SUMMARY

Zharkikh Volodymyr

MEDIATION CULTURE IN PHOLOSOPHY OF PRAGMATISM

Philosophy of pragmatism, which appeared on the verge of the 20th century, has proved its reliability at the present time. Today postulates of classical pragmatism are considered as a password, a "magic wand" for solving problems, which are difficult and complex or at first glance seem defying positive resolution.

Pragmatism attraction in present-day reality consists of its main postulate which suggests that in the search for truth verification of ideas in the immediate practice of human experience should be preferred to endless and futile abstract discussions. The probable value of possible consequences of theories and propositions is deemed a dependable mediator, showing the way to an adequate decision. Testing and appreciation of theories and propositions should be based on the validity of their consequences. Truths are made to be used, they are rules for action. The meaning of truth is in its application. It rules, and is true within a definite sphere of application which has been marked out by human experience.

Classical pragmatists W. James, J. Dewey, F.C.S. Schiller thought that philosophers should change the focus and subject of their thinking and turn their attention from abstract apriori models of truth to the concrete reality of human existence. The truth is dependent on human purpose and its meaning should be expressed in terms of its operational application. The practical value of pragmatism method is realized in the critical analysis of existing alternatives. Proceeding from his personal experience man chooses the alternative that is best correlated with his purpose in the context of and in connection with his immediate needs.

Human experience develops in the structure of unavoidable cognitive dissonance in which expectations come into discord with real possibilities. Cultural shock that appears as a result of the probable conflict situation requires a third party. It calls for mediation to regulate it, for a strategy of comparing alternatives and choices to define the truth, i.e. the solution best suited to dissolving the immediate impasse. In the process of making decisions the sense and purpose of mediation, according to pragmatism, is to show what significant difference man can see if a certain formula of the world was true.

Pragmatism is a theory of the "middle way". Its main principle – mediator and reconciler – is directed to solving differences. The practice of mediation, proposed in it, is an instrument that helps to overcome or reconcile conflicting alternatives. Implementing the strategy of mediation makes it always possible to find a new way of getting at a practically applicable workable truth best suited to deal with under given circumstances. Any conflict, any deadlock, if viewed within and through mediation tactics, becomes a starting position for further constructive development and growth instead of serving a reason and cause for discordance and enmity.

Melnyk Emiliya

COERCION AS A MECHANISM OF MANIPULATION IN THE INSTITUTIONAL COMMUNICATIVE SPACE

The article analyzes factors of influence on the personality as well as manipulations in business communication. A special focus is made on the notion of "coercion", which is defined as a form of manipulative influence, and on its ability to acquire different forms of persuasion, hidden control, implicit dependence and social estrangement.

The modern space of human existence is viewed as a constant object of influence and manipulations. Institutional communication is not devoid of it either. Therefore the study of means of influence and manipulation, coercion in particular, is of undisputable importance.

This particular course of thought draws a demarcation line between the notions of "influence", "manipulation" and "coercion" which involve a comparative analysis of the notions of "stereotype", "ceremony" and "procedure". The first group of notions is united by the psychological component while the other one by the action component.

The evolution of the notion of "coercion" is regarded in terms of its evolution starting with the period of antiquity as a manipulation with public opinion used by orators in political and judicial activity. The Renaissance, according to N. Machiavelli, represented a new look at the manipulative influence: coercion is to be found in administration and in governmental relations. Therefore, regulation of public relations is being profoundly studied in modern management. Basing on his works, modern foreign business schools form independent research trends for the development of his ideas in the sphere of leadership. Their knowledge is essential for managers, entrepreneurs, practicing managers whose enterprises are, on the one hand, placed in the reformed Ukrainian economic and political space, and on the other hand undergo independent inner reforms.

Modern philosophy of management of social systems attaches particular significance to the manager as the one who embodies a set of moral and volitional qualities and professional organizational skills. The ability to form a positive attitude to his professional as well as personal qualities on the part of the staff, methods of attraction contribute to the proper understanding of his orders and intention to carry them out.

It is pointed out, that unlike open harsh and fierce pressure on the personality, coercion in business communication acquires the form of persuasion, insinuation, affiliation, request, and encourages imitation. However, there also occur such its signs as destructive criticism and disregard.

As a manipulative instrument of social interactions, coercion interacts with such phenomena of human life as social management, cooperation and competition. The use of such communicational and behavioral stereotypes in institutional relations as a ceremony and a procedure add orderliness to communication, reduce tension and iron out conflict-prone situations.

Gayevskaya Svitlana

THE PROBLEM OF ANTHROPOLOGICAL AND AXIOLOGICAL DIMENSIONS OF HUMAN EXISTENCE IN THE CONTEXT OF CONTEMPORARY SOCIAL AND CULTURAL TRANSFORMATIONS

The search for constructive strategies of countering global challenges suggests the need for rethinking of cultures-anthropological dimensions and foundations to strengthen the spiritual potential of human existence and reaction of its value depletion. Globalization as a contradictory phenomenon does not only fundamentally change economic and political processes, but also transforms value-worldviews and positions; leads to disintegration of the traditional ties among people, traditional social and cultural values, giving rise to deformation of the individual, transforming the cultural tools of self-realization and identity. The person is in a situation of uncertainty and erasing of socio-historical memory, loss of criteria of truth, erosion of the authority and devaluation of the senses. The dehumanizing processes form a type of "one-dimensional man" (Marcuse) as the epitome of consumer culture and the type of sociality. Modern researchers emphasize the multidimensionality of globalization (Robertson, E. Giddens), noting that the reduction of globalization to economic factors (economic globalism) leads to the adoption of the ideology of globalism, market fundamentalism, the world market dictate (economic imperialism), as well as to the disintegration of cultural identities (transforming multiculture into multiculturalism). In a globalized cultural environment the division into the West – East appears to be as important as the division into consumptive and non consumptive attitude to man and nature, environmental and non-environmental, responsible and irresponsible, humane and barbaric. Real culture as a way of preserving and transmitting the accumulated experience of mankind, delineates the boundaries that globalization must not proceed. The world of culture, as not material but a personal world, specifies ways of achieving goals through values and forms the aspirations of the people. Globalization as a modern megatrend relies on recognition of the nonlinear nature of socio-cultural processes, the constant threat of disruption and instability, and therefore makes urgent the problem of the public ability to identify relevant anti-entropic resources, ability to reproduce their culture, personality type, effective in decision-making. Culture, as the ability to resist the forces of disruption characterizes the viability of the company. Modern culture is centered on European identity, elements of which are the principles of freedom, equality of rights and opportunities, rationalism, individualism, utilitarianism, innovativeness, judgment, initiative, formed in the process of European history.

The famous German philosopher Karl Jaspers in his historical anthropology connects evolution and development of Western civilization with the formation of the mental - cultural type of man – the "Western man". The starting point of personal life is the issue of identification especially in the context of contemporary socio-cultural processes in the information civilization, with its potential for manipulation. The researchers note the crisis

of the traditional mechanisms (H. Cooley, George Mead, T. Parsons). The devaluation of ideas about what a man is, what ideals to follow in life, what to teach children leads to the search of foundations for life-realization of a modern person in an unpredictable and contradictory world, in order not to lose their achievements and experience. Man should learn to understand himself in a situation of need for harmonization of different identity (and behavior programs), because it is at the intersection of various social roles, communities, but without losing the spiritual potential by building their own hierarchy of values and intrinsic forces. That is the identity appears both as a mechanism of integration into the symbolic space of culture and as a process of self-creation, an integrity as well.

The anthropological turn in the world of philosophy is associated with the analysis of the sphere of the actual human being that you can reduce neither to the natural nor to the social or spiritual symptoms. In particular, existential - theological thinking of Karl Jaspers and K. Ranner does not lose its heuristic value where the man, due to transcendental dimension is himself and to individual fragments of reality distorts its essence. Transcending is understood as holding themselves in human space, where the person does not break (as in society) into separate manifestations, and is going in the integrity (in the cultural-symbolic space). The loss of this measurement brings man to the brink of the human world, leading to the loss of the human in man, what, for example, E. Fromm referred to as "the lack of any values (kindness, faith, love), symbols, values...". The phenomenon of anomie, i.e. the absence or dissonance (inconsistency) values (E. Durkheim), the destruction of hierarchy of values is considered as the source of loss of sociality (J. Baudrier), which is manifested in the type of "mass society". The American scientist G. Merton sees the source of anomie in the inconsistency of goals and means of activity that transforms the community in the impersonal crowd, where there are no spiritual, but psychological mechanisms of identification. Modern researchers, in particular John Buchanan, M. Friedman, derive a consumer type of sociality threatening today, derive from the nature of "economic man", who is identified with the man himself (a base model), which embodies the "economic rationality" (the maximum pleasure with minimum costs).

Max Scheler shows that the change in the hierarchy of values leads to the emergence of a new type of sociality and human being (consumer - hedonistic). So, the transformation society type reveals the transformation of his value system (the type of culture that is embodied in the personality type), where the dominance of "economism" over the values of freedom and spiritual growth leads to the loss of the meaning of economic development. It is the neglect of this relationship that appears to be one of the reasons why modern economic science cannot predict a large-scale international crisis. And the way is available in the development of transdisciplinary studies, which enable, in particular, to overcome the absolutization of the model of "economic man". An example of its formation is the emergence of such concepts as "social capital" or "human capital". The famous scientist Francis Fukuyama relates the essence of "social capital" to such value as trust, and the ways of its implementation, arguing that the economic capital grows on the basis of social, and not Vice versa, acting as an index of these changes and the efficiency of economic processes.

Thanks to the concept of "social capital", F.Fukuyama analyzes the sources and

mechanisms of transformation of society and making negative changes, as the reverse side of technological improvement. The scientist interprets this transformation as a transition to a "post-material" values, where "materialists" appreciate the economic and physical security, while the "post-materialists" value freedom, freedom of expression and improved quality of life. While "materialists" in a selfish way passionate about their own economic and personal needs, the "post-materialists" are interested in the broader issues of social justice and the environment". Ethical-social dimension of technological development is necessary for economic functioning, and at the same time technological changes are destroying traditional ties (e.g. religious values). Thus, the studies of the ways in which societies have historically restored moral values in the conditions of accelerated transformation, and regeneration of social capital by societies are important.

Summing up, it should be noted that modern studies of the crisis of socio-cultural processes reveal a deep problem that faces us all – the problem of what values will guide the modern man, their relationship, the priorities man will choose, accepting society the man would want to live in.

Koberska Tatiana

IMAGES-SYMBOLS OF ANCIENT UKRAINIAN MYTHOLOGICAL AND CHRISTIAN TRADITION: AXIOLOGICAL ASPECT

The article reports that the symbolism permeates the spirituality of Ukrainian people from mythological era through Christianity to the present times at all levels - from the most sophisticated theological exegetics to everyday perception of the world and modern creation of literature. ***The aim*** of the article is to identify on the basis of axiological and functional approaches semiotic domains and associative and imaginative arrays that make it possible to determine the peculiarities of functioning the archetypal images-symbols of "water", "light", "fire" in ethno-cultural and religious context, which are an expansive component of imaginative space of ancient Ukrainian mythological and Christian tradition. This approach makes it possible to compare the features of the national perception of environment with regard to the universal line of mythological consciousness development that is always relevant and productive.

Based on a combination of various semiotic creations it was found that universal images-symbols take on distinct ethno-national flavor, artistic and imaginative originality and own axiological and ceremonial and functional filling, combining elements of universalism and deep traditionalism. Explication of wide range of semantic domains of selected universals makes it possible to trace the stratifications in figurative semantics that during the modifications are interpreted in similar ideological and semantic aspects. Dynamics of semantic, axiological and functional fullness of "primordial images" showed that the myth and symbol are universal and cultural codes, in which anthropological cultural and ethno-national indicators remain the same during the modifications of historical and cultural semantics. Sustainability of symbolic forms leaves wide verges for multidimensional historical creations of sense through allusions of which actually actualization of myth occurs. It was investigated that nature of images-symbols is double, penetrating the thickness of cultures, it is implemented in its invariant nature and at the same time actively correlates with the cultural context, transforms under its influence and transforms it itself.

Jadan Viktoria

CRISIS OF RATIONALITY AS BASIS FOR MYTHMAKING IN MODERN CULTURE

The article considers the myth is an important element of culture. A myth is an ancient form of consciousness and storage of collective experience, it forms the world view and value system in the society. A myth was important for antiquity and it is important for modernity. Myth creation is an ongoing process. Mythmaking is affected by historical, social and political conditions, that's why every society creates its own myths.

Nowadays mythmaking is activated in modern culture. This process was influenced by changes in the culture, consciousness and the image of a human life. We can observe the manifestation of mythmaking in philosophy, science, art, politics and economics. The myth is taking new forms. It is necessary to study the myth, mythological consciousness and mythmaking.

Thus, all these reasons cause the relevance of studying the development and functioning of a modern myth and mythmaking. The objective of the article is to analyze the main reasons that stipulated the activation of myth in contemporary culture.

An important reason that affects mythmaking is a crisis of rationality. Rationality can be defined as an orientation to the mind, understanding the world through logic, identity of thinking and being. Rationalism of European culture has caused the development of science, commerce and industry. Rationalism tried to destroy the realm of the sacred.

It is a well-known fact that the science became unable to provide answers to the basic questions of human existence. The science has created new problems in a human life. Man turned from scientific optimism to disappointment in science, which caused a crisis of rationality.

Crisis of rationality affected the everyday consciousness. The world for the person lost its former unity and stability. Nowadays modern people depend on technology as an archaic man from nature. This caused psychological discomfort in humans and in order to get rid of it a person makes myths. The modern myth is losing its sacred contents, but does not lose the majority of archaic functions which are inherent to it. So, modern myth helps a person to organize and understand the world.

Crisis processes in culture accompany an increased activity of ordinary consciousness. In addition to the common sense, empirical knowledge and skills, emotions, superstitions, delusions, etc. are of great importance in ordinary consciousness.

Another reason for mythmaking is a big and unstructured flow of information that comes to the modern man. He does not have time to comprehend and rationally consider the received information. In situations of information uncertainty the person will give preference to the sensual perception of the world, as it is known that conceptual and logical thinking gives way to figurative one. Therefore, the myth becomes the only possible way of explanation and development of the world.

In comparison with the scientific and rational explanation of the world and laws of its development, the myth explains the difficult through the simple and does not require intellectual efforts for comprehension real cause-and-effect relations of a phenomenon. Myth comprehension does not need special training, as it operates with simple concepts and images, it can be easily reproduced and therefore is accessible to everyone.

To sum up, cardinal changes of European culture that have been happening since the end of the 19th century reflected human consciousness, the way of life, system of values and world perception. Crises in the cultural and social spheres have always served the basis for mythmaking. The myth makes any uncertain situation clear and helps people to overcome it. So, mythmaking has become one of the features of modern culture, and its components can be detected not only in religion and art but in politics and science as well.

Bilchuk Natalya, Kryzhyvets Yevhen

FORMING HUMAN IMAGE IN INFORMATION SOCIETY

The article raises relevant issues concerning influence of changes happening nowadays on determination of the human nature. The development of computer technology, rapid improvement of information technology led to the appearance of a new type of society – the "informational" one. Under conditions of changes occurring in the information society, the analysis of a new reality and determination of trends in the human status in it is actual and reasonable. Aspects of these problems have been considered by our contemporaries Boyko O., Ivanov D., Zrazhevskaya N., Mae K., Ishchuk N., Brayand Dj., Rakitova A., Romaniuk C., Markozova A. and others.

The purpose of the article is to analyze the impact of the "information society" and de-massification on creation of a new behavioral image of human within A. Toffler's "wave" concept.

Special attention is given to the "third wave", where the de-massification process is offered as one of the signs of the information society. It is an era of domination of telecommunications and computer technology, information and knowledge, extension of opportunities of their obtaining and exchanging. A. Toffler puts forward the thesis that new de-massificated media accelerate the process of moving to the diversity of society, assist to the formation of the individual characteristics of each person. So, new image ranks forming the human world-view and self-awareness are being created, and this process continues. In this connection the notion of image is considered that appeared due to the "information society".

The formation of a new human's image is uncertain, so if A. Toffler considers the individualization of human as the result of de-massification, the same processes lead to the fact that is called "dividualization" in postmodernism. Thus, the terms "individual" (unique, unrepeatable integrity) and "dividual" (devoid of personality core, fundamentally fragmented and broken people) are opposed.

The information society provides an opportunity to use different images, "masks" and "faces" and to change names. This space does not only increase the number of "faces" and accelerates their replacement, but the attitude to the existence "without a personal face" changes. The ability to be anyone you want at any time becomes valuable and it even determines the status of a human in the information space. Variability, rapid updating and growing amount of information make the perception fragmentary, change the attitude to it, creating "clip" culture and the same consciousness. It leads to the decentralization of the subject, deprivation of personal integrity and core, disintegration into many images that someone created, simulacrums, i.e. copies from nonexistent copies.

Every culture creates its own imaginative ranks, which form and broadcast the lifestyle, behavior stereotypes, and attitudes to the world that is human himself. The modern era has created its own image – "anonym". It is anonymity, impersonality, uncertainty that

become the essence of new imaginative ranks which form man and culture of information age. Anonymity can encourage both "many faces" in order to be anybody you want, to create your own "project" and individual "universe", and to strive to hide your own face, its essence or absence; and to express your own opinions and persist in your views, as well as to hide your own limitations for defiant behavior and meaningless swear words.

To sum up, the "third wave" brings changes and raises many questions, among which the problems of man and tendencies of his self-determination occupy the central place. The uncertainty is the feature of the modern human position in the information society: the same factors lead to opposing consequences. De-massification of society leads to the individualization as well as to dividualization of human that is brightly highlighted in the appearance of the image of "Anonym". It is anonymity that can become an important factor in forming a human image in a new society, visually demonstrating his eclecticism.

Shatalova Yaroslavna

INSTRUMENTAL REASON AS A RISK IN THE FORMATION OF CORPORATE CULTURE AND CORPORATE CONSCIOUSNESS.

The article reveals the essence of a corporate culture and a corporate consciousness under the influence of an instrumental reason.

The role of corporate culture is to develop the norms and public unspoken expectations affecting the behavior of employees. Norms, traditions and values that are emotionally perceived in a collective remain in the corporate culture forever. However, the core of corporate culture can exist only under the certain conditions. Its development should consist of three elements: formation, maintenance and modifications.

In the paper it is proved that for the formation of corporate culture not only general corporate rules and principles are important, but also the construction of the corporate consciousness. The corporate consciousness extends beyond the interests of a group. So the goal of the corporate consciousness is the reproduction of conditions of its existence. Its task is to recreate the dominant values of a modern society.

However, there is a risk in the formation of the corporate culture and the corporate consciousness. This risk is manifested in the form of an instrumental reason.

Based on the ideas of Jürgen Habermas, an instrumental action appears in the form of the instrumental reason. Its interest is directed at people's social interaction from the perspective of reasonable choice, performance and resolution of issues. The peculiarity of the instrumental reason is its ability to consider everything as a means of achieving certain goals. A danger arises when this type of rationality supersedes all others: everything becomes the means. It is shown that Kant's categorical imperative is violated. The imperative prohibits treating others only as means. According to Kant: "Act in such a way so that you treat humanity, whether in your own person or in the person of any other, as the aim and never treat it as means only."

The article argues that the instrumental reason is contrary to the values of the corporate culture. First, the value of a corporation becomes a means and not a purpose of functioning of the corporate culture. Secondly, while creating a corporate culture and consciousness an important ethical norm is disturbed.

This assumption is supported by the ideas of P. Sloterdijk who assumes that in today's world man is alienated from its nature because of cynicism, which an individual eliminates. Nowadays cynicism enters all spheres of social being and social consciousness: economics, politics, art, religion, science and education. Cynicism has become an integral part of everything.

Thus, the author of the article observes that the risk in the formation of corporate culture and corporate consciousness lies in the fact that "instrumental reason" and cynicism almost completely absorb an identity of an individual. This dissolution of the individual in a collective can be called a feature of solidarity. The less developed a personality is and the

less individual deviations are, the more intense and more pronounced the collective consciousness is and, consequently, a social solidarity is as well.

Describing the risks in the creating corporate culture, the author emphasizes that individuals perceive their identity as something distinguishing them from other people. Entering a certain corporate culture, the individual ceases to be himself. He fully acquires the type of a person that was offered by a conventional pattern of an organization that employed him. Thus, the individual becomes like everyone else in the organization. In this case such things as his own "I" as well as a conscious fear of loneliness and powerlessness are disappearing. The importance of the corporate consciousness reduces the expression of the individual identity. Therefore the corporate consciousness influences behavior and its own perception of the individual.

Stratonova Nataliia

SEMANTIC FORMATION OF POSTHUMAN IN MODERN CULTURE

The relevance of this article is caused by the rapid development of informational technologies, social and communicative practices formed on their basis, rapid growth of 'cyberpopulation' and the needs of modern philosophy in understanding the human identity.

Understanding of identity in modern culture, as well as in the Internet, is formed and actualized in the late twentieth century as a result of rapid development of computer technology. Today, the interconnection between the reality and virtual reality, cyberculture and the nascence of a new type of human identity in the XXI century attracts an increasing number of scientists.

The aim of this article is to examine the main directions in the semantic formation of posthuman in modern social and virtual space in the nineteenth and twentieth centuries.

The definition 'posthuman' is the key definition used by scholars today to indicate ontological, epistemological, biotechnological changes in human existence in the 20th-21st centuries. This definition is used today to analyze any contemporary view of human, including posthumanizm, transhumanism, new materialism, anti-humanism and partly metahumanizm, which ultimately creates methodological and theoretical confusion among scientists.

According to the views of transfumanists, the concept of posthumanism interprets the human being as capable of changing himself so radically that, according to F. Ferrando, he can lead to the formation of posthuman in the transhumanists era. This confusion is properly associated with the post-anthropocentric and dualistic approach to posthumanism that includes both philosophical and cultural aspects. Thus, in the context of these studies, the prefix "post" captures the transition of cultural phenomenon to a different qualitative condition by indicating the otherness of the human who has replaced the "traditional" human in postmodern culture.

The crisis of humanity, according to the philosopher Franz Fenon is related to its striving to create uniformity and to impose the outlook of some few as the universal truth for all humanity.

The definition "posthumanism" means the non-defined, but preferable ideological alternative that protests against the traditions of humanistic thought. Thus, posthumanism is love for human after the humanist era.

The main task of transhumanism is to make all achievements in science available. This direction is first of all viewed as rational outlook that is based on understanding of science and recognizes the possibility and desirability of fundamental transformation of the human being with the help of modern technologies for the purpose of eliminating suffering, aging and death, but also to significantly enhance the physical, mental and psychological abilities of human being.

Transhumanism actively develops the problem of posthuman, the human nature of

which is transformed by means of biotechnology. Supporters of this direction already consider themselves as transhumans because they improve their bodies with implants and actively use computer technologies.

This approach resulted in a conflict between bioethics and transhumanists. The first criticize technological superiority over human nature and point to dehumanization by means of losing various traditional "meanings". Posthumanism and transhumanism offer various ways of rethinking possible existential results. Transhumanism discusses the impact of technological and scientific studies on the evolution of human existence. Posthumanizm, being formed in the post-anthropocentrism and posthumanism, does not recognize science and technology as the main engine of human development; it makes an emphasis on harmonious co-existence between the human and the machine.

To a certain extent, in the context of this problem, we can appeal to bioethics, namely, the abolitionism, the movement that encourages the use of biotechnology. However in this context, the question arises whether this phenomenon will lead to obliteration of the value of axiological human nature or not.

Nackonechna Olga

AESTHETIC IN THE CONTEXT OF MODERN CULTURAL PROCESSES

The article deals with the issue of the aesthetic in the context of modern cultural processes. The urgency of this issue depends on the historical, cultural, theoretical and practical significance of the aesthetic attitude of the human being to the world, which is attendant to almost every form of human's life activity.

It is emphasized that the subjects of aesthetic issues are an integral part of the specialty of human participation in Beingness and positioning themselves in it. Considerable attention is given to the peculiarities of modern aesthetics as a theoretical system that is analyzed in the context of modern man's life-world issues.

The author represents the ability of the aesthetic as a cultural universal and art to constellative examination of different issues that appear in the culture and man's existence. Theoretical matter has been transformed into the research of the modern art.

The aesthetic principle pervades in every area of human life activity, acting as a characteristic of modern culture. This pervasion has some features.

First of them is an active usage of examples, images of art and literature for reasoning and proving one's ideas, hypotheses and conclusions in every area of modern life – from everyday life up to theory, politics and geopolitics.

Second feature lies in the fact that even the scientific thinking usually appeals to the intuitive-metaphoric language full of poetic and meaningful concepts.

Thirdly, it is about the transformation of society to an 'integrated spectacle', about the theatricality of post-modern life and about spreading show-culture.

Fourth feature of this 'pervasion acting as a characteristic of modern culture' shows that the hypertextuality of culture and the enhancement of the role literature has in the conceptualization of world outlook visions, as well as formation of a new literature and literacy criticism, led to 'literaturization' of knowledge.

The fifth feature is the deepening the impact of philosophy and art issues that are related to the depths of the multivalency of existence, to the development of world outlook guidelines and visions of modern man.

The article proves that the comprehensive analysis of the subject should be based on the concept of man's life-world, methodology of modern aesthetics, philosophical anthropology and humanities.

Life-world is regarded as a way of man's self-sentiment and self-understanding, as well as a way of defining one's place and purpose in the world and its fate in the future of the Universe.

In modern realities, one's life-world seems to be an exploration of the meaning of life through the realization (or overcoming) the fear of not to be realized, not to be born

as yourself or not to be able to reveal one's self identity.

The article grounds the necessity of joining efforts of different types of spirituality – philosophy, aesthetic and art – for solving the existing issues, for ability to be heard, perceived and accepted, for preserving the diversity of man's world outlook visions, the humanness vector and the spiritual core of human culture.

Petrushkevych Maria

REPRESENTATION OF RELIGIOUS MASS COMMUNICATION IN GENERAL COMMUNICATION MODELS

Religious communication is constructed under the influence of popular culture and has all the problems of mass media: manipulative character, stereotypes, mass consciousness, the desire to construct their own world, etc. It organically fits into the system of mass communication.

Models of religious mass communication focus on a particular aspect of the communication process, determine its properties and functions. Simulation of communication requires involvement of a broad social, cultural and philosophical context, suitable to the analysis of religious communication.

The bases of religious communication are categories which are marked as vitally important (faith, hope, love, salvation and ethical meanings). God is always one of the subjects of religious communication. That is why this type of communication preferably has the potency to suggestion and persuasion.

The task of the article is to characterize the overall communication model and demonstrate how they are implemented in mass religious communication. Designing the model of religious communication requires analysis of already recognized and influential graphic patterns that took shape under the influence of active development of mass communication in the second half of the 20th century.

Religious press, radio, television and the Internet are united under the effect of mass communication, which consists of insistent but gentle and incessant reminder of basic tenets and religious categories, canons by which the believer interprets the surrounding reality. This is a permanent sense of divine presence in profane things, and therefore the justification of these things, including his affection to them.

In the context of radio it should be said about the reception models, the essence of which is that quality and specificity of a particular communicative process depend on encoding and decoding information. Television communication is mainly characterized by demonstration, attention attraction and media influence models. Abraham Moles's model is typical for the Internet communication. It develops the concept of cultural mosaic that enters the semantic field of digital communications.

Thus, religious mass communication can be described through the following models: transactional ones (taking into account the psychological composition of communication participants); personal impact; a circular model by W. Schramm and Ch. E. Osgood; an expectancy-value model by J. D. Rayburn and Ph. Palmgreen (in the case of religious communication, expectations are very high because of higher power, God's presence; such communication is acting in the plane of the eternal moral values); A. Tudor's model (with socio-cultural component as the basis); a ritual model of communication by James W. Carey; Lotman's semiotic model; John and Matilda Riley's communication model; Kurt

Levin's model (with the concept of gatekeeper); a model of expended experience by Abraham Moles; reception models, etc. In addition, the generalized model of mass religious communication relies on the linear model by C. Shannon and W. Weaver. There are communication models in which authors use categories that can be of interest to religious communication. One of such models is that of the Ukrainian scientist V. Vladimirov, in which the subject of communication is chaos.

To sum up, the mechanisms of functioning religious communication in mass society are complex and ambiguous, so it can be quite difficult to simulate the process of such communication. Among the existing models it is impossible to determine the dominant one or the model that will be able to answer all the questions of mass communication.

Shadiuk Tamara

THE SUFFERABILITY IN THE CONTEXT OF IDEOLOGICAL RELIGIOUS PRINCIPLES OF ANCIENT UKRAINIAN HOLINESS

The article is an attempt to analyze the problem of sufferability in the context of ideological religious foundations of ancient Ukrainian holiness. It was found that the theme of sufferability in ancient Ukrainian mind is rooted in the ascetic issues of Byzantine model within which clearly proves essential reflection to overcome the inequality of man and God, and smoothing of ontological consequences of original sin and their correction by means of spiritual praxis. The ideological (mystical-ascetic) understanding of relationship between tradition of patristic, hesychasm and ancient Ukrainian tradition of religious and moral, practical idea is affirmed in article. It is revealed that a Byzantine apophaticism as a traditional background of Eastern Orthodox is ideologically close to Ukrainian mentality of Kyiv Rus period.

Determinants for apophatic theology contemplation, sensual keenness and irrational, ethical accentuation of world view found expression in the hagiographical and translated literature, and in arguments of ancient Ukrainian thinkers and ascetics of XI - XII centuries (bishop Ilarion, Pheodosiy Pecherskyi, Nestor Litopysets, Volodymyr Monomakh, Klyment Smoliatych, Kyrylo Turovskyi). In order to clarify the conceptual approaches to understanding problems of sufferability in the works of these thinkers, hermeneutic and analytical methods are applied that allow finding the appropriate semantic connotations and reflecting the problem of sufferability in its relationship with the mystical and ascetic activities. Conceptual approaches of understanding the problem of sufferability are closely revealed in the way, the essence of which is the fight against the passions and patience in various manifestations of sufferability (sorrow, suffering, anguish), which are thought as a means of salvation, and the ideas of God inheritance, deification and adoration.

The theme of human sufferability in its philosophical thinking is formed in the context of an idea of the presence of the divine in the human being, the presence of the God's providence and the possibility of overcoming the abstract opposition of human and divine by enhancing spiritual activity. However, it is found that the most substantial portion of considerations about a sufferability is understanding its boundary dimension, which, actually, overcomes (transformation) the manifestations of suffering by means study and implementation of the Christian way of life as a feat.

It is emphasized that Ukrainian sage particularly peculiar reverence hagiographical literature itself, which carries the fervor of Orthodox spirituality and morality. In this sense, the expression of the relationship of two types of Orthodox Culture (Kyiv Rus and Byzantine) is hagiographic literature with its ideal active spiritual life – a feat (Kiev Pechersk patericon, Lives of Boris and Gleb). It is proved that in the ancient Ukrainian philosophy, which maintains a root connection with the ascetic Byzantine tradition, the sufferability is determined by the disclosure of the content of the main types of Orthodox

asceticism as a monasticism, confession, martyrdom, which are both ranks of holiness and modifications of sufferability because they all have the content of patience of suffering, torment, pain, grief, sadness and so on. It is stated that the sufferability in its forms of suffering, torment, pain, grief, sadness, etc. is ontological basis of feat as limiting strain of human essential forces (spirit, soul, body, will, consciousness, etc.), so the forms of suffering are transformed in virtue and therefore realized the meaning of life and the high ideal of holiness.

Selevko Vladimir

ORIGIN AND CHARACTERISTICS
OF EVERYDAY HOUSEHOLD SPHERE UNDER GLOBALIZATION

Relevance of the research is to identify ideological, cultural and technical facts of cultural borrowing, and in some cases to substitute its own national and cultural forms of everyday life for the North American and European lifestyles and technologies. The study of this issue will help to know the nature, causes and the origin of cultural borrowing that is consistent distribution of Western cultural and social forms and technologies in the non-Western world.

The objective of the paper is to determine the characteristics of unification demonstration of cultural and social forms (in residential architecture, household items, leisure, food) and their origin under globalization.

Globalization in everyday household sphere is characterized by unification, standardization, desacralisation, rationalization, functionalism, pragmatism and informatization. This is due to the fact that after the Nazis came to power in Germany and the economic crisis deepened, many well-known, prominent artists left Europe and the USA took priority in architecture and design. With the support of manufacturers they created a functional style spread widely in different countries. In terms of ideological principles, this phenomenon is consistent with the principle of European humanism - anthropocentrism and left-liberalism. However, the process of borrowing material and household patterns takes place without the establishment of political ideas and values of Western civilization in the minds and behaviour (separation of political culture from everyday culture). Globalization contributed to a quick spread of new technologies, samples of modern life and cultural forms of everyday life among traditional or non-Western societies, which in turn formed new values, namely comfort, consumption and safety. But do these traditional societies have concepts of human rights, individuality, liberty, freedom of choice, respect for private property, etc., which form the basis of Western civilization? The question remains open.

Thus, first of all external, material and household patterns are borrowed without mastering the essential values of Western civilization, without establishing political ideas. Nowadays there can be observed at least a declarative attempt to connect the phrase "live like in Europe" with political and civilizational choice. Although in some way it is connected with fashion, comfort, aesthetic taste rather than with a change in consciousness that is "westernization". At the foreground we can see new values such as a desire for comfort and convenience rather than freedom and liberty rights.

It is necessary to focus attention on the powerful importance of advertising and cinema transformation in lifestyles, life and leisure, holiday culture, health, family and

demographic conditions of Western civilization. At the same time the state has no monopoly to make everyday aspects of life dependent on its political interests as manufacturers and retailers play the main role in this sphere. Therefore, they establish new priorities and standards of consumer culture in mass culture and program human behavior. Perhaps, we can observe the process of cultural accumulation by adding new elements to the existing culture and enriching the existing culture through new elements borrowed from other cultures that will help not to replace but rather modernize both traditional and post-Soviet culture.

Bakanova Olexandra

VITAUCT IS AN EVOLUTIONARY MECHANISM FOR INCREASING VIABILITY OF AN ORGANISM

This paper is another publication of a series of articles in the "Humanitarian journal" devoted to the study of problems related to physical development and physical state. Again, the article deals with the basic provisions that make up the philosophical problem of the theory of biological processes reversibility and the special role played by vitauct in the synchronization of interdependent relations of the body morphofunctional structures. Broadly speaking, aging process leads to degradation of adaptive capabilities of the body in terms of the resistance to environmental vibrations. Rapid fatigue indicates an exhaustion of the energy long-term potential of life processes. In the course of individual development related to reduction in life opportunity, the process of vitauct increases the body vitality and life expectancy. At present, three stages of vitauct activity have been established. The first stage is characterized by the fact that throughout the period of growth until its cessation, potential "long-term" reliability increases due to extensive process of morphofunctional formation of organogenesis which substantially enhances the body resistance. The second stage is characterized by attainment of full maturity and cessation of an extensive method of maintaining "long-term" reliability. It is replaced by intensification process which is associated with a more economical interaction of the body systems and their internal reorganization. When the internal reorganization of morphofunctional structures is exhausted, the third stage starts. It is characterized by a higher stabilization of the most important life-supporting morphofunctional structures due to reduction in rarely used "operational" reliability. This reduces the variability zone of the body. The essence of the vitauct in all three stages is characterized by synchronization of the body systems, but implementation of this process has another qualitative basis. At present, the method of mathematical modeling is of special importance for investigation of vitauct process and carrying out further studies in this direction.

Bataeva Katheryna

TO THE PROBLEM OF INTERACTION OF UNIVERSITIES AND STAKEHOLDERS IN MODERN EDUCATIONAL SPACE

The results of the conference "Interaction of Educational Institutions with Stakeholders" held in Kharkiv Humanitarian University "People Ukrainian Academy" on February 16, 2017 are considered. The main problems arising in the context of interaction between university employees and stakeholders have been analyzed. One of the most urgent problems in the modern theory of education is unpreparedness of some tutors to new forms and models of interaction with students-stakeholders since the latter ones demonstrate not very high motivation to obtain real knowledge and unwillingness to study hardly. There are problems and threats that accompany the process of interaction between tutors and student-sttakeholdes since not all students want and can be stakeholders, that is, they have a significant impact on functioning of a university in which they study.

The current situation in education requires searching system solutions and new approaches to build relationships with stakeholders. Such approaches require creation of a viable system of interaction of all groups of influence, establishment of certain rules of the game between them, social partnership, that will allow uniting the efforts of stakeholders around the university.

The main stakeholder of education in Ukraine is the state which should establish a certain balance between central and regional institutions-stakeholders. The main problem are certain contradictions between these institutions which require finding a solution. To do this, it is necessary to distribute financing of education between the center and the regions on basis of understanding of organizational and managerial functions inherent for central government and regional self-governing bodies. In order to optimize interaction between tutors and stakeholders, it is necessary to "drift" from pragmatic concept of stakeholder analysis to communicative interpretation of interaction of agents of the higher education with external and internal "stakeholders" on basis of common values.