

## SUMMARY

**Humanitarian journal – 2015 – № 3/4 – P. 5-22.**

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### «GOOD DESIGN» OF NEW UKRAINIAN IDENTITY

Conflicting trends of globality, globalism and globalization are accompanied by simultaneous "expansion" and "constriction" of identity. Among the popular identities today a regional (territorial) one occupies a special place, as it removes the abstractness of global, cosmopolitan identity and the narrowness of specific traditional identities of "blood". Indeed, the current crisis of nation states as a piece of world-systemic crisis leads to a growing political role of large regions. The need for the Ukrainian people in the formation of civil society and legal state is not only connected with the growing role of the regions of Ukraine, but also with external "new" regional orientation. It highlights the problem of choosing between "closed" and "open" regional strategies.

Researchers distinguish the regional identity of European countries ("EU-identity"), by which they understand a sense of new belonging of these countries to politico-geographical area that stretching from the Baltic to the Adriatic and separating the western part of the continent from the eastern part. Scientists describe the EU not as an international regime or a federation of states, but as a system of states, each one is sovereign. EU is based on a series of "intergovernmental operations". Political processes in the EU can be described as supranational. EU gained powers through "voluntary refusal" of certain aspects of national sovereignty and their transfer to the Community. This was possible thanks to a political, cultural and historical relationships which special for the European region.

We call such regionalism historically "new", even more "open", i.e. based on multilateral cooperation, namely political, economic, cultural, social ones. A sufficient level of westernization, scientific and technological development and civil society is required for successful modernization and integration on an equal entrance in the European region. Today the basis of solidarity of many real groups must be certainly deeper, softer and more organic.

Why do people need "new" identity? Because the former (past) traditional identity finds its substantiation in history. This identity, declaring the legitimacy of its forms, clings to the authenticity of its own principles. Traditional cultures are not prone to kosmopolitization and "open regionalization" because their symbolic space is monocentric and totalitarian. Here we enter the sphere of benefit and harm of historical thinking: we need only identify the "Ego" of social subject, attribute it previously known identity as the "Ego" begins to engage in imitation and protection of tradition, the "Ego" agonizes, retreats in history and degrades its creative potential. But the new (open) regionalism meets the challenges of history. "Open regionalization" provides new symbols of identity of such social space.

"Project quality" of a person determines the prospects of "open regionalization". Man-

as-person is a self-designer, self-projector, self-intrigant (eng. designing – projection, intrigue). The identity creates artifact of own life and live of others itself. The essence of art is art image, the essence of design is project. The basis of design is functionalism. The usefulness of thing (identity) is the basis of projecting. "Engineering of the human soul": design culture, design of personal identity, design as the dialectic of use (functionality) and beauty (meaning). "Good design» provides projecting "things" (identities) which clear and practical. Here combining function with form gives a sense of instant recognition that clear without explanation. In recent times the very basis of self-identification of social subjects, their design of identity have changed. "We" are not determined by our traditional community, therefore, sacred past anymore. "We" are determined by common experience of consumption. Inflation of the traditional identity of "blood" is coming.

**Humanitarian journal – 2015 – № 3/4 – P. 23-29.**

*Artemenko Mykita, Artemenko Andrii.*

**ICONOCLASM IN CHRISTIANITY AND ZOROASTRIANISM:  
CREATION OF NEW ONTOLOGY OF IMAGE**

The article is dedicated to the analysis of the processes in early medieval philosophical, religious and aesthetic thought, which reinvented the content of ancient heritage. Early Medieval interpretation of the ancient tradition understood antiquity as a new way of representation of sphere of the Due. The authors compare the contents of the processes of iconoclasm that took place in Sassanian Iran and Byzantium.

Late Hellenism is one of the most interesting periods in the history of philosophy. Antique type of rationality has been criticized by Eastern religious and philosophical schools. It was the discovery of a new way of world comprehension, which appeared in the apologetics and the early patristic thoughts.

Antique philosophy was presented as an error, which had led to despair and ideological chaos. But at the same time, we see the creation of philosophical systems which were constructed as a recombination of ancient philosophy and the new religious teachings. Theological justification of iconoclastic position was undertaken with reference to the canonical tradition. Therefore, the nature of iconoclastic action in Byzantium was the same as in Iran - anthropomorphic images have being destroyed and ideological opponents have being repressed.

It should be noted that the facts of Iranian iconoclasm have been studied less than the iconoclasm in the Byzantine Empire. In the same time, the authors suggested that the Zoroastrian Model of purifying the cult became the prototype of Byzantine iconoclastic.

The authors concluded that the iconoclastic movement both in Byzantium and Iran was an attempt of rethinking the antique religious art tradition. It was undertaken the renovation of representative means of religious art. As a result, two systems visualizing ontology of religious object appeared.

Despite the fact that the methodology and system of argumentation of Christian and Zoroastrian iconoclasts were similar - both of them used the philosophies Platonism and Neo-Platonism, - the results of Iranian and Byzantine iconoclasm were opposed. While the Zoroastrians embraced iconoclasm as liberation from alien cultural influence, in Eastern Christianity there were rethinking of tradition and creation of new ontology of religious painting.

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**Humanitarian journal – 2015 – № 3/4 – P. 30-36.**

*Ivanova K. A., Balabay Ya. V.*

### **ANALYSIS OF CULTURE AS AN UNBALANCED SYSTEM**

Actuality of interpretation of culture as an unbalanced system is connected with the important role of unbalanced systems and processes in modern science. Rene Thom, Herman Haken, Vladimir Arnold, Ilya Prigozhyn, Isabelle Stengers paid a special attention to a phenomenon of unbalanced systems in the field of natural science. The aim of the article is to investigate a culture as an unbalanced system able to turn into chaos and experience some radical transformations, as well as a possibility of using of unbalanced systems study in humanitarian issues. It is of great importance to find out if it can be applied the concept of unbalanced systems and conceptual provisions of synergy to analysis of cultural phenomena. An introduction of understanding of the mechanisms and factors of unbalance in culture in connection with the problem of cultural change is also among the aims of the article.

A system in a strongly unbalanced state is characterized by volatility for its own initial settings. While passing of instability points in various environments the transition to the state of complexity appears. A new structure appears with a chaos. Self-organization at a micro-level leads to complications of spatiotemporal patterns at a macro-level. A concept of bifurcation is of great importance in a sense of unbalanced state or variable parameter the system gets a threshold of stability on which it opens for several possible ways of change. It must be emphasized that synergetics isn't connected with a dynamic balance. There is no idea of progress in synergetics. No attractor is not "higher" or "lower". Bifurcation is associated with a notion of disaster, "the crest of a wave of disruption". Synergetics doesn't involve the transformation of quantity into quality in an explicit form. A fractal feature is one of the key "images" of synergetics which expresses an ability of a structure to reproduce itself in any scale. Society can be analyzed as a system which has balanced and unbalanced states. The development of some societies can be interpreted in terms of entropy production (resource depletion, reducing soil fertility). All the modern typology of cultures is associated with energy indexes (the theory of economic systems, the "challenge-response" system and the concept of "post-industrial society"). An individual endowed with desire and will is a factor of fluctuations in a culture. The socio-cultural system can take an unbalanced state in which some fluctuations get a critical character, making the further development of the whole system unpredictable (for example, a role of a "great person" in history and culture). The concept of unbalance in synergetics is associated with the concept of entropy as a quest of system to the energy balance and energy dissipation outside. Reaching its final maximum entropy can isolate matter forming system, limiting the possibility of change. In this case, the system becomes balanced. At maximum entropy production is virtually the same as the content of the natural sciences – the more energy consuming society is closer to a state of balance. The less energy consuming society is more unstable in its status. In this sense society has no difference of any other physical system. In

a case of complex analysis of culture the complexity of natural science investigation is complemented by the complexity of human behavior “endowed with intellect and will”. An individual as a rational being always tried to oust the chaos on a periphery of his life, putting an outside world under his control. However this desire to order generated not only a myth and a religion, but a science too, which can be a start of a chaos leading to unexpected and unpredictable new order. Unbalance of culture is a fundamental factor of a power imbalance between a production of energy at the level of cultural substrate (business culture and mental structures serving it) and an output of a power to a periphery. Accidental cultural level (individual and group values, art) can be seen as a mechanism for removing of excess of energy that supports the cultural individualism and destructs collective mental attitudes.

The further analysis of culture as an unbalanced system will identify the areas of possible factors and cultural changes depending on order parameters which set by physical conditions of human existence. It lets to take into account the fact that people endowed with consciousness and will act in culture, but it helps to avoid tendentiousness of psychologism in interpretations.

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Humanitarian journal – 2015 – № 3/4 – P. 37-42.

*Zharkykh V.*

### FACTORS THAT INFLUENCE THE QUALITY OF PERSONALITY'S SOCIALISATION

The present-day Ukrainian society exists in an acute stage of adapting old worldviews to new realities. The former traditional norms and standards of socialisation have to a great degree lost their significance. They no longer satisfy the urgent requirements of the quickly changing Ukraine. In the many tendencies of social development the rules of forming new social relations are only in the making.

The urgency of former metaphors values has faded because the focus of interests, possibilities and preferences has shifted. There is now a different and varied range of applying human energy and intellectual potential. The multiplicity of choice in the absence of dependable social standards of socialisation has proved to be confusing for most Ukrainians. The state of confusion becomes the more intense with the widening choice of concrete spheres of applying human potential.

In the structure of social relations there appears a demand for abilities and skills, many of which have not existed before. The paradox of the situation is that old skills and norms of behavior must be transformed in accordance with the new requirements, but the ideas of creating new forms of culture, ethics, vision and values is still based on former ideas and assumptions.

Former rules of socialisation do not work as they did any more. The new reality emerges in the interplay of many changed connections and interrelations of unexpected factors. Reorganisation of the social context calls for changes in selfappreciation and attitudes to others. Under these conditions the success of positive socialisation depends on the man's activity in constructive interrelation with others.

The quality of socialisation, no doubt, rests with man's individual wish and talent. It depends on the degree of his freedom of choice and his responsibility for it. Being a complex of potentialities, he determines the contours of his socialisation not entirely by himself. He has to test himself among other people to seek their approval or disapproval. His needs, intentions and motivation are as a rule formed in the process of his personal relationships, which strengthen his certainty or, on the contrary, show him where he is mistaken. The quality of socialisation is interconnected with skills of talking and listening to people. This is the usual way of creating a positive climate for adequate socialisation. In this context the importance of his communicability comes to the fore. In this process human individual intellectual and spiritual potentials are realised in accordance with material and technological achievements of society. This seems to be the optimal method of creating a positive climate for adequate socialisation and reaching harmony between probable and feasible aims on the way to successful socialisation. Developing people's communicative abilities acquires a nationwide significance.

**Humanitarian journal – 2015 – № 3/4 – P. 43-49.**

*Lysenkova V.V.*

**SYNTHESIS OF FEATURES OF PHILOSOPHICAL AND  
SCIENTIFIC WAYS OF LIFE**

The article considers features of philosophical and scientific ways of life. Their main characteristics and possibility of manifestation are discussed.

This study is part of the study of the complex problem of the philosophical way of life.

Comparative analysis of the philosophical and scientific ways of life carried out in a previous article, requires generalization. It will help not only to identify their similarities and differences, but also to show the possibility of optimizing each of them.

A trend of interpenetration of philosophical and scientific components into many spheres of public life is important. When uniting, they create new forms of cognition (such as the Internet). In this case, there are opportunities to resist the information overload, building skills of scientific selection and classification of relevant knowledge.

Therefore, the scientific and philosophical vision of the world without losing its uniqueness, enhances the epistemological parameters of the modern era in tandem.

Thus, the purpose of the article is to summarize the results of the comparative analysis of philosophical and scientific ways of life, identify systemically impotent elements of their functioning.

It should be borne in mind that, historically, the scientific way of life was based on the experience of living philosophical thinkers having gained in civilized countries for centuries. This should include: adherence to truth, devotion to research and experimental search, indifference to the problems of mankind, altruism, erudition, meticulous self-improvement, persistent desire not to change their ideological principles, self-structuring of their lives.

It is known that the attitude is communication and isolation. If in the scientists' lifestyle there is increasingly present a connection – communication, the philosophers have isolation. The latter because of abstract thinking, originality of the subject of analysis, are preferably immersed in a individual epistemological world of their own.

For a philosopher, it is largely difficult to evaluate the results of their reflexing, importance of the discoveries due to the specificity of philosophy as a system of knowledge. It verifies its truths through hundreds and thousand of years (Leucippus, Democritus, Rutherford). In science experiments, laboratory work, the introduction of the discoveries into practice, working out modes of operation is much faster.

A thought through organized lifestyle does take not the last place in securing all of these tasks.

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Humanitarian journal – 2015 – № 3/4 – P. 50-54.

*Bredun Ivan Valerievich*

**RELIGIOUS PHILOSOPHY OF GEORGE BERKELEY:  
MODERN LOOK**

In this scientific article the peculiarities of philosophy of famous English thinker George Berkeley are analyzed. George Berkeley's philosophic thoughts were described in his work under the name "Alsitron or a Small Philosopher". He aimed to create a true apology that is a true defense of the Christian religion. Especially in "Alsitron" Berkeley criticized the thoughts of A. Shaftesbury and B. Mandeville, English philosophers, famous in those times. The subject of research of this scientific article is George Berkeley's religious philosophy. The actuality of this research is the fact that the existing stereotypes of the world's philosophical thought as a rule interpret the religious philosophy of New Time. During the last centuries the attitude to George Berkeley himself as well as to all the philosophers he criticized has changed greatly.

George Berkeley criticism of deism is actual for modern philosophical thoughts as the problem of interrelation of morality and religion still exists in modern time.

The tasks of research are to consider the philosophical positions of the so-called "free-thinking people" as the representation of New Time, analyse the peculiarities of criticism of deism in George Berkeley's philosophy.

The religious-philosophical views of one of the most well-known English-Irish philosophers of the 17-18 th centuries George Berkeley were expressed by him in one of the most known philosophical works, first of all in his philosophical work "Alsitron, or minor philosopher" (pp. 443-464)

In this work Berkeley put the task to create an effective apology, is the real defence of Christian religion of that time against the criticism, which appeared among the thinkers of Western Europe of the 17-18 centuries who not used to be called "free-thinking people", of the thinking philosophers.

In his work "Alsitron" George Berkeley clearly showed that people who have education and that is why can think independently, but at the same time are far from evident sophistry perceive religious-philosophical teaching of those people who were used to be called deists, or "free thinkers".

Especially in "Alsitron" Berkeley criticized the views of famous,

It is clear that the way George Berkeley criticized Antony Shaftesbury and Bernard Mandeville as well as all other deists, could not be approved by the representatives of deism.

Besides it is necessary to admit that all the criticism of deism of that time by George Berkeley was not supported by the society.

But the society of that time made its choice in favour of deism which was mostly corresponding to public sentiments from all trends of philosophy of that time.

It's important to pay attention to the fact that nowadays the attitude to all such religious-philosophical questions, which were this or another way touched in George

Berkley's philosophical works can be considered quite different, than the time when the discussion between Berkley on the one hand and the deists on the other one arose (can info being).

Speaking about that controversy, it should be taken in consideration, that during the last several centuries the attitude to both George Berkley and other philosophers who had considerably changed.

The main reason of such change of the society to Berkley as well as the deists of his time whom he had criticized in his works is the fact that the society itself had changed.

The considerable change in the society as compared with 17-18th centuries one couldn't help having influenced the change of attitude to religion-philosophical doctrine of the past.

It is quite understandable that the society at the beginning of the 21<sup>st</sup> century differs greatly from the society of the 17-18th centuries it is quite obvious that the attitude to those problems is quite different.

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Humanitarian journal – 2015 – № 3/4 – P. 55-59.

*Markozova E.A.*

**CASE FORMATION FRAME**  
**"THE SUCCESSFUL PERSON": A RETROSPECTIVE KNOWLEDGE**

The article is an analysis of the factors that influenced the success of the individual frame in the early stages of the Ukrainian nation.

The author concludes that in the period of the territory of a future Ukrainian state traditional society, the formation of the human frame success occurred gradually and situational influenced by many, often opposing factors.

In terms of community relations, based on mutual direct control over the behavior of each person limited egalitarian distribution of wealth, the important role played by the values of teamwork and mutual support. Therefore collective success was much more significant for the success of the individual. The latter simply dissolved in the first, as family, the family were the foundation of human life. With regard to social success, it is in the minds of Ukrainian at the time was seen as fate determined by higher powers, and directs human life by means of case. The higher strength will be on the side of the person, if it follows the tradition and thus preserves the stability and repeatability of all social relations. Such everyday practices contributed to the preservation of the unique Ukrainian identity and culture, but limited the potential of each member of the community, their activity, independence and desire to achieve personal success. The community, shared norms and values dominate this period in the mind, because this dominance is a condition for the survival of both the individual and the community as a whole. But at the same time, in the early stages of the Ukrainian nation, its mentality and values observed a contradiction. On the one hand, the Ukrainian community living, for to survive alone was almost impossible, but on the other – they always sought solitude and did not want to live large families. That there dyhotomichnist core values of culture, manifested in the simultaneous orientation as the values of collectivism and individualism.

During the Ukrainian Cossacks in the minds of even greater importance patriotism, religion, courage, nobility, generosity, diligence and cleanliness. There is a growing understanding of the values of liberty and independence. These features were fixed at the genetic level, influenced the whole Ukrainian nation, its values and mentality. The point is that a significant impact on the mentality of the Ukrainian people has centuries-old lack of their own state, and the location of Ukrainian land between East and West, between different public-political and cultural poles. Therefore Ukrainian characteristic is a combination of elements in their outlook as Western (rationalism and individualism) and eastern (passivity, contemplation, focus on spiritual values) mentality. Ultimately, this led to the formation of a unique bipolar model of successful human frame, in which the combined passive and contemplative pragmatic and individualistic types attitude. In the political sphere is manifested on the one hand, rebelliousness, struggle for national identity and state

sovereignty of Ukraine, on the other – in egocentrism, indifference as to their own fate and the fate of the state.

The long absence of the Ukrainian people's own state also affected the exaggeration of external, objective factors in human life, in laying blame on them for their troubles and failures. It is from these roots grow these mental characteristics of our people as reconciliation with negative socio-economic and political events, patience, lack of ambition in achieving individual success and even more – the desire to get rid of personal responsibility. Considering all these influences, it can be argued that the mentality of the people who long had their own state in captivity and was severely deformed and the core culture – "blurred". At the deeper level of the psyche continue to operate the previous frames mental traits and social interaction, but they are beginning to stratify frames new social practices. In further developing Ukrainian conservatism, which is complemented by an inferiority complex. People with this value system does not seek individual success, as unable to form meaningful targets and confident enough to reach them.

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*Kopylov V.A., Kolotova L.V., Lobanova L.A.*

**THE ISSUE OF TRANSFORMATION OF SOCIALIZATION  
AGENTS SYSTEM AS A FACTOR OF LIFE STRATEGIES  
ON THE EXAMPLE OF SELECTING HIGHER  
EDUCATIONAL INSTITUTION.**

Changes in society are inevitably entailing the transformation of all social institutions and processes. That's why sociological studies of socialization processes in transformed society have taken place in a number of classic and at the same time permanently actual survey. Indeed, determining the influence leaders of a generation, it is possible, for example, to optimize or correct the policy of social management at various levels.

It seems that quite correctly be considered agents of socialization as a source of information about the university. Indeed: the family, the school and the teachers, classmates and friends, the Internet and other media are generally recognized as the primary agents of socialization, with varying degrees of influence and specific functions. It should be noted that the analysis of the dynamics of rating of the socialization agents' impact has not only theoretical but also practical importance. The emergence of new actors in the social space, decreasing or increasing of their impact can give general information about social transformations, but also help, for example, to adjust the admissions process in the university. As an empirical basis we used the results of a study conducted in October 2015 by the Laboratory of Social Research of the National Aerospace University named after N E Zhukovsky «Kharkiv Aviation University" on "Motivation of the choice of higher education institution by KhAI first-year students."

Thus, according to the results of the study definite conclusions on the results of the admissions process of 2015 can be made. We can also analyze the influence of primary socialization agents in decision making about university selecting. The family was in the first place among the recognized leaders of influence (mainly - the parents, by the authority, a high degree of involvement in the life of the graduate, and because the economic levers of influence), then - friends (including schoolmates) and acquaintances. It should be noted that school teachers almost have not been involved in the process of university selection. In fact their role as agents of socialization was already completed. Also applicants recognized as not a very successful the job of the university representatives at school, while students and graduates of KhAI (due to age, mental proximity to the graduates) were perceived positively.

The list of specialties and high university ranking (both domestic and international) are the leaders among the factors that influenced the decision on the choice of the KhAI in 2015. When choosing a high school as an agent of socialization, applicants are

considered key indicators and take into account the competitive advantages of the university, that in the future will facilitate building a professional and life strategies.

It is important to note that among the channels of information on KhAI, a special place was occupied by the traditional Open days, along with the views of the reference groups, and relatively innovative Internet and university rankings.

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*Bogomolets O.V.*

### «GOD FLY» IN RITES AND OURLOOK OF UKRAINIANS

This article reveals ideological foundations of the ruling in traditional Ukrainian society cult of bees and beekeepers. It underscores that the “honey boom” observed today is accompanied with significant deficit of creative scientific explorations dedicated to investigation of place, role and world-view meaning of beekeeping and its products in peoples’ life. Nearly the only exception in this context are ethnographic works of Ukrainian researcher U. Movna, who offered the most complete generalization of scattered ethnographic data tied with both the beekeeping itself and the peculiarities of exploiting its’ products in life and the rites of Ukrainian people. Separate aspects of this problem was examined earlier, yet there is quite a few articles that reveal the originality of ritual practice of Ukrainian people and the using of bee products in it we can find in “The Kyiv antiquity” and in works of the leading Ukrainian ethnographers of the 19<sup>th</sup> century. Among them are: explorations of M. Dragomanov, T. Biletsky, B. Grinchenko, M. Sumtsov, O. Malynka et al. In ethnographic works of the beginning 20<sup>th</sup> century (I. Voloshynsky, V. Kravchenko, D. Zelenin, I. Kovalyov, A. Onyshchuk, A. Musyanovych, A. Chushyla et el.). They analyzed the originality of Ukrainian rites; by-turn the culture of Ukrainian beekeeping is the supplementary theme, which is less important and qualifying.

Deficit of complex ethnographic research of Ukrainian beekeeping and peculiarities of using its’ products in Ukrainian people life is accompanied by full absence of works devoted to study of world-view foundation of dominating in Ukrainian peoples’ life cult of bees and beekeeping products – wax and honey, what became the aim of our research.

As shown, honey and wax was widely used in many Ukrainian rites. Besides that, while current beekeeping aims first of all at production of honey, in traditional society, honey and wax considered as equivalent products. If we will examine its meaning in the light of Ukrainian people life, it’s become significant the priority of wax over honey. In our opinion this peculiarity resulted from the originality of its functional meaning: wax was widely used in different areas of life and housekeeping – as medicines, sealant, and an element of rite performance etc. As for the honey, it is reasonable to assume that it’s consuming was limited – honey was used mostly as medicine, and as one of the elements of spacious rite practice. In particular, it was used in wedding, where it symbolized the formation (tightening) of new family and obtaining by new married couple a new social roles and was one of the elements of the wedding magic aimed to ensure happy and prolific (prosperous) life for new family. The use of honey in funeral rites closely connected with the conviction that honey is a sole food (celestial food), and therefore can be sacrificed to dead. In addition, honey was used in funereal ceremonies and to prevent death.

It is emphasized that the widespread use of bee products in ritual practice of the Ukrainian people is due to ancient pagan beliefs in the divine nature of bees. This trend was due to the fact that since ancient times of Ukrainian paganism, bees viewed as "God's flies"

(insects), who built their shelter in the hollow of a large tree (Tree of Life), in the minds of the people stood original liaison of three worlds - Prava, Java and Nava. Over time, the idea arose that the bees - a "servants of God", which on the one hand, implementing the plan of God in the world of Java, and the other - provide eternal life for the family. With the advent of Christianity, the pagan idea evolved - bees start to be seen as blood or tears of Christ - but do not lose their original meaning - they continue to remain "God insects", run by Sts. Zosima and Savvaty. Their cult replaced the ancient pagan god Lado (one of the incarnation of Rod), which ensures the harmony and eternal whirlpool of life according to which lived beekeepers.

Along with the specified revealed that all bee products are aimed at implementing the concept of eternity (life, memory) or longevity. The latter realized in a utilitarian purpose of bee products - using wax as a sealant, the use of wax in iconography and more. Particular significance in this regard has played a wax candle, which performed the sacrificial fire, which provides harmony and eternal whirlpool of life.

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*A. N. Bogdan, Y. V. Dmytrenko*

### **COPYWRITING AS A PROBLEM OF AUTHOR'S SELF-IDENTITY**

Culturological category of authorship is one of the toughest for research in all areas of human activity. Modern researchers constantly return to the issue of authorship in a variety of its aspects.

Our focus in that respect is draw to copywriting – a relatively new phenomenon in the post-industrial culture. On the post-Soviet media market copywriting works in a very peculiar way, showing a number of contradictions.

The purpose of this article is the analysis of author's identity in commercial texts within a philosophical problem of finding ways of self-expression in art. We are particularly interested in the question of how you can consider yourself an author (in a traditional meaning) and to present yourself as such creating a text "made to order."

In general, among the sites of copywriters there are two categories: personal and corporative. Exactly "particular" and "collectivity" determine the specificity of the author's identity – personal or group.

The Services of Copywriting is defined as a kind of professional activity aimed at writing advertising and presentational texts which should promote a company, a person, a product or a service. Copywriters need to create such texts which may encourage certain actions and decisions to ensure effective marketing communications. We refer copywriting to marginal activities between journalism and advertising marketing.

The presence of "I" in copywriting is performed on personal websites both in direct messages and indirectly through the subtext. Hence there is emphasized high self-esteem, accentuated desire for a non-standard, "interesting" wording, work under a pseudonym. All this is motivated by a desire to be original in order to be competitive, "successful", "popular." Thus, creativity is uniquely subjected to the laws of commerce.

The paradox is that copywriters consider themselves as endlessly creative personalities, but at the same time they still have to obey the demands of a customer. Copywriter is a co-author of the text and an author of ideas.

So how can we define creativity in copywriting? What is its nature? The text as an artifact and its author we identify according to the form and the content but mostly – according to the author's style. Copywriter can claim a unique shape or a unique scheme of compiling standard components of the text but not the content.

Except consistent use of language formula there is noticeable limitation of the formal text field: commercial texts are mainly stereotyped. Thus, in copywriting it is appropriate to speak more about the compilation, than not about the work itself.

The phenomenon of patterns production is connected primarily, we believe, with mass stereotyped thinking. As a result, the whole communicative chain is transformed "author – mediator – recipient – customer buyer." In copywriting the author of the text is obviously

not the author of the idea or the author of intention to convey a certain meaning to the recipient. This function is performed by the customer and in some way he, becomes a co-author. Inevitably the category of the recipient is greatly refracted. It should be noted that there are at least two kinds of "readers." It can be an accidental reader, who got across the text. In another case, the recipient may be an interested person (that happens more often in virtual commerce) – the customer or the buyer, who deliberately finds and reads the text and reacts in a certain way. It is important that understanding of the text is linear; there are no categories of interpretation as a search for the hidden meaning in the text.

To summarize our study, we can draw the following conclusion. Copywriting is first and foremost an information service, and at the same time, a special type of verbal communication.

Commercialization of creativity, which is inevitably present in copywriting and depriving the author of "selling text" selection in the ontological sense, generates a certain paradoxical identification of the authors themselves. Hence it is necessary to define categories of author, authorship, creativity, creativity and originality in the context of marketing verbal communication in a slightly different way.

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*Sadikov G.N.*

**AVIATION AKMEOLOGY - THE PROSPECT OF DEVELOPMENT  
OF AVIATION PSYCHOLOGY.**

The article deals with the contents of aviation akmeology, as a promising direction in the development of aviation psychology.

Keywords: aviation psychology, human factors, aviation akmeology.

Formation of aviation psychology as scientific discipline falls on the twentieth years of last century and its development is connected with aviation medicine and psychology of work. At this stage of formation of aviation psychology became obvious, at equal physical development of applicants for an aviation profession the psychological contents, specific typological features of the personality necessary for successful mastering a profession can be absolutely various. Scientific and technical progress makes condition for increasing a safety of operation of aviation engines, maintenance of aircraft, resources for receive the information and transfer the information in aviation, growth and development of all aviation park. Reserve opportunities of the person are limited, in some cases at modern Homo sapiens unlike of predecessor which existence depended on hunting and collecting, appears a reduction of reserved opportunities of touch system from influence of the benefits of a civilization as we not "get the daily bread by the sweat of the brow is marked out". It can be is one of the reasons of high level of percentage of the accidents and accidents falling on a human factor in aircraft (80% and more). In these conditions be necessary new methodological approach for the solution of this problem the aviation akmeology can that direction which will allow to change the existing percentage ratio between constantly accruing and improving hardware and the human factor remaining at the former level in aircraft.

Akmeology – (from Greek akme – top) – complex science about the person who is in the period of its maturity, i.e. the most productive period of life in narrower sense the section of psychology of development studying possibility of achievement of the highest step (acme) of individual development.

Subject of studying of akmeology is not only conditions of achievement of efficiency of professional activity by the adult of high level, but also the stages of its activity showing as far as it took place as the individual, the personality, the citizen, the family man, etc. Enters problems of akmeology to define, under what conditions of people will be able to reach the maximum development of physical, spiritual and intellectual capacities. Theoretical justification of akmeology is developed, authors of this theoretical development consider akmeology through a prism of the theory of social synergetics. As a result of integration of knowledge, on a joint of these scientific directions it was created new field of knowledge — synergetic akmeology as science about regularities "... achievements of the maximum perfection by any social system (in particular, the individual person) by means of self-organization".

Now professional akmeology was created: social, military, pedagogical, medical, school. Aviation akmeology differs from all listed terrestrial akmeology since professional activity in aircraft is carried out in three-dimensional space and at considerable height with the changing acceleration. The most expressed distinction between terrestrial professions and aviation activity is shown when comparing professional attention.

In aircraft there was the professional terminology characterizing attention, synonyms of the distributed and concentrated attention in aviation activity are wandering and fixing attention.

Providing the correct organization of attention of the pilot assumes at its ability to expect events, to develop rational schemes of distribution and switching of attention, to estimate a situation all sense organs, formation and improvement of flight skills, assimilation of the correct adaptive movements of a body, head, an eye at perception of concrete object. All listed above shows considerable difference of professional activity of pilots from terrestrial professions and use of theoretical provisions of synergetic akmeology and results of research of aviation akmeology will be aimed at safety of operation of aviation park and decrease in percentage of the accidents and accidents falling on a human factor in aircraft.

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*Prilutskaya Alla*

**DEATH SYMBOL OF THE ERA:  
THE MONUMENTAL ART  
IN THE CONTEXT OF THE AXIOLOGICAL  
TRANSFORMATION OF SOCIETY.**

From the standpoint of historical and genetic approach. the phenomenon of destruction of monumental art in different historical era as a kind of axiological conversion social and cultural space

It is indicated that in the current conditions of transformation of the entire system of values forms of consciousness, active processes of globalization Ukraine was in the midst of civilizational shift. The ongoing reassessment of vsharply passes on the fate of people. Defining themselves in a new environment, new national, geopolitical, ideological, moral coordinates axiological -led processes of conversion of the whole sphere of social consciousness and art culture in particular. Especially resonance is manifested in literature and monumental art.

Changing attitudes to the monuments of a bygone era, the devaluation of the communist ideals - a reflection of the search for moral and aesthetic symbolizations in the space of modern Ukrainian culture, find their own identity. Consideration of these processes requires the representatives of socio-humanitarian knowledge of a serious, coherent, correct analysis.

In the context of the tasks of research interest is the article by A. Hildebrand, Lotman Yu, Charles S. Peirce, G. Le Bon, X. Ortega G'asset, Spengler, who became his theoretical and methodological basis.

Purpose of the article - the consideration of the phenomenon of destruction of monumental art as a special kind of axiological conversion cultural space from the standpoint of historical and genetic approach.

The examples of the destruction of an iconic era for his monumental works of art, specific axiological conversions of public life, forms the resonant practices - level indicators of human conflicts in different historical circumstances (from Ancient Egypt and Ancient Rome to modern Ukrainian realities).

The study concluded that, firstly, the practice of targeted, managed by the state of destruction of works of monumental art is indispensable attribute of the most difficult moments of civilizational changes throughout the history of mankind. Second, the destruction of the monumental works of art reflect the devaluation of moral and cultural values, the symbol of which they were previously.

Third, intensification of destructive processes in the area of artistic culture of a society is determined by the competition of socio-historical, socio-political, social and

personal priorities of the previous and upcoming cultural epochs. Fourth, the intensification of the processes axiom-conversion requires the utmost concentration of the moral forces of society, a willingness to confront the inertia of a bygone era that activates the degree of human conflict in the process of destruction of its artistic character.

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*Lets K.V.*

**THE EXISTENTIAL CHALLENGE OF THE  
«THIRD WAVE»**

In this article, the existential human problems in a new kind of society which A. Toffler denotes as the society of « Third wave», are accounted.

One of the main existential problem is the deformation risk of freedom given in the « Third wave» everyday life with the help of human will delegation to the technologies. This undermines the universality of the human nature. But the greater problem is that the daily life of the «Third wave» itself, is soaked in the attraction to the death. As an outer death in a consequence of the universal disaster, so and the anthropologic doom- death of the human universal free being.

The definitions of the «shallow death» and «mighty death» reside for existentialism, and is clearly reflected in the existential poetry of R.M. Rilke. Shallow death is a fact of today`s everyday life. Immature awareness of the death mystery («great death») leaves no chance for the last existential breakthrough long before. Readiness without complaint, non-reflexive, willingly to accept the lack of this shallow death options leads a human being to the existential anthropological disaster.

The disturbing premise of this possibility is already today`s legislative resolution ( in some countries) and the philosophic justification for euthanasia. Exactly the fact of euthanasia acceptance is the most important existential threat to human strain.

The society, in which euthanasia becomes a norm, is described by the social fantasy authors. For example, in the novels of I. Efremov «An hour of the ox», J. Voznesenskaya « Cassandra`s path or a travel with pasta», «Lanselot`s pilgrimage». A common feature for them here -is the social myths development for masses and they prove the state duty to die. And on the whole, people do not protest against euthanasia. Thus, the multi-faceted risk of the capitulation before the death is an existential challenge of the «Third wave».

This challenging is taken today by the philosophers who want to « safe» man and mankind (however the strict scientific method is powerless here, the existential problems are solved with the help of an ideology which in its limits is the religious one). However, the existential philosophy cautions that even in the worldof spirit and culture, a person is able to lose himself if takes this area as something definitive. Therefore, in the attempts to create some salvation conceptions, there is a huge risk for too human creation – supportive religion.

Even greater risk is for those who are working upon the concept of «existential security», in the branch of which the creative ideas of syncretic (and therefore inevitably-rational and comfortable) religion,are sounded. Even language intuition resists such statement as the existential problems can not be solved with the help of the rational methods, and security is-too rational category that does not stand up the fight against the existential death datum, before which a person is exposed.

Moreover, there is a great chance while trying to create the concept of existential security. Language intuition says, the security is too rational category and can not be an attribute of the genuine existential being.

You have to pay your attention to the necessity of safety intention creation that became realized in the frame of the European in its origins – Christian culture. That is why, the most possible thing for a person to do- is to translate into the language in the terms of today`s world... the Christian volume.

It should be noted that the risk of comfortable religion creation in a frame of daily life is projected as a mahdi-illusion, «that we may somehow be saved by changing a human being on the top» ( the speech of A.Toffler about a political leader). (It is impossible not to notice how amazingly A.Toffler points out the projections of the existential problems and how immediately profanes their existential meaning).

However, if the comfortable religion supposes a spiritual leader, then the maximum of the comfortable «salvation» intends the fusion of political and spiritual leadership in the face of one person. Who, alas, according to the Christian volume, will be an Antichrist.

So, in the situation of the «Third wave», in everyday life, that profanes the final existential givens, soaked by the attraction to the death, the main existential challenging for a human being is the readiness to admit it – the death- and, more usually its lack of options? High probability of the voluntary death acceptance is the main threat to the existence. But where from and who throws the challenge of human existence? Only God can invoke the human immortality.