Maria Dmytrenko

PREMODERN CULTURAL FORMS OF THE LABOUR WORLD SELF-ORGANIZATION: HOMO FABER STRUCTURES THE WORLD OF LIFE

The article deals with pre-modern cultural forms of the labour world self-organization. The author outlines the trends of modern corporate culture development based on the analysis of cultural and anthropological factors which connect modern corporate culture with its historic prototypes. Historic reconstruction of theoretical and practical experience of the organization as well as self-organization of the labour world is considered to be the guarantee of the progressive development of modern corporate culture.

The aim of the article is to analyze cultural and anthropological factors which connect modern corporate culture with its historic prototypes and outline the trends of modern corporate culture development.

The author proves that the transition from the agrarian society to the society of the early Modern era is characterized by changes in the organization and self-organization of the labour world and the life of people, which is dominated by homo faber. It is compared to the Ukrainian tradition of craftsmen's professional self-organization which serves as a historic prototype of the modern forms of cultural self-organization demonstrating corporate identity.

Since corporate culture is a product of conscious creative activity of the human community, the problem of the man's attitude to the world, to himself, to understanding the origins and results of human activity is treated as one of the key problems of philosophy, and the determinants of corporate culture emergence and formation are investigated as the subject of philosophical analysis.

The author notes that close relationship between culture and the man was reflected in the works by the philosophers of Ancient Greece and Ancient Rome. At the same time, culture was seen by them as a spiritual phenomenon, as a property of the human soul. The focus of antiquity was the subjective component of culture vs.

personal perfection.

It is stressed that culture can not be completely opposed to nature, because the man lives and works in the natural environment and is a creation of nature.

The study also emphasizes that corporate culture as a process and the result of human activity is closely linked to the development of production. Thus, in particular, scientific and technological progress in the XIX century became a major factor in the formation of corporate culture. The transition of the society from the industrial to the post-industrial phase of its development, when the goods yield to the primacy of information, also leads to visible transformations in cultural forms. It is obvious that not every human activity generates culture and not every artifact is of cultural value. Marking attributive properties of cultural artifacts should recognize the presence of their sacred meaning, symbols addressed to human communication.

The author determines the limits of interpretation of the concepts of culture and civilization pointing out their mobility. Various approaches of foreign and domestic scientists to treating the above notions have been illustrated.

The author comes to the conclusion that the study of the phenomenon of corporate culture can make a significant contribution to understanding the distinctive and universal qualities of the concepts of "culture" and "civilization" as well as the laws of socio-cultural dynamics. There is no doubt that strong economic and social determinants are clearly manifested in corporate culture. However, cultural and social cycles do not coincide proving that there is no rigid cultural dependence on socio-economic conditions. Indeed, today we have witnessed the extremely high pace of social and technical development of mankind. This, in turn, causes the hyper tempo of socio-cultural dynamics, which are manifested in a very rapid and frequent change of cultural forms.

Svetlana Kholodynska

THEORETICAL GROUNDS FOR CULTUROLOGICAL APPROACH TO PROBLEM STATEMENT

The problem set in the article is of actual importance as culturology is a new constituent part in the structure of up-to-date humanitarian knowledge which requires constant research or development of its own theoretical opportunities as well as research potential justification and prospectives for further gaining new scientific knowledge within the process of culturological analysis.

Culturology should clearly and consecutively develop notionally categorical basis as up to now it has been formed by the way of borrowing from other spheres of humanities.

It should be noted that the fundamentals of culturology are shaped by the history of culture, in the process of which such phenomena as 'cognition', 'knowledge gaining', 'knowledge application', 'inventing', 'experience accumulation', 'transfer of skills', 'traditions attaching' were aimed at the human and one's shape and contents formation. In modern culturology 'human –oriented' history of Ukrainian culturology is vividly reflected which basis was laid by Hrigoriy Skovoroda (1722–1794). As a realization of this tradition, most scholars are close to personalization of the material highlighting the role of an individual and his personal contribution to the process of culture formation.

The principle of personalization expects that scientists should fulfill a detailed reconstruction of an individual as an analysis object as well as factual historical period which come together with his life and creative work. Due to this the portraits of specific people, their fates, dreams, wishes, joys and sorrows, victories and failures are gradually blended with the context of general historical and cultural frames. In fact, 'cultural space' gains personalized creation features. Thus, within culturology such capacious phenomenon as 'cultural creative work' is shaped whose potential for modern humanities is progressively realized by the scholars.

The author thinks that the significance of personalization phenomenon is confirmed by the fact that it is a subject of serious interest by those European scientists who are analyzing the epoch of postmodernism. The article studies the views of a well-known French philosopher and sociologist Jil Lipovetskiy. His works represent an individual of postmodernism epoch as the one who needs to live through strong emotions. But "a person' obtains content as the process of personalization is included in value environment of postindustrial society. J. Lipovetskiy makes rather specific use of French semantic field and shows that a term «personne» has in French-speaking world the meaning of 'nobody' and 'nothing'. J. Lipovetsky concludes that a modern person is personalized not just because of one's creative potential or vivid personal goal, and not because of experiencing 'strong emotions', but he/ she rather pays for it with 'isolation neurosis' or 'automatic conformism'.

In the author's viewpoint, due to culturology at the end of the 21st century biographical method returned into the theoretical use and was highly appreciated by Ukrainian humanitarians. It was grounded by the famous French writer and literary scholar Charles Augustin de Sainte-Beuve (1804–1869). Within theoretical context the emphasis on the culturological angle of biographical method has led to volume and fundamental interpretation of both biographical method and culturological approach potential.

Charles Augustin de Sainte-Beuve paid significant attention to epistolary heritage of writers and creators. In the middle of the 19th century correspondence was an important part of people's everyday lives and specific means of communication and information transfer. In such a way, correspondence is a powerful source which is able to personalize the history as well as execute function of human creation.

Outlining the theoretical grounds for culturological approach, the author draws attention to 'inter-science', as such humanities as aesthetics, art history, ethics provide culturology with its humanology, its ability to promote cultural formation.

The author of the study also emphasizes that for concrete definition of this process it makes sense to employ such theoretical term as 'problem space' in which the problem or a set of problems are concentrated. This problem should be analysed with the use of different sciences potential, in its way providing their

organic as well as mechanic interaction within the logic of research process. 'Problem space' expresses the core and inter-science of both biographical method and personalization, as well as dynamics of new terms formation which are of necessary requirements of culturological analysis much more vividly. In the article the idea defined is confirmed by Ukrainian avant-garde movement, the peculiar episodes from its history are used as evidential material. Focused on Ukrainian avant-garde movement as 'problem space', the idea of new terms formation is highlighted, e.g. 'cinema-origin imagery'.

Ukrainian avant-garde movement is a powerful phenomenon of national cultural formation in the 1910-1930s which is actively investigated for the last decades. Starting from single literary and art history studies, avant-garde movement is gradually becoming the phenomenon of 'problem space' whose reconstruction employs representatives of most humanities. As an important problematic feature of art in general and each creative work in particular transformation of a term 'image' into term 'imagery' is considered. This allows using widely other structural indications as contents, form, style, symbol and pictorialism.

To sum up, the author concludes that grounding for culturological approach specific nature is still in the process of establishment though there is some progress. Such fundamentals as inter-science, biographical method, personalization, formation of a new notionally categorical basis and transformation of existing terms within culturology gradually develop research potential of culturological analysis.

Alexander Chaplygin, Elena Suk

MORALISM, AMORALISM, IMMORALISM… WHAT IS NEXT?

The article draws attention to the fact that the concepts of morality and ethics remain invariable in spite of the changeable historic circumstances. This issue always needed additional justification in philosophical thought. This question is analyzed in retrospective: the ethics of the Antiquity, the Middle Ages, the Renaissance, the moralism of the Modern Period. A lot of attention is paid to the views of the moral philosopher, a typical representative of the Ukrainian Cossack baroque G. S. Skovoroda. Cossack baroque is considered as a type of culture characterized by the incompleteness, the irregularity of the world, the ambiguity of the nature and the human being. These are the features, which were the foundation of the Ukrainian mentality, according to G. Skovoroda. It is emphasized, that G. Skovoroda undoubtedly remained entirely within the traditional morality framework, which was based on the religious commandments and guidelines. It is also stated that, in his opinion, the ethics embodied the practical side of philosophy.

Skovoroda's contemporary I. Kant tried to give a rational justification of the morality and stated the so-called categorical imperative as the law of moral life. However, the European culture faced the process of moral "decay" which manifested in the blurring of the traditional moral standards and the weakening of the reliance on the religious commandments that led to the spread of the amoralism (F. Nietzsche). Thus, while Kant attempted to justify the morality by appealing to the theoretical and practical mind, Nietzsche criticized this concept up to denying the value content of the existing moral standards. This version of morality has been implanted in Europe and modified into the "universal" morality, the "general morality".

In the XIX century the rejection of the traditional moral principles originated from the various kinds of the socialist and the communist doctrines, which no longer relied on the individualistic platform (like F. Nietzsche), but demonstrated the collectivist attitude and class morale of the proletariat. Nevertheless, in either case there could have been observed the denial of the moral principles and generally

accepted norms of the social behavior as well as the nihilistic attitude towards the moral regulations. In this case, some norms were considered rather relative, conditional and changeable, while the others were absolutized, declared eternal and constant.

The amoralism has arisen and existed as a phenomenon of the social life and a theoretical point alongside the morality since the latter came into existence. This phenomenon has been traced since the moment when the morality separated from the automatically operated customs, traditions and behavior patterns at the stage of the decomposition of the tribal relations, to the active spread of the immoralism in XX century. It is concluded that any attempt to "abolish" the principles of traditional morality, to declare the concepts of conscience, philanthropy, respect for the individual as prejudicial and substitute them with the surrogates (class or national superiority, personality cult of the leader or the Fuhrer etc.) leads to the amoralism.

While considering the modern ethics, the position of the Russian philosopher M. Epstein is being analyzed. The article studies his theory of the stereoethics, which Epstein himself presents as a voluminous vision of the moral prescriptions, provided by the combination of the different moral projections of the same deed. The authors agree with M. Epstein's opinion on the fact that the ethical doctrine generated by the duality and incompatibility of virtues, by the blurring of the traditional values and by the impossibility of the sole moral choice, combines two different projections of the object thus leading to the three-dimensional perception of the world.

The authors wonder what the next stage of the moral and ethical relations sphere is going to be like.

Lyudmila Vasylieva, Olga Procenko

THE ETIQUETTE RULES IN THE SPHERE OF PUBLIC COMMUNICATIONS

The objective of the article is to analyze the place and role of etiquette rules in the ordering of public communications. The methodology of the research is based on systematization of concrete historical facts regarding to the nature of etiquette rules and generalization of theoretical studies of social philosophy and ethics of the sphere of public communications. Scientific novelty is in conducting a comparative analysis of etiquette rules and public communications, revealing the connection between this phenomenon of social life and the direct interdependence of public communications from their etiquette imperative. Conclusion: regarding the sphere of public communications, the rules of etiquette serve as a universal regulator. They organize public communications, bringing in them moral and aesthetic determinants. The rules of etiquette also have a positive impact on the tone of public communications, broadcasting courtesy, tolerance, decency.

Keywords: etiquette, publicity, communication, morality, regulator, information society.

Volodymyr Zharkykh, Iryna Chistiakova

CHALLENGES AND PERSPECTIVES IN THE CONTEXT OF DIFFERENT CULTURAL IDENTITIES

In the present-day global interactive openness the degree of compatability/ incompatability in cultural identities is one of the strongest factors that forms the ideology and modus of communication interaction. The differences of cultural identities, born within human communities in answer to certain challenges and in consequence to particular historical processes, are not always adequately perceived outside their area of usage. As a result there appears misunderstanding which is not always easy to resolve.

Constructive/ destructive interaction of cultures is a given value of contemporary reality. Due to the specifics of human socialization crosscultural communication is practiced both on the level of national cultures and within one culture, one state, even one family. This process heavily depends on the personality factor, for it is never clear how ordinary things in one culture will be interpreted and comprehended in another. Its effectiveness is not so much due to language or tradition diversity. Much more important is psychological readiness of the parties to create mutual cultural understanding.

Communication is an open selforganizing system whose dynamics is based on flexibility and adaptiveness. Complications in crosscultural contact are connected with the insignificant or full absence in human interactions of civilized, tolerant and humane attitude to the difference of the other.

Features of cultural distinctiveness are mostly motivated by practical needs and necessities. On the one hand these very reasons make people borrow from another culture and imitate what is practically important. And on the other, it makes them better understand their own cultural identity.

Such attitude brings healthy relationships thanks to which the meaning of the maxim - e pluribus unum – becomes a clear motivation and modus for crosscultural communication.

Maryna Braterska-Dron

STAR TREK OF THE HUMANKIND
(THE SPACE IN THE CINEMA)

The space appeared on the screen at the beginning of the 20th century – "A Trip to the Moon" (1902) and "The Impossible Voyage" (1904) by Georges Méliès. However, the French film director used methods of science fiction, first of all, for realizing various cinema tricks and widening artistic possibilities of the cinema.

"Aelita" (1924), the film by Yakov Protazanov is deemed to be the first Soviet science fiction movie created after the homonymous novel by O. Tolstoy. "Woman in the Moon" (1928) by Fritz Lang, the famous filmmaker, was the first science fiction movie in the Western cinema.

In general, the world cinematography of the twenties and thirties was not interested in space topics. However, the Soviet film "The Space Voyage" (1936, directed by V. Zhuravlyov), developed with participation of Konstantyn Tsiolkovsky, the founder of Soviet rocket engineering, is the one that deserves attention.

The end of the World War II brought a surge of interest to space topics. It was that very time when the topic grew little by little to a problem. Exploration of the space was not only represented as a number of triumphs and famous discoveries but as a hard way of learning with bitter disappointments and fatal losses as well.

"2001: A Space Odissey" (1968), the work by the English filmmaker Stanley Kubrick, directed after a narrative by Arthur C. Clarke, famous science-fiction writer, was a fundamental step on this way.

Leaving for distant worlds of the universe, the human will never be able to break the navel string connecting it to the native planet, - this idea is not only dominant in the film by S. Kubrick, but also in "Solaris" (1972), the film by A. Tarkovsky who raised the problem of human being as existence in the space. And the space, as a creation of the supreme intelligence, requires sympathy, love and understanding from the human. In fact, it should be noted that the world cinematography could reach that depth of philosophic and psychological comprehension of the space topic neither

before Tarkovskiy nor after him.

The period of 1970s in the Western science-fiction cinema is marked with a number of interesting movies surely led by George Lucas's "Star Wars" (1977). The film provided the closest compliance with the idea of new consciousness paradigm – the cosmic consciousness. "Star Wars" opened a fundamentally new age in the artistic understanding of problems of the human existence extrapolated for the mass consumer of high-tech times. Based on scientific knowledge and using the advanced technology, Lucas created a fairy tale full of marvelous adventures and eternal feelings, the philosophic sense of which was extracted from Manichean ideals, medieval notions of chivalrous ethics and contemporary opinions as for the cosmic mission of the human.

"Avatar" (2009), the movie by James Cameron, is supposed to be the most significant sample of cinematography at the beginning of the 21st century. The simple and desired philosophic idea of unity and complete harmony where everyone feels like a careless child but loved and protected by the great Mother Nature – is it not the dream of every intelligent person now?

It is very hard for the human to see himself from outside and to find individual and unique features in common circumstances and situations. We need an uncommon mirror – a nonstandard, nonterrestrial environment, meeting something fundamentally new and unknown that would allow looking at the unique human nature, its merits and demerits, strong and weak points of its existence in the universe. The Space can be such a mirror, to open us the Unknown and thus to approach the Truth.

Volodymyr Selevko

TO THE QUESTION OF INTERDEPENDENCE OF CULTURE AND HOUSEHOLD RECEPTIONS WITH EUROPEAN INTEGRATION INTENTIONS OF UKRAINIAN SOCIETY

Topicality. The collapse of socialist ideology, its principles and values has led to the changes in everyday sphere of modern Ukrainian society. After the proclamation of independence, the Ukrainian political elite and the national intelligentsia have determined a course on the revival of national traditions, as opposed to socialist culture, as class, supranational and suprareligious one. At the same time, the Ukrainian cultural space was under the influence of globalization processes. Both socialist and traditional notions of life and models of consumer culture started to be influenced by North American and Western European models that led to a kind of mental conflict. Therefore, the relevance of the given topic is to identify cultural, technical and ideological factors of the denial of both socialist and traditional culture of everyday life of Ukrainians and the distribution of samples of the western culture of everyday life among the Ukrainian population in the context of the declared Euro-Atlantic integration.

The purpose of the work is to study the influence of material civilian achievements of Western civilization on changes in the culture of everyday life, as well as in the public consciousness of the Ukrainian community, and the definition of the origins of Euro-antagonistic integration processes, in particular.

Traditional Ukrainian daily culture, despite the informational support of state figures and creative intelligentsia, was unable to find support either in cities or in villages. All this takes place against the background of the declared national-cultural revival and the hopes that the national cultural and everyday traditions will replace ideological, supranational, extra-religious socialist culture of everyday life. Distribution among the Ukrainian society of everyday practices and cultural forms of everyday life of the Western model is conditioned, firstly, by objective reasons, changes in perceptions of a person, individuality, freedom, freedom of choice that influenced the axiological basis of modern Ukrainians. First of all, it is a rise in the

requirements for comfort, convenience and safety, the rejection of socialist asceticism and the orientation not so much on consumption, but on possession. All these new values, aesthetic tastes and ideas about man and his life coincide completely with the way of life of people of Western civilization. This phenomenon is in harmony with the ideological principle of European humanism - anthropocentrism and liberalism. Second, subjectivity can be considered as a desire to high standards of household things and organization of living space.

The process of borrowing households in Ukraine occurred earlier than the adoption of political ideas and values of Western civilization (human rights, private property, competition, etc.) in consciousness and behavior, therefore it can be said about separation of the culture of everyday life from political culture. That is, first of all external, material and living models were borrowed without the assimilation of the essential values of Western civilization. Conditionally, at the present stage, European values are borrowed and distributed through the formula: "Europe lives so well because its cultural values provide it." Therefore, it is a culture of life that can be considered as the origin of European integration of Ukrainian society, and the changes in the civilizational choice of Ukrainians are seen best of all in the culture of life, so it can be said about its steady westernization. It is necessary to indicate the value of advertising and cinema in the transformation of the way of life, life and leisure, festive culture, hygiene, family, demographic conditions of Western civilization.

Lyudmila Kolotova

ON THE ISSUE OF INFLUENCE OF INTERNET COMMUNICATIONS ON PROCESS OF SOCIALIZATION OF DIFFERENT AGE GROUPS.

The theme of the Internet's influence on social life is one of the most popular now. The Internet significantly changes modern social institutions, creating new practices and removing the old ones. The Internet has gradually gained the status of socialization agent. It is already analyzed by scientists as one. It should be noted that the Internet can be included in both the primary and secondary stages of socialization.

The processes of primary and secondary socialization are mainly controlled by society because much depended on them: society existence, stability, direction of development, etc. Is it possible to control Internet as a socialization agent? Can a state do this? A family? These questions are quite important and we have no responses yet.

It also should be mentioned that there is a fundamental difference in the perception of the Internet phenomenon for different generations. In the opinion of older people, Internet is improved (by the ability to see the interlocutor(s) during Skype communication) and a relatively cheap way of communication, and this is its main task. For children, teenagers, and young people, Internet is the whole world. And they don't respect people (even parents and grandparents), who are not involved and who are not prepared to use Internet services and social media. At the same time, due to the Internet as socialization agent, the importance of coevals for children and teenagers grows much. These two forces (coevals and Internet) complement each other, multiply their influence many times, and displace or decrease the value of other agents, which are unrelated or loosely connected with the virtual space.

The notion should be made on a great influence of the Internet on the young audience (the phenomenon of "Internet addiction" is mainly noted in this social group) and the lack of such influence on the older generation. The paradox of the situation is that the phenomenon which caused such big changes can become a means of adapting for society. The Internet becomes an agent of the socialization for

children and youth naturally. But to make Internet act as a socialization agent for the older generation purposeful efforts should be taken. Now we have the problem of digital inequality of different generations in the same society. Therefore, we can talk about one more form of social discrimination of the older generation. Speaking about the economic and social inequality in one state, we firstly mention pensioners as the most unprotected group. This is because a whole range of problems: the lack of financial resources, physical extinction, feeling of uselessness in most spheres of social life, and, as a result, reduction in social activities of our elderly citizens.

Innovative processes in our society put on the agenda issues of socialization of older generations and the role of younger generations in this. Working hard to overcome the digital divide between Ukraine and more developed countries, we should not forget about digital divide within the Ukrainian society. Besides the unequal access to the Internet and computers, there is a social divide in Internet use, a knowledge gap, and communication. Eliminating digital inequality, we can promote economic and political development in specific regions of the country - new sectors of the economy will arise there, people's participation in public policy will increase, and degree of social isolation of the older generation will reduce.

Genadiy Sadikov

ENVIRONMENTAL ERGONOMICS IS THE BASIS FOR DEVELOPING ECOLOGICAL TECHNOLOGIES

The Internet is a major information source for the modern society. The definition of the environmental ergonomics given at the Internet: "processes and conditions research to establish and maintain comfortable conditions on production" does not correspond to the original definition of the environmental ergonomics, as a scientific discipline based on the seamlessness of ecology and ergonomics. Environmental ergonomics is a comprehensive study of anthropogenic activities environmental impacts, based on the ecological and ergonomic content.

The fundamental difference between ergonomics and environmental ergonomics is that ergonomics considers and characterizes the efficiency and safety of workplaces, exactly the places where the employee performs the duties, while the objectives of the environmental ergonomics are in a comprehensive arrangement of the work place where the employee is working. The difference

between the concepts of place to work and the workplace is that the place to work must be indicated while concluding an employment contract, however it is not necessary for the workplace. The process of the ecology penetration into various activity areas in the society and the development of the environmental ergonomics derive the practical ergonomics from the applied science into theoretical discipline, as it allows solving the fundamental problems of the environmental protection and environmental safety.

Environmental ergonomics is not limited by the definition of sanitary control, but predestinate the environment impact of entire complex of production factors in a short and long term. And not a separate workplace with the compatibility of production specifics and the production processes define the environmental safety of the enterprise and the industry in general justified by environmental expertise.

This condition gives the methodological and theoretical content and defines the environmental ergonomics as a scientific direction. The social demand for the

environmental engineer profession is being increased. A precondition for the environmental engineer professional activity is forming the environmental awareness, environmental thinking, environmental culture and therefore environmental worldview, which must be formed from the student's years by making it, like a taboo by supporting it with various economical instruments. The economic profitability of the enterprise can be quite powerful opposition to the ecological worldview. The social need for the profession of an environmental engineer was necessary even at the stage of environmental problems, because inertia and stereotypes of technocratic thinking are difficult to overcome and persist for a long period. The economic profitability of the enterprise can be quite powerful opposition to the environmental worldview. The social need in a profession of the environmental engineer was long before, even at the stage of environmental problems, since the inertia and stereotypes of technocratic thinking are hard to overcome and are persisted for a long period.

The problem of industrial and municipal waste, garbage dumps will grow in progress, with the increase of civilization benefits and with increasing the consumer wants. Currently, the amount of municipal waste exceeds industrial waste and continues to grow. The problem of the elimination of waste in the creation of technology and industrial technology must be considered as a priority.

A deterrent factor to solve the problem of wastes and landfills are the additional economic costs, which are necessary for recycling waste and garbage; and the future generation will be grateful, if the current generation does not reach the non-return point of the wastes problem. The possibility of such a non-return point is quite real, because to stop the development of scientific and technological progress is almost an impossible task and to limit the "grasping reflex" of the modern consumer society is even a more difficult task.

The existing anthropocentric and ecocentric worldviews and the representatives should look for the compromises in their contradictions for a creative union in solving society environmental problems, which allows acquiring the fundamental science status for the environmental ergonomics.

Kristina Biletska, Marharyta Ilchenko

THE CONCEPT OF COLOR IN THE ENGLISH AND UKRAINIAN ADVERTISING INTERNET DISCOURSE

The paper focuses on the analysis of the color usage as an instrument of influence on the English and Ukrainian advertising website users. The study also reveals common features of the COLOR concept functioning in the English and Ukrainian languages. Hence, it seems obvious that there is a similar color perception in the languages of different lingua-cultural areas.

Modern sciences have been studying colors as psychological, philosophical, culturological and cognitive categories. Many researchers in language area studies focus on the concept of COLOR because it is a source of historical, cultural, intellectual and emotional information. COLOR as a concept has a great effect on physical and psycho-emotional state of people, being at the same time a means of logical and sensy and representational perception of the world.

The paper deals with modern English and Ukrainian advertising websites that allow one to see particular features and differences in COLOR objectification and usage in both societies. In particular, the use of colors is treated as a manipulative strategy of web designers who seek to decorate their web-site in the manner that will positively affect the consumers'choice of products or services advertised.

The purpose of the research is to find if English and Ukrainian web-designers use the same color schemes when creating advertising websites. In addition, the authors have analyzed phraseological expressions containing color nominations in the English and Ukrainian languages in order to establish the similarity of associative fields in the worldview of both societies.

The authors have found that color names are quite numerous and make up a great part of English lexical array, functioning actively in various thematic fields. The same is almost true of the Ukrainian language. Numerous coincidences in the choice of colors allow making an assumption that associative fields are much defined by similar etymologies of color names in both languages. Although historical

development has added specific features to their use within each of the national linguistic cultures, one can clearly see the proximity of the two languages belonging to different lingua-cultural areas. This can be explained by the rapid development and spread of cultures, as well as the ability of COLOR concepts to be a kind of intermediary in the interethnic environment.

The similarities found prove that the concept of COLOR functions quite in the same manner both in the English and Ukrainian advertising Internet discourse. Therefore, the technology of color manipulation as a tool in web-design can be thought of as universal for both cultures.

In addition, color is not only a powerful tool of manipulative influence in the Internet advertising discourse, but also a means of communication and the subject of aesthetic and spiritual exchange both within a local and international environment, i.e. between countries, whose political and ideological doctrines differ from each other.

Yulia Zolotova

CHURCH FOLK ARCHITECTURE OF UKRAINE

The article is dedicated to the review of the current state of objects of church folk architecture in Ukraine, in particular, wooden architecture. It is shown that church folk architecture is a historical and cultural phenomenon that formed in the course of universal civilization development and, as insufficiently studied field, it represents a rich ground for new researches.

The subject of church folk architecture in the context of the history of Ukrainian culture will remain relevant at all times. Traditions of construction and arrangement of churches are based on boundless creative power of the Ukrainian people, their wide construction experience, refined artistic taste and natural ability for knowledge acquiring.

Church construction occupies the brightest and widely represented page in the history of traditional wooden architecture. Church architecture differs from all other types of architecture by the fact that it conveys a nationwide force of the culture of an individual nation associated with its innermost and precious convictions and hopes.

Ukraine is exceptionally rich in wooden architecture objects. In total there are about 3,000 wooden religious structures on the territory of Ukraine, which are mainly of the XVII-XIX centuries. Wooden churches in different regions of Ukraine differ from each other, but there are more similarities than differences between them. Traditional wooden architecture is a significant part of Ukrainian culture and largely determines its national peculiarity. The expansion of stone construction, the change in artistic tastes and architectural styles contributed to the disappearance of traditional wooden buildings over time.

The history of wooden churches is poorly explored and mostly architects, but not historians, are interested therein. The exact period of occurrence of wooden churches on the territory of Ukraine is unknown. Most likely, wooden churches existed before Christianity as pagan sanctuaries.

One of the earliest written records of wooden houses of worship in Ukraine was the reference to the wooden church of Ilya on Podol in Kiev, which was built in the first half of the X century. Information about wooden church construction appears more often since the XI century. Prince Yaroslav the Wise built a large five-tier church over the grave of Boris and Gleb in 1020-1026.

People found out more about the religious structures in Ukraine already in the XVII-XVIII centuries. Foreigners who traveled around Ukraine at that time appreciated samples of wooden architecture in Ukraine and emphasized the high artistic and creative level of Ukrainian architects.

Ancient houses of worship which preserved until today reflect not only architectural and constructional traditions, but also allow for understanding of the spiritual world of people of that historical epoch, their world view and creative preferences.

The list of objects of wooden architecture claiming for the title of monuments of world significance includes eight churches on the territory of Ukraine. The decision to introduce these unique Ukrainian wooden churches of the Carpathian region into the UNESCO List of World Heritage Sites was made at the UNESCO Session in Cambodia at the end of June 2013.

Religious structures have undergone a difficult path of development and accumulated the features of pagan sanctuaries, Byzantine Orthodox churches and building traditions of folk architects.

Studying of church folk architecture requires dealing with many unresolved issues, especially those relating to evolution, origin of certain forms and relationship with stone architecture, but at the same time it ensures generation of new assumptions and hypotheses which allow to take a fresh look at already known theses, issues and phenomena.