
SUMMARY**Humanitarian journal – 2018 – № 1 – P. 5-10.***Kateryna Bataeva***MODERN AND POSTMODERN VISUAL PRACTICES IN SOCIAL CONTEXT**

The paper analyzes conceptual peculiarities of «iconic turn» in modern/postmodern philosophy. The concept of look allows distinguishing the content of modern and postmodern visualistics. The basis of modern visual philosophy is the concepts of the eye and vision equipped with optical instruments and distantly viewing objects of the outside world. In turn, in postmodern visualistics, the concept of look overcoming distance between Me and the outside world becomes the main one. The postmodern practice of vision presupposes the elimination of subject-object disjunction, the merging of the Looking Person and the Visible in phenomenon of attentive look. The consequence is the increased interest of a postmodern person to such visual forms as photography, cinema, theatre, advertising, fashion, the structure of which he/she tries to describe. As the result, new philosophical forms appear in postmodern situation, such as philosophy of photography, philosophy of cinema, semiotics of fashion, philosophy of advertising, etc., which can be combined in the new genre of «philosophy of visual forms».

It is shown that postmodern visual practices are carried out in two modes: mania and philia. A person practicing the videophilia mode is in love with spectacleness and imageness and this person is their subtle connoisseur. Videophil has a refined aesthetic taste, paying attention only to those visual phenomena that are either marked with a talent stamp, or are capable of causing an «aesthetic shock», to encourage reflection, to make one understand his/her place in the video world. Videoman craves to see turning into a theatre-goer, cineman, showman, star-man. Videomania involves a postmodern person in the cycle of visual impressions, directing him/her to a new experience of visual forms and spectacles. Unlike Videophil, Videoman tries to occupy the visual center: just he/she (and not the director/photographer) generates the film, the photo, the play, he/she gives rise to all these by the fact of his/her presence in the auditorium (at the exhibition) and by the act of looking at images without which the latter would not have take place. Videoman's look inspired by the desire to see everything is unconsciously identified with a video/photo camera. His/her look tries to reproduce the process of video recording, recreating director/photographer/operator vision, feeling himself/herself involved in video action (note that in this case we are talking just about merging with the camera, identifying with it, whereas in modern philosophy the optical technology has been considered only as an addition, as an «extension» of the eye, but not as its substitute).

Videomania deals with the phenomenon of social voyeurism understood, in the widest sense, as any desire to see the «back side» of events, to know what persons would like to hide from eyes of others, to observe such spectacles, whose participants may not guess

about the presence of spectators. Social voyeurism is closely connected with the phenomenon of social exhibitionism manifested in the desire of a modern person to attract looks of other people, to be «in sight» of everyone. The consequence of exhibitionist logic is the prominence in the modern world of precisely those social actors and precisely those professions that are oriented toward accumulation of visual capital (a new kind of social capital measured not in monetary units but in «assembled» looks) – these are actors, singers, musicians, dancers, models, boxers and so on.

The «iconic turn» in postmodern era is manifested not only in total interest in reality of images and visual forms, but also in style of writing practiced by postmodern authors. The texts of postmodern thinkers such as Georges Bataille, Jean Baudrillard, Gilles Deleuze, Michel Foucault are maximally visualized; their content is transmitted not so much through rational logical computations or abstract-ideal symbols, as through images and visual metaphors that have a topological structure and physically-sensible relief.

Hence, visualistics of the era of «iconic turn» radically differs from the visualistics of previous eras. If the visual interest of pre-modern thinkers is oriented on the transcendental, the mental look of modern and postmodern thinkers is focused on the immanent – on the visible surface of real things.

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Svitlana Storozhuk, Ihor Hoian, Oksana Fedyk

THE ROLE OF COLLECTIVE MEMORY IN THE PROCESS OF FORMING THE NATIONAL UNITY: UKRAINIAN MEASUREMENT

The «Memorial boom», which began in the 60s of the 20th century, currently is not slowing down, as it is an important factor in the self-identification of any local or global community. It encompasses a growing diversity of historical themes, attracting more and more scholars who focus on the studying of national, historical, family and individual memories. Meanwhile, the phenomenon of collective memory, which has wide prospects for the formation of some integrative theoretical and methodological approach to studying the uniqueness of the functioning of memory at the individual and collective levels, acquires a special significance in this context. The indicated tendency was initiated by the well-known ideas of the French researcher, Maurice Halbwachs, who, in the 20s of the 20th century substantiated the sociocultural constraint of individual memory and introduced the concept of «collective memory». The approach, proposed by the researcher, made it possible to show that collective memory is the unchanging phenomenon that gives the group its own image, which, of course, unfolds in time, but in such a way that this collective memory always recognizes itself despite the fluidity of events recorded by it. At the same time, collective memory is capable of defining and outlining the prospects for the future development of the community.

The purpose of the work is to cover the historical events that «live» in the collective memory of the Ukrainian people and the formation of the most effective strategies of historical memory on this basis. Methodology. The study is conducted on the basis of a sociological survey carried out among students and professors of the National University of Life and Environmental Sciences of Ukraine (Kyiv, Ukraine) and Vasyl Stefanyk Pre-Carpathian National University (Ivano-Frankivsk, Ukraine). Despite the localization of respondents, social survey reflected a rather wide spatial spectrum of analysis, primarily of Ukrainian youth, which, according to the study, is currently identifying themselves as representatives of the region in which their parents live. The research has covered Ivano-Frankivska, Volynska, Zhytomyrska, Kyivska, and Poltavska regions. During the course of the work, the method of content analysis was widely used, which allowed to reveal the level and direction of the emotional coloring of those images of the past, which are common in the memory of Ukrainians. The research also used the results of a survey conducted by experts of the Razumkov Center, which provided a thorough and complete analysis of the topic under study. The scientific novelty is to reveal the powerful influence of collective memory on the peculiarity of the value requests of the Ukrainian society, which, however, do not find the corresponding reflection in the state policy. This situation leads to the formation of a citizenship type, which is in opposition to the state, which, without any doubt, is one of the main obstacles to the formation of national unity. Conclusions. In the

course of the study, the expediency of preserving in intellectual discourse such meaningfully related terms as «historical memory» and «collective memory» has been shown. It has been found that the term «historical memory» is used to investigate institutionalized memory, images and events which are deliberately instilled in the community in order to underline their historical continuity and (or) consolidation of the population around certain defined values. Instead, the term «collective memory» should be used when it comes to memories that are acquired in direct experience and reflect the most valuable value system for a particular community. It has been emphasized that collective memory is an integral part of social consciousness, and therefore it is able to determine the direction of social action, especially in the absence of a thoroughly developed policy of memory that is clearly visible in modern Ukraine.

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Nataliia Zhukova

**PHENOMENOLOGICAL AESTHETICS OF ROMAN INGARDEN ON THE
BACKGROUND OF EUROPEAN HUMANISTICS
OF THE 40-60-s OF THE 20-TH CENTURY:
CULTUROLOGICAL ANALYSIS**

The cultural situation that has developed in European territories has led to the deformation of the critically reflexive component of aesthetic knowledge and the devaluation of the phenomenon of «aesthetic value». The search for ways of transforming or updating the aesthetic and artistic foundations of postmodernism led to actualization of the experience of theoretical quest during the twentieth century. In the context of the aforementioned, phenomenological aesthetics is also Roman Ingarden. Arguing their ideas in the development of European philosophy of the 20-40s of the twentieth century, the Polish theorist selects a comparative analysis of such key concepts as «realism», «idealism» and «materialism». Understanding the historical traditions of coexistence of the ideological plane, «realism – idealism – materialism» made R. Ingarden engage in an ontology of art, which allowed «touching» all historical and cultural layers, including the late-Latin ones. Due to this approach, «realism» acquired transcultural significance.

Developing a positive position, R. Ingarden sought a path between reductive physicist realities, popular among the analytic philosophers of his time, and the transcendental idealism adopted by E. Husserl.

One can not overlook one more factor, which also influenced the views and mood of Polish aesthetics. I mean the polemic in Poland in the middle of the twentieth century regarding the essence of aesthetic. The initiator of the clarification of the essence of aesthetic was a representative of the so-called «Catholic aesthetics». In the circles of the Polish ecclesiastical elite, the theory of so-called «dynamic Catholicism», in which theology, ethics and aesthetics link together, becomes popular. The main problem of this theory is the problem of personality spirituality. It is noted that some of R. Ingarden's ideas are echoed with the moral-ethical quest of Karol Wojtyła - the future of the Pope John Paul II. This applies in particular to personality problems.

A peculiar focus of scientific insights becomes for R. Ingarden a problem of values, primarily aesthetic and moral. According to the position of the Polish philosopher, the work of fiction is not a concrete (or almost concrete) object of aesthetic perception. Taken on its own, it is just like a skeleton, which in a number of relationships is supplemented or filled by the reader, and in some cases also subject to changes or distortions. Only in this case, the work of art becomes a direct object of aesthetic perception and pleasure. But, as stressed by R. Ingarden, the degree of aesthetic perception depends on the ability to aesthetically perceive the work of the recipient. R. Ingarden puts a number of important issues not only for aesthetics, but also for epistemology. What makes an object an object of art and

aesthetic value? How does the aesthetic experience of this subject arise? What does it represent? And it corresponds to the fact that the formation of aesthetic value in general, and especially in that particular form, in which it appears in this concretization of a work, depends not only on the work itself, but also on the method of concretization by his reader. Much depends on the reproductive fantasy of the reader, on the diversity of his experience, on his taste, on the subtlety of aesthetic sensation. The way in which this addition is carried out is crucial both for the degree of fidelity to the reconstruction of the work, and for the aesthetic value embodied in this particularization.

Aesthetic experience, for Ingarden, is not a one-time event, but a process that extends over time that passes through certain phases. These phases represent an interconnection of active and passive states of aesthetic experience, in the process of which an aesthetic object is formed. Aesthetics of R. Ingarden is in some way related to his ethical concept: a man for him is a man because he has overgrown the biological conditions in which he finds himself, and on this basis a person builds a new world that is dissimilar to the former.

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Viktoria Jadan

AESTHETICS IN THE CREATIVITY OF UMBERTO ECO

The article is devoted to the analysis of Eco's theoretical works which deal with the problems of classical and postclassical aesthetics. The main attention is paid to the analysis of the main aesthetic categories: «beautiful» and «ugly» in European culture. Creativity of Eco has for many years been the object of scientific research. Eco is known as a writer, scientist and publicist. His creative heritage includes a large number of texts different in content and genre from scientific works to essays and novels. Many Eco's works are interdisciplinary in nature, they are «confronted» by philosophy, aesthetics, semiotics, history and philology. Eco's creativity is devoted to the conference, research and popular articles. Eco revealed the aesthetic aspects of art and everyday life, talked about the evolution of representations of beauty and disgrace as well as about aesthetic taste in scientific and popular works as well as in interviews and journalistic essays. Despite a large number of Eco's studies creativity, his work on aesthetics is little studied. The purpose of the article is to analyze the aesthetic views of Eco.

The Doctor's thesis of Eco was devoted to the aesthetic views of Thomas Aquinas. It became important in aesthetic medieval studies. Eco analyzed how the aesthetic problems developed over the millennium from the 5th to the 15th century. He refuted the idea of the Middle Ages sterility, the absence of aesthetic theories in this era. Studying medieval aesthetics allowed Eco to reveal the features of European culture and to show the origins of modern aesthetic consciousness.

Eco concluded that medieval aesthetics, through a constant appeal to the same themes, identified by ancient thinkers, through commenting on Christian authorities, created its own theory, which became a link between the ancient era and the Renaissance. Study of the aesthetic consciousness of the middle ages required the researcher painstaking work in collecting and analyzing the judgments scattered through theological treatises and revealing their main theme. Appeal to written and pictorial sources allowed the author to show the paradoxicality of medieval aesthetic consciousness:

In subsequent works, Eco refers to the aesthetic problems of other eras including modern times. In the collection «The History of Beauty», Eco examined in detail the evolution of the category «beautiful» from the era of antiquity to modern times. In the next collection «The History of the ugliness», he turned to the category «ugly», which in aesthetics is usually paid little attention considering it only as the opposite to the category «beautiful». In the context of the aesthetics, ugly Eco considered the martyrdom of the saints and death, the devil and monsters, moral evil and cruelty, he shows the close connection of the ugly with the comic and obscene, and the embodiment of it in the art of the Middle Ages, explains what images of monsters for a medieval man were so attractive. The aesthetics of the ugly created in the Middle Ages gets a continuation from the

Renaissance, Mannerism and Baroque. Based on the judgments of contemporaries, Eco explains the formation of the ugly theory in the aesthetics of romanticism and the triumph of the ugly in avant-garde art, the attraction of ugliness, illness, suffering for the modern artist. Eco explains how the aesthetic category «ugly» from the form of denunciation of evil in classical aesthetics becomes a means of provocation in modern aesthetic theory and artistic practice. Eco concluded that in the aesthetic consciousness of modern man, the beautiful and ugly ceased to be antagonists. The ugly that art presents to us throughout the history of man is also ugly in the moral sense, and it inspires us not only with disgust but with compassion, indignation and protest.

Eco comes through the theory of an open work from the aesthetics of the Middle Ages to the aesthetic problems of modern times. Eco identified a whole range of problems that will become relevant for the aesthetics of postmodernism; the book «Open work» includes traditional ones formed for aesthetics. Eco explores new artistic forms that emerged in the culture of the twentieth century as well as their perception. He comes to the idea of the work openness for interpretation. Interpretation is the process and result of the extraction of meanings as well as the comprehension of this result and ultimately the construction of one's own concept based on the extracted meanings. In addition to the problems discussed, Eco develops issues of importance to modern aesthetics such as innovation and repetition, intertextuality, the concepts of «kitsch» and «camp».

Thus, the Eco-aesthetic problem is a key one for him in spite of the multifaceted creativity. All the themes that Eco considered, in one way or another, fall into the problem field of aesthetics. Eco also addressed to questions of classical aesthetics, to which he referred the ancient and medieval aesthetic thought, the aesthetics of modernism, the beginning of which Eco believed in Mannerism, and the aesthetics of postmodernism. Aesthetic problems in Eco were developed not only in theoretical works but also in artistic prose, and in journalism.

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Volodymyr Selevko

**PHILOSOPHICAL THOUGHT OF ANTIQUE EPOCH
ON STATE-LEGAL REGULATION OF THE DAILY**

Everyday life as a sphere of life is considered beyond state and legal regulation, since it belongs to a private, intimate, secretive society and state, which complicates the management and security of state institutions. The political and economic life of the state was not associated with the everyday way of life; based on this position, in the analysis of philosophical, political and legal thought, the author believes that it is impossible to understand and correctly assess the structure and character of the state functioning, if we ignore those values that were given by philosophers, state officials of everyday life for solving their political projects. In addition, the scientific interest in the history of philosophy, state and law is in the fact that how everyday life as an object of state legal regulation and planning was reflected in the views of thinkers.

It is through the study of everyday life that the general laws of the origin, development, functioning and decline of law and state are thoroughly revealed, clarified and explained. Today, the interest in self-study of the philosophical and legal aspect of everyday life is associated with the current tendencies of interference in the private sphere of the individual by the state institutions, which in certain moments legitimately perceive that in the hidden private life there is a potential danger under conditions of external and terrorist threats. The purpose of the article is to identify the basic principles of legal regulation and organization of everyday life in the state-political constructions of thinkers and statesmen of ancient Greece, Rome and Byzantium as a genetically related state-legal tradition. Thus, the state provides the vital functions of both society and the political system through the normative regulation of the everyday sphere of life. However, in the modern theory of law to form the scope of legal regulation, only relationships that are subject to legal regulation can be regulated. Therefore, it is believed that the law can not regulate the behavior of a person and his personal life. Thinkers and statesmen, however, were convinced that everyday life as a sphere of life and a part of social relations requires the use of legal means to stabilize, streamline social relations and manage social and political processes.

It was for this period of European civilization that characterized the normative-legal regulation and public administration of everyday life, namely for the ancient Greek state-legal thought, which personified Plato – regulation and control of everyday life in order to preserve statehood. For the ancient Roman state-legal practice organization of everyday life was described by organization of leisure for managing social and political processes in political alienation. Byzantine church-state practice was marked by regulating everyday practices for stabilizing social relations under the conditions of the crisis of statehood by means of canonical right.

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Olha Kovalevska

**EDUCATION AS THE CONDITION FOR FORMING IDENTITY
IN THE SPACE OF FORMATION SOCIETY**

The article considers one of the aspects of the problem of identity – the role of education in its formation. Education here is understood not as a simple transfer of knowledge from the teacher to the student but in its extremely broad meaning – as a means of translating cultural grounds, where culture in the form of a supra-biological program of human life acts in the form of a system of values, ideological attitudes, aesthetic and ethical principles, embodying in their unity the personal meaning of the individual.

The modern information society forms a new configuration of the educational space: education no longer limits itself to the school and university, but represents a continuous process, determined by the accelerated dynamics of social development and the ever-changing conditions of social life. These factors complement the traditional forms of education with new forms, which, in their diversity, offer new opportunities for learning subjects. It is worth adding to this the fact appearance of new social subjects (sociology has already divided them into generations X, Y, Z), which are fundamentally different from each other. Particularly peculiar in this regard is the generation Z, which is characterized by a high level of pragmatism and individualism, has a desire for rapid career growth and therefore combines different educational programs in the movement to professional success. It also needs a new concept of education, which reveals itself through problematic, innovative and dialogical. As a result, such education forms a new quality of the thinking process - critical thinking as a skeptical pragmatic approach to studying not only the subject, but also to understanding its capabilities and personal attitudes. This, in turn, contributes to a more adequate comprehension of one's own identity, which in the information society acquires a new, broader interpretation.

Humanitarian journal – 2018 – № 1 – P. 61-66.*Yevgenija Dmytrenko***PHENOMENON OF SECONDARY COMMUNICATION IN SOCIAL NETWORKS:
CAUSES AND EFFECTS**

The article in question places emphasis on the texts of comments as to different publications on private pages of the social network (Facebook was chosen for the research). The choice is reasoned by the fact that social networks have become powerful means of mass consciousness manipulation, so in order to prevent personal levelling it is necessary to have profound understanding of motivation, techniques and functions of texts in social networks, namely private comments (it is one of the ways to get to a user identity closer). So, in this context the author suggests using the notion of *secondary communication* – the communication that isn't initiated by a publication but the one that goes beyond primary contents limits forming a secondary informational field similar to flood. However, such a sub-communication in social network performs a number of functions.

It is worth paying attention to the fact that comments on web pages that are not related to the topic of publication are often classified as informational garbage, the so-called flood, especially when they turn into verbal fights. In this case, social media professionals talk about provocation (trolling) as an effective tool for manipulating. Thus, flem and flood, traditionally associated with contamination of informational space or manipulation, create a special, peculiar informational layer during private communication in the social network. However, this informational garbage appears to be necessary means of overcoming virtual, as well as real alienation.

Thus, «informational garbage» can become a kind of communication. Besides, its appearance can be regarded as a way of holding a discussion in the virtual space, when discussants can chat for a long time without keeping to a point.

Indeed, the comments of «slippery» topics on private pages often get the form of flames (verbal skirmishes) and, in the end, deviating from the theme, turn into excessive information.

If secondary communication takes the form of a flame that occurs mostly in the context of potentially provocative publications, then one should speak not about the consequence of manipulation, but about communication rivalry. The rivals in verbal retorts try to replay each other, to suppress the opinion, and often without any intentions to put pressure on the interlocutor, to incline him to something and to persuade. As a rule, everyone remains with his thoughts. However, there may be offence that is likely to express the general mood of the user, provoked by routine, rather than personal claims to the virtual interlocutor.

Nevertheless, secondary communication within the limits of one or another publication doesn't always look like a verbal fight. Deviations from the main topic may not have a negative emotional load. Such deviations testify to the need for communication as such, the desire to find an interlocutor with similar worldview, a like-minded person, to share mood,

compensate for the opportunity to speak, which is lacking in reality.

Consequently, secondary communication in the social network occurs as a deviation from the main theme offered by this or that user. It performs a number of functions, namely subcommunicative (allows creating sub-communication within the main function); psychologically-regulatory (allows you to «throw off» emotional and mental stress) and compensatory (can complement the lack of «live» communication).

Summing up, comprehensive studies of social networking in general and private publications in particular can become the basis for studying modern trends in social life, for finding mechanisms for counteracting manipulation of social consciousness and comprehensive cognition of personality – a participant in the global exchange of information.

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Yevgenija Popova, Lyudmila Popova

LINGUISTIC SPACE AND THE BASIS OF PEDAGOGICAL DISCOURSE

National linguoculture is determined by the interrelation of language and culture. In turn, the speech characteristic of a particular person is part of the functioning of institutional discourse. A number of researchers identify linguoculture with the spirit of the nation. The task of speech impact is to achieve a pragmatic action. The article emphasizes that any individual participant in a phraseological discourse is a subject of communication. Linguistic cultural identity implies the mastery of the subject by knowledge in the process of socialization. The use of phraseological units is regulated by the hierarchy of the social level of communication participants and their social status. Questions related to the problems of pedagogical discourse are singled out. The purpose of the pedagogical discourse is the socialization of a new member of society that shares the system of values of knowledge, norms and rules of behavior in this society. The strategies of pedagogical discourse consist of communicative interventions, support and instruction of the student. Communicative strategies are divided into facilitating, explaining, organizing, evaluating. The learning purpose is reflected in the meaning of the phrase «to teach is to transfer knowledge». The article contains discursive phrases for transferring information to the client. These include formulas of speech etiquette, addresses, comments, etc. The strategy of pedagogical discourse is to support and instruct the student. It is important to show the positive attitude of the teacher to the student, benevolent criticism without humiliation and, especially, without insults. The analysis of pedagogical discourse is the basis for solving problems of mutual understanding. The key problem of the national pedagogical rhetoric is the ways of achieving an actual harmonious dialogue.

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Olga Kudlay

THE DISTANCE TEACHING OF FOREIGN LANGUAGES IN PROFESSIONAL TRAINING OF FUTURE LAWYERS

Ukrainian integration into European and world structures, as well as the rapid development of information technologies are reflected in all aspects of life and the field of educational activity is not an exception. Today, the modernization of the educational system in the state is increasingly associated with the development of distance learning, which is considered as one of the essential factors for increasing the competitiveness of the educational services market. This form of training is widely used in Western European, US, and other developed countries. Accordingly, while staying apart from world educational processes, we risk losing a part of the students who, instead of domestic educational institutions, will choose more convenient and modern foreign analogues in the distance format.

In this regard, the research aimed at developing the theoretical and methodological foundations of the distance educational system, creating appropriate teaching methods and developing training courses, is relevant. This issue is especially relevant for M. E. Zhukovsky National Aerospace University «KhAI», since a new specialty «Law» for the training of future lawyers has been opened recently at this higher educational establishment.

The system of distance learning in our country is in the stage of formation, however, its importance and promise are evidenced by the development of a broad legal framework and an increasing number of works, including those devoted to problems of distance learning of English in a non-lingual higher educational institution, including the dissertation level. However, we failed to find enough work on the problems of distance learning of foreign languages in the process of training future lawyers, which indicates the need for research in this area.

The purpose of the article is to reveal effective ways of using the distance teaching of foreign languages while training future lawyers.

The implementation of this goal requires solving the following tasks:

- to familiarize with normative documents and researches of domestic and foreign scientists concerning distance learning in general and training of lawyers in particular;
- to define the concept of «distance learning»;
- to explore distance learning technologies;
- to provide methodological recommendations on the effective use of multimedia learning complexes during the distance teaching of future lawyers in a foreign language.

The results of the analysis of the professional literature, normative documents, the real state of professional training of future lawyers in higher educational institutions have allowed to identify the contradictions between: the requirements of modernizing the legal educational system through the use of economically viable and pedagogically effective

innovative teaching technologies that reduce the auditorial load and substantially increase autonomy and cognitive activity of students, and the inadequate use of the potential of distance learning for solving these problems; the relevance in the national scientific space of the problems of vocational education of future lawyers and the lack of elaboration of the issue of the application of distance learning technologies that meet the current conditions in the process of forming their professional competence.

We have found out that distance learning, according to A. A. Andreev's definition, is a synthetic, integrated, humanistic form of learning based on the use of a wide range of traditional and new information technologies and their technical means used to deliver educational material, to study it independently, to organize an interactive exchange between a teacher and a student when the learning process does not depend on their location in space and time, as well as on a particular educational institution.

It has been revealed that, currently, there are several distance learning technologies and the main objective of using distance learning technologies at universities is to provide students with access to electronic educational resources through the use of modern information technologies and telecommunication networks.

We have offered a variant of methodical recommendations for the effective use of multimedia educational complexes during distance teaching of future lawyers in a foreign language. Methodical recommendations are developed in English for home studying students on the «Law» specialty on the «Criminology» course. This course includes 15 modules. The purpose of this self-study course is to provide students with comprehensive guidance on criminology. This is an ideal course for anyone who wants to improve knowledge of crime independently, its impact on society and how to administer justice in this field, as well as to improve their English language proficiency.

Consequently, distance teaching foreign languages for future lawyers can help to better master the knowledge of legal disciplines and orientation in the international legal space in the context of the selection of appropriate methodological recommendations for the effective use of multimedia learning complexes during distance learning in foreign languages. Therefore, further research in this direction is to develop such methodological recommendations and to test them. However, it should be remembered that such training cannot completely replace the full-time one, because students should have a live communication practice.

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Olena Razdina

**CONSERVATIVE EVALUATION OF HUMAN RIGHTS 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 the modern evaluation system of the world political reality. The conservative and later neoconservative ideological complexes were developed with maximum accuracy for the latest world reality in the perspective and retrospective.

Margaret Thatcher's research object and conservative evaluation object are very broad systemically and include the questions of the «Cold War» evaluation, the role of the USA as the superpower and world leader, 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 the theory, Margaret Thatcher underlines the role of technical and technological revolution in political and economic world development and the role of empire as a forming factor of world globalization model of political space organization. This model was used for British Empire expansion.

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

Margaret Thatcher notes the bifurcation of world development in the period of formation of new tendencies and affirms that it is a new source of antagonisms as a driving force of further development. At the same time the ambiguity of economic role of globalization cannot be reduced to the indiscriminate capitalism criticism. Capitalism is not criticized as the way of production and the way of organization of global economy. On the contrary, capitalism as any other world economy organization model is good if it is based on

the strategic government management. However, capitalistic bifurcation of world economy development demonstrates the rightfulness of neoconservative idea of «world power» importance in newest modern realities. Systematic and invariable success of states using this system of economic and political values, such as the USA, is the example. So, 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 the free business activity, though shocks are inevitable. Margaret Thatcher also considers important actions aimed at making the profits from free trade accessible to all states in the world. The human rights are a main idea of foreign government policy.

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

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Svetlana Chmykhun, Maryna Mkrtchyan

**COERCION MECHANISMS OF THE PRIMITIVE CULTURE
AS PREPARATION FOR MAKING THE “MORAL MAN”**

Philosophic and anthropological analysis helps to distinguish the idea of order, which is well-defined with regard to human behaviour control levers and regulatory imperatives at various historic stages and in different cultures. Namely, formation of coercion both in the anthropological and culture study of the humankind culture was preceded by the forms of relations and actions somehow difficult to be qualified.

With regard to the historic periodization, the archaic takes the first two steps in the scheme «savagery – barbarity – civilization». Within the framework of the formation approach, this stage of historic development is called a primitive society. Any regulation in the given societies can be characterized as premoral and the emergence of cultural forms of coercion dates back to the period of the civilized society establishment.

The main aim of the research is an attempt to form a systematized idea of an individual in the system of moral imperatives emergence and general coercion system development laws in the primitive societies. Such coercion phenomena as restrictive procedures have been studied.

The research represents an approach to solving an old problem of coercion formation in establishing social relations in the archaic society. In the study process, it has become clear that coercion is characterized by numerous features and peculiarities studied in various sciences. The set tasks demand a complex synthetic approach and involvement of different sciences. Despite the great amount of publications, the issue of the coercion factor impact on communication, in particular, on restrictions and regulation of relations are still understudied and are not fully presented by the social and philosophic thought.

On balance, it is worth defining the basic criteria and the essence of coercion, which form the content and functions of means of regulating human interaction.

Among the least solved and the most controversial issues the following ones are the most important. Firstly, all the requirements as to understanding and application of such obligations and prohibitions, which unite people, must be defined and analyzed, their essence must be defined and, finally, they must be classified according to the means of impact regulating social relations. The research emphasis is made on the analysis of the content and forms of coercion means with regard to the stage of development of the human society characterized by a low level of culture.

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Anton Stiebieliev

**INTERNATIONAL LEGAL STANDARDS OF PERSONAL RIGHTS
FOR ACCESS TO INFORMATION**

An important element of the life of a person and society is information; the importance of information in modern society is difficult to overestimate. The person's ability to access information can be called «one of the foundations of a civil society that enables effective control of the authorities and influences decisions of its authorized bodies» and ensures the natural development of society as a whole. The purpose of the article is the need to pay attention to ensuring the right of a person to access information in the context of European standards as the fundamental key constitutional right of the individual.

Analyzing the abovementioned norms of the legislation and practices of the ECHR, it can be argued that the right to access information may be in its nature both absolute and relative. This right is relevant in the case where the right to receive information of a person corresponds to the obligation of a particular subject to provide such information. The right becomes absolute when the right of an individual to access information stands against the obligation of an unlimited number of people «not to restrict access to existing information».

Restrictions on access to certain types of information and data, in particular, are provided in Article 10 (2) of the Convention for the Protection of Human Rights and Fundamental Freedoms, which states that «the exercise of these freedoms [expressions of views, reception and communication of information], since it is connected with duties and responsibility, may be subject to such formalities, conditions, restrictions or sanctions, which are established by law and are necessary in a democratic society...».

Thus, in accordance with the provisions of the ECHR judgment in the *Commonwealth of the Mothers of the South of the Czech Republic v. The Czech Republic*, «when the right to information may endanger the rights of others, public safety or the health of people, the limits of the right to access such information are restricted by the provisions, as set out in Article 10, paragraph 2, of the Convention...».

To sum up, the right to access information is one of the key constitutional human rights. The right in the context of Article 10 of the Convention for the Protection of Human Rights and Fundamental Freedoms is considered as a part (a separate element) of the right to freedom of expression. Depending on the «mode» of information that a person attempts to exercise on the right to access, access to information may be free and limited. The restriction of the right to access information is conditioned by the need to respect the rights and freedoms of others.

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Grygory Kanischev

**TERRITORIAL INTEGRITY OF STATE IN THE CONTEXT OF
INFORMATIZATION AND VIRTUALIZATION OF SOCIETY**

The modern world is in a transitional stage from an industrial to information (post-industrial) society. This process is the fastest in the countries of the Western world (Western civilization). They include the States of Western Europe, North America (Canada, the United States), as well as countries on other continents, which assimilated Western culture, including a political one (Japan, South Korea, Taiwan, Singapore, Australia and New Zealand).

The establishment and further development of the information society is changing not only lives, but also their political organization – the State. Changes of the information society in the functioning of the State are the following. The State ceased to be a monopoly in the field of information, namely storage, creation, and distribution of information, including that of a political nature. Its competitors in this field are numerous non-governmental structures – from international organizations and transnational corporations to municipalities and individuals. There is also crisis in democracy – a system of citizen participation in governance. Having emerged in its modern form over two hundred years ago, it was not designed for a large number of participants of the political process and modern mass communications. States mostly lost control over political processes both on their territory and in their neighbourhood. This, in turn, has led to unprecedented activation of separatism – attempts of citizens on a certain territory to separate from their state in order to join the other more prosperous state or create a new one.

All this requires that the State as a political Institute should meet the challenges of the post-industrial era. First of all, it is introduction of an information policy -targeting the society, forming public opinion by means of the latest information technologies. The main directions of this policy are the following: a) recognizing policy actors values by regions; b) recognizing by the State in its Constitution and legislation the right to self-determination of the regions through regional referendum; c) interests of people from different regions belonging to the State are counted through the combination of elements of unity, federalism and confederation, according to changes in the political situation and the choice of citizens at the regional referendum. Such a State can be called a polystate, that is a State whose territorial system responds to the realities of the information society; d) even in the case of territorial losses the State has a chance to keep the impact on «separatist» territory that might become, for example, a new State, having established confederative relationship with it in the form of a personal or real Union, associated State, economic Union, etc.; e) the State is not a passive Viewer, but an active participant of the political process, guiding it to its benefit and for the benefit of citizens.

It is the way that States of the Western world follow. So, they have a chance in our stormy time not only to become victims of separatism, but also draw their destructive

energy in their favour. For example, in the European Union countries, such as Italy, Spain, Portugal, Finland, France, Denmark, since the end of the 20th century the asymmetry in their territorial unit has spread. These States are unitary, but within their boundaries there are regions with broader self-government than others. For example, Bolzano in Italy, Catalunya in Spain, Corsica in France etc. Besides, the unitarity in these countries carries certain signs of federalism. Thus, in Italy, even regions with the usual status, that is, formally, without autonomy, have their own statutes (Constitution), and the head of the region is elected by direct election of the people of the region. Thus, the distinction between unitarity and federalism in these countries is erased and their territorial organization can be described as regional and decentralized.

Summing up it should be noted that the right to self-determination of the regions is becoming increasingly common in the countries of the Western world and has a chance to be enshrined in the constitutional law and the policies of these States. States themselves have a tendency to turn into polystates. So, we observe a formation of a new territorial division of information (postindustrial) society.

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Tetyana Katkova, Darya Verovkina

**TO THE QUESTION OF LEGAL REGULATION OF ARTIFICIAL
TERMINATION OF PREGNANCY**

The problem of abortion is still one of the most resonant, affecting not only medical aspects, but also legal and moral-ethical. Nowadays in Ukraine more than 100 thousand abortions are registered per year. For comparison, ten years ago, 500,000 abortions were financed. In 1990, the number of abortions in Ukraine exceeded one million. There are no trends to a different increase in this indicator. The reasons that push women to such a radical step are different: young or old age of the pregnant woman; financial or family problems; other children in the family; psychological immaturity; pressure of a partner or relatives; pregnancy as a result of sexual abuse, etc. All above factors need a delicate approach and careful study, therefore, the attempt of some deputies of the Verkhovna Rada of Ukraine to correct the demographic situation by prohibiting abortions seems strange and unreasonable.

The purpose of the work is to consider the problem of legal regulation of artificial abortion, taking into account foreign and historical experience, as well as international standards in this area.

Draft Law No. 6239 «Draft Law on Amendments to Certain Legislative Acts of Ukraine on Restrictions on the Activities of Artificial Abortion Termination (Abortion)» dated March 27, 2017, submitted by the People's Deputy D.I. Golubov is absolutely populist and deprives women's right to choose. The draft law proposes amendments and supplements to the Civil Code of Ukraine and the Law of Ukraine «Fundamentals of Ukrainian Health Law» regarding the permission for artificial abortion only in cases and in the circumstances, established by law, in terms not exceeding twenty two weeks.

The MPs' prohibition of abortion limits the right of women to freely and responsibly deal with the number of children and time intervals between their births, have access to information, education and methods that enable them to exercise this right enshrined in the United Nations Convention on the Elimination of All Forms of Discrimination against Women (Part 1, Article 16, ratified by Ukraine in 1981). We consider the initiative proposed by male MPs to shift responsibility for artificial abortion exclusively to women will not solve the issue of maternal mortality, but on the contrary, will lead to even more negative consequences for women's health.

Consequently, abortion is a personal choice of every woman. No one has the right to interfere in this process. We believe that we must not prohibit this process, but engage in educational work, increase the level of contraceptive and general sexual culture, provide the necessary state social guarantees, so that women should not be afraid to give birth.

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Oleksandr Bogdan

PLEONASM AND TAUTOLOGY AS TYPICAL ERRORS IN EIT PARTICIPANTS' ESSAYS IN THE UKRAINIAN LANGUAGE AND LITERATURE

Today all graduates of Secondary school are required to pass External Independent Knowledge Testing in the Ukrainian language and literature, since its results are taken into account as an assessment for the State final certification in this subject.

One of the elements of testing in the Ukrainian language is writing an essay. The fact proves that the most common mistake in this kind of work is the unmotivated use of pleonasm and tautology. Thus, it follows the urgency and purpose of writing this article.

The purpose of the article is to identify the peculiarities of such types of excesses in speech as pleonasm and tautology, the situations of relevance/irrelevance of their use, the definition of the reasons for their appearance in the essays of EIT participants and to find the ways of eliminating these speech excesses during the preparation for testing in classes at school and preparatory courses for applicants.

The relevance of the article is that pleonasm and tautology are the most common lexical errors in the essays of EIT participants in the Ukrainian language and literature, so their elimination should become one of the priority for teachers of the Ukrainian language.

There are several causes for the appearance of pleonasm and tautologies in the texts of essays.

Firstly, it is a low level of Ukrainian literary speech in general and its lexical norms in particular. Secondly, it is the presence of a significant number of errors of this type in texts which students are accustomed to perceive as correct and referent (teachers, speakers, high officials, works of classics of Ukrainian literature). Thirdly, the reason is the speech inattention of the student and the lack of time for careful, thoughtful editing of the created text. Fourthly, it is poor vocabulary of school leavers, which does not allow them to avoid tautology with the help of synonyms, even when he notices it in the text. Fifthly, some expressions, although they are actually pleonasm and tautologies (real reality, private property), have become widely used and are already perceived as normative, but can be considered as a mistake by the examiners.

In our opinion, the following actions can be the ways of eliminating this problem.

In the lessons on the development of speech and language skills pay more attention to this type of mistakes, do not be lazy to correct them in the oral speech of students.

Notice them in your speech, do not be afraid to correct them, accentuating the students' attention to it.

Develop special exercises (full of pleonasm and tautologies), which would allow students to improve language skills of avoiding tautologies and pleonasm.

Create a so named bank of typical errors made by previous tested graduates.

Thus, the study of the problem of the unmotivated usage of tautologies and pleonasm in speech in general and in the essays of EIT participants in the Ukrainian language and

literature in particular allows us to make the following conclusions.

1. Pleonasm and tautology are stylistic figures, and their use is only due to the stylistic features of the text. In the texts of the art style they are desirable, since they can carry a certain ideological and aesthetic load.

2. Tautology is a kind of pleonasm, that is, one of the types of excesses in speech. The difference between these phenomena is that tautology is a repetition not only semantic, but also a sound one.

3. In the works of essays, where a certain coherence of texting is required, tautology and pleonasm are flaws, which the author should avoid.

4. The reasons for such drawback in speech are the low lexical level of the Ukrainian language and the poor vocabulary of EIT participants, a significant number of errors of this type in texts that are perceived as reference ones.

5. This type of lexical errors is the most common in the essays, and significantly affects the final result of testing. Therefore, in the training classes for EIT it is necessary to pay great attention to speech defects, mentioned above, using specially designed exercises to identify and eliminate them.