
SUMMARY

Humanitarian journal – 2016 – № 2 – P. 5-13.

Braterska-Dron' Marina

IMMORTALITY PROBLEM IN THE PHILOSOPHY OF SCHOLAR-COSMISTS

Immortality problem, i.e. death overcoming, has always been one of the cornerstones for humanity, including the cosmism philosophy. One of the cornerstones of the concept was laid by the Russian philosopher Nikolai Fedorov (1829-1903).

The next step in the immortality problem study was made by Konstantin Tsiolkovsky (1857-1935). The starting point for the Tsiolkovsky's theory was the idea that after death there is nothing else than the decomposition of the body into chemical elements. But the phenomenon of immortality lies in the very immortal nature of the matter that's why life has no specific boundaries and can be extended for many years. Thus, according to Tsiolkovsky, after the death of every living being and decomposition of matter, the atoms disperse in space, and some time later are reproduced in new combinations, thus continuing the infinite existence of the matter. K. Tsiolkovsky creates his own original theory in which the soul immortality gives way to immortal matter, capable of feeling.

The Ukrainian scientist-cosmist Volodymyr Vernadskyi (1863-1945) turned his attention to the immortality problem. According to Vernadskyi, the man must take his personal place in life and due to certain talents and abilities promote to the development of the planet as much as possible, expanding life potential of the Earth's noosphere. Since the noosphere is an immortal substance, a person being engaged in its creation, gets collective and personal immortality. If a person cannot get physical immortality, he/she must realize his/ her mental substance immortality created by thoughts and feelings.

In the seventies of the XX century the Belarusian scientist-cosmist Alexei Manyeyev (1921), hypothesized the existence of biopsifield (biofield) – a materialistically interpreted "soul." In fact, biopsifield is a potentially eternal, immortal concept that guarantees practical immortality, and is a prerequisite for the individual immortality. Herewith the latter is treated as a philosophic and moral problem of maintaining personal and information biosystem matrix.

The Belarusian scientist, biologist, cosmist Vasiliy Kupryevich (1897-1969) was also an ardent supporter of finding ways to increase longevity, personal immortality. He actively pursued the idea that death is not a natural phenomenon, but was mainly a historical phenomenon. V. Kupryevich became one of the first scientists, who in 1960s raised questions about the moral aspect of the problem of human longevity increase.

Unlike his predecessors and contemporaries, who were engaged in the problem of

life and death, cosmists offered their new vision. Longevity increase, overcoming its limitations is presented as objectively necessary process that creates conditions for the strategic goal implementation to transform the home planet, going beyond it and development of other cosmic worlds. It is for the first time when immortality makes sense of teamwork where salvation of each person is a matter of all people, not just a personal problem of soul salvation. Mankind has got space prospect of its being, feeling an integral and creative active share of the general idea of the Universe.

Humanitarian journal – 2016 – № 2 – P. 14-20.*Bataeva Katheryna***SOCIAL DIGITAL HERMENEUTICS OF CYBER-TEXTS**

The paper presents analysis of main principles of explanation and understanding used in social digital hermeneutics that studies peculiarities of cyber-texts. Social digital hermeneutics is hermeneutics that specifies conditions for understanding social actions manifested in texts on-line. Since there are different modes of work in cyberspace divided into on-line and off-line modes each of which has its own characteristics, then we can talk about different kinds of hermeneutics studying conditions of understanding texts created on-line or off-line. In our study, we focus on hermeneutics that studies electronic texts on-line.

Social digital hermeneutics cannot take into consideration the temporal distance because it does not exist with respect to cyber-texts: «after a while» cyber-text ceases to exist giving place to other cyber-texts. Thus, new conditions for understanding appear in the social digital hermeneutics. Since the electronic texts do not exist as a «ready intellectual product», they can be understood only in the case of being their co-author.

In social hermeneutics on-line, the method of congenial intuition (proposed by F. Schleiermacher and W. Dilthey) cannot be used since there is no personalized Author in cyberspace, there are no real personality into internal world of which one could «get used into». As a result of simulation of cyber-communication whose members act using nicknames that experiment with their sexual, social, age, and image identity, it becomes essentially impossible to access the true identity hidden behind virtual masks and to intuitively understand its internal-psychological state.

Interpretive practices that can be used in the social hermeneutics on-line can be divided into two groups: 1) those implementing the strategy of explanation and 2) those implementing the strategy of understanding.

In the process of explaining the action-in-text, an interpreter can, first, conduct linguistic analysis of cyber-text using syntactic, semantic, and pragmatic approaches. Secondly, one can carry out discourse analysis of cyber-actor messages. Through discourse analysis, the interpreter can try to figure out how cyber-actors perform their discursive practices, what is the nature of their discursive activity, what influences it and, conversely, what impact it may have on other communicators. Discourse analysis is closely linked to a third explanatory model of cyber-text analysis – an analysis of social practices realized in cyberspace that can be studied by means, for example, ethnomethodological approach. One of the main tasks of ethnomethodology on-line is execution of decoding activities aimed at the detection of social and cultural codes/rules/norms governing behavior of cyber-actors.

The interpretive practices of social hermeneutics on-line which can be used at the level of cyber-text understanding are described. According to P. Ricoeur, in a situation of understanding the sense intentions of a particular text, you can use three interpretive methods: psychoanalytic (studying «archeology of subject»); phenomenological (exploring «teleology of the subject») and eschatological (exploring trans-historical, religious subject

existence). These methods of interpretation can be used in social hermeneutics on-line with certain limitations. The psychoanalytic interpretation of actions-in-text of cyber-actors can give only indirect imagination about their underlying motivations, because in cyberspace there are no real persons but there are their «virtual twins» who pose themselves under nicknames, with fictional life stories, with theatrical self-presentations. Meanwhile, it can be assumed that in social hermeneutics on-line it is possible to practice a new method of psychoanalytic work – psychoanalysis of fictional characters and fortunes. Indirectly, such analytical practice can reveal the content of the psychological characteristics of real persons hiding under nicknames: the choice of behavior line by cyber-actors, preferences they have to some way of theatrical self-presentation in the Internet space can tell a lot about their secret desires and hidden interests.

The described interpretative practices of social hermeneutics on-line can be used either separately or in some combination. Of course, they do not exhaust all possible interpretative approaches to cyber-texts showing only a certain intentional vectors of analysis that allow detecting structural specificity of cyber-texts.

Humanitarian journal – 2016 – № 2 – P. 21-25.*Protsenko Olga***BUSINESS COMMUNICATION AS AN OBJECT OF PHILOSOPHICAL
AND ETHICAL KNOWLEDGE**

Modern era demonstrates expansion and complication of social activity, and as a result we can watch efficient communication technologies, the product of which has become business communication. This phenomenon of cultural and advanced transformations contributes to the realization of humanistic principles of solidarity, collaboration and expansion of social morality sphere, which is expressed in the principles of justice, responsibility and obligation.

The research of the phenomenon “business communication” is connected with a wide range of sociological, psychological and culturological problems. When taking it into account the author of the article focuses on philosophical and ethical aspect, referring to the works where business communication is studied in the connection of more important problems of social reality such as: “man and society” (E. Fromm), “consumer society” (J. Baudrillard), freedom and responsibility (H. Jonas), search for sense of life (A. Schopenhauer) and technologies of social communicativeness (M. Buber). Nowadays business communication was sorted out as an independent object of analysis in the works of representatives of the humanities I. Bakshantovsky, M. Dmitrenko, Y. Zaretskaja, M. Sabat, J. Yager, etc. The article suggests philosophical and ethical interpretation of business communication considering it through its presence in the society axiosphere and its inclusion in spiritual priorities of the social subject.

The article emphasizes that business communication is inseparable from sociodynamic processes of realization of reasonable institutional activity, employment and any other spiritual and practical activity. Communication corresponds to business communication as the general to the particular. Business communication is defined in its purpose and function. It is connected with management procedures encouraging discipline and order. Within behavioural activity of an individual, business communication optimizes his or her life intentions, facilitates adaptation to political and economical events and enables an adequate position in modern informative and communication processes. In general, business communication is included in universalization of relations among people in the time of democracy and multiculturalism.

The article stresses that business communication refers to complicated social systems. It is determined by standards with or without documents, and transmits moral and legal priorities corresponding to hierarchy of values of social institutes. Along with moral, ethical and administrative obligations the system of business communication requirements includes the decencies aimed at observing proprieties. The business etiquette created on this basis visualizes behaviour, and thus implements principles of social moral into people relations.

It should be noted that business communication has a somewhat playing nature because its participants compete achieving their aim and foresee action results relating to

opponents. It explains the presence of image strategies in business communication that are found in illusive explications. Business ethics as a subsystem of business communication shapes and designs those moral and psychological qualities of people that are necessary in a certain social and practical activity, becoming an independent study called corporate moral.

Thus, business communication is a type of communication which is characterized by organized structure and official form creating its verbal and non-verbal textuality.

Humanitarian journal – 2016 – № 2 – P. 26-32.

Romanov Olexandr

**H.-G. GADAMER: THE CONCEPT OF EXPERIENCE AS A SUBJECT
OF PHILOSOPHICAL INVESTIGATION**

The article “H.-G. Gadamer: The Concept of Experience as a Subject of Philosophical Investigation” deals with the logic of how the concept of experience becomes a subject of philosophical investigation in the contemporary western philosophical tradition. The article considers the approach of Hans-Georg Gadamer of this problem and its main drawbacks as well. The historical and philosophical context of philosophical conversion of the concept of experience is studied.

In his investigation “Truth and Methode” Hans-Georg Gadamer stated that the term “experience” [in German “das Erlebnis”] wasn’t used neither in the XVIII century nor by Johann Wolfgang von Goethe and Friedrich Schiller. In accordance with H.-G. Gadamer the beginning of wide application of the term “experience” falls on 1870s, when this term started to be used in the biographical literature (first of all in the texts by Wilhelm Dilthey, Carl Yusti and Hermann Grimm).

Investigation of “Truth and Methode” by Hans-Georg Gadamer shows that even in 1960 there was lack of clear and informative understanding of the concept of experience in the field of philosophy. It can be explained by two contradictory positions: a theoretical and cognitive interpretation of experience (taking into account scientism canons), and a romantic and vitalist protest against the rationalism of the Age of Enlightenment. In this context human experiences became both a subject of scientism explanation and romantic and vitalist comprehension.

The main drawbacks of Hans-Georg Gadamer approach to the concept of experience are the following:

- 1) insufficient differentiation between terminological and conceptual analysis,
- 2) universalization of the German context, disregarding other language contexts,
- 3) usage of vicious circle while defining the concept of experience, and in general,
- 4) weak articulation of philosophical conclusions in the text, that seem to be narrative rather than philosophical.

The author states that fundamental methodological vector of upgrading the philosophy of XIX–XX centuries should become the intention to emancipate human cognition from scientism canons. In the same way Edmund Husserl’s phenomenology, Martin Heidegger’s existentialism, Hans-Georg Gadamer’s hermeneutics inherited philosophical traditions aimed at withdrawing the human cognition from the dead-end of positivism, naturalism, and scientism. Historically Wilhelm Dilthey took a significant role in this tradition. He influenced not only Edmund Husserl, Martin Heidegger and Hans-Georg Gadamer, but also (by means of George Simmel) an American philosophical tradition represented by William James, John Dewey, George Herbert Mead.

Formed at the turn of the XIX and XX centuries classical psychoanalysis by Sigmund

Freud was deeply influenced by dominating ideas of naturalism, scientism and vitalism. One of the consequences of these influences was the lack of the concept of experience (unlike such metapsychological concepts as “libido”, “death instinct”, “id”, “ego”, “super-ego”, “cathexis”) in the conceptual apparatus of classical psychoanalysis by Sigmund Freud.

The following modernization of psychoanalysis and the philosophical approach by Hans-Georg Gadamer show the dominance of two contradictory positions such as gnosiological and romantic-vitalist interpretations of experience in the psychoanalytical and philosophical traditions correspondingly. But for some time human experience might remain something marginal, dependent and, as a result, uninvestigated on the no man’s land between science and vitalist doctrines.

Humanitarian journal – 2016 – № 2 – P. 33-41.

Iergieieva Kateryna

**EVERYDAY LIFE LIKE IMPLEMENTATION OF DAILY CHORES INTO THE
BEING IN PHILOSOPHICAL HERITAGE OF VASILIIY ROZANOV**

The interest of modern philosophy in the problem of everyday life is mainly determined by crisis of subject-objective approach and modern understanding of rationality.

While European philosophy of Enlightenment gravitated to clear differentiation of subject and object, which started to be overcome in the XIX century, Russian philosophy deals with the ideas of Sobornost and Unity. Religious tradition of Russian philosophy presented by Vladimir Solovyov, Semyon Frank, Pavel Florensky paid a significant attention to the life of spirit and claimed that it is not dissolved in the material world. However, Vasiliiy Rozanov realizes the reconstruction of men's everyday space habitation.

The attitude of Vasiliiy Rozanov towards life is phenomenological, and it is his attitude that becomes the basis of the language describing direct experiences and feelings. The problem of comprehension also relates Rozanov's philosophical approach to phenomenology. He perceives things as ideas, but the mind draws information only by means of a material world.

The methodology of Vasiliiy Rozanov is not systematical and holistic. His methodology is based rather on his emotional experience. Personal experience is the only source of cognition and we can talk for sure only about the things we've outlived personally.

Such approach brings together Vasily Rozanov with existentialists – Søren Aabye Kierkegaard and Jean-Paul Sartre. The personal experience, which Vasiliiy Rozanov talks about, is comparable with existential experience.

The interest in the private and the single, attention to human experiences and feelings fell out of eyeshot of "classic rationality", but it has a different meaning in Vasiliiy Rozanov's ideological and philosophical researches. His style of philosophizing as far as his methodology forms the new type of rationality, the language of which becomes the most suitable for description of subjectivity.

While reading his work "Fallen leaves", we see all the vast circle of questions and problems (quite often they are not philosophical at all) that Rozanov was interested in. The work deals with all those minor things in the daily life that construct the human life in general: the sequence of everyday actions, such as communication with relatives, a visit to the theatre, cooking, discussion of everyday news from a morning newspaper, writing a letter to a friend – all these activities form our subjectivity and in the same time create some space for covering this subjectivity from publicity, in other words, they form some intimate space of a personality.

Vasily Rozanov touches quite philosophical questions such as sense of life, death and the God. So, a set of these questions is inseparable from the real life for the philosopher, and while reading his texts we feel the pulsation of life, there are no strict frames typical for

academic philosophy.

To sum up, it should be noted that while the author doesn't pay too much attention to the questions concerning man, nevertheless Vasily Rozanov makes all his reasoning around the human. So, it's not the subject that takes a leading role, but a real man, who can feel, perceive and remember. There is no strict subject-objective division in Rozanov's philosophical approach; the consciousness, "I" doesn't oppose the outer world, and in such wholeness our own "I" becomes the Subject. And the everyday life with all its worries and rituals, where "I" manifests, gets ontological value. By means of everyday life it is possible to transfer from ordinary life's level to the level of being, which is impossible to be fixed. The philosopher seems to liberate his train of thought from rationality in order not to break a natural course of events in the outer world.

*Tarasyuk Larisa***ANDROGENISM AND THE PHENOMENON OF TRANSCENDENCE**

The article considers such notions of philosophical anthropology as “androgynism” and “integrity” of a personality. Philosophical concepts of the terms “transcendent” and “transcendental” are analyzed. Androgynism as a phenomenon of transcendent existence is proved. It is determined that androgenicity of the individual is the culmination of personal integrity. The relevance of this topic is the necessity of androgynism phenomenon understanding as the integrity of the person and as a phenomenon of transcendent existence in particular.

The phenomenon of androgynism comes from Plato, who told to Aristophanes the myth of the entities that having combined masculine and feminine features threatened the power of the Olympian gods. For the ancient thinker androgynism has the integrity that gives man godlike traits and, consequently, opportunities. The loss of androgenicity is the loss of godlikeness. In our study we distinguish the concept of “androgynism” and “androgenicity”. Androgenism is a movement towards wholeness, the process; while androgenicity is a condition, a quality, the completeness of a person’s integrity. The paradox is that wholeness is a constant and dynamic process and it can never be achieved completely. Therefore, we consider androgenism and androgenicity of man as the climax of personal integrity. In accordance with Plato’s teaching, androgynism is considered as a kind of integrity of a person, which is impossible without love. Integrity is possible through the co-creation of masculine and feminine, which are joined together in love. Fundamental values of androgynism are love, freedom and creativity, and therefore they are the essence of person’s integrity. Plato created the image of the androgyne, the image of wholeness, perfection, and it (the image) lives outside the time. The image is a product of spirit, and the spirit is embodied exactly through image.

In our research, we come to the conclusion that androgenism is the phenomenon of transcendent existence. Creation of androgenicity image is not within the ordinary world, it is the manifestation of the ideal, spiritual and transcendental world. Transcendence is the reality that exceeds the boundaries of man and one’s world, but is given to the person in the experiences and purposefulness. Transcendence can be seen as a perspective of person’s development. Based on the experience of the history of philosophical thinking, the transcendent and the transcendental are not identical. I.Kant denied the identity of the transcendent and the transcendental and determined the transcendent as a phenomenon, which is beyond the limits of possible experience. In other words: the impossible becomes possible. J. Fichte opposed the transcendent to the immanent. F. Schleiermacher called the transcendent everything that is beyond the limits of everyday thinking. E. Hartmann identified: “The Immanent, as it is conceived in relation to the transcendent, is called “transcendental”. H. Vaihinger wrote: “The transcendent has two meanings: everything that exceeds the experience extent and everything that lies beyond its contents”. E. Husserl sees

the transcendent as a correlate of the transcendental. M. Heidegger explains the transcendent and the transcendental as the transition (transcendence) of pure nous to the essence (transcendentality).

Thus, proceeding from the above, it is possible to derive a formula of androgynism as climax of integrity. Androgenism is a transcendent phenomenon in the relation to the integrity as transcendental one. The essence of transcendence allows the abilities of the person's soul to become transcendental. Contemplation and creativity are inherent to the transcendent world, in which man becomes free, one's inner world is fully revealed and one's holistic "I" is restored. Since a creative act is always transcending, coming out beyond the boundaries of the objective world, "immanent reality" according to N. Berdyaev, a breakthrough of freedom through necessity; it can be summarized that the integrity of personality, one's androgenicity is a phenomenon of transcendent life.

Humanitarian journal – 2016 – № 2 – P. 49-55.

Lazareva Marina

**TECHNOLOGICAL SINGULARITY:
BENEFITS, CHALLENGES, FORECASTS**

The widespread implementation of technologies and their significant advantage over human imperfections provoke the individual use of them for his own improvement: from inconspicuous external gadgets to powerful cyber prosthesis. At the same time, the popular culture promotes technological modification of human body as the way to superpowers, as the method for discovering secrets of the Universe and dealing with aging, suffering and death. According to the scientists' forecasts in the next decades we will encounter the merging of technological and human in the one biomechanical organism, that will accommodate human creativeness and mechanical infallibility.

According to the forecasts of futurists, the development of computer technologies and researches in the field of artificial intelligence will reach the level where they won't only surpass human intellectually, but will also be as sensitive as people are. Meanwhile, such practices as genetic engineering, technoeugenics, molecular nanotechnologies, cryonics, cyborgization and biomechatronics are able not only to provide us with qualitative medicine, destroy most of the diseases and rehabilitate the human body, but also have the potential to make a person immortal.

Such kind of prognosis encourages us to think about what will happen to those of us who will have no desire to embed memory cards in the brain and download knowledge into the head with the help of various devices. In this regard, transhumanism supporters notice that this situation is not new, because even today financially secure citizens have access to better education, employment, apartments, earn more money and have more opportunities to fulfill their desires and aspirations. With technological upgrade only the dimension of social inequality will change, but not the problem itself. That is why we should not make attempts to stop the process of human techno-improvement, but we have to do everything possible to eradicate the problem of inequality, to redistribute income, to give more opportunities of getting qualitative education, to overcome the social stratification etc.

In this context, the technological singularity provides quite positive predictions: if humanity uses technologies correctly and guides science development in the right direction, we will soon be able to restore the environment, to feed the starving part of the world's population, to clean water and air, to save millions of lives and so on. With the help of technologies and latest instruments, the level of individual creativeness will significantly increase and the new planes for discoveries will open for humanity.

Despite all the mentioned advantages, the technological singularity is often criticized. One of the challenges on the way to human mechanical self-improvement is the boundary, transition of which means the loss of identity and transformation of internal Self. It is important to determine to what extent we are able to modify our bodies without changing the essence of ourselves, and where is that point where others will not accept the equality of

our rights. Will we be able to talk about personal individuality and identity, if the ones are programmed at the genetic level, or prudently loaded in the ultra-modern cyborg? Yet, the transcendence of the human body will inevitably affect the spiritual side, and in this regard we cannot be sure that human identity will not become a product of mass industry. If we begin to program human beings even before their birth, store and reproduce the DNA, clone our dead beloved ones, our beliefs about human nature will be completely altered – evolution will become manageable.

In conclusion, the development of human society at this stage cannot be stopped or slowed down with the moral stereotypes, since the ones are rapidly losing their effect and demonstrate the limitations in comparison with the advances of modern technologies. Accordingly, nowadays one of the most important problems is the exploration of the new ethics and broad discussion of the posthumanism goals. We need to be aware that consumerist way of life will lead our society to collapse. That is why the humanity's aim should be usage of technological singularity in favor of our planet: mechanized elements must be used for resuming biological processes, and the technologies must integrate into our body without absorbing spirituality.

Humanitarian journal – 2016 – № 2 – P. 56-62.

Markozova Olena

**AGENTS CHANGE AND TECHNOLOGIES OF FRAMING INDIVIDUAL
SUCCESS IN INFORMATION SOCIETY: FROM MASSIVIZATION
TOWARDS INDIVIDUALIZATION**

The topicality of the article can be explained by the fact that with the development of information technologies all countries face a number of quality changes in the mechanisms of communication, creation and distribution of social practices frames. These could be supported by the fact that mass media becomes the key agent explaining to the citizens the nature of social processes that are framing their minds. So, in the conditions of world informatization the mass media gets the possibility to intensify its influence on all spheres of social interaction through the increase of information flows. Therefore, the objective of this article is to analyze main stages of agents change and technologies of framing human mind regarding success achievement in life.

Concerning historical development of social communications and technologies for framing values and everyday practices of people while achieving success in life, it should be noted that in the process of their formation they have undergone several stages, which were characterized by using different agents and instruments, based on mass or individual impact.

The first stage in the formation of social communication is considered to be a so-called «printed» era or a newspaper era that covers the period from the late nineteenth to the first half of the twentieth century. The main agents framing consciousness of the individual in this period, besides newspapers, were leaflets and posters, which had an extraordinary impact on public consciousness in the period of general illiteracy of people.

The formation of the second phase of social communication development was characterized by significant influence on framing people's minds by means of radio and television. Taking into account that it was television that predominated public consciousness since its appearance, this period of social communication was called a «television era». Television, as an agent of framing collective social consciousness, was so powerful that quickly pushed not only the radio but also the newspaper. It happened due to the dynamics of the visual image that had not only color and dimension, but was also on the move, making people fix their attention on the information statement, and, therefore, absorb information better.

The third phase of the evolution of information and communication technology is a «digital era» that has begun since the end of the twentieth century. It's often connected with the spread of communication technologies such as satellite and cable TV, but especially with the Internet. So, this phase is characterized by the permanent process of framing citizens' consciousness; the use of direct methods of communication; the adaptation to preferences and requirements of a certain individual while framing his or her mind.

Today we are witnessing the fourth stage of social communication. Its basic feature includes a radical change in the technology of framing a personal success in life, which

could be seen in the transition from mass influence to the development and application of individual adjustment technologies of the mind of every person.

Thus, it could be claimed that information and communication technologies are quite significant nowadays, and they don't serve only as a technical agent for information transfer. By means of specially designed frames they are able effectively change the mind and human behavior through the use of individual communication technologies. This implies that a radical transformation of the communication process has happened: if earlier information and communication technologies were aimed at mass audience, nowadays they are redirected to framing social space by means of development and promotion of individual approach and influence on a certain person.

To sum up, the new trend of a modern society is the individualization of the information and communication flow, which earlier was focused on mass effect. The technical basis for these changes is the Internet and social networks, creating the opportunity to influence the consciousness of any individual. Therefore, citizens are focused on achieving an individual material success, neglecting the collective one.

Humanitarian journal – 2016 – № 2 – P. 63-73.

Chorna Lidiya

**REVOLUTION AS AN ATTEMPT
OF SOCIAL IDEAL EMBODIMENT**

The article analyses the phenomenon of revolution as a way of social ideal implementation. The etymology of this concept is examined. Significant differences between the modern understanding of the revolution and its semantic meaning are indicated.

It is emphasized that quite often thinkers tried to speed up social ideal implementation, without taking into account the need of "historical maturing of ideas". The place of history sometimes dealt with human will, what was clearly demonstrated by dictators of the twentieth century. This is the evidence of abuse of the social ideal by utopian consciousness, which always advocated "anti-historicism" and wanted to replace quickly the existing social order with the new, perfect one. So, such feature of revolutionary consciousness as anti-historicism, combined with violence is revealed.

The process of manifestation of mythological archetypal symbols in the atheistic revolutionary ideology is shown. Deep dive into the mythological origins of the collective unconscious had to promote not just filling the archetypal symbols of the revolutionary process, and the disclosure of internal content of the historical and socio-cultural characteristics of society. But further than decorating itself according colourful symbols and shouting slogans, the movement was not continued. It was a great game with a form (reform) and not the content development.

The features of the collective unconscious influence on people during the revolutionary events are explicated. The example of the revolution in 1917 shows the lack of any results of the revolution that would indicate spiritual rebirth of society that could have contributed to its development. Every nation conducts revolution, based on the spiritual baggage that has been accumulated in the past, filling the revolution by their sins and vices. Taking this into account revolutions take place on the surface of life and they don't significantly change or open anything, but they only reveal the hidden national body disease, rearrange old elements and old images in new dresses.

The article shows that many thinkers advocated against the revolutionary changes as a way of social ideals approaching. The idea of the highest good cannot be implemented in a revolutionary way, using violence as a "transformation" of the old order. Only gradual introduction and reasonable changes can lead to the best results.

Thus, revolution does not provide spiritual rebirth and maturity. Revolutionary ideologies usually attract mass participation that fall under the influence of the collective unconsciousness, turning to the crowd and destroying everything in its path. Significant problem of moral consciousness at the time of revolution is the lack of moral personal

responsibility, which means the weak development of a sense of duty and honour. These features of revolutionary changes don't contribute to spiritual or social development, or social ideal implementation. Revolution as a means of social ideals embodiment is unsound. Besides, the revolutionary actions are carried out by means of violence, which is contrary to the sense of the ideal.

In conclusion it should be stressed that revolution will lead to failure if it promotes the implementation of spiritual values, which form the social ideal.

Humanitarian journal – 2016 – № 2 – P. 74-81.

Vasylieva Lyudmila

**PUBLICITY AS AN ATTRIBUTE OF MODERN
INTERCULTURAL SPACE**

The article reflects the phenomenon of publicity as a communicative tool of modern global space and reveals its intrinsic characteristics according to Western and Eastern philosophical identifications.

The author considers the integral concept of globalization and civilization "junctions" that shape the postmodern global environment. Moreover, different civilizations do not just exist and interact in postmodern globalization conditions, but they and their social, economic, political, cultural and educational components are structured into a single publicly-informational system with bounded vectors to survive and overcome all the crises and conflict periods. On the other hand, the author emphasizes that the essence of globalization, which is highly discussed at all levels of social understanding, contains quite controversial and even painful trends that dictate disturbing reasons concerning the national cultural acquisitions and integrations that can affect the entire course of human history and human survival.

The article emphasizes that each layer of civilization is characterized by its own publicity, its own forms, and manifestations. Thus, unlike the eastern publicity, western publicity is inherent in community, identity and dominance of open access of every individual to group modeling of democratic rights. Here some public spaces resemble a mosaic made up of local situational interactions compiled by interests and abilities.

In modern civilization binary space, in which the processes of globalization are fairly controversial, public space is able to generate global cross-cultural public space, thanks to a separate public engineering and technology (advertising, branding, public relations, etc.).

The author stresses that nowadays public communications ambitiously claim to be a special integrator of the globalization space, since in the present crisis conditions the importance is given to the intercultural public communication, which is able to create a single symbolic matrix and form group identification.

The discussions on the concept of publicity have been held for several centuries, and several attempts have been made to define it - at first from the point of view of the ratio of the public/private in social life, and then as the political and communicative phenomenon. In the general sense, the public sector can be described as a reality that combines numerous mini-publics, which can be represented as occasional discussions.

The research of the publicity is focused on different forms of this phenomenon - from the public spaces in the political sphere to the determination of the socio-cultural limits of this phenomenon. Particularly noteworthy are the publicity researches made by such scientists as H. Arendt, J. Habermas, M. Harselon, A. Giddens, J. Van Dyke, R. Deutsch, M. Davis, M. Castells, N. Luhmann, etc.

Branding as one of the techniques of the public sphere can be considered as the

convenient public intercultural platform, which can be used for a certain socio-cultural discussion able to affect the cultural component of a certain cultural space. It should be noted that the boundaries between personal and public spheres are rather blurred, allowing creating the illusion of a trustful and open communication. Modern brands, as the embodiment of a hidden sense, claim to be the cultural codes of the cross-cultural space, the unique technological tools for the incarnation of the human "I".

An important presentation of the socio-philosophical analysis of the publicity phenomenon is the consideration of its technical nature in the integrative unity "publicity - advertising".

Humanitarian journal – 2016 – № 2 – P. 82-88.

Bakanova Olexandra, Druz Valeriy, Pugach Yaroslava

GENERAL PRINCIPLES OF SELF-ORGANIZING SYSTEMS DEVELOPMENT

For many thousands of years the problem of self-organization has been the subject of research by leading scientists. The main objective was to find common principles that could give rise to this process. This problem was studied in the philosophy of ancient China, India and Greece. More recently, it was investigated in the European philosophy. Particular attention to this problem was focused in the twentieth century.

A rapid development of technology, the emergence of modern computers raised the question of artificial intelligence. Biological sciences are paying increasing attention to the problem of aging process and understanding the mechanisms of its occurrence. The problems of reversibility of physiological processes and nature of the body adaptation to rapidly changing environmental conditions are equally important.

Thus, the analysis of scientific literature on the subject in various fields of knowledge allowed us to select the most general principles of the development process of self-organizing systems, which include the following: Unity of the object and conditions of its existence; Adoption of the activity result that systemically motivates important processes; Isomorphism and invariance of functional systems organization at various levels; Multi parameter organization of functional systems to ensure a continuous activity on the basis of a discrete activity of the components; Statistical regularity of a functional activity as a reflection of the process integrity to obtain an equal final result; Dichotomous organization of relations structure; Cost minimization to obtain an identical final result; Manifestation of a final activity result as a functional similarity criterion in multi parameter systems of relations.

The above mentioned principles determining a self-organization process have their mathematical descriptions representing the modelling space. Such models include: Malthusian equation that reflects the growth in non-limited living environment; Verhulst-Pearl equation that reflects the development in a restricted living environment; Equation system of competing relationships allowing to establish an equity proportion of competing objects in a constraint environment; Volterra-Lotka equation that reflects the frequency of activity and the number of objects involving the relationship of "consumer-satisfier"; Mono-Szilard equation of flow systems that reflects a growth condition of structural units representing a flow chemostat; Normal distribution law that reflects the nature of statistical organization of structural and functional constructions of investigated objects.

In conclusion it should be noted that basic provisions of building and development of self-organizing objects in tolerant spaces described in V.Samsonkin's theorems have been established. The article considers the rules of construction of attributive somatic spaces with a single measure of comparing features described in Ya.Pugach's investigations. To sum up, all the stated provisions open up the possibility for a wide use of mathematical model method as a means of investigating the tasks beyond direct empirical solutions.

Humanitarian journal – 2016 – № 2 – P. 89-94.

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LIFE SAFETY IS A RELIGION OF THE XXI CENTURY

While there are over 250 definitions of religion, the current presentation defines it as a form of social consciousness that expresses certain ideas and determines social relations. It is realized as a system of norms and regulations of human behavior in society.

In fact, the religion with its canons and precepts is aimed to ensure the life safety, but the modern society advances with increasing acceleration and the number and "quality" of risks generated by scientific and technical progress increase with the same rate. In the context of enhancing rate of scientific and technical progress and growing risks, life safety should become an independent religion with its own canons and precepts and with the religious conviction and belief in its tenets. The flatness of the statement is based on the fact that the current innovation "culture of life safety" does not correspond to the conception of life safety as a religion according to its methodological content.

Before safety culture was introduced, labor and safety protection had been used and it is used nowadays. However, even thirty years of using safety culture did not provide significant results in that issue. Despite the number of activities done for providing life safety, there is no decrease in casualties and property damage caused by accidents, natural disasters and dangerous situations in everyday life, social sphere and in manufacture.

Nowadays, it has become obvious that the process of life safety cannot be limited to such traditional and time-tested trend as developing skills and generating knowledge. A distinctive feature of any religion is the presence of beliefs that form the basis of such a thing as the world view. The concept of culture involves the transfer of knowledge and traditions to the next generation that are being formed and fixed in the social life for long. But the increasing rates of scientific and technical progress lead to absence of continuity of generations. Currently, the experience of the former generation is not transmitted and sometimes isn't adopted by the next one. Therefore, it's useless to talk about the culture of life safety in the terms of inheriting experience, customs, traditions and skills from one generation to the other.

To sum up, there is a current need in new methodological approaches and institutional solutions such as religious beliefs, so life and social activity safety might be claimed as a religion of the twenty-first century.

Humanitarian journal – 2016 – № 2 – P. 95-104.

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**TO BE OR NOT TO BE: REFORM OF FOREIGN LANGUAGE TEACHING
AT UNIVERSITY THROUGH THE EYES OF STUDENTS.**

Today the Ukrainian educational system faced with the task of training high quality professionals able to find employment not only in our country but also in the global labor market. But now most of our specialists with higher education have no knowledge of foreign languages therefore they can't work anywhere but Ukraine and post-Soviet countries.

In order to reverse the situation and bring the teaching of foreign languages to the next level, the KhAI administration initiated the internal reform. Sociological research of foreign language teaching problems in our university should help this reform. The study interviewed 1845 students of National Aerospace University named after N. E. Zhukovsky "KhAI", studying in 2015-2016 academic year. The level of foreign language skills of KhAI students was analyzed. We asked students to assess their knowledge level and to assess their satisfaction of it. It was found that the number of respondents who were satisfied almost 3 times less than unsatisfied. The result confirmed the necessity and timeliness of the reform.

The key issue of this research was students' attitude to the project of reform of foreign language teaching in KhAI. The fact that most of the students supported the initiative of the administration, although this will inevitably involve them and their families at additional expenses, is positive.

There are histograms in the article, which show the level of foreign language skills of KhAI students, their readiness to improve their level and goals of language learning. They illustrate that the majority of students consider foreign language as a part of their life (work, travelling, education, etc.).

Sociological research has revealed the desire of students to study foreign languages in KhAI after the reform. The students believe that they can get high-quality language training in our university. There is a significant credit of trust, which can and should be used for the benefit of the university and students. It should also be noted that the students were ready to answer specific questions about the schedule of additional classes, cost, duration of courses.

We asked students to answer the question: "Which languages would you like to study professionally?" English language became the absolute leader with more than 86% of the responses. Learning English in Ukraine became the state strategy, while it takes only the third place in the world ranking. German took second place in our ranking, and French - the third.

The conducted analysis allows the authors to conclude that modern KhAI students understand the need to learn a foreign language and are ready for changes, which are able to raise their level. Therefore, the introduction of new forms should be started, and it might be we who have found the gentlest way to update the university being ahead of the reform of the sector. Hopefully, this experience will be useful for other universities.