested in the world of fashion.

Prior to the Covid-19 pandemic, fashion shows actually reached the apogee of their development, turning into shows where the leading performers of today performed. Thus, Victoria's Secret shows included incredible lighting, sophisticated projection techniques, and during the fashion show the models sang live various pop groups, vocalists, including Harry Styles, Halsey, Weekend, Bebe Rexha, Shawn Mendes, Rita Ora. But even after the beginning of the pandemic, the fashion industry continues to develop, adapting to the changes posed by socio-cultural conditions. So in 2020, designer Christian Siriano showed his new collection as part of New York Fashion Week, holding a show in his own house in compliance with all the rules of social distancing: there were few guests, they watched the show outdoors and at a sufficient distance from each other. The models were in masks. And the culmination of the show was the release of model Coco Roche, who showed a chic red dress with a long train, and finally dived into the pool.

It is worth agreeing with Baudrillard's view that the spectacle of fashion is a game of change for the sake of change, which has an aesthetic character. Fashion strives for sociality, primarily theatrical, and admires itself; it appears as a kind of mirror, which reflects our desire for our own image. In contrast to language, it endlessly plays on communication, but does not report anything about the signs. Fashion is an aesthetic pleasure; it is a holiday and an integral part of our lives.

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CULTURAL PRACTICES AND SPACES OF PRESENCE IN ROADSIDE SORROW

M. de Certeau's cultural research is inventions of everyday life, the science of singularity that immerses itself into local enunciations, effectively illustrating the obstacles one encounters in everyday life.

The consumption of space (Certeau, 1980) within this theoretical frame becomes the production of possibilities for one's presence. Despite all previous attempts of socio-cultural order agents' to distribute the space rationally and finitely (even with consideration of the need of inhabitants' comfort), a person as an actor comes to a place with their tactics of spatial consumption. These tactics of space consumption are often going in parallel or against previously organised space, not with it but using it. The actors at that place, the holders of tactics' subversive potential are using the space according to themselves in it, not the opposite. Thus, the urban grid is being transformed into a field of agile interdependence with its inhabitant. One by oneself territorializes the urban space (and at the same time oneself in it) in the polemic with the framed deterritorialization and inattentive anonymity of the city. An inhabitant generates some particular places, places of experience, locus of vibrant lived experiences by their space consumption. Through spatial enunciations there become possible plural productions of presence and copresence.

So-called «roadside sorrow» can be considered an illustration for this practice of spontaneous memorialization. To honour the memory of car-crash victims residents would lay and hang particular tokens of remembrance (wreaths, crosses, funeral bands, etc.) in the vicinity of the accident.

These cultural operations of making one presentified (Gumbrecht, 2004) function dually. On the one hand, the tragic and traumatic event is presentified (as well as presented), and the feeling of absence over loss is there too. The death of the other starts to hang upon this particular site of previously impersonal road. The place on this anonymous road is embodied by the absentee and those who knew them. From the configuration of the way as a utilitarian function of the departure-arrival (leaving-appearance) and being there just passing through, the road gets unnamed but certain fantome face of the missing one. The road is turning into the space of the fantome pain for the absentee and ones lacking.

This tactic of creating the temporal memory zone connects the departed to the sphere of the socio-cultural order of this world — the world of those who are alive, as well as to the production of the visible orders and regimes of being seen. We don't know the face and don't have the traumatic experience of loss. But we appear to be committed to the tragedy and one's lost presence, to his or her

death. Their absence becomes a part of the visible world through spontaneous and grassroots memorialization.

On the other hand, this tactic of making present is not about the absentee, as is about the sorrow holders. They are implicitly the central actors of the unfolded scene of the lament and the presentificated loss. Particularly they leave the footprint of their presence and they are responsible for the production of the presence effect of the other, the dead and his death. Not as much the absentee as the witnesses stand behind the attributes of the death of the other. Now they are the holders of the death, the marginal subjects of traumatic loss experience.

Their bracketed presence prevails the actor of death. The bringing of death actor to roadside movement is, in fact, the actualization of permanent threat and vulnerability of everyone on this road. But, apart from being the memorial practice, it turns into the refusal tactic and anti-disciplinary disobedience from leaving the sorrow and tragedy experience only at one place — the cemetery. Hence the presence of the Other, the dead and the absent is resistantly connected to the Alive, their marks, spots and representative signatures. Those spots of memory and images of lost can be seen as grassroots sacralization of space.

Special section 21
«SELF-ORGANIZATION IN LEARNING AND
COMMUNICATION ON-LINE»

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**ONLINE COMMUNICATION PRACTICES AND PROCESSES OF
SOCIAL CHANGE - A SELF-ORGANIZATION APPROACH**

The intensification of online communication in all institutional fields, which was provoked by the COVID-19 pandemic, raises the question of the impact of these processes on the course of social change in all sociologically important dimensions – macro-, meso- and micro-. The instability, unpredictability and complexity of these phenomena makes it logical to turn to the methodological power of the paradigm of complexity (also known as synergetic, nonlinear, or self-organizational). Within this paradigmatic space, the process of social change can be imagined as conditioned by two social mechanisms – organizational and self-organizational. It is the latter that should be paid attention to in view of the problem posed.

The processes of social self-organization realize themselves through the spontaneous emergence of self-organization communities. The latter are procedural social formations with different temporality that ensure their macro-existence through the daily practices of group communication (meso level) and the groups' members' habitual attachment to these practices at the micro level. These habitual settings, integrated into human psychosomatics, structure individual social, anthropological, and even mental practices. It is the habitual binding at the micro level that ensures what is fixed in the other name of these communities – attractive social structures. They have the power of psychological attraction and gravity for those who belong to them.

Since attractive communities are the basis of the self-organization component of the current social order, the

corresponding level of social change should be monitored precisely through the reformatting of the image of these community formations. How does the intensification of online communication affect this?

We can distinguish three modes of existence of attractive communities. 1) Stable, where there is autopoietic self-reproduction. In the absence of external challenges, such a mode can exist for a long time. Examples of it are traditional communities, tribal relations and communications. 2) Mode of gradual, evolutionary transformations. It is observed under moderate external stimuli, to which the community adapts through gradual transformations at all levels – from habitual through meso-practices of interaction and to the general rules of the game, which constitute the internal normative space of the community and determine its macro-integrity. 3) The sharp disintegration of the community, the chaos of network interactions and personal habitual settings, and the subsequent new assembly in its place or somewhere nearby in a situation of serious crisis and powerful external or internal challenges.

The situation of the COVID pandemic can be considered as such powerful challenge that has led to the destruction of previous practices of offline communication. Although in all institutional fields at the time of the pandemic crisis there were already some online formats – e-practices of various orientations (from e-democracy through e-education, e-commerce and to e-leisure), – the aforementioned community transformations took place in the mode of evolution and gradualness. Age was nearly the decisive factor that determined the rate of change of personal habitual settings to e-modes of social practices. The situation of the pandemic changed everything dramatically, turning the process of transformation of self-organizing communities into a state of crisis and abrupt change. This is especially noticeable in the educational social field, as educational processes affect almost all members of society (directly or indirectly through family members). All the features of this kind of transformational change appeared on the social surface. Let's consider them in more detail by looking at educational processes.

First of all, the transition of the educational process to the online mode affected the micro level, the level of habitual settings. It is the most inert one, because it is responsible for the usual, the routine, something that does not require special energy expenditure. All natural systems, including the human psyche, seek to minimize energy spending. But it is at the habitual level that the main changes

that we are considering take place. The initial impetus here is from those who used to be engaged in previous educational formats – resistance, preservation of the habitual, insistence on the benefits of the habitual and the desire to preserve them as much as possible. The usual is both what a person does and what they usually communicate with, forming a community circle. Online practices have significantly challenged this, changing both the format of communication and its temporal characteristics. In fact, we can state that there has been a significant destruction of the fabric of group unity in many educational institutions, as well as others.

What can be the forecast of further changes? It is variable, as is inherent in nonlinear self-organization processes. The gradual habitual consolidation of online education will lead to new educational formats, new educational communities that will already perceive this as the norm and advantage, rather than as a burden. But this cannot happen quickly on a societal scale because the educational social field is closely linked to other social fields. If under the previous configuration the position of members of educational communities (both teachers and students) in the economic field and the field of social security played an insignificant role, now the situation is changing. To move to the online dimension, both students and teachers must be provided with appropriate equipment (which is not too cheap), reliable Internet connection, and appropriate living conditions. Having the right digital competencies is the least problem here. This makes it impossible to make an unambiguous prediction about communal change in society at the level of changing the map of educational communities under the influence of pandemic challenges. This multilevel complexity of communication restructuring causes a high level of unpredictability. And this creates great demands to social and political management to pass this period without shock. Because in such cases, the emergence of protest communities is also one of the possible options for changing the community configuration of society at the self-organization level.

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AUTOPOESIS IN ON LINE LEARNING

Conception of autopoiesis has an important place among conceptions of self-organization. Biologists Humberto Maturana and Francisco Varela consider living beings as self-referring and self-constructing autonomous systems, namely, as autopoietic systems. They proclaimed: «All doing is knowing. All knowing is doing» in their famous book «The Tree of Knowledge». It concerned all living beings, including human beings with the biological roots of their cognition. Author of the abstract choose this conception of self-organization as working model of on line teaching and learning just because the lack of such biologist roots in on-line communication. Unconsciousness but influenced features of live communication by humans with their «embodied minds» just loose in communication on line. Analyzing own experience of off line and on line teaching in frame of autopoietic approach, author tries to seek the means to overcome the restrictions of on line teaching and learning. The idea by Maturana and Varela about continually recurrent interactions between participants of doing and knowing which provide their creation of common world in common linguistic field became the main point of conclusion. Active communications between lector and students and between students in workshops can partly compensate an absence of live communication. It means that standard proportions between quantity of lectures and workshops have to be changed with free choice by lector among new special forms of on line learning. Original work of students for solving the tasks are preferable, especially if the tasks are connected with scientific or technologic researches. In any case supporting the discussions and debates, teachers can stimulate those recurrent interactions which guarantee the autopoiesis as self-construction of common world in which self-organization of young persons is possible in their becoming the young specialists.

Key words: autopoiesis, learning on line, self-organization, communication, self-construction, recurrent interactions.

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DEMOCRATIZATION OF THE HIGHER EDUCATION SYSTEM: OPEN SCIENCE AND SELF-ORGANIZATION ONLINE

The changes in contemporary practices of higher education evident under the situation of Covid-19 pandemic that forced many HEIs in Ukraine and abroad to adopt various kinds of distant learning, reveal some core problems peculiar to the existing forms of education process. Many of us are still accustomed to linear methods of work and study of the Modernity age, and even now the government and the administration are sometimes inclined to regulate and formalize the educational process down to the last detail in a command way – but according to the paradigm of post-non-classical scientific rationality, the need to achieve the autonomy of the personality of each student and each teacher, with the formation of an appropriate level of self-awareness, self-discipline and self-organization eliminating the need for any external regulation, is now immanent. It is also the urgent issue of emergent forms of individual learning and direct interpersonal communication (paradoxically enough, the latter could be absent while attending classes in person – and present in communication on a remote online basis).

The changes are indeed rapid and rather radical. Even twenty years ago, as well as during the whole 20th century, we used to study and to teach in almost the same manner as the one common already in the Medieval times. As commented by Korean educator and administrator Sung-Chull Lee, the process of education and exploration in a classroom or in a lab still used to be confined within the physical space of a campus then, while now that barrier is no longer a major constraint on the higher education environment: universities of all countries are now «changing into an open environment for the entire world as the deepening of globalization brings about ever more active exchanges among nations» [Lee, S.-Ch. (2019). A New Challenge for Higher Education in Korea: Social Innovation / QS Asia News Network. April 1st. URL:

<https://qswownews.com/a-new-challenge-for-higher-education-in-korea-social-innovation/>.].

The idea of the open educational environment is well in harmony with the movement of «Open science» that presents an on-going form of self-organization of the research activity conducted by the scientific community itself as opposed to its external regulation by government bodies and publisher' houses [see: Mielkov, Yu. (2020). The Self-Organization of Science and its Impact on Higher Education. «The Days of Science of the Faculty of Philosophy – 2020» [Abstracts], P. 275–276]. While the said movement is still in its infancy and has yet to be realized in full in the practices of Ukrainian HEIs and scientific communities, it does already provide the guidelines for the democratization of science in general and the education process in the university in particular. Moreover, the democratization in question refers not only to the aforementioned formal autonomy of student (and teacher) personality from the constraints of formalized forms of research and education activities, but also to the very cultural background of those activities, to the acknowledgement of their both right and responsibility to serve as a subject of their own personal and professional life.

And it is just that background that could manifest itself as means for the successful self-organization of the online education as well. In particular, we can refer to the example of e-learning, which has its origins in the forms of distant learning courses known already since the 19th century, but popularized by asynchronous «Massive open online courses» (MOOC) that started to propagate during the 2010s. The term 'asynchronous' means the ability for a student to study the materials of a chosen discipline at any pace, without having to follow the mode of operation of the educational institution, even remotely. Such courses are truly 'democratic' and accessible to everyone, as theoretically they have no limits on the number of participants and almost no deadlines for the finals. Most importantly, they allow people to gain high-quality knowledge anytime, anywhere on the Internet.

At the same time, the online learning in general and MOOC in particular demonstrate some difficulties that relate to forms of communication between classmates and between students and teachers, which are not yet optimal and personal enough, and what is even more important – to the motivation of 'part-time' online students who have no external or Modernity-like administrative impetus to force them to engage in and complete a course besides

their own inner self-organization and self-consciousness. Low success rates were already peculiar to non-electronic forms of distant learning, and the online situation did not improve it at all, supplemented by a large number of «self-disengagement». Statistics show that if a course for high school students is completed by an average of only 27% of its enrolled participants, then for undergraduate university students that completion rate does not exceed 8%, and among graduate students it is even lower – just 5% [Kizilcec, R. F., Piech, Ch., Schneider, E. (2013). Deconstructing Disengagement: Analyzing Learner Subpopulations in Massive Open Online Courses // Proceedings of the Third International Conference on Learning Analytics and Knowledge. Stanford University. P. 3. URL:

<https://web.stanford.edu/~cpiech/bio/papers/deconstructingDisengagement.pdf>]. And that statistics, in my opinion, provides us a good example of the insufficiency of just technical means for the success of any activity – and the need for it to be grounded on personal values, and democratic self-organization of all the subjects engaged in the open environment of science and education.

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PHENOMENON OF SOCIAL INNOVATIONS IN ONLINE EDUCATION

The purpose of the research is to conceptualize the essence and content of the phenomenon of social Innovations, and determine the peculiarities of their implementing in education, in particular, online education. Modern education plays a very substantial role in development and dissemination of social innovations. It is caused by that phenomenon of social innovation is quite complex and flexible.

The issue of innovations has been relevant in Ukraine for a long time. The ways of ideas' generating, principles and methods of innovations' proceeding, life cycle of innovation and others are actively explored in theoretical and empirical way. But it is obvious, that greater degrees of innovation issues are examined and

implemented from the standpoint of business and entrepreneurship, how much revenue can generate some innovations.

Therefore, one of the main task of online education is intended to summarize, systematize and disseminate the practice of social innovations in online format of education (teaching and learning). To research this complex phenomenon, it is necessary to analyze the situation in complex, to use a system approach, synergetic approach, critical analysis of scientific sources and results of practical experience, structural and functional analysis, generalization etc. It is planned to conceptualize the essence and reveal the content of the phenomenon of social innovations, critically analyze and summarize existing points of view, clarify the forms of social innovations and their specifics. It is also expected to reveal the peculiarities of studying this phenomenon in the countries of the European Union and the post-Soviet space. The results of such a study can be used in teaching of the relevant training modules on social innovations, as well as in consulting practice for entrepreneurs and managers, community developers, active citizens and public officers. Nowadays both the teaching and consulting are transferred in to the virtual dimension of the online education.

This process have been fostered by the pandemic of Covid 19, which raised up the new forms of education. It sufficiently impacted on to the social innovation transfer process. Some of social communication channels have been lost. But from positive side it appeals the complex network of followers worldwide. MOOS courses also could be considered as social innovations tools from the one side and typical sample of online education from the another side. Many universities and public organizations started the development and free dissemination of the online courses on actual issues – resilience, inclusion, diversity, social entrepreneurship, social cohesion, social innovations etc. The complex and unpredictable societal challenges demand from each social actor to become a changemaker. To fit this task, many universities started the online course named Introduction to Social Innovation. This course intended for individuals working or interesting in social innovation or social entrepreneurship. So, this type of courses teaches how to identify and to solve the social change problems. Therefore, this kind of online education is deeply connected with the social innovation in the content and shape as well.

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REMOTE TESTING AS A MEANS OF SELF-ORGANIZATION IN LEARNING ON-LINE

INTRODUCTION. Due to the constant development of society, the processes of integration and globalization, higher education is undergoing significant changes. In recent decades, society has been engulfed in the process of informatization, which is associated with virtually all areas of human activity, including education. It is thanks to new information technologies that a new form of learning has emerged - distance learning. Distance learning makes it possible to create systems of mass lifelong learning, general exchange of information, self-organisation. It is this form of education that can most adequately and flexibly respond to the needs of society for the training of highly professional professionals. A prerequisite for the emergence and further development of distance learning was the expansion of the impact of the use of Internet technologies in all spheres of life and activity, including education. Studying Internet technologies and software for working on the Internet is a mandatory part of any university program. As part of the development of information technology, automation of the testing process is especially important - the creation of computer testing systems that would model both the knowledge and methods of the teacher, thereby managing the testing process.

OBJECTIVES. The objectives of this abstract are to analyze the advantages of the method of distance testing as a means of continuous control of students knowledge, to reveal the specifics of using the Moodle system in teaching.

METHODOLOGY. Survey among students, comparative-analytical method.

RESULTS AND DISCUSSION. Distance testing is an additional means of continuous control of knowledge of full-time students during the semester. Based on the need for constant improvement of the system, as well as changes in program code, completion and addition of necessary modules, open source systems are also better. Among such systems for educational institutions, the most

promising, flexible to configure and use is Moodle. It is widely used as a basis for creating websites of educational institutions and organizations engaged in educational activities. Moodle is distributed free of charge as open source software under the GNU Public License and belongs to the Learning Management System class, which is used to develop, manage and distribute online learning materials with interoperable access. The Moodle distance learning system provides many features that facilitate the process of assessing students knowledge. The system has mechanisms for storing the current grades of each student for all distance courses, setting a scale of grades, semi-automatic recalculation of results and more. Because the Moodle system is focused on distance learning, it has a wide range of communication tools. The opportunities provided by the system allow to provide individual work of the teacher with each student, to establish close cooperation. This includes not only e-mail and file sharing with the teacher, but also forums, chats, personal messaging, blogging, and more. To use Moodle, it is enough to have a web-browser, which makes the use of this learning environment convenient for both teachers and students. The system has a user-friendly intuitive interface. Thus, Moodle is a system for creating an information-educational environment of the educational institution, which is focused primarily on providing interactive interaction between the participants of the educational process, is suitable for the organization of distance and distance learning, as well as support for full-time learning. Materials are created in a visual learning environment with the task of sequence of study. Using Moodle, the teacher can create courses, filling them with content in the form of texts, supporting files, presentations, questionnaires, etc. As a result of the students performance of tasks, the teacher can grade and comment. Thus, Moodle is also a center for creating educational material and providing interactive interaction between participants in the learning process. In the process of studying the courses, students are offered the opportunity to view presentations on certain topics of academic disciplines, take tests, independently develop additional theoretical material, perform tasks for independent work, discuss discussion issues on forums and more. The use of interactive forms of learning, such as group assignments, seminars and online discussions, the use of web-quests, arouses interest, provides practical orientation and increases the effectiveness of the course. The use of distance learning provides flexibility - the ability to master the material of the course at a

convenient pace, taking into account the training and abilities of students. This is achieved by filling the course with additional elements or resources to obtain more detailed or additional information on unclear topics, as well as a number of questions - tips and more. The system provides an opportunity to implement the latest pedagogical, psychological, methodological developments. Convenient is the lack of time limits for learning the material; opportunity to process the missed material independently. Another advantage is modularity - the division of material into separate functionally complete topics, which are studied as they are mastered and correspond to the abilities of an individual student or group as a whole. Thanks to the placement of e-learning materials and multi-access to them, students get the opportunity to use a large amount of educational information. The distance learning system has greater opportunities to control the quality of education, which involves the use of self-control, the absence of psychological barriers.

In the course of our research, we came to the following results: 1) the moodle system provides access to training materials (lecture texts, assignments for practical / laboratory and independent work; additional materials (books, reference books, manuals, methodological developments) and tools for communication and testing; 2) the system is a good tool for group work (forum, chat, seminar, webinar); 3) gives the opportunity to view the results of the distance learning course by the student; 4) it is possible to view the test results; 5) the ability to communicate with the teacher through personal messages, forum, chat; 6) allows you to download files with completed tasks; 7) allows the use of reminders about events in the course

CONCLUSION. Based on the need to constantly refine the knowledge control system, as well as changes in the program code, open source systems are better. Among open source systems for educational institutions, the most promising, flexible to use is Moodle (moodle.org). According to our survey of students and teachers, more of them had no significant problems using the Moodle system. The advantages of training include the fact that the use of this system does not require special training, the ability to learn at any time convenient for them, the ability to repeatedly study the material if necessary. According to teachers, the Moodle system allows: quick updating of materials (you can post and edit materials at any time), the use of interactive elements in the course (tests, interactive lessons, surveys, questionnaires, forums), controls and analysis of

the use of learning resources (the teacher sees how often students use the course materials and can control access to these materials), working on the course of several teachers, the use of forums and chats.

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HOW IS PHILOSOPHY ONLINE POSSIBLE?

Currently, there are many online courses in philosophy, including those based on Copenhagen, Edinburgh, University of Pennsylvania and many others, presented on coursera.org. Usually, these are either the most general and wide-ranging courses in the history of philosophy or the philosophy of culture, or courses that talk about a small but interesting topic, for example, about irony in the philosophy of Kierkegaard or, separately, about the philosophy of the Pre-Socrates, Socrates, Plato and Aristotle. ...

These courses are designed for a large number of students around the world (about 35 million students from about 95 countries visit the Coursera online platform), who will not only passively perceive the training material, but complete assignments and actively interact with each other. These courses involve listening to lectures, studying additional materials, performing tests, both test and in the form of detailed answers to questions or in the form of essays, which are written, usually in English, on a free, course-related or predetermined topic. as well as checking creative assignments of randomly selected fellow students.

Based on the fact that upon completing the course, invitations to enroll in the master's program at these universities are received by e-mail, it can be assumed that one of the important functions of such completely or partially free courses, along with educational and educational ones, is advertising this university, attracting students and applicants to it. from all over the world, and the very existence of such courses does not negate the «offline» courses in full-time study at the university itself.

The question of teaching philosophy at a university is relevant, since it is precisely from these studies, university-wide or within the framework of mastering exclusively philosophical specialties, in my opinion, the formation of interest in philosophy depends and the demand for philosophical methods and problems is realized. And the quality of this teaching directly depends on the use of philosophy as a tool for the cognition and development of future specialists in

various specialties: if the teacher was able to reveal the specifics of philosophical knowledge and interest students in it, and its harm as a boring, unnecessary discipline that is read formally and for which students waste time at the expense of mastering their main specialty, if the teacher has failed to demonstrate the importance of philosophy and attract the attention of his students to it.

Thus, philosophy in the learning process cannot be useful if it is taught formally according to pre-prepared schemes without taking into account the characteristics and interests of the students attending the course. Such formalism can potentially discourage people from studying philosophy who may find it interesting. In this case, what is important, in my opinion, is not adherence to specific formats of teaching philosophy (online, offline), but the ability to use any chosen format instrumental to the benefit of the audience.

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TARGET AND NON-TARGET MANAGEMENT OF SOCIAL SYSTEMS

Management of social systems in the modern world requires taking into account the factors of organization and self-organization of society. The author offers an original management concept based on the synergetic methodology.

Special section 22
«"PHILOSOPHY OF HUMANITY" IN MEMORY OF
ANATOLII PRYIATELCHUK»

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BEING HUMAN: CONTEMPORARY INQUIRY

Humanity can be explained as 'all the humans' and/or as 'the quality of being humane'.

But what does it mean 'being human'? There are several answers: 1) to think like a human; 1) to do like a human; 3) to present yourself as a human.

The problem of being human is a decision or a reasoned answer to a question 'How should I behave with other people?'. On the one hand, if you behave equally with everyone, you'll be an almighty God who knows every future step of someone. On the other hand, you have to distinguish 'the friends' and 'the foes', so your 'being human' will be selective.

The life of a human being is a game without strict rules. Everyone ought to set and implement their own 'play' (fair or not depends on the case). But in every second of your live you need to remember of the occasional assessment by others. The norm of being human is hidden in a self-assessment and responsibility. One of the formulas of being human includes three connected elements — a thought, a word, a deed. They are close to 'a plan', 'a connection', 'a result'. Being human is a self-reinventing. Unfortunately, there are no 'good' answers. The answer is situational.

Thus, 'being human' is equal to 'being yourself'.

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