

SUMMARY

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Ihor Hoian, Oksana Fedyk

CONCEPT OF PERSONALITY AS A RELICT OF MODERN ERA

The cardinal socio-cultural transformations of today are manifested in the profound transformations of the economic, political and social life of society, causing the depreciation of those ideological and axiological constants that have determined the life of the European community for long. Everything that has been recently considered both a norm, and a peculiar ideal, the ultimate goal that characterized the life of society and every individual, loses its explanatory power, turning into an illusion that enslaves a person by depriving him/her of his/her right to his/her own life and freedom, which is manifested in a particularly clear way in the failure of modern educational system to meet socio-cultural demands of society and meet the requirements of time.

Of course, the inability of the ideology and values of the modern paradigm to meet the challenges of the present has led to the formation of new ideological narratives, which, however, do not always acquire the universality and legitimacy inherent in the ideals and norms of the modernist paradigm. Thus, one of the key issues of discussion, which, in spite of all worldview and socio-cultural transformations, remains the core of the socio-humanitarian science, is the concept of a person that invariably continues to be used both in intellectual discourse and in serving as the core or even a peculiar social ideal of pedagogy and psychology. Alongside, in the philosophical discourse the tendency towards the imbalance of the universal social project of modernity with its inherent belief in the liberation of man from external coercion through the introduction of utopian humanistic ideals is most clearly manifested. After all, history has shown that wise management of social processes, based on rational calculation, control and full predictability of the results of influence, is not only a utopian project that cannot be realized, but above all a program whose implementation could lead to new ones more terrible forms of enslavement of a person.

The discovery of the failure of the social project of modernity was initiated in the works of F. Nietzsche, and subsequently found its conceptual shaping in the writings of M. Foucault, J. Lyotard, J. Delos, F. Guattari, J. Lacan and others, who focused their attention not only on criticizing the weaknesses of the modern project, since the adoption of the concept of «personality» in the European intellectual discourse was the result of an attempt to put into practice the social projects of secular humanism, which was conceptualized as a social program which would ensure the liberation of man from all forms of enslavement and coercion by means of reason, thus laying the foundation for the formation of an «ideal society» of free, equal and egalitarian people. The social ideal thus formed, was a kind of goal, the realization of which would become possible in the event that

all people would be liberated from the rule of tradition and especially religion, and turned into conscious and independent legislators of their own lives.

Instead, the paradigm of the postmodern problem of man and, above all, the concept of personality, loses its meaning, since no mode of life can be less or more authentic. It is emphasized that the change in the image of a person is the result of a change in ontological representations – the destruction of the inherent modern intellectual discourse of the concept of the integrity of the world brings the idea of discreteness and chaos to the avant-garde of philosophical discourse. In other words, the postmodern world is deprived of any stable nucleus – the «meta-narrative», which would help to navigate the person in the world.

Having blown up the basic principles of the modernist paradigm, postmodernism has become a peculiar point of bifurcation, a transitional stage on the way of shaping the image of a person of the future, whose peculiarity will be determined not only by the meta-narrative, which in due time the secular humanism turned into, but also by humanotechnologies, which, leading to the formation of a post-person at the best would lead to the practical realization of an ideal society, and, at worst – create new forms of inequality and enslavement, thereby laying the foundations for preserving the concept of «personality», its meaningfulness being substantially transformed.

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Volodymyr Cherniienko

**WHAT WE CANNOT IDENTIFY,
OR ABOUT THINGS WHICH PERHAPS DO NOT HAPPEN**

The most important problem in philosophy is the answer to the question of identification «what is this?»: metaphysical and logical problems of the conceptual definition. Identification of «things» is related to their identity, and this last one implies their «real being», their reality. However, even Heraclitus believed that the «being» of Parmenides is an empty fiction: the «true world» does not exist, it is invented; there is only the «imaginary» world. «Things» are personalized by the personal projection of the integrity of a personal identity of human. Here the analogy method projects the «integrity» of the personality as the basis for the metaphysical mastery of the world by human.

Culture as an imaginary reality for a human is more real than any reality of things; the law of the culture being is the law of imagination of «idols» (ideals, idealizations, mediation). Cognition is never explicable only from an object, it is realized through the subject's own product. We reflect on the conditions for the possibility of fulfilling our own acts of cognition as such, but we probably never have the reflexive adequacy of understanding our own existence.

It becomes appropriate to compare the identity of human with the conceptual way of mastering the world, that is, philosophical metaphysics, in which the «concept» is an «individual», that is, a whole that sets the mode of understanding and explanation. So, what if the concept is not yet invented? In this case, the identification, classification of the «thing» is impossible. In history there have been incidents that could not exist («some devilry»). This happened under circumstances so similar to the fictitious that they can't be called «reality» in any way. However, without any reason, nothing is said. To think and to be are the same things. Even if the conversations do not quite reflect the truth.

An impossible event is just an event, the probability of which is infinitely small. Historical analysis consists in weighing the probable and incredible, possible motives for truthfulness, falsity or misconceptions of witnesses. Scientists accustomed to «normal» phenomena, which are fixed instrumentally and reproduced in experience, do not recognize the reality of marginal, «paranormal» phenomena. However, every day there are reports of «impossible», «abnormal», «inconvenient» for science events. The main array of anomalies passes through a folklore channel. Collective superstitions prepare the plot of the story, an eyewitness just weaves personal experiences into it. According to folklorists, similar stories and images arise in different places in an independent way – simply because of the general laws of psychology, mechanisms of human imagination. It may seem surprising how many people gave out traditional folklore plots for what they experienced personally.

Oral reports about abnormal phenomena may prove to be manifestations of collective verbal creativity, acting according to its own specific laws. If different people tell the same

story independently of each other, this is not yet a guarantee of the authenticity of the stories. They can repeat widespread prejudices, typical schemes of folklore narratives. People's ideas about impure force to a great extent «organize» the personal experiences of those who believe that they have encountered it in life. These collective «substances» are the backbone of the worldview. Many people still do not know today that they are dealing here with social constructs. For example, UFO-sightings are absurd encounters with mystical aliens-humanoids, stories like «Rip Van Winkle» – folklore genre of superstitious memorat. Such objects are both explainable and inexplicable (technogenic human control of these objects is impossible). However, who will guarantee that in addition to the mythological content there is no nontrivial phenomenology in them!

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Vladlena Lysenkova

MEDIA-PHILOSOPHICAL ENVIRONMENT

The article deals with the issue of manipulation of consciousness and resistance to this process within the framework of mass media development, thus giving such phenomenon the scale, sophistication and sharpness in modern conditions.

The struggle for non-standard vision, lack of clichés is possible through artistic means as well, which is demonstrated by the art of the twentieth and early twenty-first centuries.

The development of critical thinking at all times is the task of philosophy and various philosophical fields of knowledge. This orientation largely contributes to the formation of personal unconventionality, being especially in demand under the modern conditions.

The material offered to the attention of the reader assists in improving the personal position of self-consciousness and the position of self-improvement. The crisis state of the philosophical anthropological research that began in the twentieth century requires overcoming the annihilation of interest in anthropological issues, and requires the updating of the interpretation of the human essence. Excessive politicization, ideological nature of the image of man has led to schematization, loss of depth of philosophical devotion to the truly human. This deprived the philosophy of a multifaceted approach to it and search for new positions, led to the absolutization of purely structuralist and poststructuralist constructs.

In the 21st century, consideration of man prescribes different understanding of his tasks, essence, purpose in the changed environment in the system of globalization that is possible only in the overcoming of imperious-ideological dictatorship on the part of the state in relation to philosophical and anthropological research. In many respects, the postmodernist landmarks and the absolute power of mass media worsen this situation. They comprehensively contribute to the strengthening of the state-ideological dictatorship, disorient the society, deprive it of the opportunity to comprehend the changes, overcome total subordination to its directives, to form criticality of thinking, to express transversality (protest).

Pieces of modern art develop transversal landmarks in many ways. Photos, installations, picturesque canvases, movies of various directors and scriptwriters, created in the late 20th century and the early 21st century represent a vast palette of their protesting views, positions, principles and attitudes.

The late 20th century and the early 21st centuries are featured by the slow transition of civilization from disciplinary societies to the general control society which reveals the creation of new strategies of power: greater flexibility in overcoming the autonomy of mechanisms, the continuity of active action, invisible force forms of the regulation of social processes, increase of adaptability of political regimes. In this period, opposition to the antagonistic system can not be rectilinear, it is necessary to «transverse» it, that is, transversality is required, which is, concretized through the violation of language systems, a

combination of the non-combinable, bringing video sequences to absurdity, chaotic combinatorics of the situation. It helps to overcome the dictates of aggressive ideology. Deformation of the image of state structures from within, distortion of artistic images, elimination of outdated views and illusory effects for the viewer and their reader are the real probabilities of transversal change in thinking, positions, development of their own political views.

All this highlights the philosophical basis of transversality, the role of critical analysis of reality, the development of science to overcome social discomfort, actualization in the human evolution of non-standardness under the modern conditions, the vision of future prospects.

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Lyudmila Vasylieva

ESSENCE AND COMMUNICATE VECTORS OF PUBLICITY

Basing on the philosophical approach, the author of the article considers publicity as a phenomenon of the culture of open individualism. It is proved that modern publicity isn't similar to its earlier forms of realization as it is interactive, continuous, productive and available. These changes are obvious as we observe the expansion of coordinates of Being: not only Being-for-Other, but also Being-with-Other.

It is stated that the notion of a public person isn't defined in the scientific literature as such because it is a combined notion and depends on the certain historic period. Therefore, modern publicity of a person is a system characteristic; it is the latest communicative technologies that give exceptional opportunities for developing this system characteristic through hyperactive self-projection of personal identity. In postmodern today's world, the so-called culture of public individualism is being formed, which identifies the style of life of a modern person – powerful self-expression, conscious self-liberation from collective pressure, which form separate communicative ways of self-creation, disclosure of authenticity and approbations of different variants of selfhood. In addition, adverts and commercials can introduce a certain range of value-normative determinants into a certain culture, dictate models of social behavior (patterns) of a person and impose status roles and types of personal identification.

In modern informational society, the brand is a new media object that mediates relations between people and objects. Though limited neither by time, nor by space, the brand joins time and space together by means of mediation of production and consumption and creates personalized world of things and symbols in the extrasomatic being of man. Public «brand identity» is a unique set of vintage associations. It helps to establish active connections between the brand and the personality, creating value proposition that includes functional and emotional benefits of self-expression. Branding, as a form of public communication, can be considered as a convenient intercultural platform of a public person.

The author emphasizes that advertising as a result of historical development of society caused by cultural and civilizational processes is characterized by a wide range of innovations. Advertising communication depends on the changes happening at the macro level of the cultural system; prerequisites for the formation of a new information space are created; there is an aspiration to the creative development of the world, cultural values and socio-cultural meanings. At the micro level advertising public communication is also subjected to changes; its informational and communicative component becomes more and more adequate to the state of the cultural system forming an absolutely unique public space that differs by ethical-normative, artistic and aesthetic, cultural and value components. Advertising is interpreted as an accessible public means of managing the value-individual nature of a person. Mastering various public practices in human relations, it is the true advertising product that can satisfy spiritual and moral needs, solve the problem of harmonizing social and individual life and the transformation of social values in individual and social manifestations and reveal the significance of the personal and the social.

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Maksym Karpovets

PERFORMATIVE NATURE OF SOCIAL REALITY

The author uses a performative theory in order to analyze the nature of social reality. In the broadest sense, performance is any sensory-physical practice of everyday life that has the character of a theatrical action or a presentation. Performatives are the types of verbal and non-verbal statements, the implementation of which involves not a description, but the adoption of certain social messages within the audience. Finally, the author interprets performativity as human ability to change (with language) and to organize (in a repetitive way) social reality.

The performative turn has theoretical and practical dimensions. The theoretical one involves the development of a systemic performative theory that can be used to analyze various social phenomena. Instead, the practical dimension allows to distinct those social phenomena that have performative nature. In addition, the performative turn is associated with a new understanding of language and linguistic acts, which John Austin coherently and consistently described in his theory. The next stage in the critique of Austin's speech theory is in the context of Jacques Derrida's deconstruction. At the same time, Butler's philosophical project is aimed to overcome the "natural" determinism of gender, extending it to the whole society. Therefore, the performative turn has overcome theoretical-methodological and conceptual limits of post-structuralism, proposing to interpret social reality and its phenomena not as a narrative, text or discourse, but as a dynamic performance with its emphasis on intersubjective relations.

The ethical dimension of performatives is realized primarily in knowledge and power, thus it involves an agreement between social actors in their everyday activity. As for the aesthetic dimension, it involves specific transformations of social action into a theatrical action, producing unusual and ambiguous interpretations. The social action is performative because it involves a special presentation of sensuality and corporeality that actively transforms social reality. The involvement of human body into a performative action suggests an intersubjective interaction, namely a kind of meeting between two or more bodies in space and time. Such condition is fundamental not only from the social point of view, but also from the nature of performative, which cannot be expressed only in one way.

The performative nature of social reality has a predominantly instrumental character, relating to the reproduction of predetermined social roles. In other words, social reality is replaced by its actors, which repeat and reproduce it until it becomes a part of everyday life. At the same time, this repetitive everyday nature of social reality irritates people, provoking to certain unusual actions, which also occur performatively. Such a performative dialectic of social reality is possible for two reasons. First, the subject cannot always act within some established scenarios, and, therefore, requires a kind of performative discharge. In this regard, medieval carnivals, then revolutions and spectacles have always created social

«betwixt and between» spaces for a collective activity. Second, the very forms of social reality require a performative reproduction through repetition and rituals, gradually limit and dehumanize subjects, depriving them of freedom, and, as a result, the possibility of self-determination.

To sum up, social reality can be interpreted and analyzed as a performance, while social agents/actors are forced to reproduce the established norms according to agreed scenario, although they do not always want to do it. As a result, it determinates an authoritative discourse, which also disciplines and punishes subjects in a performative way. Thus, performative determines the existence of social reality in its subjective (sensory-bodily) and objective (descriptive-normative) dimensions.

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Larysa Tarasyuk

**«INSIGHT» AS A FORM OF COGNITION FOR INDIVIDUAL
ANDROGYNISM**

The aim of this research is to search and prove an effective form of cognition for restoring individual integrity. Creativity is an important aspect of integrity development. In the process of sorting out several stages of creativity, there can be observed consistent patterns of uprising insight. Therefore, insight is a form of cognition and development of individual androgenicity. Moreover, androgenicity is the culmination of personality integrity. Due to studying human integrity problem, it is possible to make some conclusions. The internal chaos of human consciousness is a material for personality creativity. Creativity gives the possibility to transform consciousness into a new quality. Creative process can become a continuous insight, or it can be manifested fragmentarily, but then it has to become a single whole. In the context of philosophical anthropology, we consider insight as a form of cognition for individual androgynism. Insight gives comprehension, aha reaction, revelation, through which personality renews one's integrity. Plunging into the depths of one's consciousness, the individual discovers and cognizes one's microcosm and the macrocosm. Insight as a form of cognition contributes to androgynism appearance. Axiological analysis of androgyny phenomenon is grounded; the properties and signs of person's androgyny are shown. Thus, the paper in question states the following: androgynism as a combination of microcosm and macrocosm, external and internal freedom of an individual; an attempt is made to find out the mystery of integral personality through the creativity of a person.

The specificity of insight is that the problem solving occurs like an instant inspiration – by grasping the situation as a whole but not as a result of analysis or deliberation. Insight is quite an important personality capability required not only for practice but for theory as well. Insight is a necessary form of cognition and human integrity restoring.

Gennadiy Sadikov

A PHILOSOPHICAL CONTENT OF ENVIRONMENTAL ERGONOMICS

Ecology and ergonomics are modern synonyms of nature and labor concepts, which constitute the basics of human life and activities at all the stages of evolution and shapes the worldview in harmony with nature - anthropocentrism and ecocentrism. In philosophy, anthropocentrism is understood as the union of philosophical researches of human issues. Currently, widespread meaning of anthropocentrism is ecological meaning: man is the master of nature and owns the right to receive all the necessary natural resources, even by infringing on the other species. By the species discrimination - infringement of interests and rights of one kind over another is based on the belief of the own superiority. Commonly the justification for such superiority was the thesis: «We can not wait the favors from nature, the task is to obtain it». The anthropocentrism was the prevailing worldview for many centuries. At the present time, the anthropocentrism begins to be viewed as a negative form of the worldview. The beginning of radical changes within the attitude to anthropocentrism can be attributed to the results of studies of the spouses Meadows et al., which are reflected in the report to the Club of Rome – «The Limits to Growth». In the late 60's, the Club of Rome set a goal to explore the nearest and the longer consequences of large-scale decisions related to the paths of the mankind development. It was suggested to use a systematic approach for studying global problems within the method of mathematical computer modeling. This kind of computer model can not be self-sufficient because it does not reflect and it does not analyze the influence and interaction of such philosophical categories as quantity and quality, which are fundamental for it. The computer model includes the global process, which is population growth, i.e. quantitative attributes, but there is no qualitative content of the given number. To reflect the qualitative changes of the global processes under investigation, it is necessary to include the human labor (anthropogenic) activity in the computer model, since it is directly related to the other indicators of global processes and is among the main causes of degradation of environment and increasing shortage of the foodstuffs, depletion availability of natural resources, rapid industrialization. That solution of limits of the increasing, which takes into account the main system-forming factor, can be a valid and comprehensive answer to many critical remarks on the generalization of the conclusions of this study for all regions of the planet, without taking into account the natural and climatic conditions, social development features and the division it on poorly developed, developing and industrial. The process of ecology penetration into many spheres of the society vital functions and the development of ecological ergonomics deduces practical ergonomics from the applied scientific discipline into the theoretical discipline, as it allows solving fundamental problems of environmental protection and environmental safety. Environmental ergonomics is not a simple, mechanical connection between the human-machine system and the human-environment system, and it is a mutual penetration, searching compromises, breaking stereotypes aimed to ensure vital functions in front of increasing number of risks of the technosphere.

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Mykyta Bilostotsky, Yana Kundenko

FORMING of UKRAINIAN NATIONAL IDEA AND «IDEOLOGICAL INDUSTRIALIZATION» is In the USSR In 50 years XX century

The article is devoted to the study of the impact of Soviet totalitarian ideology on the formation of the national idea during the period of «ideological industrialization» in the USSR in the 1950 years XX century.

Study of problem of totalitarianism in XX century is the inalienable constituent of understanding of this dramatic period in history of humanity, in addition can be considered as an independent level in development of concept "totalitarianism". In recent year Ukraine experiences the important stage of forming of new democratically-legal society, creation of new political ideology, basis of that is an idea of national independence which proclaims the main task of protecting the interests of an individual and different nationalities within the multinational Ukrainian state.

A new historical period that began in 1991 marks rapid development of processes of forming of democratic relations in all spheres of existence of our people. One of factors that complicate further development of Ukrainian society in earnest is a heavy ideological legacy of Soviet totalitarianism: great-power chauvinism and international conflicts related to the desire to extend the boundaries of the «Russian world» to post-Soviet independent states.

Unfortunately, totalitarian ideologies continue to live even after the death of the political systems in which they appeared. This became the cause of modern social, political and military conflicts. That is why the study of the influence of Soviet totalitarian ideology today is an actual response to the «warning of history», which was abandoned by the tragic past of our Motherland. The choice of this topic for scientific research by the authors is due to the fact that in domestic historiography there are no generalizing works on the issues of socio-political life and the ideological realities of post-war Kharkov.

In our time there is no doubt that Stalin's ideological system was the basis of the entire political machine of the Soviet state. A post-war political reaction in the USSR became logical continuation of repressive politics of Stalinism, but exactly this period is characterized by an increase attention to the ideological and political questions. Herein there is essence of that epoch - twenty-four hours of «ideological industrialization» which was associated with the further development of communist ideology and the use of new opportunities for media propaganda to consolidate Soviet society.

Strengthening of ideological control above society became one of leading directions of politics of party guidance of the USSR after completion Great Patriotic war. Soviet soldiers liberated the homeland and the countries of Europe from fascism and came home with the hope of weakening the Stalinist regime as a token of gratitude for the Victory. To neutralize aspiration of front-line soldiers and other public layers to the liberal changes and to tame the

sprouts of «fermentation of minds», sovereignty opened out ideological campaigns. With the onset of the Cold War (the strengthening of the ideological opposition of the two political systems), the means against dissent was the propagation of Soviet values by the media in order to consolidate Soviet society. In the second half of the 1940's a series of ideological resolutions of the Central Committee came out in the field of culture, art, literature, and science. Since 1948, the struggle against «low-worshippers» was supplemented with a campaign against «cosmopolites» and «Ukrainian bourgeois nationalists».

Instead of the proclaimed slogans of moral and political unity in practice we see social disunity, formation of soil for intensifying of public and national conflicts. The similar phenomena conducted proceeding in the social and political system of municipal society to braking of process, interfered with the processes of economic and cultural renewal of Kharkiv and Ukraine, that resulted in a decline and стагнації of the socialistic system in general.

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Maksym Melnychuk

**CULT ARCHITECTONICS AS THE CORE ELEMENT OF
RITUALIZATION IN THE GEOSPACE OF CHRISTIANITY:
CULTUROLOGICAL-PHILOSOPHICAL TRANSCRIPTION**

In this scientific study, multifunctionality of religious buildings and mechanisms of suggestive influence of sacred actions are analyzed. The author of the article points out that the iconic architecture does not only personify the poles of the ideal and the real, the concept of matter and ideal, but also reproduces the essence of transformations and the dialectic of complementarity in the process of ritual.

The main purpose of architectural structures in general is to serve as a spatial environment for social processes (labor, life, culture, religious worship or other needs), predetermined by life and interests of this community. Besides, the diverse needs of the society of past epochs were so closely interwoven that religious structures carried out not only functions directly assigned to them, but also were multifunctional buildings. The fact that ancient and medieval temples performed not only functions directly assigned to them is widely known. Many dining halls and even bell tower of churches performed quite social functions. The wide coverage of religious influence of various aspects of social life meant that the contents of these «sanctified» forms of life were religious ceremonies, but they symbolized and included the content of domestic, political, cultural and many other social processes in these forms. In religious buildings in the Middle Ages not only religious ceremonies took place. Thus, not only the masses were served in the Gothic cathedrals, but also the meetings of burghers and workshop collections of artisans were held, sometimes public disputes were arranged (and not only on theological themes), moral and educational performances (mysteries) took place and even trade agreements could be made. This was the case both in Western Europe and in ancient Russia, where in the Middle Ages the churches were, apparently, next to feudal castles and city fortresses, architectural structures that were widely publicly designated. Separate church buildings and complexes could play a defensive role in wartime. It is known that during the devastating invasion of the Tatar-Mongol hordes, the last Kiev advocates died heroically in a destroyed and burned-out Tithing Church after a long siege. The temples served as places for treasure storage. According to historical facts, sometimes the temples kept the wealth of the boyars and merchants, that is, the religious building was a peculiar place for storing wealth – church and secular one. In other words, in the architecturally-figurative expressiveness of religious structures, we could observe manifestation both of a pronounced civil-secular basis, and

mystical-religious one.

However, first of all temples carry out the functions of religious-preaching, liturgical-ritual, that is, religious in their main social content. It is these functions that determine the architectural-spatial relationship and, at the same time, the demarcation of the sacral part of the temple (sanctuary, altar) and a place intended for the congregation. That is, there should be a place in the temple both for religious preaching of the priest, and for group rituals and individual prayers. Any temple provides conditions for this mystical unity of man with God and in general plays the role of a real sign of the presence of the spiritual world for believers.

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Oleg Kucher, Olena Medved

CONCERNING USAGE OF TERM «CONFESSIONAL-THEOLOGICAL TERMINOLOGY»

Ukrainian religious vocabulary in general and separate lexical-semantic groups (some of which were given the status of terminology) in its structure have been the object of linguistic researches for long. There is no doubt, that the content and scope of concepts of religious vocabulary and terminology needs further studying.

Therefore, the object of the research in question is to describe the tradition of the usage of terms «religious terminology», «church terminology», «sacral terminology», «theological terminology», etc. in modern linguistics and to specify their connection with religious studies and theology.

In the process of determining the content, structure and thematic organization of the terminology of religious sphere, scientists define its limit, taking into account just practical needs of their linguistic research. In our view, most widely it is done in relation to the concept «church-religious terminology». Attention should be paid to the attempt to delimit the concepts «religious terminology», «sacral terminology» and «christian-theological terminology». There was given a more specific definition to the term «theological terminology».

Undoubtedly, linguists rely on the concepts «religion», «church», «sacral», «divinity», etc. The terms listed above belong to the religious studies as a complex of academic disciplines that study the nature of religion. In modern public practice outside the boundaries of scientific religious studies, the concept «theology» is becoming more widespread.

The question concerning divinity as an independent area of knowledge has actualized since it was brought in the state list of directions and specialities according to which students get higher education and corresponding qualification. Differentiation of theologians on a confessional sign was introduced, and for those getting their master's degree as well.

Summing up, the authors consider it reasonable to use the term theological-confessional terminology that will recreate the modern state of divinity in a more adequate way.

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Volodymyr Kopylov, Larisa Lobanova

THE VALUE OF HIGHER EDUCATION IN THE CONTEXT OF THE LIFE STRATEGIES OF UKRAINIAN YOUTH (BASED ON THE PUBLIC OPINION SURVEY OF FERST-YEAR STUDENTS AT THE NATIONAL AEROSPACE UNIVERSITY)

The place, role and value of higher education in modern Ukrainian society are considered in the article. The difficulties of the transition period which have aggravated many problems of higher education in the country have been identified.

The growth of unemployment among citizens who have not received the needed knowledge in the new economic conditions, the shortage of skilled labor, the growth of internal and external mobility of the workforce, a dramatic change in the list of attractive occupations in the society, employers' dissatisfaction with the quality of higher education, graduates that do not work by acquired specialty – all these led to domination of pragmatic value orientations in obtaining higher education.

Economic and political transformations in modern Ukraine, as well as the process of formation of the information society change the attitude of young people to higher education as an inalienable value in the context of their life strategies.

As a result of the conducted sociological research the authors studied the opinions of first-year students on the value of higher education in modern Ukrainian society. The assessments were divided into three approximately equal groups. 35.4% of first-year students believe that higher education currently does not have much value, there is a stereotype in our society that there is a need to receive it. A person's individual desire, skills and abilities are much more important for education than having a diploma. 31.9% noted that the value of higher education is going down, because many graduates of universities do not match the required level of qualification or are not in demand on the labor market. Only 32.7% of the surveyed first-year students are convinced that even now higher education is of great value, and without it it's impossible to find a decent job and to become a qualified specialist. Hence the doubts of 42.3% of the first-year students in the necessity of receiving higher education in modern conditions.

The survey shows that the desire to get a prestigious and highly paid job, to become a qualified specialist in a certain field can be attributed to the significant motives for obtaining higher education; to a lesser extent, there is the desire to make a career in the future and to raise one's social status. Almost 40% believe that higher education will increase their chances of employment as well as give an opportunity to get a job in the chosen specialty abroad. A list of all the motives and differences in the motivations of those who study at the technical and non-technical faculties of KhAI is presented in histograms.

Based on the results of the sociological survey, the article in question studies life strategies of that part of the youth, which seeks through higher education and the chosen

profession to achieve the set goals and become a successful person.

The article provides a detailed analysis of the value of higher education for achieving life goals such as the desire to be financially secure, to become rich, to make a career, to get a profession that is in demand in our society or abroad, to open own business, to acquire high status in society, to realize one's abilities and talents, to make good friends and create a strong family and to raise children. The degree of importance of higher education for realizing these life strategies is shown on a large number of illustrative material.

Comparing these indicators, the authors state that young people receive higher education mainly in order to acquire a demanded profession that can provide them financially (and not necessarily make them rich) and raise their status in the society. And this is typical for girls and for boys approximately equally. Quite unexpectedly there is a trend that the material component and career for girls were more important life strategies than for boys.

As it is known, the choice of profession largely determines the success in achieving the goals. An analysis of the opinions of students of various faculties has shown that their level of awareness about the content of their future profession ranges from 50% in some faculties to 30% in others. During the training students hope to receive the missing knowledge about the chosen profession, which in the future will help them find a good job and realize themselves professionally.

The analysis of students' opinions in the article allows the authors to conclude that at the present time the value of higher professional education in the young generation remains in society, but this is a less prevailing factor than before. In modern society value orientations have changed, which led to a change in attitudes toward higher education. Decrease of the prestige of higher education in society is due to the imbalance between the desire to obtain higher education and the complexity of its implementation at the end of the university. In spite of all this, students enrolled in our university consider higher education as the most important resource, keenly increasing the social mobility of the individual, its competitiveness in the labor market, and affecting the achievement of meaningful life goals.

Aleksandra Bakanova

**INTERRELATION OF CHARACTER OF EXHAUSTION AND
MECHANISMS OF RECOVERY OF INITIAL WORKING CAPACITY**

The article "Interrelation of character of exhaustion and mechanisms of recovery of initial working capacity" is the continuation of series of articles that have been published in this magazine for several years. The main orientation of the stated material is devoted to the research of one of the most complex problems that remains unsolved so far, and having no accurate definition of the concrete mechanism of its course. Nowadays, close to the concept of exhaustion, the concept of vitaut is introduced though it lacks accurate definition either. Such situation causes the necessity of deeper representation of substantial essence of these concepts, therefore these theoretical approaches have been combined. Today the significant contribution to understanding of combining these two scientific directions was made by the theory of individual norm, the theory of self-organized systems of Bertalamar, the theory of functional systems of Anokhin, the theory of humanistic systems of Zadeh, a number of theoretical provisions of Samsonkin V.N. who opened the essence «paradox of development», proved the theorems «About the level of complexity of organization and tolerance» and «Differentiation of interdependence functions of difficult system elements in special formations at achievement of their certain density in limited space». These achievements in the solution of problems of self-organized systems allowed to consider processes of exhaustion in a new way and to receive a mathematical model of its description that discloses its contents, which couldn't be revealed in the carried out empirical researches.