SUMMARY

Bataeva Kateryna

SOCIAL PHENOMENOLOGY OF CYBER-COMMUNICATION

The paper presents social-phenomenological concept of cyber-communication developed in the context of theory of A. Schutz. The paper considers specifics of on-line communication and, first of all, chat-communication. One of the main peculiarities of cyber-communication is its «no-corporality». The situation of «no-corporality» of cyber-communication can lead to certain negative consequences. The impossibility to see the body, the eyes of an interlocutor calls into question the personality of relationship, excludes the possibility of perceiving a «fellow-man» as a unique Human. Communicating with nick-alternates of living personalities, participants in cyber-communication inevitably and necessarily create images of typical actors that are typically acting. It would be correct to talk about blending of two forms of social relations within cyber-communication – We-relation of fellow-men and They-relation of contemporaries, the elements of which are simultaneously present in a chat room. They can be connected to the third form – They-relation with «predecessors» and «successors», which in virtual space can act as real interlocutors (their physical non-presence becomes unnoticeable with respect to no-corporality of cyber-communication).

Another feature of «no-corporal» cyber-communication can be called superficiality of communication between cyber-actors. True involvement and interest in communication are possible only between bodily co-present, seeing each other, close people who do not and cannot «suddenly» interrupt communication without any reason, refuse to communicate with a fellow-man. As for cyber-communication, the easiness and indifference of its no-bodily contacts presupposes the possibility of a special mode of interaction, which D. Ivanov defined as «freedom of entry/exit». Such easiness of exit from communication space, the freedom to interrupt the interaction and refusal to extend a chat contact produces foundations for new forms of interaction in real sociality characterized by a non-involved and non-responsible attitude to social partners.

If the bodily communication is carried out in a two-phase mode – the immediacy of experience is replaced by detached-reflective comprehension – then cyber-communication is fundamentally one-phase. Since the immediacy of experience of a fellow-man in cyber-relations becomes impossible (precisely because his body and his living reactions are absolutely inaccessible), since cyber-communication is performed in writing form, then on-line communication always assumes only one modus of perception, namely, reflexive modus. Actors can perceive cyber-communication somewhat «from the side», as a visualized text «object». Being «in the process» of communication, they, at the same time, are always «late» for its natural flow, comprehending its meaning ex post facto. The fact of this temporal bias of cyber-communication in relation to the live process of communication

allows us to speak about non-obviousness of virtual communication on-line (since obviousness can only be the result of a synchronized rather than delayed staying of a person «inside» a certain event, «inside» event time, but not «out» and «after» it).

Just because of the delayed nature of cyber-communication, it is accompanied by a risk for a person to be «interrupted», «excluded from communication». If live communication makes difficult a sudden and unreasonable interruption of communication, if bodily co-presence presupposes a certain order of interaction that can not be «suddenly» stopped, cyber-communication can move to the «out» mode, when cyber-actors can leave the communication for some time, postpone their response or even keep «silent»; they can react to the communication process after a certain time when the situation «has already cooled down» and will be perceived not directly.

«Potentialization» of cyber-communication appears itself in the ability to retain a response, ignore a message, a superficial understanding, or even non-understanding of information contained in it. On one hand, non-intrusive character of cyber-communication should be assessed very highly since it creates a non-repressive space of free cyber-communication. On the other hand, the «potentiated» nature of cyber-communication leads to the situation of existential sluggishness of relationship between cyber-partners, who may delay the interaction.

Cherniienko Volodymyr

CHRONOTOPES OF THE PERSON IDENTITY

Projecting yourself – looking for yourself among others is a way of life of a man-as-person. Man so far is an artificial creation of history and culture, as in nature there are no guarantees for human existence. Their foundations are laid differently: the culture as an imaginary reality is more real than any reality of things for the person; the law of the culture existence is the law of imagination of «idols» (ideals, idealizations, mediations, etc.); man's need «to get rid of the nature formation», «to set up a being», «to stop a moment» – imagining, identifying, categorizing, substantivalizing, absolutizing «things» – allows him aesthetically to guess the meaning (a sense image) of the contemplated one. People always talk about such principles with the help of symbols, i.e. some mythical «totem signs», primary memory keepers, which are in special (sacred, a priori) space and time. When they say what a «totem» and «space of its existence» actually are, they are already thinking in terms of philosophical metaphysics. The process of identity and self-identification of the social subject, i.e. the definition and redefinition of «yourself» among «others», is impossible without these a priori, transcendental bases.

Identity is given by «chronotypical» value («chronotope» is an aesthetic act, a genre forming concept), where individual and group preferences in choosing a «vector of time» are culturally set. Formation and finding of your own identity, individuality are necessarily related to historical (social) memory, which takes place in a more or less coherent story, tale-narrative where «time» manages «space».

In the era of historiographies (civilized, urban culture) a detective and identifying nature of metaphysical surmise is allured by the concept of «historicity» – a transcendental history that is essentially a speculative construction. History replaces philosophy?!.. Indeed, for many people history replaces philosophy (e.g., they say «philosophers» but mean «historians of philosophy»). And this «history» gets from textbooks to life. The historian-metaphysician creates a historical knowledge; he explains i.e. leads under the law. The historian-metaphysician argues, not on the basis of specific «points of view», but in their favor. «Points of view» (a metaphor-substances), as general statements, aren't derived directly from individual expressions of observation, i.e. «facts», and are the most valuable part of the metaphysical understanding of the world. The moral and aesthetic ideals of the historian are expressed by implication: if the historian gladly writes the story, he can only end up with what he began. The answer to the question of the truth of historical narrative envisages the analysis (criticism and self-criticism) of the truth of «points of view», i.e. adopted simplification and idealization about the world.

Thus, the theme of a personal emancipation from reificating action of the existent identity discourse can be «chronotypically» substantiated, for example, both from the standpoint of historicism – Catholicism/filioqueism/positivism and from the standpoint of inhistoricism – Orthodoxy/isihasm/existentialism. It should be noted a different ideological

orientation of the Western (Catholicism – «profane chronotope») and Eastern Christianity (Orthodoxy – «sacred chronotope»): the first – as orientation to the Kingdom of Heaven (the kingdom of conscience) «through» the history (filioqueism – «who» is the epiphenomenon of «what»; personality is an attitude: striving for «breakthrough in space» – «lets save our ass»), the second – «from» the history (isihasm – «what» is the epiphenomenon of «who»; personality is symbolized by the «heart» – hypostasis: striving for «breakthrough time» – «lets save our souls»).

From the ideological side (where accepted ways of the comprehension of «things» are «things» themselves) a man is a measure of «things», therefore, a measure of his own identity: the personal identity is an ensemble of the self-identifications, their inclusion in one unique whole that is identical to itself; pattern of the identity (subjectness as «"Self" for "other''"» and subjectivity as «"Self" for "yourself"») is imagined (guessed, recognized) by the personality. And now, more than ever, the philosophical work is necessary for moving a focus from the subject awareness of the objective law of a social progress to the subjective one, personal sense, creative activity of people (when all «external» becomes «internal», when criticism becomes self-criticism).

Tarasyuk Larisa

COMPREHENSION OF FUNDAMENTAL RELATION: WORLD-PERSON

Nowadays understanding and comprehension of the world-person fundamental relation is very important. The need to interpret one's personal life, the world around us and one's place in the world deeply penetrates human nature. Therefore, it is important to understand oneself, one's mission and one's reality. The search for knowledge is important because it raises the person above the commonplace, giving them defining lever related to life events. More important is understanding of what is happening around us.

The purpose of the article is to comprehend world-person fundamental relation deeply; to view a person's essence as an integral trinity: spirit, soul, body.

Existence of world outlook is impossible outside a person. Hence there arises the interest in understanding of person's nature and essence which is the subject of understanding in many sciences. World outlook is mainly focused on solution of world-person fundamental relation. Central to the nature of the world outlook is the concept of being – world, which is usually perceived by people in different ways. It will not be an exaggeration to say that the person's world is the same as their outlook. Person's world is defined by the way and style of vital activity and the level of erudition, by the origin and socio-cultural environment.

The idea of triplicity of our being deeply penetrates human conceptions of the world. Active Power (positive) and passive power (negative) have to be supplemented by the third power – neutralizing. Philosophical anthropology as one of the most important parts of philosophy, purposely explores person's nature, considering the person as a whole trinity: spirit, soul, body. Even in everyday life these concepts are widely used, and unfortunately it is not easy to define them. That is why it is possible to reach different conclusions taking into account the fundamental principle of trinity.

Thus, human nature is triune. Spiritual qualities strengthen the body of the soul. Attaching to the physical and following the call of the body make the soul rough and limit the possibility of implementation of its own purposes.

Therefore, comprehending the fundamental relation of world outlook, it is important to take into consideration that speculations about person's nature and existence are inseparably linked with the problem of life, death and immortality. The person is responsible for his/her choice in this world. In the integral approach to this issue it is important to consider the essence of the world outlook, including the following elements: ontology, epistemology, methodology, ethics, and the problem of person's existence in the world.

Lysenkova Vladlena

IMAGES OF PHILOSOPHICAL LIFESTYLE IN ANCIENT CHINA

The article dwells upon the issue of the specificity of philosophical lifestyle images in Ancient China. Complex combination of logical analysis, pragmatic approach to the life and artistic worldview creates the uniqueness of the philosophical stylistics both in the lifestyles and in the philosophical works of the Ancient China thinkers.

Studying of the issue of the philosophical lifestyle is impossible without the historical insight into the philosophical antiquity systems. One of the most peculiar is the Ancient Chinese philosophical culture. Some kind of isolation from the rest of the world, peculiarities of the national history, specificity of the artistic life also created the unique philosophical palette. It organically combines the ups and downs of life of some thinkers, peculiarities of philosophical schools formation, traditions and cultural rituals, character of the development of Chinese statehood.

Noteworthy that the uniqueness of the Ancient Chinese worldview, its difference from the European samples complicated the task of the Chinese philosophical thought perception for non-Chinese thinkers. And, therefore, the attempts were made to simplify the picture of ancient Chinese philosophical positions, which sometimes led to the distortion of real specificity of the whole philosophical sphere. It is necessary to view the Chinese philosophy in its completeness and inclusivity. In this issue the important role is given to the consideration of Ancient Chinese images of the philosophical lifestyle. We will try to characterize some of them in the present article.

The article objective is to determine general regularities and differences in some philosophical lifestyles of Ancient China.

The establishment of philosophical lifestyle in Ancient East was determined by multiple factors: cultural character, worldview specificity, social and religious organization of life, economic relations. But, first of all, we are talking about the development of the philosophical thought itself.

As it is known, Confucius' position, postulating the clear hierarchy and predetermined roles, also predetermined necessary style of life and thought. According to them, the teacher approaches the solution of his main pedagogical task – to bring up a galaxy of loyal successors, who will develop the theory and will promote its further popularization. As it was proved with the time, the thinker was not mistaken in his strategy.

Developing the concept of humanity, he strives to determine the principles of the human self-realization in the society. Self-loyalty is the core of humanity. However, this loyalty may survive only in the social sphere. Therefore, Confucius was the first to postulate the essence of "noble man" as the intellectual, who subordinates everything to the regulatory and moral perfection. Besides, it applies not only to the classical upbringing of nobility but also to the development of the forming service class. The human who realizes his liabilities, following his own way creates the optimal lifestyle. It harmoniously combines

the content and form of his self-expression. As it is known, the ideas of classical Confucianism were elaborated by Confucius and his followers – Meng-Tzu and Sun Tzu.

Considering the subject matter of the lifestyles in Chinese philosophy the line of the development of Moism and Legalism cannot be overlooked. Bright manifestation of the opposition to the socially-oriented philosophical traditions is the Taoist tradition (Lao-tzu, Zhuan-tzu).

The specificity of lifestyles presented in the ancient Chinese philosophy is determined not only by the peculiarities of the Eastern thinking but also by the utility of approaches towards knowledge, naïve provincialism of the worldview.

In many things, common feature of the Chinese thinkers was their orientation towards practical realization of theoretical views on the one hand, but, on the other hand, the impossibility to fit into the political and bureaucratic realia of their times.

Zaluzhna Alla

DIALOGIC DIMENSION OF LITERARY TEXT IN «CULTURE'S BIG TIME»

In philosophical discourse of Bakhtin the dialogical concept is conceptualized, that takes the expression of communicational links between the author and hero, dialogic interaction between subjects, cultures, values, foreign and peculiar words.

The foundations of a genuine dialogue unfolding in a new kind of verbal creativity - polyphonic novel as an artistic model of the world with its usual variety of worlds, their meanings, cultures.

It is shown that art transforms into a fundamental epistemological dualism of subject - object to the relationship, "Me - Another", author – hero, concept of human - the character of human. Creating a new form of verbal creativity with full deployment of dialoguebetween author and character, with a variety worldviews of guidelines, diversity of cultural traditions, updates dialogical reflection of spirit, appearing in major works at the " culture's big time".

Dialogue, by penetrating interaction between individuals, text, culture and life in general, gots universal characteristics. It provides unity of human and culture and is most evident at the " culture's big time ", in which the horizon is overcome narrow space present exercised combination of the past, present and future. Such works mature for ages, and their accumulating in artistic expression are embodied the truth of life of the great writer of "limiting principles of being", able to adequately reproduce the world problems and continue to exist in the interplay of internal and external dialogue.

Severyn Nadiya

ORIENTALISM: ITS ESSENCE AND MANIFESTATIONS

The distinguishing characteristic of modern scientific papers is the research of cross-cultural relations through the prism of post-colonial theories, among which outstanding works by Ukrainian and foreign scientists (O. Zabuzhko, M. Riabchuk, M. Shkandriy, M. Pavlyshyn and others) differentiate from others. The theory of Orientalism takes pride of places among postcolonial theories.

The founder of the theory of Orientalism is considered an American professor Edward Said. In his book "Orientalism" he defines Orientalism as a Western way of restructuring, cultural domination and political domination over the Orient. Said argues that West has always examined East through the lens of Orientalism, despite the objective realities of eastern life. Taking oriental East as an example he shows that interest in "Other" helps to realize "Own" identity better. As described E. Said, the West uses East as an exotic land that Europeans are forced to be oriental. The author argues that European culture is able to realize their identity much stronger and better in comparison with the East as an artificially created and sometimes hidden and opposite essence.

We extrapolate the concept of E. Said to Ukrainian-Russian relations and try to find out who played the role of East for Russia in the nineteenth century. Postcolonial studies of modern scholars M. Molchanov and M. Shkandrij explain the interest of Poland and Russia in the Ukrainian history and culture as a desire to study and create their own national identities. In the nineteenth century Ukraine was wild outskirts, dangerous but attractive edge, full of romantic images, so it was important for Russion Empire to civilize the occupation process of uncivilized people.

By imperial ideology Ukrainians, as hopeless people, had to assimilate with the dominant nation, enriching its history and culture. Glorification of imperial government was described in the works of G. Derzhavin, A. Pushkin, M. Lermontov, M. Dostoevsky, V. Belinsky and other Russian poets and writers. They wrote about Ukraine (and about Caucasus) as an exotic edge. The comic character of Ukrainian provinces was highly estimated in the Russian community. However, the works of Gogol, except exotism, showed the existence of "Ukrainian soul" that resists assimilation with Russian identity.

Within 1820-1840 Ukrainian writers (G. Kvitka-Osnovyanenko, T. Shevchenko, M. Kostomarov, P. Kulish, V. Belozersky) were the first harbingers of Ukrainian national and cultural revival. M. Dashkevich believed that Ukrainian literature originated in their own society was based on previous traditions and was motivated by love for their people and the desire to develop self-awareness, so it has the right to exist.

Chkheailo Iryna, Chkheailo Anna

SOCIO-CULTURAL COMPONENT AS A DOMINANT FACTOR OF MODERN SOCIETY SUSTAINABLE DEVELOPMENT (UKRAINIAN CONTEXT)

Nowadays informational, technological, social and cultural innovations determine civilization priorities and significantly impact on individual goals and values of society and humanity in general. Economic instability, social conflicts, ideological and religious intolerance, hybrid war, aggression and other negative disharmonious social phenomena lead to a number of global instability and make us think about the future of our country and humanity as a whole, responsible approach to the analysis of the current situation and the choice of references that ensure harmonious, well-established and safe existence of people in society.

In view of this special relevance in modern science and philosophy there has become the problem of sustainable development, which is directly linked to the search for and substantiation of constructive strategy for further development of our industrial society and overcoming the socio-economic, socio-political, socio-environmental anomalies that it initiated and gave birth at earlier stages of development.

Sustainable development as a form of social and natural co-evolution is understood as a process of civilization survival, which goes to the stable social and economic development that does not violate its natural framework and ensures continuous progress of society. From this perspective, any transformations in the international community, in the state, in every region, in every industry sector and type of social activity should be determined not only in the past and in the present but also in the future, not natural and spontaneous, but reasonably controlled development. Taking this into account, it is necessary to create a civilization model information type, state, region, society, individuals, etc., which would meet the "right" future, ensuring the survival of humanity and preservation of the environment.

Analysis of recent research and publications in which the problem of sustainable development is studied shows the relevance and significance of the problem, which was carefully examined by foreign and domestic scientists. Research of the sustainable development concept is maintained by J. Courtenay, Dennis and Donella Meadows, A. Ursula, J. Randers and A. Zelenkov.

Ideas, principles, strategies and mechanisms of the concept of sustainability implementation are more deeply studied by Ukrainian scientists O. Bilous, E. Semenyuk and Y. Tunytsya.

Research of sustainable development in Ukraine is dedicated to the research work of scientists such as B. Danylyshyn, S. Doroguntsov and M. Palamarchuk.

Current trends, strategic framework and perspective directions of sustainable development in Ukraine are defined in "National paradigm of sustainable development of Ukraine" (gen. B.E. Paton) and in the new strategy for sustainable development "Ukraine -

2020" approved by the decree of the President of Ukraine in 2015.

Most studies of sustainable development, made at the international and national levels, allocate three mutually mediated imperatives of sustainability: economic, environmental and social. While acknowledging the obvious relevance of environmental and economic issues in the context of globalization, sustainable development model in modern Ukrainian sociodynamics makes them derived from the socio-cultural component.

Thus, the purpose and objectives of the article are to explore the socio-cultural component of sustainable development in the modern Ukrainian society as the social dimension of sustainability aimed at people and at preserving the stability of the social and cultural systems, including reduction in the number of devastating conflicts within society and beyond.

Chop Tamara

TRANSFORMATION OF BERHSONIZM IN FUTURISM AESTHETICS

Berhsonizm concept became one of the most important components of a number of leading avant-garde movements in the early twentieth century. Like revolutionary art trends that sought to rethink the classic perception of art and the creator and his ontological role within it, avant-garde artists enthusiastically took up teaching, in which spiritual, intuitive activity is aimed to make the reality recognizable. A new form of avant-garde was conceived by artists in the light of nonclassical understanding of space and time.

The problem of correspondence of Bergson doctrine and its implementation in the creative concepts of the last century is quite a relevant subject. It was developed by L.Levchuk, I.Duhan, M. Sirotkin, Ye.Bobrynskaya, Ye.Rovenko, H.Berkhaus, Sh.Duhlas, M.Braun, R.Kolhaun and others. This research aims to analyse the compliance of philosopher's ideas and their practical implementation in theoretical and practical works of Futurism.

Indisputable is parallel of Berhson concept of duration and futuristic dynamism theory. In study of the Italian futurist T.Marinetti and Bergson there are correspondences with voluntarism, vital impulse, intuition, duration from the Bergson's side and the concept of "wireless imagination", rejection of syntax's authoritarian rule and a word as intuitive perception of the world. Marinetti theories were very close to Berhson's images of time self-consciousness, duration and subject, but the artist disagreed with the philosopher in the final aim. It was important for him to unleash the potential of matter, Technology spiritualized by Marinetti – a new life form that will initiate the birth of a new man, free from all restrictions.

Another collision develops in the context of adapting Berhson's ideas and futuristic paintings and sculptures. Bergson was a part of validation of futuristic concept of Dynamics being implemented by artists through various techniques. The problem was that art and sculpture in particular are unchangeably spatial, material forms which were static intellectual concepts for the philosopher. Criticists Gleizé and Mettsenzhe noticed crossing these qualities' boundaries. They started talking about a new multi-dimensional artistic image space, the existence of which is possible through the synthesis of tactile, motoric sensations, and intuition as well, that would be embodied through allusions, silence, pauses. Thus, Futurism has adopted several forms to uncrown spatial statics: "synesthesia" and "symultanity" in poetry, music, painting; figurative and non-figurative combination of images, mobility, color in sculpture (experiments of Malevich, Archypenko).

Despite a secondary role played by space, matter, and subject in the concept of Bergson, Futurism continued the ideas of the philosopher in that environment, giving them the opportunities to go beyond its own passivity, statics, finiteness. For Bergson, variability was the key feature of internal consciousness characteristics that does not need external changes, however Futurists tried to make this transgression evident by transforming variability, as an expression of duration, into the category of visible, visual.

Matiukh Tamara

SPECIES SPECIFICITY OF ART: CREATIVE POTENTIAL OF EMPATHY (THROUGH THE EXAMPLE OF TRADITIONAL ARTS)

Among the problems of the modern aesthetic theory the arts problem takes a special place because it is not always included in the context of the theory or remains on the sidelines of the main directions of its development. For some time this problem was related to art rather than aesthetics. Currently, the fundamental changes that the art has undergone on the verge of the nineteenth and twentieth centuries and during the first decades of the last century, convincingly demonstrated their aesthetic character and contributed to the formation of interscientific approach, «lining up» the parity between art history, aesthetics and psychology. One of the most important tasks is to develop a new theory and systematize the existing conceptual-categorical apparatus study on the species specificity of art. Empathy is referred exactly to these categories.

Art is a real form of artistic and creative activity that first of all differs in a way of realization of artistic content and specific artistic image creation. For example, if the word appears as a source material for creating an artistic image in literature, in music art image is formed through the sound and in art by means of volumetric plastic forms. Variety of arts makes it possible to explore the world aesthetically in all its complexity and richness. There are no major and minor arts as each of them has its own characteristics and advantages and undoubtedly everyone is interfused with empathic dimension. Taking into account different types of art, the present article is going to consider the role of empathy through the example of several traditional arts forms such as poetry, painting and music.

It should be noted that in the art by means of empathy the person humanizes oneself and perfectly affirms in the spiritual realm. Creating and perceiving works of art, during the process of empathy the person immerses in sensual atmosphere condensed in the form of art that allows to include a subject of artistic perception in the system of personal values and benchmarks as a real part of one's being. As a «toolkit» of art, empathy is its basis and fills it with emotions. Thus, empathy refers to the intrinsic properties of art, the main feature of which is: the spiritual and aesthetic experience of man and his cultural and purposeful activity.

Due to empathy the art penetrates the depths of human soul through external forms of life, which are endowed with human energy of world order, urges to comprehend and transform the world and attaches to the process of spirit exaltation and enhancement of inner world of the individual. Thus, it is the empathy that makes the art the very harmonious part of the spiritual wealth that develops truly human emotions in the person, namely: aesthetic, intellectual and moral ones.

Severyn Viktor

NEW TECHNOLOGIES IN DESIGN OF MUSEUM EXHIBITIONS

The boundary of the XX–XXI centuries is characterized by active penetration of new information and digital technologies in the museum sphere, which greatly extends the information component of the museum exhibition.

Actuality of the research can be explained by implementation of the growing requirements for the organization of the museum environment nowadays. It is impossible without using new technologies as they open new possibilities in the design of museum exhibitions.

Multimedia means of information display are greatly used in modern museum practice because they help to present exposition and exhibition material more widely and to keep bright image in visitors' memory. In the last decade of the XX century the so-called "multimedia" as a tool for managing communication has developed. This interactive systems provide exhibition with mobility, images, video, animation, computer graphics and text, language and high-quality sound. "Multimedia Design" is one of the most actively developed areas of design at present. It contains the practice of artistic and technical preparation and submission of information on the basis of work with information sources and services, psychological criteria of aesthetic visual forms perception of information by a person.

Multimedia in the museum project is a tool for delivering information to the visitor in an interesting form; a mechanism that enables us to use any number of completely different forms of information; a way to create all sorts of games, interactive entertainment and interaction.

Visitors' attention can be completely focused on the subject in the museums with rich, historically valuable exhibits. In this case the electronic tag to the object, an information box, or "dipping zones", which are separate from the museum exposition can be relevant. Museum's Methodists can provide visitors with comfortable workstations and more educational game content for children's audience that can include visual form of information.

Interactive installations in the exhibition of scientific-technical, cognitive museums and informational centers can be used. Group visits can be provided with such multimedia solutions as individually marked film zones, interactive multitouch tables, mobile terminals, mazes, etc. When focusing on family visits with children museum exhibition can offer special areas according to the child's growth, with the possibility of online interaction by touch, open and so on.

The special role in technical and technological museums is given to interactivity. It provides advanced familiarity with exposure and helps to work with scientific and technical exhibits. Visitors can push buttons, pull levers, create events, watch live demonstrations or

even participate in them. It gives people the opportunity to explore and discover the nature of things, not just by reading or hearing about them.

Using multimedia technologies helps to expand the information component of the exhibition, to show the subject in the context of virtual space and to approve a new way of subject-spatial environment organizing.

Kanischev Grygory

POLYSTATE AS TERRITORIAL DIVISION OF INFORMATION SOCIETY

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

Establishment and further development of information society changes not only people's way life, but also their political organization – the State. Changes of the information society in the functioning of the State are the following. The State has ceased to be a monopoly in the field of information – storage, creation, and dissemination of information, including that of a political nature. Its competitors in this field are numerous non-State structures – from international organizations and transnational corporations to municipalities and individuals. Crisis of democracy is a system of citizen participation in governance. Having emerged in its modern form more than two hundred years ago, it was not designed for a large number of participants of the political process and modern mass communications. The State has largely lost control over political processes both on its territory and around itself. This, in its turn, has led to separatism intensification, which rarely happened before – chivalry attempts.

All this requires the State as a political Institute to meet the challenges of the post-industrial era. First of all, an information policy should be implemented that is targeting society, shaping public opinion by using the latest information technologies. The main directions of this policy are the following: a) recognition of policy actors values for regions; b) recognition (by the State in its Constitution and legislation) of the right to self-determination in the regions through regional referendum; c) interests of the population in different regions belonging to the State are counted through the combination of unity, federalism and confederation elements in its territorial structure, depending on changes in the political situation and the choice of citizens at regional referendum. Such a State can be called a polystate – a state whose territorial system reflects realities of information society; d) even in the case of territorial losses the State has a chance to keep the impact on "separatist" territory, which can become, for example, a new State, trying to establish confederative relations in the form of a personal or real Union, associated State, economic Union, etc.; e), the State is not a passive Viewer, but an active participant in the political process, guiding it to its benefit and for the benefit of citizens.

It is the way that States in the Western world follow. Therefore in our stormy time they have a chance not only to become victims of separatism, but also draw its destructive energy in their favor. For example, in the countries of European Union such as Italy, Spain, Portugal, Finland, France, Denmark since the end of the 20th century the asymmetry in their territorial unit has spread. These States are unitary, but within their borders there are regions

with broader self-government than others. For example, Bolzano in Italy, Catalonia in Spain, Corsica in France etc. Besides, unitarity in these countries carries the telltale signs of federalism. So, in Italy, even regions with the usual status that is formally without autonomy have their own statutes (Constitution), and the head of the region is elected by direct elections by the region citizens. Thus, the distinction between unitarity and federalism in these countries is erased and their divisions can be described both as regional and decentralized.

To sum up, the right to self-determination of the regions is becoming increasingly common in the countries of the Western world and has a chance to be enshrined in the constitutional law and the policies of those States. Besides, States themselves have a tendency to be turned into polystates. Thus, we can witness a new territorial division of information (postindustrial) society.

Razdina Olena

CONSERVATIVE EVALUATION OF EAST EUROPE IN EUROPEAN UNION AS THE GLOBALIZATION PHENOMENON IN «STATECRAFT: STRATEGIES FOR A CHANGING WORLD» BY MARGARET THATCHER

Margaret Thatcher's artistic heritage is one of the most vivid manifestations of topicality of conservative movement as the modern evaluation system of the world political reality. The conservative and later neoconservative ideological complexes were developed with maximum accuracy for the latest world reality in the perspective and retrospective.

Margaret Thatcher's research object and conservative evaluation object are very broad systemically and include the questions of the «Cold War» evaluation, the role of the USA as the superpower and world leader, Asia and Europe achievements and values, world conflicts, the role of modern national state and the anomaly of state development, terrorism, religion and human rights.

Margaret Thatcher takes into account the fact that globalization and regionalization problems are basic questions and most important tendencies of the world development. Margaret Thatcher's evaluation is entirely conservative and at the same time somewhat emotional, it corresponds to ideological conviction if it is dictated by the reality and the productivity of idea.

In the part of retrospective analysis of the theory Margaret Thatcher underlines the role of technical and technological revolution in political and economic world development and the role of empire as a forming factor of world globalization model of political space organization. This model was used for British Empire expansion.

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

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

on the strategic government management. However, capitalistic bifurcation of world economy development demonstrates the rightfulness of neoconservative idea of «world power» importance in newest modern realities. Systematic and invariable success of states using this system of economic and political values, such as the USA, is the example. And in this context globalization processes determine the nature of world order and represent driving forces and factors of its further development and possible transformation in the conditions of changing of globalization nature.

Margaret Thatcher summarizes the globalization meaning and notes the necessity to glorify the triumph of global capitalism based on the free business activity, though shocks are inevitable. Margaret Thatcher also considers important actions aimed at making the profits from free trade accessible to all states in the world. The European Union is not successful project as state and superstate organization model. Thus the conservatism in Margaret Thatcher's work appears as one of the most promising socio-political movements of modern world. The conservatism, summarizes Margaret Thatcher, is able to explain the most difficult phenomena and contradictions of political reality and suggest really promising political models and ideals.

Kopylov Volodymyr, Lobanova Larisa

POLITICAL PR AS AN INSTRUMENT OF POSITIVE AND NEGATIVE INFLUENCE ON POLITICAL ACTIVITY AND ELECTORAL CHOICE OF KHAI STUDENTS

The article discusses the necessity to study political PR as a sphere of public communication in the conditions of democracy development in Ukraine. The role and importance of political PR and PR technologies are increasing every year. Particularly active political PR is used in election campaigns, acting as an instrument for managing public opinion, electoral attitudes of voters and the behavior of politicians. Therefore, almost all political campaigns can rightly be called "PR", as the management of communication processes in them is central.

On the basis of the results of the sociological research "Attitude of students of KhAI towards political PR and PR-technologies", held at the National Aerospace University named after N.E. Zhukovsky "KhAI", the students' opinion on the role and significance of PR in the modern Ukrainian society was studied. The study showed what exactly students understand as PR, as well as their assessment of the quality of PR technologies and professionalism of "PR people" in the latest elections to the Verkhovna Rada and elections of the President of Ukraine.

The analysis of the data obtained in the course of the study made it possible to obtain information about the students' attitudes towards political PR in the modern conditions. More than half of the students surveyed (55.2%) noted that at present their attitude to political PR is negative, and only 10% is positive.

Only 20% of respondents believe that the degree of professionalism of "PR people" in the last elections to the Verkhovna Rada and the president of Ukraine was high, others rated it as average and low. Therefore, 61.4% of students noted that the political PR in the last presidential and parliamentary elections did not affect their electoral choice.

The main reason for this attitude to political PR and low evaluation of PR technologies is the use of "dirty" technologies in the electoral process and election campaigns. Moreover, the aggressiveness of some forms of political PR, dirty PR technologies, intimidation and populism have discouraged half of the respondents from the desire to participate in general in the presidential and parliamentary elections. But it is students who, for many political parties and socio-political movements, are the social basis, the connection which is significant and necessary.

Therefore, the authors of the article tried to describe the reasons common to most countries for the emergence of "black" technologies. These may include: intensification of competition in general; a fairly low moral level of some politicians, as well as journalists, political scientists and PR specialists; there is an idea among politicians and political scientists of the exceptional effectiveness of such technologies; imperfection of legislation; relatively low level of political culture of the population. Also, the reasons for the

emergence and existence of "dirty" technologies, which are most typical for Ukraine, were analyzed, namely: political, geopolitical, national, cultural and legislative.

The article considers methods of application of black PR, the negative moment of use of which is the reaction of the population. Most political technologists are inclined to think that it is the use of black PR that reduces the electoral turnout and even sometimes disrupts elections. People stop trusting politicians and this fact undermines the foundations of a democratic society. Serious work is needed to eradicate dirty technologies in the electoral process of Ukraine, to fight against black PR, not only on the part of individual politicians, but primarily on the part of the state and the public itself.

Thus, the methods of combating this phenomenon at the level of society can be the following: politicians and scientists should clearly define what technologies are considered "black" or "dirty" and the use of which methods is unacceptable; improvement of the regulatory and legal framework for conducting electoral campaigns, the integration of the Ukrainian community of political technologists with the purpose of observing generally accepted moral and ethical norms; raising the technological level of elections and all political life, forming a critical public attitude towards black PR.

To sum up, all this can weaken the influence of dirty technologies on the choice of the people and increase public confidence in political technologies and politics in general.

Bakanova Alexandra

MODERN APPROACHES TO THE PROBLEM OF PHYSICAL STATE REVERSIBILITY AT DIFFERENT STAGES OF INDIVIDUAL PHYSICAL DEVELOPMENT

The present paper continues a series of publications in the previous issues of "Humanitarian journal" in 2016. The philosophical problem of the theory of physical state reversibility and significance of vitauct as an evolutionary mechanism that maintains equilibrium body state in its interrelated relations with the environment has led to a somewhat different idea of the factors determining the body viability. At present, more frequent question is not about why biological objects are mortal, but why they are able to live long enough, despite the fact that maintenance of equilibrium in the system "body-environment" requires continuous dynamics in its non-equilibrium interaction with respect to the environment. An analysis of this issue has made it possible to identify a number of determining factors in the wear-and-tear of morphofunctional systems of the whole body in its interdependent relations. These factors include heterochronism, heterotrophy, heterokineticity, heterocatephtenicity. We have got only four meaningful answers to nine existing questions. These answers are characterized by a full set of factors reflecting the whole complexity of the interrelated relations of morphofunctional structures in the system "body-environment". An important indicator in these relations is quantitative aspect of the statistics of the frequency of specific bonds and the sequence of their compatibility. This structure of relations may be observed in self-organizing processes. Static accumulation of negative relations and corresponding compromise processes form the basis of the vitauct structure. In fact, this process is limited to synchronization of interacting structures with different tolerance of their behavior.

Lets Kateryna

ELECTRONIC DOCUMENT FLOW SYSTEM:
PROBLEMS OF DEFINITION AND CLASSIFICATION

The article considers different problems of "electronic document flow" and software solution classification, which programmers hold out as electronic document managing systems.

There is no legal basis for the definition of "electronic document management system" in Ukraine, where this notion is widely used both practically and in the academic literature. Nevertheless, this notion and its synonyms are found in a great number of statutory instruments that regulate some aspects of electronic document flow.

This problematic issue causes some definite difficulties both in the development and arrangement of local legislation in the electronic document flow branch and some practical issues of the system choice made by the enterprises. An implementation of the following systems is an integral part of information-oriented society for its main adequate asset control - information, the extended and legally relevant form of which is a document.

Absence of clear legislation of the electronic document flow definition misinforms the consumers at the market of diverse software solutions, which programmers hold out as the electronic document management systems. From our point of view, when identifying the definition of electronic document flow, attention should be paid to the tradition conflict of local records management and western technologies of its automation. From the very beginning, we can see the problems of MoReq2 standard analysis, which is recommended by the Ukrainian State Special Communication Service, as a basic one in the electronic document flow branch (which isn't translated in Ukrainian yet). If we base on Russian-language translation variant (we have similar problems of Soviet records management and an adaptation to the western technologies of electronic document flow), it is useful to take into consideration that this standard relies on such definitions as "a record" and "a document". In this regard it's expected that each of them can be the main automation object in the electronic document management system. Basing on these principles, the standard enforces to distinguish the management systems of in-house documents, that is the electronic document management systems (EDMS) and the electronic resources management systems (ERMS).

As for the practical implementation of the technologies that embody the electronic document flow, we have some IT market leader systems that are realized on the ECM platform (Enterprise content management). ECN is a system of applications for the enterprise content management and a creation of organization common information space. In this context, the records management is realized with the help of single software module designed on the basis of ECM platform. However, practically, all huge ECM developers (e.g. DIRECTUM) use the notion of "electronic document management system" for their products, most likely targeting to the intuitively understandable definition for the majority

of their clients.

In summary, it should be said that an absence of clear legislation of the electronic document management definition causes some problems both in the branch of electronic legislation development and, on the practical level, of the system choice by the enterprise which is able to increase the records effectiveness and to provide the legislative document flow together with the expenses minimum. Thus, in order to tackle the problem for the terminology actualization of the local records management and for the choice of international standards for the further nationalization, the experts have to pay their attention to the local records management traditions that are bound by legal value of a record, malversation (corruption) resistance, confirmation of the activity legitimacy, civil rights etc.