

SUMMARY

Humanitarian journal – 2015 – № 2 – P. 5-11.

Levchuk L.

THEORETICAL POTENTIAL OF INTERSCIENTIFIC APPROACH

Due to thorough consideration of the notion of intersubjectability as it currently reveals itself, we came to understanding that it had covered a wider domain and had become an interscientific approach presenting the necessary space where sciences could effectively cooperate and the productive dialogue could be provided not only among their subjects but also among their whole range of theoretical problems. Thus, aesthetics communicates with philosophy, culturology, psychology, pedagogy, studies of ethics and art; art studies (complex as they are) join forces with aesthetics, psychology, sociology, pedagogy; pedagogy and culturology make close associations with all the humanities, etc.

Theoretically and methodologically, interscientific approach is an indisputable achievement of modern humanities which potential can be used not only for directing and regulating research but also for incorporating different school of aesthetics in order to solve fundamental humanitarian problems.

These ideas were sustained and encouraged by the most prominent Ukrainian scholars engaged in aesthetic studies who took part in the round-table discussions on Today and tomorrow of the aesthetic studies in Ukraine (the outcome of these discussions was published in Proceedings of the round table organized by the Filsovska dumka magazine).

Humanitarian journal – 2015 – № 2 – P. 12-18.

Bataeva Ye.V.

**CONDITIONS OF COMMUNICATIVE SOLIDARITY
IN DIVERSIFIED SOCIETY**

Peculiarities of communicative solidarity concept are considered and its main indicators are determined such as consensus between social actors concerning means of solving concrete problems; manifestation of this consensus in actions; presence of practices that compose a cycle of non-sociopathic communication. Relations between the following three modifications of solidarity are described – normative/mechanic, structural/organic, and communicative ones. Communicative solidarity can be established at micro-level (of everyday inter-personal communication) and macro-level (institutional level of inter-action of social structures). At micro-level, the basis of communicative solidarity is trust between participants of social discussion that is supported by setting the acceptance of importance of interests and goals of each participant. At institutional level, communicative solidarity is supported by mass-media and civilian volunteer unions that have a goal of constructing models and images of consensus between social actors. Although communicative solidarity is a more elusive and hardly fixed phenomenon than normative (which is based on similarity) and structural (based on inter-dependence) ones, communicative solidarity, nevertheless, can be accepted as the basis for uniting social actors in diversified and polycentric societies.

The basis of communicative solidarity could be «soft» force of mutual trust that supports moral links between communication participants. In countries with low level of trust, just rational setting on mutual acceptance and moral effort on waiving personal interests for getting social consensus can become the basis for solidarity of social actors. In the situation of trust deficit between social actors, mass-media can perform function of constructing communicative solidarity by creating positive images of both communication participants and projects which are discussed or publicly negotiated. And, vice versa, mass-media are also able to negatively influence social processes preventing the setting of communicative solidarity by constructing unpleasant images of negotiation participants and breaking trust and consensus between them.

A factor that complicates the process of establishing communicative solidarity is the turned transferring from face-to-face communication to distant forms of interaction by means of electronic media in modern society. Such de-localized and virtual communication between social actors results in de-localized and virtualized form of solidarity that has ephemeral and non-fixed character. Visualized communicative solidarity requires permanent actions that confirm existence of consensus between communicants; if such actions are absent the solidarization project can be suspended. Communicative solidarity online can be kept even in situation of radical discrepancies between opponents where fact of their physical absence can soften effects of mutual distrust.

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Lysenkova V.V.

**COMPARATIVE ANALYSIS OF PHILOSOPHICAL
AND SCIENTIFIC STYLES OF LIFE**

The author studies the correlation and differences between philosophical and scientific styles of life. This comparison makes it possible to see specific features and advantages of each life pattern.

It is important that the researcher pays attention to the biographical method, which enables us to better understand the specifics of creative laboratory of philosophers and scientists.

The need to broaden knowledge about philosophical style of life requires its correlation not only with artistic, ordinary, religious, literary and journalistic, but also with scientific style of life, which is related to the philosophical one in many ways. Analysis of these differences will help up increase the vision of distinctive features of philosophical lifestyle. What we need is to proceed from methodological provision about patterns of time of origin and formation of science, stages of its development and social role.

The object of this article is to examine the correlation between philosophical and scientific styles of life, describe their differences and similarity, operating characteristics and problem of development.

We think that the scientific style of life is a value-based provision with work and necessary life processes of the scientist for enhancing his/her research and creative capacity. It ensures constant “staying” in the chosen topic, integration of processes of fruitful activity, optimization of the scientist’s creativity, enhancement of his/her scientific devotion.

Philosophical style of life is an immutable condition and a means of philosopher’s individual creative life, creation of heuristic, axiological, ethic and aesthetic, predictive and futurological methods in cognition.

Constant considering of idea of interest and ability to find the right solution among everyday occurrences show that the scientist eventually discovers already known natural laws. Nevertheless, immersion in his/her scientific problem requires certain conditions. Increasing tempo of modern living and growing needs of complicated scientific process often require constant considering of issue that is under development, making the scientist “stick to the subject” even when he/she performs only everyday actions.

In former times mostly well-off people gave all their free time to science and philosophy. Today not all toilers of spiritual work can afford to keep a servant. For this reason it is very important to settle the issue of optimization of scientific and philosophical styles of life, to fix the principles for approach to his/her talent, responsibilities and organization of tempo of activity.

Biographies of many scientists and philosophers illustrate the balance of all elements of their lifestyles.

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Melnyk E.A.

**HUMAN BEING IN THE SYSTEM OF MANIPULATIVE PROCEDURES:
THE RITUAL AND THE ETIQUETTE**

The article is devoted to the study of the mechanisms of manipulative influence which have acquired popularity in the modern most-modernistic society. As manipulating people has become a habitual phenomenon in everyday life, economic competition and political battles, a consideration of this issue clarifies the notion of manipulation, its distinctive features and ways of implementation. It is pointed out that manipulation is defined as a power technology.

The manipulation procedures influencing human consciousness and behavior are the ritual and the etiquette which are being considered in this article.

Human behavior is stated to have been varied throughout mankind's existence. It is subordinated to the norms developed in a society, therefore in most cases it complies with certain standards. The system of traditions to be observed in customs, rituals, rites, codes of behavior which in their turn show themselves in the form of constant moral incentives, preferences and habits, develop into a peculiarity of a certain society, exert their manipulative influence directed at the formation of acceptable norms of behavior in a certain social environment and become a kind of standards, even clichés.

It is brought to notice that the regulative character of stereotypes approximates them to the notion of the social norm, the basic category of the theory of social control. The moral norm is formulated by moral consciousness in the form of compulsion, which is equally directed at all people, and obligatory to be submitted to.

The ritual as a form of symbolic thinking is stated to be a manipulative procedure regulating public relations, stabilizes, rules and harmonizes society as a single body. It facilitates balancing status differences based upon the moral principles of the tendencies of public life related to regulation, compliance and subordination.

As an element of culture making up the basis of stereotypical behavior, the ritual acquires the form of etiquette as it moves into the space of individual everyday behavior.

As a manipulation procedure, the etiquette contains those requirements to the formal culture of a society which acquire the character of strictly specified ceremonial and in which the code of behavior has a particular significance.

Exerting its manipulative influence, etiquette and ritualized behavior fixes certain social differences between people, thus performing the function of differentiation. It organizes such a way of communication (relations) which helps to "relieve" the acuity of these differences in the communicative act, not eliminating them from other aspects of life, though.

Etiquette ensures the moral element in communicative acts from the position of organizing the optimal forms of activity for preserving personality as a whole. It possesses the ability to transform the principles of tolerant behavior, justice, will and necessity into moral practice.

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Jadan V.B.

**NIHILISM AS A SOCIOCULTURAL PHENOMENON
AND ITS FORMS.**

In the modern philosophical and cultural discourse of contemporary cultural situation is called of crisis. The phenomenon of nihilism is an important factor in changes in the cultural, social, historical and political spheres of our society. The concept of nihilism has a long history. In the twentieth century nihilism has penetrated into all spheres of culture and of social life. As a result, were formed various forms of nihilism. Currently the concept of nihilism associated with wide range of problems in philosophy, morality, law, social and political life, the ordinary consciousness and the artistic consciousness. Many sciences study the phenomenon of nihilism. The purpose of the article has to consider the forms of the phenomenon of nihilism in modern culture.

In the Middle Ages nihilists called heretics and unbelievers. The concept of nihilism is a conflict of individual and collective consciousness. In the nineteenth century the word was synonymous with nihilism "nonsense." Gradually, in discussions of German philosophers had the understanding of nihilism as a denial of the meaning of human existence, the highest values and social norms. Becoming nihilism associated with the development of individualism in European culture.

European philosophical nihilism begins Friedrich Nietzsche. He wrote that nihilism is a natural component of the European historical process. Meaning of nihilism is to replace the old values to new and denial of supersensible. In modern philosophy developed nihilistic directions, which are built on the rejection of tradition, system and methodology.

Religious nihilism is the lack of religious belief, atheism and materialism. Many philosophers have criticized the religious nihilism. Because he destroying traditional system of values. He denied not only the idea of God, but also the ideas of Blessing and of Truth and of Beauty. This is the basis of moral subjectivism and egoism.

Moral nihilism is expressed in the formula: "If there is no God, then everything is permitted." Moral nihilism is a denial of authority and guidelines for conduct. Moral nihilism is shocking and provocative behavior. Nihilist begins with an external demonstration of its exclusivity, and then inevitably comes to crime.

Moral nihilism generates legal nihilism. Legal nihilism is the negation of the meaning of the law and contempt rules of law. Legal nihilism manifests itself in various forms of anarchist theories to extremism in practice. A variation of legal nihilism is a political nihilism.

Epistemological nihilism is a new form of nihilism. This is a denial of the meaning of science and education. The modern person strives to achieve quick success and sees

basic science as something that has a useless and unnecessary. Scientific nihilism focused on sensation and utilitarianism. It does not create new knowledge, and denies the value of traditional knowledge.

So, the beginning of nihilism is a form of conflict of individual and collective consciousness. Then he became a form of criticism of social problems. Nihilism in the first place puts the mind, which is aimed at a quick profit. Nihilistic consciousness is freed from spirituality. Nowadays nihilism takes many forms: moral nihilism, legal nihilism, epistemological nihilism. Nihilism creates the illusion of freedom. Nihilistic installations in human consciousness have resulted in a denial of the values of the individual. The study of nihilism in modern philosophy and culture will continue.

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Vasylieva L. A.

THE ONTOLOGY OF A PUBLIC COMMUNICATION PHENOMENON

In this article the author explores the ontological cutoff of the phenomenon of public communications. The article provides the analyses of the level of research of the problem of public communications and reveals the characteristics of communication in modern information society.

The author stress that currently many scientists in different areas of human knowledge are paying special attention to communication, learning and effective usage of the mechanisms of informational influence in the public space. However, at the moment, the phenomenon of public communications is not widely disclosed from the philosophical point of view. It's because already represented technologies of public communications are developed only in a professional practice but do not have a conceptual-categorical basement, giving a mosaic view at the level of experienced, inductive observations.

Among the outstanding scientists who have paid a special attention to the phenomenon of communication: C. Peirce, J. Dewey, J. Meade, C. Cooley, G. Bloomer, T. Parsons, R. Merton, A. Toffler, M. Weber, A. Schutz, T. Lukman, K. Jaspers, J. Habermas and many others.

Public communication, according to the definition of a public communication system, should be viewed as a structured in a specific order the set of communicators, recipients, message meanings, communication channels and services, with material and technical resources and professional staff.

If culture is the totality of material and non-material, artificial social meanings, then public communication - is a part of a subject culture that can provide the movement of cultural meanings in the social space and time.

The first researcher, who thoroughly and accurately developed the problem of public communications in the history of philosophy, was Hannah Arendt. German-American philosopher in her studies emphasized that the private and public space has always existed and required for human activities and actions.

The boundaries of publicity and privacy are exploring. The private space boundaries are usually localizing and narrowing, unlike the public space that is more correlated with personal principles. The discourse of a public sphere is excluding the discourse of a private sphere.

Communicative space is not a clear extent or an essence that is separating from the communication. Conversely, it exists as far as communicative interaction is implementing; it occurs when and where the communication connection is. So, communicative space can be defined as a system of multiple links that are emerging

between the different actors of communication.

Naturally, public communication is impossible without signification. So, delirium, as one of the meaning-sign public communication systems is a constructive element of the cross-cultural dialogue and can be equated to the field of communication and normative values. Brand culturronics as a way to control people's social behavior can have a significant impact on a communication component of a specific cultural space.

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Rassokha I.M.

ALPHANUMERIC ATOMISM: MOCHUS, PYTHAGORAS AND KABBALAH.

Philosophy as a special kind of human activity requires a specific social institutions that cultivate it, especially the presence of the higher education system to ensure the continuity of philosophical doctrines. — The Phoenicians had not only "secret books", but also special social institutions, where they were grown, that is, the higher education system, which served as the social environment for the development of philosophy.

In particular, in Palestine there were communities of disciples and followers of the famous prophets, for example, the "sons of the prophets that in Bet'el" etc. Similarly, in the Pythagorean school had a tradition to attribute all the achievements of the school to its founder. It is obvious that there were and the community of students of the "unbiblical" prophets (in particular, in Phoenicia), which are closer to the nature of the community of the Pythagoreans, their organizational experience and tradition were in fact, guided by Pythagoras himself. Crucial here is the testimony of Iamblichus, who describes in his biography of Pythagoras the direct influence of the Phoenicians on him: "He sailed to Sidon, and there met with the prophets, the descendants of physiologist Mochus, and with others, and with Phoenician hierophants". Mochus was well known to the authors of the Bible as well.

Sextus Empiricus mentions Mochus (IX, 363): "Pherecydes called earth, the beginning and the element of all, Thales - the water (...) as Democritus and Epicurus - atoms, unless this doctrine is not to be considered more ancient and, as he said the Stoic Posidonius, derived from some Mochus".

We have read in the Greek and Phoenician passages proper philosophical texts of Phoenicians: two brief cosmogony, as well as extracts from the work of Sanhunyaton. Exceptional interest is the statement of Eusebius Pamphilus (45, 53) that Sanhunyaton taught about the Phoenician letters as the highest gods and Ruler of the universe. Recall that the Greeks imagine all the letters and numbers, so that the aggregate of all the letters of the alphabet ("the distance from A to Ω in the alphabet") as a natural number equal to the "totality of the universe." But just as in the Phoenician and it has arisen out of the Hebrew alphabet, each letter is also consistent with a number.

«How can the value consist of indivisible? ... They believe the number is the real thing ... as if the numbers were bodily» (Aristotel. Metaphysics, 1083 b 8). Note the word "indivisible". The atoms in a literal translation from the Greek and means "indivisible". In other words, here Aristotle argued that according to the Pythagoreans, every entity (value) in the universe is composed of indivisible units (monads) — atoms. Compare: atoms are infinite in value and quantity according to Democritus.

It may be that the idea of further indivisible monad as a basic element of all numbers was already expressed by Mochus. But it is safe to say that the basic elements of everything

from Mochus and Sanhunyaton were exactly the Phoenician alphabet letters in general and especially arithmetic numbers from one to ten, that is, that it was an alphanumeric atomism. Compare: «The primary is the nature of the numbers and proportions that permeates all, according to which everything is harmoniously connected and properly decorated» (Yamvlih. Life of Pythagoras, 58-59).

It is originally Phoenician study of numbers (letters) as a basic element of the universe is not only preserved in Greek, but in the Hebrew version. Jewish kabbalistic doctrine that God created the heaven and the earth by means of letter combinations is based on Mochus's doctrine. Indeed, we heard the mysterious ancient book «Sefer Yetzirah». It is obvious that in the «Sefer Yetzirah» is twenty-two letters are the main elements of the world, and ten numbers — «the doers» relationship between them — as imagined the Pythagoreans.

Thus, we can say that the Mochus' doctrine of atoms was the teaching of the letters and their corresponding numbers as indivisible primary elements that make up all of the objects in the universe. That is, it was an alphanumeric atomism. Hence Pythagoras borrowed the idea of "All is number."

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Cherniienko O. V.

SOCIAL SPACE OF IDENTITY

The constituting elements of the social space of identity are considered in the article. By the social space we understand, first of all, a space that is formed by social processes and interactions in which these processes and interactions are implemented.

The aim of the article is to comprehend the constituting elements of the social space of the identity of social subject.

It is important for our study that the statement of identity (individuality, integrity) is the statement by which the complex of ideological (illusory, imaginary) qualities becomes «individual», ie proclaims itself the reality (verity, truth).

Identity is experienced by the human individual primarily as a sense of identity. But sensory knowledge (cognition) from the very beginning has social and historical character. The unity of sense (sensations, perceptions, ideas, emotions) and rational (concepts, judgments, reasoning, methods, methodology, theory, etc.) knowledges are found here. Most of the sensory experience includes images learned from descriptions, narratives (stories), and the like, made by others.

Identity, speaking from our sensibility, is a category of aesthetic expression of the social world. Aesthetic (aesthetic activity) satisfies the most important human need – need for «spacing» – to see, perceive, experience the world (and oneself) as a «specific living whole» where the whole (completeness) is the starting point of perception and imagination. Here, identity is defined by the «mimesis» and «catharsis» as direct identification with «its» community and as a «joy of recognition». «Mimesis and catharsis» is an elementary form of social communication, which allows to recognize yourself in a certain «history», identify with it, experience the joy of its recognition. Mimesis is the «imitation», which precedes and even contrary to a «realistic» representation.

Human need for spacing or artification of Social (social activity) is ineradicable. Even kids playing demonstrate the model of «ratification» – creation of sociality, social space by human.

Physical characteristics of the space can not determine the specifics of the social space, but of great importance for social phenomena are informative, cognitive, activity, communicative processes. Analysis of this aspect of social phenomena makes it possible to identify certain aspects (elements) of the nature of social space.

The difference, diversity are necessary conditions of information. Understanding the information as a measure of diversity is closely connected with ideas about the motion as a change. In turn, the change is a kind of difference. Social arises where they able to distinguish and differentiate primarily statuses and roles. But here it is appropriate to talk about the knowledge (cognition): all knowledge is information, but not all information is knowledge.

The key concept providing justification of social existence as a distinction (of the

knowledge) is the concept of activity. The activity becomes an explanatory principle, an essential methodological condition for building a theoretical picture of the world in general and in particular social and historical nature of human, therefore, the activity also must be assumed like heuristic principle.

Actions deliberately targeting its semantic perception, called communicative. The main function of communication is achievement of social community, while maintaining the individuality of each of its elements. If the language used to rely only means of communication, but now communication itself is immersed in the structure of the language, it becomes a space where deploy certain linguistic forms. Such «communicative» turn opened the horizons for artificially and technical relation with the organization of communication.

Connection of structure concepts of social space, information, cognition, activity and communication, considered by us, required to disclose the concept of social subject, which places itself as an object in its social, symbolic environment.

We presume the social space is created by the social subjects, by the interaction of their inner worlds. The social space is not a neutral background against which social interactions take place, not a repository of interaction of the subjects, but the co-existence of these subjects. In ability to interact in social space the subject increasingly manifests itself as its creator and affects itself.

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Shyroka Svitlana

**STEREOTYPE OF BEHAVIOR:
PHILOSOPHICAL AND ANTHROPOLOGICAL ASPECT**

The article is devoted to a research of a phenomenon of behavior stereotype as a factor of personality formation. The stereotype of behavior is defined as a set of unchanging, repeated actions which are directly connected to historical conditions of social life, cultural experience and are the way of encoding and transferring information about values, norms, human ideals and societies.

The relevance topic chosen for the study is due to the current social and cultural situation, characterized by standardization in all spheres of life. This circumstance requires the attention of scientists to factors that can shape the universal ways of communication and human behavior as well as the consequences of such stereotyping. The purpose of the article is to analyze existing approaches to stereotyping behavior and to present philosophical and anthropological interpretation of this phenomenon in the context of modern cultural process.

The contemporary culture generates a special human self-perception: people consider the normal situation where they are the object of cultural, regulatory and legal creativity, while he subject is indefinite elite. This attitude allows not take responsibility for their actions and the consequences that they may cause. Stereotyping of behavior in this situation is nothing but a way of escape from the moral act, which requires a choice between several options of action.

The source stereotypes in modern society is mass culture imposed by the media, which eliminates the problem of independent choice, reduces complex moral and intellectual problems to primitive dual oppositions, makes it possible to get rid of social responsibility.

Thus, the modern cultural human life can be called paradoxical. On the one hand, a person tends to express his uniqueness, on the other hand, trying to avoid the difficulties associated with this risky process, he prefers established enshrined in the culture behaviors. This kind of alienation of human from his own subjectivity makes it impossible the formation of his identity and personal fulfillment.

Habitual ways of action, behavioral patterns and schemes provide an idea of the stability and orderliness of everyday flow of life, but at the same time they bear in themselves threat of loss of the purely human personality traits - a creative approach to reality, the unique feeling events, independent decision-making in situations of moral choice and so on. Following the approved scenarios in the future entails limiting the possible existence of a creative understanding of the world, which is extremely dangerous in terms of modernity, which permanently transforms. The situation is

worsened by the presence of a large number of facilities of translation and implementing stereotypes of behavior in practice, among which a special place is occupied by the mass-media.

The conducted research gives grounds to state that there is an association of reproduction of unchanging forms of behavior and deindividualization, conformism, voluntary and forced imitation and alienation. The stereotyping behavior in today's world can be a factor of de-individualization, de subjectivation and, ultimately, de-antropologisation of personality.

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Bairachna L.K.

LEGITIMATION SYMBOLICAL ASPECTS OF STATE POWER

Background research caused a systemic crisis of the Ukrainian society. The content and dynamics of transformation of social life requires a rethinking of many theoretical postulates and puts the task of developing new structural approaches to understanding the ongoing transformations. In such circumstances, individuals are forced to adapt to change, respond and to reflect, look for a place in a changing world. They objectively lose identity as members of particular social groups whose position in terms of radical change is uncertain, often marginalized and vulnerable to extinction as a relatively stable community.

In this regard, a special role is played by the factor of political manipulation of the consciousness of citizens. There is a formation mechanisms set of the active mass moods, sometimes quite volatile. And therefore especially important to limit the problem of such influence, studying the degree of stability or volatility of political priorities of individual citizens, social, corporate groups, considering their historical and cultural traditions. Therefore need for a comprehensive study of symbolical aspects of political legitimacy is obvious, the importance of which increases in terms of complicating dynamic conditions of socio-political processes in Ukraine.

Contemporary political space mainly represented by "media personalities" as carriers of specific virtual political culture forming in the modern cultural space of the information society. In these circumstances, the possibility of mass media related to the actualization of events and problematic situations, more than ever, in demand by power in order to create the corresponding legitimizing consciousness structures. Symbolic power does not occur as a pure symbol, but as a continuous, dynamic relation between those who are exercising power and those who are experiencing it. Currently, the support of the relationship between power and subordination are only capable of mass communication, as manufacturers of mass symbolic production. Moreover, this interaction is implementing not only in the field of politics, but also in the field of culture, touching psychological aspects of suggestion. The symbolic aspect of the authorities involves the network creation of myths, symbols, meanings and values by mass communication. Therefore, it can be said that the social mechanism of the mass media is one of the most important tools for the implementation symbolic capital of power.

Modern power tools require a new conceptual designs, concepts, allowing understanding the need to use those or other methods of constructing a political reality and political processes. All of this attracts the attention and interest in the legitimating process by creating some symbolic structures. The exclusive place of concentration and

symbolic power implement is state that has a powerful means of imposing the sustainable principles of seeing the world in the form of information and cultural capital.

Through educational structures and social rituals the state forms the mental structures and imposes common principles of vision and division, it forms what is called national identity. Thus, political power is conceived in the context of force fields and structural configurations of the political field, including gaming and capital arguments. The power owning, certainly not the same as owning its symbols, but the latter can greatly affect its conquest. In this case it is important to accept these symbols by public. Otherwise they will only serve as a decorative ornament.

In our opinion, "symbolic capital" consists of a large number of meanings that carry information, which insets by its owner, and perceivers. This meanings is *cultural meanings* (brought up in ethnic group, include a set of values and norms that are owned by interacting faces, and a set of carriers that are objectified, socialize and reveal these values) and *civilization meanings* (formed as a result of the social life organization and culture; described by the universal connection of individuals or social basis in order to product the social wealth, that provides its existence and progressive development)

Capital becomes more and more widespread and functioning. "Symbolical" it is defined as a set of social, political, psychological, aesthetic, religious and axiological meanings potentially containing the possibility of obtaining the relevant benefits. Trends and prospects for such changes – are the most complicated and interesting mystery of the future.

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Kopylov V.A., Lobanova L. A.

**THE CHOICE OF THE STRATEGY OF TECHNICAL EDUCATION
(APPLICANT ON THE VERGE OF KHAI – GRADUATE
ON THE VERGE OF EMPLOYMENT).**

The problem of choosing a strategy of technical education at the National Aerospace University named after N. E. Zhukovsky "KhAI" is shown in this article. Based on the results of sociological research which are conducted annually at the university, the problem of choosing a technical college by applicants was studied, the motives and preferences of contemporary applicants that choosing "KhAI" and specialty were analyzed, the significant factors influencing this choice were investigated.

The inquiry of first-year student shows that significant factors in the choosing "KhAI" include the presence of interesting specialty, the desire to become a highly qualified specialist in this field, the desire to study exactly in KhAI, the availability of budget places, the received positive feedbacks of our university. The circumstances and reasons why for the past seven years these factors of the choice of the university remain significant and dominant were analyzed in this article. Also the impact of these factors on the formation of the image of KhAI, the perception of it as a brand and famous university with its glory, traditions and graduates were considered.

In the course of a comparative analysis, the authors reveal the problem of students' expectations on the chosen specialty, future employment and their future plans for professional life.

The results of the researches, conducted as part of the job fair, show that the majority of students receiving technical education in our university, not only willing to work by the chosen specialty, but they have a certain confidence that they can do it.

The desire to work by the specialty was analyzed depending on at what faculty and course KhAI students study, the histograms of these distributions are shown.

The article also analyzes how contemporary students see their professional activities after graduation KhAI. The majority of the students of all faculties of the university is intended to work by their specialty, they will try to find a job and hope for the help of the university in this issue.

Although it does not exclude the fact that some students will search for a well-paid job and it does not have to be a job by the specialty received in KhAI. Only a few students are going to open "their business", want to go abroad or work somewhere. Only 8.3% of contemporary students definitely do not connect their future with the specialty received in KhAI. The distribution of students' plans for the future, depending on the faculty and the course is also shown in the histograms.

The conducted analysis in this article allows the authors to conclude that the

studying in KhAI not only doesn't bring frustration to those who chose our university, but also gives them some confidence that the received technical education will help them to find their place in the professional activity on the selected specialty, to find a job after graduation successfully, to provide themselves and their family a decent financial position. For the most recent applicants their hopes and expectations from the choice made a few years ago were justified. Thus, the strategy of technical education offered in the KhAI is developing in the right direction, although, of course, there are some problems demanding to be solved.

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Sadikov G.N.

**HIERARCHY OF MASLOW NEEDS DOES NOT MATCH
THE BIOLOGICAL NATURE OF MAN**

One of the major criticisms of the theory of needs is the lack of empirical studies, only the theoretical justification is clearly not enough for such a controversial subject studies how human needs. It is possible that if the results of empirical research, the pyramid of needs would have a different look and different content. With regard to the type, the spatial position of the pyramid as the geometrical figure indicates reduction in requirements and the number of people seeking to meet them as they approach the top of the pyramid. According to the A. Maslow's self-actualization, there is a small number of people who can reach the top of the pyramid. That is, not everyone can be in self-actualization or not all want to be in self-actualization, most are satisfied with the level of which is up to self-actualization. Instead of pointy pyramids can be geometric figure trapezoid vertex, where the lack of will to place the needs of alternative self-actualization. The purpose of this article to justify the discrepancy of a sequence of needs in the pyramid location as physiological needs and the need for security. At the base of the pyramid are physiological needs for food, water, sex and other biological needs, the need for security is located on the second level of the pyramid. If life is exposed to mortal danger and ends with a tragic outcome, the need for food, quenching thirst, need to sleep, not to mention the other, there is no need, as the person is "in a better world", where perhaps there are other needs. Even without the tragic end, returning from work in extreme fatigue, difficulty moving and at the rear of a vicious dog with distinctive aggressive intentions, stress built up in these circumstances to develop such an acceleration that will overcome all obstacles and major need in this situation is to keep the different parts of the body in integrity and inviolability. And only after the danger has disappeared, that is, a man in security, there may be physiological needs. If the part of the body was left in the teeth of the dog, the satisfaction for something physiological needs will also be absent, it will appear at a later date, depending on the size and weight of the lost parts of the body. In these examples of human behavior is justified by the instinct of self-preservation. Now, in the face of scientific and technological advances, man has created, creates and will create a new environment-techno sphere, one of the features of this sphere is the progressive increase in the number of threats (technological, socio-political, biomedical, environmental, etc.), in the changed circumstances of the instinct of self-preservation can be name-security instinct. In the course of evolution in humans do not have the protective mechanisms against the dangers posed by the scientific and technical process. An example is the penetrating radiation, effects which may cause death or significant deterioration of

health. Effects of penetrating radiation are perceived at the level of consciousness, as there is no sensory perceptions of radiation and the perceived risk of the instinct of self-preservation. This launch is the instinctive fear for their life and health. In terms of the increasing increase the pace of scientific and technological progress and the number of risks created by instinct security is likely to be synonymous with the instinct of self-preservation. Justification may be that stop the scientific and technological progress can be and that tear modern society from the benefits of civilization is unreal. Security is of growing importance, popularity pyramid of Maslow, noted in the literature, sharing it with the pyramid of Cheops, and for an objective assessment of security should occupy an appropriate place in the pyramid. The instinct of self-preservation logistical is stress. When stress is changing the functioning of the organs and systems of the body, through the release of hormones into the blood, including adrenaline. Stress in humans can be compared with afterburner for engine operation at high engine speeds. These changes in the functioning of the organism are addressed primarily to the muscular system, as it ensures the survival instinct of self-preservation, to do this or to run or defend themselves. Improves muscle tone, is redistribution of blood flow: the blood from circulating internal organs to the muscles, bringing more oxygen and nutrients. A related increase in heart rate, increased blood pressure, increased respiratory rate. The entire complex changes in the functioning of the body under stress is survival and the continuation of the species, which is the basis for natural selection.

All mentioned above is quite a persuasive rationale for revising a sequence of needs in the pyramid of Maslow's pyramid of needs is security, the second level of the pyramid are physiological needs for food, thirst and other needs.

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**THE FORMATION OF THE REGION OF IN SLOBOZHANSCHINA
THE 16TH AND EARLY 17TH CENTURIES.
(SEVERSKY DONETS BASIN OF SEVERSK LAND).**

History of modern Ukraine is essentially a history of regions, each of which has a different historic fate. This fully applies to the Slobozhanshchyna (Kharkiv region). That is, Sloboda-"artifact" of the Ukrainian nation or regional civilization (a special type of culture, including political) which existed for several centuries and absorbed in the culture of many peoples, including the Ukrainian? To answer this question, important to study the formation of the suburban edges. He passed, believe in the 16th and the first half of the 18th century. and covers the period from the accession of the Seversky Donets Basin to the Russian State (and in its structure-to Novgorod-Seversky Principality) as a result of the Russo-Lithuanian wars 1500-1503 BC. and enhancing the settlement prior to the formation of Slobod-Ukrainian province in 1765. An integral part of this process was the stay of the Seversky Donets Basin of Seversk lands in the 16th and early 17th centuries.

The purpose of this article is to explore the process of building the suburban edges while its future territory of Seversk lands in the 16th and early 17th centuries, and objectives-a study on the occurrence of the Seversky Donets Basin in Novgorod Severia-as a result of the Russo-Lithuanian wars 1500-1503, the characteristics of the social organization of the Seversky Cossacks (sevryukov) and their involvement in the events of the period, the "time of troubles".

...The war between the Grand Duchy and Grand Duchy of Moscow 1500-1503 BC. recognized by modern authors as a turning point in the history of the region.

The formal entry of the suburban edges of the Russian State was consolidated under the conditions of a ceasefire between the Russian State and the Grand Duchy of Lithuania in 1503 and then "eternal peace" between them, 1508. After the annexation of the region to Russia was its official name of "the Royal Slobodskaya Ukraine". It was used by the Russian Government in both domestic and international practice. The term "Royal" meant that the territory was an integral part of the Russian State and submitted to the authorities of the Russian Tsar is "sovereign". The term "Sloboda" came from the name of settlements-Sloboda. To attract these new settlers Russian State exempt settlements from taxes and duties, has other benefits. The term "Ukraine" testified that the territory was a special Russian State border region.

All these features of Slobozhanshchina were formed gradually. The occurrence of the future of the suburban edges of the Russian State at the beginning of the 16th century meant his membership of the Seversk land-region, established on the basis of ancient

tribal Alliance of northerners. This region, on the basis of current realities, it is hard to believe, since purely Ukrainian severskimi in XVI-XVII centuries. not only were Chernigov, Putivl, Liubech, Novgorod-Seversky and Bryansk, Starodub, Rylsk, Gomel. Seversk land within the borders of the Grand Principality of Chernigov and Bryansk, the principalities of Novgorod-Seversk, Starodub, etc. took an intermediate position "middle," between centers of consolidation of the Eastern Slavs, Vladimir-Suzdal, and the Galician-Volyn principalities, and then, in the 14th-16th centuries. -between the Grand Duchy of Moscow and the Grand Duchy of Lithuania. It is this identity and set the selection in a particular region.

In the Lithuanian period (14th-early 16th centuries) Sevryuk learned how to rationally combine fishing, hunting, apiculture in recruiting for border service in Lithuania, then in Russia. That is why the Russian Government in the 16th century, the widely used putivl'skih for guard service sevryukov in future Slobozhan region.

In the second half of the 16th and early 17th centuries. in the life of the seversk land have become significant changes. The need for further development of the Field was the need for a permanent here, not the temporary settlers primarily engaged in the defense of the southern border of Russia. At the end of the 16th century the malozaselennuû Putivl'sînu literally spilled over into a wave of migration from the Central and Central-chnozem regions of Russia, which to some extent absorbed local sevryukov.

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Shitov S.I.

**PERCEPTION AND EVALUATION OF ARTWORK
IN THE SHADOW OF AESTHETIC CONSCIOUSNESS DYNAMIC.**

The problem of perception and evaluation of artworks is not new and its roots go deep into the millennium. If we try to summarize the factors influenced on our evaluation of artworks so it can be divided into several groups.

1). External circumstances related to the history of artworks, the fate of the author (what it is tragic, such as Van Gogh, than more attention is focused on his work).

2). The second group of factors related to the specific understanding of the essence of work creation, when it is appraised not as a result of the creative potentials of the author, but rather as a manifestation of the activity of some external mystical forces which are using the material basis of a painting or a sculpture as a means for its messages of a specific audience and around humanity execution. At the same time the creator of the work is most often not realize his intermediary mission between the earthly and the otherworldly. The proponents of this approach seek to assess not only the substantive quality of the work, as signs, "signaling" the fact of the influence of some supernatural forces on man and the world in general.

3). A variation of the above items is related to the process of artistic creation as a means "breakthrough" in the ultimate reality and liberation from the "shackles" of earthly existence (Jackson Pollock, Abstract Expressionism, United States). Of course, the artist's attention is focused on his or her own feelings and experiences, rather than on an assessment of his work from the audience.

4). And finally, the next group of factors is the most usual, well-established and clear in the system of relationships of creator and the audience, the most widely covered in detail and aesthetic tradition. The idea is that the character, the strength and duration of exposure to the work of art (affecting its value) depend on the availability of the following parameters:

- Certain composition (structure);
- "Contact points" with the universal themes of sound;
- A harmonious combination of form and content of the work;
- Technical state of the art;
- A variety of principles, which are the embodiment of visual pleasure or sense of perfection ("golden section", "smooth sine wave Hogarth" and others.)

This wide range of approaches (and that is not all!) severely troubles the identification of the general laws of aesthetic perception of artworks. Disorientation in this plan sharply increased since the beginning of the twentieth century, when Western art was divided on the one hand, on the modernistic (and including avant-garde), and on

the other hand- on the art which was incorporated into the structure of the so-called "mass culture".

The postmodern époque didn't resolve the situation. The attempt of "put" in a diverse range the different artistic phenomena and declare it equivalent in terms of spiritual significance, rather masks the gaping contradictions in the relationship between man and the world of art, that finds "point of contact" between them.

With all the variety of disorienting development trends of modern art and positions related to their perception, no doubt, and one thing is clear: the world is undergoing major changes, giving rise, in turn, the restructuring of social and individual consciousness. By virtue of a "chain" reaction is happening cannot but cause transformation and aesthetic consciousness with all its structural elements: an aesthetic sense, taste, estimates and ideals. What kind of "displacement", affecting the aesthetic consciousness, is it? First of all, it refers to the acceleration of historical development, which cannot be reflected on the characteristics of aesthetic perception and evaluation of artistic phenomena.

Catastrophic events that modern époque are so rich, entail the growing irrationalism in the perception of reality. One of the manifestations of this phenomenon in art - the weakening of the science fiction and "exit" to the forefront of the genre "fantasy." Horror genre began to occupy an increasingly important place in modern art and literature.

It is becoming the increasingly common phenomenon of "aestheticization" of ugly, when the topic of spiritual and physical degradation man demonstration of his essence becomes the central lowlands in the product.

Compensatory function of art has always manifested itself, but that now it becomes a truly comprehensive, global. The man under the pressure of external events seeks to refuge in a fictional fantasy world as a whole, without a "residue." Contemporary art gives him that opportunity.

In summary, it should be noted that while assessing the merits of a work of art, its inherent objective aesthetic qualities (technical perfection, the theme, plot, reflected the value orientations, etc.) are evaluated and must be always evaluated as the most important. However, for the first time, perhaps, in the history of art and the artist's subjective experiences of the viewer (or reader) acquire such importance in the evaluation of the work. For the first time, it was in the twentieth century the balance of objective and subjective aspects of the work has become increasingly violated in favor of personal experience, the physiological characteristics of perception ("splitting" of objects in Cubism), subjective attitudes, for the sake of which the masters of art begins to deform themselves aesthetic objects, to destroy the established traditions that are the cornerstone of it.