

SUMMARY

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SOCIAL CODES OF PHILOSOPHICAL AND EVERYDAY LIFESTYLES

New tendencies of social being development in the twenty first century require versatile study of components of modern social processes. We can see qualitative changes in behavior, communication, activities, relations. And they require multifacet understanding. Transformed lifestyles also require specification of transformed properties and renewed structural components taking into account the succession of life forms. These include philosophical and everyday lifestyles.

The study of the everyday lifestyle has become an integral part of multifacet investigation of the lifestyle essence in the late twentieth century. Philosophical lifestyle didn't impact the issue review surveys. Comparative sections will give us opportunity to detect an important register of originality of philosophical lifestyle, to outline its specifics differently. It is important that the separate elements of the everyday are present in philosophical lifestyle, but thinkers and philosophers reduce them to minimum.

The purpose of this paper is the implementation of comparison of philosophical and everyday lifestyles, in the depiction of characteristics of each of them, in order to emphasize the components of philosophical lifestyle. It is important to note the difference and unity between them, functions content and problems of development. We defined the philosophical lifestyle as a system of methods and forms of organization of life and creative processes by a philosopher aimed at finding of the truth, formation and propagation of philosophical culture.

The lifestyle is a complex formation by its nature. It is polystructural, it contains two main levels: creative-activity associated with the terms of the creative work and provision of maintenance system; and everyday – represented as a complex of means aimed to meet the everyday needs and requirements. It is mainly determined by consumption system operation.

Creative-activity level helps to transform reality, create culture. This fully includes the philosophical lifestyle. The everyday - is aimed at mastering the culture, the use of what has already been created by someone. And this is done by a person in various ways. Both levels are interconnected by systems of constant communication and relationships.

These levels may play different role in a person's life. For one, aimed at the transformation of being, the main is a peacekeeping activity and the lifestyle activity level becomes the defining. For other - the main parameters of life are focused on consumption, spirituality and intellectual values are of no particular significance for him/her.

Subject to the above-mentioned the society requires expansion of the scope of the philosophical lifestyle to increase the value of its value scale by a subject of the everyday lifestyle for future philosophization of society.

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Artemenko A. P.

THE IDEOLOGY OF SUBJECT: SOCIAL AND LAW ASPECTS

The central theme of the work is study of the concept of subject in modern and postmodern philosophical and law literature. In the article a general tendency in a law and philosophical literature is shown as a trend away from the "transcendental grammar" in interpreting the terms subject, justice, freedom.

The paper notes the relationship between philosophical models of society and the concept of man as a social figure and law ideas of the nineteenth and twentieth centuries. Researchers demonstrate the usage of new social and philosophical methodology to the study of the scope of the rights and law relations. The authors analyzed the influence of the philosophical concepts of individualism on the development of theories of justice in the twentieth century (J. Rawls, J. Zehr).

The main anthropological categories are discussed in the aspect of social activity that allows to demonstrate the key differences of various models of understanding of society that were created in XIX and XX centuries. The paper notes the necessity to analyze the idea of the social actors which formed the basis of the ideology of the subject in the twentieth century. The evolution of the ideology of the subject leads to the changes in the basic idea of the importance and role of human in society. There is an internal conflict between social determinism and personal freedom. The synonymous line "person-citizen-subject" was represented in the modern philosophical and law literature. This understanding of human role displaced of the first two terms of the scope of the terms system of law theory.

The authors analyze the development of ideas of civil rights system and the social role of state. One of the objectives of the work was to demonstrate the main trends of comprehension of subject autonomy within the framework of modern and postmodern culture traditions. The concept of "subject" has got a special status, which helps us to avoid binding to a temporary definition, cultural environment, political engagement. The rights are not just concretized but individualized. Law theory is actually aimed at finding a new legal form of the definition of the individual as a subject of legal relations. Today the citizenship is not historical, economic, cultural and even political community. It is a legal community which is based on the realization of the authorized person rights.

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Kuznetsov A.J., Chmykhun S.

THE SOCIAL KNOWLEDGE STATE IN THE MODERN MASS MEDIA

Modern historical period is characterized by numerous media strong roles, which are taking huge importance in the information society, taking on the status of the "fourth estate" as an integral part of society. The media in their functioning contain all the situational constants that characterize modern society. They demonstrate the achievements of scientific and technical ideas and increased in connection with them the power of man. The media existence as a problem of conversion, transmission, consumption and using of information in the system of social organization bears the continuing relevance for researches of social philosophy, since it has been directly related to the process of formation of social skills at all levels of interaction between people, social groups, nations, states. Socio-philosophical point of view allows us to consider the media, producing social communication as a process of linking together the separate parts of the world and leads to the necessary restoration or deformation of its integrity, in cooperation with all spheres of social activity and types of the world view. Decisive importance in this process belongs to the information potential of social knowledge. Socio-philosophical approach, which includes the dialectical method, is the most suitable for the study of the media and its role in forming the social knowledge of various levels and types. Media system as a multi-dimensional and multi-valued serving society is a unique social formation, which activity is set in a communicative, artistic, aesthetic, social, psychological, informational, technical and other structural elements of the social knowledge. Media carry a relationship with all the different trends in society, interacting with all the ideological position, using scientific advances and new technologies. Media primarily cover all elements of society and culture: production - storage - distribution - consumption of spiritual values, while being a universal means of transformation of social knowledge. We can say that media does not reflect only reality, but often it is constructed in accordance with certain standards. The deficit of social knowledge, broadcasted in media, is also undesirable as it overdose. The last one leads to situations of fatigue, which resulted in decreasing interest in social knowledge and prevents its uptaking. Status of social knowledge used in the media, is ambiguous and contradictory. First of all, media are using different levels of social knowledge from scientific and theoretical to the mundane and empirical. The media do not use it completely and reliability as a universal translator of social knowledge. Being under influenced strongly by the subjective factor (the customer, artist, journalist, speaker) social knowledge is under influence of media and can be used to manipulate people.

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Bataeva Ye.V.

**«VISIBLE» AND «INVISIBLE» IN PHENOMENOLOGY OF J.-P. SARTRE
AND G. MARCEL**

The paper presents results of visual analysis of phenomenological concepts of J.-P. Sartre and G. Marcel. Original visual concepts of J.-P. Sartre are analyzed such as «gaze», «to be visible by others», «mental image» where for perception of the latter «reflexive faith» is needed. Analyzing the phenomenon of «gaze», J.-P. Sartre compares the terms «gaze» and «eye». According to J.-P. Sartre, an eye serves only as «mainstay for gaze» by directing it on some objects of vision. However, in opposite to eye, gaze does not belong to human body. Instead, it transgresses the body and goes outside its margins, it merges with things themselves, with objects of vision. Analysis of existential states of shame and pride are presented. They are evaluated by J.-P. Sartre as effects of visualization of a human placed «under sight» of others. It is possible to change the situation and to get rid from existential state of shame and fear if inversion of vision perspective is done, of object-for-gaze-of-another is transformed into subject-looking-at- others. Another proposition how to avoid chasing by using mimicry practices is described by B. Groys. A changing and unstable subject that plays different roles and takes part in different life spectacles becomes indistinguishable and non-fixable by scanning gaze of Overseer. It is possible to «disarm» gaze of overseer not only by masking but, on the opposite, by openly demonstrating “his/her internal” and putting an overseeing instance into confusion.

The book «The Imaginary» by J.-P. Sartre develops fundamentals of phenomenological vision of images in subject consciousness that are different from insight of Husserl. E. Husserl has stressed necessity of «bracketing» the fact of existence or non-existence of a viewed thing. Meanwhile, J.-P. Sartre underlines importance of real/virtual presence of a thing itself in viewed image. A phenomenologist viewing some mental image necessarily keeps in mind (reflexively intends phenomenological insight on) an object itself, image of which is placed before him/her. Besides, a concept of «clairvoyance» by G. Marcel is presented. It describes a specific technique of vision focused on understanding of existential situations that have not occurred yet. It is established that «attentively-gazing-subject» of J.-P. Sartre is an active actor that carries out the acts of vision consciously. Meanwhile, «clairvoyant» of G. Marcel is a passive figure for whom «to see» means «to become Another». In «The Metaphysical Journal», G. Marcel develops a topic of participating perception of reality the result of which could be true vision (clairvoyance) of the essence of the happening. The participating vision presumes the presence of a certain connection between perceiver and perceived that unites them into an organic whole.

Therefore, if the main statement of Husserl's phenomenology is «bracketing» real world and focusing on consciousness represented eidoses, French phenomenologists have stressed importance of considering existential real of things. If in classic phenomenology of E. Husserl vision of intentional objects is carried out in cogito of transcendental subject that

reflexively contemplates their eidetic essences, concepts French phenomenologists concern practices of vision aimed not mainly on intentional matter but on existence of Another (J.-P. Sartre, G. Marcel). Moreover, act of vision itself in French phenomenology is described not as reflexive practice of phenomenologic viewing but as corporeal action performed by physical eyes (the concept of «gaze» by J.-P. Sartre).

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Korobko M.I.

**EXPLICIT AND IMPLICIT SOURCES OF PHILOSOPHY
OF AYN RAND'S OBJECTIVISM**

This article is an overview of the philosophical sources that are clearly visible in the research of the philosophy of Ayn Rand's objectivism. Also it attempts to link this philosophical concept with inherent USA utilitarian philosophy and pragmatism.

Ayn Rand's name is known due to her literary work. But she is not only a famous writer. During her last thirty years she tried to build her philosophical system, which she called Objectivism. If ethics is the philosophy section, which is related to human activity, the whole philosophy of Ayn Rand is ethics, because all her philosophy is seen only in a practical sense.

Ayn Rand is the focus of the social practices in which she was formed, lived and worked. The ideas of almost all philosophical subjects are presented in her works in a simple way, but they are fundamentally different from conventional notions of ethics, politics and philosophy in general, even the ideas of philosophers, whom she honored, such as Aristotle. Although the lack of full scientific theoreticity of her works complicates the investigation of her concept of modern philosophy and represents the difficulty of determining Ayn Rand as the real moral philosopher. However, the popularity and call for her ideas give rise to attention to her ethical and moral positions that are so different from her ideological predecessors.

All her philosophical heritage is aimed to build an ideal world and ideal moral man – a reasonable rational egoist. Rational egoism as a moral and ethical focus of her philosophy is the basis for the construction of all her political, economic and aesthetic theories. Although the lack of full scientific theoreticity of her works complicates the investigation of her concept of modern philosophy and represents the difficulty of determining Ayn Rand as the real moral philosopher. However, the popularity and call for her ideas give rise to attention to her ethical and moral positions that are so different from her ideological predecessors.

Ayn Rand admits that her work was influenced by Aristotle and Victor Hugo. She claims that her philosophy is unique, and none of the other earlier philosophers had influenced it. But the impact of Marx, Nietzsche, Bentham, pragmatism and others is seen on closer examination of what she wrote. The purpose of this article is to discover the

influence of other thinkers on her philosophical concept.

The value of the American writer's heritage is not in her "uniqueness", but that she could feel the mood of the public in time, in time express ideas previously said only secretly, plus her main audience was young people, and the most radical thoughts were the best for them. Yes, someone thinks Ayn Rand's philosophy is for the simple-minded, that it is not academic, interesting. But people love it. Thus questions "Why?", "Why is it popular?" are very interesting for philosophers. Perhaps we can answer these questions when we research the philosophical sources of the concept of Ayn Rand's objectivism.

The main task of modern researchers is finding similar ideas in historical context, analyzing her impact on contemporary political and philosophical concepts, comparison of theory with other contemporary social and philosophical, and ethical and political theories and so on.

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Gorbatenko O.V.

**PSYCHOANALYTIC FOUNDATION OF PHILOSOPHICAL-AESTHETIC
VIEWS OF THE D.H. LAWRENCE.**

The philosophical and psychological theories of Friedrich Nietzsche, Sigmund Freud, and Carl Jung had a significant impact on modernist literature in the late XIX and early XX century. In this context, linking these theories special attention should be paid to the English writer David Herbert Lawrence (1885 - 1930). Having complicated relationship as a writer of this literary tradition of modernism, his works features a combination of romantic and realist line of literature at the turn of the century, in his works it's reflected the complex problems in the psychological breakdown in human life and the society due to changes in the nature of social development of the times and the special event of the The World War First. These problems include: the ratio of spirituality and the body in everyday life; violation of traditional family relations; revival of the natural desire for all that allows you to live; psychological aspects out of the war and to adapt to civilian life [11]. These issues continue to excite today, but in this case we are more interested in answers to these problems in the contemporaries studied period because the mentality of people of different ages, especially the protection of their existence, their motives - this is what allows you to get unbiased answers about deep worldview representatives in certain space-time reality [5, p. 5]. This just causes the relevance and necessity of in-depth analysis of the philosophical legacy of the famous English writer. Hence the purpose of this article is an attempt to clarify the influence of psychoanalysis on the aesthetic and artistic position of D.H. Lawrence, whose work has deep philosophical roots and is crucial to the world literary process and change the outlook of Western society.

During the years between 1910 and 1920th cultural taboo on discussing issues related to problems of relationships finally disappear. However writers with different motivations take on such a complex and «spicy» theme differently. Articles on the problems of relationships didn't affect at all, because the young generation of The World War First did not see anything in life except despair, death, fear and senselessness. As for Lawrence, he is not only one of the first in English literature that has successfully transformed the ideas of psychoanalysis in his work, but also created its own concept of «primary consciousness» [3, p. 149].

Ukrainian philosopher Viktor Malakhov drew attention to the fact that in terms of uncertain prospects for the future it appears the inevitable human desire to feel solid ground, and therefore the question of morality to serve the individual «tuning fork excited her soul, measure its behavior» [4 p. 5]. Therefore the works of D.H. Lawrence updated the principle of «morality» of art, literature, which he interpreted broadly conceptualized. He always expressed the view that the following perpetual, universal ideals, focus on universal rather than transient value - it is the most important task of man and mankind. The writer has always fought the idea, ideal, which gets in his writings a passionate fervor.

In recovery of natural human principles Lawrence, of course, was utopian, but none of the western writers of the first decades of the XX century portrayed this natural principle of man with such soulful courage and passion. Life appears in the novels of Lawrence as a living element that flows from one form to another, with the wind in the grass with the soil in stone, with for space for all from animals to man. It is this characteristic metaphors that built his poetry. World smells, visions, touch, echoes overwhelms man by removing him from the vicious circle by including the integrity of spiritual and bodily being.

The implementation of D.H. Lawrence's novel «Lady Chatterley's Lover» categorizing of space and time shows the relation of natural aesthetic and philosophical thought of modernity - the works of Ch.Darwin, A.Bergson, F.Nietzsche, S. Freud, O.Spengler - and shows the relationship of the novel and its time-space genre specific. This relationship was crucial to the formation of a mature novelist D.H. Lawrence. Then the use of the elements of psychoanalysis and its criticism is essential for a deeper understanding of the work of Lawrence.

Lawrence never lost contact with important things for themselves, including in favor of the left set of views on the relationship of man and woman. Having survived the turmoil of illness and betrayal, he never let out of sight of what really took to it vital, simple human joys, making physicality as a natural and integral part of human nature. This is the world of his early poetry and short stories «The White Peacock». These works can be found images of birth, escape from himself, fighting with itself. Critics point out a significant impact of «Freudian» in the works of Lawrence in this period.

As a conclusion, it should be noted that the work of the English writer of the late XIX and early XX centuries - D.H. Lawrence, has deep philosophical and psychoanalytic background, formed under the influence of theories of Friedrich Nietzsche, Sigmund Freud, Carl Jung and their followers.

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Tolstov Ivan

**BOHDAN KISTYAKOVSKYI IS THE FOUNDER OF UKRAINIAN
INTEGRATED PHILOSOPHY OF LAW**

The article devoted to important role of B. Kistyakovskiy as the founder of Ukrainian integral philosophy of law and to his especial philosophical understanding of the law.

Ukrainian scholars have noted the importance of historical and philosophical achievements of B. Kistyakovskiy for the establishment of Ukrainian philosophy. He known as is one of the outstanding scientists of Ukraine. Philosophical, jurisprudential, political, sociological, legacy heritage of thinker is known for scientists. But today more properly to say about him as the scientist of law and the founder of Ukrainian integral philosophy of law.

B. Kistyakovskiy consciously called himself a Ukrainian, defended the independence of Ukrainian culture, unity with other national cultures, and its contribution to the world cultural treasury. In his studies, he paid much attention to the ideas of universalism in conjunction with cultural diversity. The scientist is not perceived unilateralism and extremes in evaluating various philosophical and legal trends.

One of the major works of B. Kistyakovskiy is the book “Social Science and Law. Essays on the methodology of social science and the general theory of law”. In this book he researched deep essence of law. On his opinion, law at the same time is a social phenomenon and part of the spiritual life. Philosopher developed the methodology of the study of law, government, civil and human rights, rule of law and the idea of implementation to the socially fair state.

Analysis of creative activity of the philosopher has been conducted from the viewpoint of the discourse characteristic of his methodological approach which is based on the achievements of philosophy of his time – neokant philosophy of culture. Deep essence of law as a complicated many-sided phenomenon which synthesizes state-institutional, social, mental, normative knowledge has been substantiated.

B. Kistyakovskiy distinguished theoretical and technical concepts of law. Theoretical law is based on common life of people and their consciousness. Theoretical concepts of law are state-organizational, social, mental and normative concepts. Technical law is the instrument by which can be set standards to meet the different needs of people.

The main feature state-institutional concept of law is a set of rules, which are guaranteed by the state. Social concept reveals the law as a set of relations that occur directly in the community. According to the mental concept, law is strong-willed, mental phenomenon. Normative concept takes expression in various doctrines of natural law.

Philosopher distinguished rational and irrational elements in the law, because the law there is not only as set of rules, but a phenomenon of human society life also.

The integral method of B. Kistyakovskiy in the study of law is one of the first major approaches in global philosophical legal thought and Ukrainian philosophy of law. Using

this method, scientist developed four theoretical and two technical concept of law. He believed that the philosophy of culture is a factor which unites these concepts. Therefore law is a form of social relations and in ontological sense set of features such as freedom, equality, justice.

System study of philosophical and legal concept by B. Kistyakivskyi can be using for establishing of modern Ukrainian legal state. The legal state needs institutions that perform different functions of government, but the government should be organized in such way that does not suppressing personality. The positivist understanding of the law, is the set of written dictates of government must be overpassing. Consciousness of society must be vanished from totalitarian stereotypes, to form need of each Ukrainian citizen to be a man of worth. Everyone must participate in the creation, application and implementation of law.

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Kholodynska S. M.

**UKRAINIAN FUTURISM MODEL: THE STATE
OF MODERN RESEARCH**

The article analyzes the modern theoretical findings concerning Ukrainian Futurism, which is a conspicuous phenomenon in the national culture of the beginning of the 20th century.

Futuristic movement is combined with other areas under the term "avant-garde art." Since the rehabilitation of the avant-garde art movement participants in the 70s - early 80s of the 20th century the research work on restoring the history of development of different areas of Ukrainian avant-garde art had been intensified. When analyzing the avant-garde art and art criticism, it can be seen clearly that there are two literary trends that have emerged due consideration pictorial, theatrical or literary heritage of the avant-garde: they are the art history trend and the literary one. There is also the cultural trend of studying the avant-garde to be mentioned, which aims to consider the aesthetic and artistic experiments of Ukrainian painters and poets in the broader context of a culture-relevant historical period.

The article shows that the Futurism in Ukraine "fits" chronologically in the Italian-Russian Futurist movement, but the first steps of development have their own distinctive features and values. According to some researchers, the whole history of this phenomenon is to be divided into three periods: 1. The beginning of the 20th century – the First World War. 2. The First World War – the Second World War. 3. The Second World War - nowadays. Other scientists "fit" the avant-garde movement in general and distinguish the following periods of its development: 1. 1908-1910 years - 1932, 2. late 50's - mid 80's, 3. mid-1980s - nowadays. The article shows that the first period, including the formation of Ukrainian avant-garde art, is defined by experts in different ways, which stimulates the further research.

The paper systematizes the scientific and theoretical work on the reconstruction of Ukrainian Futurism models that have been implemented by the end of the last century. The author shows that the majority of Ukrainian scientists move from the general to the particular, considering the phenomenon of "avant-garde art" first, and then single out a particular direction, making it the subject of the independent analysis. This causes the automatic transfer of common assessments "avant-garde art" on futurism, cubism, abstractionism and other components of this phenomenon. The article states that when analyzing the Ukrainian Futurism, many authors are in quite a difficult situation, because they should first consider the creativity and theoretical legacy of those artists who clearly defined themselves as futurists. In addition, the researchers should take into account the complex branching of the futurism and see the situation when an artist had changed his artistic trends, defining himself both the futurist and the cubists, and even the abstractionist.

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Prylutska Alla

**VISUAL ADVERTISING IN THE CULTURAL LANDSCAPE OF THE CITY:
THEORETICAL AND METHODOLOGICAL APPROACHES.**

At the present stage of development of social advertising is a reflection of the transformation of value priorities in society and actively affects their subsequent formation. However, not all aspects of advertising received a thorough theoretical understanding. In connection with the fact the focus of research interest in a particular niche is the problem of forming an integration approach to study the content and functionality of the visual component of advertising in mental-cultural space of the modern city.

The purpose of the article is to determine the basic theoretical and methodological approaches to the study of the visual component of advertising in the cultural landscape of the modern city.

In cultural studies, much attention is paid to the historical development of advertising communication to determine the factors that influence the transformation of species, forms and genres of advertisements. Historians consider advertising communications major stages of advertising, since protoreklamy, selection of professional advertising in antiquity, of religious advertisements in the Middle Ages. They also describe the appearance of advertising in the 18th century, such as fairs, paintings and handwritten signs describing the advertisements in the newspapers.

Theorists advertising stipulate that advertising visuals are carriers of advertising content. The choice of visual elements depends on the nature of the goods or services advertised on the purpose of advertising volumes of demand and so on. Researchers have isolated the level of visual perception to help identify the most effective components of visual advertising. The visual language of advertising consists of elements such as text,

graphics, formatting elements, color selection and more.

Research the specific psychological perception of the image, the image color within the mental, professional, social, developmental and other regulations facilitates selection of the most effective forms of advertising image.

The main areas of research psychologists have impacts with colors, fonts, illustrations mechanisms of perception, visual modeling the composition of advertising images.

An important aspect of the study of the psychological impact of visual components for consumer advertising is the color that brings the political, religious and other associations. This should be taken into account during the design of advertising worldwide. Composition and location of the advertising message is also one of the most important aspects of the psychological impact of advertising on the person.

The study of the phenomenon of the visual component of advertisements in the field of sociology is because advertising is now a unique document that reflects the transformation of value priorities of society and actively influence their subsequent formation.

Experts in the field of sociology allocate specific functions of visual advertising in the field of public relations and relations, for example, it differentiates (or integrate) social groups, motivates subject-functional needs of a mass audience, promotes a favorable opinion to the organization advertiser.

In connection with the fact that advertising is part of the artistic culture of the city, it is particularly important in the study of art is the approach. Characteristic features of advertising in the context of artistic and reflective activities is that advertising art can be elitist, it is available and is aimed at the mass perception; Ads returned to the thing on the subject, event (sight, for example), it appeals primarily to the mass market; near the aesthetic it is utilitarian beginning; advertising and dezindyvidualizovana essentially anonymous.

Through a social focus advertising are not art in "pure" form, traditional, classic. It combines art equipment and figurative elements of different art forms.

Thus, at present there is no single systematic approach to the visual component of cultural and artistic space of the modern city. The variety of traditional and modern methods of communication philosophy, aesthetics, psychology, sociology, art history set the stage for the formation of an integrative approach and a comprehensive systematic study of the visual component of the advertising as a factor in optimizing the perception of information in modern social and artistic communication city. This integrative approach is the basis for a comprehensive study of the visual system component that forms a semantic, semiotic and information and communication coordinates mental-cultural area of the city.

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Matyukh T.M.

**EMPATHY AS SOURCE OF CREATION AND PERCEPTION
OF AN ARTISTIC IMAGE**

The article analyzes the art image as meaningful, passed through the prism of consciousness creator reality. It is noted that the art image is the image of art, concrete sensuous way of understanding reality in art from the standpoint of a certain ideology, values and ideals. It is called the art of living cell.

In the course of human creative activity cognizes a world and herself. As a result of this activity through analysis, synthesis, comparison, abstraction and generalization formed art image, who later played author in the artwork. He is not simply reflects reality, and transmits a set of life phenomena, are summarized in something essential and eternal. This comprehended, passed through the prism of consciousness creator reality.

The author argues that the art image stands unique shape transformation of human practice in artistic reality, a way of artistic reconstruction of reality. Determine empathy and how the ability of the individual to penetrate into the internal state of another, and as a form of artistic knowledge. This makes it possible to assert that there is a separate type of artistic empathy, which is the ability to be used in specific art image (its maximum level – so-called Stendhal syndrome). Because any work of art is a form of mediation of interpersonal communication, it includes worked in direct contact people mechanisms of objectification emotionally sensual experiences.

Based on the identification of empathy provides a number of functions: co-creation, participation, empathy, imitation, forecasting, and others. It can to impersonate a specific ability be used in art image. Accordingly, art image, is value aspects of life, which is metaphorically described as "humanized" world.

Through internal communication that exists between the experiences of the author and external expression in the form of their work through the process of incorporating associative composition abstract form of expression in the mind of the recipient's work gained some specificity. Specific emotional and sensory play experience is achieved through the active use of the internal form of art.

Artistic image as a structural component of artistic reality is holistic form of human experience, a certain cognition life world is seeing a holistic experience. A necessary condition for the realization of the artistic image is a personal experience (VA Malakhov). Attributive sign art image is an active process of co-creation, empathy subject and object, dialectical development of ideas, ideals, emotions, feelings. This is a spontaneous process that is not without the will, desire and conscious human activity, perceiving using fantasy and imagination completes the artistic world of the author's image. This is the creative process in which a person using empathy transferred to the artist created the world artistic reality.

The author notes that to attain the necessary artistic work other than logical and

conceptual, that means empathy knowledge. Without it impossible to perceive the complex composition of the novel. As work embodies and conveys mainly emotional information, the path to understanding artistic content of the work is through his experiences, facilitated the presence of the human psyche archetypal elements. Empathy is not nothing but a rod that combines a palette of human reactions.

Perceiving a work of art, a man enters into communion characters, imposing on him a life experience, it becomes a virtual participant, taking a personal position. It is not a passive viewer of art, creating art world, acts as a co-author of the work.

The author concludes that the creation of an artistic image through empathy – is the process of establishing itself in another. Accordingly, the process of perception of the image - becoming more confidence. Reception is full artistic image search engine built on associations, memories, experiences, reflections, is co-creation that requires aesthetic and moral effort. And the creation and co-creation – filled with empathy and without it possible. Empathy is a necessary experience of the subject of art and one of the conditions of art, through it you can analyze and reproduce the main stages of the artistic process.

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Prilutskiy K.V.

VISUAL: VALUE EPISTEMOLOGICAL PERSPECTIVE

In modern conditions the transformation of the human spiritual values of particular importance in the mainstream of social and philosophical understanding is research to understand the role and importance of related visual as a unique social phenomenon, the concept of "visual" - has many meanings in different dictionaries, science, scientific approach is defined differently. But everywhere with the processes of information visualization or physical phenomena of ein form, which are conjugate for [visual](#) observation and analysis(eg. In the form of drawings and photographs, charts, diagrams, block diagrams, tables, maps, etc .).

In the current state of the entire imagery- Social and daily life of the person scientists recognized the need for an integrated approach to analyze the visual development. It is an integrated approach includes identifying an optimal algorithm study of this study's field and the main directions of its dynamics.

Therefore, the subject of this article - the analysis of the main scientific approaches to the study of education, the specifics operations of the visual practices as a complex social phenomenon, that captures material's transformation and priorities of intellectual property rights. Visual phenomenon has attracted the attention of various eras and areas of socio-humanitarian knowledge. In their research strategies as a scientific and theoretical studies, and a review of the empirical material are presented factual and statistical plan. Above all, the visual observed. In the history of the aesthetic movement, psychology, sociology and

philosophy

The consideration of the phenomenon is visually represented in the Plato's works, Aristotle, Plotinus, Hugh of St. Victor, John of Damascus. In the writings of Nicholas of Cusa, Leonardo da Vinci, a rationalistic conception of Descartes, Leibnitsa in studies of Kant, Fichte, Schelling.

Engage in a dialogue with the past, allowing the visual culture of us understand the present and the possibilities to find a way out of the crisis of modernity. No less relevant normative aspect of the visual as an indicator of changes in society and values of the individual. In this aspect of visual key regulator of moral coordinates and aesthetic term.

The nature of the visual as a special kind of artistic and visual expression of reflection in the space of the cultural landscape, through the consideration of such basic communication explains in hermeneutical reflections qualities such as integrity, heuristics, dialogue, emotional sensuous, value conditionality of all kinds.

The wide variety of visual functions scientists from different kinds of human knowledge, is particular importance, as a special form of spiritual- understanding of fast-changed World and to understand the essence of the phenomena and events. Visual practices have a strong epistemological potential and helps in the mind of modern man create- ideological integrity.

Poly-functional visual reflection of particular importance in securing value coordinates in a variety of images of artistic practice (and this art design of the urban environment, architecture, design, fashion, advertising, cartoons, caricatures, aesthetics of cinema, entertainment and cultural).

So it will be in the visual-shape since the changes, fixing processes of value dynamics of the social environment in the socio-communicative processes will specificity of national-cultural contexts reflects axiosphere. Possible diagnosis of latent or hidden trends in social, economic, political, national and other spheres.

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Razdina O.V., Kuznetsov A.J.

**CONSERVATIVE EVALUATION OF GLOBALIZATION AS THE TENDANCY OF
WORLD'S DEVELOPMENT IN «STATECRAFT: STRATEGIES FOR A
CHANGING WORLD» BY MARGARET THATCHER**

Margaret Thatcher's artistic heritage is one of the most vivid manifestations of topicality of conservative movement as the modern evaluation system of the world political reality. The conservative and later neoconservative ideological complexes were developed with maximum accuracy for the latest world reality in the perspective and retrospective.

Margaret Thatcher's research object and conservative evaluation object are very broad systemically and include the questions of the «Cold War» evaluation, the role of the USA as

the superpower and world leader, the Asia and Europe achievements and values, the world conflicts, the role of modern national state and the anomaly of state development, terrorism, religion and human rights.

Margaret Thatcher takes into account the fact that globalization and regionalization problems are basic questions and most important tendencies of the world development. Margaret Thatcher's evaluation is entirely conservative and at the same time somewhat emotional, it corresponds to ideological conviction if it is dictated by the reality and the productivity of idea.

In the part of retrospective analysis of the theory Margaret Thatcher underlines the role of technical and technological revolution in political and economic world development and the role of empire as a forming factor of world globalization model of political space organization. This model was used for British Empire expansion.

Margaret Thatcher doesn't exaggerate the significance of economic factors for the formation of globalization processes, their current and perspective conditions. The economic part of world development processes became a driving force and the «locomotive» of the world history of telecommunicate revolution. After the achievement of triumph by these tendencies the economic globalization processes gave way to political ones as the most important. Conservatives consider political processes to be system organizing and system transforming factors under any condition. Probably the complex and systemic evaluation of the globalization processes by conservatism doctrine is adjusted by the marginal modifications of world political space changes. Conservative research takes into consideration the meaning and character of changes of world political space or any fragment of this space for working-out the most accurate estimate.

Margaret Thatcher notes the bifurcation of world development in the period of formation of new tendencies and affirms that it is a new source of antagonisms as a driving force of further development. At the same time the ambiguity of economic role of globalization cannot be reduced to the indiscriminate capitalism criticism. Capitalism is not criticized as the way of production and the way of organization of global economy. On the contrary, capitalism, as any other world economy organization model, is a good, if it is based on the strategic government management. However capitalistic bifurcation of world economy development demonstrates the rightfulness of neoconservative idea of «world power» importance in newest modern realities. Systematic and invariable success of states using this system of economic and political values, such as the USA, is the example. And in this context globalization processes determine the nature of world order and represent driving forces and factors of its further development and possible transformation in the conditions of changing of globalization nature.

Margaret Thatcher summarizes the globalization meaning and notes the necessity to glorify the triumph of global capitalism based on the free business activity, though shocks are inevitable. Margaret Thatcher also considers important actions aimed at making the profits from free trade accessible to all states in the world.

Thus the conservatism in Margaret Thatcher's work appears as one of the most promising socio-political movements of modern world. The conservatism, summarizes Margaret Thatcher, is able to explain the most difficult phenomena and contradictions of

political reality and to suggest really promising political models and ideals.

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Bilchenko Y.V.

**RELIGIOUS SEMANTICS OF CONTEMPORARY BOHEMIAN BEHAVIOR:
THE METHODOLOGICAL CONTEXTS OF DIALOGICAL CULTUROLOGY
AND CULTUROLOGY OF RELIGION.**

The article is devoted to the cultural analysis of implicit sacred meanings in symbolic behavior of bohemian circles of XX-XXI century. (avant-garde and postmodern). The author introduces a new methodology for religious interpreting of secular behavioral gestures as the texts - synthesis of dialogic cultural studies and cultural studies of religion. Key positions of article: the typology (based on Z. Bauman) of cultural subjects in «Pilgrim» (classic type) and "tramp" (non-classical type) - and philosophical understanding of the phenomenon of unity of tragic and ironic (based on M. Berdyaev and U. Eco) in behavior of a «tramp».

In terms of cultural studies the behavior of the creative person as dialogical (public) entity is a unique symbolic phenomenon, semantic series which can be properly interpreted, correlating with epy semiotic analysis of the relevant time-space world view and artistic works. Like artistic masterpiece, a series of vital actions and communicative acts is an expression of attitude, typical to this type of culture. Therefore, it makes sense to talk about the formation of entirely new cultural disciplines, methodological framework which is based on the philosophy of dialogue as a «philosophy of action», which in their subject field combining (using the terminology of A. Mole) macro- (context culture semiosphere) microenvironment (subjectivity author of the text as «character» of semiosfery) and the actual text itself - the author's work, which includes both the environment and adds to them his own one, as an autonomous semantic for, that can be incorporated (by switching the cultural codes) and that can include their connotations in other environments and contexts of infinite number of interpreters readers.

We go out to the level of interdisciplinary synthesis of two relatively new areas of cultural knowledge: dialogical culturology and culturology of religion, that serve us as a methodological basis of research and determine its theoretical and applied relevance. On this base we make comparative research of the sacral and secular types of action of the spirit and artistic circles and postulate their similar and different features (tragedy and irony, double code, meta-narration).

Summarizing our comparative analysis of the types of «Pilgrim» as a religious hero and «tramp» as artistic hero with a hidden category of religiosity through tragedy and irony - requires a certain fate prognostics - trying to design the future "ideal" type of bohemian personality. Despite the fact that irony is born as artistic mask, exhausted bravado for which

hidden existential pain from social injustice, and hence moral and spiritual religious overtones, there is always a danger of degradation of protest to the game by avalanche effect. Against this background, the specificity of «tramp» is that it captures the absolute degree of alienation (not «emptying» as a «pilgrim»). It becomes marginalized, denies social environment, not pursuing any transcendental meta-narrative; his freedom from the "hypocrisy" becomes anarchic-natural forms, and the "tramp" is "player" carrier settings on relativism and nihilism, for which values, are only a manipulative tool hedonist sensual pleasure. To relieve imminent creation of playfulness that follows the irony, to combine irony of «tramp» with seriousness of «pilgrim», freedom - with responsibility, individualism - of solidarity.

This combination is possible on the basis of moral categories of dialogue and love, which is by overcoming egocentrism for the sake of individuality. If the artist is the subject of dialogue / love, he becomes signs of «Pilgrim», without losing authenticity of a "tramp", his work is directed from the snare of social morality in the realm of higher spiritual truth.

The world that spawned by marginalization "tramp" and led him to complete self-destruction - the same world is the need to establish a new type of hero, whose behavior would be relying on the tradition of spiritual experience. On the one hand, prevents the break of identity that inevitably experiencing in ironic marginal society, on the other side - promotes the religious public authority, that takes on the new forms of artistic expressions.

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Mostipan Oleksandr

**SYSTEMIC ELEMENTS OF STRUCTURE THE STATE BODIES
OF YAMATO DEFINED IN SET OF LAWS "TAYHORO" (702-718)**

There is a research the special features of polity and administrative governance in Yamato with a help of analysis of Set of laws «Tayhoro» (702-718). The research of Japanese political thought is complicated because Ukrainian scientists in most cases does not know Japanese language. The goal of this article is to pay attention of Ukrainian scientists and other interested people at the interesting, problematic and wide area for possible and necessary researches. We hope that systematic, quit and purposeful work in this direction may create new perspectives of interaction between Ukrainian and Japanese political thought.

Some results of such cooperation already were achieved in Ukrainian and Japanese history of XX-XXI centuries. This conclusion was made after systematic analyzing of bibliography in National Library of Ukraine Vernadsky. Nevertheless the author of this article does not know about existing of special educational courses of lectures and practical training devoted to Japanese political, religion or philosophic thought. So we decided to try

to fill this gap even if only in one aspect now. This field of research is waiting for attention of Ukrainian scientists.

The clauses of laws in first part of «Tayhoro» define the structure of bureaucratic machinery of state. De facto, we see the fixed Table of ranks that is indispensable attribute of state management. Definite post corresponds with each rank. This directly means that person should have a rank to occupy a post. In some cases, especially for high ranks, a person could have a rank without a post.

The peculiarity of Japanese state system is existing the power of emperor, but this power in traditional European interpretation does not correspond to essence and spirit of monarchical ruling system. The power of emperor in accordance to «Tayhoro» put in state system as one part, and its authority and internal hierarchy is strictly regulated. Competition for power within ruling elite was clear regulated in law, and the mechanism of power transmission was beyond doubts.

Such order of things promoted for stable functioning the institution of emperors power during all written history of Japan. The history of emperors power in Japan – is the history of close interaction between emperor, as a symbol of state power, and competing with each other feudal elites. These elites wished to be as closer as possible to symbolic authority and sacral sanctity which traditionally associated personally with emperor.

The logic of such cooperation reflected in administrative system: the executive branch of power in emperor's system of power was traditionally occupied by a chief of most influential feudal clan. The power of emperor had never been independent in most cases, but feudal clans influenced it directly. The institution of emperor's power by itself has feudal roots in Japan. This conclusion flows from historical chronicles which glorify the emperor's family, emperor's power, and lay foundation for legitimacy of emperor's power using a method accentuating of its divine origin.

Structured and vertically hierarchical Japanese society inherently required clear definite social roles, incomes, procedures for holding posts, criteria for applicants. This order of things made possibilities for predicting the future, controlling oncoming events, created a feeling of certainty about yourself and your family, deliverance from excessive aspirations and illusion in traditional feudal society. Definite in advance, clear issued format of interrelations that was seen as proper and desired by almost all social groups, laid the foundation of harmonious relations in society. This conclusion was made on the basis of analysis the source that was written by members of political elite which was interested in conservation such order of things and legitimation of its power.

The keywords: Yamato, state machine, emperor, position and rank, Shinto and Buddhism.

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Lets Kateryna

THE ELECTRONIC DOCUMENT MANAGEMENT SYSTEM CHOICE FOR THE INSERTION INTO THE HIGH EDUCATION STUDYING PROCESS

In this article one observes the question of the electronic document management system choice for the insertion into the high education studying process. This process is needed up to its necessity for the qualified specialists provision that can organize modern enterprises effective working in the conditions of the informative society. Besides- to increase the effectiveness of formation and using of information management with the help of the electronic document management system and the corporative content management system insertion into the enterprise. Special preparation of such specialists in Ukraine is provided at the speciality « Document management and information activity ».

Choice question, insertion, application of the definite EDMS for the commercial enterprise activity, state organization spreadly observed in the scientific and specialized professional publications. As for the EDMS insertion into the high educational establishments, most of all in the scientific publications one considers the problems of the EDMS insertion with the purpose of the automation of the business processes in such institutions.

While choosing the EDMS for the commercial enterprises, the scientists pay attention on such criteria as: functionality, design, interface, easiness of the working process up to the user, technic and technological criteria, price and licensing politics, quality of the service, consulting services, technical support, company experience in the project development realization of the separate decisions and involving them in the definite branch.

Significance of these or those criteria can depend on such organization parameter as type of ownership, organization scale, annual flow of the documents, management style, corporative culture etc.

Looking at the high education establishment as the organization and on the aim of the EDMS insertion (for studying), one can say that the most actual choice criteria of the EDMS will be the availability of this software for the high education establishment at the developers and the retailers in frame of which they pay attention on the following: the EDMS value (giving of the free of charge licenses), service support, staff teaching, providing practice basis for the students etc.

In general, such work cooperation is profitable for both, as this innovative-educational enterprise activity is the element of the professional image formation and improves the demand to its products.

Practical using of the materials of this EDMS research was involved to the studying process in National Aerospace University named by M.E.Zhuckovskiy. So, looking at the totality of suitable conditions, one chose the DIRECTUM system, the implementation of which in Ukraine belongs to the company « LAN SERVICE», Kyiv city.