
SUMMARY**Humanitarian journal – 2016 – № 1 – P. 5-27.***Cherniienko Vladimir***PHILOSOPHIC STONE**

Solution of the problem of understanding the essence, formation and prospects of the philosophy is possible from the positions of "general science of man" and its methods of categorization of the social space. The task of this science is to give people a true slogan of struggle, notably conditions, methods and goals of struggle. Therefore, the processes of identity (of ideological metaphysical nature: social categorization or designing identificational structures of the social) can be scientific and philosophic ones comprehended from the positions of materialistic conception of history, in which the driving forces of the historical process are leading, basic human needs and activities to satisfy them. Metaphysics is a criticism of what is considered stable and universal, while intended to formulate general statements. Interest typical for metaphysics (mythology, religion, philosophy, etc.), concerning those things that can be universalized, generalized, summarized in a principle, is so widespread in history that understanding its source and methods of implementation is usually missing.

It should be noted that in dogmatic, scholastic metaphysics we deal with social projection of the dominant system of social relations (e.g. relations of personal dependence – visual "thinking in products or possessions" (mythology, religion) being dominant in communal society; relations of impersonal, material dependence – abstract "thinking in money or goods" (pre-philosophy, philosophy) being dominant in class society) at the world as a whole followed by inversion from the world to the society, when among others a public order is substantiated and justified, with which the author of this metaphysics tends (unconsciously) to identify himself, in which he feels comfortable/uncomfortable, in which he positively/negatively evaluates himself. Philosophic (alienated and impersonal) attitude towards identity is a feature of the economic (antagonistic) culture of the civilization (city life), where people "have money thinking", i.e. think in qualification, value or worth, meaning (imagining) their different amount in different people and nations ("there's nothing personal, it's only business").

We'd like to remind that unlike mythology and religion, where ontological (logical) beginning was considered to be genetic (generating: First ancestor, Consanguinity) or demiurgic (creating: Creator, Providence), in philosophy (pre-philosophy) the beginning first began to be treated as fickle and fluid (becoming: Substance – matter or spirit, Law). In the era of civilization to replace Consanguinity (mythology) and Providence (religion) there comes a philosophical concept of the necessity, being dominant in the world and society, faceless and impersonal, or general Regularity (Impartiality), being indifferent to human requests, threats and pleas. Philosophers deny Consanguinity and Providence as overall communication of the "things" but acknowledge a fate (rock) as its own immanent natural

need for any "thing", its natural law.

The function of criticism to a greater extent implements in the philosophical, critical metaphysics as naturalistic doctrine of supersensible (rational) world and its relation to sensual (empirical) one, that is two worlds are thought to be facing each other as two great things and it is asked what is their relationship (exactly in philosophy attention is paid to the ideological issue of theoretical constructs where accepted ways of comprehending "things" are the "things" themselves). Thus, philosophic and metaphysical "substance" (universe, multiversum, essence, existence, being, consciousness, subjectness, subjectivity, etc.) is the foundation, "things" substitute, that is, through which you can see why something exists, appears and disappears. Ideologically philosophy begins with the wonder that something "is" at all: the order but not the chaos ("why is there something rather than nothing?"); wonderment is an invariant of ignorance and knowledge in the dialectics, is a background, where real cognition takes place. The ideological nature of "expression substantialization" has been scientifically recognized only recently when a mechanism of political and economic analogy has become clear: "substantialization" is possible only where "possessions" become "goods", "exchange" – a "circulation" and in the place of "thinking in products" comes "thinking in money" where the money (gold is a "philosophical stone") becomes a substitute of all things – "money solves everything").

However, a Heraclitus substance – "fire" is "metaphysical money": according to Heraclitus "everything" is exchanged for "fire" and fire for everything, the same is with gold as we can exchange gold for goods and goods for gold. Indeed, fractional currency (but not commodity money) does not only pass from hand to hand continuously, but also has the ability to express the value (worth, essence or identity) of any good (thing). Money is an abstract value. Philosophy arises when abstractions and substances (primarily economic ones) begin to manage people. Therefore, it can be assumed that there is a relationship between philosophy and economics. It should be noted that philosophy is comprehended as trade (for people who are at a certain stage of historical development "to speak" is the same as "to trade").

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Phedotova Olena, Pankiv Mariya

IMAGE OF EDUCATIONAL KNOWLEDGE THROUGH HISTORIOSOPHICAL REVIEW

The article considers different interpretations of images of educational knowledge. The problem is solved through a brief review of historical suggestions and of their modern reading possibilities.

Actuality of 'educational knowledge' in contemporary Ukrainian culture is determined by the need of the education system in new educational technologies due to conversion of many modern schools to 'business units', sales agencies etc. The problem is studied through combination of the following concepts: 'science', 'education', 'spirituality', and focuses on the synthesis of intercultural experience.

This article is an endeavour to reconsider (or to consider profoundly) the concept of 'educational knowledge', modernizing European educational practices and their implementation in educational process. In our opinion, this should facilitate selection and synthesis of intercultural experience for the purpose of constituting a common European educational space.

The author believes that it is impossible to introduce educational knowledge without scientific and educational complex of humanitarian (humane) orientation, which appeals to historical and philosophical tradition and to modern philosophical trends, such as hermeneutics, philosophical anthropology, post-structuralism, synergy etc.

It is also stated that spirituality may be seen as a search, practice and experience of the person, and thus displays (as opposed to 'exact' and 'natural' sciences) special path to the truth which is opened by the 'educational knowledge'.

Different variants of 'spiritual transformation' of the person on his/her way to the truth are studied, which are offered by philosophical suggestions of various cultural epochs, in particular that of 'love enlightenment' and 'austerity'.

The article appeals to the analysis of education stimulus, where evaluative sample of identity is stated to be of great importance through which educational knowledge is absorbed. The latter is shown by the history of social educational practice, in particular such forms of it as pedagogy and psychohohika. In the context of transferring the truth in pedagogy an allotment of the person with certain relationships, skills and knowledge, which he/she had not possessed before and which he/she should get by the end of the pedagogical relationship, is being observed. Psychohohika, this almost forgotten form of social practice, involved not only transferring the truth to the person, but also changing the way of his/her existence. Both forms of social practice were widely used in antiquity and could be partly used in the modern educational practice. One should also consider the categories, which reflect the process of self-mastering, such as 'enkrateia' and 'akrasia', and they should be used creatively in the process of searching for new educational technologies.

The research in question also notes such ancient concepts of education, as 'philosophy'

and 'paideia' which are gradually actualised in modern education.

Historiosophical researches prove that educational knowledge, unlike any knowledge that has to overcome ignorance, changes the existential status of the individual, actualises the problem of the truth and gnosis, namely transferring to the cognitive act conditions, forms and consequences of the spiritual experience.

The article proves that educational knowledge and education itself are the categories of existence where human microcosm nature is established. Educational knowledge is getting the onto epistemological status. The one, who masters the structure of his/her identity and the essence of appropriate forms of intuition, interpretation and evaluation of the world, may be considered educated. Such conclusion points out the necessity of enhancing the role of pedagogical responsibility and moral demand to individual's deeds.

It is concluded that any cultural epoch offers its own spiritual emanations, thus affecting the image of educational knowledge. At each stage of cultural development meaning of the term 'educational knowledge' depends on defining the terms 'spirituality' and 'morality', which may form a new semantic concept for research.

On the modern stage of European culture's development synergetics correlates (is located in the same semantic field) with such definitions of educational process as 'paideia' and 'entelecheia', demonstrating existence (and continuity) of historical tradition, and could work on the methodological basis of educational process.

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Chorna Lidiya

**IDEAL IN ITS SOCIO-CULTURAL DISPOSITIVE AND
TRANSPOSITIVE DIMENSIONS**

The problem of Ideal is multisystemic according to its modern vision and is bound up with socio-cultural transformations. They occur in a socio-cultural space and time, in the culture chronotope, which has undergone significant changes at the turn of XX-XXI centuries. The transition from the established modern thinking paradigm, through which modern ideals were formed, to postmodern paradigm requires an analysis of new culture chronotope in its dispositive/transpositive dimension. Therefore, the object of the article is to determine the socio-cultural content of disposition and transposition as spatial and temporal realities of ideal as a phenomenon functioning in culture, and to comprehend this process in modern philosophy.

The article interprets neologisms that have entered the space of contemporary philosophical reflection as a concept. Thus, the «disposition» is a category that is studied in the works by Michel Foucault. In particular, «dispositive dimension of sexuality» is defined as a complex reality, which is associated with disciplinary culture practices and corporal practices. Dispositive dimension means a certain disposition, which has achieved the harmonious cultural or anthropological definition in a particular structure: dispositive dimension of marriage, dispositive dimension of sexuality, dispositive dimension of corporality. The category «transposition» is also a neologism that should be logically considered as the other side of disposition. It shows not only spatial contrasts as a disposition, but also temporal ones as a transposition, the transition from one position to another. The categories mentioned above are analyzed in the light of the chronotope understanding. Besides, the chronotope is examined in the dimension of social and cultural practices. The Ideal as a chronotope determines the chronotope of culture.

The article emphasizes that in philosophy of the XX-XXI centuries the problem of human appears in another way. Corporality and everything connected with the body is revealed in new ways. The image of human is defined as a somatic one, which has sacred features, and it enters into relationship with the Absolute. A man is defined in the space of virtual reality, appears as a creature designed on a screen. They have no physical and corporal form of communication. The new image of eternity is appearing, the immortality is becoming virtual (virtual turning-point). A man is losing natural features in virtual reality, but has a mental virtual body. All these indications affect the new human vision, they form a new thinking paradigm, which is defined as modern anthropological turning-point. The article examines this anthropological turn as a conflict of interpretations and ontologies.

Along with anthropological turning-point there is also a semiological turn. In the article this process is analyzed as a comprehension of cultural practice language, the language of a man who speaks in a culture or is producing discourses. The semiological turn indicates that any cultural practice has its own dimensions of discourse and its discursive

area. The problem of cultural practices specification begins with the inculcating into a culture space of everyday life such usual technologies and practices as morals and manners, behavioural, aesthetic and even sexual ones. These daily occurrence structures create the ensemble of constants, which are determined as disciplinary practices. The art of human existence presupposes the insertion in cultural practices, or adaptation to these disciplinary practices. Precisely disposition and transposition in their unity as a culture chronotope represent this peculiar adaptation. The new image of a man is either tending to virtual creatures that have no mortal form of existence, or to the sacred absolute forms, or to corporal empirical subject. The latter is just happy that his body is similar to the body of the somatic ideal, which is defined as the flash-image. Thus, a man becomes the creator of himself, the creator of his body, his behaviour and activity. He accomplishes his own unique being and turns his life into the work of art, which is associated with a certain ideal.

The research substantiates the latest terminology, which presents the context of anthropological, semiological and visual turning-point in modern philosophy. The Ideal is examined according to cultural practices, presenting the phenomenon of ideal as a spatial entity of disposition and transposition, characterizing the culture chronotope. The role of disposition and transposition in their unity as a chronotope and as a system is determined. This system creates a new phenomenon, a new image of a man and new human ideals with the help of corporal constants of culture that have gained legitimation in postmodernism and in contemporary culture in general.

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Chmyhun Svitlana

**SOCIAL KNOWLEDGE AS INSTRUMENTAL BASIS
OF CONFLICT SETTLEMENT**

The article considers social knowledge in the period of globalization and intensive development of information technologies when it was included into the analysis of social processes. Nowadays the social knowledge deals with a new goal-setting and the ways of their achieving.

Such perception of social knowledge value helps to stabilize the whole social system, besides the attention is paid to the development of relationship between society and nature, man and technique, etc. This phenomenon can also regulate human interactions and prevent different conflicts caused by lack of politic stability, social terrorism, economic expansion and anthropogenic disasters.

All these factors advance some special claims to the social subject and its behavioural type, including abilities and skills. Nowadays, when information and knowledge represent backbone values and a component part of scientific analysis of perspective directions in the social dynamics, the analysis of any type and form of knowledge in the context of its social importance becomes essential.

A conflict problem dealing with the most difficult and contradictory sides of human being deserves special consideration as a problem of social cognition. The interest to the conflict problem increases during the critical time, when it's necessary to think over these contradictions and find the onward ways.

Hegel and Marx model has been considered to be the initial methodological principle of interpretation of conflict appearance, according to which appearance of conflicts, first of all social ones (with a large group of people), is connected with dialectics of society development and with emergence, development and settlement of social conflicts. Thus, the conflict represents a final phase and a form of contradiction settlement.

It should be noted that social knowledge is directed to the development of technologies and techniques which are the most effective for conflict prevention and optimization. Within this plan social knowledge represents rationalization of social relations, offering a number of certain methods, such as mediation, compromise, negotiations, etc.

Thus, the given logic of the analysis and practical actions concerning the conflict is soft, multiple and not dogmatic. Its potential value consists in observance of the general concept assuming consecutive passing through four following steps: Methodology, Situation, Technology and Procedure.

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Markozova Olena

**CAPITAL EDUCATION - KEY FACTOR HUMAN ACHIEVE SUCCESS
IN LIFE IN THE INFORMATION SOCIETY**

Based on that knowledge become the main resource person, whose value is constantly increasing, the aim of this study is to analyze the impact of educational human capital to achieve success in life in the information society.

Analysis and synthesis of existing definitions led to the conclusion that the main asset of human capital include: individual health; her knowledge; skills, awareness and competence; volitional qualities; educational and labor motivation. Given the importance of all components of human capital, it is obvious that in the information society is a major component of its educational capital, by which we mean the set of accumulated human knowledge and practical skills that contribute to the transformation of the individual into an independent entity achieving success in life through a rethinking of existing and creation new frames life. Knowledge capital is a prerequisite for the formation of other internal resources of the individual, foundation serves its self-development and self-realization.

In today's information society the increasing role of educational human capital was due to the realization that the development of socio-economic relations in the country is impossible without increasing the level of education of citizens. The emergence of social needs personalities with high educational capital also caused economic system and the building of scientific and technical progress, which significantly affects the labor market, which today requires highly skilled workers.

As for the individual, the high level of educational capital creates opportunities to form new human qualities and skills in achieving success in life. In addition, the intensification of economic relations in a globalizing world, the information society has become a society of increased mobility, which encourages human achievements success in life due to the change of social status, as well as high level of education of the individual opens access to new kinds of activities, professions and positions. The transition to a new level educational capital leads to improved internal qualities, increasing the efficiency of employment rights, changes of social status and, consequently, the social restructuring of society.

Regarding education in Ukraine, then in the Soviet system is not focused on the activity and creative thinking person, and the mass. For a socialist distribution system, high level of education does not guarantee adequate human welfare. Because educated and qualified part of society found itself in unfavorable terms, which, however, did not affect the high prestige of intellectual work. During Ukraine's transition to a market economy, especially in the early years of state-building, this trend has persisted and education continued to have more terminal, self-sufficient value. But over time, began to form a new model of social and economic behavior that required the mobilization of all available resources of the individual, and especially - education.

The current stage of educational reform in Ukraine is also associated with structural

changes in the mentality of society and the individual, which resulted in a reorientation of social and collective values on individualistic people, which is based on the desire to achieve a high level of material well-being. The emergence of new priorities held by the development of market relations in the state, economic and cultural opening of borders, which made it possible to get acquainted with the values and practices of everyday citizens of Western countries. Unfortunately, not all these changes are positive and those that take into account traditional Ukrainian cultural values. That is why contemporary education, more than ever, needs new educational programs not only on the development of educational potential, but also on education rights, the formation of its moral and spiritual world, the ability to navigate in the new socio-cultural environment.

The analysis led to the conclusion that in today's information society achievements success in life of man is impossible without constant replenishment of educational capital through new knowledge and skills that will foster creative personality, able to quickly adapt to new conditions of life, able to think critically, independently and effectively achieve set goals in life.

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Gordin Lucien, Protsenko Olga

**BEHAVIOUR CULTURE IN PROJECTS OF NEW EUROPEAN
PHILOSOPHY IN THE 17TH CENTURY (F. BACON and J. LOCKE)**

The article concerns the problem of intercultural communication in its historical retrospective review basing on practical ethics of representatives of a new European philosophy F. Bacon and J. Locke.

It is pointed out that along with such basic moral principles as peacefulness, justice and tolerance the system, which improves sociocultural vital activity of people, includes regulators from the side of their formalized coordinates including those accumulated into the etiquette rules. The latter exists as attributes of politeness, courtesy and delicacy transmitted into interpersonal relations due to manners and proprieties. Manners, induced by decency rules, consolidate people, contribute to consensus and prevent different confrontations.

The interest to ethic views of the representatives of New Time philosophy isn't accidental. It was at that time when philosophy took interest in regulative mechanism of outer side of behaviour and singled out etiquette as behavioural patterns into an independent study. The models corresponded to the processes which satisfied the capitalist economic system at its early stage such as democratization of society proprieties, glorification of freedom, equality and justice, individual aspirations of a separate person and an indisputable respect to private property.

The article refers to the work by F.Bacon "[Experiments, or moral and political instructions](#)" where manners and proprieties are described in a separate chapter. The philosopher states that it is quite necessary to educate behaviour culture, an important role of which is given to good manners, as they contribute to success in any business and owing to which the person wins people's favour. However, it isn't a simple task to gain good manners according to the philosopher. People should not only make an effort but also use their creative activity; it should be done in such a way that a certain balance is observed between praising and blaming manners. In addition, rules of behaviour should be oriented to a certain individual and correspond to his moral qualities. But you should never use courteous manners in order to benefit from it, as Bacon warns.

The article points out that F.Bacon described an objectively changing form of behaviour in connection with rapidly developing commercialization. That's why etiquette is regulating relations of the partners on free enterprise. It also contributes to persuading people who are dependent on business. In connection with the stated information a new field of ethical knowledge was formed, notably business and contract ethics.

J. Locke was a typical representative of new bourgeoisie. When talking about a subject of moral, the philosopher has always meant a particular person following his/ her interests, who takes the other person as a free independent partner competing for benefits. J. Locke gives his considerations concerning manners and proprieties in the work "[Thoughts about](#)

education” stating that behaviour both on form and content has to satisfy requirements set by society. Practice and habit are necessary but insufficient condition of educating good manners. Corresponding environment and an experienced tutor are necessary requirements as well. Besides, J. Locke considers those features of behaviour that disagree with good manners and civility in general, such as contempt, captiousness and irritability. While thinking over decency in terms of formation of good manners, J. Locke uses abstract and theoretical methods such as logics, system, explanation of initial points and definition of general notions. Along with theoretical knowledge J. Locke formulates advice, gives practical recommendations that correspond to expansion and original introduction of ethic knowledge into interpersonal communication. Moral codes consisting of etiquette categoricity and regulating behaviour subject to certain occupation will become a compulsory element of trade relations and business contacts.

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Jadan Victorija

**CONCERNING THE PROBLEM OF VALUES
OF CONSUMER SOCIETY**

Modern society is often called "consumer society." It appeared in 1970 after the release of the eponymous book by Jean Baudrillard. Currently, the study of a consumer society has become one of the priority directions in philosophy, sociology, psychology and economics. The definition of "consumer society" emerged in relation to economic development. As a result of globalization, the society pattern has spread to the countries of different cultural backgrounds and different levels of economic development and in different social strata. Consequently, the system of values of the consumer society has become universal. Therefore, the object of the article is to consider core values of the consumer society.

The emergence of the consumer society was caused by the development of European industrial civilization. Economic development required consumption growth and creation of a consumer with a new system of values. Earlier the system of values was formed by ideological or religious institutions. The new system of values is formed by advertising and the media.

The consumer society states such values as innovation, individualism, originality, uniqueness and freedom. Nowadays people rarely create something new, but they actively use new things, services, ideas and impressions. Popular culture teaches us to see value only in new things. However, traditional and habitual things lose their relevance to human consumers. The man must be in constant motion from the old to the new, but the pursuit of novelty does not lead to a qualitative renewal. Thus, the satisfaction of one need provokes the appearance of another.

Individualism appears to be of great importance in a modern consumer society, but it appears only at the level of individual desires and possibilities to realize them. Therefore, individuality and unique identities are products of mass production, and a person consumes the differences that are offered to him by the manufacturer.

Liberty is another value declared by the consumer society. Freedom for a modern man is reduced to the satisfaction of desires. Man consumes freedom as a product. However, the person can only be free as a consumer, and because of consumable concepts the person is not aware of his/ her limitedness.

One of the significant values of the consumer society was pleasure. During the twentieth century pleasure was understood as a possession of something. In a consumer society any activity is considered through the context of fun, and the main and guaranteed source of pleasure was the process of consumption. Pleasure focuses on profit and refers to the sensual sphere of human life, besides it tends to influence the subconsciousness.

Thus, a type of a person with a new system of values was formed in a consumer society. The leading role of the system belongs to values such as novelty, individuality,

freedom and enjoyment. These values are not new by themselves, but their content is new. When examined in detail, this new content turns out to be illusion that hides the lack of content novelty and creativity, the alienation of man from creating his identity, distorted understanding of the principle of freedom. Representatives of the intellectual and political elite agree that the values formed by a consumer society have led to people focused on themselves, their feelings and their well-being. So far all studies of the consumer society have been focused only on the detection of the changes, and no recommendations have been given to overcome the current situation.

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Prilutskaya Alla

**THE COMIC CULTURE IN SHAPING SEMANTIC AND
ART COORDINATES AND MODERN CITY AXIOSPHERE**

The main philosophical and cultural anthropology approaches to the study of the culture of laughter influence on axiosphere of a modern city. Laughter in the diversity of its forms plays an important role in understanding and artistically-shaped display of dynamics and vectors of development of social relations. The culture of laughter in a modern city is understood as a complex, multi-level phenomenon that is revealed in the semantic and semiotic field of art-shaped reflection.

The phenomenon of laughter is specified in the works of classical philosophy by Plato, Aristotle, Cicero, Quintilian, Kant, G.Gegelya, L.Febvre, Marc Bloch, J. Duby, E. Le Roy Ladurie and J. Le Goff. We consider the question of laughter as an art form in the works by modern domestic and foreign scientists Golovko T., Krasikov M., Rodionova L., Sychev A., E.Smit.

Despite a great number of philosophical, cultural and art approaches, the influence of the culture of modern city laughter on society axiosphere hasn't been researched yet.

Therefore, the aim of the article is to analyze the basic philosophical and cultural anthropology approaches to the study of formation and specificity of functioning of the city laughter culture as a complex social phenomenon that captures the transformation of material and spiritual priorities of modern man.

The city laughter culture is a reflection of life activity of people, who are guided by the values formed and features of historical and aesthetic development of the nation, and, therefore, constitute a system of images that reflect this ethnicity. In addition, humor being of the city acts as an indicator of artistic consciousness as a specific element in the vertical structure of public consciousness, an element of ethnic culture, a spiritual and psychological phenomenon, a set of opinions, concepts, judgments, feelings of a certain national community, an ethnic identity and intercultural relations. It includes a variety of spiritual education such as elements of theoretical understanding and consumer awareness, ethnic and human values, folk psychology and political realities.

In conclusion it should be noted that it is necessary to form a holistic integrative approach to the study of an urban system of laughter practices that fix dynamic processes in the social scope of culture. The city laughter culture in its historical development transcends borders of artistic spheres of society, becoming a complex dynamic and multi-faceted phenomenon, which is directly related not only to the development of intelligence and moral and aesthetic consciousness of the individual, but to all his life world, a system of value priorities, contributing to the harmonization of social and individual levels of being.

It is proved that laughter culture of the city as a focus of social and polis beingness fixes values and standards of citizens in artistic forms. It combines the whole palette of unique, universal urban cultural practices that determine the system of social, economic and geo-political city communications.

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Razdina Olena

**CONSERVATIVE EVALUATION OF EUROPEAN UNION AS
GLOBALIZATION PHENOMENON 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 a modern evaluation system of the world political reality. The conservative and later neoconservative ideological complexes 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, Asia and Europe achievements and values, 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 her 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. When these tendencies achieved triumph the economic globalization processes gave way to political ones as the most important. Conservatives consider political processes as a system organizing and transforming factors under any condition. The complex and systemic evaluation of globalization processes by conservatism doctrine might be 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 rather good, if it is

based on 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 an 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 globalization nature.

Margaret Thatcher summarizes the globalization meaning and notes the necessity to glorify the triumph of global capitalism based on free business activity, though the shock is inevitable. Margaret Thatcher also considers important actions aimed at making the profit from free trade accessible to all states in the world. The European Union is not a successful project as a state and a superstate organization model.

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

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Bakanova Olexandra

**PHILOSOPHICAL PROBLEMS OF THE THEORY OF PROCESSES
REVERSIBILITY OF NORM DESYNCHRONIZATION OF PHYSICAL
DEVELOPMENT AND PHYSICAL CONDITION**

The article "Philosophical problems of the theory of reversible desynchronizing processes of the norm of physical development and physical condition" continues the authors' publications dedicated to the study of the theory of physical development and physical condition. This paper gives a theoretical justification for possible existence of reversible desynchronizing processes in the interaction of self-organizing systems. The problem under consideration is associated with justification of existent vitaut mechanisms to ensure preservation of "operational strength" of interdependent relations. Physiological mechanisms of individual norm of physical condition ensuring all adaptation processes fully correspond to similar mechanisms for vitaut. Moreover, all observed processes have mathematical description which represents necessary conditions for widespread use of mathematical modeling method. This problem-solution-approach made it possible to identify two important mechanisms that determine the behavior of physical condition norm during the vitaut process. The first mechanism reflects a general level of the functional state of the body through non-specific reactions; the second one ensures rapid adaptation through the work of special morphofunctional structures. Interaction of these mechanisms ensuring "operational strength" is successfully demonstrated by a mathematical model of a strong "chemostat". The whole set of mathematical models mentioned in the article is the basis for further research using the method of computer modeling that will expand the range of tasks which cannot be solved during direct experiments. Relevance of two interrelated mechanisms representing overall regional effect on the increase in "operational strength" of vitaut processes may be observed in the actual practice. Such practical forms include the effect of "recreational activity" which was theorized and directly used in practice by Professor Igor Viktorovich Muravov. In his approach he used motor activity for mitigation of fatigue arising from the main activity. A second example is a practical activity of biotherapist Oleg Nikolaevich Radko, who in his method of treatment stabilizes functional disorders using only water, which is achieved by changing its ion composition.

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Severyn Nadiya

**SLOBODSKAJA UKRAINE AS A CENTRE OF NATIONAL AND CULTURAL
REVIVAL OF UKRAINE IN XIX CENTURY**

The article deals with the formation of the Ukrainians national consciousness in the XIX century. It was stated that this process was taking place due to progressive activities of the Slobozhanshchina intellectuals. It has also been proved that formation of Kharkiv University in 1805 and activities of well-known cultural workers played a significant role in revival in Kharkiv. The contribution of Ukrainian writers to the development of the Ukrainian language, literature, education and to the national and cultural revival of Ukraine has been determined as well. Professors of Kharkiv University and Kharkiv writers made great efforts to the Ukrainian language development and to the education foundation among higher strata of Ukrainian population. The outstanding writer G. Kvitka-Osnovyanenko founded Pedagogical Institute for noble girls, which contributed to the development of education not only in Kharkiv but also in Ukraine. The main scientific service of Professor M. Maksimovich is his development of Ukrainian linguistics and Ukrainian antiquities. He gave valuable information concerning life and education development in Ukraine. Kharkiv teachers, writers and poets depicted the Cossacks history and were interested in Ukrainian songs, festivals, and rites, contributing to the formation of national consciousness of the Ukrainians. They succeeded in introduction a national language to the literature and in the solution of nationality problem by means of a new Ukrainian literature.

A great role in national consciousness formation was played by progressive Ukrainian women, among whom there is the Kharkiv poetess H. Alchevska. The aim of her poems is to shape a new strong woman and to cherish a belief in the better future. Alchevska was a literature critic and a translator of works from Ukrainian into Russian, from Russian, Polish, French and German into Ukrainian, and therefore the Ukrainians had a possibility to read literature of different nations.

Ukrainian women were founding Sunday schools and expanding reading and writing skills, and by means of literature they were trying to influence on the revival of the Ukrainians. By the use of their education, creativity and knowledge, they served their nation and updated culture.

Under the influence of West-European romanticism and national movement among Slavic nations Ukrainian revival contributed to the formation of a group of outstanding writers in Ukrainian literature, who affected the expansion of Ukrainian national consciousness. They founded fundamentals of literary traditions in Ukraine and propagandized native Ukrainian language as a nation self-expression.

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Parafiynyk Nadiya

**NEW INFORMATION AND COMMUNICATION TECHNOLOGY IS
A FOUNDATION OF ELECTRONIC GOVERNMENT**

E-government gives rise to the information society. Its establishment is quite important for Ukraine. It can serve as one of the means of struggle with corruption. The article deals with the essence of e-government and its establishment in Ukraine. The subject analysis is information and communication technology and its use in e-government development processes. The author analyses different scientific approaches to the definition of «electronic government». A question of the citizens' participation in e-government is investigated. Electronic government is examined as the effective mechanism of public administration and the form of the collaboration of government and citizens in the information society. E-government consists of digital interactions between citizens and their government, between businesses and a government and among governments.

Ukrainian officials and politicians have frequently declared that the establishment of an effective electronic government is among their top priorities. The motivation for this intention is clearly given by the global development of electronic technologies and e-governance success stories of other countries, including Estonia. Electronic government is examined as the mechanism of public administration. E-government is intended to extend its scope by citizen engagement and participation in governance.

Modern civilization is developing through total dependence on computer technology. Information technology is an important factor in ensuring the legitimacy of power. Information system of electoral processes is an integral part of e-government, the most important element of e-democracy. Automation of electoral processes is an important factor in legitimacy of power and democracy. Electronic government uses new information and communication technologies and other web-based telecommunication technologies to improve and enhance the efficiency and effectiveness of service delivery in the public sector. E-government uses new information and communication technology, particularly the Internet, as a tool of collaboration between a better government and citizens. Proponents of e-government argue that online government services would lessen the need for hard copy forms. E-government promotes and improves broad stakeholder's contribution to national and community development, as well as deepens the governance process.

In development of e-government the author distinguishes three stages. The first stage is intended to define government strategy and tactics concerning e-government. The second stage is going to integrate web-sites of separate government bodies into a single portal. The third stage is supposed to arrange round-the-clock online communication between a government body and its citizens. It is a very important stage as it is aimed to control government work. The development of e-government in Ukraine is in the second stage.

E-government is a tool for improvement of effectiveness of the state machine and the fight against corruption. E-services portals of government bodies are real acting elements of

e-government. However, there are many problems in development of e-government in Ukraine. The article deals with some problems.

E-government helps to simplify processes and provides government information for public sector agencies and citizens. E-governance in Ukraine is only in its infancy. The country doesn't have necessary technical equipment to establish a functional system of electronic governance. Ukraine is also working on legislation that will regulate electronic petitions and citizen appeals. These, however, constitute only the first steps in the development of e-governance in Ukraine; major work still lies ahead. New information and communication technology enhance the managerial effectiveness of public administrators and increase government productivity as well.

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Kopylov Volodymyr, Kolotova Ludmila, Lobanova Larisa

TEACHER BY STUDENT'S EYES (A COMPARATIVE ANALYSIS OF STUDENTS' OPINIONS OF THE BASIC FACULTIES OF KHAI ABOUT PEDAGOGICAL ACTIVITY OF TEACHERS)

The problem of relationship in the "teacher - student" system both in the educational-methodical sphere and in the sphere of interpersonal relationships is shown in this article. Based on the results of sociological research "Teacher by the students' eyes", conducted at the National Aerospace University named after N. E. Zhukovsky "KhAI" students' opinion about the quality of the pedagogical activity of the university teachers was studied.

Analysis of the data obtained in the research provided information about the students' assessment of teachers' activities, established the degree of correspondence of its content and quality requirements specified in the regulations of a higher education institution, identified positive and negative trends, established the reasons for increase or decrease of the quality of teacher activities in different periods of their work.

Students evaluated 12 key qualities of teachers, among which are the following: professionalism, rigour, knowledge of the methods of teaching and new technologies, discipline, fairness and objectivity in the assessment of students' knowledge, communication skills, tact and kindness toward students.

A students' survey showed that the level of professionalism, teachers discipline respect, rigour, fairness and objectivity in the assessment of students' knowledge, in general, were highly appreciated by the overwhelming majority of students' in "KhAI". However, it has identified the weaknesses in the learning process associated with the violation of the requirements of some methods of teaching and the insufficient use of new technologies in the educational process.

In a comparative analysis, the authors also reveal the scope of interpersonal relationships between teachers and students. The research showed that almost all teachers are able to communicate with students, treat them respectfully and kindly, keep tact in dealing with them. The vast majority of teachers give significant place to ethical education work with students during the learning process.

There are histograms in the article, which show the overall performance of students' evaluation of all the basic qualities of teachers. They illustrate that the majority of teachers have a set of qualities that students expect from them. However, some teachers who received low and very low marks from students were identified.

The problem of the quality of education depends on the relationship between students and teachers. Student is not only a consumer, but also an active participant of the process of obtaining higher education. The trend in reducing quality of education depends not only on teachers. The absence of desire and motivation to study hard in many students, poor school training, low number of students who wants to study in "KhAI" forces teachers to lower their requirements for modern students.

Conducted analysis allows the authors to conclude that the assessment of the quality of the teaching staff activities is an important part of the system of evaluation of the quality of educational process in university. However, the complexity of assessing the quality of university teachers' work lies in the fact that it is practically impossible to avoid the subjectivity of individual assessments. To reduce the subjectivity of assessments is possible only by comparing the ratings of different subjects. Therefore, this study should be considered to be an initial stage of more in-depth and comprehensive study of the quality of education.